

IKHWEZI

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

INCWADI KUBAFUNDI BETHU

Ngalenyanga abahleli benu baya-
 ziphumuza kabazukulunga nokulinga
 ukuloba amazwi ajwayelekile abahleli.

Okunye okukhulu okubangela
 lokho yingoba izindaba ezivela
 ezigodini ziningi ngangoba isikhala sethu sinciphile. Siyababonga abalobeli bethu ngomsebenzi abawenzayo besiqoqela izindaba lezi. Lingeke liphele Ikhwezi bengelkho. Sikhumbuza abafundi bethu ukuthi NOMA NGUBANI angabangumlobeli weIkhwezi. Ongakwenza wukusilobela ngomqondo wakho ngokubonayo endaweni yakini noma usixoxele ngezinto ezenzeka endaweni yakini. Ungaqiniseka ukuthi noma yini oyixoxayo uma izwana nomoya wobuhlobo eliqhuba ngawo Ikhwezi iyocindezelwa. Mhlawumbe incwadi yakho ingase iphembe ingxoxo enkulu ekhuthazayo kubafundi bezinhla zethu likhule Ikhwezi.

Akenilinge pheta ngenyanga ezayo?

Abenu bempela,

ABAHLELI.

AMAXOXO EKHWEZI

KUMASONTO asandukudlula uSomkanda wenza iseluleko esihle ngokutshalwa kwemithi eAshdown nakwezinye izindawo e Edendale.

Sekuqaliwe ukuba kwenziwe imincintiswano yezingadi eAshdown mhlawumbe nakwezinye izindawo. UBusikakabusiso isikhathi esihle sokutshala izinto njengoba sazi ngakho kungase kumiwe kuze kudlule izinyanga ezimbili. Lokho kuzonika abaququzelela lomncintiswano ithuba lokuba bathole izithombo nezimbhali. Bacele futhi imali eyobayimiklomelo. Sethemba ukuthi izicelo zabo ziyophumelela imali ibeningi ukuze imiklomelo ibemkhulu.

Sobuya sinitshele ngalomncintiswano uma sekuvela okusha.

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Ziyanda izihlobo seKhwazi ngalenyanga samukela uMrs. E. A. Fearnhead phakathi kwezihlobo zethu. UNkk. Fearnhead usikhuthaze ngamazwi amahle thina be-Ikhwezi wabuya futhi wanikela ngomqondo kulona Ikhwezi. Yisikhathi eside uNkk. Fearnhead eyilungu lesiGungu sePietermaritzburg African Guides Association. Yena nmyeni wakhe bayaziwa kakhulu eThawini ngokukhuthalela izinto eziyinhlalakahle yabantu.

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UKUTHI IPietermaritzburg African Club yagubha umkhosi wayo wokuphela kweminyaka emibili ngomhla ka May 18, 1951, kukhona abantu abamnyama abangama 60 lomkhosi wagujelwa eAfrican Restaurant?

LeClub isekelwa ngabe Pietermaritzburg African Welfare Society uSihlalo wesiGungu esiququzelela umsebenzi nguMn. L. B. Msimang.

Kwabalukhuni kakhulu ukumisa leCluba mