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195, Longmarket Street, Pietermaritzburg.

(Once again Ikhwezi has been privileged to hand over its editorial chair - this time to the Rev. A. H. Zulu, who writes a New Year Message for the Areas.

Fr. Zulu is a Priest on the staff of St. Faith's Anglican Mission, Durban.

Born in Zululand, he studied at St. Chad's, Ladysmith, and qualified there as teacher in 1923. Thereafter he taught for twelve years at the Umlazi Mission Reserve School. Having passed his Matriculation by private study during this period, he then proceeded to Fort Hare to take his degree. Thereafter he obtained his Licentiate's diploma in Theology at St. Peter's, Rosettenville. He has been attached to the staff of St. Faith's since 1940.

He has always been deeply interested in the social welfare of the people. He is a member of the executive committee of the Bantu Child Welfare Society in Durban, and a member of other welfare organisations.

In the July issue of Ikhwezi we quoted extensively from a paper read by Fr. Zulu to the Regional Conference of the Institute of Race Relations in 1947 - a paper which showed his profound understanding of the difficulties and problems of Africans leading the urban, or peri-urban, life.

Readers of Ikhwezi will also remember that Fr. Zulu presided at the African Ministers' Conference which was held in Edendale last

November. It was during this Conference that he learned something of the Local Health Commission and its work in the Area, and realised the benefits which must follow on a true co-operation between Residents and the Local Authority.

We are most grateful to him for his interest in Ikhwezi and his willingness to write a New Year Message for us. EDITORS.)

A HAPPY NEW YEAR

We would greet you all in the cheerful phrase of the season - A HAPPY NEW YEAR.

New Year is a secular festival, and its characteristic phrase of greeting is not confined to Christians. Nevertheless, to the real Christian it has a special meaning of joy and hope, which derives from the Christian faith in God - a faith which is real and alive. This faith is unshaken by the evil that threatens the well-being of men in the world; it remains solid when the peace and happiness of the world are menaced by friction and misunderstanding between man and man and between race and race. The Christian faith points to a God who loves and cares immensely for the world, a God who works in and beyond the historical movements and events in which we are involved. And because the Christian's God is Almighty, those who believe in Him know that His purpose will be realised in spite of many ugly things that we see in the world. In fact, the Christian's faith teaches that God is actually ful-

(Kubeyinhlanhla futhi ukuba Ikhwezi ligudluke esihlalweni soMhleli - namuhla linikeze ithuba leli ku-Mfundisi A. H. Zulu okunguyena oloba Izwi loNyaka Omusha eliqondene nabesiGodi lesi.

UMfundisi Zulu ungomunye waba-Lusi beBandla leSt. Faith's Anglican Church, eThekwini.

Wazalwa KwaZulu, wafunda eSt. Chad's eMnambithi waphumelela lapho ukubanguThisha ngo 1923. Emuva kwalokho wafundisa iminyaka eyi 12 eMlasi Mission Reserve School. Uthe esephase iMatriculation ngokuzifundisa esekhaya ngalenkathi waseqonda e Fort Hare ukuyofundela iziqu zobu B.A. Emuva kwalokho wathola iziqu zobu Licentiate's ngokwazi izifundo zeBible e St. Peter's, e Rosettenville. Kuskela ku-1940 ungomunye wabafundisi ebandleni leSt. Faith's.

Kuyinto esenhliziyweni yakhe ukuthanda izinto zenhlala kahle yabantu bakubo. Uyilungu lesi-Gungu seBantu Child Welfare Society eThekwini, eyilungu futhi lezinye izinhlangano zenhlalakahle.

Kulo Ikhwezi lika July sacaphuna kakhulu emazwini ayewalobile u-Mfundisi Zulu mhla ekhuluma emhlanganweni wabe Institute of Race Relations ngo 1947 - amazwi akhombisa ukwazi kwakhe okujulile izingxaki nezimpambosi ezibhekene nenhlalo yabantu emadolobheni nasemaphethelweni amadolobha.

Abafundi beIkhwezi bayokhumbula futhi ukuthi uMfu. Zulu nguyena owabongamele umhlangano omkhulu wabaFundisi baBantu owabe useEdendale ngo November. Kumhla lokho lapho afunda okuncane ngokuphatha kwe Local Health Commission nekwenzayo esiGodini lesi walubona usizo oluyovela uma kungabanjiswa nge mpela phakathi kwaBantu naye uPoyinandi.

Siyabonga kakhulu kuMfundisi Zulu ukuthakazelela kwakhe Ikhwezi noku-vuma ukulilobela Izwi loNyaka Omusha. - AbaHleli.)

UNYAKA OMUSHA WENTOKOZO

Sifisa ukunibingelela nonke ngesiTsho esithokozayo salenkathi - UNYAKA OMUSHA WENTOKOZO.

Unyaka Omusha yinkathi yentokozo yabantu bonke, nesimo sesibingelelo sayo kasiqondene nabakhulwayo bodwa.

Kodwa kumakholwa empela uletha ukuthokoza nethemba okuvela enkolweni yamaKrestu kuNkulunkulu - inkolo ephilayo neyiqiniso. Lenkolo kayinyakaziswa wububi namuhla obugasele iSintu emhlabeni. hlalo eqinile noma noma ukuthula noxolo nentokozo emhlabeni kugaqelwe wukungezwani nokuhlalisana kalucezu phakathi kwomuntu nomunye naphakathi kwesizwe nezizwe. Inkolo yo buKrestu ikhomba kuNkulunkulu Othanda ngempela nokhathalele ngempela izwe, uNkulunkulu Osebenza ngaphakathi nangalena kwezehlo zomhlaba nezigameko zawo esiphakathi kwazo thina. Njengoba uNkulunkulu wamaKrestu Enamandla Onke labo abakhulwa kuYe bayazi ukuthi intando yakhe nenjongo yakhe kuyophumelela noma izinto zibukeka zizimbi kakhulu emhlabeni. Eginisweni inkolo yobuKrestu isifundisa ukuthi uNkulunkulu ngempela Uyagcwalisa injongo Yakhe ngazo izinto esizibonayo, nokuthi ukudingeka okukhulu kukaNkulunkulu yikuba abantu bambone ngengoba enjalo bazinikele ukuba abasebenzise ngokubambisana naye.

"UNYAKA OMUSHA WENTOKOZO."

Ekholweni lokhu kakusiyona-nje into yomlomo. Yisisho esingumkhuleko oqinisekile ukuba unyaka omusha ubasondeze abantu entandweni kaNkulunkulu. Okumumethwe yisisho lesi kwahluke ngokudinga kwalabo okuqondene nabo. Iqiniso laso lihambisana namazwi kaKrestu lapho Ethu "Ngizile ukuba babenokuphila babenakho ngokungaphezulu". Kuyabonakalake ukuthi ngalawamazwi sifisela bonke okuhle ngempela - okuhle kwempilo yenyama nokwezinto zompefumulo.

Namuhla ngifisa okuqondisa izwi eliqondene ngqo nesifiso soNyaka Omusha kubafundi beIkhwezi. Iningi labo lihlala ezindaweni ezincike emadolobheni ezikhule eduze kwamadolobha amakhulu eNatal. Isifiso esikhulu yikuba bayithole imixhwele abayifisayo baphile ngokwethembeka ezimiseleni zabo. Banezimfanelo okusweleke bazenze eAfrika - izimfanelo zokwakha imizi eqinile neqhubekayo yabantu enamakhaya amahle nempilo ecwengekileyo.

Ezindaweni zikaLocal Health Commission abantu banamathuba amakhulu kunabantu abahlala emalokishi awoKopeletsheni. Banelungelo emihlabeni nasezindlini banamanye amathuba okuveza imiqondo nobuntu babo, ngakho bayakwazi ukuphila impilo yobuntu njengabantu abaphilayo.

Kuyisifiso sokuba abantu abafundayo Ikhwezi ezindaweni lezi ngonyaka 1951 bangathola intokozo yempela ekusebenzeni ngokubambisana behlangene. Em-

filling His purposes through the events we see, and that God's greatest need is for people who will see Him as He is, and offer themselves for service in co-operation with Him.

"A HAPPY NEW YEAR". To a Christian, this is not merely a pious expression. It is a fervent prayer that the new year may bring people nearer to God's purposes. The content of the phrase varies with the needs of those for whom it is intended. Its truth is in harmony with Christ's words when He said "I am come that they may have life, and that they may have it more abundantly". It follows, therefore, that with these words, we wish the very best for everybody - the best of material and of spiritual things.

To-day I would express a particular NEW YEAR wish for readers of Ikhwezi. The majority of them reside in the peri-urban areas that have grown up around some of the larger towns of Natal. The great wish is that they may realise their destiny and faithfully live up to their obligations. They have a duty to perform in Africa - the duty of creating stable and progressive urban African communities, with good homes and a high standard of living. In Commission Areas, the Africans have greater opportunities than residents of municipal locations. They have a stake in the land and buildings and have other facilities also for expressing their personalities, so that they are able to live truly as persons.

One wishes that readers in such Areas may, during 1951, find real happiness in working together as teams - in co-operation. In African rural life, the people co-operated in the building of huts and cattle-kraals, in ploughing and weeding fields, as well as in a variety of other ways. Under urban conditions, co-operation is an even more vital necessity - and that in numerous ways.

There is great need to cultivate a family atmosphere and a brotherly neighbourliness in all things. Only in communities permeated with such a spirit, will the people achieve true progress, materially, socially and morally.

If there is necessity for brotherly co-operation among the inhabitants of these districts, it is important also to foster it in relationships between the people and the Commission. The people

will need to trust the Commission and to respond in faith to many of its wishes. The Commission, on the other hand, will scrupulously avoid the pitfall of many trustees. They will seize every opportunity to demonstrate their love and their desire that the ward should grow. They will not hesitate to share responsibility with the ward and will paternally risk failures and disappointments, remembering at all times that 'swimming can be learnt only by swimming'.

Such is the vision of a well-wisher for readers of Ikhwezi. May its growing realisation bring enduring happiness to everybody in 1951.

A. H. ZULU.

AFFAIRS OF IKHWEZI

We have only one "affair" to mention this month but it is of the greatest importance to our "child". It is, indeed, no less a matter than his LIFE OR DEATH!

We told our readers, just a year ago, that this paper was a twelve-months' experiment. Well - the time is up. The child has lived his year out, and now he must stand his trial before the Chairman and Members of the Local Health Commission, who - this month - will say whether he shall live or die.

We thank the Commission - deeply and sincerely - for the year of life this paper has enjoyed, and we hope and trust that they may see fit to grant it a further year's existence.

We cannot say to-day, however, what the decision will be. We cannot know whether there will be a February number. We CAN, however, - and we DO - thank Ikhwezi's friends and readers and supporters - African, Coloured, European and Indian - for a year of welcome to the "child", and for a wealth of fun and co-operation and common enjoyment in keeping him alive.

pilweni yabantu emaphandleni abantu babebambisana ekwakheni izindlu zabo nokwakha izibaya nasekulimeni, nasekuhlakuleni nakwezinye izinto ezingi ezahlukeneyo. Kanti ke nakuwo amadolobha ukubambisana kuseyinto emqoka ngempela eswelekile ngezindlela ezingi.

Kusweleke ngempela ukulungisa inhlalo yasemakhaya nokuzwelana kwobuhlobo ezintweni zonke. Kukubantu abalowomoya ovunguzayo ezinhliziyweni zabo kuphela lapho abantu bengaba nezimilo ezinkulu eziqotho baqhubekela phambili enhlalweni yasemhlabeni neyokubungazana neyozimilo.

Uma kukhona imfuneko yokubambisana ngokuzwana kubantu ezindaweni, lezi kufanele futhi lomoya wakhiwe uqine ukuba usebenze phakathi kwabantu neLocal Health Commission. Kuzofanela abantu bayethembe iLocal Health Commission bakwenze ngokwethemba lokho ekufisayo. Nayo iKhomishani kufanele izigweme ngempela izisele okukhalakathela abanye ababhekele abantu inhlalakahle yabo. Kufanele iwafumbathe onke amathuba okukhombisa uthando lwayo kubantu nokuba ibasekele ukuba bakhule. Inganqikazi uma kufanele ibambisane nabantu lokho okuqondene nemizamo yabo, ilokothe njengomzali ongesabi okwahluleka nokudumala ezamela abantwana bakhe, ikhumbula njalo ukuthi "ukuhlamba kufundwa ngokuba umuntu ahlambe".

Unjalo umbono walowo onifisela okuhle bafundi be, Ikhwezi. Sengathi ungakhula umoya wokuzibona lezizinto uze nentokozo engafiyo kubantu bonke ngo 1951.

A. H. ZULU.

IZINDABA NGE KHWEZI

Sinendaba eyodwa esizoyibika kulenyanga. Iyodwa nje inkulu kakhulu ngoba iphathelene nalenegane yethu. Kusekubeni lenegane yethu isimame noma ife.

Sekunonyaka sabatshela abafundi bethu ukuthi leliphapha lisahlolwa unyaka wonke. Ngakoke - lesosikhathe sesiphelile. Lenganek seycathulile unyaka wonke, seyifike emgomeni wokuba ngayo lenyanga uMphathisihlalo namaLungu e Bandla leMpilo bakhuphe isinqumo sokuba

lengane izakuphiliswa yini noma izobulawa.

Siyayibonga ngokugcwele i Commission ngokusivumela unyaka wonke sicindezele leliphapha, siyathemba futhi ukuthi bazobona kusafanele ukuba bavume liqutshwe kulonyaka oqalile.

Asinakusho noko namhlanje ukuthi isinqumo sizothini. Asinalo ngisho ulwazi lokuthi elika February lizophumelela yini ukucindezelwa. Okwamanje noko siyababonga bonke abafundi be Khwezi nabakade belikuthaza - ama Afrika, abeLungu, amaKhaladi namaNdiya - okusengathi kulonyaka bangayamkela ngezandla ezimhlophe lengane, silindele lawo mancoko nalobo budlelwana benhlekisano okuzona zinto eziyosimamisa lengane.

UBUKWAZI YINI ?

UKUTHI ngomhlaka 27 ku December iqembu loVulindhlela lamaNdiya (Magnus Indian Rover Crew) belenzele iziguli zamandiya eziphethwe isifuba somoya ezilele esibedlela sase Mountain Rise umgidi ka Khisi-musi? Ingingi labantu, ikakhulu abanikazi bamabizininisi, bawuseka lomgidi ngokunikela ngezimali nangezipo.

Intatheli yethu isibikela ukuthi kwagutshwa lonke ilanga. Ithi, "Ekuseni iziguli zaphiwa okuphuzwayo okumnandi kanye nezidlo ezifakwe ushukela. Laphaya emsamo u MOHINI neqembu lakhe lemiqangala esipha ukudla kwendlebe. Ngo Pasi Leveni u Chundru wasikhexisa imilomo ngemilingo ayeyenza. Ngo Pasi Thwalofu iziguli zaphiwa ukudla.

Naku ukudla okwakudliwa:-

Inyama yesiKlabu ne Releyisi, nezitshulu zika Mango neNhlanzi nezinye nje izibiliboco.

Kwathi emini iziguli zacambalala zaphumula kwazise ukuthi kuyisibopho ukuba ziphumule ihora njalo emini. Emva kwamadina iziguli zabukela umculo wemiququmbelo nemigilingwane eyayenziwa izingane zika Delange njengokwelamana kwazo. Emva kwaloko iziguli zaphuziswa uKhokho, zaphiwa amakhekhe namaswidi. Kwathi seliya ngomtsha wendoda umdlalo waphethwa. Umphathisibedlela (Matron) kanye neziguli babonga bebekise kubo o Vulindhlela bebonga

DID YOU KNOW ?

THAT the Magnus (Indian) Rover Crew organised a Christmas Party for Indian T.B. patients at the Mountain Rise T.B. Hospital - (or, to give it its right name, the non-European Infectious Diseases Hospital) - on the 27th December? The general public, and in particular local business people, supported the venture with donations in cash and kind.

Our correspondent tells us that it was a whole-day affair.

"In the morning," he writes, "the patients were given syrup and sweetmeats while the MOHINI Orchestra rendered musical items. At 11.30 a.m. Chundru the Mystic, displayed his magic. The patients had lunch at 12.30.

The Luncheon menu was as follows:-

Biryani (Mutton and rice) Salmon Chutney, Mango Chutney, Maas-Salad and Fruit Salads.

The patients had a compulsory rest from 1.30 p.m. to 2.30 p.m. At 2.30 the Delange twins and Earel Delange entertained them. They were delighted to witness the acrobatics, tap dances and songs performed by the Delange family. At 3 p.m. the patients were served with cocoa, Christmas cakes, sweets and fruits. The party came to a close at 4 p.m. and the Matron and the patients thanked the Scouts very much for the wonderful programme and the good time they had given them. They prayed for another party for the next year.

The patients reminded the Scouts (Rovers) what a scourge T.B. was and how they were isolated and lived a monotonous life. They thanked the Scouts for thinking of them and hoped that others would also think of them once a year."

* * *

THAT this month's article on "Jazz" was specially written for Ikhwezi by Mr. Colin Godwin, a junior member of the Commission's Accounting Staff?

Mr. Godwin is keenly interested in modern music and loses no opportunity of reading up the subject.

He is also interested in social welfare and is assistant secretary of the Pietermaritzburg African Welfare Society. We now welcome him into the literary field!

It is no secret that there are some people who dislike and despise jazz and "hot" music as fervently as other people like it! The success of teams such as the African Police Band and the "Chocolate Boys", however, convinces us that this type of music has a real attraction and significance for Africans.

It may perhaps be hoped that it will never oust from among them the more traditional and the more deeply moving music of their race.

* * *

THAT most of our Area news this month seems to be about PARTIES?

In this connection, we feel we must congratulate the Women's Clubs in Edendale and Clermont, who largely "paid their own way", this year, so that the Christmas parties in both Areas ended up with a tiny balance on the right side.

Club members paid 1/- for each child brought to the party, and 6d. for themselves.

The Association of University Women donated extra toys (through Mrs. Lloyd, of the Plessislaer Nursery School), and toys were also given by members of the Commission's staff. It is true that, but for these donations, the Clubs' funds would not have permitted the gift of a Christmas toy to every child. All the same, the Club members are to be greatly praised for their effort at self-help, and we repeat the congratulations extended in an earlier paragraph.

Ikhwezi understands that thanks are due to members of the Commission's staff stationed at Hay Paddock who worked tirelessly at freshening up and repainting toys for the two functions.

Accounts of the different parties will be found in the Area news.

* * *

THAT a roneoed bulletin is now

umdhlalo omuhle nesikhathi esimnandi abasitholile. Babanxusa ukuba babenzele futhi ngonyaka ozayo.

Iziguli zabalisa ko Vulindhlela ngalesisifo sesifuba somoya zasho nokusho ukuthi sihleli njengezilahla inhlalo ebuhlungu kabi. Zabonga ko Vulindhlela ukuba becabangile zafisa okusengathi nabanaye bangazicabangela njalo mnyaka yonke".

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UKUTHI lona obale e Khwezini kulenyanga ebalala ngezingoma ezivutha uphondo zomdanso uMnu. Colin Godwin osebenzela i Commission.

LoMnu. Godwin unothando uwukhuthalele umculo wanamhlanje uzimisele futhi ukuqhubekela phambili nawo. Unothando futhi lweziNhlango zobudlelwana kwazise ukuthi ungumsizi kaNobala walengango yase Mgungundhlovu esingethe inhlalakahle yaBantu abasundu (Pietermaritzburg African Welfare Society). Siyamamkela kulomsebenzi woku bala.

Kuliqiniso ukuthi kukhona abantu abanye abazizonda kabi lezingoma ezivutha uphondo zomdanso kanti khona lapho kukhona abaningi abazithandayo. Kuyathokozisa ukubona impumelelo yama qembu emiqangala njengelama Poyisa (African Police Band) nele Chocolate Boys. Loku kuyasibonisa ngoku gwele ukuthi lenhlobo yengoma inomdhlalanda kuBantu base Afrika.

Siyethemba noko ukuthi loku kungeke kwabenza bakohlwe izingoma zakubo zomdabu.

* * *

UKUTHI cishu ukuba zonke izindaba zezigodi ngezigodi ezimayelana nemidhlalo ka Khisimusi? Sithike asibonge ikakhulu amaBandhla anganyelwe abesiFazane (Women's Clubs) ase Edendale nase Clermont athe ngalonyaka azimela kwangoba emidlalweni yaka Khisimusi ebiyenziwe kulezindawo zozimbili yafezeka kahle ngokujabulisayo.

Amalungu alezinhlangano abezikhiphela u Zukwa wona akhiphele izingane uSheleni uma efika kulemgidi yaka Khisimusi.

Inhlango yabeLungu yabesiFazane

(Association of University Women) yaphisana ngamagenqeyana okudlala izingane (Loku yakhuthula phezu kuka Nkosikazi Lloyd oyinhloko yesikole sezingane ezincane sase Plessislaer). Amanye amagenqeyana okudlala izingane aphume ezisebenzini zika Commission. Kuliqiniso ukuthi, ukuba bekungeve kungenxa yaleziziphiwo, lezinhlangano bezingenakukwazi ukupha zonke izingane izipho zika Khisimusi. Ayi noko afanele ukubongwa kakhulu amalungu alezizinhlangano ngomsebenzi ongaka awenzile ezimele ngokwawo, siyaphinda sisathi siyabonga.

Thina be Khwezi sibona okusengathi asingalibali ukubonga futhi izisebenzi ze Commission ezise Hay Paddock okwizona ezazimi ngezinyawo zilungisa zimenda, zipenda lamagenqeyana okudlalo izingane.

Amaxoxo agcwele ngalemidlalo abaliwe ezindabeni zezigodi ngezigodi.

* * *

UKUTHI uNdabazabantu wase Springs naye usenephephandaba lakhe eliphethe izindaba nemibiko ephathele nabantu abansundu?

i Khwezi lithi Halala! kulomfowabo naye osephumele eshashalazini ngezenzo zenhlalisana kahle.

Sifunda nsukuzonke - thina sonke - sesifunde kona loku ukuthi IZWI LOKU XOXISANA lingaba usizo olukhulu kabi phakathi kwabaBusi nakwababuswayo.

(Isiqetshana esitonyulwe ephepheni elibizwa ngokuthi "Ubudlelwane beZizwe" lika December, 1950).

LAPHA NALAPHAYA

EDENDALE.

Ngolwesine zingu December 19 isiGungu seBantu Care Committee se Pietermaritzburg Child Welfare Society sabanomdlalo womkhosi kaKhisimusi siwenzela abantwana base Edendale abanikwa isondlo esigodini lesi. Lomkhosi wenzelwa ngaphansi kwemithi ngomusa ka Nkosikazi Lloyd emagcekeni esikole sezingane esithiwa Plessislaer Nursery School, kwatheleka izingane nawonina ubu-

being issued by the Springs non-European Affairs Department, for the purpose of acquainting non-Europeans with affairs of interest to them?

Ikhwezi greets this new brother in the field of public relations.

More and more we are learning - all of us - that the VOICE OF CONVERSATION can be of use both to the controlling authority and to the people under its control.

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

HERE - AND - THERE

EDENDALE

On Tuesday December 19th, the Bantu Care Committee of the Pietermaritzburg Child Welfare Society gave a Christmas party to the African children in receipt of Maintenance Grants in the Edendale Area. Through the kindness of Mrs. Lloyd the party was held under the trees in the Plessislaer Nursery School grounds and between 250 and 300 children and their mothers attended. The children were given minerals and cakes. Mr. Penuel Zulu acted as Father Christmas and he, together with Members of the Committee, distributed gifts to the children who, after receiving a packet of sweets each, left the grounds with faces wreathed in smiles, clutching the many toys which had been given to them. Altogether it was a very happy afternoon for everyone.

(We are indebted to Miss Peckham, Secretary of the Pietermaritzburg Child Welfare Society, for this account of the "Welfare" party. - EDITORS.)

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Ikhwezi is very glad to learn that an Indian Women's Club has been formed in the Area. We are grateful to Miss Alexander for the following account of its formation and its excellent start.

"At the request of the Aryra Samaj Indian Women's Association at Plessislaer, the Commission's Senior Social Worker met members

of the Association on the 13th November, to discuss the formation of an Indian Women's Club on similar lines to the African Clubs in the Area.

Mrs. S. Dookran, Chairman of the Association, was in the Chair,

Mr. Dookran introduced Miss Alexander to the thirty members present.

The meeting decided to form a Women's Club as a subsidiary of the already existing Association.

The Club started on 16th November, and meets every Thursday afternoon. Instruction is given by Miss Sigwili, Assistant Social Worker.

By the end of November, there were forty-nine members, with the result that for the time being, we have had to close membership. All members show great keenness to benefit by the instruction."

* * *

We are happy to learn that Mr. F. J. Mazibuko, vice-Chairman of the Edendale Advisory Board - who was recently the victim of assault in the Area, and was detained in hospital for some time as a result - is now well on the road to recovery. Indeed we saw him back at work on the 2nd January.

Ikhwezi extends good wishes to Mr. Mazibuko for continued satisfactory convalescence, and renews its expression of regret at the criminal violence which occasioned his illness.

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Mr. H. Selby Msimang returned from Pretoria not long before Christmas, after attending the session of the Natives' Representative Council in that city. Once again, however, he is off on his travels, and, at the moment of writing, is (we understand) at Ermelo in the Transvaal.

In the absence of both Mr. Msima Msimang and Mr. Mazibuko, only the kind help of Mr. A. S. Mngadi, and other African members of the Commission's staff - and the vital assistance of Mr. R. R. R. Dhlomo, who has borne the main brunt of our translation-burdens this month -

ningi babo bonke buphakathi kwama 250 nama 300. Izingane ziphiwa onemanedi namakhekhe. UMntwana Penuel Zulu nguyena owabelikhehla okuthiwa ngufather Christmas. Yena nabanye beCommittee babela izingane izipho. Nazo okwathi ingane ngayinye siyiphiwe iphakethe lawoswidi zaphuma lapho izihlathi seziqhilika wukujabula, sezinkonkothela izipho zazo okwesiqhetha-mazinyo kuchakide. Kwabayintambama ethokozi sayo ngempela. (Siyambonga uNkosazana Peckham, Umbhali we Pietermaritzburg Child Welfare Society osixoxele lendatshana ngalo mkhosana - ABAHLELI.)

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Kuyalithokozisa Ikhwezi ukuzwa ukuthi sekwakhiwe inhlango yabesifazana yokusizana bamaNdiya esigodini lesi. Simyabonga uNkosazana Alexander osibikela ngezansi lapha ngokwakhiwa kwayo okuncomekayo.

"Ngesicelo senhlangano ethiwa Arya Samaj Indian Women's Association yase Plessislaer umsebenzi omkhulu weKhomishani wezenhlalakahle wabonana namalungu alenhlango ngomhla ka November 13, ukuxoxa ngokwakhiwa kwalenhlango yesifazana samaNdiya ngezindlela ezifanayo nezinhlangano (amakilabhu) zabantu esigodini lesi.

UNkosikazi S. Dookran wabehlezi esihlalweni, nguyena iSihlalo wenhlangano. Wazisa uNkosazana Alexander kumalungu ayekhona.

Umlangano wanquma ukwakha i-Kilabhu libengumxhantela enhlanganweni ekhona. Yaqala ukubakhona iKilabhu ngo November 16 ihlangana njalo ngolwesiNe ntambama. Ofundisayo nguNkosazana Sigwili isekela lomsebenzi wezenhlalakahle.

Wathi ephela uNovember amalungu ayesengama 49 ubuningi okubangele ukuba okwamanje kesime nokungenisa amanye amalungu. Onke amalungu abonakala eshiseka ukusizakala ngezifundo azitholayo."

* *

Kuyasithokozisa ukuzwa ukuthi uMnumzana F. J. Mazibuko, iSekela likaSihlalo we Edendale Advisory Board osanda kuvelelwa yishwa lokuhlasekwa yizinswelaboya ezihambela khona esigodini lesi, wayiswa esibhedlela izinsukwana ngenxa yezingozzi azithola lapho, useyalulama

ngempela, ngoba sambona esetotobela nasemsebenzini mhla zimbili kuJanuary.

Likufisela okuhle Ikhwezi, Mazibuko, ekutotobeni kwakho nasekuzameni ukubuyisa impilo yakho futhi. Kusalikhalisa kakhulu Ikhwezi ukuba uvelelwe yingozi enjalo yokugetshengwa waza walala phansi.

* *

UMnumzana H. Selby Msimang, sewabuya ePitoli ngaphambi kuka Khisimusi njengoba wabeye emhlanganweni woMkhandlu. Sithe sisathi ubuyile siyezwa usetshaye utshani futhi nanguya Emlomo (Ermelo) emhlanganweni wama Advisory Board onke aseSouth Africa.

Kuthe ngokungabikho kwabo baobabili uMnumzana Mazibuko noMnumzana Msimang sasizwa nguMnumzana A. S. Mngadi nabanye bakithi abasebenze kwaKhomishani nosizo lukaMnumzana R. R. R. Dhlomo othwale umsebenzi omkhulu wokuhimusha izindaba lezi ngalenyanga - usizo lwabo bonke laba luphebeze imbedumehlwana ecishe yasehlela kuloluhlupho lwokuhimusha izindaba zeIkhwezi.

* *

UlwesiHlanu singama 22 kuDecember lwabe lunguNgcingcikamgoji ezinganeni zamalungu amaKilabhu amaNe abesifazana bakithi esigodini lesi ngoba phela abe Edendale Association of Women's Clubs, inhlango enhlanganise onke amaKilabhu abesifazana yabe yenze umkhosi wayo kaKhisimusi eholweni yemakethe yaseGeorgetown.

Abakithi abasebenza kuMnyango weMpilo wakwaKhomishani nezikhundlwana zoba nabo babekhona.

Lomkhosi walonyaka wakhombisa ukuthuthuka kwomsebenzi wamaKilabhu abesifazana esigodini lesi. Nyakenye kwabe kwenziwa imikhosana eyahlukene yenziwa ngamaKilabhu ngamanye. Ngalonyaka umkhosi wabanedumela isibili.

Ayabongwa amaKilabhu namalungu asebenza kuMnyango weMpilo ngemizamo yabo ngalonyaka. Phela awonemenedi namaswidi nawekhekhe nawemathoyizi kwathengwa ngemali enikelwe yilabo ababethokoza. Kwathi sekuya osukwini kwabayi-

have averted a real crisis in the way of TRANSLATION-TROUBLE for Ikh-wezi!!

* * *

Friday, December 22nd, was an exciting afternoon for the children of the members of the four African Women's Clubs in the Area, as the Edendale Association of Women's Clubs held its Christmas Party in the Georgetown Market Hall.

The African members of the staff of the Commission's Health Department and their children, also participated in this event.

This year's Christmas Party showed signs of the improvement in the Women's Club movement in the Area. Last year small separate parties were held at the different Club meetings. This year, the party was a big united show.

Both Club and Staff Members are to be congratulated on their efforts this year, as the minerals, sweets, cakes and the majority of toys were purchased from contributions paid by those participating. A last minute whip-round amongst the European Staff of the Commission and Grey's Hospital, and the assistance of the proprietor of the Clinic Cafe, provided the ice-creams and jellies.

122 children and 42 parents attended the party, despite the fact that the afternoon was very wet.

The party started with short greeting messages from Mrs. M. N. Molefe, Treasurer of the Association, Mr. O. S. Kumalo of the Staff, and Miss M. A. Alexander. The Masters of Ceremonies were Miss S. F. Williams and Mr. E. S. B. Msimang of the Social Welfare Department.

After the speeches came the really important part of the party! - the giving of presents by Father Christmas in the person of Mr. D. Maloyi, who by this time is well versed in his role as a "kind gentleman with a beard". Some of the children were a little shy about coming up for their presents, but the bigger children were most prompt in answering to their names. All the toys had been carefully wrapped by the Club members. Some of the children waited until they got home before opening their presents!

Afterwards, parents and children all enjoyed the refreshments provided.

We feel that the party was a great success, and certainly hope that this will not be the last of its kind.

(News item by Miss Alexander.)

* * *

Yet another semi-official party marked the pre-Christmas period in Edendale.

Emuseni - "Home of Kindness" - is a simple friendly place and its Christmas parties are simple, friendly occasions, organised year after year by members of the Edendale Welfare Society - the association which brought the Home into being and now expends a wealth of loving care and efficiency on its supervision and upkeep. The parties usually take the form of a short Christmas service and carol-singing, followed by refreshments and the giving of presents to the inmates.

This year was no exception.

On the afternoon of the 19th December, Emuseni folk and a round dozen of their European friends gathered in the dining-room of the Home for the occasion. The women inmates were nearly all wearing the comfortable blue cotton frocks which had formed part of their Christmas gift. Florence - (a young inmate known to many Edendale and Maritzburg people by the beauty of her smile and the courage which keeps her happy and contented under her heavy handicap) - Florence was not wearing one of these blue frocks, but was radiant with joy at the gift of a full-size "pram" by means of which she will have more ease and facility of movement than she has known for many years. All through the party, she sat smiling in her new "vehicle", nursing a doll which was another of her Christmas gifts. She greatly enjoyed the gentle teasing of the other inmates about her new means of transport.

"Ah!" said one of them to her in Zulu. "Now you can move about all over the place. Where will you go?"

"To the store!" said Florence promptly.

khathi kuhlaselwa abelungu abase-benza kuKhomishani naseGreys Sibhedlela nalowo ongumnini weKhefi yase-Kilinka okwabangela kutholwe wena Ice-khilimu wena jelly.

Izingane ezabe zikhona zabe ziyi 122 nabazali 42 phezu kwokuba izulu labe likhala - linetha phela.

Umkhosi wavulwa ngamazwana okuwubingelela kaNkosikazi M. N. Molefe uMphathi-Sikjwama wenhlangano, noMnumzana O. S. Kumalo wabasebenzi kwaKhomishani no Nkosazana M. A. Alexander. Ababephethe umsebenzi kungu Nkosazana S. F. Williams noMnumzana E. S. B. Msimang boMnyango wezeNhlalakahle.

Emva kwezinkulumo kwalandela u"Ngcingci" - sekwabiwa izipho yikhehla lelo phela abathi nguFather Christmas elinetshebe emhlophe elabe linguMnumzana D. Maloyi osezewayejwayelalendaba yokuba "yikhehla elilungileyo elinentshebe". Ezinye izingane zabamadolo-nzima ukuzothatha izipho zazo uma zibizwa, kodwa ezinkulu zabe zingesabi lutho-nje. Zisabele uma zibizwa. Onke amathoyizi eyeseboshwe kahle ngamalungu eKilabhu. Ezinye izingane zase zikuvula ezikuphiweyo sezisemakhaya.

Emuva kwalokho kwaba wubunikilili abazali nezingane kudliwa okumnajana.

Sineqiniso ukuthi lomkhosi waphumelela ngempela sethemba ukuthi kakugcini ngawo.

(Udaba siluthunyelwe nguNkosazana Alexander.)

* *

Wabe ukhona futhi omunye umkhosi wangaphambi kukaKhisimusi ofuse lena.

IKhaya las'Emuseni yikhaya elinobuhlobo obuzothile imikhosi yakhona yawoKhisimusi, izothile, inobuhlobo yenziwa minyaka yonke ngabe Edendale Welfare Society okuyiyona-nhlangano eyasungula leliKhaya lize libekhona-nje manje eseyilokhu iphana ngomoya wayo omnandi wobuhlobo nowokucophelela ekugcineni kahle leliKhaya. Kuvamise imikhosi yalapha ibeyinkonzo emfushane nokuhlabelela amagama kaKhisimusi bese kulandela izipho nokuphunga okumnajana kwabahlezi eKhaya leli.

Bekunjalo ke nangawo lonyaka.

Ntambama mhla ka November 19, abaseEmuseni nezihlobo zabo eziciche zibe yishuminambili ezimhlophe babuthana endlini yokudlela khona. Abesifazana bakhona becishe bona bevathe ezinhle izingubo ababephiwe zona zikaKhisimusi. UFlorence (Intombazana eyaziwa ngabaningi eEdendale naseThawini ngokumamatheka kwayo okukhangayo nesibindi sayo esiyeza ihlale yenamile ithokoza phezu kwokugula kwayo) uFlorence wabengayevathile yena ingubo leyo eyisipho. Kodwa "ejabule efile" ngesipho sakhe sengodlana ehambisa abantwana ezomsiza ukuba akathole naye ukuhamba kalula into aseneminyaka eminingi engasayazi.

Abanye bayathokoza-nje emkhosini yena uhlezi lapha "engoleni" yakhe leyo uyamamatheka, uphethe udoli ayemuphiwe naye kwamthokozisa uma abanye nakhona Emuseni bemtekulisa ngesipho sakhe senqola.

"A!", kusho omunye wabo ngesi-Zulu. Manje sewuzohamba kahle yo yonke indawo lena. Ake usho, uzoyaphi-nje?"

"Ngizokuya esitolo", kuphedula uFlorence khona lapho.

"Esitolo? Uyothenganike esitolo leso esikhulu?" kusantela yena lowo.

"Lutho!" kulandula uFlorence. "Lutho-bo! ngohamba-nje....."

Lowo owamupha leyonqodlana uma wabengasabone ukuthokoza eyakulethela uFlorence Ikhwezi lineqiniso ukuthi ngabe naye wazibonela ukuthi kakukho ukubongwa okwedlula lokho abongwe ngakho.

Akesibuyele phela emkhosini!

Kuthe ngokungabikho ngokubambeka kuka Canon Jeudwine okunguyena ovamise ukuvula ngenkonzo emfushane kulemikhosi uMfundisi Amon Bhengu wathi qaphu-qaphu ngezwi eliqondene nosuku lukaKhisimusi wabahola bonke ngomkhuleko weNkosi.

UMKosikazi Lerwick, waseMgungundhlovu, wahlabelela amagama kaKhisimusi ajwayelekile njengalawa, "Away in a Manger" nelithi "The First Nowell". Wasebuya ebahola ngokuhlabelela elithi, "Come, All Ye Faithful" nelithandeka njalo elithi "Silent Night". Kwaphethe ngelithi "Hark, the Herald Angels Sing".

"The store? And what will you buy at this famous store?" chaffed the other.

"Lutho!" said Florence happily. "Lutho! I shall just go....."

If the friends who donated the perambulator could have seen the joy it gave, they would, Ikhwezi thinks, have felt more than repaid for their kindness and their generosity.

But to get back to the party!

In the unavoidable absence of Canon Jeudwine, who usually conducts the short opening service on these occasions, the Rev. Amon Bhengu spoke briefly of the Christmas Message and led the little company in the Lord's Prayer.

Mrs. Lerwick, of Pietermaritzburg, sang carols including such old favourites as "Away in a Manger" and "The First Nowell". Later, she led the singing of "Come, All Ye Faithful" and the everloved "Silent Night". The service ended with the triumphant "Hark, the Herald Angels Sing".

Mrs. Mylne, another visitor from Pietermaritzburg, not only accompanied Mrs. Lerwick on the 'cello, but later played two or three 'cello solos, providing a rare musical background to the occasion.

Among the European guests was Councillor Mrs. G. E. Terry, who, in the name of herself and a group of her firends, gave a most wonderful present to the inmates - a garment for every single resident of the Home! Mrs. Allsopp explained to the gathering that Mrs. Terry and her friends, instead of giving Christmas presents among themselves, this year, had put all the money to buying gifts for members of the Home. The deep appreciation of the inmates and their pleasure in their unexpected presents were in themselves the "thanks" for a happy, generous gesture.

During refreshment-time, each inmate was also given a Christmas half-crown for his or her personal spending.

Ikhwezi's reporter unfortunately had to leave before the refreshments were really under way! However, it was not too early to hear the perfect roar of appreciation which voiced the gratitude of the

people of Emuseni to Mrs. Allsopp and the wonderful band of helpers who aid her in the management of the Home.

* * * *

WASCHBANK.

"Thath' ufak' esakeni" - whom we are pleased to see back in print again - sends us the usual social-and-sporting budget from the Area.

He writes:-

"It is now clear that soccer is becoming a most popular sport in Northern Natal. This is evidenced by the number of trophies presented for competition in different places. Some of these have been donated by Europeans and others by Africans - Chief N. Kunene of Hlatikhulu being among recent donors.

* *

Cup soccer competitions were held on the 24th December at Thahleni, Hlatikhulu and Waschbank proper. At Waschbank three clubs competed for a trophy brought from Johannesburg by the JHB. Waschbank Roses - namely, this club, the home club ("The Roses") and the recently-formed "Hungry Lions" club.

JHB. Waschbank Roses defeated the Hungry Lions by a lone (penalty) goal, qualifying to meet the home Roses in the finals. In this game, the JHB. Waschbank Roses emerged victors by 2 goals to 1. Owing to some misunderstanding, it was necessary to replay both games on the 26th. On that date, through a w.o., Hungry Lions qualified to play the home "Roses" in the finals. Unfortunately, heavy rain precluded play, and the match was postponed sine die.

* *

We are pleased to learn of the formation of the Hungry Lions club. This is a youthful side, and its play is promising. The more clubs in the Area, the better.

* *

Mr. Isaac "Ziyababa" Dhlamini, an employee of the L.H.C., has started a boxing club and has quite a number of boys with him

UNkosikazi Mylne, esinye isihambeli eMgungundhlovu, wabeshayela uNkosikazi isiginci sabelungu okuthiwa yiCello waselandelisa ngokushaya amasolo amabili namathathu kusona isiginci leso i cello kwamnandi kwathi cosololo endlebeni.

Ezihambelini zabamhlophe kwabe kukhona ilungu likaKopeletsheni uNkosikazi G. E. Terry, owapha isiphopho esimangalisayo, esiletha egameni lakhe nelezihlobo zakhe - isiphopho leso kuyingubo yokwevatha kuye wonke ngamunye ohlala Emuseni. UNkosikazi Allsopp wabachazela ababebuthene ukuthi uNkosikazi Terry nezihlobo zakhe ukuthi bathi esikhundleni sokuba bazithokozise bona bodwa ngokuphana iziphopho zikaKhisimusi ngalonyaka baqoqela ndawonye umali yabo bathenga iziphopho zalabo abahlanga Emuseni. Ukubonga kwesiminya kwabas'Emuseni nokuthokoza kwabo ngeziphopho abebengazilindele khona-nje kodwa kwabawubonga okugculisayo ngempela.

Kuthe sekuphungwa kudliwa namakhekhe imuntu ngamunye was'Emuseni waphiwa uFagolweni ukuba azenzele ngaye akuthandayo.

Intatheli yeIkhwezi kwenzeka ukuba ihambe kungakabuswa ngokuya ethunjini. Kodwa yalizwa idumela lokuhlalalisa kwabantu bas'Emuseni kuNkosikazi Allsopp nabasizi bakhe abamangalisayo abamphathise leliKhaya.

* * * * *

WASCHBANK

UTHath' ufak' esakeni esijabulayo ukumbona futhi ezinhleni zethu usithumela eziwayelekile zemidlalo nezokubungazana zesigodi lesi.

Uloba uthi:-

"Kusobala ukuthi ibhola linewoza-woza elikhulu manje enhla ne Natal. Lokhu kubonakala ngobuningi bezinikezwe ukudlalwa ezindaweni eziningi. Ezinye zanikelwa ngabelungu ezinye ngabantu - Chief N. Kunene wakwaHlatikhulu ngomunye wabo.

* *

Kwabe kudlalwa imidlalo yezindebe ngomhla ka December 19 eThaleni na-kwaHlatikhulu nase Waschbank uqobo. EWaschbank kudlala amakilabhu amathathu edlalwa indebe eyabivela eGoli ilethwe ngama Waschbank Roses aseGoli okungawokuzalwa lapha nenye

esanda kuqalwa ama Hungry Lions.

AmaWaschbank Roses aseGoli awehlula amaLions ngegoli elilodwa lepheneli kwafuneka zimokomelane nezasekhaya zamaRoses kwifinal. Kulomdlalo aphumelela amaWaschbank Roses aseGoli ngamagoli amabili kwelilodwa. Kwathi ngokuphikisana okuthile kwamelwa ibuyele ibhola emfundeni, zabuya zatholana futhi ngomhla ka December 26. Mhla lokho amaHungry Lions azithathela ngoba lagingqwa asedlala amaRoses asekhaya. Pho, nemvula yathi bhe nayo "idlala" umdlalo wahlehliswa.

* *

Siyathokoza ukuzwa ngokuqalwa kwama Hungry Lions. Ngabadlali abasha laba, bayethembisa. Ukwan-da kwamakilabhu lapha yikhona esikufunayo.

* *

UMnumzana Isaac "Ziyababa" Dhlamini osebenza kwaKhomishani useqale ikilabhu lesibhakela sebaningi abafana abasifundayo. Kodwa bahlushwa wukweswela indlu namagilavu esibhakela, kodwa bazimisele. Kuyosijabulisa uma engavela obezwelayo abanike amagilavu esibhakela noma esemadala.

* *

AmaWaschbank Roses acelwa ukudlalwa indebe kwaHlatikhulu ngo December 25. Indebe inikelwe nguChief N. Kunene olithandayo ibhola owakhe kwaHlatikhulu. Umdlalo Lowo wabathokozisa abawubona ngobuhle bawo. Kuthe sekuphelile iNkosi lena yabahlabisa abafana elimnandi idina leli. AmaWaschbank Roses ayithatha indebe silobe-nje uyiphethe isekhaya uMgcinisikhwama wabo uMnumzana Joseph Marwa. Nakhoke, bafana.

* * * *

WASCHBANK

(UNKosazana Alexander usisizile ngokusithimela lombiko wesigodi lesi ngomkhosi kaKhisimusi owabungoNew Year. Yisu elihle leli lokuba unyaka omusha uhlanganiswe nomdala ngezinto ezinhle. Sisi-

practising the art of boxing. Unfortunately, they lack accommodation and boxing gloves, but this is no deterrent to his ambitions. We shall be grateful indeed if any sympathiser could send these boxing enthusiasts some second-hand boxing gloves.

* *

The Waschbank Roses F. C. were invited to take part in a cup competition at Hlatikhulu on the 25th December. The Cup was donated by Chief N. Kunene, a soccer enthusiast himself, who is living at Hlatikhulu. Those that witnessed the games were really thrilled and enjoyed themselves. After the games the Chief, treated the boys to dinner. The Waschbank Roses F. C. won the trophy and it is now in the safe keeping of the treasurer (Mr. Joseph Marwa). Well done, boys! "

* * * *

HOWICK WEST.

(Miss Alexander has kindly written us the following account of the Area's Christmas party, held on New Year's Day! We rather like this idea: it seems a very pleasant way of making certain that the old year links up firmly with the new!

We congratulate the Area on what seems to have been a very successful and happy occasion.)

When the question of a Christmas Party was first mooted at Howick West, the idea was to provide refreshments only so that the children might have at least some celebration at Christmas time. However, due to the efforts of Mrs. Dunn and Mrs. Mpetwane some 320 children contributed their sixpences and threepences, and these contributions, together with the generous donation of £10 from the Howick Rubber Factory and donations from local traders, made it possible to have a real Christmas Party for the African, Indian and Coloured children of the area.

The party was held on the 1st January, so we are at a loss to know whether it was a Christmas or New Year party!!

Mr. Mpetwane acted as Father Christmas, and spoke to the children over the microphone, which was a great thrill to them all.

Miss Alexander, who was introduced to the assembled crowd by Mr. Nayager, mentioned the people who had, by their donations, made the party possible, and spoke of the fine efforts of the people themselves. The Reverend J. Dunn gave a New Year message to the parents and children.

Owing to the fact that there were some 500 people present it was not possible to have a "sit-down" party, and the presents and refreshments had to be handed out by the helpers and the Indian Scouts, and not, unfortunately, by Father Christmas.

This party, which was one of the largest in any of the Areas, was the only party held in Howick West.

* *

Members of the Howick West Ratepayers' Association assembled at the Offices of the Local Health Commission at Howick West on Saturday, 29th December, 1950, to bid farewell to Mr. Nixon on the occasion of his resignation from his post as Area Secretary for the Midlands Region. The vice-Chairman of the Association, Mr. R. Thakurdin, spoke in glowing terms of the good work done by Mr. Nixon in bringing about various improvements in the Area for the betterment of the people. He emphasised that Mr. Nixon had set an example of goodwill and co-operation between the Commission and the people of the Area, and he wished him every success in his new sphere.

On behalf of the Association, he presented Mr. Nixon with a China Teaset.

Mr. Nixon thanked the Association for all their assistance. He said that they had made his work much pleasanter during the course of his duties. He expressed his regret at leaving the area after so short a time with the people. He always felt that there was nothing more important than to work in co-operation for the betterment of the Area and its people.

On the same day Mr. Nixon was presented with a Wall Mirror by the Office Staff at Howick West.

Mr. Nayager, who made the presentation, expressed the general regret at Mr. Nixon's departure. He referred to Mr. Nixon's willing-

bongela nesigodi ngomkhosi obonakala wabanempumelelo emnandi.)

Kwathi mhla siqala ukuxoxa ngomkhosi kaKhisimusi e Howick West injongo yabe iwukuthenga okuncane okudliwayo kuphela ukuze abantwana bazithokozise ngoKhisimusi. Kodwa ngemizamo kaNkosikazi Dunn noNkosikazi Mpetwane izingane ezingama 320 zanelela awozuka nawotiki bazo, leminikelo nesipho sika £10 esabe sivela kwiFactory yase Howick ye-Njoloba nenye imadlana ephuma kwabezitolo zalapha wenza ukuba kwenziwe umkhosi wempela kaKhisimusi wa-Bantu namaNdiya namaKhaladi.

Umkhosi wezingane lezo wabangomhla wokuqala ku January kasazike noma kwabe kungumkhosi kaKhisimusi noma woNyaka Omusha.

Umunzana waba yikhehla lelo lesilevu esimhlophe wakhuluma ngombhobho nezingane, zajabula zafa.

UNkosazana Alexander owaziswa kubantu bonke nguMnumzana Nayager wabasho abantu okwathi ngemzamo yabo yeminikelo benza lomkhosi ubekhona. UMfundisi T. Dunn wasinika amazwana aqondene noNyaka Omusha.

Ngenxa yokuthi kwabe kubuthene abantu abangama 500 umkhosi wabamkhulu, iziphuzo nokuya ethunjini kwanikezwa ngabasizi nabafana bamaNdiya bamaScouts, kwadabukisa ukuba ikhehla lentshebe emhlophe nalo lingakunikezi ukudla.

Lomkhosi owabe ungomunye wemikhulu kuzozonke izigodi yiwona wodwa owabe ulapha e Howick West.

* * * *

CLERMONT

Amalungu abesifazana eKilabhu enza umkhosi kaKhisimusi ngolwesiNe December 28.

AmaKilabhu angama 30 anikela yonke imali yezinto ezidliwayo neningi lamathoyizi. Yinto ebongekayo leyo.

Kwathi ethi nge uNayini izingane zingama 70 namalungu eKilabhu base bekhona kanti umkhosi wabe uzoqala ngo 10.

Kwaqalwa ngokuba izingane ziphiwe okwokudla uNkosikazi G. Mseleku eyikhehla lentshebe emhlophe-bo. Siyabuza-nje sisodwa ukuthi ingabe kwakuqala yini ukuba ikhehla lentshebe emhlophe libeyiNkosikazi na? Noma kufanele yini uma kunjalo

siyibize ngokuthi nguMame wentshebe emhlophe na?

Zase ziphiwa izipho izingane, sezikhamise imilomo zithi "O" "A" zibona amathoyizi ezimotho awodoli nokunye.

Kwaphothula uNkosikazi J. Hlatshwayo ngamazwi okubonga nawokuthi lomkhosi mawandulele eminye emikhulu ezayo. (Ikhwezi liyambonga uNkosazana Alexander ngalendaba liyathanda ukwazi ukuthi uNkosikazi Mseleku wabesifakile yini isilevu esimhlophe! - ABAHLELI.)

JAZZ

Uma ucabanga ukuthi sekwalotshwa imiqulu yezincwadi ezinde kuchazwa ngokuvela nokuthuthuka nommumowe jazz uzozi bonela-nje ukuthi wukudlala uma ngingase ngithi lendaba eyinxakanxaka njengalena ingase ilotshwe izwakale ngamazwana lawa. Kodwa ngiyethemba ukuthi kuzobakhona ukujabula nokuthanda ukwazi uma ngibuyekeza-nje ngamafuphi ngezihloko ezithile ngohlobo lwalwenoma esesiyibiza ngokuthi yi Jazz. Kungangithokozisa futhi ukuzwa imiqondo yabafundi be Ikhwezi ngaloludaba uma bekhona abangase balobe ngalo ezinhleni zakho lezi. Abantu abamnyama bayaziwa kakhulu ngokuthanda kwabo ingoma, ngiyethemba ukuthi i jazz nokujayiva nezingoma ezifana nakho bazithanda kakhulu abantu banamuhla.

Ukuze uqonde kahle ngejazz kufanele sizwe kancane ngemuva layo eliyivelakancane. IJazz (ngokuyazi kwethu) yadabuka ekupheleni kwekhulu leminyaka edolobheni lase New Orleans (eMelika). Ngokuhamba kwesikhathi yaqhubeka ngamandla amakhulu namuhla seyambethe izwe lonke, eliyithokozelayo.

Ngezinsuku ezidlulileyo idolobha laseNew Orleans elisemfuleni omkhulu iMississippi ladonsa amaNigilosu amaningi ayesanda ukuphuma ebugqilini. Lababantu abebjabula benomoya omuhle yibona okungathiwa baqala ijazz. Yibona abaqala lokho okwaphenduka kwabayiwozawoza lentokozo - Kwabheduka izindlu zezinhlobo zonke zemidlalo. Kwavela zonke izinhlobo zemigido nemidlalo nemibuthano. Abadlali be jazz abasha ababenomoya

ness and readiness to assist his staff and to make their work pleasant.

Replying, Mr. Nixon thanked staff members individually for their support, and for their efforts to work for the good of the Area.

* *

Fifty-six Indian Boy Scouts from Durban with two Scoutmasters under Group Scoutmaster P. R. Singh, a wellknown personality of Durban, camped at Howick West from 16th to 19th December, 1950. Unfortunately owing to bad weather conditions, Scout work had to be suspended. Monday night, however, was the occasion of a Camp Fire which was well attended by residents of the Area, who enjoyed the items rendered by the visiting troop.

The visitors broke camp on Tuesday, the 19th.

* *

A local correspondent writes:-

"The time has come when the Area must try to realise the need for an Indian School in the Area.

At a meeting held on the 24th December, 1950, in this connection, it was reported that approximately 120 children of school-going age are to-day growing up in illiteracy for lack of a local school. The nearest School is about 3 miles away. Some of the 102 children already attending school travel by bus, but the majority walk to school. It is learnt that the existing school is unable to accommodate more pupils. The newly erected extension to the school is already full.

The following were elected to serve on the Committee to go into the whole matter:-

Chairman : Mr. S. Nayager.
Honorary Secretary : Mr. A. F. Amod.
Honorary Treasurer : Mr. R. Thakurdin
vice-Chairman : Mr. S. V. Reddy.
Members : Messrs. G. B. Reddy, Rampayerie Maharaj, V. Reddy, R. Bhika, I. A. Mohammed, R. M. Chetty and D. Sewnath.

A deputation had a successful interview with the Department of Education. The delegates were assured that there is every possibility of a school being established for the Area in the near future. "

* * * *

CLERMONT.

The members of the Clermont Women's Club held their Christmas Party on Thursday, the 28th December.

The thirty Club members paid for all the refreshments and the majority of the toys themselves, which is a very big achievement.

By nine o'clock most of the 70 children and Club members were present, although the party was not scheduled to start until 10.

The party started with the serving of refreshments to the children, with Mrs. G. Mseleku taking the part of Father Christmas. We wonder whether this is the first time that a woman has acted in this capacity. And whether it is more appropriate to call her "MOTHER Christmas"?

The presents were then given to the children, to the chorus of many "Ohs" and "Ahs", as they delightedly saw the motor cars, dolls and other toys being given out.

Mrs. J. Hlatshwayo afterwards proposed a vote of thanks and asked that this be the first of many parties!

(Ikhwezi thanks Miss Alexander for this news item and wants to know whether Mrs. Mseleku wore a beard?! - EDITORS.)

JAZZ

When one realises that large and lengthy volumes have been written on the evolution and the merits of jazz one will appreciate the futility of trying to cover everything on this complex subject, in the limited space of a single magazine article. I trust however that

wesifudumezi sayo beshaya iziginci, amatilongo, izigubhu, amakitali, "badiliza izintaba" behlabelela ngalezingoma ezihlabayo ngamaphimbo. Impela kwaba yinkathi ka"Ngibonwe ngubani, mame?" Idolobha laseNew Orleans laphiwa igama elilifanele lokuthi Yidolobha elingenabusuku.

Isizathu esibekwayo esabangela ijazz ibenewozawoza elingako e New Orleans yingoba lelidolobha labe linomoya ofudumele ocobayo, obangela ukuba umuntu afune ukusuka ameze-nje. Ukhiye walengoma ye jazz yikho ukuzibika. Isazi esikhulu sejazz sathi: "Ijazz kayinamincele yamfundo. Yingoma ekhululekile engenamithetho elukhuni eyibiyele".

Kuvele izitayela eziningi kulejazz. Kwavela okuthiwa ngama "Blues" esalandela ijazz. Njengoba kusho igama elithi "Blues" yiyona ijazz kodwa idlalwa ngendlela enosizi eluncane. Kwavela ezinye izitayela ezibizwa ngokuthiwa "two-beat dixie", "Boogie", "Swing", "Bebop" kwasekuvela i "jazz eqhubela phambili". Kuyabonakala kuloluhlu ukuthi isimó sejazz siyaguquguquka njalo. Kodwa kufanele ubhekisise ukuthi ingqikithi yayo yesimo sayo kayiguquki noma leyon-goma ingase ibizwe kuthiwe "boogie", "Swing", noma "bebop".

Isolwa kakhulu ijazz lena. Abanye bathi wubuqaba, iyabhimba, iyahlazisa kayinamhlandla. Imbangela yokusola okungaka okubi yikungazi kahle ngayo ijazz. Uma abantu beyihlabelela njengoba injalo esikhundleni sokufuna kuyona okubi kungancipha ukusola okukhulu okukhona. Kanti futhi-nje ijazz kusewuhlobo olusha lwengoma, yingako abanye abantu beyibuka ngokwedelela. Kuyiqiniso eliyinqaba lokuthi uma into iyintsha noma yahlukile abantu abaningi basuke-nje bathi kufanele ingabinamkhuba. Kanti kakuvamile ukubanjalo.

Iqiniso lona lithi kakunjalo ngejazz.

U Benny Goodman owayeyingqwele yengoma yaloluhlobo iminyaka eminingi wake wabuzwa ukuthi ucabangani ngalensolo engaka elimazayo esola ijazz. Wasimze waphendula nge-lithi, "Ijazz kayidingi mvikeli". Yiqiniso ngempela lelo.

COLIN GODWIN.

IZINCWADI XABALOBELI BE IKHWEZI.

Mhleli,
IKHWEZI.

28.12.50.

Mnumzana,

Kwabikwa ephepheni lakho lama-sonto adlulile ukuthi kufunwa abangasiza ngokunikela ngegazi labo kushiwo kubantu abaningi abasebenzayo eMgungundhlovu kwezwakala ukuthi kakho noyedwa umuntu omnyama owasabela.

Ephepheni elilandelayo leIkhwezi kwavela amazwi abahleli licela kubafundi balo bezizwe zonke ukuba beze bazosiza kulesisicelo esikhulu sokulonda igazi ukuze lihlale libhekene nengozi yalabo abayodinga ukuphuthunywa ngalo.

Ngizwa ukuthi abasabela kubelungu namandiya abakhe eMgungundhlovu kugculisile impela.

Kuze kube manje (uma ngizwe kahle) kuthule kuthe tu ngakubantu.

Ngithi mhlawumbe, Mnumzana, ukungasabeli kwabantu engibaziyo ukuthi banomusa nokwephana kungase kube kubangwa yizinto ezithile ngaphandle kwokuthi-nje kabanakile. Embikweni osanda kuvela ku "Sunday Tribune" kuthiwa kukhona inkolo kubantu ukuthi uma engamuncwa igazi eliyithonsi-nje angase afe. Kulo iphepha lelo abantu enkomponi ethile eGoli baza bavuma bengathan-di benovalolo, ngoba uNobhala womlungu wenkampani yena uqobo wavuma ukuba igazi lakhe limuncwe bembhekile wasuka lapho bambona emamatheka engenalutho nolunci ngenxa yesenzo leso.

Uma, kuyiqiniso ukuthi abantu besaba ukuthi bangavelelwa yingozi noma ukufa uma bemuncwa igazi ngithi kuyobathokozisa nabanye abafunda Ikhwezi ukuzwa iqiniso ngalendaba yokumuncwa kwegazi uma kwenziwa ngabe Red Cross emahovisi ayo amakhulu ase Pietermaritzburg.

Mina uqobo lwami ngavuma ukuba ngibe ngomunye wabavuma negazi labo sekudlule izinyanga ezimbili ngajoyina. Ngamasonto amabili noma amathathu adlulile ngacelwa ukuba ngiyobukela awodokotela nawoNesi nabanye abafundiswayo be Red Cross ne St. John's Ambulance benza onke amalungiselelo naqondene nezifiso zempilo nokuhlola, bamunce igazi, kuphuzwe neziphuzo.

some interest and pleasure may be derived from a very brief summary of certain points about the type of music we have learnt to class as "Jazz". May I say, also, how interested I should be to learn the views of Ikhwezi readers on this subject, should any of them be inspired to express their opinions through the columns of this paper. Africans, in particular, are renowned for their appreciation of music and I believe that jazz and jive and related forms of music have a very special place in the modern African culture.

To understand jazz it is necessary to know a little of its somewhat sensational background. "Jazz" (as we know it) was born at the turn of the century in the city of New Orleans, in America. In the intervening decades it has made particularly rapid progress and today enjoys universal popularity.

In the early days, New Orleans, a flourishing river-seaport on the great Mississippi River, attracted thousands of negroes not long released from slavery. These rejoicing high-spirited people were directly responsible for the birth of jazz. They were the originators of what was to become a glittering era of entertainment. Saloons, music halls and honky-tonks came to dominate dockside venues. Gay parades, dances and "jam sessions" became the vogue. Newly inspired jazzmen with battered and shiny trumpets, drums, guitars, clarinets and even washboards began "tearing down the stars" with this loud and vibrant music. They literally let the good times roll!! New Orleans soon inherited the exacting title of City with No Night.

A reason often advanced for the firm hold taken on New Orleans by this type of music is the city's warm and balmy climate, which stimulated self-expression. And self-expression is, perhaps, the key to jazz. A well known jazz-critic has said: "Jazz has no academic barriers. It is free, unfettered music with no hard and fast rules".

From jazz, different stylings have been evolved. "Blues" made its appearance shortly after jazz. As its title suggests, "Blues" are simply jazz played in a sadder vein. Later, stylings such as "two-beat dixie", "boogie", "swing", "Bebop" and "progressive jazz" came into line. From this list it can be seen that the face of jazz is ever

changing, but it is important to realise that the fundamentals of jazz are always evident, whether the actual music is styled "boogie", "swing" or "bebop".

Jazz has come in for a great deal of criticism. It has been termed barbaric, discordant, revolting and shallow. The reason for most of this harmful criticism is, I think, mainly an ignorance of the real qualities of jazz. If people would only take it for what it is, instead of deliberately looking for flaws in it, undoubtedly much ill-judged criticism would be averted. Further, simply because jazz is still a comparatively new form of music, certain people will look upon it automatically with contempt. It is a strange fact that, when a thing is either "new" or "different", numbers of people at once decide that it must be inferior. This is not necessarily the case.

Certainly, I believe, it is not the case with jazz.

Benny Goodman, for a number of years the king of swing, was once asked on a radio programme what he thought of all this harmful criticism. He merely answered, "Jazz needs no defence". How true that is!

COLIN GODWIN.

LETTERS TO IKHWEZI.

The Editor,
IKHWEZI.

28.12.50.

Sir,

It was reported in a recent number of your magazine that an appeal had been made for blood-donors among a large number of Africans in Pietermaritzburg employ - and that not one African had volunteered.

A later issue of Ikhwezi featured an editorial appeal to its readers of all races to come forward and help in this very vital matter of building up a blood "bank" for the country.

I understand that the response from European and Indian members

Ngangithi ngiyoba ngomunye wabayisithupha noma abayisishiyangalombili ababiziwe. Kanti ngizofika kugwele abantu abangama 60 kuya kuma 80 abazophana ngegazi labo kuleyondlu eyabe ikhanyiswe kahle bonke bethokoza bengafani nabantu phela abazokufa masinyane.

Sahlelisiswa kahle ngamagama ethu, sase simiswa uhlu ukuba sithathwe isisindo sethu nobude bethu emuva kwalokho sase sihlala silinda udokothela ozosihlola. Ngoba phela wonke umuntu uyahlolwa igazi lakhe lingakamuncwa, ukuze phela kubonakale ukuthi uphile kahle ukuze angaphatheki kabi uma lithathwa elakhe.

Ukuhlola kwaba yinto elula eyenzeka kahlenje, kuhlolwe inhliziyo namaphaphu nokuhamba kwegazi nokunye nemibuzwana ngokugula owakhe wabanakho. Umake sewudlulile lapho kwathiwa uphile kahle ngayiswa embedeni omuhle endaweni ebiyelweyo. Kwabe kukhona eminwe imibhede eyisishiyangalombili noma yishumi kuleyondlwana okwabe sekulele abanye ababezonzcelwa igazi.

Eduze bombhede wami kwabe kukhona itafula, kukhona kulona igabha le phayinti linembhobho omude wenjoloba emlonyeni walo nensinjana yokwelula imithambo yengalo ngokucindezela enhla nendololwane. Kweza udokotela ofake ezimhlophe.

"Uyaqala namuhla?" engibuza.

Ngavuma.

Wabhekisisa imithambo lapho indololwane yami igobe khona wabona ukuthi yingalo yami yokudla engase ibelula kuneyesinxele. Wabiza omunye we Red Cross omsizayo ukuba aqinise ngesibopho ingalo yami enhla nayo.

"Kawuzukuzwa lutho olungako," kusho udokotela, ethatha inayiti efaka isidunu sayo egobheni umlomo wayo ewusondeza engalweni yami. "Kuzoncinza-nje."

Wayeqinisile ngempela. Yathi ukuba inayiti ingene emithanjeni yami kangezwa lutho olungako, ngezwa-nje kujiyezeka kancane endololwaneni. Imizuzwana emuva kwalokho ngase ngilokhu ngithi jeqe ngibona igabha ligwala yigazi lami.

Wasuka udokotela eseya kwabanye ezinge eza-nje kimina ezongibheka "negabha" lami ebheka-nje ukuthi kusahamba kahle yini na.

Emuva kwamaminithi ayishumi kwa-

sekuphelile njalo. Igabha lami seligwele, udokotela wayimonyula inayiti engalweni yami wathi ukubheca ngomuthana lapho kade ihlabe khona inayiti. Intokazi yakhona lapho kwa Red Cross yase inameka lokhu okunamakwa ezilondeni, ikunameka lapho kade kukhona "umgodi" yathi angilale ngithule umzuzwana beseke ngiya ngaphesheya engosini yeziphuzo.

Etafuleni lesiphuzo ngaphiwa itiyekwokudla ngaphumula amaminithi ayishumi ngase ngihamba ngibuyela ekhaya.

Bangibonga kakhulu ngomusa omnandi ngoba ngizile kanti mina ngabe ngizwa kuyimina engifanele ngibonge bona abangiphe isikhathi esimnandi sentokozo kungekho nokunci okwalandelayo okubi - base bengigidlabeza futhi emuseni wabo ongakho ngenkomishi yetiye eliminandi.

Ngingasanteli, kufanele sibabonge ngempela awodokotela nezinye izisebenzi abanikila ngesikhathi sabo esikhulu nangamandla abokulenkonzokengase isindise impilo yezinkulungwane okuthi uma zilimala noma zigula ziswele igazi elihle eliqinile ukuba ziphile. Ngethemba ukuthi lapho besiholela khona abasebenzi labo, siyolandela. Ngethemba ukuthi kasiyikubadumaza, futhi (okumqoka) kasiyubadumaza abakithi abagulayo esinikwe ithuba lokubasiza ngalendlela elula engabizi mali.

Owakho wempela,

UMFUNDI OMHLOPHE.

* *

(Lencwadi kayiqondile empeleni kulona Ikhwezi. Nokho siyayiveza ngokujabula ngoba ikhombisa ukubonga ngendlela enhle imizamo eyeziwa yiKhomishani ngezinye izikhathi.)

Ukubonga kakubizi lutho kanti kuletha okulhulu ukukhuthala. -
(ABAHLELI.)

P. O. Sikoleni,
via Maritzburg.

22.12.50.

Nkosazana Alexander Othandekayo,

Emkhosini wezingane namuhla

of the Pietermaritzburg community has been extraordinarily good.

So far, however (if my information is correct) response from Africans is still wanting.

I think it possible, Sir, that this failure on the part of an otherwise kindly and generous people may be due to causes deeper than mere apathy or lack of interest. According to a recent report in the "Sunday Tribune" there is a prevailing belief among Africans that the loss of a pint of blood must surely result in death. According to the same paper, certain Africans at the compound of a Johannesburg firm were only induced to volunteer - and this with great nervousness and reluctance - when the European secretary of the firm submitted to the process in front of them and emerged, smiling and none the worse for his loss of blood.

If it is true that Africans fear that they may suffer harm, or even death, by giving of blood, I think it may interest them, and other readers of Ikhwezi, to have a first-hand account of blood-donation proceedings as conducted at the Red Cross headquarters in Pietermaritzburg.

I myself enrolled as a blood-donor about two months ago. Some three or four weeks later, I was requested to attend an evening session at which doctors and trained personnel of the Red Cross and St. John Ambulance societies would be present to carry out all the necessary duties connected with medical examinations, the taking of blood, the serving of refreshments, etc.

I had expected that I should be one of some six or eight people called up. Instead, I found something like sixty or eighty intending donors already gathered in the well-lit Red Cross Hall - all of them very cheerful and not looking at all as though they expected death to follow in the near future!

We were carefully checked by name, then shepherded into a queue for the taking of our weights and heights - after which we sat round awaiting our turn for medical examination; for every person is medically examined before being allowed to give blood, in order to make sure that he or she is in good health and not likely to suffer ill-effects by the donation.

The examination was a simple, straightforward business - a check on heart and lungs and blood-pressure, etc., and a few questions as to different illnesses in my record. Then, having been passed as fit, I was eventually taken to a comfortable couch in the screened-off portion of the Hall. There were some eight or ten couches in the "ward" already occupied by persons from whom blood was being taken.

Beside my couch was a table, on which stood a pint-bottle, with a long rubber-tube attached to it, and an instrument for distending the veins of the arm by pressure above the elbow. A white-coated doctor approached me.

"Is this your first time?" he asked me.

I replied in the affirmative.

Taking a careful look at the veins in the bend of my two elbows, he decided that my right arm would "give" more easily than my left. He signed to the Red Cross helper to apply the wind-bag pressure to my upper arm.

"You won't feel much", he said as he picked up a needle, inserted one end in the bottle's rubber tube and got the other end ready for my arm. "Just the prick".

His words were perfectly true. Once the needle was firmly in my vein, I felt very little discomfort - just a slight dragging sensation at the bend of the elbow. A few seconds later, I was watching with interest out of the corner of my eye to see the bottle filling slowly with my blood!

The doctor wandered off to get another donor "started", and only came back occasionally after that, to look at me and my bottle and to make sure that everything was going satisfactorily.

After about ten minutes, the job was over. My bottle duly filled, the doctor removed the needle from my arm and dabbed the spot with disinfectant. The Red Cross lady put a small patch of sticking plaster over the tiny "hole", and told me to lie still for a minute before going over to the refreshment corner.

At the refreshment table I was served with tea and something to eat, and rested for ten minutes

ntambama kasibanga naso isikathi
sokubongela amaKilabhu ayehlangene,
nathi uqobo kuwena nakubasizi bakho
naboMnyango wezeNhlalakahle we-
Khomishani ukusenzela kahle kangaka-
ya imikhosi kaKhisimusi yokuthoko-
zisa abantwana. Kwaba yimpumelelo
konke.

Kwasithokozisa kanye nabantwana.
Siyethemba ukuthi imikhosi lena iyok-
wenziwa futhi ngenkathi ezayo.

Siphethe ngokukufisela uKhisimusi
Omuhle noNyaka Omusha wentokozo.

Owakho ngempela,

B. GCABASHE,
(Egameni leKilabhu laseGEORGE-
TOWN).

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Secretary,
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B. 6, Ashdown,
P. O. PLESSISLAER.

or so before setting out for home.

When I left I was thanked, most courteously and kindly for my attendance; though, indeed, I felt that my thanks were due to those who had given me an interesting and pleasurable evening, with no ill effects whatever, and had then crowned their hospitality with a cup of excellent tea!

Joking aside, I believe we owe a great debt of gratitude to the doctors and the various workers who are giving so generously of their time and energy to a service which may mean a hope of life for thousands who, through injury or illness, need the vigour of new blood if they are to survive. I trust that where these workers lead, we shall follow. I trust we shall not fail them, and (more importantly) that we shall not fail our suffering fellows whom we are given an opportunity to serve in this most simple, costless way.

Yours faithfully,

A EUROPEAN READER.

* *

(The following letter is not strictly "To Ikhwezi" at all. We have, however, great pleasure in publishing it, as an illustration of the graceful, courteous way in which the efforts of the Commission are SOMETIMES met! -

Appreciation costs very little, but it may give a great deal of encouragement. - EDITORS.)

P. O. ESIKOLENI,
via Maritzburg.

22.12.50.

Dear Miss Alexander,

At the children's party this afternoon we did not find time to express, on behalf of the combined clubs, our gratitude to you and your staff, and the Social Department of the Local Health Commission, for organising most successfully the Xmas festivities to make happy the children. The whole thing was a great success.

It was greatly appreciated by the children and ourselves, and

and we trust it will be possible to repeat such functions in the future.

In closing we wish you a very happy Christmas and a joyous New Year.

Yours truly,

B. GCABASHE,

(on behalf of the Georgetown Club).

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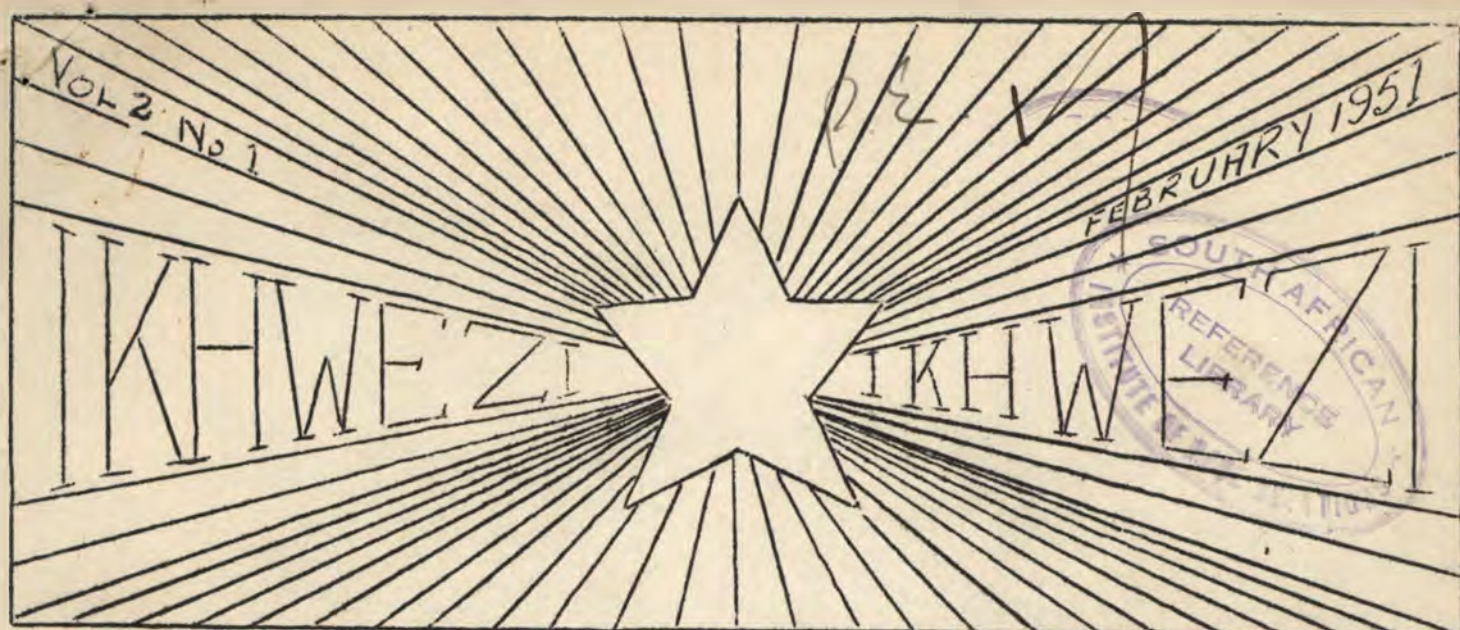
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Prepared and published by the Head Office
of the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

A LETTER TO OUR READERS

We are happy to report that the life of Ikhwezi has been prolonged for another year by resolution of the Commission taken on the 24th January.

We are glad about this for several reasons.

For one thing, we ourselves have enjoyed our association with the paper - an association made particularly pleasant by the encouragement we have received from our readers and the kindness shown us by all sorts of people who have come to our rescue when things have been difficult. It is quite true that we run into trouble every now and then - typist-trouble, translation-trouble, and so on - but, on the whole we can say that things have been very much easier than we had any right to expect, and that Ikhwezi's first infant year has been one of real interest to its editors and to the magazine committee.

Then, too, we know that "the child" has made good friends both inside and outside the Areas. Persons as far afield as Swaziland, Basutoland, Randfontein and East London, have written to ask to be put on our mailing-list - and these writers include Europeans as well as non-Europeans. In each of the four Commission Areas for which Ikhwezi is particularly published, we know that the magazine has a loyal and keen following, though, unfortunately, the numbers of its followers are

severely limited by the restriction on the number of copies.

Again, though Ikhwezi is still a very small and modest venture, we have reason to believe - indeed, to know - that it has done something (at any rate) to promote friendship between the Commission and the Areas, and to bring about a better understanding among race and race in our communities. Those who have known "the child" from the beginning, know that he asks no more than this.

For these and other reasons we are glad, then, that Ikhwezi is to have another year.

We must, however, be honest and acknowledge that there are faults and failings in "the child". He is by no means perfect!

We are sorry, for one thing, that his "Voice of Conversation" is so weak. This is what we wrote to our readers a year ago:-

"Remember 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 most cordially invite you to join us in writing for this paper, so that the talk may not become one-sided".

Well, where ARE the voices of our readers? We started off very nicely: two or three "Letters to Ikhwezi" in the March number, four in the April number, two in May. But by the end of the year our correspondence had dropped to almost nothing; and, last month, we were reduced to publishing one letter from a European reader and one which was really

not a "letter to Ikhwezi" at all!

This is a pity. We can assure our readers that their views and opinions, as published in Ikhwezi, ARE noticed by the Commission; and that a most excellent purpose can be served by sending in your queries and comments to this paper. We suggest that you would do well to take greater advantage of the opportunity to put your personal views, suggestions and so on, before responsible authority.

Remember, there is only one restriction in regard to the letters that Ikhwezi will publish. They must NOT, in any form, contain personal abuse, NOR must they be such as are likely to arouse ill-feeling between race and race.

We have learnt, too, that on our own side, the Voice of Conversation has been weak in one important matter. We realise that Ikhwezi has not done enough, in the past, to EXPLAIN the Commission - and its actions and its policies - to the people of the Areas. We hope, in future, to include in every number an article, or other contribution, which shall guide Area residents to a better understanding of the Commission's plans for their community, and the reasons for Commission rules and regulations which, on the surface, are not easy to comprehend.

Then, again, our methods of distributing the paper in the Areas are very unsatisfactory. We acknowledge serious shortcomings in this regard - shortcomings which, we know, have been the cause of disappointment to a number of our keenest followers. We hope that, by April, we shall have put the whole distribution on a different, and a better, basis.

These faults in Ikhwezi we have spotted for ourselves, and we shall make every effort to correct them. There are doubtless other faults as well. If YOU know what they are - write and tell us!

Our cordial greetings to all our readers as Ikhwezi starts his second year.

Yours faithfully,

THE EDITORS.

AFFAIRS OF IKHWEZI.

"Ikhwezis", it seems, are becoming more and more common both in the Union and outside of it!

Last month, we printed an item from "Race Relations News", which told us that the highly progressive municipality of SPRINGS (on the Reef) is now publishing a roneoed bulletin designed to acquaint its non-European citizens with affairs of interest to them.

We have since heard that another Reef town has followed the example of Springs.

And, this last month, we have been delighted to receive a copy of "News of the Month" - a magazine for non-Europeans, prepared and published by the Native Administration Department of the City of BULAWAYO, in Southern Rhodesia. We extend a hearty welcome to this bulletin. Our own "child" admits at once that he is very envious of certain features in the Bulawayo paper. It is a most handsome production! - roneoed, like our "Ikhwezi", but with a full-length illustration on its cover-page, and a number of attractively illustrated headings to its different sections.

Ikhwezi is determined not to be outdone. So do not be surprised if he appears in rather more decorative form in the near future.

Our only difficulty will be to raise enough artists to keep the illustrations going. CAN OUR READERS NOT HELP US IN THIS MATTER? We know that there is talent among you. What about using it to help Ikhwezi along a bit? Who will send us a drawing - say about 3 to 4 inches wide, and 2 to 2½ inches high. - to head our new "Sports Section"?

Ikhwezi, as we have told you in this month's "Letter", knows all about "translation trouble" and "typist trouble" and so on. We do not want to have ILLUSTRATION TROUBLE on the top of all the other kinds!

We want YOU to take this trouble off our shoulders.

ANY OFFERS?

* * *

The "Dukatole News", published for Africans who live in Germiston, has also lately given us cause for envy. The January number carries the translation of a long poem by Mr. A. M. S. Sityana, Bantu National Poet Laureate, East London. The poem is "Praises of the Thembu Chiefs".

We should be pleased at any time to publish original work, suited in length and style and matter to Ikhwezi. Incidentally, this magazine would not be at all a bad way for the budding author to get his work known to an interested public.

We notice, by the way, that the "Dukatole News" is also beginning to use plenty of illustrations. It's Christmas number was most entertaining, with a number of cheerful little drawings scattered over its pages.

* * *

Ikhwezi expresses its very real gratitude for a most kindly offer made by Mr. R. R. R. Dhlomo, editor of the Ilanga laseNatal.

Mr. Dhlomo is also an associate editor of Ikhwezi, and has all along most generously given us his time, his encouragement, his advice and the benefit of his wide practical experience. Now he has come forward with yet another kindness to us - offering to undertake regularly, every month, the full translation of Ikhwezi into Zulu.

We have no words to say how greatly we appreciate this offer, and how thankfully we accept it.

We also take the opportunity to place on record our deep gratitude to Messrs. F. J. Mazibuko and H. Selby Msimang who, over the past year, have taken all the main brunt of Ikhwezi's Zulu translation. Both are extremely busy men, with numbers of "outside" interests and responsibilities, and we owe them much for their never-failing readiness to do our translation for us, and for the quality of the work they have put into it.

Nor do we forget members of the Local Health Commission staff who have come to our rescue, preparing the Zulu translations of odd, last-minute contributions. Among these

helpers have been Mr. Mare, Mr. A. S. Mngadi, Mr. E. S. B. Msimang (of Edendale), Mr. P. B. Mtinkulu (Waschbank), Mr. Mpungose (Howick West) and a member of the African staff at Clermont whose exact identity is, unfortunately, unknown to us at the time of writing.

To all these, Ikhwezi's grateful thanks.

* * *

From now on, Ikhwezi will feature a special "Sports Section", which will include local sporting news from the Areas as well as general comment and articles on sport. Look out for Mr. Taylor's talk on cricket in the present issue.

HERE AND THERE.

EDENDALE

The Siyamu Ratepayers' Association, and Siyamu residents in general, may look forward to the lighting up of Caluza Road in the near future. The Commission has authorised the installation of seventeen street lights along this way, and the City Electrical Engineer, Pietermaritzburg, will put the work in hand as soon as circumstances permit.

* *

Another matter of especial interest to this part of Edendale is the question of the re-opening of the Siyamu Cemetery.

Some months ago, the Advisory Board made representations to the Commission for the re-opening of this site, and the Commission agreed to seek the Administrator's authority to re-open.

There has been one big difficulty in the way. The cemetery has been found to be part of the commonage. As such, there are special laws applying to it - and Commission action is held up until such time as legal decision can be made in the matter.

* *

(As far back as October of last year, the Association of Women's Clubs, Edendale, held its first combined exhibition of work. We publish the following account of the function in the belief that - though so long an interval has elapsed since it took place - the facts will still be of interest, as showing the real advance made by the clubs. EDITORS.)

EXHIBITION OF WORK ORGANISED BY THE ASSOCIATION OF WOMEN'S CLUBS, EDEDALE.

On Wednesday, the 18th October, 1950, the Association of Women's Clubs, Edendale, organised the Exhibition of work at the Georgetown Market Hall, at 2 p.m.

From early morning, two members from each of the four Clubs were busy arranging and sorting the work into the various sections.

There were 24 entries in the knitting section, 14 in the sewing 11 miscellaneous, and 23 in the cookery section. The work was judged by Mrs. J. Lloyd of the Plessislaer Nursery School, and Miss Nxasane of the Nichol's Government School. They reported that the work was good.

Some 64 Club-members and visitors attended the Exhibition.

Mrs. Allsopp, of the Edendale Welfare Society, and Mrs. Tibbitt and Mrs. Ferguson of the Child Welfare Society, were present as visitors, and the Reverend Kuzwayo addressed the meeting. Also present were Dr. and Mrs. Seymour, the former of whom presented the prizes.

Dr. Seymour, in his address, congratulated Club members on the articles displayed, and said that he was looking forward to the day when he and the rest of the Commission Staff could attend an Exhibition which was not entirely organised by the Commission's Social Workers, but rather organised by the members themselves. He was interested in the progress made by the Clubs during the year.

Mrs. Molefe, Treasurer of the Association, thanked all those who contributed towards the success of the Exhibition, and pointed out that, as Treasurer, she found a great deal of discouragement in

that members were not always prompt in their payments for material.

Miss M. A. Alexander, in her capacity as Senior Social Worker, and as Chairman of the Association, reviewed the progress of the Clubs during the year, and discussed with members the many difficulties experienced in running the Clubs. Mrs. Koza, on behalf of the Georgetown Club, welcomed Club-members and visitors.

Other Club representatives, Mrs. Elizabeth Mkiye of Ashdown, Mrs. Gcabasche of Georgetown, Mrs. Kaulu of Macibise, and Mrs. Zondi of Siyamu, expressed the gratitude of the members of their Clubs for all they had been taught, and asked the Commission's Social Workers to be patient with them, and not to be discouraged by poor attendances. They felt that the attendances would gradually improve, and they pointed out the benefit which the members had gained from the Clubs.

Club members provided tea and refreshments for all, and the Exhibition closed with the singing of the African National Anthem.

Prize winners were as follows:-

Knitting Section.

- (a) Adult Jersey. 1. Mrs. Gallina Msimang (Macibise)
2. Mrs. Kaulu (Macibise).
- (b) Children's Jerseys. Mrs. Miriam Zondi (Siyamu).
- (c) Baby Sets. Miss Josephine Ngcobo (Macibise).
- (d) Men's Socks. Mrs. Xulu (Siyamu).

Sewing Section.

- (a) Boy's suits. Mrs. M. Kuzwayo (Georgetown)
- (b) Print dresses. 1. Mrs. Mpaya (Georgetown)
2. Mrs. M. Kuzwayo (Georgetown)

Miscellaneous Section.

- (a) Felt bags. Mrs. Gcabasche (Georgetown)
- (b) Embroidered cloths.
1. Miss Selley Msomi (Ashdown)
2. Mrs. Hlubi (Georgetown)

Cookery Section.

- (a) Scones. 1. Mrs. Gcabasche
(Georgetown).
2. Mrs. Mpazan
(Georgetown)
- (b) Bread. Mrs. Kuzwayo
(Georgetown)
- (c) Madeira Cakes.
1. Mrs. P. Shezi
(Ashdown)
2. Mrs. Molefe
(Georgetown)
- (d) Marmalade. Special Prize.
Mrs. Kuzwayo
(Georgetown).

* *

We have yet another October event to report, with our regret that no account of its was available earlier. Our Children's Day, however, is an occasion of great importance and we feel that an account of the concert organised at the Nichol's School on that day is still likely to be of interest. We are indebted to Mrs. I. C. Tibbitt for the report. - EDITORS.)

The concert held at the Nichol's School on October 29th, in celebration of Our Children's Day was a most enjoyable affair, attended by many hundreds of children and their parents. The weather was bad, but the audience was undaunted. The Teachers provided the items and gave a lovely musical treat to us all. Mr. D. Malcolm came from Durban to speak to the children and parents about their duty and conduct as good citizens of the community.

Teachers "chaired the meeting" made all the arrangements and carried the concert through. Mrs. Tibbitt gave an introductory address about the meaning of Our Children's Day.

Cubs and Wayfarers gave amusing entertainments showing initiative and enjoyment, which gave great pleasure to their audience and themselves. They collected £4/13/- for Our Children's Day Funds as a sign of their co-operation, and their appreciation of what was being done for their children who need a little extra care to help their parents and guardians to bring them up healthily and happily and to ensure that they are educated for future citizenship.

* *

WASCHBANK

"Thath' ufak' esakeni" sends us the following items of news from the Area:-

"Mr. Bernard Zondi, B.Sc. (Hygiene), employed by the Union Health Department at Clairwood Health Centre, Durban, spent the Christmas holidays here with his parents (Rev. and Mrs. W. D. Zondi). Mr. Zondi was on annual leave, and has since returned to Durban to resume duty."

*

"The schools have re-opened. Some scholars have come back to Waschbank : others have left here for other centres to start new studies. Some have returned to school with happy hearts, and others with disappointment, because they have failed to pass. To the former we say 'Well done!'. To the latter we say 'Remember the story of Bruce and the Spider, if at first you don't succeed TRY - TRY - TRY AGAIN.'"

*

"Our hearty congratulations are extended to Mr. Tom Dhlamini who was a student at Mariannhill, and has passed his matric in the 2nd class. We understand that he hopes to study medicine."

*

"Mrs. Elizabeth Ntsele of Kameelkop, Waschbank, organised a grand dinner party on the 5th January, to celebrate the opening of her house, built according to the L.H.C.'s plans. Mrs. Ntsele's husband died a few years ago, and she has worked hard to provide a home for herself and her two daughters, who are at school at Inkamane. Those who have seen this home will agree that her efforts have been well rewarded. Among those at the party were Messrs. Willie Khoza and James Nyawo, Mr. and Mrs. J. Butelezi and the Rev. and Mrs. J. Zwane."

DID YOU KNOW ?

THAT this month's article on Cricket was specially written for Ikhwezi by Mr. G. Y. Taylor, of the

staff of the Local Health Commission?

Mr. Taylor is himself a keen player and an enthusiastic follower of the game. He is a member of the Maritzburg Cricket Club and we hear that in a recent match against "Postals" he distinguished himself by taking 7 wickets for 25 runs!

Mr. Taylor is at present stationed at Head Office, but in the early days of his service he worked at Edendale. He has also spent a good deal of time at Clermont, in connection with housing loans. So he knows the Areas, and something of their needs. And we know how long he has cherished a plan to bring cricket to the Areas! He believes firmly that the African can make his mark in the cricketing world. He knows the proud record of Indian and West Indian "elevens", and he is convinced that African cricketers will one day rival their achievements.

Read his article and let him know what you think of his plans for Edendale.

* *

THAT this month's article on "Play" was specially written for Ikhwezi by Mr. Excell S. B. Msimang of Edendale? Mr. Msimang is a Social Worker on the staff of the Local Health Commission and he needs no introduction to Edendale - nor, for that matter, to readers of Ikhwezi who follow his lively contributions to our local-news columns.

However, Mr. Msimang writes his article this month in his private, personal, and quite unofficial capacity - that is to say he writes simply as a resident of Edendale. He is well qualified both by temperament and by training to write on the subject he has chosen. His training has taught him the very real need for "play" in every healthy human life and he himself is a person who enjoys all social and recreational activities to the full.

In the present article he directs his remarks to Edendale and to the African community, but we feel that much of what he says applies in other Areas, and among all racial sections of our people.

Readers may be interested to learn that Mr. Msimang's article and Mr. Taylor's article were written quite independently of each other. We print them in the same number because they go so well together - one urging Edendale to work up more enthusiasm for sport and healthy play, and the other extending to that Area a generous offer to help with the start of cricket in the community.

TOPICS OF THE MONTH.

Our dictionary tells us that a topic is a "theme for discussion" or a "subject of conversation", and we propose, every month, to talk about the odd topic that comes our way - the sort of thing, that is, which is probably being discussed and talked about in the Areas.

Our first topic this month is

A RUMOUR

We understand that a bit of "news" which is quite without foundation has been going the rounds. It is to this effect: that the Local Health Commission intends to dismiss all non-European employees in its classified posts who do not possess at least the matriculation certificate.

This is NOT SO.

The Commission has never set the matriculation certificate as a minimum standard for its non-European posts, and has never contemplated doing so. When any post is "going", in fact, it is given to that candidate whose qualifications, experience, personality, and so on, are best suited to the requirements of the job. Thus, a doctor's post will clearly call for medical degrees; a nurse's for certificates in general nursing and midwifery; a clerk's post may be quite well filled by a person of J. C. level, or it may need a matriculated person, or someone with a degree. It depends simply on the nature of the work to be undertaken in the particular post. This is the basis on which the Commission selects its staff and has always selected them. This is the way in which present

employees were chosen.

There is therefore no basis at all for the fear that the Commission means to dismiss non-European (or any) staff on the ground of non-possession of a "matric".

The Commission has NO INTENTION WHATEVER of doing any such thing.

* *

STREET SCENE

(A correspondent sends us the following account of an incident recently observed in a Pietermaritzburg street. We leave our readers to discuss this "topic" for themselves. - EDITORS.)

Time : 1.50 p.m. on a busy weekday.

Place : Commercial Road, Pietermaritzburg, with the lunch-hour traffic at its peak.

African Girl (simply dressed and obviously from the country, addressing African constable in uniform) : Hau, baba! Help me across this road. I cannot get across. I am frightened of these cars.

Constable : Get along with you! Do you think they're going to kill you?

Girl : (making another effort to cross, and jumping back to the pavement) : Baba, I can't!

Constable (turning his back on her) : Aye! Suka!

(Girl is left looking helplessly across the street till a cleaner from a shop nearby comes to her assistance and sees her safely to the other side.)

WE MUST PLAY !

"A nation that does not PLAY is heading for RUIN", a Physical Culturist of the Witwatersrand Technical College once said to a group of Social Work Students.

At the time, I did not stop to

to take stock of myself and my people, and try to think out where we stand in relation to this statement. This was due to the fact that I was then living in Johannesburg where sport - for Africans as well as others - has been developed highly and extensively.

My years at Edendale, however, have given me cause to re-examine this statement, and find its significance. I will not say that it is entirely true of Edendale; but there is much for Edendale to learn from it. For Edendale DOES NOT PLAY. I make this statement deliberately and I invite argument through the medium of this journal. Before I endeavour to prove this serious statement, may I take leave to explain what play is.

Play is an activity engaged in by living beings (including animals), which results in creating a pleasant sensation in the nervous system whereby the whole SELF (viz. flesh, blood, bones, nerves, mind, heart and soul) is RECREATED. This is the physical aspect of the science of play. The psychological aspect is that the mind, during play, is taken away from unhealthy thinking. The person who spends his leisure time in idle thought, in brooding over fancied wrongs, in wasteful day-dreaming is the person who readily lends himself to anti-social behaviour and is liable to become delinquent or criminal.

Play has the power of socialising us. It breaks down social, class caste and other barriers, or tendencies to individualism, and gives us good regard for life.

There is also an ethical aspect of Play. A game demands honesty, as much as the job you do for a wage. Therefore play is one of nature's greatest teachers of the truth. This is why we classify play as a social agent for building character and a preparation for good citizenship.

Educationally you develop certain innate qualities in you, increase your facts, learn new techniques and gain happiness from play.

I can hear the Editor reminding me that "brevity is the soul of wit"! I must get on to Edendale.

I repeat - Edendale does not play. The only organised sport

played here is soccer, except for a little poor tennis and poor basketball ball. The result is that there are probably more crimes committed every day in the Area than games played or jobs completed.

We have playing fields. There have been playing fields here for the last 80 years. We have cycles, horses, sturdy young people. Where are our cycle-races? our gymkhanas? our athletics? Our adults seem frankly uninterested. Some of our people cannot even be bothered to go and watch their own children taking part in "sports".

The children seem to be infected with the same lack of interest. In the old days, our children spent their leisure time - as all children spend it - in healthy play. To-day it is no unusual sight to see school children, and non-schoolgoing children, leaning up against the walls, chewing sweets and idly wasting their "PLAY" time, or even actively getting into mischief. I believe that much more organised play is needed for them, and that play, if necessary, should be made compulsory.

I believe that the Edendale community needs to be awakened on this point. We adults should examine our own consciences and ask whether we are giving ourselves - and OUR CHILDREN - a chance to measure up to the accepted Social and moral standards, when, by our slackness in this matter we deny ourselves, and them, a wholesome, natural outlet for recreative energy.

I believe that the source of many of our social troubles is our misuse of leisure time.

A people that uses its playing fields is apt to have fewer social problems than the people that loafs its recreation hours away.

Let's have a game, Mr. and Mrs. Edendale!

E S. B. MSIMANG.

CRICKET

There are many famous names in the world of cricket - names known and honoured in every country where this sport is played or followed - names of batsmen, bowlers, wicket-keepers, and of players who can be looked to for brilliant catching in the field.

There are three names I wish especially to single out for our consideration in this article. They are WORRELL, WEEKES AND RAMADHIN - three West Indian cricketers, members of the last West Indies team to tour England.

Little was known of their prowess before their arrival in England; but, by the end of the tour, their names were on every sportsman's lips.

Worrell and Weekes are looked upon to-day by cricketers throughout the world as possibly the two most fearless and aggressive batsmen in present-day cricket. And Sonny Ramadhin amazed England with displays of faultless and immaculate spin-bowling which will long be remembered.

I have chosen these three players for comment, out of the scores of famous names in cricket, by reason of one special fact - all three are non-Europeans, natives of Trinidad.

I believe that there are non-Europeans in South Africa to-day, who, given the necessary facilities, the tuition and the coaching, could emulate the feats of this outstanding West Indian trio. At any rate, I believe that the African should begin to try his hand at the game, for which his physique and his natural aptitude with a ball seem admirably fitted.

Cricket, moreover, is not only a game for the outstanding and the brilliant performer. It is an excellent club-game, suited to middle-aged as well as younger men. It is less strenuous and less wearying than football - especially the all-the-year-round soccer which is played in so many African Settlements.

Amongst Ikhwezi's readers there must be many who are "not so young

as they were". There must be others, old and young, to whom the hurly-burly of all-year soccer does not appeal. There must be some who, watching European cricket have felt that they, too, could do something with the game.

It is for people in these groups that this article is written. It is to these people that I say "WHY NOT TRY CRICKET?".

Some of us have it in mind that - given keenness and co-operation on the African side - there should be nothing to prevent the establishment of an African Cricket Club, at Edendale, with membership open, say, to African residents of Pietermaritzburg as well.

We believe that we could assemble all the necessary equipment - such as bats, pads, gloves and stumps, etc. - to begin with, and that there would be no insuperable difficulties in the way of securing a site. Members themselves would naturally have to provide their own suitable clothing - white shirt, white or grey flannels and white boots - but, beyond this and the membership fees, there should be very little expense for players at the start. It is only fair, however, to say that cricket is not a cheap game to play and that the Club (and the members) will have to pay their way.

Before we make ANY further move, however, we must measure the sort of response we may expect from Edendale. It will be useless to attempt promotion of a club unless there is enthusiasm for the project among the African community.

Ikhwezi is our medium of publicity in this matter. We urge its readers to discuss the project among themselves, and with others who may be interested.

Then, if you are keen on playing cricket, WRITE to me, c/o Ikhwezi, P. O. Box 416, Pietermaritzburg.

G. Y. TAYLOR.

Macibise,
7.2.51.

The Editors,
IKHWEZI.

We, residents of K. 15 at Macibise, are trying to improve our properties. We endeavour to pay our rates promptly, but in return we seem to get very little service.

We have to walk a long way to water and we are now wondering whether the Engineer of the Local Health Commission will soon give us water. We really do want to know when the standpipes will be coming up to our area.

TIMOTHY MIYA

LOCAL HEALTH COMMISSION

Vacancy for AFRICAN WATERWORKS
ATTENDANT : CLERMONT

APPLICATIONS are invited for the abovementioned vacancy on the salary grade £120 x £12 - £192 per annum, plus cost-of-living allowance.

The successful applicant will be required to operate electrically-driven pumps and the water treatment plant; to regulate the flow of water through the plant; to add chemicals to the water; to make chemical tests, and in addition to keep records in connection with the pumping and treatment plant.

Applicants must have passed the Junior Certificate examination, and previous experience in connection with electrical installations will be a recommendation. The successful applicant will be trained for his work, but before assuming duty will be required to pass a medical examination including a Widal Test.

Applications, accompanied by details of qualifications and experience likely to get applicant the abovementioned position will be received by the Secretary not later than noon on WEDNESDAY, the 21st February, 1951.

D. R. DONALDSON,
SECRETARY.

195, Longmarket Street,
PIETERMARITZBURG.

N O T I C E

The Edendale and District (P.H.A.) Advisory Board, by resolution of the 26th January, 1951, has requested the insertion in this month's Ikhwezi of the following notice:-

A public meeting will be held on Saturday, the 24th FEBRUARY, 1951, at 2 p.m., in the Methodist Church, Georgetown, to discuss the proposal to extend the Pietermaritzburg jurisdiction so as to include Edendale for the purposes of Section 23 of the Natives (Urban Areas) Act.

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

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ADDRESS :

.....

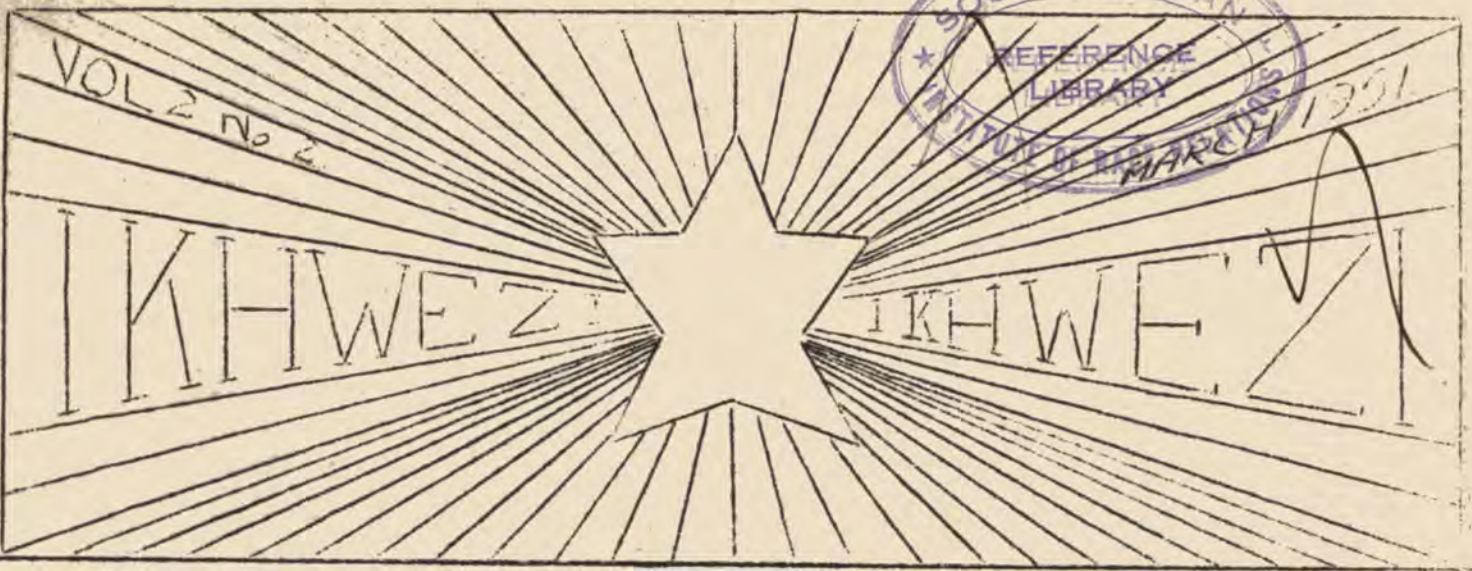
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ANNUAL SUBSCRIPTION : 1/-d.

Send coupon to:-

Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent
Society,

B. 6, Ashdown,
P. O. PLESSISIAER.



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

A LETTER TO OUR READERS

In order to allow the free interchange of ideas, it frequently happens that editors print matter with which they are not necessarily in agreement.

We ourselves are doing something of the kind this month, in giving up to certain contributed notes the space which is commonly devoted to the "Letter to Our Readers".

The notes, which we publish immediately below, have certain things to say concerning Advisory Boards in the Commission's Areas. The writer's remarks must NOT be taken to represent the views of the Local Health Commission, nor of the editors of Ikhwezi, nor of any member of the existing Advisory Boards. So far as we are concerned, they represent only one person's point of view - and that is the WRITER'S.

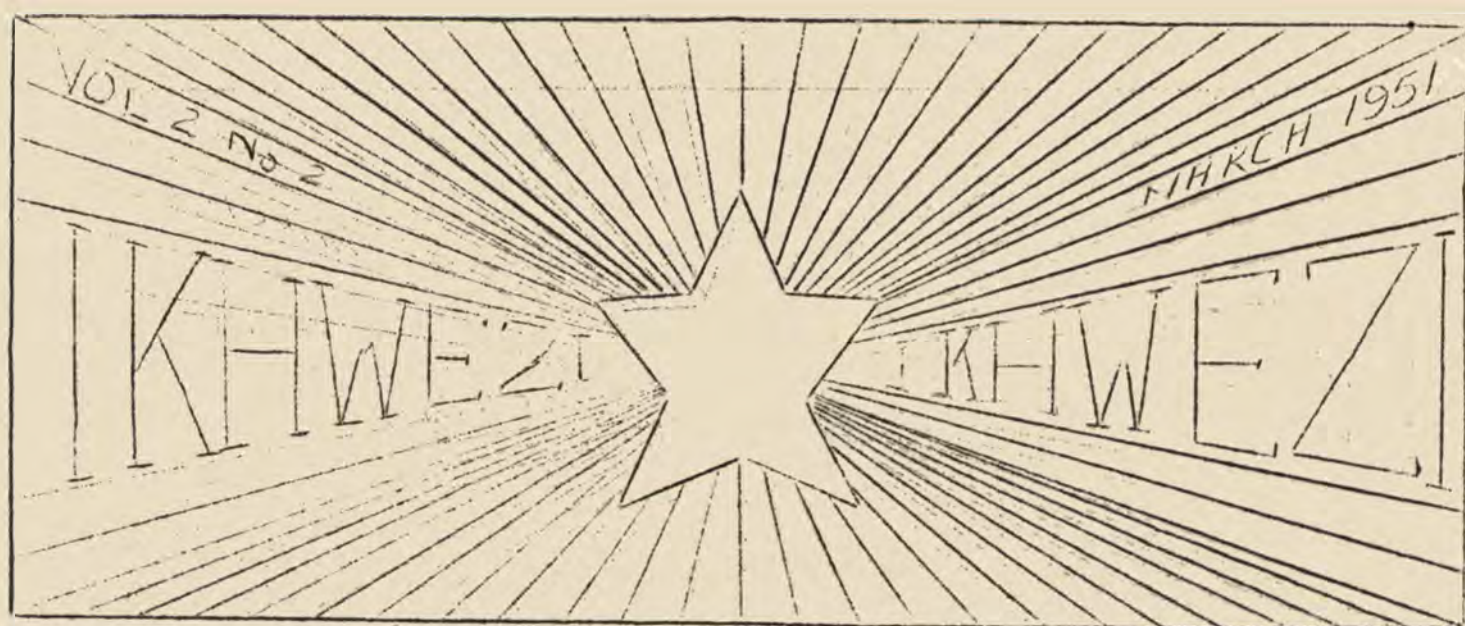
Nevertheless, we feel that certain of the points advanced by our contributor are worthy of notice, and we suggest that our readers study the remarks with care and then "think things out", honestly and thoroughly, for themselves.

Yours faithfully,

THE EDITORS.

"NOTES ON THE COMMISSION'S ADVISORY BOARDS"

1. There is only one Board which the Local Health Commission is obliged by law to maintain - namely, the Ashdown Advisory Board. Since Ashdown is a Native Village in terms of the Natives (Urban Areas) Act, the law lays it down that a Board must be appointed in the Village to advise the local authority on matters of Village welfare, expenditure and so on.
2. The Commission, however, believing that the wellbeing of an Area is promoted and safeguarded when the residents have a say in the conduct of their affairs, has instituted Advisory Boards and Committees in all Areas where the size and nature of the population, and the local response, justified the arrangement.
3. In order that the Boards might be as representative as possible - and function as democratically as possible - the Commission arranged that Board members should be properly elected, by all the regular procedures of nomination and secret ballot. The right to stand for election, to nominate candidates, or to vote, is open to every adult who qualifies under the rules as bona fide resident or tenant in the Area.
4. From this, it is clear that



Lilungiswe lakhishwa Isigodhlo
seLocal Health Commission, Natal,
195, Longmarket Street, PIETERMARITZBURG.

INCWADI EBHALELWE ABAFUNDI BETHU

Kuvamile ukuba abahleli bavumele izincwadi nezingavumelani nemiqondo yabo ngoba befisa ukukhuthaza ukushiyelana kwemiqondo kubafundi.

Nathi ngalenyanga senza khona lokho ukuba isikhala esivamise ukumumatha umqondo wethu phansi kwesihloko esithi INCWADI EBHALELWE ABAFUNDI BETHU sisinikeze kwenye ingxoxo.

Lengxoxo esiyiveze ngezansi lapha inamaphuzu apha thelele kuma Advisory Boards asezindaweni eziphansi kwe Ikhomishani. Umqondo womlobi walengxoxo kakusiwona oweKhomishani, futhi kakusiwona owabahleli beKhwezi futhi kakusiwona owamalungu amaAdvisory Boards lawa akhona. Ngumqondo womlobi wayo kuphela.

Kodwa akhona amaphuzu awavezayo esiwabona kufanele acatshangwe ngabafundi, esibaxusa ukuba bakwenze lokho ngokucophelela ukuze okulotshwe ngulomlobeli bakuhlafune ngezingqondo zabo, bakwetshise okwenkomo yetshisa ukudla.

Abenu abethembekileyo,

ABAHLELI.

AMAZWANA NGAMA ADVISORY BOARDS WKHOMISHANI.

1. Yinye vo i Advisory Board umthetho ovumele iKhomishani ukuba iyimise - ngeyase Ashdown. Njengoba i Ashdown ngumuzi waBantu phansi kwomthetho wokubuswa kwabantu emadolobheni othiwa Natives (Urban Areas) Act, umthetho uthi mayimiswe i Bhodi kulowomuzi ukweluleka ababusi bawo ezintweni eziphathelele enhlalweni kahle nasekusebenziseni imali nokunye okuqondene nomuzi lowo.

2. Kodwake iKhomishani ikholelwe ekuthini inhlalakahle Yabantu bendawo ivikelwa ikhuthazwe uma bona uqobo abantu benezwi ezindabeni ezibathintayo yamisa amaAdvisory Boards namaKomidi awo kuzozonke izindawo zayo Ikhomishani lapho ubuningi nesimo sabantu bakhona nezifiso zabo zivuzelana nalokho.

3. Ukuze amaBhodi lawa asebenze kahle ngokumela bonke abantu abakhile kuzo iKhomishani yenza onke amalungiselelo okuba amalungu amaBhodi akhethwe ngomthetho wokuba kumiswe kahle amagama beseke kukhethwa kuwona. Wonke owakhile noqashile ngempela ezindaweni lezo zeKhomishani esemdala ngeminyaka unalo ilungelo lokukhetha nokuvo-tela amalungu eBhodi.

4. Kusobalake ukuthi abantu abahlezi ezindaweni zeKhomishani bangazikhethela noma ngubani abamthandayo abakhulumele kwiBhodi (uma-nje behambe ngomthetho wokuba befanele ukuvota nokungabinamacala abavimbelayo ekuvoteni) Amaphuzu lawo abekwayo kulolonke ukhetho.

Area residents can return to their Advisory Boards ANYONE WHOM THEY WISH TO REPRESENT THEM (subject, of course, to the perfectly natural sort of limitation which applies in all kinds of elections, such as duration of residence in the Area, and non-conviction of a criminal offence, and so on).

5. How is it that, in these circumstances, the story of the Boards' relations WITH THEIR OWN PEOPLE is, for the most part, such an uneasy and unhappy one? Why is their record, speaking generally, one of constant struggle against obstruction, abuse, non-co-operation and even organised opposition, ON THE PEOPLE'S SIDE?

6. When the relations between a public body and its public are difficult, the impartial observer will naturally ask himself: Where does the fault lie? With the public body? Or with the people?

7. Let us suppose, for one moment, that in the case of a certain Board, all the fault lies with the members. The public is entirely blameless, anxious only to promote the welfare and the progress of the Area. It is the Board that is "all wrong",

What is to be done about this imaginary position? Are we to give our sympathies to a good, progressive community, suffering by reason of a poor and inadequate Board.

NOT AT ALL! The position is absurd, and we should be foolish to waste any sympathy on this community. It has the remedy in its own hands. It can TURN OUT THAT BOARD by the mere exercise of its vote, and PUT IN ANOTHER, more suited to its taste.

Let us waste no more time, then, on the attitude of those people who allow the same Board members to be returned, year after year, and then sit back and blame the Board for everything that happens - or does not happen - in their Area.

8. Let us turn instead to the PEOPLE'S side, and ask ourselves whether the explanation and the fault may not lie with them.

9. Now it is clear to us all that a very high proportion of the public in a "Board" Area are apathetic

in this matter, disinclined to favour any sort of authority or control, and frankly not interested in any sort of Board or body. In this, they are not very different from the general run of European voters and communities.

10. Where the general non-European public does differ - very seriously - from its European counterpart is in its relatively high degree of illiteracy and inexperience. Now illiteracy and inexperience are not faults, but they may constitute grave handicaps to individuals and to communities. And one of the most dangerous things about them is that they lay the individual and the community open to being misinformed, misguided and misled. For this reason, it is not difficult to rouse backward public opinion to antagonism against this or that, when, actually, the public does not know the real facts of the case or the real point at issue.

I suggest that it is often along these lines that "things go wrong" between an Advisory Board and the people it represents. I further suggest that it is easy for more enlightened members of such a community, who, for one reason or another, do not themselves wish to support their Board, to bring about a measure of non-co-operation, or even of active opposition, among their less experienced fellows.

11. It follows that all members of a voting group should do their best to seek the truth in this sort of question. This is the sort of thing they should ask themselves:-

Is our Board really useless and ineffective?

If so, why should I not use my vote at the next election to help turn it out?

Am I sure that the persons who decry its usefulness and urge me not to co-operate with it are themselves good citizens, genuinely out for the welfare and progress of the Area?

Am I sure that they are not relying on my inexperience in these matters to get my support for their own private interests rather than for the good of the community?

Are they right when they tell me that the Board does nothing for the Area? Should I not be wise to talk to a Board member and find out his

5. Okufike kubeyinkinga yikuthi kwenziwa yini ukuba iBhodi inganambitheki kubantu bakubo, nayo ibonakale ihlezi kabuhlungu phakathi kwabo? Kwenziwa yini ukuzinikela kwayo kukhandleke kangaka, futhi kusoleke kubeyisikhubekiso kwabanye abantu, kuze kuvele noku-ba ingase ithikanyezwe-nje ekusebenzeni kwayo? Kuquluse bona uqobo abantu bendawo leyo?

6. Uma kukhona ukunganambithani phakathi kwabantu bendawo nombusi wabo umuntu ubuka ekude uye abuze ukuthi ngubani onecala kubantu noma kumbusi?

7. Akesilinganise ngokuthi eBhodini ethile okubangela lokhu yiwona uqobo amalungu ayo. Abantu bona kabanalo icala, balinde ukuthuthukisa indawo yabo kuphela nokuyivikela. Isilingi yiyona kuphela i-Bhodi.

Akesithike kunjalo, phoke kuzokwelashwa kanjani lokho. Kufanele sibezele abantu labo abafisa ukuqhubeka nokuzivikela kodwa behlupheka ngoba beneBhodi engasizi lutho futhi abangayifuni?

Qhabo-bo. Yimbudane leyo. Ukuzwela abantu abanekhambi lokwelapha ezandleni zabo wubulima. Bangayikhipha iBhodi leyo abangayifuni eyisilingo kubona ngokuvota ukuba iphume bafake leyo eyogculisa bona.

Masingazichitheli isikhathi ngabantu abavumela amalungu eBhodi abuyele ezikhundleni zawo yonke iminyaka besonge izindla, kuthi ngoba esesebenza bese bezombulula imilomo emide bewasola ngokwenzekayo endaweni yabo, bewasola nangokungenzeki endaweni yabo.

8. Akesifune kubona uqobo abantu sibone ukuthi indaba kayidli yini khona ekhaya na?

9. Kusobala kithina ukuthi uquqaba lwabantu ezindaweni ezinamaBhodi kalinake lutho ngalendaba. Luthiye-nje konke ukuphathwa kaluzihluphi-nje ngaBhodi leyo nabaBusi bendawo. Bafuze abelungu abaningi kulokho ezindaweni zabo.

10. Kodwa lapho aBANTU bahluke khona KAKHULU KUBELUNGU KUSEKUNGA fundisweni kweningi labo nasekungazini kahle. Ukungafundi nokungazi kakusilona icala. Kodwa kuvamile ukuthikameza abantu ngabanye nezindawo abahlezi kuzona. Okufike kubeyingozi enkulu ekungazini nasekungafundiswa yikuthi

kubangela abantu nedawo yabo babe-sengozini yokungazi nokuholwa ngobumpumputhe nasekuvumeni izeluleko ezimbi. Yikho-nje kulula ukwenza abantu abangafundile bakujwayele kalula ukuthiya izinto ezikhonjwayo kanti eqinisweni kabazi lutho ngazo oluyiqiniso.

Mina ngibuka sengathi izinto zonakala ngaleyondlela phakathi kwe Advisory Board nabantu ebakhlumelayo. Ngithi abantu abanamehlo okubuka izinto abakhe ezindaweni lezi kulula kubona ukweluleka abangaboniyo ukuba bayisekele iBhodi yendawo yabo.

11. Abantu abanevoti ezindaweni lezi kufanele balifune iqiniso lempehlwa. Bazibuze lemibuzo:-

Ibhodi yethu kayinalo usizo na?

Uma ingenalo kangivoti ngani uma kufika ukhetho ngiyikhiphe?

Ngizibuze ukuthi laba abangibelesele bethi iBhodi kayilungile kangingahambisani nayo bona uqobo baseqisweni yini lokufisela indawo yabo inqubeko nempumelelo?

Nginalo yini iqiniso lokuthi kabangenzi uziphlo lwekati kulempi yabo neBhodi ukuze ngibasekele bazinwebe bodwa bengabhekeli abantu bakubo na?

Baqinisile yini uma bethi iBhodi kayiyenzeli lutho indawo lena. Ukuhlakanipha wukuba ngikhulume nabo abeBhodi uqobo ngizwe ukuthi bona bathini?

Lokhu kusobala-nje ukuthi uma singayisekeli iBhodi yakithi yithina esiyenza ibebuthaka na?

12. Nansoke imibuzo neminye okufanele abantu bezindawo lezi zakwaKhomishani bazibuze yona bayifunele futhi ikhambi lempela. Uma sebekwenzile lokho yikuthi bengasolake, bacwase, bajivaze amaAdvisory Boards akwaKhomishani onke kanye keyakubo imbala.

Yikhathike bengaziveza uma sebenze njalo ukuthi bangabantu abanemiqondo ehlikihlile ekwaziyo ukuvotela amalungelo abo.

side of the matter?

Is it not plain that, if we refuse to support our Board, it is we who are making it weak and less effective than it might be?

12. There are other questions of the same kind which Area residents would do well to look into, and try to solve for themselves in all honesty. Then - and not till then - can they claim to decide on the merits of Commission Advisory Boards in general, and of their own Board in particular.

Then - and not till then - can they rank as intelligent members of a voting community.

IKHWEZI JOTTINGS

In last month's Letter to Our Readers we announced our intention that Ikhwezi should do more, in future, to EXPLAIN the Commission - and its policies and actions - to the people of the Areas.

Last month, too, Mr. Timothy Miya of Macibise wrote to us asking about the water position in his part of Edendale. "We have to walk a long way to water", he wrote, "and we are now wondering whether the Engineer of the Local Health Commission will soon give us water".

We passed Mr. Miya's letter on to Mr. Newmark, the Commission's Engineer, and took advantage of the occasion to ask him for a general statement on EDENDALE'S WATER SUPPLIES, which we might publish in Ikhwezi.

Mr. Newmark has very kindly complied with our request, and his article will be found under our new general heading of "Commission Affairs". We trust that all Edendale readers - and Mr. Miya in particular - will find it of interest.

* * *

At a recent meeting of Ikhwezi's Working-Committee, the question of the Zulu translation was fully explored. As a result, responsibility for translation will now rest

solely in the capable hands of Mr. R. R. R. Dhlomo, to whom the Committee is most grateful for his most kind offer to undertake the work.

In making the translation, Mr. Dhlomo will to some extent "sift" the items. At his discretion, matter which may not be of general interest to Africans - or matter which, because of its specialised, technical nature is hardly translatable into Zulu - (as, for instance, an article on cricket with its talk of "maidens" and "runs" and "leg-byes" and "silly mid-on" - will NOT be translated, but will be available for reading in the English (or Afrikaans) text only. Thus, there may be numbers of Ikhwezi in future in which the Zulu version is slightly less full than the other. Our African readers can rest assured, however, that Mr. Dhlomo is not likely to cut out anything which can reasonably appear in the Zulu half of the magazine.

Mr. R. Dookran, who, with his brother, provides the translation for our fifty "Indian" copies of Ikhwezi, has a different technique. He does not translate any portion of the magazine in full, but makes a brief summary of all the most important things in it, translates this summary into Hindi, and then pins it on the back of the English version for special circulation among Indian readers in the Areas.

COMMISSION AFFAIRS

EDENDALE WATER SUPPLIES.

In the February number of Ikhwezi Mr. T. Miya asks when water supplies will be made available throughout the Macibise section of Edendale. Perhaps the time is now opportune to give some general information about the Edendale Water Supply Scheme.

At the outset let me say that no Edendale resident, other than those who have private water connections, pays for any water used. Only when the Water Supply Regulations are promulgated will the Commission be able to levy charges for water supplies, either by the imposition of a water rate, or by some other means to be decided upon. Only

AMAXOXO EKHWEZI

Encwadini yethu yenyanga edlulile sacacisa sathi Ikhwezi lizimisele ukuba libacacisele njalo abafundi balo ngeKhomishani nangenqubo yayo nangemisebenzi yayo kubantu bezindawo zayo.

Ngayo inyanga edlulile uMn. Timothy Miya wakwaMacibise wasilobela efuna ukuzwa ngamanzi kuleyondawo angakuyona. Wathi bahamba ibanga elide beyokha amanzi. Bayafuna ukwazi ukuthi injiniyezi YakwaKhomishani ingeke yini ibasondezele amanzi.

Incwadi yakhe uMn. Miya sayidlulilisela kuyena uqobo uMaqhuzu Njiniyela yakwaKhomishani uMn. Newmark sambuza ngesimo samanzi-nje endaweni yonke yase Edendale sathi singase sikuveze lokho kulona Ikhwezi.

Wasivumela ngomusa uMn. Newmark incwadi yakhe nizoyibona phansi kwesihloko sethu esisha esithi IZINDABA ZEKHOMISHANI. Sethemba ukuthi bonke abaseEdendale noMn. Miya uqobo bazoyinambitha incwadi leyo.

* * *

Emhlanganweni okade ukhona weKomidi ebhekene nomsebenzi we-Ikhwezi lwaxoxwa kakhulu udaba lwokuhumusha izindaba zeKhezi ngesiZulu. Umphumela wengxoxo yikuba umthwalo lowo uthweswe uMn. R. R. R. Dhlomo obongwa kakhulu yiKomidi ngokuzinikela kulowomsebenzi.

UDhlomo uzoqhuba ngesu lokuhlunga uma ehumusha. Kuthi izindaba ezingekwakala kahle ngesiZulu uma zilotshwe "ngo6uZulu" azenze njalo, kuthi lezo ezidinga ukuphendlwana nje zivezwe sezihleliwe aziveze ngaleyondlela. Kuthi ezinye azibona ukuthi zingeke zinambitheke kahle ngesiZulu njengezindaba zeKhilikithi labelungu ezinezinhlamvana zesiNgisi ezingabayimbudane uma zihunyushwa ayeke. Zifanele bona abajwayele isiNgisi. Zifundwe yibona. Kungase kwenzekeke ukuba ezinye izindaba ezivela ngesiNgisi ezinjalo zingaveli uMn. Dhlomo uzocophelisisa ukuba angashiyi izindaba ngesiZulu ezingase zinambitheke nakuyena uZulu.

UMn. R. Dookran nomfowabo abahumushela abafundi bethu bamaNdiya abangama 50 izindaba zeIkhwezi uqhuba ngenye indlela. Kazihu-

mushi-nje ezeIkhwezi izwi ngalinye, usimze-nje azibeke ngezihloko ezizwekalayo zonke izindaba ezimqoka eziseKhezinini, azihumushe ngesiHindu, asinameke isiHindu leso emuva kwamakhasi esiNgisi akusakaze ngqo kubafundi bamaNdiya ezindaweni.

EZIQONDENE NEKHOMISHANI

AMANZI E-EDENDALE

Kulona Ikhwezi lika February uMn. T. Miya uyabuza ukuthi amanzi ayotholakala nini endaweni yonke yakwaMacibise na? Yithuba leli lokuba kekuvezwe sonke isimo sodaba lwamanzi endaweni yaseEdendale.

Ngisuka-nje ngithi kakho owakhe eEdendale ngaphandle kwalabo asebewangenise ezindlini zabo abawathelelayo amanzi abawasebenzi sayo. Ikhomishani iyothi kawathelelwe-amanzi mhla kwamiswa umthetho wamanzi, mhlawumbe ithi kawathelelwe ngentela yamanzi mhlawumbe ngenye indlela. Yilezozindawo eziyobaseduze namanzi ngokumenyezelwa ngomthetho eziyothelela amanzi. Okwamanje iKhomishani amanzi isawakhipha ngesihle kubantu bonke kumaphayiphi ayo.

Noma eqinisweni umshini ocwenga amanzi ungakhipha amanzi aphindwe izikhathi eziyisithupha kulawa owakhipha namuhla aphuzwe e Edendale, ukusweleka kwamathumbu amanzi kulolonke izwe kubangele iKhomishani yahluleke ukwandisa amathumbu amakhulu amanzi. Kusatholakala kuphela amathunjana amanzi ohlobo eluncane olubiza kakhulu.

Mhlawumbe kanazi ukuthi uma amanzi esetshenziwa kakhulu izindleko zokuwakhipha zibancane, kusobalake ukuthi kufanele wonke uwonke awasebenzise kakhulu amanzi. Ikhomishani iyathanda ukwandisa amathumbu amaningi amanzi njengoba nabantu base Edendale bethanda ukwathola bonke amanzi.

Ephuzwini lwokuba abakwaMacibise bathole amanzi lugxile ekwakhiwe ni kwetangi elibiza imali enkulu lamanzi nokufaka amathumbu amanzi ayophetha ngokufakela isibhedlela esakhiwayo sase Edendale amanzi, noMacibise nezigaba zendawo yase Wilgefontein neyakwaGiles kanye nezinye izigaba zasePlessislaer.

those lots falling within the water supply area, defined in the Local Government Ordinance, will pay the applicable charges. In the meantime the Commission is supplying water free of charge from all standpipes.

In general, although the Water Purification Works can supply nearly six times the water at present consumed in Edendale, the world-wide shortage of pipes has not allowed the Commission to extend the feeder mains as they desire to do. No pipes, excepting small gauge copper, which is very expensive, are obtainable in any quantity.

Perhaps you do not realise that the greater the quantity of water used, the lower the cost of producing the water, and it is, therefore, in the interests of all concerned for as much water to be used as is possible. The Commission is as anxious to extend the water supply services, as the Edendale people are desirous of obtaining it.

The case for supplying the Macibise area with water hinged upon the construction of a very expensive reservoir, and the laying of large pipes which would eventually serve the Edendale Hospital, Macibise, portions of Wilgefontein and Giles, together with some sections of Plessislaer. This extension will cost nearly £17,000 and the Commission has already authorised the work to be done. The Macibise reservoir is being designed, and contract documents for calling for tenders of the pipes are nearing completion.

I have already mentioned to you the difficulty experienced in buying pipes, and as those required for the Macibise job are large ones, they will have to be imported from overseas.

As you may know, import control restricts such purchases, and it will be entirely dependent upon when the Commission is able to obtain the required pipes, as to whether Macibise will be served throughout its entirety in the near future.

I must explain to you that the whole of Edendale is divided into pressure zones for main pipes, as in many cases pressures are so high that pipes would burst if all were fed directly from the Purifi-

cation Works. The pipe in the main road operates under a reduced pressure and it is not possible, therefore, to bring pipes up from the main road to supply higher levels of Macibise at present. This section of the area must be fed from the new pipe which is to be laid.

The Engineer's Department at Edendale will welcome any inquiries you may make, and will give the Edendale people all the help and advice they may require to make it possible for them to obtain and use pure fresh water.

S. NEWMARK.

HERE - AND - THERE

EDENDALE.

Mothers and Babies (and others) who remember Sister Hallows at Edendale Clinic will be interested to learn that her colleagues have had news of her and her new job in the service of the Durban City Council.

In a long and entertaining letter addressed to a number of her friends on the Commission's staff, she gives some amusing views of her new responsibilities.

She has had an extremely busy time ever since she started work in Durban - things being made more difficult by the recent outbreak of infantile dysentery among the Africans in the Cato Manor shacks, which necessitated the setting up of emergency clinics at Booth Road.

She writes gaily of the different vehicles which she has to drive in the course of her duties, and of her meeting with Mrs. Nala, formerly employed by the Child Welfare Society in Pietermaritzburg and now living in Chesterville and carrying on the same useful type of work in that settlement. Mrs. Nala is, of course, well known to Edendale.

We are glad to be able to pass on some of Sister's news - and we join in wishing her, now and always, "all the best".

* * *

Konke lokhu kubize imali esondele ezif17,000 iKhomishani seyivumile ukuba isepenze leyomali. Itangi elizothwala amanzi kwaMacibise seliyenzelwa amapulani alo, sekuseduze ukuba kubizwe labo abazocelwa bafake izicelo zokulakha.

Bese nishilo ukuthi kulukhuni ukuthenga amathumbu amakhulu amanzi njengoba lawo azosebenza kwaMacibise ngamakhulu kuzosweleka ayothengwa phesheya.

Niyazike ukuthi umthetho wokuthenga izinto zaphesheya ubeka imibandlela ethile kungeqondakaleke ukuthi iKhomishani iyowathola nini amathumbu aneleyo amanzi okuyikhonake okuyokhomba ukuthi uMacibise uyowathola wonke na amanzi awafunayo ngesikhathi esizayo.

Kufanele nginacacisele ukuthi yonke iEdendale yahlukaniswe izigaba zokwamukela amathumbu amakhulu amanzi, kwezinye zezindawo lezi ezinisifuthu sokuhamba kwamanzi amanye amathumbu angaqhuma uma amanzi engena kuwona ngqo evela emshini ocwenga amanzi. Ithumbu emgwaqweni omkhulu linesifutho esehlisiwe sesifudumezi samanzi ngakho kungeke kwenzeke ukufaka amathumbu amanzi asuka emgwaqweni omkhulu ukuba anike abantu abakhe ezindaweni eziphakeme kwaMacibise okwamanje. Lendawo ephakeme iyophuziswa yithumbu elisha elizofakwa phansi.

UMnyango weNjinnyela e-Edendale uyokuthokozela njalo uma kukhona enithanda ukukwazi, ubasize abantu baseEdendale ngezeluleko nangosizo lonke ukuba bawathole amanzi amahle ahlanzekileyo.

S. NEWMARK.

LAPHA NALAPHAYA

EDENDALE.

AwoMame nezingane nabanye abakhumbula uSister Hallows eKliniki yaseEdendale bayothokoza ukuzwa ukuthi abalingane bakhe sebeke bezwa ngaye nangomsebenzi awenzayo kuKopeketsheni waseThekwini.

Ulobe incwadi ende ethokozisayo

ayilobele izihlobo zakhe kukhomishani ezixoxela ngomsebenzi wakhe omusha, enza amahlaya amnandi.

Kanalo ithuba lokubeka phansi isinqe selokhu aqala umsebenzi eThekwini - izinto zabuya zabalukhuni ngokubheduka kwomkhuhlane wezisu kubantwana babantu omagogweni aseMkhumbane, okwabangela kumiswe iKlirika ephuthumayo kuBooth Road.

Alobe ngamazwi amnandi ngezimoto ezahlukeneyo aziqhubayo uma esebenza nokubonana kwakhe noMk. Nale owabesebenza kwaChild Welfare Society eMgungundhlovu manje oschlala eChesterville lapho esebenza khona wona umsebenzi onosizo kubantu emagogogweni. Uyaziwa kakhulu uNk. Nale eEdendale.

Kuyasithokozisa ukudlulisela kubafundi bethu ezinye zezindaba ezixoxwa nguSister Iona. Nathi simfisela manje kuze kubengamasolokohlo "Okumhlophe".

* * *

Omunye wababhaleli bethu ubhala ethi ama Guide nama Scout azoba nombutho ngoMgqibelo ziu 17 March, 1951, ngase Makethe lase Georgetown eEdendale ngesikhathi sika 2 ntambama. Koba umbuthano wokugala ukuze wenziwe kulesigodi. Onke amabutho amaScouts, Guides, Cubs, Sunbeams nama Brownies ovunyelwa ukuba angene.

* * *

IMount Partridge Indian School Wolf-Cub Pack ibivakashela ezikhumbeni eSutherlands ukuyofunda ngokwenziwa khona ngo February ziu 15. uMbaleli wethu ubabaza umusa woMphathi wakhona ezikhumbeni owenza ukuba nika konke okwabathokozisayo.

* * *

Yena lowo Mbaleli wethu usilandisa udaba oluthokozizayo ngokuvaleliswa kuka Sister Buttery osezwela aye phesheya masinyane nje. Waziwa kahle kakhulu uNksz. Buttery, futhi wohlala ekhumbuleka ngemisebenzi yakhe emihle njengomuntu ubehambela abantu ngezempilo eMgungundlovu.

* * *

Plessislaer Indian Women's Club.

The Plessislaer Indian Women's Club, which is a subsection of the Arya Samaj Indian Women's Association, re-commenced their activities at the beginning of February. The Club members have elected a Committee under the Chairmanship of Mrs. D. Bundhoo, and they are making every effort to run the Club themselves with the assistance of the Commission's Social Workers, who act in an advisory capacity and give instruction in knitting and sewing.

* * *

Plessislaer Vegetable Club.

A new Vegetable Club has been started at Plessislaer to cater for the Indian community living in that District. Miss Chetty, in co-operation with Mrs. Dookran of the Arya Samaj Indian Women's Association, has done a considerable amount of propaganda work in the area.

On the 20th February, nineteen families joined the Club. All members of the Indian Community are welcome to join this Club, and may do so by taking their money to the Arya Samaj Indian Women's Association Hall on Monday morning. Distribution takes place at 11 o'clock on Wednesday at the same place. This Club is run in conjunction with the already existing Vegetable Clubs at Ashdown, Macibise, Siyamu, Mount Partridge and Georgetown.

* * *

Vegetable Club.

The Schools at Edendale are taking advantage of the Edendale Vegetable Club. For some months, Ashdown Government School and Mount Partridge Indian School have been regular contributors, and now this term, the Henryville and Caluza Government Schools have joined in the scheme.

We hear that the School meals at these schools have proved more economical since the schools have joined the Vegetable Club.

The officials of the School Meals Service have given their blessing to this move.

* * *

Miss L. Chetty, a second-year student at the Jan Hofmeyr School for Social Workers in Johannesburg, is doing two months of her practical work under the guidance of the Commission's Social Workers in Edendale. Miss Chetty has interested herself greatly in the Social Welfare activities of the Indian community, and worked hard to bring to fruition the long-felt desire for a Plessislaer Vegetable Club.

* * *

A correspondent writes that a Guide and Scout rally will be held in Edendale on Saturday, the 17th March, 1951, at the Georgetown Market grounds, beginning at 2 p.m. The rally - the first to be held in the Area - will be open to all Scouts and Guides, Cubs, Sunbeams and Brownies.

* * *

The Mount Partridge Indian School Wolf-Cub Pack paid an educational visit to Sutherlands Tannery on the 15th February. Our correspondent expresses thanks to the Manager of the Tannery for the interesting nature of the visit.

* * *

The same correspondent gives us the following interesting account of one of the many "farewells" to Sister Buttery, who is leaving shortly for overseas. Miss Buttery is widely known, and will long be remembered, for her magnificent work as Health Visitor in Pietermaritzburg.

"The Red Cross Indian Men's Detachment A.D.27 and The Women's Voluntary Aid Detachment 83 held a farewell reception in honour of Sister Buttery, a wellknown person and an ardent worker amongst the Indian community. She is leaving for England some day in the month of March 1951.

Sister Buttery handed the General and Advanced Home-Nursing Certificates to the successful candidates of the Indian Men's Detachment. The Commissioner presented Sister Buttery with a writing case on behalf of the

iRed Cross Indian Men's Detachment A.D. 27 kanye nombutho wamakhosikazi iWomen's Voluntary Aid Detachment 83 bamenzela uSister Buttery umvaleliso omkhulu njengomuntu owaziwayo nesisebenzi esikhuthele phakathi kwamal'ya. Kuzolezinsuku zalenyanga uzobekhwela ukuya eN ilandi.

* * *

uSister Buttery naye wabe esenikeza izitifikani eziphambili zokonga emakhaya ezinikeza abe Indian Men's Detachment. uMphathi omkhulu egameni A.D. 27 ne V.A.D. 83 wenza isipho kuSister Buttery sesikhwama sokubhala. Ubosemfisela impumololo kumsebenzi wakhe omusha nohambo oluhle uma eya "ekhakho-nina".

* * *

CLERMONT.

Sibonga uMnu. Freeman, ophethe eClermont ngezindaba eziphathelele nhlangothi zonke zakhona. Ubhala ethi:-

"Sihalalisela uMnu. noNksk. W. B. Mngabe waku Lot 1217 ngobabethole intombi ngomhla ka 19 Disemba, 1950.

*

Sihalalisela uMnu. F. Mkize ngokuthola amaghuza okuba abe uTisha omkhulu eGreytown Government Native Schook, esuswa kwi Christianenbergen Native School, Clermont.

*

Samukela ngezandhla ezimhlophe simbongela uMnu. I. Ndelu ngamaghuza awatholile okuba iTisha umkhulu we Christianenbergen Native School, sase Clermont.

*

Siyamthokozela uMnu. A. J. Lus-haba ngamaghuza awatholile okuba uTisha omkhulu wase Esikubezi Government School esuka eFannin Government School.

*

Usejoyine iLocal Health Commission uMongikazi Tryphosa Gumede eClermont ukusukela ziu 15 February, 1951. Siyambingelela uMongikazi Gumede simfisela intokozo nempumelelo.

*

Kumhlangano wayo obungo 16 February, 1951, ivumelene ngomoya munye iBoard yase Clermont ukuthi ukusukela manje imihlangano yayo yongenela ehovisini leLocal Health Commission ngo 2 ntambama ngolwesimlanu esontweni lesithathu enyangeni.

*

Izakhamuzi ezifuna ukuza kulemihlangano kuhle zilugophisise lolusuku.

*

Amababhizinisi bayakhunjuzwa ukuthi izikali abakala ngazo ukudla ezitolo zabo zobe zihlolwa khona ehovisini leLocal Health Commission phakathi kuka 9 ekuseni kuze kube u3 ntambama ngolwesine ngomhla ka 5 April, 1951.

*

Ukungeniswa kwamanzi okwalesilhashana. Sizwa ukuthi abase Clermont sebezothola amanzi kapompi kuzo lezinsuku.

Umuzi uyacelwa ukuba ungazigezi izingubo emfuleni ngasenhla komshini ogeza amanzi ngoba amanzi ase angcoliswe ngamagwebu ensipho ayalimaza umshini.

Sekuzwakele ukuthi ezindaweni ezinengi imibhobho yamanzi kukhona abantu abayilimazayo abangasile kahle. Umuzi uyacelwa ukuba ukuyeke loko.

Kuhle umuzi wazi kahle ukuthi lendlela eyenziwe yokungenisa amanzi ingeyawo wona umuzi ugobo, ngaloko iCommission yona ilindele ukuba umuzi usizane nayo ngokushesha ubike uma kukhona umonakalo.

Ukulinyazwa kwamanzi kokwenza ukuba umuzi uhlale ungenawo amanzi, ngaloko uyacelwa umuzi ukuba ubamhisane neCommission ngaloku ukuze bangaphazanyiswa ompompi.

*

Amabhungwana namatshitshi ase Cler-

A.D. 27 and V.A.D. 83. He wished her every success in the new appointment and bon voyage to "Our Mother"

* * *

CLERMONT.

We are indebted to Mr. Freeman, Area Secretary, for items covering a fine range of Area interests. He writes:-

"Congratulations to Mr. and Mrs. W. B. Mngabe of Lot No. 1217, Clermont, on the birth of a daughter on the 19th December, 1950.

*

Congratulations to Mr. F. Mkize on his transfer from the Christianenbergen Government Native School, Clermont, to be Principal of the Greytown Government Native School.

*

We welcome and congratulate Mr. I. Ndelu on his promotion as Principal of the Christianenbergen Native School, Clermont.

*

Congratulations to Mr. A. J. Lushaba on his transfer from the Fannin Government School, Clermont, to be Principal of the Esikubezi Government School.

*

Nurse Tryphosa Gumede joined the service of the Local Health Commission at Clermont on the 15th February, 1951. We extend to Nurse Gumede our congratulations and wish her happiness and success.

*

The "Board" at its last meeting held on the 16th February, 1951, unanimously agreed that in future

Board Meetings will be held at the Local Health Commission Offices, Clermont, at 2 p.m., on the third Friday of every month.

*

Members of the Public desirous of attending Board Meetings are requested to note this change.

*

Business houses are reminded that the Assizing of Scales by the Assize Officer will take place at the Local Health Commission Offices between the hours of 9 a.m. and 3 p.m. on Thursday, the 5th April, 1951.

*

Interim Water Supply Scheme.

We hear that Clermont will have water on Tap within the next few days.

The public are earnestly requested to refrain from washing clothes in the River above the Purification Plant as water polluted by soap-suds is liable to have a bad effect on the plant.

It has been reported that several floats have recently been damaged by some irresponsible person and the public are earnestly requested to refrain from damaging the plant.

*

It must be pointed out that this water supply scheme is the property of the public and the Commission looks to the public to report anyone found damaging this plant.

*

Wilful damage of any nature will result in the public's being without water and we appeal to the public to co-operate and ensure that the water supply scheme is not interfered with.

*

mont. uMnu. H. W. Mdhlozini, osebenza kuyo iCommission kanti futhi ungumculisi weKwaya yamabhungwana namatshitshi, ubika ukuthi ikwaya lakhe linokuzwakala emoyeni (Radio) licula amaculo aqanjwe uyena uqobo.

Abe Nkampani yeSouth African Broadcasting Company balazi kakhulu lelikwaya, ilona eselivama ukubizwa njalo ukuzocula emoyeni.

Okokugcina nje lacula ngo 28 January, 1951, lezingoma : Umafukuzela, Msimbithi, Ungconco, Utsaba, Nibhedlemswaneni noMgcinisihlalo.

Siyambongela uMnu. Mdhlozini lekwaya lakhe ngempumelelo engaka, ngicabanga ukuthi mdla becula futhi sengathi kungake kuyekwe nomsebenzi kulalelwe bona labaculi bezingoma ezimnandi kangaka.

Sizwa ukuthi ikwaya lamabhungwana namatshitshi elishayelwa uMnu. Mdhlozini lilungeselela okhonsathi enkulu ngomhla ka 4 March, 1951, ukuzama ukuba iBenevolent Society ithole imali yesikhwama.

*

Umdhlalo. Kuthe ngoba iClermont Home Defenders Football Club isithole amalungu amanengi yengenwa umdlandla wokuba nomdlalo omuhle nonyaka.

uMbhalali weClub ufisa ukubonga i-Local Health Commission ngosizo elwenzile loba ibala lomdlalo lilungiswe kahle.

Zibekwa nje ukuvulwa komdlalo zoqhuzana nama Bushbucks. Ingqongqoshe esezabutha amakomiji amanengi, kambe angase akwenze ama Clermont Home Defenders aphumelele kuloko angiqondile na?

Noma umdhlalo ungahamba kanjani, wona uqobo lwawo wobamuhle futhi kulindeleke umdhlalo omuhlekakhulu nonyaka webhola.

EZAMA SCOUT

Kulezindawo zeCommission sengathi ubu Scout nobu Guide yinto ethathelwe phezu. uAkela wase Edendale usibhalela esithumela amabalengwe kanye nenkinga. "Ikhwezi" lothokoza njalo ukuthola izindaba

ngama Scouts ukuze lizifake lapha.

Amabalengwe:

uBaden-Powell, umqambi wama Boy Scouts, wazalwa ziu 22 ku February, 1857, eLondoni. Wabe nabafowabo abahlanu ayedamane ephuma nabo ukuyodlala inkambu, nokuhamba, nokuntanta ngezike bana nokuyolwandle ngemikhumbi. Esikoleni sakubo, iVhartherhouse waye nolwazi kakhulu ngempilo yangaphandle, evana ukuya emahlathini ukufunda ukupheka nokugaula nokuqaphela izilwane nezinyoni njalo.

Ngo 1876 wathola amaqhuzu okuba uLefitanente omncane webutho le 13 Huzazi angena kulo eNdiya. Esemncane wabekuthanda ukuba yisi Kauti. Wabe eyingibeli yamashashi waze wabe yingcibi yokugwaza kumdhhlalo we "pigsticking ne polo". Kanti futhi wayedamane ecelwa njalo uma kukhona amakhonsathi ngoba wabe kwazi kakhulu ukwenza izinto ezihlekisayo nokulingisa, kwathi ukwazi kwakhe ngalezinto kwamenza ukuba akusebenzise ngezindlela ezinengi.

(Ziseza).

Inkinga:

1. Amagama akwa Baden-Powell abathini?
2. Washona nini uBaden-Powell na?
3. Washone laphi?
4. Okwamenza aqave phakathi kwezizwe kwaba yini eyavela esaphila na?
5. Washada nini washada nobani?

(Lencwadi yalenyanga - "Ukubabaza Izincwadi zesiZulu" - ibhalwe ibhalelwa Ikhwezi uMnu. D. N. Bang, umphathi weNdabazabantu wakwa Kopeletsheni eMgungundhlovu, oluthi ngesikhundla akuso abe umuntu owaziwayo kakhulu nesimhloniphayo.

Uyindodana yomfundisi uMnu. Bang. Wakhulela endaweni yemishini kwelisenhla neNatal. Ngo 1928 wathola umsebenzi kwaNdabazabantu, esebenza kumahovisi ngamahovisi akwaNdabazabantu kwaZulu kwaze kwabe ul935, okuthe ngemva kwaloko wabase Mgungundhlovu kwaze kwaba ul940. Phakathi kuka 1936 no 1940, uMnu. Bang usebenze kwaNdabazabantu omkhulu kumnyango ophethe izizwe zamakhosi. Lomsebenzi wamenza ukuba athintane njalo namakhosi kanye nabaholi besizwe.

Clermont Lads and Lasses.

Mr. H. W. Mdhlozini, a Commission employee and Conductor of the Lads and Lasses Choir, reports that his choir can be heard on the "radio" rendering songs of his own composition.

This choir is well known to the South African Broadcasting Company and is often called upon to render items for broadcasting.

The last occasion that this choir broadcast was on the 28th January, 1951, when the following songs were sent over the air - Umafukuzela, Msimbiti, Ungconco, Utsaba, Nidhodhlemswaneni and Mgcinisihlalo.

Mr. Mdhlozini and his choir must be congratulated on their success and when next they are broadcasting I suggest "time off" to hear this magnificent choir rendering their delightful songs.

We hear that the Lads and Lasses Choir under the Conductorship of Mr. Mdhlozini were planning a grand concert on the 4th March, 1951, the proceeds of which were to be donated to the Benevolent Society.

*

Sport.

We hear that the Clermont Home Defenders football club anticipate a good season due to increased membership.

The Secretary of the Club desires to express his thanks to the Local Health Commission for the assistance rendered in maintaining the local ground in playable condition.

The season will "kick off" with a friendly match against the "Bushbucks", holders of many trophies, and it will certainly be a red-letter day should the Clermont Home Defenders achieve their object.

Whatever the result, a good game is assured, and an enjoyable season of "soccer" is anticipated."

THE SCOUTING WORLD

Scouting and Guiding would seem to be very favoured pursuits in the Commission's Areas. An Edendale correspondent who signs himself "Akela" sends us the following "Notes" and "Quiz". Ikhwezi will be pleased at any time to receive contributions for its Scouting Column.

Notes.

I

The Life of Baden-Powell.

" Baden-Powell, the founder of the Boy Scouts, was born on 22nd February, 1857, in London. He had five brothers and with them he did a lot of camping, hiking, boating and sailing. At his school, Charterhouse, he had more experience of out-door life, and he used to go off into the woods to practise cooking and woodmanship and to observe animals and birds.

In 1876 he was gazetted a sub-lieutenant in the 13th Hussars and joined his regiment in India. From the beginning he was interested in scouting. He was also a skillful horseman and became an expert at pigsticking and polo. He was also constantly in demand for concerts and theatrical shows because he was a clever actor and mimic, and his skill as an artist was used in many ways."

(To be continued).

*

Quiz.

1. What were Baden-Powell's Christian names?
2. When did Baden-Powell die?
3. And where?
4. What event in his life made him a national hero?
5. In what year was he married and to whom?

(See answers on last page.)

Ngemva kwaloko waba neminyaka emihlanu esempini, eminye emine wayisebenza kwaLoliwe engumhloli wezisebenzi zabantu lapha eNatal. Ungene kulomsebenzi akuwo ngo February 1949.

Kwathi uma engenela iziqu zobu "B.A." washaya kweliphezulu kuhlangothi lwesiZulu. Uthi loko kwabangelwa inzondelelo nesineke sika Mnu. D. McK. Malcolm owabe emfundisa. Futhi nesiqu solwazi ngezifundo zezilimi zamaAfrika.

Kuyasithokozisa uma uMnu. Bang elithanda leliphapha noma kambe engafuni kuthiwe unokubhala njen- gesazi ngalezozindaba siqinisekile ukuthi akushoyo ngezincwadi zesi- Zulu kobathokozisa abanengi. -

ABAHLELI.)

* * *

KUYABONGEKA UKULOTSHWA KWESIZULU

NGEZINYANGA eziyisithupha ezi- dlulile nganikwa udumo lokuba ngi- celwe ukulobela Ikhwezi, kodwa nga- bamadolo-nzima okokuqala ngizin- yeza ngokuthi konje ngingase ngi- lobe into efundekayo na, okwesibi- li ngintula isikhathi. Kodwa kuthe lapho sengifunda iphepha likaDecember ngibona ukuqhubeka em- fundweni yabantu eNatal, kwafika umcabango kimina wokuthi umangi- galoba incwadi eqonde ukukhuthaza ukufundwa kwesiZulu nokulotshwa kwaso kungabathokozisa abafundi, njengoba senibona ngikhethe lona udaba lolu. Kangizibeki bugagu obungako bokwazi isiZulu ngakho niyowaxolela amaphutha ami.

Kakungabazeki ukuthi kukhona umnotho wokwazi ofukanyelwe nga- bantu bakwaZulu okuyakuthi ngokwa- nda kwamathuba nefundo avumbuluke lawamathalente omnotho wokwazi. Kasikho-nje nempela isizathu esi- gabangela ukuka olimini lwesiZulu kungaveli izincwadi ezihlwabusile ezifuze zesiNgisi. Nibokhumbula kodwa ukuthi ukulotshwa kwesi- Zulu kusacathula. Incwadi yoku- qala eyabanedumela yacindezelwa inkathi yeminyaka engama 30 eya- dlula. Kodwa kusukela mhla lokho sekuvele izingwazi zokuloba ezingoDr. J. L. Dube, R. R. R. Dhlomo, Dr. B. W. Vilakazi no E. A. Made. Kufanele uZulu aziqhen- ye ngalawamadoda abaqhubele em- qoka ukulotshwa kwesiZulu ngalo ulimi lwomdabu. Noma phela abe-

lungu beyenzile nabo imizamo emi- khulu ohlangothini lwokuloba olu- qondene nokuloba ngokwazi nange- zenkolo nangezefundo ngifisa ukukhuluma ngiqondise ngqo ezin- cwadini ezilotshwe ngabalobi bakwa- Zulu uqobo.

Ubumnandi bamazwi alotshiweyo esiNgisi kuvamise ukutholwa ezin- kondlweni kodwa izinkondlo ngoku- zazi kwethu, kazikho esiZulwini sempela esilotshiweyo. Uma ubuyela emuva iminyaka engemingaki edluli- le amaNgisi engakafundiswa sifu- mana ukuthi zabe zikhona izinkond- lo eziningi ezabe sikhona zingalot- shiwe kodwa zaziwa ngegama elithi yimilando yokuhlabelela. Kuyilapho iNgoma yesiZulu kayisiyona inkondlo, kodwa iwukuphindaphinda ubongela ngamazwi azwanayo ngokuhlabelela, ikakhulu uma kusinwa kuphelekezelwa wukushaya izandla. KumZulu um- futho wezibongelo umphumela wawo kawufani nohlobo lolu lwemilando yokuhlabelela kodwa uphumela ohlobeni olungandile lwezinkondlo ezaziwa ngokuthi "Yisibongo" oku- yisibongo esiphunyiselwayo kubat- shazwa ubuqhawe, amazwi elandelana ngokuzwana okulumbeneyo kahle ku- phindwaphindwa, kulinganiswa - kodwa amagama engapheli ngokunam- bithana.

Ababevamise ukubongwa "Ezibongwe- ni" ngamakhosi, nezinduna, namaqha- we nazo izinkomo kwenye inkathi zabe zibongelwa nezinja namakhambi namakhubalo - Ngezibongo lezi izi- mbongi zilande ngezenzo zobuqhawe zengwazi. Isifudumezi namandla ezibongo kwabekugxile kulowo obon- gelayo, ebugagwini bakhe. Kuthi- wa uma uNduna-nkulu Ndlela ka- Sompisi ebongela isizwe sonke sasi- vukwa ngamadlingozi, kushise phansi. Kusobala ukuthi izibongo zabe zifu- dunyezwa ngulowo obongelayo. Im- bongi yabingabongeli kuphela. Yabe isola futhi kuzona izibongo, kudlule kungabindaba zamuntu. Njengoba izibongo lezi zabe zichaza ngobuqhawe nangezenzo zobongwayo la- be lingekho ithuba kuzona lokufudu- mala kwomuntu obongelayo. Yebo uyafika umoya wesifudumezi sokuman- gala nesobuqhawe, kodwa imbongi kayiphumeleli ngokugculisayo emo- yen i ekuvuseni usinga. Imizwa yokuzwela ubuhlungu nokujabula no- thando nenzondo kayiveli obala em- bongini futhi nalokho ekusolayo nekubabazayo ka kakuyithinti imizwa. Ubuhle bemvelo kabubongelwa. Isa- khiwo sezibongo kasikho. Nokuba kubakhona ukufudumala kwenziwa nga- mazwi afanayo, aphumeswa ngesu elinwabuzelayo olimini. Kuthi izinhlamvu zamagama eziphindaphind-

(This month's article - "In Praise of Zulu Literature" - was specially written for Ikhwezi by Mr. D. N. Bang, Manager of the Municipal Native Administration Department, Pietermaritzburg, and in that capacity, widely known and much respected amongst us.

The son of missionary parents, Mr. Bang grew up on a Mission Station in Northern Natal. In 1928 he entered the service of the Native Affairs Department, working in different Native Commissioners' offices in Zululand until 1935 and then in Pietermaritzburg till 1940. During the years 1936 to 1940, Mr. Bang worked in the "tribal" section of the Chief Native Commissioner's office, this work bringing him into constant contact with chiefs and other leading African personalities.

Thereafter, Mr. Bang had five years' War Service and four years with the S. A. Railways as Inspector (non-European Labour), Natal System. In February, 1949, he assumed his present duties.

His distinction in Zulu in the B.A. degree, Mr. Bang ascribes to "patient and thorough coaching by Mr. D. McK. Malcolm". He also holds an honours degree in African Studies (Languages).

We are grateful to Mr. Bang for his interest in our magazine, and, though he denies that he can "write with authority" on the matter, we are sure that his remarks on Zulu literature will be of the greatest interest to our readers. EDITORS.)

IN PRAISE OF ZULU LITERATURE.

About six months ago I had the honour of being approached to write an article for "Ikhwezi", but firstly I felt rather diffident about my ability to write something readable and secondly there was the time-factor! However, when I read the December number and observed what strides had been made in the field of African education in Natal, the thought occurred to me that an article designed to stimulate Zulu reading and literary enterprise would be of interest to readers - hence the choice of this subject. As a mere student of Zulu, I am not in a position to write with

authority, so I hope I shall be excused where I fall short.

There is no doubt a great deal of latent talent among the Zulus, and as educational facilities are extended these talents will become unearthed, and there is no reason why the Zulu should not be able to produce works of the standard of the European masters. But here it must be borne in mind that Zulu written literature is still in its infancy. The first book of any consequence written by a Zulu was published less than thirty years ago. Yet since then we have had such giants as Dr. J. L. Dube, R. R. Dhlomo, Dr. B. W. Vilikazi and E. A. Made, and the Zulus can indeed be proud of these men who have undoubtedly put African literature in the forefront as far as African vernacular writings are concerned. Although Europeans have contributed considerably in the scientific, religious and education fields, I wish to refer to works by Zulu writers only.

The beauty of European literature is to be found largely in its verse; but poetry, as we know it, has no place in indigenous Zulu literature. If one goes back a few hundred years to the time when the English were still illiterate, one finds that a considerable amount of poetry existed in an unwritten form in the nature of ballads. The Zulu song on the other hand is not poetry, but a repetition of choice phrases harmoniously sung, usually in a dance often accompanied by hand-clapping. In Zulu the poetic urge finds its outlet not in ballad form but in a unique type of poetry known as the "isiBongo" which is a laudatory poem of the heroic type, based rather on rhythm, alliteration, repetition, allusion, idiom, proverb and onomatopoeia, than on rhyme.

As to the subject matter, the most favourite persons eulogised in the "iziBongo" are the kings, generals and heroes, though praises are also composed in honour of cattle, dogs, charms and herbs. In these poems the imbongi would recount in poetic language a history of the hero's achievements, exploits and adventures. The power of these poems rested considerably in their delivery and it is said that when the great general Ndlela kaSompisi Bonga'd the whole audience became awe-stricken. The personality of the imbongi therefore played an important part. But an imbongi did

wayo zenze ukulandelana kwamazwi kubemtoti endlebeni.

Sezike zavela izinkondlo olimini lwesiZulu lwamanje ezingafani nezi-bongo. Kuyabonakala lokho emzameni obongekayo kamufi uDr. Vilakazi ezincwadini zakhe ezithiwa "Inkondlo kaZulu" nethi "Amal'Ezulu" kwangena ekulotshweni kwesiZulu loluhlobo lwokuloba. Noma izinkondlo zakhe ziluvusa usinga nomfutho wozwela kodwa indlela aloba ngayo ithanda ukubangendala futhi kungezwakali kahle akuqondile. Izinkondlo zakhe ezithiwa "Ngephasika", "Inqomfi", "Cula Ngizwe" zinhle ngempela zizezwakala kahle. Noma kukhona bonke ubulukhuni lobu uDr. Vilakazi wasebenza ngempela. Kusasweleke kodwa kulolongwe ukuloba izinkondlo zesiZulu ngendlela yokuhlala kahle amagama ngokuzwana kwawo nokulandelana kwawo.

Kuyo lenkundla yezinkondlo uMade naye wazenzela ugazi. Usanda ukuloba incwadi ethiwa "Umuthi wokufa nezinye izinkondlo" ezinezinkondlo ezingamashumi amane. Kusenkonlweni ashayelela ngayo lapho elandela ukuhamba kwezibongo. Lokho kwenza izinkondlo zakhe zibenomhlandla womfutho onyakazisa imizwa.

Incwadi eyalotshwa ngu Mn. R. R. R. Dhlomo kulona Ikhwezi ethi, "Ukuzisiza" yangikhumbeza ngencwadi yokuqala yesiZulu eyabinosizo. Yalotshwa ngu Dr. J. L. Dube. Ithi, "Isitha somuntu Omnyama Nguye Uqobo Lwakhe" yabiqonde ukukhuthaza uZulu ukuzisizayedwa. Incwadi yakhe enye ethiwa, "Ujeqe, Insila kaShaka" yalotshwa kahle kakhulu.

Omunye wabalobi bethu besiZulu owaziwayo ngumhlobo wethu uMn. R. R. R. Dhlomo, omunye wabahleli beKhwezi. Izincwadi zakhe zokuqala zamenzela igama ezixoxa ngama-Khosi eSizwe Ushaka, Dingane noMpande. Wabachaza kahle nokulotshwe ngabo kuyiqiniso. Uloba ngosiba olugijimayo nolumumethe izinhlamvu ezizwakala kamnandi. Uyakwazi ukwenza indaba inambitheke. Usanda ukuloba izincwadi zezindaba aziqambela yena enye ithi "Indlela yababi" enye ithi "Nomalanga kaNdengezi" Eyokuqala ixoxa ngempilo ebuhlungu yabantu eGoli eyesibili ixoxa ngempilo ejwayelekile yakwaZulu.

UMufi Dr. Vilakazi wabengunlobi onodumo naye lwezincwadi zaloluhlobo noma ukwaziwa kwakhe kakhulu kubalobi abaziwayo kwabe kugxile ekubeni wabangowokuqala owaqala ukuloba izinkondlo kabanzi. Incwadi

yakhe ethi, "Nje Nempela" yincwadi enohlonzwe ngempela iyayedlula eyokuqala ethiwa "Noma Nini" noma nayo ifundeka kahle.

UMn. Chas. J. Mpanza njengoMn. R. R. R. Dhlomo yisakhamuzi eEdendale. Ngake ngakufunda akumushile ngesiZulu ngezwa isiZulu sakhe sihlwabusile sivivile. Kuyadabukisa ukuba isizwe singafundi lutho alulobile yena.

Umn. E. A. Made wazenzela igama ngokuloba izincwadi noma sengike ngakhuluma ngezinkondlo zakhe. Incwadi yakhe edumile ethiwa "Yindlafa yaseHarrisdale". Ixoxa ngomzulu owaphumelela emnothweni wemali onendodana eyathanda ukuba imfuze ibeyindlafa kodwa eyaqala ngokumdumaza noma yapheletha ngobuhle. UMade uloba kahle ngempela kodwa ngenxa yendlela yokuloba aloba ngayo engachici kahle kumfundi-nje kulukhuni ukumuzwa kahle. Kodwa kwabathe xaxa emfundweni izincwadi zakhe zinosizo oluthokosisayo.

Kulencwadi emfushane engiyilobayo kangikwazi ukubuyekeza ngokuphelelelo zonke izincwadi ezimqoka zesiZulu, kodwa ngingakaphethi kufanele ngiwubale umzamo wokuqala woMdlalo wesiZulu owalotshwa ngu Nimrod Ndebele. Ubizwa uthiwe. "Ugubudele namazimuzimu" eyisusela enganwekwaneni eyaziwayo yamazimuzimu. Lomdlalo uyakudonisa njalo uma uwufunda uze uyophela ngendlela enewozawoza.

Uma sicabanga ukuthi ekupheleni kwekhulu leminyaka edlulile uZulu wabecishe angazi lutho ngokufunda, kuyabongeka isibili ukuba namuhla ngenkathi encane kangaka usefinyelele kulelizinga elibabazekayo. Kwanga kungabanjalo ukuthuthuka lokho. Kabakabibaningi abantu abafunda izincwadi zesiZulu, kodwa njengoba kuyaqhubeka ukufunda nemfundo kubantu sethemba ukuthi sizokhula isibalo salabo abafunda isiZulu Lokho kuyokhuthaza ukwanda kwezincwadi ezinhle ezilotshwayo. Uma uquqaba lwabantu lungafunda izincwadi ezinhle nezifundisayo kungavela umoya kubantu wokubonelelana nokuzwelana kuvele nomoya ofudumele wokuzama okungcono. Kufundwa ngokubona nangokuzenzela, labo esifunda ngabo ezincwadini ezinhle abaphumelela kulukhuni kusenza singabakhohlwa neze. Ngakho singajabula uma abalobi bezincwadi zesiZulu bengake bavamise ukusixoxela ngenhlalo nangempilo yabantu yezinhlobo zonke

not always eulogise - he had the licence to criticise and get away with it.

As these izi6ongo are descriptive of action, qualities and deeds, there is little scope in them for personal emotions. Sentiments of wonder and a desire to be brave and prominent are aroused, but the isi6ongo never has any real psychological basis. Moreover there are so many allusions that the ordinary person finds many izi6ongo difficult to understand. The innermost feelings of sorrow, joy, love, hate and ecstasy do not find expression in the isi6ongo, nor are social conditions criticised or praised. Scenic nature is never eulogised. In regard to form there is no uniform number of feet and the stanza is non-existent. Effect is obtained by the use of carefully selected words and by the creation of rhythm, alliteration, onomatopoeia and repetition. The repetition of the first words or syllables give the effect of alliteration.

Poems, as distinct from the indigenous izi6ongo have, however, appeared in modern Zulu, and the late Dr. Vilikazi has made a bold attempt in his books "inkondlo ka-Zulu" and Amal'Ezulu" to find a place in Zulu for this type of literature. While most of his poems do grip the imagination and bring psychological and emotional sentiments into play, his style tends to be archaic and he is sometimes difficult to follow. His poems "Ngephasika", "inqomfi" and "Cula ngizwe" are excellent and quite easy to understand. The factors of stress and accent make Zulu a very difficult language to adapt to orthodox verse. Taking all these difficulties into account Dr. Vilikazi has certainly done exceedingly well. It seems that rhyme and metre will have to be made subordinate to rhythm, and the isi6ongo type adapted for the furtherance of Zulu poetry.

In the field of poetry Made also merits special mention. A little while ago he wrote a book called "Umuthi Wokufa Nezinye Inkondlo" consisting of some forty poems. It is only in the introductory poem that he adopts the izi6ongo form of poetry. He makes good use of the ideophone to produce onomatopoeia and there is a great deal of alliteration, and he has succeeded in no small degree in giving his works a deep psychological basis.

An article called "Self Help" which was contributed by Mr. R. R. Dhlomo in an earlier number of Ikhwezi reminded me of the first really good Zulu book. It was written in 1922 by the famous Dr. J. L. Dube. It is called "Esitha Esikhulu Somuntu Omnyama Nguye Uqobo Lwakhe" and was intended to lead the Zulu along the lines of self-help. His book on "Ujeqe Insila kaShaka" was also very well written.

One of the most noted of our Zulu writers is, of course, our own Mr. R. R. Dhlomo - an editor of this magazine. In his earlier works he is outstanding in his biographies of the Zulu kings, Shaka, Dingane and Mpande. The characters are well drawn and the facts given are accurate. His style is fluent and the language idiomatic without being pedantic, and he has been very successful in creating dramatic scenes. More recently two novels appeared, viz. "Indlela Ya6a6i" and "Nomalanga kaNdengezi". The former gives a picture of the raw side of Zulu life in Johannesburg, while the latter depicts ordinary Zulu life in a quiet and respectable setting.

The late Dr. Vilikazi was also a great writer of prose although he owes his high position among the great writers to the fact that he was the first to attempt poetry on a large scale. His most recent novel, "Nje Nempela", is quite a master-piece and shows an advance on his earlier novel "Noma Nini", the story of which, however, makes good reading.

Chas. J. Mpanza, like Mr. R. R. Dhlomo, is also a resident of Edendale. I have read some of his translations and have found his language so superior and fluent, that it is a great pity that the public should be denied the privilege of reading something from his pen.

Mr. E. A. Made really made his name as a prose writer, although I have mentioned his name earlier as a writer of poetry. His best known work is a novel called "Indlafa yaseHarrisdale". The story is about a Zulu successfully climbing the hard way to financial stability, and of his son whom he wishes to make a worthy heir, but who first disappoints but eventually makes good. Made uses his material very well, but because of his somewhat involved style he is, to the ordi-

zemizamo nezilokotho, sizwe futhi
ngokuthokoza kwabo nangezinhlupheko
zabo nezinkinga zempilo yabo.

D. N. BANG.

IZIMPENDULO ZENKINGA.

1. Robert Stephenson Smythe.
2. January 8th., 1941.
3. Kenya.
4. Siege of Mafeking, May 17th,
1899, to 1900 South African
War.
5. 1912. Olave Street Clair
Soames.

JOYINA I
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Tumelo lefoma ku:

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

* * *

nary student, rather difficult to follow. However, to the more advanced student his works provide most useful and interesting reading.

In this short essay it is not possible to give due justice to all the important Zulu works; but before concluding it is felt that mention should be made of the first published attempt at a Zulu play by Nimrood Ndebele. It is called "Ugu6udele Namazimu-zimu", and is founded on the well-known fairy tale of the same title. The play holds one's interest throughout and the successful inclusion of several dramatic scenes makes it really exciting.

When one takes into account the fact that at the turn of the century the Zulus were almost completely illiterate, it is indeed creditable that their literature should have reached so high a standard in so short a time. We look forward to this rate of progress being maintained. There is as yet not a large Zulu reading public in so far as works in the vernacular are concerned; but in view of the considerable improvement in educational facilities of late, it is hoped that a large and enthusiastic Zulu reading public will emerge. This will greatly stimulate the writing of more and better works. If the public could be won over to do more reading of edifying and entertaining books, a keener sense of responsibility and consideration for others would be inculcated, and a keener spirit of endeavour and ambition would prevail. One learns by precept as well as by example and many of the characters one reads about in good books, who surmount all sorts of difficulties, make an indelible impression on the mind. For this reason one would like to hear Zulu writers telling us more about human experiences and problems, and more about the joy, the tragedy and the mystery of life.

ANSWERS TO QUIZ.

1. Robert Stephenson Smythe.
2. January 8th., 1941.
3. Kenya.
4. Siege of Mafeking, May 17th, 1899 to 1900 South African War.
5. 1912. Olave Street Clair Soames.

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FOOTNOTE.

Ikhwezi deeply regrets to learn of the death of two prominent members of the Waschbank Advisory Board, and extends its sympathy to their respective families.

We are indebted to Mr. Fouche, Area Secretary, for the following obituary notices.

The Rev. WILLIAM DUDULA ZONDI passed away on the early morning of the 9th February, 1951, at the age of 51 years. He died of a stroke and his illness was not longer than one and a half hours. It was a great shock indeed to his family. Though he had been laid up for some time, he had never complained of the failing health which had been evident since December 1950.

The late Rev. Zondi had wide experience. For many years he was a teacher in Methodist Schools until 1942 when he entered the Ministry of the Bantu Independent Presbyterian Church of S. A. In his ministerial career, he was Chairman of the Bantu Ministers Association Branch in Northern Natal, Registrar

of Native Ministers' Railway Concessions and General Secretary of his church.

Three years ago Rev. Zondi was elected a member of the Waschbank Advisory Board and served on the Board till his death. He was a Chairman of the Waschbank Native Government School Committee for many years and Secretary-General for the local Lekelela Co-operative Society.

Rev. Zondi passed away when he had put his children on a good footing, the first three sons having completed a secondary education and the eldest son being a graduate B.Sc.

The funeral took place on Sunday, the 11th February, at 11 o'clock, on Mr. Zondi's farm "Uitval". There were over 1,000 mourners, including pastors of different congregations. Dr. J. H. Botha of Waschbank, the Indian members of the Advisory Board and some of the African members, and certain leading Africans of the Waschbank township paid their last tribute to him. The Local Health Commission was represented by the Senior African Clerk.

*

Mr. JOSTINIUS HLATSHWAYO passed away on the 26th February, 1951, at the age of 71 years. He had been ill since April 1950. He had a lung operation at the Baragwanath Hospital, Johannesburg, towards the end of 1950. When he returned home at the beginning of 1951, it was apparent he was not better - he was then taken to Petani Hospital, Dundee, where he spent only five days. He died at his home on the night of his return from hospital.

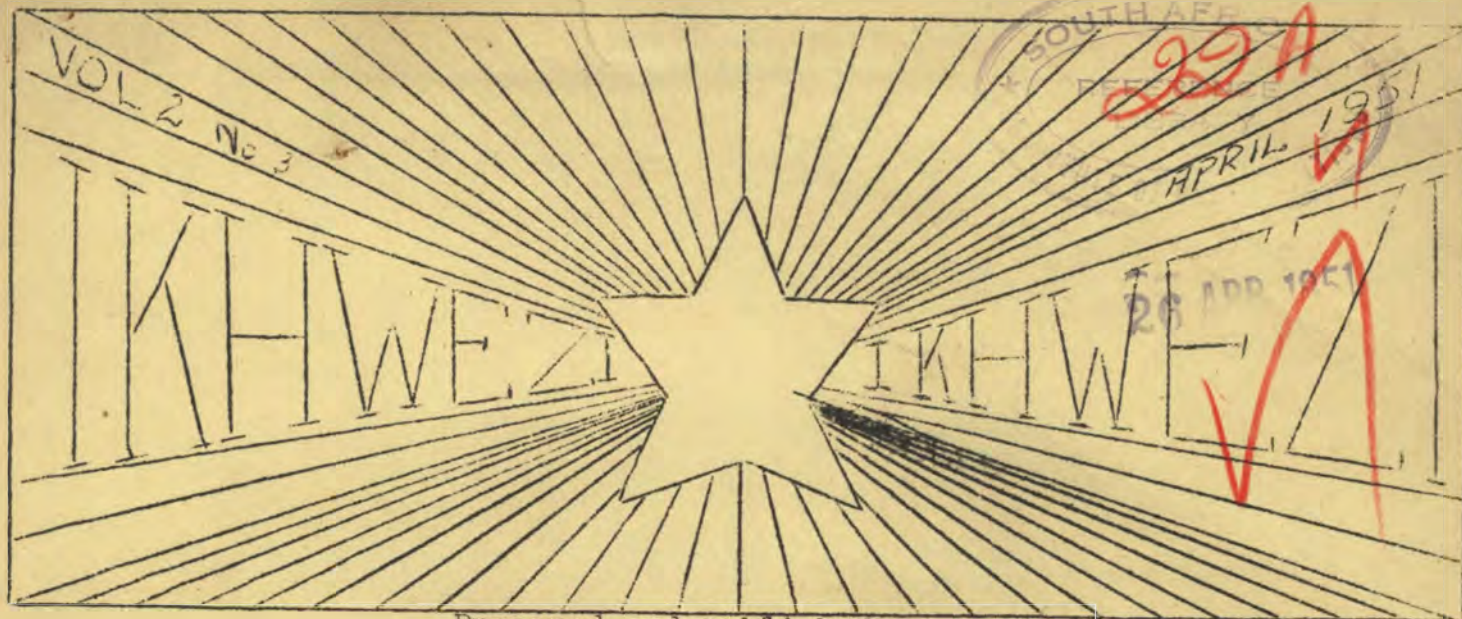
Mr. Hlatshwayo, an Ethiopian Church Leader at Ruigtefontein and founder of the local congregation, was one of the Ruigtefontein farm Trustees. He was also a School Committee Chairman at Ruigtefontein for many years. Although he had helped to build a new school building - a Government Native School - he had to face criticism from some of his people for having co-operated with the Local Health Commission. But Hlatshwayo never altered his conviction that the Local Health Commission had

come to improve the health conditions of the residents.

Mr. Hlatshwayo had been a member of the Advisory Board since its inception in August 1945. He leaves behind him many grandchildren.

The funeral, which took place on the 28th February, was attended by a large number of mourners. The Area Secretary and members of the Commission's African Staff were present.

*



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

A LETTER TO OUR READERS

We regret that we must note, this month, the first break-up in the little group of persons who, as magazine working-committee and editorial board, have been responsible for the production and publication of Ikhwezi.

The break-up is occasioned by the resignation of Miss Lee from the service of the Local Health Commission.

Miss Lee has been associated with Ikhwezi from its earliest days - from the time, indeed, when "the child" was no more than an idea in the minds of the Commission and the Edendale Advisory Board.

In this number, we hand our editorial chair over to Miss Lee's sole use, in order to enable her to say goodbye.

Yours faithfully,

THE EDITORS.

* * *

To :
The Readers of Ikhwezi
and
My Fellow Editors.

After six years of service with the Local Health Commission and fifteen months' editorial association with Ikhwezi, I am indeed

sorry that the time has come for me to valelisa.

To-day, like every other person who must say goodbye, I turn my face TWO WAYS. I look back to the people and the places that I leave behind, and I look forward to the road that lies ahead.

Looking back, I note with gratitude the exceeding happiness and interest I have known among the people and the places and the work that I now leave. Looking forward, I trust that there will still be happiness and interest on the road ahead.

Since, however, my own future road is not yet clearly settled and decided, there is little I can say of it. Instead, with the permission of my fellow-editors, I would wish to say something of the road which lies ahead of "US" - of you and me, the readers and the writers of Ikhwezi, the people who take heart wherever they see friendship and co-operation and humanity at work, the folk who have an affection for the Ikhwezi "child" whose very existence is a proof that somebody believes in mutual understanding and good will.

What sort of way - we ask ourselves - lies ahead of US and the things we value?

There was once a poet - an English woman - who wrote :
"Does the road wind uphill all the way?
Yes - to the very end. "

Her words, here, do not refer to the actual road of earth or stone beneath the traveller's feet, but to the way that all human beings must tread through the years. She gives expression to our common knowledge that that road - the road of our way through life - must always CLIMB, must always call for EFFORT, must always make demands on our COURAGE and DETERMINATION, "right to the very end".

If this is true for all men - (and we recognise its truth) - then it is true for us Ikhwezi-folk. We must expect to make an uphill effort ALL THE WAY, not only in our own personal lives but also in respect of the hopes, the ideals and the ambitions that we carry with us.

Do we believe in co-operation? Then we must be prepared to struggle uphill with our ideal : to resist the opposing forces of disunity and non-co-operation : to keep our courage and determination even when it looks as though co-operation is "going under".

Do we believe that mutual understanding - between man and man, class and class, race and race - is the ONLY answer to the problems that are upsetting the whole human family to-day? Then we must go on seeking to "understand", even if nobody much seems to want our understanding.

Do we realise that all human beings have dignity and worth? Then we must have the courage, and make the effort, never to deny that value and dignity in another, even if, at the moment, nobody seems particularly impressed with our own!

Do we think that Ikhwezi is worth-while, as representing something of the things we believe in? Then let us cheerfully drag "the child" uphill with us, and not be discouraged by the odds-and-ends of TROUBLE he is always running into!

And so it goes There is no need to labour every point If we want to carry our beliefs and our convictions (and "Ikhwezi" !) with us on the "road" ahead, we may sometimes find the burden a bit heavy on that uphill way. But there is this, at least, to be said for the climbing

road - that the end of the journey is at the TOP!

I wish Ikhwezi and its readers luck and happiness on their upward way.

M. LEE.

DID YOU KNOW ?

THAT this month's article was specially written for Ikhwezi by Mr. Kenneth Kirkwood, Lecturer in Native Administration at the University of Natal?

Mr. Kirkwood is also Chairman of Durban's International Club, and vice-Chairman of the Durban Joint Council of Europeans and Bantu - serving, in this latter capacity, under the chairmanship of Mr. D. G. S. Mtinkulu.

It has been our privilege to know something of Mr. Kirkwood in these different capacities. It has been our additional happiness to know him as the friend and well-wisher of Ikhwezi from its earliest days. A copy of its very first number coming accidentally into his hands just over a year ago, he wrote us our first "outside" letter of encouragement and goodwill. His own convictions on the necessity for co-operation and mutual understanding as between government and governed, and between race and race - and his belief that our small magazine can be an instrument for the promotion of such understanding - have more than once heartened and encouraged those responsible for its publication.

We are happy that, in his article on Ikhwezi, Mr. Kirkwood acquits Ikhwezi's editors of being "pompous". We admit frankly that - for the moment - we are a little PROUD! We think NO EDITOR could fail to be a little proud when someone speaks so kindly of his "child"!

* * *

THAT Mayoral Sunday was recently held in the African township of Dukatole, Germiston? We quote two separate commentaries on this great

occasion, coming from the Magazine "Dukatole".

The first is a brief account of the day and states "That our non-European community is very conscious and deeply appreciative of the signal honour bestowed on them by His Worship the Mayor, Councillor E. Baker and the Mayoress in having arranged a Mayoral Sunday for the residents of Dukatole. This, we believe, was the first function of its kind to be held in our country and we would like to assure the Mayor and City Fathers that their action in this respect is accepted by the community as a very real contribution towards bringing about that better understanding between the various sections of our community, without which we can never achieve harmony and happiness. May they never grow tired."

The second is an eye-witness account written for the same magazine by Leslie B. Sehume and entitled "The Mayor Comes to Dukatole".

"The Mayor, Councillor E. Baker, held a Mayoral Sunday at the Turton Hall - the first to be held in Dukatole - on the 18th February, 1951.

A whole company of priests from different churches sat on the stage which was adorned with sepia-green velvet curtains. The foot of the stage with its carpet of flowers was a galaxy of colour. About 600 people blended voices to praise God and welcome His Worship who was with the Mayoress.

In his address-in-a-sermon the Rev. J. J. Mngadi blessed the Mayor for having come to Dukatole. He said that Councillor Baker, as the Mayor, had been chosen to be at the head of the affairs of the City of Germiston. In his work the Mayor would face many problems; but if he only, like Abraham, the father of all believers, followed the word of God, he would solve them. 'There is the question of housing', he said, 'the high cost of living - which made everybody cry; UNEMPLOYMENT - all these are problems to be solved, and can be solved if you abide by the word of God. And now come to the UNDERDOG - the UNDERDOG, I call it - the Native population! - who will look up to you, sir, for better treatment and protection. AMEN! ' "

THAT a new magazine called THE AFRICAN DRUM - "A Magazine of Africa for Africa" - is becoming widely read throughout the country?

Published in Cape Town, its aim is to reach all Africans south of the Sahara, and, judging from the first issue, its contents are of sufficiently wide interest to do so. They include short stories, articles on African tribal histories and articles on African music. There are also lively photographs, cartoons and comics, fashion pages and items of social and personal interest.

We recommend readers to look out for this new publication.

HERE AND THERE

EDENDALE

Ikhwezi is indebted to its friend "Somkanda" for items of news and general interest covering almost the whole Area; to Mr. R. Dookran for items of primarily-Indian interest, mostly about Plessislaer; to Miss M. A. Alexander for an account of the recent Guide Rally (with verbatim report of the speech by Miss Faye); and to Mr. M. M. Moodley ("Akela") for scouting notes. The contributions of Miss Alexander and Mr. Moodley appear in the Scouting and Guiding Section.

Ashdown.

From Somkanda comes the news that the school has re-opened with a high enrolment, that it is being used as a "guinea-pig" for a two-session school. Mr. Zikode, who was formerly at Plessislaer, is principal of the afternoon session. Mr. Sitole, late of the Edendale Government School staff, is now on the Ashdown morning session staff.

Our correspondent welcomes Mr. S. S. Ngubane, schools music organiser, now resident in Edendale, and hopes to see him help in organising an Edendale Community Choir of 400 voices when the new hall is ready for use!

Somkanda goes on to say "The Ashdown Nursery School is overcrowded and the question is whether surplus children should be turned away or the buildings be enlarged? Volunteers are asked to come forward and build a shelter for which the Nursery School will provide the materials. At a parents' meeting on the 26th February it was decided that Ashdown men should voluntarily build a shelter. We thank the Education Department for the appointment of an additional teacher at the Nursery school.

* * *

The following are members of the Ashdown Advisory Board for the year 1950/1951 : Messrs. H. S. Mngadi - Secretary, N. Myaka, S. Ngcobo, E. Chamane and E. Msimang. The sixth member will be appointed by the Commission in terms of the Urban Areas Act.

* * *

Those who read Mr. Taylor's letter on CRICKET and are interested are requested to give in their names to Mr. E. S. B. Msimang at the Clinic or at B.6, Ashdown. When this is done Mr. Taylor will be contacted and a meeting arranged. Somkanda stresses that this is an opportunity not to be missed.

* * *

We also learn that Mr. S. Newmark, Engineer to the Commission, is willing to coach RUGBY at Edendale, provided two fifteens can be raised. This also comes under the heading of a chance which should NOT be missed. Mr. Newmark knows everything that is worth knowing about Rugby and players should get a fine training at his hands.

Ikhwezi praises highly the sportmanship and good will which prompt the offers of Mr. Newmark and Mr. Taylor to introduce different - and hitherto little-known - games to the Area.

* * *

Siyamu.

"The Caluza Government School opened with an enrolment of 695 children. This is a healthy sign, though there are another 600 children out of school either for want of accommodation or because parents are indifferent or because children deliberately refused to go to school", writes our correspondent.

* * *

"Caluza has opened with a handsome staff of 21 consisting of Misses F. Goldsmith, M. Nxasane (Dom.Sc.) and S. J. Nogula; Mesdames R. Ndaba, F. Hlatshwayo, M. Mbanjwa, J. Hlubi and Miss V. N. Ngobese and Messrs. P. M. Madbuza, B.A. (Principal), E. M. S. Hadebe (Agric. Spec.), R. S. Mkize, A. J. Tshabalala, M. E. B. Mazibuko, S. Tshabalala, C. N. Nzimande, G. J. B. Ngubane, N. B. Ngubane, M. Hadebe, H. J. Msomi (winner of last year's bicycle competition), O. G. Kuzwayo (W. Inst.) and M. Mkize (W. Inst., Technical School)."

* * *

Somkanda also has something to say on the subject of STREET-lighting. After expressing appreciation of the lighting of Siyamu Road and mentioned that this will enable Siyamu Housing Scheme owners to have electricity in their houses, he proceeds : "Here is a tip for Siyamu. If one of you installs electric light in your house it will cost from £20 to £30 BUT, if you all employ one electrician, and sign a contract to pay him monthly at the same time as you pay your rent you will surely get electric lights in your house at a reduced cost. Individualism has never built a people! Could you organise this, Mr. Mcunu? "

* * *

Water.

There are still many people who do not know that they can have water laid on to their premises. If you want water in your house, go to the Engineer's Department at Plessislaer office and they will tell you how to set about it.

Housing.

"The idea of better houses is gradually taking on in Edendale. In a past issue we told you of the new house at Macibise belonging to Mr. and Mrs. Ndaba. This year we wish to congratulate Mr. Zikalala of Esigodeni for a fine new blue stone house. At Inhlazatshe a fine brick "palace" now stands head and shoulders above its neighbours. Rumour has it that it belongs to Schools Supervisor Mr. A. B. C. Caba. Somkanda will visit the house when finished and give a close-up picture of the Villa!

* * *

"Mr. H. S. Msimang has not only installed electric lights in his house but has also laid on water. Good work!"

* * *

"Somkanda" on ROADS!

The coming of the Commission into this area has definitely increased cartage activities as people are busy trying to improve their old houses and others building new ones. There are some people, however, who find it difficult to reach their houses by vehicular means because the roads are rough and potholed. For an example, the road from Kaula's tearoom, past the Seventh Day Adventist Church into Edendale Station. Sick people from that end of the Area really find it difficult to get to the Clinic and the ambulance cannot get to them. There also should be a small bridge to cross the small donga near the main road opposite the Anglican Church, and a road be made running up to the white gates (over the rail) and joining the Kaula-Edendale road. People in that area need a road even if it be a temporary one."

* * *

Erosion.

"Could Ikhwezi", asks Somkanda, "advise those of us through whose properties that big donga from Swanshill cuts through Macibise

into the Umsinduzi River as to who is responsible for controlling it. Of late it is becoming bigger and bigger every summer night."

* * *

Trees.

Somkanda writes : "It is pleasant to look at Georgetown from Ashdown or Harewood, because of the trees popping up here and there between the houses. Siyamu, Macibise and Ashdown have no trees. How would it be if we started a tree-planting campaign next spring? Any ideas or suggestions?"

PLESSISLAER

Mr. Dookran writes : "Mr. Dhamjee, senior partner of Messrs. S. P. Vather and Sons of Maritzburg, has recently returned from India and was welcomed at the Plessislaer Arya Samaj Hall on Sunday, 4th March, 1951. He gave an interesting talk on life in India/Hindustan."

* * *

"A branch of the Maritzburg Indian Technical Institute will be started shortly in Plessislaer. Arrangements are being made to enrol non-European students and applications should be sent to Mr. H. Dundhoo, P. O. Plessislaer."

* * *

Our correspondent complains that "Economy is not only studied by the average workman, but also (it appears) by the Maritzburg Municipality, for out of the seven street lights installed along the Wilgefontein Road only four are lit every night, much to the annoyance and inconvenience of pedestrians!"

* * *

And further "The inadequate bus services on the Edendale Road in the mornings and evenings are not only a constant worry to workmen but also to children attending

secondary schools in the City. It is hoped that this condition will not be allowed to continue and that an improvement will soon be made."

* * *

"Sister Gwendolyne Buttery, a friend of the Indians and a Health Visitor in the community was given a farewell by the Maritzburg Indian Welfare Society. She always interested herself in the welfare of the poorer class of Indians."

* * *

"Courtesy Week campaign met with considerable support from residents of the Area. Several acts of courtesy were witnessed not only on the roads but even in the buses!" writes our correspondent.

* * *

He also comments that "Several industries from the City appear to be attracted by Plessislaer and there is a possibility of their moving into this Area. At present the Public Health Area of Edendale has five established industries and one in the course of construction."

* * *

"Seeing that the Natal Housing Board is prepared to make loans through the Local Health Commission, it is hoped that this advantage will not be overlooked."

* * *

"As no area is scheduled under the Group Areas Act on Giles Land especially purchased for housing of Europeans, Indian and Coloureds, quite a number of people feel that while they are living under unsuitable conditions, this land is lying idle. It is felt in some circles that the Local Health Commission is playing a dilly-dally game."

* * *

"The people of Mount Partridge living near the hospital now under construction feel that they are sorely neglected for having the pleasure of drinking pure water in their yards. Their applications for water have not been favourably considered. During the dry weather drinking water is a problem. They suggest that while the reservoir is under consideration, pipe lines should be led from the Main along the Edendale Road."

CLERMONT

We are grateful to Mr. Freeman for news items from Clermont, and to Mr. Newmark for the short article (in Afrikaans and English) in which he explains to Clermont residents the importance of keeping the local river clear of contamination above the waterworks.

* * *

Staff.

It is with regret that we learn of the resignation of Mr. M. A. F. Gillan, Assistant Engineer, Clermont. We wish him every success and happiness in his new sphere of employment which we understand will be at Johannesburg.

* * *

Nurse Beatrice Sikakane, joined the service of the Local Health Commission at Clermont on the 1st March, 1951. We extend to Nurse Sikakane our best wishes for her future happiness.

* * *

Sport.

We hear that the Daffodils Tennis Club has been very active during the past month re-surfacing the old tennis court situate at the Fannin Government School in preparation for a very strenuous season.

The Secretary informs me that the Daffodils Tennis Club will be

playing several important fixtures during April, the results of which will be published in Ikhwezi.

* * *

Dancing.

We hear that the staff of Messrs. I. Alexander & Company, of Clermont, had a most enjoyable evening's dancing on the 10th March, 1951. From what one can gather a good time was had by all and much jiving took place and carried on from 7 p.m. to 6.30 a.m. the following morning.

* * *

Clermont Township Benevolent Society.

The Clermont Benevolent Society staged a choral concert in the Methodist Church on the 4th March 1951. Mr. H. W. Mhlozini and his Clermont Lads and Lasses rendered some beautiful musical items. The concert was, however, very poorly attended, in spite of the excellent weather. This is apparently due to the lack of a recreational hall at Clermont, and it is quite possible that the other religious denominations regarded this as merely a Methodist Church affair as the concert was held in the Methodist Church Hall.

The Secretary informs us that an Annual General Meeting of the Society will be held on the 14th April, 1951."

HOWICK WEST & WASCHBANK

This month, for the third successive edition of Ikhwezi, we have no contributed notes from either Howick West or Waschbank. Ikhwezi tries hard not to be discouraged, but such things make it very difficult. When we look through our back-numbers and see the wealth of news sent us by Mr. S. Nayager (Howick West) and Thath' ufak' esakeni (Waschbank) every month, it does not seem possible that the many interesting sources which they used to tap should suddenly have dried up. Surely the Howick West Scout Troop is still in existence and the Northern Natal boom in soccer continues unabated?

Ikhwezi is convinced that its very existence depends as much on the interest shown by its readers as on its editorial staff, so how about some public-spirited persons from these two areas coming forward with contributions in time for our May issue?



SCOUTING and GUIDING WORLD

African Girl Guide Display

Saturday the 17th March was a great day for the African Girl Guide Association held a display at the Georgetown Market Hall. As far as we know this is the first occasion that such a function has been held at Edendale.

Approximately 450 Guides and Sunbeams from Pietermaritzburg and Edendale marched part of the way to the Market Hall.

Miss A. Faye, a member of the African Girl Guide Association, addressed the children in Zulu.

The following are details of the programme:-

1. Sanctuary School Guides.....
Display of Drill.
2. Sobantu Village School Guides.
First Aid Display.
3. Sunbeams.....Games.
4. Caluza School Guides.....
Singing Game.
5. Maryvale School Guides.....
Candle ceremony in which the girls renewed their Guide promises.
6. The District Captain - Miss Rita Mkize - read and explained the Guide laws and promises.
7. The Display ended with Camp Fire songs and the singing of the National Anthems.

Amongst those present were:-

Miss Must, District Commissioner for African Guides; Mrs. W. Williams, District Commissioner for European Guides; Mrs. Majozi, travelling Guider for the Natal African Guides; Representatives of the Committee of the African Girl Guides Association; Mr. Moodley, representing the Indian Boy Scouts.

The Guides thoroughly enjoyed the afternoon and the Association generously supplied the refreshments. The programme was carried out in prompt and orderly fashion which is indicative of the aims and teaching of the Guide movement.

The Organisers were disappointed that so few of the parents and Edendale residents were present to see and hear about the Guides, especially as the aim of the Display was to increase interest in the movement in Edendale.

The following schools already have Guide and Sunbeam companies:-

Edendale Government,
Henryville Combined,
Macibise Methodist,
Plessislaer, Nichol's and
Caluza.

We look forward to the day when every school has not only one Guide company but several, and when each company will be really active. We hope that this will be the forerunner of many such functions and that one day the Annual Guide Rally for Pietermaritzburg and District will be held in Edendale.

BANTU GUIDES

Address by Miss A. FAYE to Edendale Gathering on 17th March, 1951.

Mrs. Fulford who was the first Chief Commissioner of Girl Guides in South Africa has asked me to speak to you about the Guide Movement. Mrs. Fulford is as keen today as she was in 1912 and has a firm belief that Guides and Scouts are the only youth movements worth supporting. This afternoon we are to learn something more about this world-wide organisation.

We have Guides all over the world and here in South Africa we have the Bantu Guides. The Guide Sisterhood gathers girls of many countries, races and religions into one family. We are happy, very happy, to belong to that Sisterhood.

You, mothers, may be wondering what Guides are - what good are they? and why should you encourage your daughter to be one? If I were a mother I too would like to know why?

Why then have we chosen to be Guides? Because we want to live up to all that is beautiful and good, not only for ourselves but for those in our homes and all around us.

We are called Guides - a Guide shows the way. Yes, shows the way, in happy service for others. And while you are serving others, you yourself, are learning all the time. Every day we are learning something and ALL that a Guide learns helps her to grow up to be a good and useful woman. She learns something of nursing, cooking, gardening, needlework, signalling, how to take care of money, how to make a fire (the correct way), swimming, how to take care of children, and how to look after and love birds and animals, and many other things that help us in life.

God has put us into this world to serve Him and to help others. He has given us

A body,
A mind,
A soul.

The whole person is to work for God. That is what Guides are taught.

The body. Guides are taught to take proper care of their bodies, and to keep them clean, outside and inside. All the work and games they do, using their limbs, help them to be strong. We all want clean, strong Bantu girls.

The mind. Guides cannot be lazy about their minds. Their minds are working all the time, sometimes very quickly, as in the case of an accident or a snake-bite, or when some one's clothing has caught alight. They must KNOW what to do and act very quickly. A Guide KNOWS.

Now you can see that it is a very good thing indeed to be a Guide.

The soul. We have spoken of our bodies and minds then there is the very important part of us - the Spiritual part. What we are and what we do will either hinder or help our people. That is true of all of us, and of you Bantu people, too. Our responsibility is great. We know that no nation rises above the level of its womanhood. May I, this afternoon, point you to the Great Guide. Jesus Himself says: "Follow me. I am the Way, the Truth and the Life". As true Guides we will follow Him. Our words, our acts will be sweet and kind. Why? We are His children.

We wear a Guide uniform. That is fine. The Guide Badge which we wear acts as an introduction all the world over. It shows we all belong to the Guide family. The Guide uniform helps to do away with any snobbery. We take a great deal of trouble to look neat and tidy and that is right. But we know that it is not the uniform that makes a Guide - it is a "good" heart that makes a Guide, and we can see that "good" heart giving service for others and not counting the cost. God's love shines in that "good" heart, in the Home, at School, and in the Guide activities. You will notice the Home comes first. The Home which fosters clean minds and kind hearts is God's Temple, and the Spirit of the good Home is one of the best things in the world. And who makes the Home? We, women, and if we want to have good homes, and a good spirit in our homes we shall become Guides and we shall learn HOW.

Guides in every country are building, day by day, good HOMES. They have learnt the simple lessons of Love, kindness and unselfishness which in cloud and sunshine are the strength and beauty of life.

Let us now, here at Edendale, strengthen our link in the Guide chain which encircles the globe.

You will presently hear the Guide promises and laws and it is the duty of every Guide to live up to the promise made.

Good-bye - and Good Guiding.

SCOUTING NOTES II

The Life of Baden-Powell. Contd..

B-P's first practical experience of War was against the Zulus in 1887. Later, when stationed at Malta, he did some useful work in getting military information in foreign countries. He described this in his book "The Adventures of a Spy". In 1893 he was sent to Ashanti to command the native pioneers on an expedition. Here he learnt all about bridge building, hut making and so on. Three years later he was staff officer in the Matabeleland campaign. It was then that his skill as a scout proved so valuable. The natives called him "Impeesa" because he was always on the alert; the name meant "the beast who never sleeps".

The next adventure was the South African War, when for 217 days B-P held the little town of Mafeking against the enemy. It was during the siege that he found how useful boys could be as messengers and in other ways. After the War, B-P organised the South African Constabulary, and later returned to England as Inspector-General of Cavalry.

During these years the idea of some kind of training scheme for boys was growing in his mind, and in 1907 he ran a camp at Brownsea Island to see if his idea would work. This was so successful that he wrote his famous book "Scouting for Boys" which was published in 1908.

The Movement quickly spread, and in 1910 B-P resigned from the Army with the rank of Lieut. General in order to give his whole time to the Boy Scouts. Since then the story of Scouting has been one of steady progress. This was largely due to B-P's enthusiasm and powers of organisation. He toured the country, the Empire and the World to keep in touch with boys everywhere, and to encourage the Movement.

The great Jamborees mark the spread of Scouting, and when in 1937 the Founder reached his 80th birthday he could look back on a lifetime of wonderful service.

His last years were spent in Kenya, where he died on 8th January, 1941. He is buried in full view

of Mount Kenya in the country he had come to love so much, for it was linked with his adventures in Matabeleland and South Africa.

* * *

QUIZ.

6. How many children had Lord and Lady Baden-Powell? and what are their names.
7. Name the titles of six of the books B-P wrote.
8. In what year did B-P hold his first scout camp?
9. At what place was the first scout camp held?
10. How many Jamborees have we had?
11. Name the Jamborees - if possible in order of time.
12. What branch of the army did he join? What regiment?
13. In what year was Scouting for Boys published?
14. What were the emblems of the last four Jamborees?
15. Who called him "Impeesa", and what does the name mean?

LETTERS TO



LETTERS TO IKHWEZI

("INQUISITIVE" - who gives his name and address as a guarantee of good faith - writes us on a matter which, strictly, concerns another body (not the Commission), and we are therefore unable to publish his letter in this paper. We answer it below. - EDITORS.)

"Inquisitive" - You will note from the above comment that we are precluded from publishing your letter. We would suggest that the people whom you should contact are the sellers of the property to which you refer. Your liability for rates while you are purchasing would appear to depend on the nature of your agreement with the sellers but legally the registered owner of land is responsible for the payment of rates.

* * *

An interesting letter from "Reader of Ikhwezi" - who also gives us his name and address in evidence of good faith - has reached us just too late for publication in the present number. We hope to publish it in next month's issue.

EDITORS.

* * *

WAAROM JUL NIE IN DIE ALLER-
RIVIER, STROOMOP VAN DIE
NUWE WATERSUIWERINGSAAANLEG,
MOET WAS NIE.

'n Kort artikel, wat onlangs voorskyn het in die Julie 1950 uitgawe van "Ikhwezi", het die Kommissie se voorlopige watervoorsieningsaanleg omskrywe, as ook die doel daarvan, en het tergelykertyd die verbinding van hierdie bedrywigheid met die van die Pinetown Streeks-watervoorsieningskorporasie, wie uiteindelik verantwoordelik is vir die voorsiening van water vir Clermont as 'n geheel, aangedui.

Met genoë kan nou vermeld word dat die Kommissieskema, binne die volgende paar weke, in werking sal tree, dat voorstelle vir uitbreiding daarvan oorweeg word, en dat binnekort vars en suiwer water deur middel van straatkrane verkrybaar sal wees.

Om enige smaak te verwyder wat mag ontstaan deur gebruik van skeikundige outsmettingstowwe, noodsaaklik vir die verwydering van siektedraende kieme, is buitengewone voorsorgmaatreëls geneem, maar die stelsel is volkome nie in staat om die uitwerking van die gebruik van seep in die rou water uit die weg te ruim nie. Natuurlik kan dit gedoem word, maar altans nie sonder onnodige onkoste en buitengewone bygevoegde uitrustinge.

Dearom, was jul self of klere stroomop van die watersuiweringsontwerp, sal jul nie alleen die water wat daagliks in die huis sal gebruik word deur jul selwe en kinders besmet nie, maar ook sal die water 'n onplesierige seepagtige smaak opdoen. Persoonlik sal jul sekerlik nie verantwoordelik wil wees vir so 'n besigheid nie.

Onderkant die wateraanleg mag persoon sowel as klere sonder beperking gewas word.

Hierdie Afdeling ondersoek nou die moontlike verskaffing van wasgemakke vir julle, en sou 'n genoegsame watervoorraad verkrybaar wees, sal die Kommissie, miskien, die bou van 'n washuis in 'n geskikte plek aanvaar.

Die samewerking van die hele gemeenskap sal ons baie geval in verband met afwering van was in die rivier, stroomop van die wateraanleg.

S. NEWMARK, Engineer.

WHY YOU MUST NOT WASH IN THE
ALLER RIVER, UPSTREAM OF THE
NEW WATER PURIFICATION WORKS.

A brief article, appearing in the July 1950 issue of "Ikhwezi", described the Commission's Interim Water Supply Scheme, its purpose and its connection with the ultimate Pinetown Regional Water Supply Scheme which eventually will supply the whole of Clermont.

I am happy to say that the Commission's Scheme will be in operation within the next few weeks, that proposals for its extension are being considered, and that pure fresh water will be available soon from standpipes.

Special precautions have been taken to eliminate any taste from the water arising from the use of chemicals which are necessary to purify the water and remove disease-carrying bacteria. The plant installed, however, cannot remove the effects of soap in the raw water. It can of course be done, but only at great unnecessary expense requiring the use of special additional plant.

If, therefore, you wash or wash clothing in the stream above the Purification Works, you will not only contaminate the water which you and your children will use daily in your homes, but you will also give the water an unpleasant soapy taste. Surely you personally would not wish to be responsible for such a state of affairs?

Below the waterworks you may wash as much as you choose, person as well as clothing.

My Department is investigating the possibility of providing special washing facilities for you, and if sufficient water is available the Commission may build a washhouse in a convenient place.

We will be pleased if the whole community could co-operate and prevent any person from washing in the Aller River upstream of the waterworks.

S. NEWMARK,

Engineer.

GOVERNMENT and the GOVERNED.
The Importance of Ikhwezi.

When it is suggested that one write on "any topic" it is always difficult to decide what topic will interest readers. It is so much easier to write on something which has been requested specifically, such as "The Stability of the Family and its fundamental importance", or "Juvenile Delinquency", or the "Urban Areas Act". For once, however, I am grateful that the choice of subject has been left entirely to me, because there are a few things which I should like to say about the vital importance of your paper itself. The subject may seem odd to you and well may you feel that it is absurd to talk about the importance of a simple news-sheet which has none of the pretensions of the more usual daily, weekly or monthly newspapers or magazines. But I believe that we must go deeper than that in order to see your "Ikhwezi" in proper perspective.

What is "Ikhwezi"? I suppose we all know that it is a monthly news-sheet produced by the Local Health Commission whose headquarters are in Pietermaritzburg. And what is the Local Health Commission? "An infernal nuisance" you may reply, and far be it from me to say that you are wrong, for you would be repeating the feeling words of many men and women throughout the world who speak thus of Government and Authority, and as we all know no human institutions have yet achieved the happy stage of perfection where grouching and grumbling would be pointless. But for the people of the Areas the Health Commission represents that necessary nuisance, Government, and Government in its most intimate and fundamental form, and it seems to me to be very well worthwhile to consider the perennial problem of "Government and the Governed" for a short space, because it is in respect of the relationships between the two that the true and fundamental importance of "Ikhwezi" can be seen to lie.

It is now agreed generally by students of political science that effective government, sound administration, or in other words the good ordering and management of public affairs, depends essentially upon the enlistment of public

goodwill and co-operation. Experience, that great teacher, has taught men of all races, of all cultures, and of all nations at different times in their history, that governing authorities cannot hope to achieve continued success if they ignore the thoughts and feelings of the people for whose administration they are responsible. Recent human history provides ample evidence of the civil strife which can result from the failure on the part of a government to maintain close and sympathetic relations with the people and to take the time and trouble necessary to explain why certain laws, regulations or other measures are considered essential for the general good. In the past few years there have been distressing events in Africa which were caused by avoidable misunderstandings and it is of great significance that the official commissions of enquiry which investigated these unhappy, destructive disturbances have emphasized the need for governments to assign a high priority to public relations work; and so help prevent further misery and suffering and material loss.

One has drawn attention to violent disturbances of the public peace, not because they are frequent, but because they do serve to throw into bold relief the breakdowns which can occur when relations between authorities and individuals become distant. We all know that there are many stages in human relationships between open conflict and perfect harmony, and some of us might even feel that the intermediate stage of suspicious indifference is the least productive and the most corrosive stage. In some countries the poison of suspicion has dripped deep into people's veins and has led to a serious hold-up in important development work of crucial value to human society as a whole. One thinks of the pathological extent to which suspicion went in one African country where it was seriously suggested that Government botanists should all be of one race so that the people would have confidence in decisions to remove the diseased trees which threatened the livelihood of all.

This brief mention of suspicion and indifference or apathy leads one on to an aspect of "Government and the Governed" which is not always given the emphasis which it deserves.

We have given some attention to the responsibilities of Governments in the task of enlisting public goodwill and co-operation; but, and it is a big but, co-operation is a two-way process and goodwill on the side of one partner in a relationship must be matched by goodwill from the other partner or little can be achieved. The Rev. Father A. H. Zulu put it well in the January issue of Ikhwezi when he stressed the fundamental importance of "Brotherly co-operation" and stated that people find real happiness in working together as teams. None of us would question the wise Father's words and I am sure that we would all agree that good government requires teamwork between both sides. The very real responsibilities of the Governed, however, are not stated clearly or frequently enough and I think that as ordinary citizens we must give more thought to this question of our own responsibilities.

Most of us have a strong streak of laziness in our make-up and we do like to have things served to us "on a plate". We also find it gratifying to have some one else to blame when things go wrong and it is so easy to criticise and exclaim in injured tones "What are they doing now", "they" referring to the authorities who are undertaking some project. But if "we" do nothing to let the administration know our views, and if we refrain from constructive criticism, and perhaps more important, if we make no real attempt to put ourselves in the position of the authorities and to try to look at things from their point of view, then we have no real right to complain when certain measures are introduced or public undertakings commenced.

Now nothing of what has been written above may apply to the Natal Local Health Commission Areas. Only the Government and the Governed of the Areas will know if any of the observations do have any application, or if they are worthy of thought. I feel fairly confident, however, in asserting that everything is not perfect, even though I am convinced that the administration is good and soundly motivated, and that far-seeing residents appreciate what has already been achieved in the

Areas by the Commission working in co-operation with themselves. For humans, no matter how likeable they may be, are human and liable to error.

It is now the time to underline the importance of "Ikhwezi". What most local authorities sadly lack is a direct channel of contact between the Government and all the Governed. "Ikhwezi" provides a most valuable means whereby the Administration may explain its policy and practice, and it also offers all individuals and all organisations within the Areas a forum for the expression of their views, and a place to ask questions of those who exist primarily to serve their interests. It may well be argued that the ordinary Press could or should fulfil these functions, but I think that that is an unrealistic view when we remember the limited space and the range of topics with which the normal newspaper must deal in order to maintain its sales. Editors of newspapers have often told me how much they regret the fact that they are unable to give more space to local government matters and they have also made clear the difficulties which face them when they attempt to get official replies to queries raised by their readers.

For reasons such as these I was delighted when the first copy of "Ikhwezi" came into my hands. Here in Natal was an example of the official publication which is needed to help promote satisfactory relations between a Local Authority and the people. The subject matter in "Ikhwezi" is good, it has a frank and friendly tone and the Editors show a refreshing lack of being pompous or hectoring in their approach. I have lost no time in advising friends in official and unofficial positions elsewhere in South Africa and Rhodesia of "Ikhwezi's" existence and I know that they are following the "Ikhwezi" venture, should we call it "experiment"? with the closest attention, for your "Ikhwezi" has an importance beyond the Areas and beyond Natal.

The first difficult year of life is over. In the first copy of the second volume the Editors did some frank heart-searching and in a refreshing manner criticised them-

selves for various sins of omission. They also gently reminded readers that "Ikhwezi" exists for them and that they would like to see more response from Area residents in the form of letters of comment or query, and articles or reports on Area activities. One deeply appreciates the efforts of those few contributors who have helped make "Ikhwezi" the fine paper it is, and one also sympathises with the many residents who have so far found it difficult to set down in writing their thoughts on local matters or problems of interest. "Ikhwezi" is valuable and interesting with its present content, but its value and interest and importance will be so much greater when it is studded with contributions from residents themselves.

K. KIRKWOOD.

1951 GOVERNMENT CENSUS

We have been requested by the Census authorities to bring to your attention, through the medium of Ikhwezi information about the Government Census to be taken on the morning of the 8th May, 1951.

First of all let us stress that in order to effect a comprehensive and accurate census YOUR co-operation is necessary. This year's census is the most important census since the first one was held in 1910, soon after Union. It is important since it will form the basis of the National Population Register approved by Parliament last year.

During the first half of May enumerators will be going from house to house in your Area seeking details for the completion of the Census forms. The questions which will be asked you will be - your age, your religion, your work, what kind of house you live in, and so on. You are asked to co-operate and give all the information requested by the enumerators.

If you have a friend staying in your house during the night of the 7th/8th May, 1951, you are required to give particulars of his name, age, work and religion as well, so please try and remember these things

when the enumerator comes to your house.

(Mr. H. Selby Msimang, member of the Natives Representative Council and member of our magazine working-committee, contributes the following note of farewell to Miss Lee, who left the Commission's staff at the end of March. - EDITORS.)

MISS M. LEE

The retirement of Miss Lee from the service of the Local Health Commission removes from us one who has faithfully championed the cause of non-European uplift and aspiration.

She had no colour or racial prejudice, but paid due respect and recognition to all without discrimination: in this way she showed us the real road that leads to racial understanding and harmony.

There are Europeans among us who really believe that non-Europeans have a destiny in this world and devote themselves unstintingly towards guiding and encouraging this destiny. Miss Lee was one of these people.

We, who were in close touch with her in her work for the Ikhwezi, (which, incidentally, owes its existence to her untiring efforts as its Editor-in-Chief) know what sincerity and goodwill inspired her every effort in making Ikhwezi serve both the Community and the Commission faithfully and well.

Our only regret is that she leaves us before her "Child" has reached its majority. One can only hope that in her moments of rest and quietude she will not allow the child to go without the nutriment with which she has fed it.

Miss Lee has identified herself with practically all societies doing welfare work among the African people and has in her unobtrusive way never failed to interpret African aspirations and handicaps to her own people. She has in many ways made a useful contribution, where possible, for the alleviation of some of our difficulties. The

Women's Clubs at Edendale cannot forget the assistance she was able to render when they were in financial difficulties. She collected jumble, by the sale of which the clubs were presented with a cheque of £70. For such a life we must be thankful indeed, and wish her long life and happiness in her new sphere.

FOOTNOTE.

Obituary : Mr. RAM MAHABEER

As Ikhwezi goes to press we learn with sadness of the death of Mr. Rampersad Mahabeer in Springfield hospital.

"Ram" was the friend of all of us - of his European and non-European colleagues - of the multitudes of African and Indian patients whom he brought to and fro between Edendale and Maritzburg - and of the general Edendale community.

As "driver" in the Commission's service, he put at the disposal of the public not only his unusual driving skill - (his careful, steady driving had more than once been officially recognised by the Road Safety Organisation) - but also his patience, his reliability, his direct honesty, his grave kindness towards distress. Many a grateful member of the public learned to know the strength which underlay Ram's quiet and unassuming way.

A colleague has one very vivid memory of Ram - driving with brilliant skill along the crowded main-road from the Area at a rate very different from his usual steady pace - contriving, as by a miracle, to get racing speed out of an old and noisy vehicle - tearing an unerring way through Maritzburg's busy lunch-hour traffic - so that the dying African baby in the seat behind him might have at least all chance of life that he could give it. Throughout the journey, his face showed no slightest sign of anxiety or emotion. Only when he saw the child passed over to the doctor at the hospital, he smiled briefly at the anxious mother, and then set off methodically on his routine duty of fetching the Clinic linen from the laundry.

It means something to us that Ram loved Ikhwezi. He wrote from Springfield on the 20th March, regretting that he had been unable to wish us all goodbye, and asking us to send Ikhwezi to him in the hospital. It is our sadness and our loss that he did not live to see another copy issued.

To his sorrowing family we extend our deepest sympathy. With them and with the great company of his friends, we join in bidding him farewell.

ANSWERS TO QUIZ.

6. Three - Robert Peter, Heather Grace and Betty St. Clair.
7. Scouting for Boys; Rovering to Success; Adventures of a Spy; Varsity of Life; Life Snags; Knights of the Empire (Wolf Cubs).
8. 1907.
9. Brownsea Island, Pearl Harbour, Southampton.
10. Six.
11. Olympia, Copenhagen, Birkenhead, Godollo, Vogelengany, Moisson.
12. Cavalry, 13th Hussars.
13. 1908.
14. Golden Arrow, White Stag of Hungary, Jack Staff, Carrick Bend.
15. The Matabele. "The wolf that never sleeps".

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

NAME :

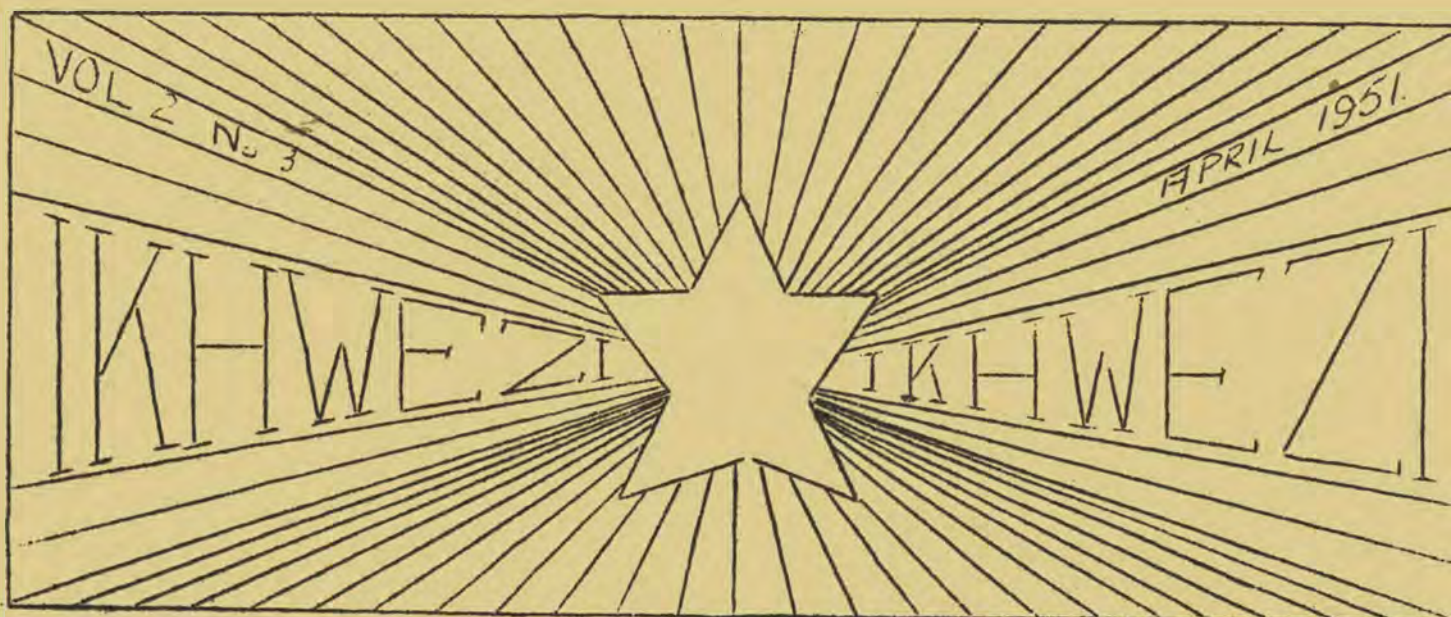
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Mr. E. S. B. Msimang,
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Edendale & District Benevolent
Society,
B. 6, Ashdown,
P. O. PLESSISLAER.



lilungiswe lakhishwa Isigodhlo
se Local Health Commission, Natal,
195, Longmarket Street, PIETERMARITZBURG.

INCWADI YABAFUNDI BETHU

Kuyasidabukisa ukuba ngalenyanga sekufike ukuba kubekhona ukwahlukana kwokuqala kweqembu elincane elabe lilhanganyele ukucindezela nokusakaza Ikhwezi njengabahleli neKomidi ephethe lowomsebenzi.

Ukwahlukana lokho kubangelwa wokuphuma kukaNkosazana Lee emsebenzini weKhomishani. Unkosazana Lee usebenze Ikhwezi kusukela ebuntwaneni balo kanti futhi singathi lingakabiluthonje ezingqondweni zeKhomishani neAdvisory Board yaseEdendale.

Yingakhoke namuhla sithi uNkosazana Lee akathathe usiba loMhleli ukuba avalelise kithi sonke.

Abenu,

ABAHLELI.

* * *

Kubafundi beIkhwezi
nakubaHleli kanye nami.

Emuva kweminyaka eyisithupha ngisebenza kwiKhomishani nezinyanga eziyi 15 ngihlanganyele nabanye ekuhleleni Ikhwezi kubuhlungu ngempela ukuba ngivalelise namuhla.

Njengaye wonke umuntu ovalelisayo zimbili izindlela ezin-

gibhekile. Ngibheka emuva kubantu nezindawo engizishiyayo ngibheke phambili endleleni engisazoyihamba.

Uma ngibheka emuva ngiyabonga kakhulu ngabantu engikade ngihlangana nabo nezindawo ekade ngihamba kuzona nomsebenzi ekade ngiwenza. Uma ngibheka phambili ngethemba ukuthi lisazobakhona ithuba lokuba ngithokoze nakhona.

Kodwake njengoba kangikaqondi kahle ngokungaphambili kwami ngingesho lutho Olungako. Kodwa ngokuvunyelwa ngabanye abahleli ngingalibeka izwi ngokungaphambili kwethu sonke ngabanye nakubalobeli beIkhwezi nabafundi balo, abantu ababubonayo ubuhle boku-bambisana nobuhlobo phakathi bonke nalabo abanothando lwengane lena Ikhwezi ukubakhona kwayo okuyinkomba yokuthi bafuna ukuzwana noku-bambisana.

Ndlelani uma sizibuza leyó okufanele siyihambe nezinto ezingabanotho empilweni yethu?

Ukhona umlobi omhlophe owake waloba wathi

"Indlela lena yenyukela njalo kuze kubesekugcineni na?

Yebo, ku kubesekugcineni."

Wabengaqondile indlela lena esiyihambayo, wabeqonde indlela yempilo yokudabuka kwethu eminyakeni esiyiphilayo. Kusinika umqondo wokuthi leyondlela kufanele njalo kubeyindlela eyenyukelayo efuna njalo imisamo

yokuzimisela efuna isibindi noku-
zidela kwethu kuze kubesekugcineni.

Uma kuyiqiniso lokho kubantu bonke (siyalazi iqiniso lakho) kuyiqiniso nakithina beIkhwezi. Kufanele silindele ukwenyuka njalo kungabise mpilweni yethu ngasodwa kodwa kuqondane nokuzimisela nama-themba nezilokotho sethu esihamba nakho.

Siyakholelwa ekubambisaneni? Kufaneleke ukuba sizabalaze senyuka lentaba nemizamo yethu. Silwe nezilingo ezifuna ukulwa nokuzwana nokubambisana, sizimisele noma sekumnyama kanjani singavumi ukwahlul'eka.

Siyakholelwa ekuzwaneni kwabantu bonke ngezigaba zonke zabo ngobuzwe babo, sikholwa ukuthi yindlela leyo okungamiswa ngayo ubuntu bokuzwana? Kufaneleke sizame ukubonelelana noma bekhona okusengathi kabakushayimkhuba.

Siyakholelwa ukuthi bonke abantu bayahlonipheka banesabelo sabo? Kufaneleke sibenesibindi ukuba singabavimbeli labo nobuntu babo noma bekhona abangakushayimkhuba lokho nathi bengasinakile.

Ikhwezi siyakholelwa ukuthi liyinto efanele phakathi kwethu ukuthi liphethe okufanele? Masilifukule sinyuke nalo kulentaba yendlela esiyihambayo singathikanyezwa yizinkathazo nezilingo ezikhona endleleni yethu.

Kuqhubeke njaloke.....Kakuswelekile ngigcizelele lonke iphuzu, uma sifuna ukuthembeka ezimiseleni zethu nakuzo zeIkhwezi kulendlela esizoyihamba kuyovela ukuba siwuzwe umthwalo lona wesinda. Kodwa nakhu okuyiqiniso ngalendlela eyenyukayo..ukuthi isiphelo sayo sisekugcineni kwayo phezulu.

Ngifisela Ikhwezi nabafundi balo inhlanhla nokuthokoza kulendlela eyenyukayo.

M. LEE.

BEWAZI YINI NA?

UKUTHI incwadi yalenyanga yalotshwa iqondene neIkhwezi nguMn.

Kenneth Kirkwood, Ofundisa ukubuswa kwabantu esikoleni seNatal University?

UMn. Kirkwood nguSihlalo weDurban International Club ungumsizisihlalo we Durban Joint Council of Europeans and Bantu phansi kuka Mn. D. G. C. Mtimkulu.

Kuyasithokozisa ukumazi uMn. Kirkwood kuloluhlangothi nokumazi eyisihlobo nomfiseli weKwezi okuhle kusukela ekuqalweni kwalo. Wasi-thakazelela mhla ethola-nje Ikhwezi engalindele. Kuyasikhuthaza ukuzwa umqondo wakhe ojiyile ngokubambisana phakathi kwababusi nababuswayo nokuthi Ikhwezi nalo lingasebenza omkhulu umsebenzi kulesosivivane.

Kuyasijabulisa ukuba uMn. Kirkwood abahleli beIkhwezi athi kabanawo umoya wokuzikhukhumeza. Siyavuma ukuthi okwamanje sizwa sinawo umoyana wokuzinweba. Ukhona yini uMhleli ongeke ajabule azinwebe uma ezwa umuntu encoma ingane yakhe ngamazwi anjalo na?

* * *

UKUTHI kwakukhona inkonzo yokubingelela oyinhloko yedolobha elokishi lakwaDukathole e Germiston? Nanka amazwi esiwacaphune ephepheni elithiwa Dukatole ngalowomkhosi.

Kuthiwa abamnyama bayakubonga beziqhenya ngesenzo abasenzelwe ngoyiNhloko yedolobha laseGermiston uCouncillor E. Baker neNkosikazi ukuba babesenkonzweni phakathi nelokishi leli. Sikholwa kwabe kuqala ngqa ukwenzeka lokho kulelizwe sifisa impela ukumazisa oyiNhloko nabanye ababusi bedolobha ukuthi isenzo lesi siyabongwangabantu bonke ngoba siyimikhw zi yenhlangokuzwana phakathi kwezizwe zonke esingeke siphemelele kungekho. Kwanga bangekhathale yizenzo ezinjalo.

Eyesibili incwadi ngalengkono yabe ilotshwe nguMn. Leslie B. Sehume ithi "Oyinhloko yedolobha uhambela kwaDukatole". Nayo ibabaza isenzo leso esiyivelakanci. Ikubeka emqoka okwenzeka lapho neshumayelo efudumele kaMfundisi J. J. Mngadi owakhuluma amazwi amnandi nakhuthazayo nabongayo nazikhalelayo kwabaKhulu.

* * *

UKUTHI iphepha elisha elibizwa kuthiwe THE AFRICAN DRUM labantu abamnyama baseAfrika selinewoza-woza kwabaningi?

Licindezelwa eCape Town liqonde ukufinyelela kuye wonke omnyama eningizimu nehlane iSahara uma sibona elikuqala sibona sengathi izifiso zalo zizophumelela. Kukhona izindatshana, amaxoxo ngamasiko nenkambo yabantu nezingoma zabo. Kukhona nezithombe ezinhle nezidwetshiwe nokunye kwabesifazana. Seluleka abafundi balibheke leliphapha elisha.

LAPHA NALAPHAYA

EDENDALE.

Ikhwezi liyambongo umhlobo walo uSomkhanda ngezindaba zezigodi zonke no Mn. R. Dookran ngezindaba eziqondene kakhulu namandiya no-Nkosaz. M. A. Alexander ngodaba lwombuthano wama Guide (No mbiko olotshwe nguNkosaz. Faye) noMn. M. M. Moodley (AKELA) ngezindaba zamaScouts. Izindaba zikaNkosaz. Alexander nezika Mn. Moodley zikhona kuleli.

Ashdown.

Uthi uSomkhanda isikole lesi sivulwe nabaningi abantwana sekwenziwa isu lokuba singene izigaba ezimbili. Umn. Zikode owabe ngowasePlessislaer yinhloko yesigaba esifunda ntambama. Umn. Sithole owabeseEdendale Governemtn School usesesigabeni sasekuseini.

Umlobeli wethu ubingelela uMn. S. S. Ngubane, uMbhekeli ezikoleni ohlangothini lwezingoma nokuhlabelela usakhe eEdendale wethemba ukuthi uzomisa ikwaya yaseEdendale yabahlabeleli abangama 400 uma iholo ensha seyivuliwe.

USomkhanda uthi siminyene isikole sezikhundlwane sase Ashdown kazi abantwana bazoxoshwa noma kuzokwandiswa indlu? Ayacelwa amashoshozela ukuba azokwakha umphehane ngesihle okokwakha kuzotholakala. Emhlanganweni wabazali ngomhla kaFebruary 26 kwanqunywa ukuba isilisa saseAshdown bawakhe lomphekane. Siyababonga abemfundo ngokuthola omunye uthisha wesikole lesi.

* * *

Nanka amalungu eAdvisory Board yaseAshdown yonyaka 1950/1951 : Banumzana H. S. Mngadi, uMbhalali, N. Myaka, S. Ngcobo, E. Chamane no E. Msimang. Owesithupha uzokhetiswa yiKhomishani ngokumisa kwomthetho.

* * *

Imidlalo.

Abafunda incwadi kaMn. Taylor ngeCricket beyithokozela bayacelwa ukubonana noMn. E. S. B. Msimang eKlinika noma kwa B. 6, Ashdown. Yithuba leli okungafanele niliyekethise.

* * *

Sizwa futhi ukuthi uMn. S. Newmark inJiniyela yeKhomishani uzimisele ukufundisa abadlali iRugby eEdendale uma kutholakala abangu 15 abayizigaba ezimbili. Yithuba futhi leo okungafanele liyekethiswe. Umn. Newmark katshelwa lutho ngalomdlalo weRugby abadlali bayobe bathole inkunzimalanga uma begamsekela.

Ikhwezi liyakubonga ukuzinikela kwabaNumzana Newmark noMn. Taylor ekusizeni abantu ngesihle kulemidlalo engajwayelekile kubantu.

* * *

Siyamu.

"Isikole sakwaCaluza Government School savulwa nezingane ezikhuza kuma 695, Yinto yokubatshazwa leyo.

* * *

Isikole sakwa Caluza sivule nawothisha abangama 21 ubuningi abangomaKhosazana F. Goldsmith, M. Nxasane (Som. Sc.), S. J. Ngobese, J. Hlubi, V. N. Ngobese nameKhosikazi R. Ndaba, F. Hlatshwayo, M. Mbanjwa babaNumzana P. M. J. Mabuza, B.A. (Principal), E. M. S. Hadebe (ingcweti yezinhlabathi), R. S. Mkize, A. J. Tshabalala, M. E. M. Mazibuko, S. Tshabalala, C. N. Nzimande, G. J. B. Ngubane, N. B. Ngubane, M. Hadebe, H. J. Msomi (Owawina

ibhayisikili nyakenye), O. C. Kuzwayo (Isazi sepulangwe), noM. Mkize (isazi sepulangwe kwiTechnical School).

* * *

USomkanda ukhuluma ngogesi emgwaqweni. Ubongela abaseSiyamu ngogesi emgwaqweni uthi izindlu ezimhlophe zizothola ithuba likagesi ezindlini. Athi nasi iseluleko uma kungase kwenzeke lokho. Uma omunye wenu efaka ugesi endlini kuyobiza £20 noma £30 kodwa uma niqasha abemnyu a anifakele ugesi nimkhokhele njalo ngenyanga ngenkathi nokhokhela izindlu zenu ningawuthola ugesi ezindlini kalula. Umuntu ozenzela into yedwa kakwazi ukusizakala.

* * *

Amanzi.

Baningi abangazi ukuthi bangawangenisa amanzi ezindlini zabo. Uma ufuna amanzi endlini yana kuNjiniyela ehovisi lakwaKhomishani bayokutshela okufanele ukwenze.

* * *

Izindlu.

Uyakhula umqondo wezindlu ezinhle lapha. Ephepheni elidlule sanitshela ngendlu ensha kaMN. noNKK. Ndaba. Ngalonyaka sifisa ukuhalalisela uMn. Zikalala eSigodini ngendlu enhle yamatshe. Enhlazatshe sekumi "ukufa" kwendlu eyongamele ezinye. Kuthiwa ngekaMhambeli weziKole uMn. A. B. C. Xaba. USomkanda uzoyibona uma seyiphelile anihlebele ngayo.

* * *

Umn. H. Selby Msimang usawufaka ugesi endlini yakhe namanzi asenge na ngaphakathi kwakhe. Indoda yamadoda.

* * *

USomkanda ukhuluma ngemigwaqo.

Ukufika kweKhomishani kulendawo

kwenza kwande ukusethsenziswa kwemigwaqo abantu belungisa izindawo zabo nezindlu zabo. Abanye kabakwazi ukuhamba uma beya emizini yabo ngezinqola ngoba kanyikho imigwaqo. Nekhona yizogodi-nje. Umgwaqo osuka eTea-room lakwa Kaula udlule esontweni lamaSabatha uya esiteshini mubi ngempela. Abagulayo bangalapho beya eKliniki bahamba kalukhuni nembulense kayifinyeleli kubona. Kufanele kubekhona ibhuloho elincane eduze nomgwaqo omkhulu elibhekene nesonto laseChurch kwakhiwe umgwaqo weqe ulayini uhlangane nowakwaKaula nowaseEdendale. Bayawudinga impela abantu umgwaqo ngisho kungaba ngowesikhashana.

* * *

Ukumuka kwenhlabathi.

USomkanda uthi lingeke yini Ikhwezi leluleke abanye bethu okucanda ezindaweni zabo udonga olukhulu lusuka eSanzwili ludlule kwaMachibise lungene eMsunduze ukuthi ngubani okufanele alubheke. Luya ngokukhula manje ebusuku ehlobo.

* * *

ImithiuSomkanda uloba uthi kuyathokosisa eGeorgetown ungaseAshdown noma eHarewood ngoba kukhona imithi elokhu ivela phakathi kwezindlu kanyikho imithi eSiyamu nakwaMachibise naseAshdown. Kungabanjani kesitshale imithi ekuthwaseni kwehlobo. Akeniveze phela imiqondo.

* * *

CLERMONT.

Siyambonga uMn. Freeman ngezindaba eziphuma eClermont noMn. Newmark ngendaba emfushane ngesiBhunu nesiNgisi lapho echazela abakhi ukuba bangawangcolisi amanzi ngenhla kwamathangi.

* * *

Izisebenzi.

Kuyasidabukisa ukuza ngokuphuma emsebenzini kukaMn. M. A. F. Gillan, Umsizi-Njiniyela, Clermont. Sim-

fisela impumelelo emsenenzini omusha esizwa kuthiwa uzobaseGoli.

* * *

UNurse Beatrice Sikakane ujoyine iKhomishani eClermont ngoMarch 1, 1951. Simfisela okuhle uNurse Sikakane kulomsebenzi.

* * *

Imidlalo.

Sizwa ukuthi ikilabhu lama-Daffodils Tennis Club kade lime ngezinyawo ngalenyanga edlulile lilungisa inkundla endala ese-Fannin Government School kulungiselelwe imidlalo ezayo. Umbhali uthi leKilabhu izodlala imidlalo eminingi emikhulu ngo April. Siyokuveza eKhwezini okwahluleka kuyona.

* * *

Ukudansa.

Sozwa ukuthi izisebenzi sakwa Messrs. I. Allexander zabe zinemdhalo omuhle ngoMarch 10, 1951. Kwadanswa kwanjeyaya.

* * *

Clermont Benevolent Society.

Lenhlangano yaseClermont yabinekhonsathi esontweni lase Weseli ngoMarch 4, 1951. Kuhlabelela uMn. H. W. Mdhlozini nesigejane sakhe samaClermont Lads and Lasses. Kodwa bebancane abantu phezu kwobuhle bezulu. Mhlawumbe kwenziwa wukungabikho kweholo eClermont. Mhlawumbe amanye amasonto ayecabange ukuthi yikhonsathi yaseWeseli leyo.

Umbhali uthi umhlangano wonyaka uzobango April 14, 1951.

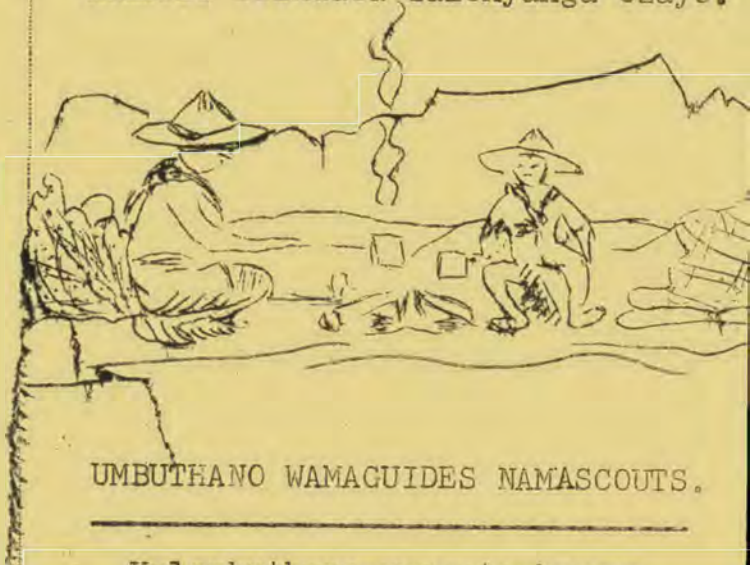
* * *

HOWICK WEST NASEWASCHBANK

Ngalenyanga izikhathi ezilandelanayo ezintathu zokuphuma kwe-Ikhwezi kasinazo izindaba ezivela

kulezizindawo zombili. Liyalinga Ikhwezi ukungadumazeki kodwa izinto ezifana nalezi ziyalethusa. Uma sibekha emuva emaphepheni adlulile sifumane izindaba eziningi eabe sizithunyelwa nguMn. S. Nayager (Howick West) nezika-Thath' Ufakesakeni waseWaschbank zonke izinyanga kuyamangalisa ukuthi zingabe zonke izindaba lezo sezaphela namuhla? Qhabobo, zisekhona izindaba lezo ababevamise ukusiphakela zona.

Ikhwezi lineqiniso lokuthi ukuphila kwalo kusekwe ekubeni abafundi balo balithokozele nezindaba zalo njengoba lithembele nakubahleli balo. Mabavele phela abanothando ezindaweni lezi basithumele izindaba zalenyanga ezayo.



UMBUTHANO WAMAGUIDES NAMASCOOTS.

Kulombuthano wamantombazana akithi owabe use Edendale ngo-March 17 kwabe kubuthene eMakethe yaseGeorgetown bonke balawamaHlelo bezikole ngezikole. Kukhona nabaKhulu bakhona bamaGuides bezigaba zonke. Okwadabukisa wukungabibikho kwabazali abaningi ukuzobona izingane zabo zenza izinto ezinhle kangakaya.

AmaGuides namaSunbeams ayekhona ayengama 450 inkulumo enomhlandla yenziwa nguNkosazana. A Faye wenhlangano yamaAfrican Girl Guides Association owakhuluma ngesizulu amazwi anohlonzwe amumethe izeluleko ezinkulu ngokuziphatha kahle kwalababantu.

Kwabekukhona izikhulu zabo awo-Nkosazana Must, oyidistrict Commissioner yamaAfrican Guides no-Nkosikazi W. Williams oyidistrict Commissioner yamaGirl Guides abelungu, noNkosikazi Majosi weNatal African Guides noMn. Moodley emele amaNdiya.

Kwethembeka ukuthi luyofika usuku lapho zonke izikole ziyoba nameqembu amaningi amaGuides ase-

benze ukuze kuvele umphumela wombuthano omkhulu wēzigaba zonke oyobuthanela eEdendale.

* * *

Unkosikazi uMrs. Fulford okwanguyena wokuqala ukuba apate iGirl Guide lapa lwelase zantsi ne Afrika ungicele ukuti ngi kulume kunina mayelano no msebenzi wa ma Girl Guides.

Ekuze kube namhlanje uNkosikazi uMrs. Fulford (wa qala 1912) uzimisele kakulu ngalomsebenzi wama ntombazana ekutiwa Girl Guides kanye nowabafana okutiwa amaScouts. Uti u Nkosikazi uMrs. Fulford ukolo lokuti ayiko into enhle edlula lomsebenzi wama Girl Guides nama Scouts entlalweni yabasha, kuyena, iyona imisebenzi engafukulwa ukuti ibekwe pambili.

Ntambama nje kufaneleke sifunde ngo ku qubekileyo mayelana nomhlaba, jikelele.

Lomhlangano wamantombazana - Girl Guide - ukona kulo lonke ilizwe. Lapa ke ezantsi ne Afrika si nomhlangano wama ntombazana abantsundu. Lehlangano yamantombazana ihlanganisa amantombazana avela endaweni ezahlukene, a ahlukile nangenzihlobo zawo nange Nkolo zawo. Le Girl Guide yenza sengatō bonke abomuzi owodwa - muzi munye.

Siya jabula kakulu ukuti nati sibekona kulendhlu yama Girl Guides.

Nani ke bomame 'mhlawumbe niya mangala ukuti lenhlangano yamantombazane okutiwayiGirl Guide ingaba yini?

Isibenzeni?

Nokuti kungaba yini okwenza ukuba uyithuthukise indodakazi yako uba ibe iGirl Guide?

Ukuba nami ngi ngangu Mame ingaba impela ngi ya tanda ukwazi ngaloku? Ku sizani?

Tina so kete lani ukuba ama Guides? Ngoba sitanda ukuhlala inhlalo enhle, nemnandi.

Hayi ukuti tina sodwa-nalabo esihlalelene nabo, nabasezindhlini zakiti - emkaya.

Sibizwa ngokutiwa - Guides - Igama eliti Guide, lisho umuntu ohamba pambili, atshengise abantu indlela. Umuntu onjalo utshengisa indhlela enhle kwa banye abantu.

Wena, ntombazana, ngokwako uya funda sonke lesi sikati.

Zonke izinsuku uya qubeka ngefundo. Konke okufundwa yintombazane ye Girl Guide kuya-yisiza ukuba ikule kahle, ibeyinkosikazi eqoto, nelusizo.

AmaGirl Guides ayafundiswa kancane ngobu : Nurse, Nangokupeka, na ngokupata inGadi, nangokutunga, no ku komba indhlela, Bayafundiswa futi mayelana. No ku patwa kwe mali; No kwenza umlilo (ngedlela efanele); No ku bukuda. Nendlela enhle yokupata abantwana. Nokutanda izinyoni, nezinye izilwane - izinja - amahashi izinkomo. Konke loku kuyasiza empilweni.

Unkulunkulu wasibeka lapa emhlabeni ukuti simazise kakulu noku siza abanye abantu. Wasinika: Umzimba : Umqondo : Umpefumlo. Konke loku kusebenzela u Nkulunkulu. Yiko konke loku ekufundiswa amantombazane e Guide.

Umzimba.

AmaGuides afundiswa ukuzi pata imizimba yawo kahle. Nokuhlala imizimba igezekile kahle ngaphandle, nanga pakati. Yonke imisebenzi, nemidhlalo abayenzayo isiza ubani ba qine, babe namandla. Iyabasiza ukuba bakule kahle. Sonke si ya tanda ukubona amantombazane abantu agezekile kahle, abanezinhliziyi ezinhlope, qinile.

Umqondo.

AmaGuides ukakwazi ukuti avilape ngemiqondo yawo. Inqondo yawo isebenza njalo sonke isikati, ngesinye isikati isebenza masinyane kakulu, njenga uma ulimele, noma ulunywe inyoka, noma ingane i ponsekele emlilweni. Kufanele kile bazi ukuti benze njani - benze masinyane.

I Guide li yazi - li ya siza se ku se ngozini.

Ni ya bona ke ukuti kuhle kakulu - ku ya siza kakulu ukuba i Guide!

Umpefumlo.

Sesikulumile ngemizimba, nangemigondo - nantsi ekuyiyona inhloko yazo : Umpefumlo. Kona oku tshengisa into esiyona : nezinto esizenzayo. Loku kuyiqiniso ku tina sonke - naku nina Bantu.

Siyazi ukuti okuko sizwe singaba pezu lwe sifazane saso ngenhlonipo. I tina, besibafazane esenza isizwe.

Namhlanje ngi ya ni komba kumHoli om kulu - u Jesu. Yena u Jesu ugobo uti landelani minaMina ngidhlela, neqiniso, nokupila. Namhlanje asimlandele, Ukukuluma kwetu - nezenzo zetu zoba zinhle 9 futi zibemnandi. Ngani?

Silandela yena - singabantwana bake.

Sigqoka izingubo ezifanayo zama Guides Kuhle kakulu. Isipeleti se Guides esisifakayo siya khombisa kuwo wonke umhlaba ukuti si indhlu inye.

Sizihlala inkatazo enkulu ukuti izingubo zetu zibukeke kahle. Loku pela kulungile. Kodwa siyazi ukuti akuzona izingubo ezenza iGuide. Inhliziyo enhle e enza iGuide. Epata kahle abantu ngomusa, engacabangi ukuholelwa. Utando luka Nkulunkulu lukona lapo-imisebenzi emihle ivela ekaya - esikoleni - na lapa si sebenza kona. Uya qapela ukuti kuqala ekaya. Ikaya-ilona lifundisa ingondo enhle - nenhliziyo emhlope - ilapo kukona i tempeli lika Nkulunkulu-lapo. Nomoya avela emizini eqoto - enotando, nomusa, yilabo abenza imizi ezinhle kakulu. Uma so funa ukwenza imizi eqoto tinana bomame kufanele sibe amaGuides. Sifunde ukuti kunjani.

AmaGuides kuyo yonke indawo ayaka amakaya amahle-ngani? Ngokuba kukona umusa notando luka Nkulunkulu. Konke kubukeka kahle.

Akesiti namhlanje-si qinise lenhlangano yase Edendale. Si i lunga yama Guides elizungezwa umhlaba jikelele. Kona manje nizo zwa imiteto, nemtembiso, yama Guides. No zama uku gcina izitembiso zenu.

NGI YA GCINA. Salani Kahle!

EZAMASCOOTS IIIMPILO KABADEN-POWELL. (Iyaqhutshwa).

Ukuqala kwakhe ukwazi ngempi kwabe kusempini eyabe ilwa no Zulu ngo 1887. Kuthe lapho eseseMalta wenza umsebenzi omkhulu etholela abakhulu izimfihlo zempi emzweni ezitha. Wakulanda lokho encwadini yakhe ethiwa, "The Adventures of a Spy". Ngo 1893 waya eAshanti ukuyohola amashoshozela abantu kwayekuqondile. Kulapho afunda khona ukwakla amabhuloho namaqhwana nokunye. Iminyaka emithathu elandelayo esephethe empini yamaNdebele.

Kulapho kwavela obala ubungcweti bakhe nokuthungatha imikhondo njengesiscout. Abantu bembiza ngokuthi "Yimpisi" ngoba ehlala eqaphile.

Kwalandela impi yamangisi namaBhunu lapho inkathi yezinsuku ezingama 217 uBaden-Powell wayevikele idolobhana laseMafeking ezitheni. Kukuleyompi lapho alubonausizo lwabafana ekuthunyweni nakwokunye. Enva kwempi wamisa kahle amaphoyisa aseSouth Africa ngokuwakha. Wabuyela eNgilandi esengu Mhloli-maQhuzu wempi yezinjomane.

Kungayo leminyaka lapho isu lokufundisa abafana lakhula emqondweni wakhe kwathi ngo 1907 wamisa iNkambu eBrownsea Island ukuba asebenzele khona ngesu lakhe. Kwaphumelela lokho waseloba incwadi ethi, "Scouting for Boys" eyacindezelwa ngo 1908.

Yachuma lenhlangano kwathi ngo 1910 uBaden-Powell wasiyeka isikhundla sakhe empini esenguMaqhuzu nge mpela enzela ukuba azinikele emsebenzini wobuScout kubafana. Kusukela nhla lokho ubuScout buyaqhubekela phambili. Kwenziwa ikakhulu yisifudumezu sakhe nokuzinikela. Walibhuqa izwe phesheya nakwamanye ukuba azihlanganise nabafana bonke zonke izindawo akhuthaze nomsebenzi lowo.

Umbuthano omkhulu othiwa Jambooree ukhomba ukwenaba kwobuScout kwathi ngo 1937 umqambi esefinyelela eminyakeni engama 80 yobudala wabheka emuva emsebenzini omkhulu ayezinikele kuwona ngempumelelo.

Iminyaka yakhe yokugcina wayihlala eKenya lapho afela khona ngo

January 1941. Umbelwe endaweni ebhekene nentaba iKenya ezweni ayeselithanda kakhulu ngoba labe likanye nemizamo yakhe emishudulo. ezimpini zase South Africa nezama-Ndebele.

* * *

Inkinyankinya.

6. Babenabantwana abangaki uLord Baden-Powell noNkosikazi ngobani amagama abo?
7. Yisho amagama ezincwadi eziyisithupha aziloba uB-P?
8. Kungamuphi unyaka aqala ngawo ukumisa inkambu yokuqala yama-Scouts?
9. Kukuyiphi indawo lapho yabe ikhona lenkambu yokuqala?
10. Mingaki imikhosi emikhulu yamaJamboree esesike sanayo?
11. Akewuyisho ngamagama...ngokulandelana kwayo uma kwenzeka.
12. Wajoyina siphi isigaba sempi? Kuyibutho lini?
13. Kungamuphi unyaka okwacindezelwa ngawo incwadi yobuScout kubafana?
14. Zabe ziyini izimpawu zamaJamboree amane okugcina?
15. Ngubani owambiza ngegama elithi "Mpisi"? lisho ukuthini?

Izimpendulo zalenkinyankinya zisekhasini lokugcina.

ISIZATHU ESIBANGELA UKUBA
NIVINJELWE UKUGEZA ENHLA
NOMFULA IALLER ENHLA NOM-
SHINI OMPOMPA AMANZI UWA-
HLAMBULULE.

INdatshana eyavela kulo Ikhwezi likaJuly 1950 yachachisa ngesu lesikhashana leKhomishani kamanzi inhloso yalo nokujobeleleka kwalo nesu lasePinetown laManzi okuyogcina lithethelele yonke iClermont amanzi.

Kuyangithokozisa ukuthi isu leli leKhomishani kakusezinsuku zatshwala livulwe, nokuthi sekuhlolwa amasu okulandisa nokuthi amanzi amahle acwebile asezotholakala masinyane ngamaphayiphi.

Kwenziwa imizamo emikhulu yokuba amanzi anganambitheki enomuthi ofakwa kuwona okuwageza nokubulala amagciwane kuwona. Kodwa noma sewufakiwe umshini kuyosala ukunambitheka okufana

nensipho emanzini. Kungenziwa kodwa ngemali enkulu engaswelekile.

Uma nigeza izingubo zenu nemizimba emfudlaneni ongenhla kwomshini ogeza amanzi niyongcolisa amanzi epiwasebenzisayo futhi niwenze anambitheke insipho. Ngethemba ukuthi kanifuni nempela ukwenza isimo esinjalo.

Ezansi kwomshini ogeza amanzi ningageza niwashe ngokuthanda.

UMnyango wami usafuna izindlela zokunenzela izindawo zenu zokugezela, uma etholakala amanzi anele iKhomishani ingase yakhe indlu yokuwashela endaweni ekahle.

Singajabula uma bonke abantu bengabambisana nathi bangavumi kubekhona ogeza enhla kwomfula i-Aller enhla nomshini.

S. NEWMARK.

UHULUMENI NABABUSWAYO

UBUKHULU BEKHWEZI

Uma umuntu ecelwa ukuba alobe noma yingayiphi indaba kubalukhuni ngoba kaqondi okungase kubathokozise abafundi. Kulula ukuloba ngodaba oluceliwe lwashiwo ukuthi luyini njengezindaba eziphathelele enhlalweni yasekhaya nokuziphatha kabi kwen nenhlalo yasemadolobheni. Kodwa namuhla kuyangithokozisa ukuba ngizikhethele udaba engizoloba ngalo ngoba zikhona izinto ezimqoka engithanda ukuzibeka kinina ngobukhulu bephepha lenu. Kinina lokho kungase kufane nembudane ukuba iphephana elifana naleli lingafani namaphepha amakhulu kuthiwe liyinto enkulu. Ngikholwa wukuthi kufanele siphandisise ukuba sikubone lokho ngeKhwezi.

Liyini Ikhwezi? Ngithi sonke siyazi ukuthi yipheshana elikhishwa nyanga zonke yiKhomishani emahovisi ayo amakhulu eMgungundlovu. IKhomishani yona iyini? Ningase niphendule nithi iyinkathazo nge mpela. Kakusikhona okwami ukuba nginiphikise ngoba ngokusho njalo nisafuza abanye abaningi abaye basho njalo ngababusi abababusayo umhlaba wonke. Siyazi sonke ukuthi kakho uHulumeni obusayo

noma yingaluphi uhlobo ongenaso isici okungaze kuthiwe ukusola kakusafanele. Kodwake IKhomishani kubantu ezindaweni zayo iyileyonkathazo enguhulumeni, uhulumeni ngempela. Kimina ngikubona kufanele ukuba sihlolisise udaba lukaHulumeni nalabo ababuswayo noma isikhala sisincane ngoba kuvela lapho ubukhulu beKwezi phakathi kwombuso nababuswayo.

Bayavumelane bonke abaziyo nge midathi yokubuswa ukuthi ukuze umbusi noma umbuswa uqhube kahle nge ndlela egculisayo kusweleke ubambisane nalabo ababuswayo. Ukuhamba kwezinto nokufunda inkambo yazo sekwa fundisa abaningi abaqaphela izinto ukuthi kabakho ababusi abangabusa ngenpumelelo nangokubambisana nabantu ababuswayo uma bedelela izifiso nemixhwele yabantu labo. Sekubonakele kaningi okungase kwenzeke uma uhulumeni obusayo engazinaki izifiso zalabo ababusayo. Ngayo leminyaka edlulile sekuke kwabheduka ukungezwani ezweni okwathi nalapho sekuniswa amakhomishani okuphanda imbangela yako agcizelela ekuthini kufanele ababusi baqinise amaphuzwini okuthola imiqondo yalabo, ababuswayo ukuze kuvimbeleke ukungezwani nobuhlungu nokulahlekelwa.

Ngithinta ngezehlakalo zokungezwani-nje hayi ngoba zivamile kodwa ngoba ziyakhombisa okwenzekayo uma ababusi nababuswayo bengasondelelene. Siyazi ukuthi phakathi kwabantu kukhona umoya ovunguzayo ophakathi nokubhoboka kwethumba lwokungezwani nokuhlala-nje sengathi kakukho lutho olukhona. Kube khona umoya wokungethembani nokubuka izinto ngeso lokungazithembi.

Njengoba ngithinta kulomoya wokungethembani yiwona obangela ukuba umuntu akhombe into okungavamile ukuba kugcizelelwe kyyona phakathi kwombusi nababuswayo. Sikhulume ngokuba umbusi alinge ukuba abuyise ngakuye ukwethenjwa ngabantu nokuba bambisane naye kodwa, loKODWA mkhulu. Ukubambisana kuyinto embaxambili. Umoya omuhle womunye kufanele uhlangatshenze ngo munye onjalo ima kungenziwa lokho kayikho into engenziwa. Umfundisi A. H. Zulu wakubeka obala lokho encwadini yakhe eKhwezini likaJanuary ekhuluma ngokubambisana kwobusawane ethi abantu kuyabathokozisa ukusebenza ndawonye kanyekanye. Kasimphekisi uMfundisi Zulu ngoba siyazi ukuthi umbuso omuhle yilowo okubanjiswana nhlangothi zombili. Kufanele sikuchwaninge Okufanele kwenziwe

ngababuswayo.

Iningi lethu liyavilapha siyathanda ukwenzelwa izinto. Siyakuthanda futhi ukusola labo abenzayo silokhu sithi, benzanike manje? Sisho ababusi uma kukhona abakwenzayo. Kodwa uma singenzi lutho lokubakhombisa abasibusayo ngesikusolayo noma sisole ngokwakha noma sizibeke esinweni sabo kasifanele ukuba sisole uma imithetho ethile sibekelwa yona.

Esikulobile lapha kungase kungamthinti uPoyinandi nezindawo zakhe eNatal. Yilabo ababuswayo nababusi babo abazokwazi ukuthi amaphuzu lawa ayabathinta noma qha. Ngineqiniso lokuthi zonke izinto kakusho ukuthi ziphelele kazinasici kodwa abantu ababulisosayo ezindaweni zeKhomishani bayakubona okwenziwayo yiKhomishani uma isebenza ngokubambisana nabo. Kodwa noma kungase kubenjani umuntu oserhlabeni uneziphonsiso sakhe.

Sekufanele ngigcizelele ebukhulwini beKhwezi. Okuswelwe kakhulu ngababusi yibhuloho elibasondeza kubantu ababuswayo. Ikhwezi yibhuloho lenpela elinjalo lapho ababusi bengachazela abantu kulona abakuqondile nabantu nezinhlangano zabo ezindaweni ze Khomishani banethuba lokuveza imiqondo yabo kulona babuze abangakuzwayo. Amaphepha ezindawo kulukhuni kubahleli bawo uk ngokugculisayo lokho.

Ngenxa yezizathu lezi kwangithokozisa ukuthola iphepha lokuqala leIkhwezi. Ngathi makhoke eNatal ukuba kuvele into eswelekile yokwakha ubuhlobo obuhle phakathi kweKhomishani nabantu. Izindaba eKhwezini zinhle, zinomoya omuhle wobuhlobo, abahleli banomoya omnandi ongadlukunezi uzinwebe. Ngabaluleka abahlobo ababusayo kuleli naseRhodesia ngokuthi likhona Ikhwezi. ngiyazi ukuthi bayazilandela izindaba zeKhwezi ngoba Ikhwezi lenu leli likhulu lenabele nangaphandle kweNatali.

Sewudlulile unyaka wokuqala olukhuni. Ephepheni lokuqala onyakeni wesibili abahleli bazifune bona ezinhliziyweni zabo, bazisola ngomoya omuhl ngamaphutha abo. Babakhunbuza naba fundi ukuthi Ikhwezi licela ukusekelwa kakhulu yibona ngokuloba izincwadi zenibuzo nokusola nge ndlela eyakhayo nangemiqondo. Bayabongeka labo abanbalwa ase-

benze Ikhwezi labayinto eliyiyiyona. Siyabezwele abantu abakhileyo ezindaweni lezi abangakalitholi ithuba lokuxoxa ngezindaba zezigodi zabo. Ikhwezi linosizo liyathokozisa kulesimo eliyisona kodwa usizo lwalo nokuthokozisa kwalo kuzokhula kakhulu uma selimumethe imiqondo yabantu ugobo.

K. KIRKWOOD.

(Umn. H. Selby Msimang, yilungu lo-Mkhandlu wase Pitoli, yilungu futhi leKomidi ebhekele ukusebenza kwephepha Ikhwezi nguyena olobe lencwadi evalelisa uNkosazana Lee owawuyeka umsebenzi weKhomishani ekuphelelni kukaMarch. - ABAHLELI.)

NKSZ. M. LEE

Ukuphuma kuka Nkosz. Lee kumsebenzi we Local Health Commission kusho ukuthi kuhanba omunye walabo abanesibindi ukunela inhlalo enhle yakhe wonke umuntu nona engabe ungowasiphi isizwe.

Likhona iqenbu elincane kakhulu eligqave ngobukhulu benhliziyo. Lona likholwa ukuthi uYise wabantu bonke uNkulunkulu ngaloko njen-gabantu bendoda kuhle abantu baphathane ngeqiniso, ngoqobo nango-lwazi olungazenzisi kunokuba kube khona ukuzenzisa ngento okothi uma sekufika la kunge kuhle ngakona ayintshinge ukuze abuthole ubuhle lobo. Nona engeyena umuntu othanda ukuziveza kodwa uNkosz. Lee obe ngomunye waleliqenbu, Labo abangazange bambone bebelizwa izwi lompefumlo wakhe izinhleni ze-"Ikhwezi" - iphepha elivele ngenxa yakhe obe kade ku uyenz nhlali omkhulu walo. Labo abasondelene kakhulu ne-"Ikhwezi" badumele kakhulu ngokuhamba kwakhe ayishiye lengane yakhe ingeka ngeni ebudodeni.

Sesingafane sethembe ukuthi la ephumule khona kasoze ayeka ukuyondla lengane ngaloko ebeyondla ngakho.

uNkosz. Lee ubekuzo zonke izinhlangano ezibhekela umuntu omnyama, futhi ube nako ngendlelana yakhe yokungazi vezi ukunkhulumela umuntu abonise umdlandla wakhe nalapho ehluleka khona. Useke waba nezindlela eziningi asiza ngazo ukwenza ukuba unthwalo womuntu ube lula. Ukuqanjwa kwana Kilopo abesifazane wahamba ecela izingubo ezindala

wazithengisa sabona eseza no£70 wokusiza umsebenzi walonaKilopo. Impilo yomuntu onjalo iyabongeka nanini, ngaloko sinfisela impilo ende nenhlalo emtoti ekuphuruleni kwakhe.



ABALOBELA IKHWEZI

(Othand'Ukwazi) osinikile igama nekheli lakhe ukuba sine-thembe, usilobela ngodaba empeleni olugondene nabanye (kalugondene neKhomishani) siyahluleka ukuluveza ephepheni lethu. Siluphendula ngezansi lapha. - ABAHLELI).

"THAND'UKWAZI" - uyabona emazwini lawa angenhla ukuthi kasi-kwazi ukuyiveza incwadi yakho. Sikweluleka ukuba ubonane nabo labo abathengisa unhlaba lowo okhuluma ngawo. Ukuba kuthiwe thela amarates ngenkathi usathenga umhlaba kugxile esinweni sesi-Vumelwano sakho nabathengisi bomhlaba kodwa emthethweni umninimhlaba nguyena ofanele ukuthelela amarates.

* * *

Incwadi emnandi evela "Kamfundi weIkhwezi" elivezayo igama nekheli lakhe ekhombisa ukuthi kazifihli kithina ifike kithina sesicindezela namuhla. Sethemba ukuyiveza ngelizayo. - ABAHLELI

IZIMPENDULO ZENKINGA.

6. 3 - Robert Peter, Heather Grace, Betty St. Clair.
7. Scouting for Boys; Rovering to Success; Adventures of a Spy; Varsity of Life; Life Snags; Knights of the Empire (Wolf Cubs).
8. 1907.
9. Brownsea Island, Pearl Harbour, Southampton.

10. 6.
11. Olympia, Copenhagen, Birkenhead, Godollo, Vogelengany, Moisson.
12. Cavalry; 13th Hussars.
13. 1908.
14. Golden Arrow, White Stag of Hungary; Jack Staff; Carrick Bend.
15. Amandebele. Impisi.

UKUBALWA KWABANTU NGU HULUMENI
NONYAKA 1951.

Sicelwe ngabakwa Hulumeni ukuba sinazise ezinhleni zeKhwazi ngokubalwa kwabantu okuyoba sekuseni mhla zi-8 nge nyanga ka-May, nonyaka - 1951.

Kusuka phansi-nje sigcizelela ukuthi ukuze kungasali muntu kuloku kubalwa, nokuthi kube ngamaqiniso aphelele, kudingeka nawe ugobo lwakho usize impela. Ukubalwa kwanonyaka kukhulu kunako konke okusake kwabakhona kusukela enyakeni ka-1910, eduze-nje ngemuva kokuphenjwa kombuso weNyunyana (Union of S.A.). Kukhulu impela ngoba yikona kuzoba yintende yebhuku okuzolotshwa kulo bonke bakulelizwe njengokuvumelana kwePhalamende nyakenye.

Emasontweni okugqala, kungakafiki phakathi nayo inyanga ka-May, ababala abantu bayobe bengena bephuma ezindlini zonke, behambe bebuzo imibuzo, izimpendulo beziloba emaphepheni (Forms). Kuyobuzwa ubudala bomuntu, nenkolo yakhe (iSonto lakhe), nokuthi usebenza msebenzi muni, uhlala endlini enjani, nokunye okunjalo. Nicelwa ukuba nibatshale konke abakubuzayo labo abahlalayo.

Uma kuthuke kwenzeka ukuba ube nomngane wakho okuhambele ngobusuku belanga lika-7th noma 8th May, 1951, kufuneka umusho iminyaka yobudala bakhe, umsebenzi awusebenzayo nenkolo yakhe.

Nibolingake ukuzikhumbula lezizinto lapho obalayo esefika ezindlini zenu.

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : : .

IMALI YOBULUNGU NGONYAKA ul/-.

Tumelo lefoma ku:

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

KASEKHO UMN. RAM MAHABEER

Kuyalidabukisa Ikhwezi ukuzwa ukuthi kasekho uMn. Rampersad Mahabeer, ushonele esibhedlela sase-Springfield.

URam wabeyisihlobo sakhe wonke uwonke. Engenalo ubandlululo neze. Wabengumqhubi wemotho ye-Khomishani.

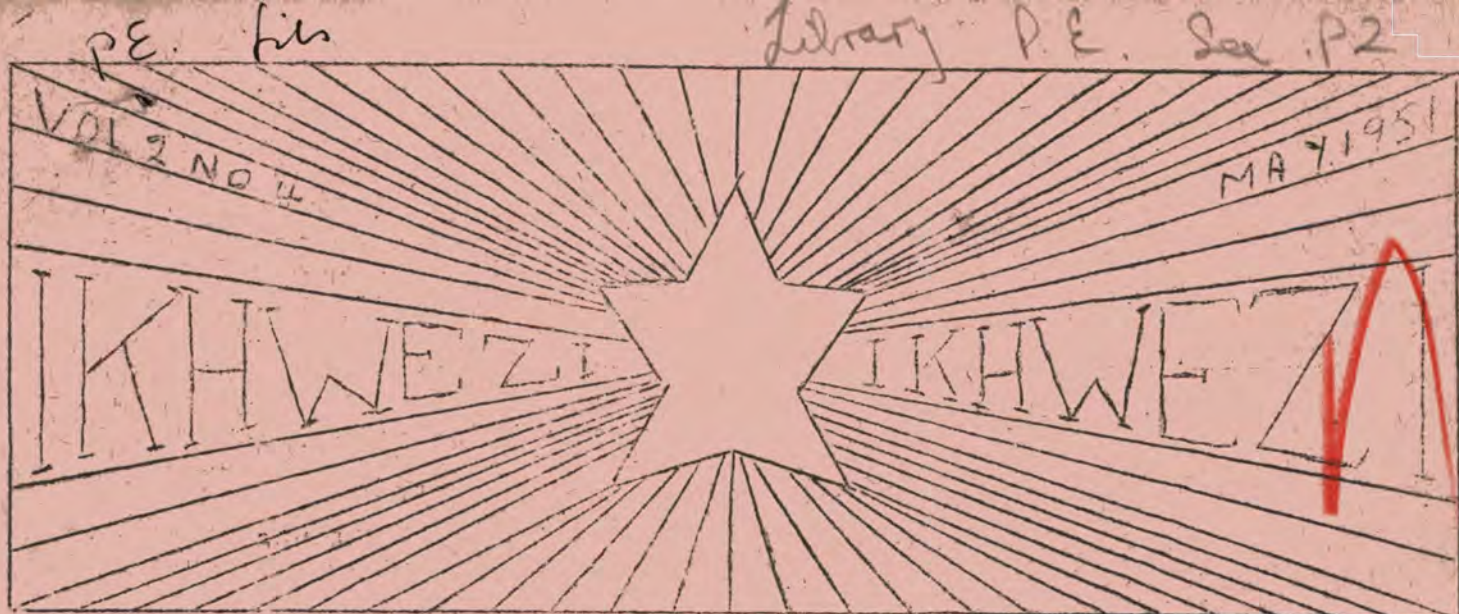
Engumuntu onenhliziyiyo emnene ebezwelayo bonke abasosizini.

Ikhwezi lilahlekelwe kulomnumzana owabelikhonzile ngoba ngisho esesibhedlela eSpringfield wasilobela ecela uxolo ngoba engasivalolisanga engakayi esibhedlela ecela ukuba simthumele Ikhwezi. Siyadabuka impela ngoba kabange esalamukela elinye.

Sikhala nabomuzi wakhe.

Sonke sithi hamba kahle ndoda yakithi.

* * * * *



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

25 MAY 1951

A LETTER TO OUR READERS

In this month's Ikhwezi we bring you news of developments in the distribution of our "child". He really is beginning to get himself into all sorts of places which he could not have reached a few months ago. He seems to have developed a particular liking for stores and butchers shops and such places - in fact anywhere where there is the slightest chance of his meeting people and making new friends.

We realise that the stores are the places which everyone must visit at some time or other during the month and this knowledge makes us hope that many people who have not yet made our "child's" acquaintance, will soon do so. We hope that they will take him into their homes and, having once done so, will find that Ikhwezi fits in so well that they will offer him a permanent niche there. Perhaps they will even suggest to their friends that without Ikhwezi in their homes they really are missing something worth having.

In this way we hope to see Ikhwezi getting into every nook and cranny throughout all the Commission Areas, and staying there.

We appeal to all our old and faithful readers to support us by telling all their friends exactly where they can get hold of a copy. Travelling through the areas during the last few weeks it has been

disappointing to find how many people there are who have never even heard of Ikhwezi. Many who have, have not been able to get regular copies. We ask our friends to assist us in remedying this state of affairs.

Most particularly we wish to thank the trades-people, for promising to distribute Ikhwezi over their counters. In Clermont and Howick West this system is already under way and, as from this month, it will be functioning in Edendale.

It must be remembered that these new sources of Ikhwezi are IN ADDITION to those already in existence, so old readers will still be able to get their copies as before.

New places from which Ikhwezi may now be obtained are :-

EDENDALE.

A.S. Maharaj (Edendale Rail)
c/o F.A. Kothe.

M.P. Singh & Brothers (Georgetown)

Mr. Masikane (on road to Water-
works) Smero Butchery.

Umgungundhlovu Co-op. (Macibise)
(Mr. Msimang).

Mr. Timothy Kanyile (Shops and
Butcheries - Georgetown, Edendale
and Esinadini)

Mr. N.L. Bhoola (Plessislaer and
Macibise)

CLERMONT.

W.L. Malinga's Store.

Mr. I. Alexander's shop.

Mr. S.M. Kuzwayo's Tearoom.

HOWICK WEST.

A.F. Amod (Butchery).

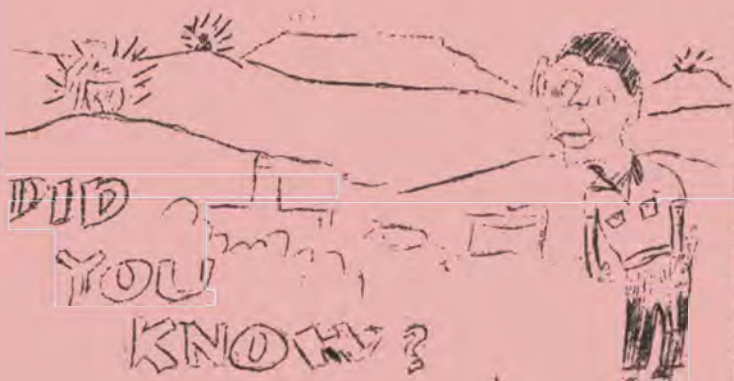
R. Thakurdin Brothers (Store).

As well as the many individuals whom we must thank for distributing Ikhwezi in the past we must mention Mr. S.S. Zulu (Siyamu) and the Rev. Mr. Dunn and Mr. Mpungose (Howick West) who have kindly agreed to hand out copies to interested people.

We hope that soon, with everybody's kind co-operation, Ikhwezi will be "on the doorstep" of everyone who wants to read it.

Yours faithfully,

THE EDITORS.



DID YOU KNOW ?

THAT a register, for those interested in acquiring employment at the Edendale Hospital, is kept at the office of the Area Secretary at Plessislaer?

Press Bulletin
X THAT a building, to house the new Non-European Medical School of the University of Natal, is being erected next to the King Edward VIII hospital in Durban. The building is to cost over £200,000 and should be finished by the end of 1953. Pre-medical training will be given at Wentworth.

X A maximum of fifteen bursaries of £150 each per annum will be awarded on merit for the pre-medical course. These bursaries will be increased to a maximum of £200 each per annum for selected students and will be tenable for the five years' medical course. A portion of these bursaries is repayable when the young doctor starts in practice, unless a special concession is granted.

(With acknowledgments to "Race Relations News")

COMMISSION AFFAIRS. ROADS, EROSION AND WATER.

The previous month's number contained several questions I would like to answer.

Firstly, "Somkanda" asks why Dambuza Road has not been constructed. The road is a long one and is at present receiving priority consideration. Work has commenced, the Commission having voted more than £1,000 for the job. The donga referred to near the Anglican Church runs over private property and provincial road reserves and so does not fall under the Commission's care. The request for a temporary road from Dambuza Road cannot be considered as it is not a registered road. At this stage, it may as well be stated that the Commission can only legally spend funds on registered roads, so that work must not be expected on other existing tracks and rights-of-way.

Secondly, I may say that the soil erosion referred to by the same writer has been a source of worry for years. Soil conservation experts have been consulted and surveys of the whole area have been made. The Commission, as a first measure, is constructing a stormwater diversion furrow near the base of the hill, but it is not responsible for the cause of the erosion.

Experts advise that the dongas, which are appearing all over the Edendale commonage, are a direct result of overstocking and overgrazing. Unless the most stringent grazing regulations are promulgated, and what is more, limitation of stock to approximately one beast per 15 acres is enforced, so

as to allow the commonage to recover, the whole commonage will in a few years be of no use to beast or man - one veritable donga.

If "Somkanda" could help in our treeplanting campaign, we would be delighted. Trees along the main entrance roads into Ashdown have already been planted. Need I say more than that it is painful to see how the young trees have been mutilated and broken, so that only short stumps are visible in some cases? (We hope to have good news for readers about trees and gardens in our next issue. - EDITORS.)

Water.

In a previous article I explained why it is not always possible to give water to everyone who wishes to have this amenity. For the sake of economy, especially where public funds are involved, the most densely settled areas must obviously receive attention first. Private connections can only be considered where the number of consumers would suggest a sufficient income to reasonably cover payments on the capital outlay.

There can be no question of laying temporary mains from the Main Road to sections of Mount Partridge when it is only a matter of time before the area will be fed from the originally designed source.

The Main Road pipe already carries a heavy load and should the Commission accede to the numerous similar requests received, the main would soon become inadequate for the purpose for which it was laid.

S. NEWMARK.

GILES' LAND HOUSING.

With reference to the proposed Indian Housing scheme for Giles' land, we understand that the Commission has been trying to reach finality on a housing project for some time. Application for exemption of this land was made under the Asiatic Land

Tenure Act, (No. 28 of 1946) but in view of the fact that the Group Areas Act was then being considered by Parliament, this application was held over by the Land Tenure Board.

The Group Areas Act provides that a racial census of the whole area must be undertaken before Giles' land can be used, under the Act.

We understand that this census is now being undertaken and hope to report progress in a month or two.

IKHWEZI JOTTINGS

Ikhwezi is immensely pleased to have made another friend! Mrs. J.M.L. Fulford - former Commissioner of Guides, Natal, and present Chairman of the Pietermaritzburg African Guides Association - was sent a complimentary copy of our last number, which contained an account of the recent African Guide Rally in Edendale.

In a letter, written to Miss Lee on the 19th April, Mrs. Fulford says :-

"I have been reading Ikhwezi with much interest &..... I am enclosing a small donation towards its funds with my congratulations and my best wishes to its editors."

Mrs. Fulford's most generous gift to Ikhwezi is the sum of £1. On behalf of the paper, its editors, its readers and the Local Health Commission, we thank Mrs. Fulford for her kind appreciation and encouragement, and her generosity.

We will write in a future issue about Ikhwezi's "fund".

In answer to a point raised by a correspondent in our April issue, we hope, in June, to publish an article discussing the question of the Natal Housing Board making loans through the Commission.

HERE AND THERE

EDENDALE.

We must again express our gratitude to Somkanda for the wealth of news he has sent us from the Edendale Area. We quote from his letter to us :-

PICNIC.

"The Social and Recreation Committee, a sub-Committee constituted under the standing rules of the Edendale Advisory Board, is organising a grand picnic on May 31st. It will be held at the new wonder Nagle dam with its fleecy waterfalls. The fare, per passenger, is to be 7/6d. return. Last time, when the fare was only 6/6d. there was a deficit.

The following have volunteered to sell tickets for the picnic :-

Edendale : Mr. S. Nduli.

Clinic : Mr. E.S.B. Msimang.

Siyamu : Mr. G. Mdunyelwa.

Ashdown : Mrs. Q. Msimang.

Macibise : Mr. G. Msimang. (of the Ungungundhlovu Co-op.)

General : Mr. P.S. Zulu (Social Worker)

You are assured of a mouthful of laughter! "

STREET LIGHTING.

On this subject Somkanda writes - "As we told you last month, the Siyamu Road is now lit by night. By June 1st the Macibise Road will also have lights. It is very important for the people in the Area to realise that they get these improvements as a result of the sensible representations of the Advisory Board to the Commission. In the case of Siyamu, we should congratulate Mr. R.R.R. Dhlomo and Mr. S.S. Zulu and in that of Macibise, Mr. F.J. Mazibuko. If the Macibise people have any complaints or want any information on Commission matters they should not hesitate to see Mr. Mazibuko."

PARENTS ASSOCIATION.

"Mr. F.J. Mazibuko (Chairman) and Mr. E.S.B. Msimang (Assistant

Secretary) of the Midlands Bantu Parents' Association are organising a big meeting on May 24th. It will be the Annual General Meeting of the Natal Bantu Parents' Association. Today it is more important than ever before that parents and teachers should get together to formulate ways and means of combating the growing incidence of child delinquency and illegitimacy, especially amongst our teenagers. Dr. Brookes has written very strongly in this journal on the disintegration of African family life. Our men and women scarcely seem to have been moved by this charge from the able and famous pen of Senator Brookes.

Let us all attend this meeting where far-reaching decisions will be taken. It is NOT a political organisation, but a cultural institution."

UNEMPLOYMENT.

Our correspondent tells us "that there are a number of strong, healthy, young men and women in the Area who do not work. While I appreciate that some are unwell" he writes, "I do know very many who do not work because they cannot find the work. Others are merely lazy and have become what is known as 'won't-works'.

The men must come together and devise ways and means of starting factories and house contracting companies in order to provide employment for their children.

How can you build a better house when you fail to pay 12/6d. per year for rates; when you have tenants paying you £2 to £3 per year each and still expect this meagre income to tide you over the rest of your life? Do not delude yourselves! "

ILANGA LASENATAL.

Somkanda comments on an article which appeared in Ilanga on 28th March, on co-operating with the Commission, and entitled "Ezakwa Macibise". He says, "In the article Mr. Dlamini gives a very

sane warning and points out our shortcomings very clearly. Those of us who do not resent criticism are prepared to accept Mr. Dlamini's remarks and in so doing, I for one, give in my name as the first one to be registered as a member of the Macibise Ratepayers' Association. Please come forward Mr. Dlamini and meet Messrs. F. Mazibuko and D. Kunene and call a meeting at the Henryville School to form a Ratepayers' Association for Macibise. If you require one, I assure you that I can obtain a speaker from the Maritzburg Rotary Club to explain to those present why there should be Ratepayers and NOT Lotholders' associations in Edendale and to explain how one could be formed.

If you want a Council composed of Africans only, form a Ratepayers' association and follow its constitution to the letter. I have no doubt that the Commission will listen to your representatives on the Board as they do to the Siyamu 'Councillors' who serve on the Edendale Advisory Board. There is a strong ratepayers' Association in Siyamu."

* * *

SCHOOL-FEEDING SCHEME.

We learn from Mr. E.S.B. Msimang that he is calling a meeting of all School-Feeding Committees in Edendale, to resume the talks which started last year, on creating a central buying scheme for all schools. The aim is to achieve greater bargaining power through greater buying power. The meeting will be held at the Macibise Methodist school on June 2nd at 2.30 p.m.

* * *

DO YOU WANT TO LEARN CRICKET?

Another note from "Somkanda" reminds readers that "in a past number of Ikhwezi Mr. Taylor offered to teach any group of persons cricket".

"We have heard", he continues, "that the difficulty was that those who wished to learn cricket felt it was useless to ask Mr. Taylor to come out and train them

theoretically. If Mr. Taylor could provide some basic equipment (even if secondhand), the following gentlemen would be prepared to start at once :-

Messrs. J.S.S. Mkize,
A. Thobela, A.S. Mngadi,
E.S.B. Msimang, R. Ngcobo
and G. Mdunyelwa.

If there are any others interested they should give their names to Mr. Msimang at the clinic and he will contact Mr. Taylor and arrange for their first taste of the 'king of games'."

* * *

OPPORTUNITY COMES TO EDENDALE.

"One of the 'once in a blue-moon' opportunities has come to the Gcabashe family in Georgetown. Young Mr. Vusumuzi Gcabashe, son of Rev. W. Gcabashe of the Methodist School was granted a bursary last year. He is now an undergraduate of the Witwatersrand University Medical School, in Johannesburg. The other four who won bursaries at Fort Hare last year were Miss A.P. Langa, Miss M. Mashalaba, Mr. C. Mbonyane and Mr. J. Makhema. We wish them all good luck and hope that in five or six years' time they will be administering to our medical needs."

* * *

FAREWELL TO MRS. LLOYD

The staff of the Plessislaer and Ashdown Nursery Schools had an interesting, yet touching function on the 28th March, 1951, at the Plessislaer Nursery School. The occasion was to bid farewell to Mrs. J. Lloyd who had been the principal of both schools for over three years. The Emuseni (Cripples Home) staff joined in wholeheartedly.

In addition to the staff, nurse and mothers of the children, there were present the Grantee (Mrs. A.H. Allsopp), the District

Inspector of African Schools (Mr. Prozsky), the Social Worker (Miss M.A. Alexander), Mrs. Diesel (the new Principal), Messrs. H. Selby Msimang (who presided) and Thusi (the Ashdown Head teacher).

Mrs. Lloyd was in charge of the Plessislaer Nursery School. She had been asked in the first instance to act temporarily while the Society was looking for someone to fill the vacancy that had occurred. Mrs. Lloyd had qualifications only as a teacher and not as a nursery school teacher. In the course of time she developed a liking for the job and was appointed. Another nursery school was opened at Ashdown under her charge and in addition she had to supervise at Emuseni.

Her administration of both schools and of the Emuseni Institute was so successful that both the Plessislaer and Ashdown Nursery Schools increased in their number of children. Both schools have exceeded the 100 mark. The most remarkable feature of Mrs. Lloyd's administration was her ability to win the hearts of the mothers of the children so that they co-operated fully and willingly. Her power lay in the art of gentle persuasion, willingness to help and readiness to do anything for the little ones. When the bus problem arose, Mrs. Lloyd was able to persuade the mothers to meet the cost of transporting their children to and from school at the rate of 6d. per week per child. Children's clothes often get mixed up in a manner that irritated the mothers, but when storms threatened, she seemed well able to smother the frayed tempers. Mrs. Lloyd is of a very quiet disposition, gentle in the handling of any situation and persuasive without being arrogant. She was in that way able to get the best service out of the staff and nurse. The Grantee (Mrs. Allsopp) spoke on behalf of all interested in the school when she expressed the loss the school had suffered. And no better person, perhaps, than the District Inspector (Mr. Prozsky) could measure the loss so accurately, and so we all joined Miss Alexander in wishing her well in her new sphere of life.

Mrs. Lloyd was the happy recipient of over £1 collection -

a token of appreciation from the Plessislaer mothers - a travelling rug from the Ashdown mothers, a towel from the Ashdown school children, an earthen African pot decorated with beads from the staff and nurse, and a beautiful bead necklace from Emuseni staff.

Mrs. A.R. Diesel, the new Principal, was warmly welcomed by the mothers of the little ones who commended them to her loving care and all present felt that, as a personal friend of Mrs. Lloyd's, she would uphold the standard set and maintain the harmonious relations between the school and the mothers.

(We have to thank Mr. H.S. Msimang for this account of Mrs. Lloyd's farewell - EDITORS)

CLERMONT

Mr. Freeman again provides us with a highly-appreciated and very varied bulletin of Clermont news. Thank you Mr. Freeman!

(1) OLD AGE PENSIONS :

Pensioners are reminded that the next Payout for Pensioners, by the Native Affairs Department, will take place on the 2nd July, 1951, at the Local Health Commission Offices, Clermont.

(2) STAFF :

Mr. Erastus Ntsiba joined the service of the Local Health Commission at Clermont, on the 30th March, 1951, as Water Works Attendant. We extend to Mr. Ntsiba our best wishes for his future happiness.

(3) SPORT :

We hear that the ladies employed by Messrs. I. Alexander & Company of Clermont, are interested in the formation of a Basket Ball Club and that Mr. I. Alexander has provided the necessary equipment.

Arrangements are being made to provide a suitable playing field, and it is anticipated that many lasses from Clermont will be

taking up this very pleasant and interesting sport. Good luck to them and we hope soon to be hearing of matches against outside teams.

Tennis:

The Daffodils Tennis Club, we learn, played two very enjoyable matches during the month, drawing their match with the "Rising Stars" and being narrowly defeated by the "Primrose" Tennis Club.

Soccer:

The Clermont Home Defenders Soccer Club has played four matches since the commencement of the season, the results being -

| | |
|-----------------------|-------|
| Lost to Springboks | 1 - 0 |
| Lost to Olympics | 4 - 1 |
| Lost to Bush-Bucks | 8 - 1 |
| Defeated Brave Tigers | 2 - 0 |

(4) PERSONALITIES :

Congratulations to Mr. and Mrs. Johannes Blose of Clermont on the birth of a daughter. Mr. Blose, it will be recalled, was at one time, employed by the Commission, but resigned on his appointment as Postmaster - Clernaville.

Chief J. Cele of Camperdown district visited the area during the month and called at the Commission Offices. In addition, he visited his brother, Mr. L.R. Cele the Principal of the Fannin Government School.

WASCHBANK

Waschbank, no less than Howick West, has responded whole-heartedly to our appeal for news and it is with great pleasure that we again quote, from news items sent us by our old friend "Thath' ufak' esakeni".

"Mr. Ephraim Lamola, our local doctor's receptionist, is busy organising a boxing club. All enthusiasts are asked to get in touch with him. Mr. Lamola who hails from Pretoria, is an adept at the sport."

"To many this news item will be of very great interest. A football association has been started here and is designated 'The Waschbank & District African Football Association'. Several clubs have affiliated and among these is the renowned 'Waschbank Roses'. We are waiting with keen interest to witness the first and opening matches of the clubs. The following were elected office-bearers :-

J. Maduna President

F.E. Mqadi Vice-President

S.S. Nyandeni Secretary

P.J. Mathunjwa ... Assistant
Secretary

T.P. Mngadi Treasurer

Additional executive committee members : J.D. Khoza and P.B. Mtinkulu. There are also other committees, the Fixtures Committee, etc.

The growth of this newly-born baby will depend very largely not only on the administrative capabilities but also on the sportmanship of the Executive Committee members and the co-operation of the affiliated clubs. We all wish this newly-formed association all success.

The Local Health Commission has indeed been of great service to the residents of this Area. One great service recently accomplished is the installation of water. Some suffering has now been alleviated and it is hoped that people will make the best use of this pure and wholesome water supply. "

"Messrs. Ephraim Lamola and P.B. Mtinkulu spent a weekend with friends in Pietersburg, Northern Transvaal. They were shown round the beautifully constructed semi-detached Co-operation houses at the location. Owners, with smiles all over their faces, were either busy preparing or making gardens and planting flowers."

"We regret to report in these columns the sudden death of Mr. John Khoza who died on the 25th April. Mr. Khoza, a resident of Waschbank, was transferred to Lion's River in February by the S.A.R. & H. He served with this establishment for nearly eight years. Mr. Khoza collapsed while on duty. His body was sent back to Waschbank where his wife and three children are living. Mr. Khoza was well-known by all. He often assisted people when they were in doubt or difficulty about anything at the station. He was a staunch member of the Ethiopian Church of South Africa.

His remains were buried on the 28th April at the Waschbank cemetery. The Rev. Elliott Zwane assisted by the Evangelists Magejageja Zondi and J. Zwane conducted the funeral service. Among the two-hundred persons who attended the service were the following :-

Messrs. Albert Khoza, J.D. Khoza, Phineas Khoza, Willie Gweje Khoza, Abner Khoza, Amos Khoza, Alfred Khoza, brothers and their wives of the late John Khoza; Rev. Masango, Evangelists Nxumalo, Myeni, Miss Aggie Khoza, Miss S. Dhlamini, Mrs. W.F. Madela, Messrs. P.J. Nkosi, P.J. Mathunjwa, Pat Xala, T. Mthembu, Tom Dhlamini, Mrs. E. Mtinkulu, Mrs. Bertha Dhlamini, Mrs. Bertha Nyauza, P.B. Mtinkulu, Miss Nel Shabalala, Mrs. Grace Ameen, Messrs. S.V. Ntuli and Joseph Marwa.

Congratulations to Mr. and Mrs. J.D. Khoza who were blessed with a bonny lad on the 29th April. Mr. Khoza is an employee of the Local Health Commission and is a slaughterman at the Commission's abattoir."

"The first round of the W. & D. A. F. A. (Northern Natal) league matches took place on the 29th April between the Waschbank Roses F. C. and the Winter Roses F. C. of Burnside. The Winter Roses won by 2 - 1. Other clubs were probably not engaged in matches. This game was not impressive, both sides missing

quite a lot of opportunities.

The Waschbank Roses' famous inner right popularly known as 'Hele', although not yet in his ordinary playing form, amazed the spectators with his wizardry in long dribbling. 'British Empire', the Winter Roses outside left was also outstanding, sending hot shots to the poles.

The log will appear in these columns monthly, so watch out for it."

Our contributor wishes to congratulate his friend Mr. Matthews Zondi, a school-teacher at the Waschbank Native Government School, for his fine contribution to "The African Drum". In fact the article was so beautifully written that it was taken for the leader in the April issue of "The African Drum". We expect to see some more, Mr. Zondi.

HOWICK WEST

We are delighted to note the response which our appeal for news from this area has produced. Amongst our new correspondents we must welcome the Rev. Mr. J. Dunn who has sent us a fine budget of news and Mr. Mpungose with his items of interest to African readers. We also welcome Mr. Nayager back to our columns and hope that he and our other correspondents will continue with the good work. Between them they have sent us all the news that we could ask for and we pass it on to readers.

The community of Howick West wishes to extend its thanks to Miss Alexander and the Acting Medical Officer of Health (Midlands Region) for their efforts in introducing the State Food Depot. It has been a great boon to the residents of the area.

On Wednesday, the 25th April,

1951, the residents were caught napping, when the salesman on the mobile van suddenly announced that he had rice for sale. At first the announcement was taken as a joke, and our reporter, who bought the first pound, could not believe his own eyes when he saw it really was rice. All early-comers were able to purchase a pound each.

X X X

Our correspondent tells us that "progress is going on at a satisfactory pace in the making of our roads. Most of the road between the Railway line and the Main Road is now in tip-top condition".

X X X

The Ratepayers' Association has been successful with the Railway Administration, in its application for the removal of the Hospital siding to a spot in the centre of the area.

X X

The Howick West Sports Club had its annual meeting on the 30th April, 1951, and the following officers were elected :-

President : Mr. H. Heane,

Chairman : Mr. S. Nayager,

Joint Sec- Eric Naidoo and
retaries : Sandy Reddy,

Treasurer : Mr. R. Bhika,

Manager : Mr. C.W. Tonneson,

Chairman : Mr. Heane,
Misconduct
Board

Chairman : Mr. Tonneson.
Protest
Board

X X X

We hear that the Howick Town Board and the South African Rubber Manufacturers Co. Ltd. have decided to present a

recreational ground to the Non-Europeans. This ground will probably be somewhere close to the Commission Area boundary.

X X X

There has been no falling-off in the activities of the Scouts and it has been decided to put on a show on June 3rd, in aid of the Crew Fund, at the Howick Cinema Hall. The crews continue to receive weekly instruction from the Scout Master.

X X X

We learn that Mr. S. Nayager, the Commission's Health Assistant and a faithful supporter of Ikhwezi, left the Commission's service at the end of last month. Mr. Nayager, will not, however, be lost to us completely as we understand that he will be going into business in the Area. Good luck to Mr. Nayager in his new venture and we know that we can continue to rely on his support.

X X X

THE STORY OF THE GOOD SHEPHERD MISSION, HOWICK WEST.

"The Good Shepherd Mission is an Anglican Mission Station. It is situated in the centre of the most thickly populated portion of the area. The building is a wattle-and-daub structure with a thatched roof. It is large enough to accommodate more than 60 people. Next to it is a more substantially built 5-roomed cottage, which houses the Coloured Priest, who is assistant curate of the Mission.

The Mission Church and house were built chiefly through the generosity of the parishioners of St. Luke's Church, Howick. The Church was blessed by the Lord Bishop of Natal on the 11th May, 1946.

The aim of the Mission is to uplift the spiritual and social status of the inhabitants of the area. It has done, and continues to do, good work. Its motto is

'All the darkness in the world cannot put out the light of one small candle.' "

OBITUARY.

On the 26th April, there went to rest Clyvina Louisa Kumalo (nee Welcome) at the age of 63 years. The funeral was conducted by the Rev. J.S. Dunn, assisted by Mr. J. Gule, the catechist.

The first part of the service took place in the Good Shepherd Mission Church, of which the deceased was a faithful communicant. The little church was full to capacity and after the service the cortege proceeded to the Anglican Cemetery at Howick.

Our sympathies go to her aged mother, her children and grandchildren.



- BOY SCOUTS -

SCOUTING AND GUIDING WORLD

SCOUTING NOTES III. (contd)
by "AKELA".

The Scout Promise.

ON MY HONOUR, I PROMISE

THAT I WILL DO MY BEST -

To do my duty to God and the King,

To help other people at all times,

To obey the Scout Law.

The Scout Law.

1. A Scout's honour is to be trusted.
2. A Scout is loyal to the King,

his country, his scouters, his parents, his employers and to those under him.

3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all, and a brother to every other Scout, no matter to what country, class or creed the other may belong.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders of his parents, patrol leader or Scoutmaster without question.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

✱

The Scout's motto is "Be Prepared".
(B - P)

✱

Scouts shake hands with other Scouts with the left hand.

✱

Scouts take the salute right hand to hat, three fingers upright, signifying the threefold promise.

✱

HOW THE GIRL GUIDES GOT THEIR NAME

On the north-west frontier of Pakistan is a famous corps of soldiers known as the Guides. They have to be prepared for everything - fighting on foot or horseback, mountaineering and pioneering. They are skilled and enduring, ready to sacrifice themselves if necessary to keep peace. In Europe, Guides are mountaineers who can guide over the most difficult places, and on whom others can rely because of their skill in tackling obstacles and their helpfulness. The Girl Guides are called after them because they too train themselves to be prepared for any adventure and to be able to help anyone they meet.

How Guiding started. In 1907, Sir Robert Baden-Powell ran a camp for boys on Brownsea Island. At this camp he tried out on boys the methods of character-training which he had used as a soldier in India and South Africa. The Camp was a success, and, as a result, B.P. wrote his famous book "Scouting for Boys". This appeared in 1908 and at once Scout troops sprang up all over the country. The Scouts, however, were not all boys, as was seen in 1909, when at a Rally at the Crystal Palace the first Girl Scouts made their appearance. B.P. realised that girls needed a movement of their own and after the publication of a scheme for Girl Guides, the new movement was officially launched in 1910, with Miss Agnes Baden-Powell as its first President.

■ ■ ■

Quiz.

16. Which foreign country was the first to form a Boy Scout Organisation?
17. What title was given to B.P. after the first Jamboree at Olympia 1920?
18. Who first said, "Once a Scout, always a Scout"?
19. B.P. was ambidextrous. What does this mean?
20. From what nation did B.P. obtain the "Ingonyama" Chorus?

(Mr. Newmark, head of the Commission's Engineering Department, has very kindly consented to write a number of short articles on subjects of everyday interest. The first of these appears below and is one of a series of three entitled "Do you wish to be considered an Efficient Driver"? If anyone has any questions to ask, arising out of this or any other articles, will they please address them to the Editors, and we will do our best to have them answered. These articles will appear in Afrikaans, Zulu and English - The EDITORS.)

WENS JY 'N BEKWAME BESTUURDER BESKOU TE WEES?

Etlike persone is trots om as bekwame bestuurders beskou te word, vir andere is dit van minder belang wat hul medemens van hul gawe dink. Eersgenoemde sal miskien die volgende gedagtes verder be-oog, laasgenoemde sal nie verder lees nie.

Bekwaamheid as bestuurder ontstaan uit twee deugde, nl., goeie so wel as doeltreffende hantering, maar die een ontstaan nie noodwendig deur besit van die ander nie. 'n Bevestigende antwoord op die volgende vrae sal eienskap van beide deugde aandui :-

- (1) Is jou begripsnadering teenoor besturing juis?
- (2) Het jy genoegsaam werktuigkundige wetenskap van 'n ryting om noukeurig daarvoor te sorg, en dit gevolglik te hanteer?
- (3) Is jou eie gedrag ooreenkomstig met die aangenome denkbeeld van 'n bekwame bestuurder?

Kortliks word die eerste vraag hier behandel, terwyl die ander twee sal voorskyn in toekomstige artikels.

Indien jou begripsnadering teenoor bestuur volkome en natuurlik ooreenstem met die volgende vereistes, dan kan dit as byna volmaak beskou word.

Wees trots op, en stel belang in jou voertuig; hou dit skoon, netjies, en in goeie werkorde. Wees trots om die beheerder daarvan te wees.

Beskou 'n rytuig nie as 'n stuk yster nie, of as 'n versameling van metaal of gomlastiek nie. Net soos 'n mens, het 'n outo nukke en buie, het dit 'n geneesheer nodig vir sy eienaardige siektes.

Onbreekbaar is dit ook nie, dit kan net so maklik as jy self beseer word, en baie omstandighede, insluitend die weer, tas sy werking aan.

Pas dit goed op, hetsy dit aan jou of jou werkgewer behoort. Doen jy dit nie, stel jy geen belang in die masjien nie, en sal jy nooit 'n goeie bestuurder word nie.

Verstaan goed die vername feit,

dat 'n motorvoertuig 'n dodelike wapen is. Maklik kan jy 'n ander se geliefkoosde dood; of jy mag jou eie familie deur nalatige drywe ontnem van hul broodwinner. Behandel dit soos 'n geweer, sorgvuldig teenoor jou medemens, want sorglose hantering is net so gevaarlik.

'n Noodsaaklike vereiste is wetenskap van, en belangstelling in die padverordininge. Wees Konfyt met die Grootpadwetboek.

Wees bedagsaam teenoor voetgangers en ander bestuurders, daer hul net soveel reg aan die gebruik van paaie het as jy.

Bewys aan ander gebruikers van die pad volle hoflikheid en ridderlikheid, net soos jy dit natuurlik doen in die gewone samelewing.

Gedra jou nie soos sommige, wie, sodra hul 'n bestuurwiel in die hand het, die karakter verander, en ware "pad-varke" word. Dit sou meer juis wees om hulle besetenes te noem.

Wees ook bedagsaam teenoor jou medereisigers. Dit kom hul toe, en hulle lewes is in jou hande.

Wees gehoorsaam aan die vereistes berustende op 'n sorgvuldige bestuurder, en verwag nie altyd dat die ander kêrel dit moet doen nie.

Veronderstel altyd dat die ander kêrel nalatig is en 'n vout sal begaan, of onbedagsaam sal wees, dan sal jy tweemaal veilig wees.

Is dit alles vir jou ou nuus? Gaan jou gedagtes onwillekeurig langs die paaie? Indien dit werklik so is, het jy al die eerste toets vir bestuurbekwaamheid agter die rug. Sien of jy die volgende beproewinge net so maklik kan verbyspring.

6. NEWMARK.

DO YOU WISH TO BE CONSIDERED AN EFFICIENT DRIVER?

To be classed as a competent driver is a source of pride to some. Others are indifferent as to what people think of their ability. The former may perhaps be interested in the following thoughts, the latter won't read any further.

A competent driver is both good and efficient. One can be one without being the other, but to be both your answers to the following questions must be in the affirmative.

(1) Have you the correct mental approach to driving?

(2) Have you sufficient mechanical knowledge of the vehicle you operate to care for it properly and drive it accordingly?

(3) Do you conform to the accepted ideas as to what constitutes a competent driver?

The first question will be dealt with briefly in this article, the other two in subsequent ones.

Your mental approach to good driving is first class if you conform as a matter of course to these essentials.

Take a pride and interest in your vehicle, keep it clean, neat and in good order. Be proud to be its operator.

Look upon a vehicle as something other than a piece of iron, a conglomeration of metal and rubber. A car has its moods just like human beings, it needs its doctor for its peculiar ills. It is not indestructible, it gets hurt just as easily as you do, and many things including the weather affect its operation.

Care for a vehicle well, whether it be your own or your employer's. If you don't, you don't like the machine and you will never make a good driver.

Realise the important fact that a motor vehicle is a lethal weapon. You can very easily kill some other person's loved ones, or you may deprive your own family of its breadwinner, by careless driving. Treat it like a gun; carefully where other people are concerned; it is just as dangerous carelessly handled.

Knowledge of and interest in the rules of the road are essential requirements. Know your Highway Code.

Show consideration for other drivers and pedestrians, as they have as much right to the road as you have. Show the same courtesy and chivalry to other

road users as you would in common society. Behind the wheel of a vehicle so many people change their characters - they become so-called "road hogs". A more apt name would be maniac.

Show consideration for your passengers, they are entitled to it and their lives are in your hands.

Obeys the rules of careful driving and don't always expect the other fellow to do so.

Operate under the assumption that the other driver may make a mistake or be careless, then you will be doubly safe.

Are all these points old news to you? Well, if they are, you have already passed the first test of a competent driver. Let us see if you can pass the second test as easily next month.

S. NEWMARK.

COMMISSION'S ADVISORY BOARDS.

(This month we are taking an unusual step. Instead of an article we are printing a letter from a correspondent and following it up with a reply from a contributor of ours.

In March we printed a feature entitled "Notes on the Commission's Advisory Boards". As our April issue went to press we received a letter from a correspondent commenting on those notes. We are publishing this letter from a "Reader of Ikhwezi" this month. As there is an unavoidable delay between "Question" and "answer" in a monthly magazine and one tends to have forgotten what the "question" was by the time the "answer" appears, we have taken the liberty of showing "Reader of Ikhwezi's" letter to our original contributor and inviting his comments. In this way we have managed to show both sides of the question simultaneously and, we hope, have succeeded in giving readers a clearer view of the issues involved.

We must again point out that the views expressed by our contributor are his personal views and not necessarily those of the Editors.

"Reader of Ikhwezi's" letter has been shortened and certain unsuitable passages have been deleted, but the sense of his remarks has, in no way, been altered. - The EDITORS).

The Editor,
IKHWEZI.

Sir,

Notes on the Commission's Advisory Boards.

Kindly allow this letter to appear in the next issue of the "Ikhwezi". The article under the above heading should not be allowed to pass without being explained since I feel it touches, warns and advises residents of the Edendale settlement.

1. It is true, the residents are not in agreement with the local Board for certain reasons. Let us say here, the Ashdown Advisory Board is an authorised Board by law, the Act lays it down that a Board must be appointed. This is right. - But the Local Health Commission's Boards of the Black Belts have no status and the members have been told time after time that the Commission is not bound to agree to, or adopt anything the Board suggests unless it likes or wishes to do so, well what is the good of a Board that has no say, whatever is taken is at the pleasure of the Commission - one way. Until and unless the Commission puts our B. B. Boards on the same level as the Local Boards we see no way of co-operation: so say the majority of residents.
2. Paragraph 5 of the Ikhwezi, March, 1951.
Here you have an important question. Well let me explain here too. When the Commission first brought word that a Board was to be set up, Mr. Lugg, who was one of the Commission's members, brought a circular with instructions as how this Board was to be set up. I remember well it

was on a Saturday. I was at the table, in the Church Yard. The circular, and his explanation, were as follows :-

Ten men of good standing were to nominate one man, and this man was to be of a good character. One who was never convicted of any crime, and of good standing. Yes. This was accepted by the people here - when this had to be done some of our people approached the Commission and asked the number of ten be reduced to five; the Commission agreed without changing this in a public meeting I remember when I was called by the Provincial Executive to meet the three gentlemen on Edendale financial matters, I told the Commission what was what, then one of them replied - "We have been appointed three months now; give us a chance to start and later on we will put things right". So these members got in and kept in for so long, after a time another change was made, I think two or three men were to remain for two years without being elected. This was another blunder

I go on to state, the Commission has told us, many a time that everything the Commission is doing and has done, 80 per cent. is from the Board or recommended by the Board. Yet we ask who have they consulted? Are they representing the views of the people? No! Well, who do they represent? themselves? Yes! they, the members of the Board, have never made an attempt to come and tell the people what transpires in the Board meetings, nor bring minutes of any of their meetings, when I myself complained to the Commission about this, I was told it is not the fault of the Commission, if these men do not wish to tell the people they pose to represent what is going on. They were right.

3. Another reason was that an outsider had no hope of bringing up anything the Board members did not approve of. The Commission took to the belief that these people were the "PEOPLE", and all others were duty bound to follow what these members said, so all this came down as a stumbling block, between the people and the Advisory Board, so most of the members of the

Advisory Board are not fairly recognised by the residents Those who would like to come up and help the strengthening of the Board do not wish to for fear they would be styled as traitors. It is generally said, "Once bitten twice shy."

4.(1) Mr. Editor there is so much to be said, if you cannot agree with somebody or a certain group, it is better to keep out, than to cause yourself a constant headache by fighting vain battles. Lastly we suggested to the Commission one point we thought was, and would have been, a better solution for establishing the Board, though it was accepted by one of the Members of the Commission, it was never brought into practice.

We as Natives wanted to have a purely Native Board to sit by itself with only one European that is the Chairman, or, otherwise, Natives only, and send in our minutes after every meeting, most of us do not feel easy sitting together with Europeans in a meeting. It is a well-known fact that most Natives want to be free to express themselves in a meeting among their own people. Take it this way, the European poses as a better cultured person, and we know at all times when he is going to discuss the non-European he wishes to be by himself and his own people.

(2) Another thing to be remembered is the Natives generally go by custom, clan and standard of Birth. We have that feeling at all times, some are lower than others in spite of their education and the position which they hold with the European. Why should some men want to continue as members of the Advisory Board knowing they are not representing the Public but the few who nominated them.

I hope you will not think my reply too long.

Yours faithfully,

"READER OF IKHWEZI".

X X X

Reply to the letter from
"READER OF IKHWEZI".

The Editor,
IKHWEZI.

Sir,

I have attempted to answer the comments of "Reader of Ikhwezi" point by point, but not necessarily in the same order as they are found in his letter.

1. It is perfectly true that Advisory Boards in Commission Areas, other than the Ashdown Advisory Board, are not statutory bodies, but to say that these boards have no say and no status, is definitely incorrect. The Boards may have no legal status nor is the Commission bound to act on what they "say", but they do have both status and say in fact, even if not in law, and this is supported by the fact that the Commission has acted on some 80% of the Edendale Board's recommendations.

It must be remembered that even a statutory Advisory Board is still advisory and is empowered only to "consider and report upon certain matters". The local authority "is not bound to agree to or adopt anything the board says". It would in fact be of interest to know how many legally authorised Boards could boast that 80% of their recommendations had been accepted. The fact that the Edendale Board can, should demonstrate clearly the value placed by the Commission on the Board's recommendations. Surely this is good ground for co-operation.

2. At a public meeting between the Commission and Residents of Edendale held in the Church building on the 18th April, 1942, Mr. Wadley said "There are three Committees to be formed, one each for yourselves, the Indians and the Europeans"

Mr. Lugg at a meeting held on April 25th in the Church grounds confirmed that "the Commission had after mature consideration decided to appoint separate boards rather than a mixed one because it was considered that Natives would be able to give expression to their views more freely" This is exactly the point raised by "Reader of Ikhwezi". However, on the 11th May the Secretary of this meeting (and remember it was a meeting of Residents and not

of any Board) in a letter to the Commission asked "whether the Commission would be prepared, insofar as Edendale is concerned, to withdraw the proposal to establish boards on racial lines in view of the existence of a community of interests and the closer co-operation which has existed among the Edendale Lotholders for many years". This was one of the subjects of the petition to the Provincial Council on 29th June, 1942, and at a meeting held on the 4th July, 1942, the Commission agreed to a joint Board. The demand for a mixed board, then, came from the Residents of Edendale and was not forced on them by the Commission.

3. Regarding the nomination of members to the Board, it seems the writer is under some misapprehension. In the draft rules for guidance in the appointment of a Native Advisory Board originally drawn up by the Commission it is true that it was suggested that there should be ten nominators for each candidate. (It should be particularly noted that reference was only to the purely Native Board which, at that time, the Commission thought would be appointed.) As far as I can discover there was never any question of this applying to a Joint Board. If there was, it was not important, because as Mr. Wadley pointed out in his address on 22.7.42, the original board was purely temporary and it was proposed that that Board should itself consider the constitution of future boards and their methods of election. Until the first Board was formed and had decided this, nobody was competent to say how many nominators there would be. When it was formed and the draft rules were drawn up governing the Edendale Advisory Board, Section 3 read: "Candidates for election to the Board shall be nominated in writing on a prescribed form. Every nomination shall be signed by not less than five persons".

4. As I understand the position "Reader of Ikhwezi" was not "called by the Provincial Executive to meet the three gentlemen on Edendale financial matters", but was a member of a deputation which waited upon the Executive Committee.

5. The practice by which members

are elected for more than one year, a certain number retiring, in rotation each year, is found almost without exception amongst elected local authorities.

6. Nobody has ever said "that everything the Commission is doing and has done, 80 per cent. is from the Board or recommended by the Board." What has been stated is that some 80% of the Board's recommendations have been acted upon by the Commission.

7. I cannot agree for one moment that the Board members have held themselves aloof from the people or been inaccessible. In fact they have gone to considerable pains to consult the wishes of the people and to explain their actions. It is no secret that in Edendale, at any rate, a Board which convened a public meeting for the express purpose of accounting to the residents for its stewardship, was prevented, by a hostile faction, from holding that meeting. In any case, the rules of procedure governing the boards permit of visitors attending meetings and they often do so. There are always two sides to any question but in all societies there are a certain number of people who don't want to see the other person's side - an attitude which can never do any good because, presenting only one side of the question, as it does, it is bound to be distorted.

8. On the question of whether the Board is representative or not, I would once again call our readers' attention to the March Ikhwezi. Judging from the fact that only one person has questioned the accuracy of the article it must have found general acceptance and support. We must remember that it is in every voter's power to try and elect a person who represents his views. If he fails to do so, it usually means that his view is the minority view. In that case, if he is still convinced of the rightness of his view, it is his duty to organise a contest at elections with a view to eliminating members not regarded as competent to serve the interests of the community.

To say that a body is not representative because it doesn't represent your particular

outlook is plainly quite wrong. An elected body will, in all but exceptional cases, represent the ideas of the majority of those voting. If some of the people don't vote one cannot blame the Board for not being representative. The fault surely is with the voters.

9. I think those people who find pleasure in using the word "traitor" should remember that there are really only two kinds of traitors, those who let their friends down and those who let themselves down.

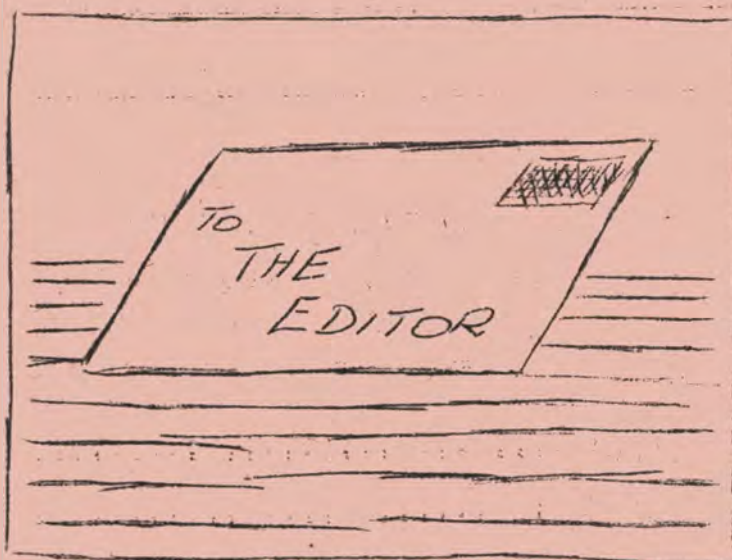
In my opinion Advisory Board members have been honest to both themselves and their people.

The man who is a traitor, it seems to me, is the one who is not faithful to his own ideas and ideals. The man, in fact, who takes the easy way out and, instead of using every legal and constitutional means at his disposal to gain his objective, sits back and maligns those with whom he does not agree.

10. I feel that, almost without exception, readers of Ikhwezi will agree that the "class" feeling amongst his own people which the writer mentions is not a good thing. We all know that it exists but to take action to perpetuate it, as he suggests, would be a most retrograde step.

11. I hope that this reply will succeed in clearing up the points raised by "Reader of Ikhwezi" and perhaps persuade him, and others who may share his views, that much of the criticism aimed at the Commission's Advisory Boards is unfair and not entirely founded on fact.

✱ ✱ ✱



LETTERS TO IKHWEZI.

Allow me to take this opportunity offered by the columns of your bright paper to bring to the notice of the readers the little efforts made by the people who founded this association at Siyamu in the area of Edendale. We did so in order to co-operate with the Commission and to prove to our people who are not in favour of the Commission that it pays to co-operate and work in harmony with local authority.

Our aims and objects are known: so are our many ills and grievances. The Commission, let it be said in its honour, has tried to the best of its ability to meet us fairly in our many legitimate needs. We realise that some will take time to be accomplished but we believe that the Commission will ultimately come to our rescue and help us out of our difficulties.

But we must bring our little efforts to your notice, Sir, as we believe that people who grouse without showing what they can do for themselves are never likely to meet with sympathy and help from others. We run a Postal Depot at Siyamu. We have a registered Private Postal Bag. We employ our own postman who gets the letters from Edendale and these are distributed into pigeon holes at the Depot by Mrs. Kambule who is our "Postmistress", doing this service free.

We sell postage stamps, having been licensed to do so. All the letters for Caluza Government School come from this Bag. We keep a list of stamps bought and sold to show how the people use this Postal Service.

Service. Our only snag is that we have an "Enemy" in our midst who tries to win people over to his side in this postal effort, offering to get them letters without any obligation, whereas, in our case, we ask the people to join the Society as members so that they enjoy all the services offered and can be represented and advised by their representatives at the Commission Advisory Board meetings.

With electric lights on Caluza Road we hope it will be easier to get us telephone lines along these poles. Can you give us some idea of the likelihood of this, Sir?

So strong is the "enemy" in our midst that some people do not support this postal service which should be a national pride to them.

The Executive Committee is doing all it can to raise funds for our Association so that we can embark on other Self-Help projects. On the day the Commission gets us a telephone service through this humble Agency we shall know we have crossed the river of ridicule. For, up to now, we have little to show our people of concrete value. They, as all impatient peoples, are never satisfied by assurances on paper.

Siyamu is in great need of a telephone as we are isolated from Edendale proper and on days of crises we find ourselves unable to communicate at once with the rest of Edendale. Should this Postal Agency be given telephone service we shall have done something that we can show our children as the fruits of self-help and co-operation between the people and Authority.

Please, Mr. Editor, raise your voice on our behalf in this direction.

R.R.R. DHLOMO,
Secretary : Siyamu Ratepayers
Association.

(1) We understand from the Engineer that, for technical reasons, it is not possible to have both electric light and telephone wires on the same poles.

(2) It must be realised that there are many people all over the Union crying out for telephones and unable to get them because of the acute shortage of equipment. In some cases the Commission has had to wait a considerable time before getting telephones for officials who must be on call at all times.

In this particular case the job will be expensive because of the distance involved and the General Post Office would be reluctant to undertake the job unless they could be certain that the Call-Box would serve the public generally.

In reply to the Commission's request for an extension to Siyamu the General Post Office has stated that owing to the shortage of booths etc, it is prepared to consider making the installation if the Commission will :-

1. Construct the booth;
2. Provide electric light in the booth;
3. Guarantee an annual rental of £17.10.0.

It should be borne in mind that neither the Commission nor any other Local Authority controls the supply of telephones. This is a matter for the General Post Office and the Commission can only apply to it as any private person would.

However, the Commission has suggested that it would be prepared to construct the booth and provide it with lighting and would then recover its expenses from the General Post Office. The Commission has no authority to guarantee the rental of the telephone but this particular point is being thoroughly investigated.)

Answers to Quiz.

16. Chile, 1905.
17. Chief Scout of the World.
18. Lord Kitchener.
19. Could use his left hand equally as well as his right.
20. The Zulus.

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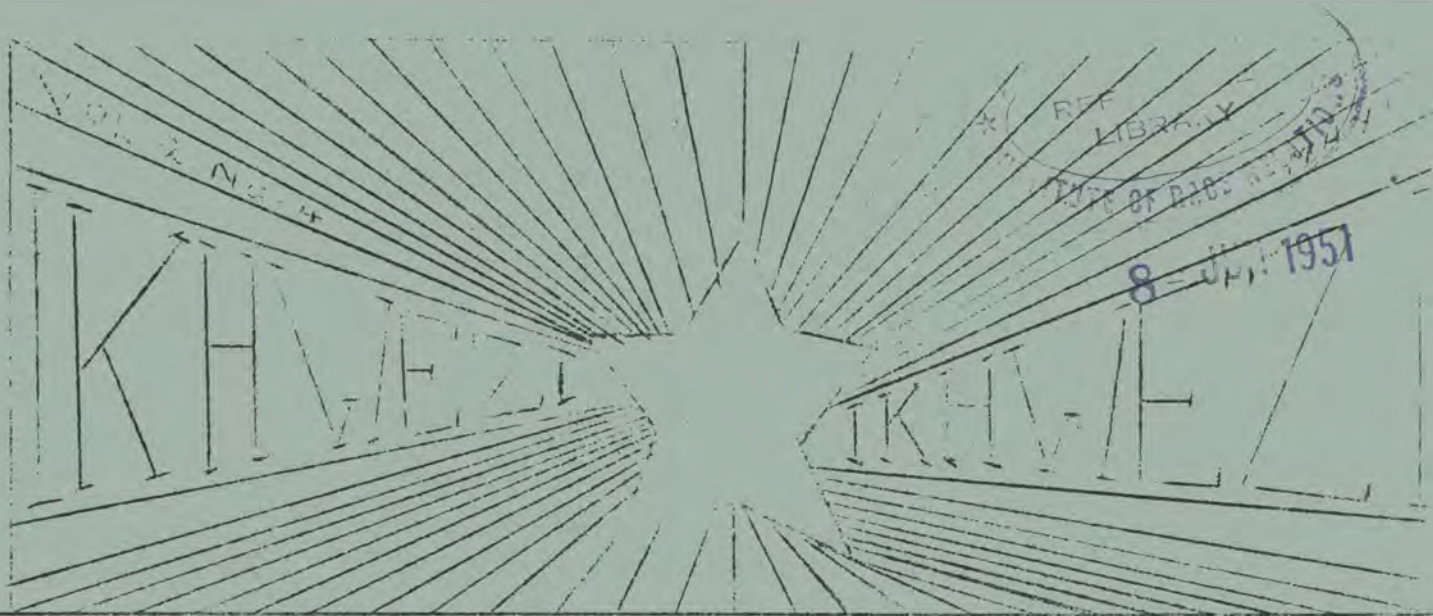
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INCWADI KUBAFUNDI BETHU

Ngalengaya sinibikela ngendlela ensha yokusakaza Ikhwezi. Selenebele ezindaweni eziningana kunakugala. Sengathi liyejwayeleka ezitalo nasemasilaheni nakwezinye izindawo zabantu nakwezinye lapho lingatholakala khona kubantu.

Siyazi ukuthi izitolo yizona zindawo lapho abantu bevanise ukuya khona ngakho sethamba ukuthi abebengalitholi Ikhwezi sebezolithola kahle. Sethamba ukuthi bayohamba nalo bayolifundela emakhaya abo, lifike khona lizenzele ugazi ulungafiyo kubona. Mhlawumbe balincome nakuze izihlobo nabo, bathi ukuhlala ngaphandle kwalo kufana nokuhlala ngendlala.

Ngalendlela sethamba ukuthi Ikhwezi liyafinyelela kuzozonke izindawo nezigojana, lapho i-Khomishani asebenza khona.

Sicela abahlobo bethu abadala ukuba batshle izihlobo zabo ukuthi zingalitholaphi Ikhwezi. Mgafumana uma ngihambela isigodi lesi ukuthi baningi abantu abangazi lutho-nje ngeKhwezi, abanye bengalitholi kahle nyanga zonke. Sizizeni ukwelapha lokho. Siyababonga abezitolo abaziseza ngokusakaza Ikhwezi ezitolo nabo. EClermont naseHowick West kwenziwa njalo ukusakaza Ikhwezi kusukela kuyona lenyanga kuzokwenziwa njalo naseEdendale.

Kukhugulwe ukuthi lesizindlela ezinsha zithasisela kwezikhona, ngakho abafundi abadala bazelithola njengakugala Ikhwezi.

Nazi izindawo ezinsha lapho Ikhwezi lingatholakala khona :

Edendale : A. S. Maharaj (Edendale Rail) c/o F. A. Kotha.

M. P. Singh & Brothers
(Georgetown)

Mr. Masikane
Isilaha laseSmeru.

Umgungundhlovu Co-op.
(KwaMachibise)
Mn. Msimang.

Mr. Timothy Kanyilo
(Ezitolo naseraSilalaheni akhe eEdendale.

Clermont : Esitolo sikaMn. W. D. Malinga.
" sika Mn. I. Alexander.
" sika Mn. S. M. Kuzwayo.

Howick West : Esilaheni lika A. F. Amod.
Esitolo sika Thakur-dip

Sibonga nabaningi abebesakazi Ikhwezi kuqala abanjengo Mn. S. Zulu eSiyamu noMfundisi Lu noMn. Mpungose wase Howick West abavumile ukubanika lapho abalifunayo.

Sethamba ukuthi masinyane ngokubambisana naye wonke uwonke Ikhwezi lizotholakala kuye wonke uwonke olifunayo.

Abenu bampela,

ABAHLELI.



UBUWAZI-NJE?

UKUTHI kugcinwe ibhuku lapho kulotshwa kulo amagama alabo abafuna umsebenzi esibhedlela saseEdendale, eliseHovisi le-Khomishani ePlessislaer?

* * *

ezohlala

UKUTHI kwakhiwa indlu/abafundela ubudokotela abangesibo abelungu yencikene nesibhedlela sakwa-Khangela eThekwini. Izobiza izifundo ezi-200,000 ingase iphele ngokuphela kuka 1953. Abasakalayo izifundo zobudokotela abafundela eWentworth, izifundo ezishayelela zobudokotela. Bazonikwa labo abanamandla imali yokubasiza ekushayeleleni izifundo zobudokotela engama £150 ngonyaka. Ikhushulwe igcine kuf200 ngonyaka kulabo abakhethiwe isebenze iminyaka emihlanu yokufundela ubudokotela. Inxenye yale mali iyobuyiswa uma udokotela esaqala ukusebenza uma kungenziwanga amanye amalungiselelo. (Sibonga iphepha, 'Race Relations News'.)

IZINDABA ZEKHOMISHANI

INIGWAZO, UKUGUGULEKA KWENHLABATHI NAMANZI

Iphepha lenyanga edlulile labe linemibuzo eminingana engithanda ukuyiphendula.

Okwekuqala uSomkanda ubuza ukuthi kungani uDambuza Road engakhiwa. Mude lomgwaqo okwamanje sibhekene nawo. Sekuqaliwe i-Khomishani ivume nemali engama £1,000 yokuwulungisa. Udonga okukhulunye ngalo eduze kwesonto laseChurch luhamba endaweni yomuntu nendawo yesibandla lesi-Funda kalukho phansi kweKhomishani. Isicelo somgwaqo wesikhashana usuka kuDambuza Road singeke samukelwe ngoba kakusiyona umgwaqo obhaliwe. Okwamanje kufanele

kuthiwe iKhomishani ingasebenzisa ngomthetho imali emigqweni ebhalwe phansi ngakho musani kwethemba ukulungiswa kwezindlelana ezizishaya imigwaqo.

Okwesibili ngingathi ukuguguleka kwenhlabathi akhuluma ngakho kade kwasihlupha. Izazi zenhlabathi sesakhuluma nazo zahlola yonke indawo lena. IKhomishani iluhambela phambili udaba yakha inkasa ezogudluza amanzi emvula eduze negquma kodwa kakusiyona ebanga ukuguguleka kwenhlabathi.

Izazi zeluleka ukuthi izindonga ezivela kulo lonke idlelo lase-Edendale, zibangwa yimfuyo eningi nokudla okweqile kwemfuyo. Ngaphandle kwokuba kumiswe imiteto eqinile yokukhalima ukuphundleka kwedlelo kucishiswe nemfuyo ukuba isilwane sibosinye kuma Eka angama 15 lonke idlelo lizoba wudonga ngeminyaka emincane lingabinasizo kubantu nemfuyo.

Uma uSomkanda engasiza ekutshaleni imithi singathokoza. Seyitshaliwe imithi engenela eAshdown.

Kungidabukisa kakhulu ukunitshela ukuthi imithi lena emincane seyishuliwe yephulwa sekuvele iziqunje zayo eminye. (Sethemba ukuxoxela abafundi ezimnandi ngezayo ngemitha nezingadi zethu. - ABAHLELI.)

AMANZI.

Encwadini yami yokuqala ngachaza ukuthi kungani ukuba singabaniki bonke amanzi abawafunayo. Ngenxa yokwonga, ikakhulu uma kusethsenziwa imali yabantu kufanele kuqalwe ngendawo ezinabantu abaningi. Amanzi angenela ezindlini angatholakala uma abaningi abawafunayo bengamisa imali engavala izindleko eziphumele efakwa.

Kungeke kwenzeke ukufaka amaphayiphi okwesikhashana asuka emgwaqweni omkhulu eya ezigabeni zeMount Partridge ngoba kusele isikhashana ngokuba yonke lendawo iwathole kahle amanzi.

Ithumbu lomgwaqo omkhulu lithwele umsebenzi omkhulu uma iKhomishani ivuma izicelo zabaningi leliphayiphi lingeke libanele bonkengomsebenzi elamiselwa wona.

S. NEWMARK.

IZINDLU ZIKWA GILES

Mayelana nokwakhiwa kwezindlu zamaNdiya ezihlosiwe emhlabeni wakwa-Giles iKhomishani kade izama ukuyiphetha lendaba. Yacela emthethweni ukuba lomhlabathi ungathinteki kulomthetho othiwa Asiatic Land Tenure Act (No. 28 ka 1946) kodwa ngoba wabe usaxoxwa umthetho owahlukanisa izizwe lwamiswa udaba lolu.

Umthetho owahlukanisa izizwe uthi akubalwa kuqala izizwe esigodini sonke ngaphambi kwokuba indawo yakwaGiles isebenze ngomthetho.

Sizwa ukuthi sekuyabalwa sothemba ukubika futhi masinyane.

AMANYE AMIZWANA NGEKHWEZI

Ikhwezi kuyalithokozisa ukuthola esinye isihlobo. Unkosikazi J. M. L. Fulford owabe ephethe onke amaGuides eNatal onguSihlalo manje wamaGuides athiwa African Guides Association eMgungundhlovu wathunyelwa iphepha elabe linendaba yomkhosi wamaGuides eEdendale.

Encwadini ayilobela uKosazana Lee ngo April 19 uNkosikazi Fulford wathi, "Kade ngifunda Ikhwezi ngokulithokozela - ngifaka kulencwadi innikelo omncane esikhwameni salo ngilibonga ngibafisela okuhle abahlali balo".

Isipho esihle sikaNkosikazi Fulford kulo Ikhwezi nguMpondo. Egameni lephepha leli nabahlali balo neKhomishani nabafundi balo siyambonga uNkosikazi Fulford ngesipho sakhe sothando nesikhuthazayo.

Sizobuya silobe ngesikhwama seKhezi.

* * *

Ukuphendula iphuzu elavezwa ngumbhalali ophepheni lika April sethemba ukuthi ngoJune siyoveza indaba exoxa ngemali ebolekiswa ngabeNatal Housing Board ngesango leKhomishani.

LAPHI NALAPHIYAEDENDALE.

Siyambonga futhi uSankanda ngenqwaba yezindaba asithumele zona zesiGodi saseEdendale. Sicaphuna encwadini asilobele yona:-

"Ikoridi yenhlalakahle neyemidhlalo, yikomidi encane eniswe phansi kwemithetho esake iBhodi, ilungiselele iPikiniki enkulu ngonhla ka May 31. IyobaseDamini laseMngeni lithiwa Nagle Dam elinamanzi phanyazayo empophoma. Imali yomuntu ngamunye yebhasi ngu 7/6 ukuya nokubuya. Nyakenye uhla kubizwe umuntu 6/6 kwasala izikwaledu.

Labo sebevumile ukushoshozela ngokuthengisa amathikithi ePikiniki:

Edendale : Mn. S. Nduli
Climo : Mn. E.S.B. Msimang.
Siyamu : Mn. O. Mdunyelwa
Ashdown : Nkk. Q. Msimang
Machibise : Mn. G. Msimang (we-Mgungundhlovu co-op.)
Yonke indawo : Mn. P. S. Zulu
(Social Worker).

Sikwethembisa ukuhleka kuze kube-buhlungu izimbambo.

*

UGBSE EMIGWAQWENI. Kulolu-daba uSankanda uloba uthi, "Njengoba sanitshela ngenyanga edlulile umgwago omkhulu waseSiyamu Caluza Road sewughakaza ugesi. Uyothi efika uJune 1 ubo ukhanya ku-Machibise Road. Kuyinto enkulu kubantu besiGodi lesi ukwazi ukuthi izinto lezi ezifana nalezi bazithola ngenxa yokukhulunyelwa kahle ngabantu ababakhetha ku-Advisory Board yeKhomishani. E-Siyamu sibongela uMn. R. R. R. Dhlomo noMn. S. S. Zulu kwaMachibise sibongela uMn. F. J. Mazibuko. Uma benezikhale abakwaMachibise noma kukhona abakufunayo kukhishani nabaye kuMn. Mazibuko".

*

UMHLANGANO WABAZALI. Umn. F. J. Mazibuko (uSihlalo) no Mn. E. S. B. Msimang (Isekela le-Mbhali) benhlalano yaphakathi neNatal yabazali babantu baqhuhuzelole umhlango omkhulu wabazali ngonhla kaMay 24. Ngewon-

yaka wabazali. Namuhla kufanele ngenpela abazali nawethisha bahlangane baveze izindlela nezaba zokulwa nokukhula kwomenakalo wensha nokutholela izingane emakhaya ikakhulu ezinganeni zamantombazana. UDr. Brookes waleba wahluba indlulu ngedaba lolu kulona iphepha leli ngokukhitheka kwemizi yabantu. Kepha abesilisa nabesifazana baki- thi sengathi kakubathintanga-nje konke okwalatshwa nguDr. Brookes.

Masise sonke kulomhlangothi okuyophuma kuwona izinqumo ezinkulu. Ngomhlangothi lona wokuzakha."

UKUNTULU UMSEBENZI. Umlebeli wethu uthi "kukhona abalisa abanin- gana abaqinile nezintombi eziqinile esiGedini lesi abangasebenzi. Noma ngazi ukuthi abanye kabaphilile, "kushe umlebeli, kodwa ngiyabazi abaningi abangasebenzi ngoba ben- gawutheli umsebenzi. Abanye ngoleva baziwa ngokuthi "kabafuni kusebenza".

Amadoda kufanele ahlangothi afune izindlela nezaba zokuphemba imise- benzi nezinkampani ezakha izindlu ukuba laba bathole imisebenzi. Ungayakha kanjani indlu engcono uma wahluleka ukuthela amates ka 12/6 ngenyaka uma unabantu asathela £2 noma £3 ngenyaka ubheke ukuthi lemali encane kangaka ingakusiza ekuphileni kwakho? Musani ukuzikhohlisa."

ILANGA LASEN.T.L. USomkanda uthinta amaswi avela eLangeni lase- Natal lika March 28 ngokubambisana neKhemishani, ithi, EzakwaMachibise. "Uthi, kulonwadi uMn. Dhlamini uno- zeluleko ezinhle okhomba kahle okusweleke kithina. Labo bethu abangalwi nakusolwa siyanvumela uMn. Dhlamini ngokwenza njalo mina uqobo ngithi ngimnika igama lami ukuba ngibe ngewokuqala kwaMachi- bise uzoba yilungu leMachibise Ratepayers' Association. Uza Mn. Dhlamini uziveze kule, Mazibuko nakuMn. D. Kunene ubize umhlangothi Henryville School kwakhiwe i- Ratepayers' Association yakwaMachi- bise. Uma uyifuna ngiyaqinisa ukuthi ngokutholela oyokhuluma eve- la kwabeMaritzburg Rotary Club azo- chaza ukuthi kufanele ngani ukuba nibe nenhlangothi ethiwa Ratepayers ingathiwa Letholders yase Edendale achaze ukuthi ningayiqala kanjani.

Uma ufuna iKhanselo yabantu noda- wa yakhani iRatepayers' Association nilandele imithetho yayo ngenpela. Ngineqiniso ukuthi iKhemishani iyonilalele enikucelayo eBhedini njengoba ilalele abaseSiyamu 'Aba- khulumeli' aba akuBhodi yaseEden-

dale. Inamandla iRatepayers' Association yaseSiyamu.

*

ISU LOKUDLA EZIKOLENI. Sizwa ngoMn. E. S. B. Msimang ukuthi uezobiza umhlangothi wawo onke ama- Kenidi aphethe ukudla kwezingane ezikoleni eEdendale kuzoqhutshwa ingxoxo yanyakenye yokwakha inhlan- ganisela yesu lokuthenga ukudla kwezingane kwezikole zenke. In- hlase wokuthola amandla anakhulu ngokuthenga ngamandla enhlanganisela. Kuyohlenganwa esikoleni sakwa- Machibise saseWeseli ngoNgqibelo June 2, 1951, ngo Phasi Thu ntam- bama.

*

UYAFUMI UKUDLA IKHILIKITHI? USomkanda ukhumbuza abafundi ukuthi "EKhwezini elidlule uMn. Tayler wazinikela ukufundisa labo abafundi ukudlala iKhilikithi.

"Sizwile," kushe uSomkanda, "ukuthi okwabe kululhuni wukuthi labo ababefuna ukufunda ikhili- kithi babecabanga ukuthi kungesizo ukucela uMn. Tayler azobafundisa ngencwadi-nje. Uma uMn. Tayler engeza nezinto zokudlala ngishi ezindadlana laba bangaqala khona manje:-

Abanumzana : J. S. S. Mkize, ...
Thobela, ... S. Mngadi, E. S. B.
Msimang, R. Ncobo, G. Mdunyelwa

Uma bekhona abanye abathandayo abe- letho amagama abo ku Mn. Msimang eClinic uyobazisa kuMn. Tayler kulungiswe umdlalo wabo wokuqala walemdlalo 'wobukhesi'."

*

"ITHUBA LIFIKILE EEDENDALE. AbakwaGeabashe bafikelwe yivela- kancane lethuba. Unlisa wakwa- Geabashe uMn. Vusumuzi Geabashe indodana kaMfundisi Geabashe wase- Methodist Church uthole iBursary nyakenye. Usefundela ubudokotela esikoleni sawedokotela eGoli. Abanye abathole amaBursary eFort Hare nyakenye ngu Miss A. P. Langa, Miss N. Mashalaba, Mn. C. Mbonyan- ne Mn. J. Makhona. Sibafisela inhlanhla sethemba ukuthi ngeni- nyaka enihlanu noma eyisithupha bayobe sebesepapha."

*

ABAFUNDISA ezikoleni zezingane zasePlessislaer nase Ashdown babe-nomkhosi onnandi kodwa udabukisa ngoMarch 28, 1951, esikoleni sasePlessislaer kuvalleliswa uNkosikazi J. Lloyd owabephetha izikole zombili ngaphezu kweminyaka emithathu. NabaseMuseni bahlanganyela nabo ngezinhliziyo ezipheleleyo.

Kwathisha ababekhona nabazali bezingane kwabe kukhona futhi umbhekeli wesikole ngasemalini uNkosikazi, A. H. Allsopp, Umhlali wesi-Godi wezikole) uMn. Prozesky umsebenzi we Social Worker (uNkosazana M. A. Alexander) no Nkosikazi Diesel (Ozesiphatha omusha) noMn. H. L. Selby Msinang (Sihlalweni) noMn. Thusi (inhloko yesikole saseAshdown). UNkosikazi Lloyd wa ephethe isikole sasePlessislaer. Wacelwa kususuka phansi ukuba abambe-nje inhlangano isafuna ozobamba isikhundla lesi. UNkosikazi wabeneziqo zobuthisha engenazo zokufundisa izingane ezincane. Ngokuhamba kwesikhathi wawuthanda lomsebenzi wawiswa esikhundleni. Kwavulwa esinye isikole sezingane ashdown phansi kwakhe abuye futhi ayobheka Emuseni.

Ukuphatha kwakhe izikole zombili naseMuseni kwazikhulisa izingane esikoleni zonke. Zombili zedlula isibalo sekhulu lezingane. Okumangalisa kakhulu kuNkosikazi Lloyd ekuphatheni kwakhe ngamandla akhe okunqoba izinhliziyi zabazali nezingane ukuze bonke babambisane. Amandla akhe kungawucindezela ukuba kwenziwe akufunayo ngomoya omuhle, nokuthanda ukusiza nokwenzela izingane noma yini enhle. Mhla kubheduka udaba lwebhasi uNkosikazi Lloyd wacela awonina ukuthwala izindleko zokuhamba kwezingane ziya zibuya ngo 6d. ingane ngesento. Izin-gubo zezingane zabe zivama ukuxubana ngendlela eyabe icasula onina kodwa una sekunjalo akwazi ukukuphebeza lakhe. UNkosikazi Lloyd unomoya ophansi wekulungisa izinto engazange aveze umoya wendluzula. Ngaleyondlela ezingaba izinhliziyi zabafundisayo noNesi. Umbhekeli wesikole ngenali uNkosikazi Allsopp wakhulumela bonke abashisekayo ngesikole una ethi silahlekelwe. Ngumhlali uMn. Prozesky owabenamandla okusho ukuthi kungakanani ukulahlekelwa naye uNkosazana Alexander wathasisela emazwini akhe bemfisela okuhle lapho cya khona.

UNkosikazi Lloyd wathala ngokujabula isipho samnikelo esidlula umpando kubonga abazali basePlessislaer, nengubo yendlela kwemane

base Ashdown ithawula ezinganeni zaseAshdown nokhamba oluhlotshiswe ngobuhlalu luvela kwabafundisayo noNesi nengaxo omuhle wobuhlalu uvela Emuseni.

UNkosikazi A. R. Diesel ozothatha isikhundla sakhe wathakazelwa kakhulu ngabazali bezingane abazibeka kuyena bekhulwa ukuthi njengesihlobo sikaNkosikazi Lloyd uyakusiphatha kahle isikhundla lesi sikhale siphakene njalo buchane ubuhlobo obuhle kubazali nakusona isikole.

ECLERMONT

UMn. Freeman uyaphinda futhi usithumela izindaba esizibengayo ezixubile zaseClermont. Siyabonga, Mn. Freeman!

*

ISONDLO SABADALA : Bayakhunjuzwa abathola isondlo lesi ukuthi bayohlelwa nguNdabaZabantu ngomhla ka July 2, 1951, enahvisi e-Khemishani lapha eClermont.

*

ABASEBENZI : Umn. Erastus Ntsiba usengenile emsebenzini wekhomishani eClermont ngomhlaka March 30, 1951, ubheke indawo yamanzi. Simfisela okuhle uMn. Ntsiba.

*

IMIDLALO : Sizwa ukuthi anakhosazana asebenza kwa I. Alexander & Co. eClermont afuna ukwakha i-Kilabhu leBasket Ball nokuthi uMn. I. Alexander usebasizile ngezinto zonke.

Sekulungiselelwa ukutholwa kwendawo efanele yokudlala kuyabonakala sengathi izintombi eziningi zalapha zizowudlala lomdlalo onnandi. Okuhle, makhosazana, sesilindele ukuzwa ngenidlalo yenu nabangaphandle kwalapha ekhaya.

Tennis. IDaffodils Tennis Club sizwa ukuthi yadlala imidlalo embili onnandi ngalenyanga omunye nama "Rising Stars" wabayidraw bacishe bahlulwa ngama "Primrose Tennis Club".

Ibhola. AmaClermont Home Defenders Soccer Club asedlale imidlalo emine kusukela ekuqaleni kweSizini yema kanje:

| | |
|--------------------------|-------|
| Adliwa ngama Springboks | 1 - 0 |
| Adliwa ngamaOlympics | 4 - 1 |
| Adliwa ngamaBushbucks | 6 - 1 |
| Adlula kuma Brave Tigers | 2 - 1 |

*

NGABANTU. Sithakazelela uMn. noNkk. Johannes Blose baseClermont abaphiwe indodakazi. Kuyokhunjulwa ukuthi uMn. Blose wake wasebenza kwiKhomishani, kodwa waziyekela mhla ekhethwa ukuPhatha iPosi, Clernaville.

*

UChief J. Cele, waseFundeni sase-Nkambadawini uke wahambela lapha weza nasemahovisi eKhomishani. Wabuye futhi wahambela umfowabo uMn. L. R. Cele, oyinhloko yesikole Fannin Government School.

WASCHBANK

Basabele abaseWaschbank nabaseHowick West esicelweni sethu sezin-daba. Kuyasithokozisa ukuba sica-phune futhi ezindabeni esizithunyelwe ngu mhlobo wethu u "Thath' ufak' esakeni".

"Umn. Ephraim Lamola owamukela iziguli kuEkokotela wakithi ubuthela ndawonye abadlali besibhakela. Bonke abashisekayo mababonane naye. Umn. Lamola uvela ePitoli usazi nge mpela isibhakela."

*

Kwabaningi lendatshana izothoko-zisa. Sekuqalwe inhlalngano yebhola lapha ibizwa ithiwe Waschbank & District African Football Association. Sekujoyine amakilabhu amaningi eyaziwayo yiWaschbank Roses. Silindele indlalo wokwqala ngamehlo abomvu. Nampa abaphathi:

| | |
|---------------------|-------------------|
| J. Maduna..... | President |
| F. E. Mqadi..... | Iphini lakhe |
| S. S. Nyandeni..... | Umbhali |
| P. J. Mathunjwa.... | Iphini lakhe |
| T. P. Mngadi..... | Umphathi we-mali. |

amalungu eKomidi J. D. Khoza no P. B. Mtinkulu. A khona namanye amaKomidi njengeFixtures Committee.

Ukukhula kwalenhlalngano kugxile ekubeni abaphathi baphathe kahle nasekubeni kuvele umoya omuhle

kwisiGungu esiphethe nakubadlali bamaKilabhu onke. Okuhle kodwa esibafisela khona.

*

IKhomishani lapha ibasize kakhulu abakhi. Okukhulu wukutholakala kwamanzi. Kuzophela ukuhlupheka kwethembeka ukuthi abantu bazowasebenzisa amanzi amahle. "

*

"Abanumzana Ephraim Lamola no P. B. Mtinkulu baka kashaywa ngumoya ekupheleni kwesonto nezihlobo ePietersburg enyakatho neTransvaal Bakhonjiswa izindlu ezakhiwe kahle zikaKopeletsheni khona. Abaninizo bemomotheka besebenza belungisa izingadi abanye betshala izimbali."

*

"Siyadabuka ukubika ukuthi ufo ngokuzuma uMn. John Khoza ngomhla ka April 25. Umn. Khoza isakhazimuzi saseWaschbank wathunyelwa eLion's River ngoFebruary ngabakwaLoliwe. Wasebenza nabo kucishe kube yiminyaka eyisi8. Wafumbeka phansi esebenza. Isidumbu sayiswa ekhaya eWaschbank lapho kukhona izingane sakhe. Wabaziwa ngabantu bonke uMn. Khoza. Evanise ukusiza abantu uma bentula usizo esiteshini. Eyilungu eli qinile leBandla leEthiopian Church of S. A.

Wafihlwa emathuneni amasha aseWaschbank ngo April 28 ngu Mfundisi Elliott Zwane esizwa nguMvangeli Magejageja Zondi noJ. Zwane Kwababekhona emathuneni nampa abanye: Abanumzana Albert Khoza, J. D. Khoza, Phineas Khoza, Willie Gweje Khoza, Abner Khoza, Amos Khoza, Alfred Khoza, abafowabomufi nanakhosikazi abo, noMfundisi Masango, Bavangeli Nxumalo, Myeni, Miss Aggie Khoza, Miss Dhlamini, Mrs. W. F. Madela, Banumzana P. J. Nkosi, P. J. Mathunjwa, Pat Xala, T. Mtembu, Tom Dhlamini, Mrs. E. Mtinkulu, Mrs. Bertha Dhlamini, Mrs. Bertha Nyawuza, P. B. Mtinkulu, Miss Nel Shabalala, Mrs. Grace Ameen. Banumzana S. V. Ntuli, noJoseph Marwa.

Sibongela uMn. noNkk. J. D. Khoza abaphiwe indodana ngo April 29. Umn. Khoza usebenza kwa-

Khomishani nguyena ohlabayo emadeleni eKhomishani."

*

"IRound yokuqala ye W. & D. A. F. A. (Northern Natal) yemidlalo yebhola yaqala ngo April 29 phakathi kwamaWaschbank Roses nama Winter Roses aseBurnside. Adlula amaWinter Roses ngo 2 - 1. Amanye amaClubs ayengadlali mhlawumbe. Lomdlalo wabe ungagculisi zombili zikhahlela umoya-nje.

AmaWaschbank Roses ne Inner yawo ka right yodumo eyaziwa ngokuthi 'Hele' noma ingakabikho efomini abethusa ababukeli ngokudlala kwakhe okuyinqaba. u'British Empire' uleft out wama Winter Roses wayedlala ngempela, ethumela izintambo emapalini. ILog izophuma khona lapha. Hlalani niyibhekile."

*

Umlobeli wethu ufisa ukubongela umhlobo wakhe uMn. Matthews Zondi uthisha wesikole eWaschbank Government Native School ngendaba yakhe enhle ephepheni iAfrican Drum. Yabe iyinhle ngempela indaba leyo sengathi ngeyomhleli ephepheni lika April le African Drum. Phinda futhi Mn. Zondi.

HOWICK WEST.

Kuyasithokozisa ukubona isigodi lesi sisabola esicelweni sethu sezindaba zakhona. Kubalobeli bethu abasha sithakazela uMn. uMfundisi M. I. Dunn osithumela inqwaba yezindaba ezimnandi noMn. Mpungose osithumela ezinambithekayo kuZulu. Siyamthakazela noMn. Nyager obuyela futhi ezinhleni zethu, esethemba ukuthi yena nabanye abalobeli bazokhamba njalo ngalomsebenzi omuhle. Behlangene basithumele zonke esabe sizifuna. Nazoke bafundi bethu.

*

Abomuzi waseHowick West bafisa kubonga uKhosazana Alexander no Bamele Udokotela weMpilo (Isifunda saphakathi nezwe) ngokuzama ukugqala indawo yakwaHulumeni yokuthengisa ukudla ngamanani akahle. Ibasiza kakhulu abalapha.

*

Ngolwesithathu, April 25, 1951, bazumeka abalapha mhla umthengisi okulenqola yakwaHulumeni abika ukuthi unelayisi elithengisayo. Kwabasengathi kusasuka, intatheli yethu eyalithenga yacikica amehle ingakholwa ukuthi yilayisi uqobo. Bonke bathenga iphawundi umuntu emunye.

*

Umlobeli wethu uthi, "Kuyaqhuba shekwa ngempela ekwakhiweni kwemigango lapha. Inxenye enkulu yomigango ophakathi kwemigango wesithemela nomkhulu muhle ngempela."

*

Inhlangano yamaRatepayers iphumelele nabezitimela icela ukuba kugudluzwe ikolosana lesiteshi libephakathi nendawo.

*

IHowick West Sports Club ibene inhlangano wonyaka ngoApril 30, 1951, bakha bakhethwa laba:

President.....Mn. H. Heane
Chairman.....Mn. S. Nyager
Abahlali.....Eric Naidoo no
Sandy Reddy.

USikhwama.....Mn. R. Bhika
Umphathi.....Mn. C. W. Tonneson
Usihlalo weMisconduct Board:
Mr. Heane.
Usihlalo weProtest Board: Mn.
Tonneson.

*

Sizwa ukuthi inkampani ye South African Rubber Manufacturers Co. Ltd., neHowick Town Board banquma ukunikela ngeNkundla yemidlalo kwabangesibo abelungu. Lingase libeseduze nemincele yendawo yeKhomishani.

*

Kuzobakhona umdlalo wamaScouts eHowick Cinema Hall ngoJune 3 ukuthola imali yesikhwama. Bayafundiswa ngamasonto onke ngobaphethe.

*

Umn. S. Nayager usephumile emsebenzini weKhomishani ubengumsizi omkhulu weIkhwezi. Kodwa siyababula ngoba umn. Nayager kasilahlekele ngoba sizwa ukuthi uzoqhuba ibhizinisi khona lapha. Okuhle kuwena Mnumzana Nayager. Usisekele njalo.

*

INDABA YEMISHANI YEGOOD SHEPHERD EHOWICK WEST.

IMISHANI yeGood Shepherd ngeyeBandla laseChurch. Iphakathi kwendawo inabantu abaningi kakhulu. Indlu ngeyodaka nezintingo yafulelwa ngotshani. Yanele abantu abangama60. Eduze kwayo kukhona indlu enhle eyakhiwe kahle yamakamelo ayisi5 ehlal umpristi weKhaladi osiza umfundisi weMishani.

Isonto leMishani hendlu leyo kwakhiwa ikakhulu ngosizo lwabebandla baseSt. Luke's Church, eHowick, Labusizwa isonto nguMbhishophu waseNatal ngoMay 11, 1946.

Injongo yeMishani wukufukula imimoya nezinswelo zabakulendawo. Yenza umsebenzi omuhle. Isaga sayo, sithi, 'Bonke ubumnyama emhlabeni bungeke bukucime ukukhanya kwexhandlelo elilodwa elincane'.

*

ONGASEKHO.

Ngo April 26, kwangena ekuphumeleni uClyvina Louisa Kumalo (Uma-Welcome) eneminyaka engama 63. Inkenzo yomngcwabo iphethwe nguMfundisi J. S. Dunn esizwa nguMn. J. Gule, uMkathekisi.

Inkenzo yokugala yabaseGood Shepherd Mission Church ayeknonza kulona unufi. Ligcwele ngabantu emuva kwenkonzo kwayiwa emathuneni aseChurch eHowick.

Sizwelana nonina osegugile nabantwana bakhe nabazukulu.



EZAM. SCOUTS N.A.M. GUIDES

AMAXOXO NGAM. SCOUTS III (iyaqhusthwa) ngu "AKELA".

Isethembiso samaScouts.

NGESIFUNGO S. MI NGIYETHEMBISA
UKUTHI NGIYOKWENZA KONKE ENGINAKWENZA -
Ukuthobela ngezenzo intando kaNkulunkulu neyeNkosi yami;
Ukusiza abanye abantu ngezikhathi zonke;
Ukuthobela umthetho wamaScouts.

Umthetho wamaScouts.

1. ISifungo seScout wukuba sethembeke.
2. IScout sethembekile kuKing nasezweni laso nakumaScouts, nakubazali bakhe, nakwasebenza kubo nakulabo abangaphansi kwakhe.
3. Izimiselo zeScout wukubanosizo nokusiza abanye.
4. IScout yisihlobo sabo bonke ngumfowabo wakhe oyisiScout noma engowaliphi izwe nenkolo nobuzwe bakhe.
5. IScout sinomoya ophansi.
6. IScout yisihlobo sezilwane.
7. IScout sithobela iniyalo yabazali, yomholi wakhe ngaphandle kwokuphendula.
8. IScout siyamomotheka sihlabe umlozi noma kulukhuni kanjani.
9. IScout siyonga.
10. IScout sihlanzekile ngemicabango ngezwi lomlomo nangezenzo.

*

Isaga seScout sithi, "Hlala ulungele noma yini". (B-P).

IScout lixawula amanye amaScout

ngesandla sesinxele.

AmaScout abingelela abakhulu baw ngesandla skudla siphakanyiselwe esigqekweni, iminwe emithathu iphakene, okusho izifungo ezinathathu zezathombisi.

OFWABANGALI AMAGIRL GUIDES ABIZWE NABALELOGALI.

Imicoloni esenyakatho-ntshanalanga yasePakistan kukhona ibutho elaziwayo ngokuthi ngama Guides. Kufanele basilungisele noma yini, impi yezingawo noma yamahashi bakwela iintaba noma balibadule nabangalazi. Bahlakaniphile, bezinceda ukudela ukuphila kwabo ukuse kubandona uxolo. EYuropha amaGuides ngabantu abakhwela izintaba abangahola abantu ezindaweni eziluhlazi abangethenjwa ngabanye ngokhlakanipha kwabo ekusukeleni izinkathazo nasekusizeni abanye. AmaGirl Guides abizwa ngabo ngobunawo kunelwe azifundise ukuhlala emidele noma yini noku kwazi kuseka labo abantula usizo.

Ukukhuluma kwabaGuide. Ngo 1907 uSir Robert Baden-Powell wamisa inkambo yabafana esiqhingini sase-Brownsea. Kulenkambu walinga amasu kubafana okwakha isimilo ayewenza yona esayisoshu endiya nase-South Africa. Yaphumelela inkambu ngaloko. UB.P. waloba ibhuku lakhe elidomileyo elithi, "Scout- ing' i Boy". Yaphuma ngo 1908 kwasabhekela amabutho amaScout yonke indawo phakathi nezwe. AmaScouts ayengesibona abafana bedwa njengabakwabenakala ngo 1909 mhle kwenkathano eCrystal Palace kuvela kwakugala amaGirl Guides. Wakubona UB.P. ukuthi namantaba- zana ayayifuna inhlangano yawo edwa kubo. Lo kusakazwa kwesu lama- Girl Guides yamiswa inhlangano ensa ngo 1910 uMkizazana Agnes Baden-Powell wanguMongameli wayo wokuqala.

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IZIBAZO ZOKHULUMA.

16. Kuthi izwe elaqala ukunisa inhlangano yama Boy Scouts?
17. Wabikwa ziqu ni zini uB.P. emu- va kwabuthano abakhulu woku- qala eOlympia 1920?
18. Ngabani owaqala kuqala ukuthi, "Uma wike wabayiScout wehlala njalo uyilona"?

19. UB.P. uyambidextreous. Kuthi- ni lokho?

20. Walithatha kusiphi isizwe uB.P. igama lekuhlatshelelwa elithi "Inganyama"?

(Umn. Newmark oyinhlaka yeMnyanga webuNjiniyela kwaKhomishani uvumile ngamusa ukusilobela izindatshano ngezinxaxa ezisengoka. Eyoku- qala nanse ngezansi ingeyokuqala kwezintathu azoziloba ezibizwa kuthiwe, "Uyafisa ukwaziwa ungum- qhubi wemtho Okwazi kahle na?" Uma ekhona onemibuzo evezwe yile- newadi nezinye ozilandelayo siba- cela balobele abahleli, sizalinga ukuziphondula Zizophuma ngesiBhunu, ngesiZulu nangesiNgisi izindat- shana lezi. - ABAHLELI.)

UYAFISA UKWAZIWA UMQUHUBI WEMQHO OKWAZI KAHLE NA.

Ukwaziwa njengomqhubi kwaziyo yinte eletha iqholo kwabanye, abanye kabanaki okucatshaniswa ngabantu ngokwazi kwabo. Labo abaneqholo ingabathokezisa lemiqondo onge- zansi lapha, abanganakile bangeke besafunda ukudlula lapha.

Umqhubi kwaziyo ulungile uyacapholela. Ungaba ngakunye kwalekhu, kodwa ukuba yikhona kwakubili izimpendulo zakho kulemibuzo elapha kufanele ithi, Yebo.

- (1) Umqondo ofanele wokuqhuba imotho?
- (2) Unakho ukwazi okwanele kwe- zinsinbi zemtho oyiqhubayo ukuba uvinakekele kahle uviqhuba kahle futhi?
- (3) Ukuqhuba kwakho kuyavumela nemiya ekhomba um- qhubi kwaziyo ngempela?

Umbuzo wokuqala sizokhuluma ngawo kafushane lapha, emibili siyobuya sikhuluma ngayo.

Umqondo ofanele wokuqhuba imotho unawo mhle ngempela uma ukwenza lokhu ungacabangile-nje.

Uma uzighenya ngenotho oyiqhubayo ihlala ihlanzekile, ibukeka iphili kahle. Uzighenya ukubangumqhubi wayo.

Uma ungayibuki imotho njengent- nje eyinsinbi nenjelaba.

Imotho nayo inemixhwele njenge-

muntu-nje, idinga udokotela wayo wezifo zayo. Nayo iyafa, iyalimala njengawe-nje kuningi okuyiphathe kabi ingasebenzi kahle njengokugquka kwezulu.

Uma uyinakekela noma kungesiyo eyakho noma kungeyakho. Uma ungakwenzi lokho kawuyithandi ungeke ubengumqhubi omuhle.

Uma ulazi iqiniso elisobala elithi imotho yisikhali esibulalayo. Kulula ukubulala isithandwa somunye ngayo noma wena uqobo uza-phuce abomuzi wakho ngokughuba ngokunganaki. Yiphathe njengesibhamu; ngokunakekela ubhekela abanye abantu iyezana naso uma ihanjiswa ngokunganaki.

Uma uyazi uyithanda imiyalo yendlela yizinto ezinkulu lezo kakhulu. Yazi yonke imithetho yezindlela.

Babonelele abanye emigwaqweni abaqhubayo na babahamba ngezinyawo nabo banelungelo njengawe emigwaqweni. Bahloniphe ubahonelele abanye abasebenzisa imigwaqo wenze njengoba ungenza uphakathi kwabantu. Baningi abathi bangahlala enuva kwesondo lokughuba imotho baphenduke esinye isino, babe "yisilwane-nje". Elinye igama elibafanele yikuba kuthiwe yizinhlanga.

Babonelele abahamba ngemotho yakho bekhwele, kufanele ubabonelele, nokuphila kwabo kukuwe.

Hlonipha imiyalo yokughuba ngesinono ungalindeli njalo ukuba kubengomunye umqhubi owenze njalo.

Uma uqhuba yenza sengathi omunye umqhubi angase aphonsise noma anganaki, wenake lokho kuyokwenza unakekele ngokweqile.

Zingabe zonke izihloko lezi yindaba endala-nje kuwe? Uma kunjalo ke kusho ukuthi sewuphumelele ezingeni lokuqala lokuba ngumqhubi okwaziyo ngempela. Akesibone ngenyanga ezayo ukuthi uyophumelela na kulokho kuhlolwa.

S. NEWMARK.

AMAADVISORY BOARDS EKHOMEISHANI

(Ngalenyanga senza okungajwayelekile. Esikhundleni sendaba sicinde-

zela incwadi yomlobeli sayilandelisa ngempendulo yowasilobela.

Ngenyanga kaMarch sacindezela incwadi ethi, "Amazwana ngama-Bhodi eKhomishani". Kuthe sesi-yocindezela iphepha lethu lika-April samukele incwadi ivela kumlobeli ethinta yona leyoncwadi. Namuhla siveza incwadi "yoMfundi weKhwezi". Njengoba kukhona isikhala phakathi kwencwadi elotshiwe nempendulo yayo ephepheni eliphuma kanye ngenyanga kuyame ukuba umuntu akhohlwe ukuthi konje kwabe kubuzweni lena ephendulwayo namuhla, senze isu lokuveza incwadi "Yomfundi weKhwezi" kumlobeli wethu samcela ukuba aphenule izihloko zayo. Sethemba ukuthi njengoba sikuveze kanyekanye ukubuza kowmfundi weKhwezi kanye nezimpendulo zomlobeli wethu kuyobakhanyela kahle abafundi bethu okuxoxwayo.

Siyaphinda sithi imiqondo lena yomlobeli wethu ngeyakhe qwaba kakusiyona eyabahlali.

Incwadi "Yomfundi weKhwezi" ifinyeziwe kwakhishwa kuyona okuthile okungekukhale kodwa ingqikithi yayo kayiguqulwanga. -
(ABAHLELI.)

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Kumhlali,
IKHWEZI.

Mnumzana,

AMAZWANA NGAMABHODI EKHOMISHANI.

Ngivumele lencwadi ephume ephepheni elilandelayo leKhwezi. Incwadi eyaphuma phansi kwesihloko lesi esingenhla kakufanele iyekwe ingacaciswa ngoba iyeluleka, iyavusa abakhile endaweni yaseEdendale.

1. Kuyiqiniso ukuthi abakhile kabavumelani neBhodi yalapha ngezizathu ezithile. Akesithi-nje iBhodi yase Ashdown isemthethweni ngempela ngoba umthetho uthi mayibekhona. Kulungile lokho. Kodwa iKhomishani inamaBhodi ezindaweni zabantu angenamthetho amalungu awo kade ayetshelwa ukuthi iKhomishani kayicindezelle ukwamukela noma ivume noma yini eshiwo yiBhodi ngaphandle kwokuba izithandela yona iKhomishani. Lusizo lunike lweBhodi engenalo izwi, okwenziwa lokho kuphela okuthandwa yiKhomishani. Ngaphandle kwokuba iKhomishani imise amaBhodi ayo esimweni sama-

Bhodi asemthethweni kasiboni ukuthi singabambisana kanjani, kusho iningi labantu abakhile.

2. ISIGABA 5 SEKHWEZI LIK. MARCH 1951. Lapha ke unombuzo om-

goka. Ngivumele nami ngikucacisele. Mhleli iKhomishani iqala ukuletha izwi lokuthi kuzomiswa iBhodi, uMn, Lugg owayengomunye weKhomishani wafika nepheshan elinemitheshwan echaza izindlela zokunisa leBhodi. Ngikhumbula kahle kwabe kunguMgqibelo. Ngangihlezi etafuleni egekeni lesonto. Ipheshana nencaciso yakhe kwabe kuthi: Kufanele kukhethwe A.M.DOD. AYISHUMI EMI kahle afise igama lendoda eyodwa encosimilo esihle. Engazange iboshwe ngecala noma ngelani, ime khakile kuthi. Yebo. Kwavunywa ngabantu lokho lapha uma sekuzokwenziwa lokho abanye bakithi baya kwiKhomishani bacela ukuba isibalo samadoda ayishumi sehlelwe sibe ngamadoda ayisihlanu yavuma iKhomishani ingakugugulanga lokhu emhlanganweni wabantu.....ngiyakhumbula ngibizwa yisiGungu sesiFunda ukuba kasibonane namadoda amathathu ngelindaba zemali zase-Edendale ngayitshela iKhomishani okuyikhona waseke omunye wabo ephendula echi "kusadlule izinyanga ezintathu sikhethiwe; sinikeni ikuba lokuqala kuyothi emuva kwalokho sizilungise izinto". Ngakhoke lawomalungu....angena ahlala isikhathi eside, emuva kwalokho kwagugulwa, ngicabanga ukuthi amadoda amabili noma amathathu kwathiwa ayohlala iminyaka enibili okukhethwa ngokusha. Kwaba ngesinye isiphonsiso leso. Ngithi iKhomishani yasitshela kaningi ukuthi konke ekwenzayo nesikwenzile abanye enkulu yaku kusuka kumalungu eBhodi mhlawumbe kusuke kucelwe yivona. Repha siyabuza ukuthi bakhuluma bezwana nabaphi abantu? Bamele abantu? Qha. Pho, bamela ubani? Bazi-mele? Yebo. Bona amalungu eBhodi kawange alinge-nje ukuzobikela abantu ngokwenzeka emhlanganweni yobhodi nokuletha amaMini-thi emilalagano yabo. Uma mina uqobo ngisela kwiKhomishani ngalokho ngatholwa kwathiwa kakusilona iqala leKhomishani, uma lamadoda onafuni ukutshela abantu abathi bayaba-khulumela ngokwenzekayo. Labeqinisele.

3. Esinye isizathu nasi umuntu o ongapheleli lalingekho noze ithuba kuyona nokuletha lokho abangakufuni abangamalungu eBhodi. iKhomishani yacabanga ukuthi amalungu eBhodi yibona "Bantu" bonke abanye kufanele babalandele abakushoyo laba abangamalungu. Konke

lokhu kwaba yisikhubekiso phakathi kwabantu namalungu eBhodi, ngakho iningi lamalungu eBhodi kawavunywa ngabantu abakhile.... Labe abangathanda ukuzosiza baqinise iBhodi kabafisi ukuza ngokwesaba ukuthi nabo....bazobizwa ngokuthi..."ngabathengisi" babantu. Kuthiwa, UKUBON. K. NYE WUKUBON. K. BILI.

4(1). Mhleli kuningi okungashiwa, uma ungavumelani nomuntu noma noqembu elithile kungecono ukuhlala kude kunokuba uzibangele ikhanda elibuhlungu njalo ulwa izimpi zeze. Sigcina ngokuthi kuKhomishani iphuzu linye esacabanga ngalo elalingaba yikhambi elingcono lokunisa iBhodi, noma lamakelwa ngwabanye kwiKhomishani kalizange lisetshenziswe.

Thina bantu sabe sifuna iBhodi yabantu bodwa ihlale yodwa abomunye umlungu onguSihlele noma-nje kubengabantu bodwa, sithumele amaMini-thi ethu emuva kwemihlangano yenke, iningi lethu kalikunambithi kahle ukuhlala eduze nabelungu emhlanganweni. Kuyaziwa kahle ukuthi abantu iningi labo lifuna ukukhululeka ekukhulumeni emhlanganweni kubanbakubo. Akesithi abelungu bazenza abantu abangcono ngokuphucuka siyazi ngazo zonke izikhathi una exoxa ngomuntu umlungu ufisa ukuba nabelungu bakubo.

(2) Erye into okufanele ikhunjulwe yikuthi abantu bavame ukuhamba ngobuzwe nangemindeneni nangezalo. Siyazi njalo ukuthi abanye bangaphansi kwabanye noma befundisiwe borozikhundla kubelungu. Bafundelani abanye abantu ukuhlala njalo bengamalungu eBhodi bazi ukuthi kabakhulumeli iningi labantu kodwa bakhulumela idlanzana elabakhethayo.

Ngethemba kawuzukuthi impendulo yami yinde.

Owakho ngempela,

"UMFUNDI WE KHWEZI".

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Impendulo yencwadi "YOMFUNDI WEKHWEZI".

Mhleli,
IKHWEZI.

Mnumzana,

Ngilingile ukuziphendula izi-

hloko zencwadi "YOMFUNDI WEKHWEZI" isihloko ngasinye kodwa kungasho ukuthi ngilandelisa njengokuzibeka kwakhe encwadini yakhe.

1. Kuyiqiniso ngempela ukuthi amaBhodi ezindaweni zeKhomishani ngephandle kweyaseAshdown, kawekho phansi kwemthetho kodwa ukuthi amaBhodi lawa kwanalo izwi nokuthi kwanamandla kakusilo neze iqiniso. AmaBhodi angase angabinawo amandla emthetho kanti futhi neKhomishani kayicindezelwe ukwenza lokho akushoyo, kodwa anawo amandla nezwi ngeqiniso, noma kungesikho emthethweni, lekhu kufakazelwa wukuthi iKhomishani yazenze izicelo eziningi ngempela zeBhodi yaseEdendale.

Makukhunjulwe ukuthi neBhodi esemthethweni nayo iyeluleka nje inamandla kuphela ukuhlala ibike ngezindaba ezithile. AwoMasipala kabacindezelwe ukuvuma nokukwenza nakuphi akushoyo amaBhodi abo. Kungase kube yinto engajabulisa uma singake sizwe ukuthi mangaki amaBhodi amiswe ngemthetho izicelo zawo eziningi ezavunywa. Iqiniso elithi iBhodi yase Edendale yakwenza yona lokho kufanele kukhumbise ebala usizo iBhodi iKhomishani eyibuka iwulona ezicelweni zayo. Impela yisizathu esihle impela lesi sokuba kubanjiswane.

2. Emhlanganweni phakathi kweKhomishani nabantu base Edendale owabe uhlezi endlini yesento ngomhla ka April 18, 1942, uMn. Wadley wathi, "Kukhona amakhomidi amathathu okufanele amiswe, ibenye yenu, yamandiya ncyabelungu....."

UMn. Lugg emhlanganweni owabe ungoApril 25, egekeni lesento wakugcwalisa ukuthi, "iKhomishani kwathi emuva kwekucabangisisa yanquma ukumisa amaBhodi ahlukeneyo kunkuba imise ibhodi exubile ngoba kwabe kucathsangwa ukuthi abantu abanyama bayabanamandla UKUZIKHULUMELA KULULA BEBODWA....." Yilona iphuzu leli elibekwa "NGUMFUNDI WEKHWEZI. Kodwake ngomhla ka May 11 uBhali walomhlangane (kumbulani ukuthi kwabe kungunkhlangane wabakhi kungesikho na weBhodi) encwadini ayilobela iKhomishani wabuza ukuthi, "Ingase ibenakho yini iKhomishani mayelana ne Edendale, ukuhexisa isiphakamiso sokumisa amaBhodi ngoburwe njengeba kukhona abakhi abahlangeneyo ngenizamo nangobuhlebo okade baba Khona eEdendale kubaninizindawo. Lekhu ngenye yezindaba ezaletwa njengesicelo kuHulumeni wesifunda ngomhla ka June 29, 1942, kwathi emhlanganweni owabe ungoJuly 6, 1942, iKhomishani yakuvuma lokho

1942, iKhomishani yakuvuma lokho ukuba ibhodi ihlangane. ISICICLO SOKUBA IBHODI IXUBE IZIZWE ZONKE SAPHUMA KUBANTU BASE EDENDALE KUBACINDEZELWANGA YIKHOMISHANI.

3. Mayelana nokumiswa kwama amalungu eBhodi sengathi umbhali kaqondisi kahle. Emithethweni yokuqala eyabe ihlangozwa yokusiz abantu ekumisweni kwe Advisory Board eyenziwa yiKhomishani kuyiqiniso ukuthi kwathiwa kungakuhle kubakhona abantu abayishumi abazophakamisa igama loyedwa ezobaseBhodini. (Kufanele kuqaphelisiswe ukuthi kwabe kuqondwe kuphela iBhodi yabantu bodwa ngaleyonkathi iKhomishani eyabe icabanga ukuthi yiyona ezoniswa. Ngokuthela kwami isimo sezinto kakuzange kucatshangwe ukuthi lokho kungaqondana neBhodi exube izizwe zonke. Uma kwabe kunjalo kakusiyona into emqoka ngoba njengoba asho uMn. Wadley ekhuluma ngomhla ka July 22, 1942, iBhodi yokuqala yabe izondwa okwesikhasha na-nje kwakuqondwa ukuba IBHODI YONA UQOBO ICABANGE NGESISEKO SOKWA KHA AMABHODI EZIKHATHI EZIZAYO NENDLELA ANGAKHETHWA NGAYO. Ingakamiswa iBhodi yokuqala ikunqune lokhu K.KHO owabenamandla okuthi kusweloke babebangaki abayophakamisa igama lomuntu ozokhethwa. Mhla imiswayo nomthetho eyibusayo iBhodi yaseEdendale isigaba 3 sithi, "Abafuna ukhetho eBhodini bayaphakanyiswa" anagana abo ngokulishwa ephepheni elinisiweyo. Zonke iphepha lesiphakamiso lisayinwe ngabantu abangengaphansi kwesihlanu."

4. Ngokwazi kwami isimo UMFUNDI WEKHWEZI kazange "abizwe yisiGungu sesifunda ukuyohlalana nandada lawo amathathu kukhulunywe ngezindaba zemali zaseEdendale", kodwa wabeyilungu lesithunywa ezaziye khuluma nesiGungu lesi.

5. Inqubo yokuba amalungu akhethelwe isikhathi esingaphezu kwonyaka, abanye bephuma, ngokulandelana minyaka yonke, sici-she sibekhona kuwo onke amabandla akhethwayo akhona.

6. K.KHO owake wathi, "Konke iKhomishani ekwenzayo naseyake yakwenza okuningi kakhulu kukh kwavela ezicelweni zeBhodi". Okwashiwo wukuthi okunye okuningi kakhulu kwezicelo zeBhodi yakwenza iKhomishani.

7. Kangivumi neze ukuthi amalungu eBhodi ayazahlukanisa nabantu nokuthi kawazisendezi kubantu.

Iqiniso lithi enza yonke imizamo emikhulu ukuthola iniqondo yabantu babachazele nangokuqondiwe basho nabakwenzayo. Kakusiyinto efihlelele ukuthi eEdendale iBhodi eyabiza umhlangano iqonde ngqo ukuthsela abantu ngokwenzayo, yavinjelwa ngabantu ngochuku, wachitheka umhlangano. Noma kunjalo imithe-tho yengqubo yamaBhodi iyavuma izihambi ziyolalela kuxoxwa obhodini. Ziyakwenza ezinye. Kulolonke udaba zimbili izinhlangathi kodwa kuyo yonke imihlangano bakhona abantu abathile abangafuni-nje ukuzwa ngolunye uhlangathi, into leyo engcike yenza luthe oluhle, ngoba ngokuvote uhlangathi lunye, kuvanise lungabinaqinise kahle.

8. Iphuzwini lokuthi iBhodi imele abantu bonke noma qha, ngicela abafundi beIkhwezi bafunde Ikhwezi likalarch, Khona-nje ukuba munye umuntu othanda ukuphikisa leyoncwadi kusobala ukuthi iningi layivumela layisekela. Masikhumbule ukuthi kusemandlori akhe wonke umvoti ukukhulisa akhethe umuntu ozobe ka unqondo ovulela owakhe. Uma engakwenzi lokho, kusho ukuthi umqondo wakhe agowellanzana-nje. Uma kungcono uma esakholwa ukuthi umqondo wakhe useqinisiweni, kuyinifan-elo yakhe ukugqoka amashoshezela mhla kwokhethe ukuze akhiphe amalunga awabuka engafanele ukumela abantu ngokufanele.

Ukuthi imihlangano kayimele abantu bonke ngoba ingavumelani nawo-nje yinto engenhle neze. Abakhetshiwe kuvanise ukuba ezintweni zonke, bakhulumele iningi lalaba abavotayo. Uma abanye abantu bangavoti kungeke kusolwe i-Bhodi ngokuthi kayimele abantu bonke. Icala empeleni likulaba abavotayo.1

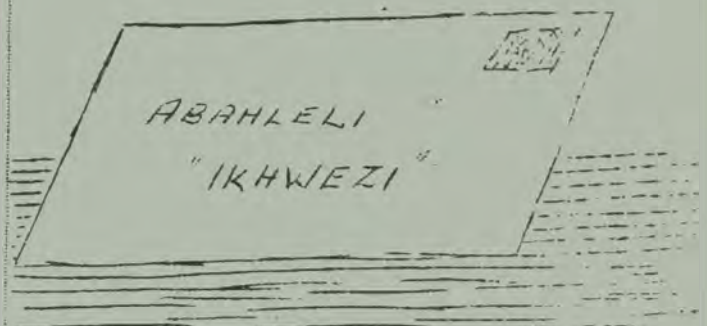
9. Ngokuchazisa ukuthi abantu laba abathanda ukusebenzisa igama elithi "ukuthengisi" ngabantu kufanele bakhulumele ukuthi zimbili izinhlelo zabathengisi, laba abangasekeli izihlelo nalabo abazidela bona uqobo.

Engqondweni wami amalungu eBhodi ethe befile ngempela kubantu bakuba nasezikhathini zawo uqobo.

Umuntu ongu"nthengisi" ekubukeni kwami yilowo ongethembekile enqiniweni alho nasezikhathini zakhe. Lomantsho nje njalo ekwenza izinto ngezindaba ezingagculisiyo, esikhathini sakuba asebenzise onke amathaba anawo ngomthetho nangen-dlela emisiwoyo ukuthola akufunayo, kodwa esuke ahlale phansi ajivaze laba angavumelani nabo.

10. Ngineqinise lokuthi beIkhwezi bazivumelana ngokuthi ngithi lokho athi umhlangano wukuziqoka ngabedwa kwabantu le kubo kakusiyona into enhle. Siyazi senke ukuthi yinto kodwa ukuba siyisekele ngokubesho kungasibuyisela emva koku-hulu.

11. Ngiyethemba ukuthi lezindaba izokucacisa kahle kakhulu izihlelo ezivezwe NGUMFUNDI WAKA-ZI mhalwumbe inenze nabanye abantu ngase bamsekele kulonqond. watho, ukuba azi ukuthi izinselo ezininzi eziqondiswe kwiBhodi yomthetho kazifanele futhi kazikho qinisiweni.



Abahleli,
IKHWEZI.

Mhleli,

Siyamu Ratepayers' Association

Ngiyathanda ukukubeka obala ukuthi lenhlangano yagalelwa kuthi abantu besigodi lezindaba gayinambithi kahle ikhathini. Kodwa yona yakholwa ukuthi ibambisana ngonoya wokuzwana i-Khomishani kuningi engakwazi abantu baseSiyamu... Ziyazi izikhathini zemuzi kuKhomishani, sezabekwa yilenhlangano. Ngiyathemba ukuthi siyakufika naseyane isikhathini lapho zonke siyokufezeka.

Abantu phela bakhulwa kakhulu benzi abayibonayo kabakhulwa. Yisethembiso abazibona emalungu awoNobhala bezinhlangano.

Kodwa ngiyathanda ukubeka obala ukuthi noma sikhathini

kuKhomishani kukhona esilinga ukuzenzela khona sodwa ukuze izwe libone ukuthi kasikhali sisonge izandla njengeziwula.

Saqamba iPosi lethu lomuzi elingekho naseEdendale. Siyamkhokhela umuntu olanda iPosi. Lilethwe lifakwe ezimbhotsheni zalo ezifana nezasePosini. Sithengise nezi-tembu ngoba sinelayisense yazo. Kodwa sine "sitha" sePosi lethu lapha eSiyamu esiyenga abantu ngokuthi singabathwalela iPosi ngesihle. Sibe thina sibiza imali ngokuba umuntu ajoyine inhlango ukuze athole iPosi akhulunyelwe yinhlangano azanyelwe konke. Yingakho iPosi lethu litotoba ngoba abanye bagebela kusona "Isitha" sethu. Kodwa IKomidi yalenhlango izimisele ukuzama ukuthola imali ukuze umsebenzi wethu uqine. Esikucela kuKhomishani singaqali sithi makasizamele ngamandla onke uThelefoni ngoba lapha sikude no-sizo uma umuntu evelelwa kukugula ebusuku.

IAdvisory Board seyake yaluse-kele udaba lolu. Sicela IKHWEZI lisikhulumele kuKhomishani lisi-nxusele ukuba silithole iPosi leli ukuze siqoba "Isitha" sethu nesi-ncelebane zaso.

Sesawuthola ugesi ngemizamo yalenhlango. Sesicela uge uthelefoni agaxwe ezintanjeni zika-gesi ungene ePosini lethu.

R. R. R. DHLOMO,
UMBHALI : SIYAMU RATEPAYERS'
ASSOCIATION.

(1. Sizwa ngeNjiniyela ngeziza-thu zomsebenzi kungeke kwenzeke ukuba kufakwe izintambo zocingo nezikagesi ndawonye ezigxobeni.

2. Bangingi nabelungu kulo lonke leUnion abangawutholi uthe-lefoni bewufuna ngenxa yokuntu-leka okukhulu kwezinsimbi. Kwo-kunye nayo iKhomishani seyake ya-linda isikhathi eside kakhulu nga-phambi kwokubathola othelefoni aba-dingeka kakhulu.

Lapha eSiyamu kuzothatha imali eningi ngenxa yobude bebanga abe-Posi bayokwenqena ukuwenza lom-sebenzi ngaphandle kwokuba babe-neqiniso lokuthi udingeka ngempela uthelefoni.

Bathe abePosi uma becelwa yi-Khomishani ukuba uthelefoni aye e-Siyamu bathi ngenxa yokuntuleka kwamabhokisi kathelefoni banga-

wuyisa uthelefoni eSiyamu uma i-Khomishani ivuma ukuba:-

- (a) Yakhe ibhokisi.
- (b) Ifake ugesi phakathi kwalo.
- (c) Yethembise ukuthi ngonyaka iyokhokha intela ka £17/10/-

Makuqondwe ukuthi iKhomishani noma noKopeletsheni kabanamandla okuphatha othelefoni. Ngumsebenzi wePosi lowo iKhomishani nayo iyamcela uthelefoni njengabo-bonke.

Kodwake iKhomishani ishilo ukuthi ingalakha ibhokisi lika-thelefoni ilifake ugesi ngaphakathi bese ibuyisa izindleko zayo kwabePosi. IKhomishani kayinamandla okwethembisa intela yonyaka kathelefoni kodwa isali-chwaningisisa leliphuzu. -
(ABAHLELI.)

Izimpendulo Zenkinga.

- 16. Chile. 1909.
- 17. Chief Scout of the World.
- 18. Lord Kitchener.
- 19. Ekwazi ukusebenzisa izandla zombili.
- 20. Nguzulu.

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : : .

IMALI YOBULUNGU NGONYAKA ul/-.

Tumelo lefoma ku:

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

VOL 2 No 5

IKHWEZI

IKHWEZI



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

A LETTER TO OUR READERS

This month your editors are taking the easy way out and are not even going to attempt to write a proper editorial!

One of the main reasons for this is that contributions from the Areas have been so good that there is really hardly any space left for us. We would like to thank our contributors for all the work they put in every month collecting this material for us. Without them Ikhwezi could not exist. At the same time we must remind our readers that ANYONE can be a correspondent of Ikhwezi. All you have to do is write to us voicing your opinion on any subject of Area interest or telling us of any important events which may have taken place in your community recently. You can be sure that anything that is in harmony with the friendly spirit for which Ikhwezi is well-known will be published. Perhaps your letter may start a health discussion between readers in our columns and so help the "child" to grow.

How about something for next month?

Yours faithfully,

THE EDITORS.

HOUSING LOANS

(In response to a query on Housing Loans which appeared in the April Ikhwezi, Mr. G. Taylor, of the Commission staff, has very kindly written this short article. In it he explains how the Loan system functions and what its difficulties and advantages are. THE EDITORS.)

In a recent issue of Ikhwezi mention was made of the fact that the Local Health Commission had available, funds for housing loan purposes. There would appear to be some uncertainty in the minds of certain people with regard to these loans and I would like to take this opportunity of dispelling any doubts which may exist.

Housing has been a major social problem for many, many years and these housing loans are designed to combat, to a degree, the ever-increasing housing shortage.

The Government, out of funds set aside for housing projects, makes available certain sums each year to the National Housing and Planning Commission in the Cape, Orange Free State and Transvaal and the Natal Provincial Administration (which operates through the Natal Housing Board) in Natal. This money is used by these bodies for the purpose of granting loans to individuals and for economic and sub-economic housing schemes proposed by local authorities.

The granting of loans is governed by the provisions of the Housing Act (1920), as amended, and certain formalities have to be observed by the local authority concerned when application is made by an individual, for a housing loan. The local authority (in this case the Local Health Commission) has to ensure that the applicant for a loan has free-hold title to the land upon which it is proposed to build. This land, together with the proposed dwelling is bonded to the Commission as security for the loan until it has been repaid.

The local authority must satisfy itself that the applicant is not already the owner of a dwelling suitable for his own occupation. This provision ensures that the applicant is not speculating, in that, if he already owns a dwelling no loan will be granted. (Note - the Local Health Commission does not consider a wattle-and-daub house as a house suitable for occupation and therefore an owner of a wattle-and-daub house is not debarred from applying for a loan. The Commission will, however, call upon the applicant to destroy the wattle-and-daub structure as soon as the substantial house has been completed.)

Normally no loan application will be entertained if the monthly instalment for repayment of such loan exceeds 25% of the applicants monthly income. The maximum duration of a loan is 30 years and interest is charged at the rate of 3½% per annum. (The monthly instalment necessary to repay a loan of £100 at 3½% per annum over a period of 30 years is 9/1d. This figure will enable you to work out the approximate monthly instalment on any loan figure which you may have in mind.)

The problem facing housing loan applicants at present is the lack of suitable contractors. The prices tendered by European contractors up to the present, have been judged to be beyond the incomes of many non-European applicants. Strenuous efforts have been and are still being made to find a suitable non-European contractor.

It is essential that the contractor should have sufficient capital to complete the foundations of the house, for it is at this stage that the first advance is made to him. Progress payments

are made to contractors at foundation, window and wall-plate heights and finally when the job has been completed. The standard of work must be of a high order. This you will readily appreciate since the Local Health Commission must satisfy itself that the building will remain in a good state of repair for at least the thirty-year period of the loan.

Should readers need any further information on housing loans they should contact the Area Secretary for their Area or write to the Secretary, Local Health Commission, P. O. Box 416, Pietermaritzburg.

Before I close, I should like to emphasise the fact that the success of the "loans to individuals" scheme in Commission Areas is dependent upon the finding of a suitable contractor - one who will measure up to the standards required by the Commission and whose tender price is within the means of the average Public Health Area resident.

Any suggestion as to where such a contractor can be found will be welcomed.

G. Y. TAYLOR.

* * * * *

IKHWEZI JOTTINGS

A few weeks ago "Somkanda" made a really excellent suggestion when he spoke of the need for trees in Ashdown and other parts of Eden-dale.

Already steps have been taken to try and hold a garden competition at Ashdown and perhaps also, elsewhere. Early winter is not really the best time for growing things, as we all know, so the start of the competition may have to be delayed for one or two months. However, that will give those who are busy organising the competition a chance to arrange for plants and seeds to be made available. It will also give them an opportunity to make an appeal for money for prizes. It is hoped that the appeal will be successful enough to make the prizes really worth while.

As further details of the com-

petition emerge they will be published in Ikhwezi.

* * *

Ikhwezi's circle of friends is steadily increasing and this month we must welcome Mrs. E. A. Fearnhead into that circle. Mrs. Fearnhead has said some very kind things about Ikhwezi and has also, very generously contributed £1 towards our magazine. Mrs. Fearnhead has, for some years, been a member of the Committee of the Pietermaritzburg African Guides Association. She and her husband are wellknown in the city for their interest in African Welfare.

* * * * *

COMING EVENTS

Edendale & District and Clermont Advisory Board Elections

During the last few months there has been much discussion in Ikhwezi on the question of whether Commission Advisory Boards are representative or not.

Within the next few weeks ANYONE who is qualified and who wishes to nominate someone as a candidate for either the Edendale or the Clermont Advisory Boards or who himself wishes to be nominated will have that opportunity.

Nomination forms, to be filled in according to the prescribed rules, are obtainable from the AREA SECRETARY, CLERMONT (for Clermont), or from the SECRETARY, at the Commission's Head Office, 195, Longmarket Street (for Edendale). Completed Nomination Forms should be handed in to the same Officials by noon on Wednesday, 20th June, 1951.

If nominations are in excess of vacancies, elections will be held on Saturday, the 14th July, between 11 a.m. and 4 p.m. at Commission's Offices, Clermont, and, for Edendale, at the Administrative Offices of the Commission at Plessislaer.

NOW is your chance to stand for election and so make certain that your views are represented on the Advisory Board!

NOW is your chance to nominate the persons you consider best able to represent you.

* * * * *

DID YOU KNOW ?

THAT the Pietermaritzburg African Club celebrated its second birthday on the 18th May, 1951, when a most enjoyable party, attended by approximately 60 Africans, was held in the African Restaurant?

This Club is sponsored by the Pietermaritzburg African Welfare Society, and the Chairman of the Organisers' Committee is Mr. L. B. Msimang.

Great difficulty was experienced in launching the Club two years ago, as it proved impossible for a time to obtain a Club room. In due course, however, St. Peter's minor hall was made available free of charge for meetings on two Tuesdays in the month and this made the Club's start possible.

For two years two meetings a month have been held, when active indoor games, table games, community singing, lectures, debates, film shows, etc., have been enjoyed. With a break of two and sometimes three weeks between meetings, it would have been understandable had interest in the Club flagged, and it says much for the organisers and club members themselves that attendance on the whole has been good, interest in the Club maintained, and the Club spirit fostered.

The African Welfare Society has started a building fund as it hopes, in the not-too-distant future, to build its own Club premises and, in the meantime, the Club has been greatly encouraged by the willingness of the Umgungundhlovu Co-operative Society, Limited, to allow the use to the Club free of charge of the African restaurant on alternate Fridays. This makes possible one meeting a week of Club members - on Tuesday of one week in St. Peter's minor hall and on Friday of the following week at the restaurant - and so on. The birthday party of the Club was, therefore, a special event in its history, representing as it did the first meeting at the restaurant

as well as its second birthday.

An invitation is extended to all interested Africans to attend Club gatherings.

* * *

THAT the Minister of Labour has waived the Industrial Conciliation Act in order to allow Native Building workers to be used on the villages planned for the Umlazi Native Mission Reserve?

* * *

THAT a most successful Bantu Festival of song was held recently in Durban? Promoted by the Durban Rotary, assisted by various other organisations, the Festival was such a success that it is to become an annual event. The Organisers hope that in future they will be enabled to widen the scope of the festival considerably.

* * *

THAT "the first portion of the £750,000 mine hospital for Africans at Welkom, on the Orange Free State goldfields, was opened for use at the beginning of March". (With acknowledgments to Race Relations News.)

* * * * *

HERE AND THERE

EDENDALE.

This month "Somkanda" sends us a bulky package of news under a number of heads. We pass on what he has to say in his own words.

*

Ashdown Nursery School Shelter.

"A notable piece of social work has just been completed at Ashdown. Some Ashdown parents and a group of their European friends from the Pietermaritzburg Toc H got together late in April and started to build a split-pole shelter for the Ashdown children. The work was completed in a very pleasant co-operative spirit for which the residents of Ashdown are most grateful. Those who helped to get the group together, including Messrs. Sellers, Pople,

Thusi and Msimang, are to be congratulated."

*

Ashdown Ratepayers' Association.

"Two months ago, at a public meeting, the Ashdown residents formed themselves into a Ratepayers' Association. The office bearers are Mr. N. Mnyandu (Chairman) and Mr. Jali (Secretary), assisted by a committee of five. It is hoped that this Association, working in co-operation with the Advisory Board, will organise all community activities in Ashdown."

*

New Clinic.

"The new, long-awaited Clinic was opened on June 1st. The very atmosphere and finish of the building seems to be 'healthy'. At the moment a little confusion is occurring as a result of the change-over but this will soon sort itself out. I would like to appeal to my people and ask them when in the clinic to 'hands-off' the walls so we can keep OUR clinic clean and nice-looking."

*

May 24th School Sports.

"On May 24th at about 9 a.m. all the Edendale schools met at the Georgetown football ground for their combined sports. The first event took place at about 10 a.m. and the last was not over till 5 p.m. The standard of performances was higher than last year, but the organisation was perhaps not as good. Although no prizes were offered the children enjoyed themselves immensely."

*

Parents Association Meeting.

"On May 24th the Annual General Meeting of the Natal Bantu Parents' Association was held at Maritzburg and was a great success. A third of the audience were Edendale residents. This was a most encouraging sign as the child problem seems to be more acute in Edendale than in any other of the surrounding districts of Maritzburg. The foremost subject discussed was the need for CREATING EMPLOYMENT FOR OURSELVES IN OUR OWN AREAS. Many other matters were discussed but all pointed to the fact that there was not

enough employment or opportunity for expression for those who have tried to study some trade or profession."

*

Nagle Dam Picnic - 24th May.

"The Social and Recreation Committee of the Edendale Advisory Board organised another very successful picnic on May 31st.

A party of young people left Maritzburg in a Corporation bus at 8 a.m. and arrived at the Umgeni Dam at 9.30.

Mrs. Q. S. B. Msimang left her chicken, sandwiches, primus stove, etc., in a hamper on the verandah at the weighing-bridge shelter at Maritzburg and so her husband had the unenviable task of going from one group to another begging for an egg here, an orange there and meat everywhere! By the time he had gone through the whole crowd his party seemed to have more lunch than anyone else - so perhaps it pays sometimes to leave your basket behind when going on a picnic!

When they got back to the Market Square at 5.40 p.m. the basket was awaiting them serenely with its contents intact. The odd seven picnickers who were there at the time made short work of these provisions. By 6 p.m. the basket was much lighter than it had been at 7 a.m.

The following were the happy picnickers:-

Ladies : D. Zondi, Q. Msimang, I. Zondi, O. Msomi, P. Mncube, M.A. Mngadi, B. Smith, F. Mazibuko, S. Masongwa, B. Msomi, S. Mkize, K. Hlatshwayo, M. Makaya, G. Msimang, V. Radebe, G. Ndlovu, F. Ndlovu, E. Mthembu, I. Msomi, M. Sosibo.

Gentlemen: G. Mdunyelwa, J. Ndzeni, L. Mthetho, R. Tsokeane, A. Mngadi, S. Putsoana, R. Mdebuka, V. Ntombela, S. Mkize, S. Nduli, E. Msimang, G. Msimang and M. Mdalalose.

Our thanks to to the Advisory Board and the Pietermaritzburg Corporation and especially to our excellent driver, Mr. Stone."

*

Rugby and Cricket Practices.

"Next month the schools will

be on holiday", writes Somkanda, "and there could be no better time to start training teachers and scholars in these two games. During the holidays many boys haven't very much to do so all teachers are requested to compile lists of boys who would like to learn either of these games and hand them to the Commission's Social Worker at the Clinic. Before the schools close a circular will be sent round informing them of the time and venue of the meetings."

*

In between his new duties as a soccer executive, Mr. Dookran has found time to send us a variety of news items from Edendale. Once again, thank you, Mr. Dookran.

*

"Several local Indian Teachers joined the picnic organised by the Pietermaritzburg branch of the Natal Indian Teachers' Society at Nagle Dam on Union Day. A party of over 45 spent a most enjoyable day."

*

"A very interesting debate between ex-officials of the Pietermaritzburg Indian Parliamentary Debating Society and the Plessislaer Arya Samaj young men took place at Plessislaer recently."

*

"The Bazaar, organised by the Mount Partridge Nawu Yuvuk Sabha and opened officially by Mr. G. Bishoon, was a great success."

*

Mr. Dookran tells us that "A drive to raise funds to free the Plessislaer Arya Samaj Hall has met with success and donors have been most generous."

*

"A grand wedding took place at the residence of Mr. Ramlagan Arjoon on the 13th May. The occasion was the marriage of Mr. Arjoon's eldest daughter. The ceremony was attended by over 500 guests."

*

"Kesho Dookran of Plessislaer, a boy of 12 years of age, was proclaimed the Maritzburg non-European Table Tennis Champion when he beat

Jar Naidoo in the final of Moodley's Table Tennis Competition held on the 27th May. He was one of 50 competitors. Congratulations Kesho Dookran!"

*

Our correspondent has something to tell us about angling.

"Angling", he says, "is a good sport but one requiring patience. There seems to be no shortage of this virtue amongst a party of young men who make a regular weekly trip to Nagle Dam. Perhaps", he says, "it is because 'fish is good for the brains'."

*

"Water, water everywhere, nor any drop to drink" is the complaint of the people near the Mount Partridge Indian School", says our correspondent. "The drought has dried up their wells and the water, both from Carter's Spruit and the Umsinduzi River is not very healthy."

*

"Progress on the new shoe factory is going ahead rapidly and it will not be long now before it is opened."

*

"May 27th, 1951, was a Red Letter Day for the Indians of Howick and Merrivale. They were entertained at the Howick Agricultural Hall by the Moheni Orchestra. The aim was to raise funds for the Scout Association."

*

"'All work and no play makes Jack a dull boy' is a saying which has not been forgotten and teachers are taking a keen interest in the play of both 'Jack' and 'Jill'. The inter-schools Athletic Sports and the Five-a-side Soccer Tournament have been the main sporting features of the second term of the school year."

WASCHBANK

The Editors are again indebted to "Thath' ufak' esakeni" for all the news he has sent in from Waschbank. We quote from his contributions extensively. He

says:-

"In my opinion the 'Ikhwezi' does not reach many homes due, I presume, to the limited number of copies sent to this Area. Consequently, this magazine is little known by many people. The 'Ikhwezi' should enjoy a wider circulation than is the case at present, and the number of copies should be increased. One or two copies should be sent to Tholeni, Hlathikhulu, Lyell Meran, and Maria Raschitz to acquaint these neighbouring districts with activities in the Commission Areas. After all, these places are within Waschbank although not under the jurisdiction of the Commission."

*

"At the annual general meeting of the Roses Football Club, held on the 24th April, at Mr. S. V. Ntuli's residence, the following were elected office-bearers for the current season:-

President.....Paulos Ntuli
vice President.....Phineas Mbhense
Secretary.....Theo. B. Mthembu
Assistant Secretary.....Cable Guliwe
Treasurer.....S. V. Ntuli
Club Manager.....Joseph Marhwa

Delegates to the Waschbank & District African Football Association:-

Messrs. Joseph Marhwa, Theo. B. Mthembu, P. J. Mathunjwa, Cable Guliwe.

Executive Committee Members:-

Messrs. Joseph Marhwa, S. V. Ntuli, Petros Marhwa, O. Oliphant, Derrick Dladla, James Mlambo and H. Nkosi."

*

"The following were elected office bearers of the newly-formed Club, known as the 'Hungry Lions' of Waschbank:-

President.....J. D. Khoza
vice-President.....Willie Gweje Khoza
Secretary.....Joseph Dlamini
Assistant Secretary.....Bax Mtinkulu
Treasurer.....Elijah Nhlangotho

Delegates to the Waschbank & Dis-

District African Football Association:-

Messrs. J. D. Khoza and Bax Mtinkulu. "

*

"Miss Beatrice Alice Khoza, presently working in Durban but whose home is at Waschbank, spent a few days here. Miss Khoza had come to pay her last respects to her uncle, the late Mr. John Khoza, whose remains were carried to rest on the 28th April. She has since returned to duty."

*

"Saturday, the 5th April, was another red-letter day. Under a threatening cloudy sky, with the sun shining intermittently and a biting winter wind howling and whistling fiercely, a series of competitive soccer games took place between the Waschbank schools and those from neighbouring districts. No fewer than six schools took part. They were Waschbank Government School, Lyell Meran, Hlathikhulu, Maria Raschitz, Wesselsnek and Tholeni. At the close of play the position of the clubs was as follows:-

| | P.W.D.L. | Points |
|----------------------------------|----------|--------|
| Tholeni | 5 4 1 0 | 9 |
| Maria Raschitz | 5 4 1 0 | 9 |
| Hlathikhulu | 5 2 1 2 | 5 |
| Waschbank Gov- ernment School | 5 1 2 2 | 4 |
| Wesselsnek | 5 0 2 3 | 2 |
| Lyell Meran | 5 0 0 5 | 0 |

Generally speaking the games were good but the standard of play could be improved. Concentrated training is required to bring the boys to a higher standard. Positional play, ball control, passing to advantage and heading are some of the features to be inculcated into the boy's mind. Kicking a ball high up into the clouds is time and energy dissipated. Dribbling has never paid dividends save in exceptional cases like the famous Stanley Matthews, the Blackpool and English outside-right."

*

"Below is the LOG for the W. & D. A. F. A.'s (Northern Natal) Clubs and the games played so far:-

| | P.W.D.L. | Points |
|------------------|----------|--------|
| Burnside (Roses) | 2 2 0 0 | 4 |
| Waschbank Roses | 4 2 0 2 | 4 |

P.W.D.L. Points

| | | |
|----------------|---------|---|
| By-Products | 3 1 0 2 | 2 |
| Northern Stars | 2 1 0 1 | 2 |
| Hungry Lions | 1 0 0 1 | 0 |

Although the Association is still in its infancy, there is great improvement evident. We hope to have more clubs affiliating in the near future. I understand that already there is another that has joined, designated the 'Hungry Lions' of Wesselsnek. Some of these clubs will have to change their Club's name to avoid confusion.

While on this subject, I wish to draw the attention of the referees as well as the goalkeepers to Law No. 12 section 4, which reads 'When playing as a goal-keeper, carrying the ball, (i.e. taking more than four steps while holding the ball without bouncing it on the ground) shall be penalised by the award of an indirect free-kick to be taken by the opposing side from the place where the infringement took place'. I have seen goalkeepers take up to six steps without bouncing the ball on the ground. An infringement of this Law entitles the opposing side to an 'indirect free-kick'. Remember, a goal cannot be scored from an 'indirect free-kick' unless the ball has been played or touched by a player other than the kicker before passing through the goal. This is Law No. 13.

Those referees and intending referees as well as the Clubs' Secretaries should join together and contact Bax Mtinkulu if they wish to learn or revise the Laws of the Laws of the game. He is quite willing to discuss points with them for their efficiency and the good of the game. The Clubs' secretaries could in turn instruct their team members in the Laws of the game."

*

"Mr. Hoosen Saleh Mall, of Mall & Sons (Pty.), Limited, and popularly known as 'H.S.', one of the prominent business men here, was responsible for the soccer tournament that took place on the 31st (Union Day). 'H.S.' donated a splendid new zig-zag ball, a pair of football boots and a shirt to be competed for by the local clubs (Roses, Northern Stars and the Hungry Lions). A fairly big crowd surrounded the newly constructed Indian Football ground situated on the east of the township, to

watch the tournament. The games were played on a point system.

The first match was played between the Roses and the Hungry Lions with Mr. 'Shorder' Ameen as referee. The game provided plenty of thrills and anxious moments, the Hungry Lions pressing hard to try and open the score. Eventually, just before half-time, the Hungry Lions' centre forward (Skurukuru) opened with a bullet-like grounder to make the score 1 - 0. Soon after the resumption the Roses battled hard for an equaliser and 'Sweet Sugar' the Roses pilot equalised with a beautiful header which found 'Thath' ufak' esakeni' sprawled on the ground. This game was drawn (1 - 1)."

*

"Next came the Roses and the Northern Stars match. This also was a hard and fast game. The Roses emerged with a margin of 3 - 0, goals being scored by 'Sweet Sugar', 'Springbok' and Stutu, respectively."

*

"After this match the Hungry Lions faced the Northern Stars. This was again a hotly contested game and the Hungry Lions won by a lone goal, thus qualifying to play in the finals with the Roses."

The Hungry Lions and the Roses, equal on points and both showing signs of fatigue, had to battle out the final game. The end came with the Roses victorious after scoring 7 - 0 against the Hungry Lions.

P.W.D.L. Points.

| | | | | | |
|-----------------|---|---|---|---|---|
| Waschbank Roses | 3 | 2 | 0 | 0 | 5 |
| Hungry Lions | 3 | 1 | 1 | 1 | 3 |
| Northern Stars | 2 | 0 | 0 | 2 | 0 |

This is how the presentations were made. The Victors (Roses) were presented with a ball, the football boots were given to Tom Dlamini ('Sweet Sugar'), the Roses' centre-forward, and the shirt to 'Thath' ufak' esakeni', for the best displays in the games. 'H.S.' made the presentations amid great applause.

'H.S.', needless to say, has done a great deal for the promotion of sport, by the many trophies, etc., he has already donated to the schools and the

W. & D. A. F. A. (Siyabonga 'H.S.' U nga dinwa na ngomuso.)"

*

"Here are the results of the Waschbank and Districts Schools (Basket Ball) played at Waschbank on the 24th May:-

HIGHER PRIMARY. P.W.D.L. Points

| | | | | | |
|-----------------|---|---|---|---|---|
| Waschbank | 4 | 3 | 0 | 1 | 6 |
| Tholeni | 4 | 1 | 0 | 3 | 2 |
| Maria Ratschitz | 4 | 4 | 0 | 0 | 8 |
| Inkunzi | 4 | 2 | 0 | 2 | 4 |
| Hlathikhulu | 4 | 0 | 0 | 4 | 0 |

LOWER PRIMARY.

| | | | | | |
|-----------------|---|---|---|---|----|
| Ladysmith | 9 | 8 | 0 | 1 | 16 |
| Waschbank | 9 | 7 | 0 | 2 | 14 |
| Ruigtefontein | 8 | 6 | 0 | 2 | 12 |
| Tholeni | 8 | 3 | 0 | 5 | 6 |
| Hlathikhulu | 8 | 4 | 0 | 4 | 8 |
| Inkunzi | 8 | 3 | 0 | 5 | 6 |
| Spandikrom | 8 | 0 | 0 | 8 | 0 |
| Lyell Meran | 8 | 4 | 0 | 4 | 8 |
| Maria Ratschitz | 8 | 6 | 0 | 2 | 12 |

I am given to understand that in the Higher Primary section Maria Ratschitz won the trophy on points, and in the Lower Primary, Ladysmith and Waschbank drew and were equal on points."

*

"Elsewhere in these columns it is reported that on the 5th April a series of soccer matches took place here. It will be observed that two clubs, the Tholeni and Maria Ratschitz, were equal at the end of the day. A return game was played on the 24th May. After full time there was still no score and play had to carry on for another 30 minutes. There still being no score, the trophy had to be shared for the season."

*

"We wish to welcome to our ranks the following school teachers, teaching at the Waschbank African Government School: Misses A. Ntsibankulu, A. Sibisi, A. Sithole, and also Miss H. C. Ntsele at Ruigtefontein African Government School."

*

We regret to report the death of Mr. Amos 'Kenya' Khoza formerly employed by the L.H.C. (Sanitation) and lately by the Brickworks. Mr. Khoza met his death under tragic circumstances. He was discovered

hanging from the beam under the roof of his house on the morning of the 16th May, three years after his mother's death. He leaves behind his one and only sister. We sympathise with her in her bereavement."

*

"On the night of the 13th May, the residents of Waschbank were treated to a lecture at the new Islamia Madressa Hall. The lecture on 'Responsibilities accompanying married life' was given by Mrs. Devi Bhugwan, M.A., of Durban. Mrs. Bhugwan, who was a guest of Mr. and Mrs. Frank Maharaj was invited by the Indian residents to give a lecture on an educational subject. The sponsors were kind enough to invite their African friends to attend. The lecture was most interesting and those that availed themselves of this chance will not forget it soon. Mrs. Bhugwan was introduced to the gathering by Mr. E. E. Ameen and after the lecture Dr. A. I. Limbada of Dundee passed a vote of thanks.

How we wish we could have some more of these lectures!"

*

"Mr. T. P. Mngadi, a senior clerk in the Commission's Administration Department, is away on a month's annual leave. Mr. Tom Dlamini ('Sweet Sugar') is acting in Mr. Mngadi's absence. Mr. Dlamini, a Mariannhill matriculant, states that he finds the work of wrestling with and solving mathematical problems deeply interesting."

HOWICK WEST

The response to our request for news from this Area continues to be very good. This month we must thank our correspondents for a particularly wide cross-section of local events.

*

In spite of the lack of a Health Assistant, work at the Clinic goes on steadily and attendances increase from one Friday to the next. The Clinic staff are, however, looking forward to welcoming their new Health Assistant shortly.

*

The Women's Club is still progressing well with its knitting and other activities. Our correspondent tells us that "at practically every corner you find one of our women-folk busily occupied on some garment. Of course, don't forget the fact that it is already very cold up here and that probably accounts for the increased activity".

*

"On the 12th May the Union Jacks Football Club held their Annual General Meeting at the Commission offices. The Chairman told the meeting that he had received the Auditor's Report and that it contained certain recommendations with which he entirely agreed. As a result a sub-Committee was appointed to draw up a draft constitution and it was agreed that this should embody all the Auditor's recommendations.

The results of the Club elections were as follows:-

Patrons: Messrs. Hoffenburg, Kalia, R. A. Matthews, R. Thakurdin and R. Trickett.

President: Miss M. A. Alexander.

vice-President: Mr. Alfred Cele.

Chairman: Rev. J. S. Dunn.

vice-Chairman: Mr. Jeffrey Zondi.

Secretary: Mr. P. Mpungose.

Assistant Secretary: Mr. Gilbert Zondi.

Captain: Mr. Jeffrey Zondi.

vice-Captain: Mr. France Ross.

Delegates to Howick Association: Messrs. David Ngubane and France Ross.

Executive Committee: The Chairman, the Secretary, the Treasurer and Messrs. France Ross and Jeffrey Zondi."

*

"On Sunday, 27th May, Mr. and Mrs. John Walstroom of Lot 16 Dale had a grand day with their friends. The occasion was the baptism of their bonny daughter, by the Rev. J. S. Dunn."

*

"We wish to let our friends, both in and out of the Area, know how glad we are to welcome our old friend Mrs. Mdhlamza to Howick West. Mrs. Mdhlamza, who left us some time ago to get married, is soon to resume her duties as a teacher at the local Infants' School, which is run by the Education Department as an annexe to

the Howick Government Native School. We hope Mrs. Mdhlamza will find the happiness she deserves in our Area."

*

The stork has been busy in Howick West this last month and we congratulate Mr. and Mrs. France Ross and Mr. and Mrs. David van Wyk (of Quail) on the recent additions to their families. Our correspondent says he would like to know how our friends are going to manage, considering the increased C.O.L.!

*

The Howick West Vegetable Club is still on the up and up although fruit is rather scarce at the moment. In order to maintain its present high standard, however, the Club still wants as many members as it can find.

*

"A variety concert was held at the Howick Cinema Hall on Sunday, 27th May, and was attended by a large gathering of Indians and a number of prominent Europeans from Howick. The entertainment was held in aid of the Pietermaritzburg and District Indian Boy Scouts Association. Mr. Nayager, who represented the Association, welcomed the guests and thanked all those who had contributed either in cash or in kind."

*

Our correspondent writes that "The Blackwood Dairy, which at present distributes fresh milk to residents, has informed its customers of its intention to discontinue the service. Since the Commission's Health Department does not allow any other dairies to trade in the Area, parents are afraid that their children may soon have to face undue hardship. It has been suggested by certain prominent residents that the supply of milk should be left in the hands of the Commission which might introduce a scheme similar to that which operates in Edendale."

*

Water seems to be one of the main topics of conversation in Howick West these days. Each of our correspondents has some-

thing to say about it and welcomes the signs of a permanent system, which are now evident. One of our friends has this to say "The Engineer's Department must be congratulated. We do hope that this Department will not forget, at some stage, the installation of lights and a central Telephone Booth which is a great necessity to the Area".

*

The same person goes on to say that "it is hoped that soon the Commission will also enforce speed limits in all thoroughfares within Howick West. Parents have complained of hasty and negligent drivers who recently have narrowly avoided accidents with children on the roads".

*

"The marriage of Bhun Singh, eldest son of Mr. and Mrs. Shyam Singh of Howick West, took place at Dannhauser on Sunday, May 27th. We congratulate the newly-married couple and wish them success in the future."

CLERMONT.

"Mr. H. H. Khumalo left the Commission's service during the month and as a token of esteem he was presented with a Pen and Pencil set by his colleagues at Clermont."

We extend to Mr. Khumalo our best wishes for his future happiness in his new sphere of employment."

*

"To Mr. E. Ngobese and Nurse M. Mbanjwa have recently joined the service of the Local Health Commission we extend our best wishes for their future happiness in the Commission's service."

*

Clermont Advisory Board.

"The Public is advised that the Election by ballot of members to the Clermont Advisory Board will take place on the 14th July, 1951, between the hours of 11 o'clock in the forenoon and 5 o'clock in the afternoon at the Administrative Offices of the Local Health Commission, Clermont."

The vacancies to be filled are as follows:-

- 3 seats to represent Umvuzane Ward.
- 2 seats to represent Umgeni Ward.
- 4 seats to represent Central Ward.
- 3 seats to represent Undunduma Ward.

Roll up and support your candidate representing your Ward."

* * * * *

ANNUAL MEETING OF THE CLERMONT WOMEN'S CLUB.

(We have to thank Mrs. Mseleku for this account of the Club's annual meeting. - EDITORS.)

"The second annual meeting of the Clermont Women's Club was held in the Clinic buildings on April 5th at 10 a.m. It was quite a gala occasion. Refreshments were served and were enjoyed by all the 23 members present. More members had been expected considering the number of circulars which had been distributed beforehand.

The Club was originally formed in May 1949. Although the register showed a large number of members the average attendance throughout the year was only 10 per session. However, those who attended were kept busy and 60 garments were completed. Materials for knitting and sewing were sold by the Club at cost price and very few bad debts were incurred. Amongst the completed garments were some very nice jerseys for Emuseni Cripples Home.

The Club constitution was considered and adopted with a few amendments.

The following office bearers were elected for the coming year:-

| | |
|--------------------------|------------|
| Miss M. A. Alexander.... | Chairman. |
| Mrs. E. Manqele..... | Secretary. |
| Sister M. Bilsborough... | Treasurer. |
| Mrs. G. Mseleku..... | Organiser. |
| Mrs. Seitisho) | |
| Mrs. S. Ngcobo) | |
| Mrs. P. Kumalo) | Committee |
| (Instructress)) | Members. |
| Mrs. E. Mthetwa) | |

The Chairman paid tribute to Mrs. Manqele's work during the year. It was her difficult task to collect the debts, issue

receipts and keep a check on materials issued and returned. A hearty vote of thanks to Mrs. Manqele was passed. The Chairman also thanked Mrs. Mseleku, the past Instructress, for the great interest she had taken in the Club. She said that she hoped that Mrs. Mseleku's services would again be available during the coming year as she had done much to raise enthusiasm in the Club's activities.

The matter of the poor attendances at Club meetings was discussed at length and it was decided that a definite course of sewing and knitting be introduced and each week the work would be demonstrated step by step. It was also proposed that the members should have discussions amongst themselves, about their homes and their difficulties. The Club wishes to follow the example of certain newspapers which have columns in which housewives write their difficulties and these difficulties are then answered by other women.

In the coming year the aim of the Club will be to organise sewing and knitting by means of demonstrations and lectures given twice a month. In this way each member will go on to make a complete garment.

It is hoped to organise the "cookery" on the same lines but, unfortunately, the club still suffers from the lack of a kitchen."

* * * * *

VANDALISM

The end stand-pipe on Main Avenue has had to be replaced twice in a week and has now been removed until the culprit is found. The damage was done by someone trying to FORCE the valve by inserting a piece of wire into it.

This sort of thoughtless destruction is the type of thing which proves so discouraging to the authorities. After going to great trouble and expense in providing a water scheme at Clermont, in response to the people's requests, they find their efforts not only not appreciated, but in fact undermined.

We feel sure that there are

only one or two people who are responsible for these acts of Vandalism and that the authorities can rely on the responsible residents to see that these people "own-up". One cannot expect the Commission to go on replacing standpipes, knowing that as soon as its back is turned they will be wantonly destroyed. It would be an expensive business that would soon begin to weigh heavily on the rate-payers pockets.

We hope that by next month we will be able to announce that the "Stand-pipe-troubles" of Clermont are a thing of the past.

THE EDITORS.

* * * * *

DO YOU WISH TO BE CONSIDERED AN EFFICIENT DRIVER?

PART II

The second part of our series on the above deals with the question of sufficient mechanical knowledge of the vehicle you operate to care for it properly and drive it accordingly.

You may immediately query the necessity of mechanical knowledge and ask what garages with competent mechanics are there for, and feel that as long as you send your car in for a regular service your responsibility ends there.

My answer to that is that as there are as yet no metals or substances known that are completely wear-proof, mechanical defects must arise, and if you are lacking in elementary knowledge, these may become a serious danger if not attended to, and will also cause inefficient operation of the vehicle.

How will you know whether there is risk if you don't know where to look for or expect such contingencies? Terrific stresses in materials are set up with fast driving, high speed round corners and during emergency stops.

Most certainly you would never consider going out into the open sea in a leaky boat and without an elementary knowledge of seamanship, nor would you go mountaineering without sound gear or an experienced guide. Why then are you prepared to take an equal

risk in driving a vehicle which may be equally unsound, a risk which you take every day when you climb into that vehicle? So that you may appreciate the danger of speed, as an example, let me tell you that when travelling at sixty miles per hour, a common occurrence with the modern car, you are going at 88ft. per second. It won't take more than a fraction of a second for you to be off the road or involved in an accident due to a moment's inattention, or slow response of a defective vehicle to corrective action on your part.

Apart from the question of danger to yourself, danger to your pocket is very evident. Care of such an expensive instrument of transport is necessary to save expenditure on tyres, fuel and maintenance. The longer a fault exists the more expensive it will be to rectify. Here the motto must be "A stitch in time saves none".

Mechanics are there to carry out major repair work or find complicated faults, so you are not expected to be an expert, but at least you should have sufficient knowledge to recognise faulty operation.

You will be surprised at the number of old experienced drivers who are to-day attending lectures to improve the knowledge that they already possess from experience.

For efficient driving you must be au fait with the following:-

(1) Routine Servicing of your vehicle.

This comprises checking and renewal of engine oil, tyre pressures and wear, battery service, greasing of wearing parts, etc., and renewal of lubricants in special sections of the vehicle. A handbook is issued with every make and type of vehicle. The manufacturer knows what is best and tells you what to do in that book. It is surprising how many people never open it.

(2) What can be expected from the Vehicle.

Don't expect a small car to do what only a big car will do, and don't use a car for work which necessitates the service of a lorry. Use the gears for heavy work, that is what they are there for. You must know

when your vehicle is overloaded, when the engine is labouring or overheated, or incapable of performing the task you set it.

(3) Wearing parts.

You must know which parts wear most rapidly and which will need most constant inspection and attention. To name but a few there are tyres, brake-linings, king-pins, steering-knuckles and tie-rod ends, shackles, etc.

(4) Most common mechanical failures and how to locate them.

As a doctor diagnoses certain common ailments at a glance you should be able to do the same with your car. I don't refer to anything more than every day faults. Remember that as in every day life specialists are used for particularly difficult cases. You would not dream of working a sick horse or draught animal, so why not apply this principle to your car.

If, for example, a car does not start in the normal manner don't wear out the battery trying to force a start. Check whether there is sufficient petrol, whether the electrical indicators show that current from the battery is available, and so on until you have exhausted your primary knowledge, and then if you are not successful in locating the trouble, call in expert opinion. Experience and intelligent interest in the vehicle's operation will enable you to diagnose most common faults and prevent subsequent damage through ignorant handling.

Briefly, you must also know that:-

(a) Owing to unequal wear all tyres must be changed positionally every 3,000 miles, as failure to do this will cut down tyre life very considerably. Proper pressures must be maintained in all tyres as under or over-inflation has the same effect. A good tyre and tube loses 2 lbs. pressure per week, therefore, check every four days. Wheels go out of alignment, so check every 5,000 miles.

(b) Batteries normally require filling once a week in cool weather and more frequently in the heat of summer.

Never start your car with full headlights on, as the load will permanently damage the battery.

(c) The electrical system needs regular checking especially the distributor which requires correct spacing of the points.

(d) Plugs should be renewed every 10,000 miles as the insulation usually breaks down after the car has covered that distance.

(e) Engine oil must be changed, using the correct grade of oil specified, every 1,000 miles and gear box and differential oils every 10,000 miles at least. It is false economy to delay such services. Watch the car's oil consumption by regularly checking the oil level and keeping the requisite amount in the sump.

(f) The play in the brake pedal must be taken up if the pedal can be depressed more than 2" without braking effect becoming evident.

(g) The paint work must be protected with good wax or other polish. Road oils, tar, and marks must be removed with diluted paraffin and water otherwise marks become permanent. No paint work will last if the vehicle is constantly left in the sun or exposed to dew and frost at night.

(h) Grease and oil marks must be removed from upholstery by washing immediately with good clear soft soap and then polishing with colourless wax polish. If allowed to remain, marking is permanent.

(i) If the vehicle is fitted with an oil filter the filter must be renewed every 8,000 miles, as a clogged filter is 10 times worse than no filter at all.

(j) Regular attention must be paid to the radiator by draining and flushing to remove internal rust. Every six months is sufficient under normal operating conditions.

Shortage of writing space prohibits my elaborating on numerous points, but I feel that sufficient has been said to give some idea

as to what is required of an efficient driver.

ARE YOU ONE ?

* * * * *

WENS JY 'N BEKWAME BESTUUR- DER BESKOU TE WEES?

DEEL TWEE

Besit van genoegsame werktuigkundige wetenskap van 'n rytuig om om noukeurig daarvoor te sorg, en dit gevolglik te hanteer, vorm die tweede deel van ons opeenvolgende artikels.

Onmiddelik mag jy die noodsaaklikheid van werktuigkundige wetenskap betwyfel, en vraag instel oor die doel van motorhawes met hul bevoegde ambagsmanne. Jy mag oordeel dat jou verantwoordelikheid eindig met die instuur van jou voertuig vir reelmatige bediening.

My antwoord daarop is, dat aangesien daar nog geen metaal of stof ontstaan wat nie wegslyt nie, en dus werktuiglike gebreke vermy, jou behoefte aan sulke eenvoudige kennis 'n bron van gevaar sal word indien daar nie nagesien word nie. Dit oorsaak ook onbekwame werking van die rytuig.

Hoe sal jy weet of daar gevaar ontstaan indien jy nie weet waar om daarvoor te soek nie, of wanneer jy sulke toevalle kan verwag nie. Vinnige rit, hoe spoed om draaie, en vinnig tot stilstand kom in geval van nood, stel in die masjienstowwe verskriklike spanning op.

Sekerlik sal jy nooit, sonder die mees eenvoudige kennis van seemanskaap, op see uitvaar in 'n lekkende skuit nie. Nog nooit sal jy gaan bergklim sonder deeglike uitrusting en ervare gids. Waarom is jy dan gereed om 'n gelyke waagstuk te onderneem deur 'n voertuig te bestuur wat net so onbruikbaar mag wees, 'n waagstuk wat daagliks geneem werk sodra jy in die outo klim.

Sodat die gevaar van spoed waardeer mag word, meld ek as 'n voorbeeld aan, dat wanneer 60 myl per uur behaal word, en dit is nie 'n seldsame gebeurtenis met die moderne outo nie, jy 88 voet elke sekond aflê. Dus neem dit

nie vir jou meer as 'n onderdeel van 'n sekond voordat jy van die pad af is nie, of voor daar 'n botsing plaasvind nie, indien jy die aandag laat vaar, of die rytuig nie dadelik, deur enige gebrek, beantwoord op 'n herstellende beweging.

Afgesien van die kwessie van eie gevaar, is gevaar aan jou sak, ooglopend. Sorg vir so 'n duur vervoermiddel blyk noodsaaklik te wees om besparing teweeg te bring in verband met uitgawe op bande, brandstof, en onderho d. Indien bestaan van enige fout langdurend is, sal die koste van herstelwerk so to meer styg. Hier moet die leuse wees "Betyds keer" is 'n goeie geweer".

Dit word nie van jou verwag om 'n deskundige te wees nie, daar werktuigkundiges bestaan om vername herstelwerk te onderneem en om ingewikkelde foute te vind, maar die minste wat verlang word is dat jy gesonde kennis moet besit om foutiewe werking te erken.

Jy sal verbaas wees hoeveel ou ervare bestuurders vandag nog kollege lesings bywoon om hul kennis, alreeds deur ondervinding opgedoen, te vermenigvuldig.

Vir ervare en bekwame bestuurwerk moet jy op hoogte van sake wees met die volgende:-

(1) Gewone bedien van jou Rytuig.

Hierdie bediening bevat nagaan en hernuwing van masjien olie, van bandedrukking en slytasie, batterydiens, besmeer van slytende dele, ens., sowel as hernuwing van smeerstowwe in besondere dele van die voertuig.

Met elke tiepe en fabrikaat van masjien word handboeke uitgegee. Die vervaardiger weet wat beste is, en sê vir jou wat om te doen in hierdie boek. Dis verbasend hoeveel mense die boek nooit oopslaen nie.

(2) Wat van 'n rytuig verwag kan word.

Moet nie van 'n klein masjien verlang wat net 'n grote kan verrig nie, en gebruik nie 'n motor-kar vir werk wat net 'n vragmotor kan lewer nie. Vir swaar werk gebruik die ratte en verskillende versnellings, hul is daarvoor bestem. Juis moet jy weet sodra die vrag te veel is vir die masjienkrag, wanneer die motor swaar-

kry of oorverhit is, of wanneer dit onbevoeg is vir die taak.

(3) Slytende Parte.

Wel moet jy weet welke dele vinnig slyt, en welke dele aanhoudende ondersoek nodig het. Om maar 'n paar te noem is daar onder andere die buitebande, rem-skoenvoeringe, krinkspille, stuurskarniere, stuurstangslotte, skakels, ens.

(4) Bepaling van gewone meganiese tekortkominge.

Net soos 'n geneesheer met 'n oppervlakkige blik sekere gewone kwale kan vasstel, behoort jy dieselfde te kan doen in verband met jou rytuig. Ek maak net melding van alledaagse gewone gebreke. Onthou maar dat in ons daaglikse lewe deskundiges gebruik word vir alle buitengewone moeilikhedes.

Nooit sal jy dink om 'n siek perd of trekdier in te span nie, waarom pas jy dan nie dieselfde beginsel toe aan jou voertuig nie.

Byvoorbeeld, sou die masjien nie op normale wyse in werking tree nie, moet nie die battery afwerk nie deur aanhoudend te probeer nie. Stel ondersoek in om te bevestig of daar genoegsaam brandstof verkrybaar is, of die elektriese wysers aandui dat stroom van die battery daar is, ens., totdat jy jou elementêre kennis uitgeput het. Indien jy dan nog nie sukses behaal het nie met bepaling van die fout nie, doen dan beroep op deskundige advies. Ondervinding en skrandere belangstelling in die masjienwerking sal die moontlik maak dat jy gewone foute sal kan vasstel, en sodoende verder beskadiging deur onkunde vermy.

Kortliks behoort jy ook te weet dat:-

- (a) omrede ongelyke slytasie moet buitebande elke 3,000 myl ongeruil word, daar hul diens aanmerklik besnoei is indien hierdie diens ontbreek. Regte drukking in die binnebande moet behou word in alle bande, daar teveel of te min druk dieselfde uitwerking het.

'n Goeie bandstelsel verloor ongeveer twee pond druk elke week, en dit is dus nodig om bande elke vier dae

na te sien. Wiele verloor ook sporing en dit is 'n goeie wenk om elke 5,000 myl die sporing te toets.

(b) in koel weer moet die battery weekliks water kry, maar in die somer hitte meer dikwels. Moet nooit die masjien aan die brandslaan met brandende kopligte, die verdubbelde vraag op die battery sal dit blywend vermink.

(c) die elektriese instelling het reelmatige nasien nodig, veral in verband met regte tussenruimte van die stroomverdelers se punte.

(d) die wenkproppe moet elke 10,000 myl hernu word want die isolering is gewoonlik nie meer doeltreffend nie nadat die afstand afgelê is.

(e) hernuwing van die masjien olie, met die regte graad neergelê, moet elke 1,000 myl geskied, en so ook met die olie van die versnellingsbak en ewenaar minstens elke 10,000 myl. Vertraging van sulke dienste is onegte besparing. Sien noukeurig outo se oliegebruik na, deur reelmatig die diepte van olie in die oliebak te beproef en vol te hou.

(f) die speling in die voetrem moet ingekort word sodra die trapper meer as twee duim neergedruk kan word sonder merkwaaardige reëngevolg.

(g) die verfwerk moet beskerm word deur gebruik van goeie was of ander politoermiddels. In dien merke wat ontstaan van olie en padteer nie dadelik met waterde lampolie verwyder word nie sal die merke blywend wees. Geen verfwerk sal duur as die voertuig aanhoudend in die son staan en snags blootgestel word aan dau en ryp.

(h) Ghries en oliemerke moet ook van stoffeerkuns verwyder word deur dadelike was met 'n goeie suiwer sagte seep en dan op te vrywe met kleurlose was politoermiddel.

(i) indien 'n masjien met 'n oliesuiweraar verskaf is, moet die suiweraar elke 8,000 myl vervang word deur 'n nuwe, omrede 'n verstopte of ou suiweraar tienmaal erger is as 'n gehele gebrek daaraan.

(j) reelmatige aftap van die

water van die verkoeler en die deurspoeling daarvan om inwendige roes te verwyder, is noodsaaklik. Onder normale omstandighede is so 'n diens elke ses maande genoegsaam.

Te kort aan skryfruimte belet dat ek menige onderwerpe verder deeglik bearbei, maar ek voel dat daar genoeg, meegedeel is om die deugde van 'n ervare bestuurder te skat.

IS JY EEN VAN HULLE ?

* * * * *

SCOUTING AND GUIDING WORLD.

SCOUTING NOTES IV.....by "AKELA"

In this issue there is something for the First Class Scout.

Trees.

A first class Scout must be able to recognise and name from a list submitted, 12 common trees and 6 common birds. Here is a list of trees : Oak, Elm, Ash, Beech, Horse Chestnut, Sycamore, Lime, Pine, Poplar, Willow, Fir, Birch, Alder, Larch, Walnut, Yew, Jacaranda, Marula, Umkhakhasi, Umsinsi, Umdoni, Syringa, Cape Chestnut. He must be able to recognise a tree at any season of the year. A tree easy to identify by its leaf in the summer is by no means easy to identify in winter when it is without its leaves. But in the winter there may be characteristic buds to observe, or the fruits may still be attached to the tree.

Scouts are recommended to borrow from their Public Library the book "Wayside and Woodland Trees" (Steps) or some other good tree book.

Learn to recognise a tree:-

In Winter : by the general shape of the tree, the position, shape, colour, etc., of its winter buds, by the appearance of the bark, by the presence of numbers of fruits on the ground near the tree.

In Spring : by the appearance of the leaves, by the general shape

of the tree when in full leaf and by the flowers. (Note : Many tree flowers appear before the leaves.)

In Summer : by the characteristic fruits, the mature leaves, the general appearance of the tree.

In Autumn : by the old fruits, the fallen leaves (if a deciduous tree, i.e. one that sheds its leaves), by the bark.

Trees may be grouped as deciduous or evergreen. Evergreen trees (mainly Conifers) do not shed all their leaves at once, but shed a number each season - a particular leaf probably remaining on the tree for several years.

* * *

On the 2nd May, 1951, a Brownie Pack was formed at Mt. Partridge Indian School. The Brown Owl is Miss S. Devi Misrilaal of Plessislaer.

* * *

The Shamrocks Indian Scout Troop has also been formed recently. Its meetings are held at Mt. Partridge Indian School on Sundays at 2 p.m. The Scoutmaster is Mr. S. Singh of Plessislaer.

* * *

A successful guide week was held from the 12th May to Sunday the 20th May.

* * *

The Ambulance Detachment 27 of the Red Cross Society (Men's detachment) held its Annual Inspection on Friday the 11th May, 1951. The demonstration team was highly complimented on its good team work and excellent demonstrations.

* * *

Indian Girl Guides, Howick.

A company of 14 members has been formed at Howick under Guide Mistress Miss D. Chetty and members of the Company took part in the Guide week. The company has already done a number of good deeds. Their Camp Fire held on 19th May, drew a large number of local parents.

* * *

The Howick West Rover and Boy

Scouts held their Annual meeting on the 19th May and the following office-bearers were elected:-

Scoutmaster/Rover Leader...Mr.
S. Nyager.
Assistant Scoutmaster.....Mr.
Rajah Bennie
Assistant Rover Leader.....Mr.
H. Sewpaul
Crew Scribe.....Mr.
S. Naidoo
Troop Scribe.....Mr.
Percy Reddy

The Troop and Crew have decided to hold their second annual Camp Fire on the 16th June.

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Quiz.

21. Put the phrase "Softly, softly, catchee monkey" in your own words. Where did B.-P. get this saying from?
22. What name did the Natives of Ashanti give B.-P.?
23. What is the "Kudu Horn"? Where did B.-P. get it from?
24. In what year did the following begin - the Cubs, Rover Scouts, Senior Scouts, Old Scouts, Scouting?
25. What is the date of the founder's birthday?
26. How old was the founder when he died?

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THE STORY OF LAZARUS SIGOLA

Lazarus Sigola lived in Luvave Village. His wife Lucy was a good wife to him, they had two children, one a small baby, and they were happy. Lazarus Sigola worked for the Rhodesia Railways in Bulawayo. The Boss at the Railways considered him to be a good worker, honest and reliable and had spoken to the Manager of the Railways about him. The Manager promised to raise Lazarus's wages and Lazarus was very happy about it.

"Now", he said to Lucy, "I will be able to buy a bicycle to get to and from work instead of walking, and perhaps we will be able to put a little money in the Post

Office for the two kiddies". He sang as he worked and felt it was good to be alive.

Then a terrible thing happened.

For some time Lazarus Sigola had been feeling sick. He did not stay away from work and he did not tell Lucy, for he knew she would be very worried. At first he did not know what was wrong with him, but talking to one of his friends about it, he became very frightened, for all the symptoms he had showed that he had caught the sickness, venereal disease.

Lazarus had always thought that he would never be one to catch such a terrible disease. But now he remembered that when his wife had gone to the Maternity Clinic to have their youngest child, during her absence he was persuaded to go gambling with some strangers and at their house he met a girl. She was a bad girl and she knew how to tempt men, and it was that same night that she slept with him. From this girl he caught the sickness. He was too ashamed to tell his friends, for he was much respected, and he could not bear that it should be known what he had done and what was wrong with him. But at last he spoke to an old friend he knew he could trust.

"Ai!. Ai! this is very bad" the old man said, shaking his head, "you must go at once to the Clinic that is run by the Municipality. It is called the V.D. Clinic. There you will be examined and treated, and if you are very bad the Doctor there will ask you whether you would like to go to the V. D. Hospital to have further treatment. It is the only thing to do."

But Lazarus Sigola would not go. He was frightened of what his wife would say and, also, he was frightened of the treatment he would have to go through at the Clinic. "I tell you it is best that you should go", repeated the old man, and then he said something that greatly surprised Lazarus Sigola. "I, myself, once had the disease, but I went to a big Clinic in Johannesburg and I was cured. That was long ago, and I am still grateful when I remember how the white Doctors cured me."

As the days went by, Lazarus Sigola felt more and more sick.

He could no longer work properly, and one day his Boss became angry and told him that he would not get his wages raised after all, but would lose his job if he was not careful. At home he and Lusy were no longer happy. He knew that if he slept with his wife she would get the disease, but at the same time he did not want to tell her what was wrong, so they quarrelled and their two little boys were also unhappy.

Lazarus began drinking too much beer and went out with bad men. Some of them he discovered had the same disease and because they did not worry to go to the Clinic, he made up his mind he would not go. He started to shout and swear at work, and because he felt so sick he did not care what he said or did. It was not long before he lost his job, and that night when he returned home late he found Lucy had gone, taking the two children and all her own things with her. In a terrible rage he began smashing up what was left in the home, and selling blankets cheaply for money for gambling. Some of his friends, hearing the noise of his shouting, quickly fetched the Police. Under the influence of the sickness and his unhappiness, Lazarus Sigola did not know what he was doing, and when the Police arrived, he snatched up a knife from the table and attacked one of the African Constables. And so Lazarus Sigola, once a respected and happy man, with a good wife and two fine children, left the Location handcuffed and in a Police van. He never returned for he had gone quite mad. He was first taken to the Prison and then shut away in a cell at Ingutsheni.

In the Location, after hearing what had happened, poor Lucy crept back to the house. Now she had to go out and work for herself and the children.

Just about this time, her sister-in-law, Portia Sigola, arrived in Bulawayo. Portia was a clever girl. She had worked in an African Clinic for three years in a big city and told Lucy many things to help her. "It is a good thing you have not got the disease", she told Lucy angrily, "and you are lucky, but I cannot understand why you are all so stupid about going to the Clinics. What would happen if you had no one to help you? If ONLY he had

not been so ashamed and frightened. This disease is a very terrible one, but it is not always the fault of the one who catches it, therefore how much better to learn everything we can about it, and to be grateful that there is a place to go to and Doctors to help us. There is a Sister at the Clinic who attends to women patients, and so there is no excuse for women not wanting to attend. Nobody is forced to attend this Clinic, and no charge is made. Free treatment is also given at the V. D. Hospital to anybody who asks to be taken in as a patient. If it is found that he has the disease on examination, but can prove that he is being treated by his own Doctor, even then he is not forced to attend either the Clinic or the Hospital."

Then Portia told Lucy about the things she had seen in the African Clinic in Johannesburg. "There were terrible sights I shall never forget", she said, "there were men who had tried African Muti, and refused to go to the Clinics, some of the men had their faces eaten away in parts and were crippled and half paralysed. It was worse than leprosy and what is so dreadful is that hundreds of babies are born with the disease too."

"It is a strange thing to me", said Portia thoughtfully, "that we African women should be so pleased to attend the Maternity and the Child Welfare Clinics in this Location, and yet our men, and we, ourselves, should be shy to attend the Clinic that saves us from misery and pain and, in the end, madness and death. No one need be frightened of the treatment. As soon as a man suspects he is sick, he should go to the V. D. Clinic, where a test of his blood is made, and if he needs treatment he will be asked to return of his own free will on a certain day. If it is found that he is very sick, he is able to go into the V.D. Hospital for a few days treatment, depending on the progress the disease has made."

The Doctors in charge of the Clinics have spent years studying the disease, and the best way to cure it, and to-day wonderfully quick methods are used. It is possible to-day for men to receive treatment and return to their work without having to stay away. In big countries like America and

England, people are not ashamed to talk about these things, for it is realised that the only way to save a race of people from slowly dying out through this disease is to cause the DISEASE to die and not the people, and this can only be done by accepting the advice and help given at the V.D. Clinic and the V.D. Hospital."

Then Portia said : "I am going now, but you must not forget what I have told you. I have worked hard to educate myself and learn the things that happen in the world, and I say to you now, Lucy, be very grateful for the African Clinics run by Doctors and Sisters who wish to bring only health and happiness to the African community, but above all, be very grateful for Clinics where venereal disease, the most terrible disease the world has ever known, can be cured if treated in time."

BE WARNED by the awful fate of poor Lazarus Sigola.

BE SENSIBLE and follow the advice of Portia.

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NOTICE .

Ikhwezi has been asked to announce that the Agent for the High Commission Territories will be visiting Pietermaritzburg from JULY 4th to 9th, for the purpose of collecting taxes from all Basuto, Bechuana and Swazis. Local Members of these tribes are advised that a PITSO will be held in the Market Square, Edendale, on Sunday, July 8th at 11 a.m. We have also been asked to inform them that Tax Collectors will be staying with Mr. Moseli Fesi, at Dlala Halt, Dambuza Store, Edendale, during the Agent's stay, i.e. from 4th to 9th July.

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ANSWERS TO QUIZ.

21. Don't Flurry, "Patience gains the day". Gold Coast.
22. Kantanke - "he of the big hat".

23. "Used for alarm", "calling up men", "Fighting the Matabele".
24. 1916. 1918. 1917 and 1946. 1948. 1907 - 1908.
25. February 22nd, 1857.
26. In his 84th year.

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IMPORTANT ANNOUNCEMENT

MASS X-RAY AND TUBERCULIN SURVEY IN EDENDALE

Dr. Dormer, who is the Chief Tuberculosis Officer for the Union of South Africa will be in Edendale from the 9th to the 13th JULY, both days inclusive, for the purpose of carrying out a survey of T.B. in Edendale and to find ways and means to overcome this deadly scourge.

At the outset, it should be realised that the whole procedure is painless, causing no inconvenience at all. For the X-Ray examination, no undressing is necessary. You will remember that a similar survey took place last year in Pietermaritzburg in connection with the Agricultural Show.

It is proposed to X-Ray various groups in Edendale as for example, women, men, school children and babies.

Many members of the Local Health Commission staff intend to avail themselves of this golden opportunity.

Further details in regard to the key places where the Mobile X-Ray unit will be stationed, the time arranged for these examinations, etc., will be broadcast over the loudspeaker in due course.

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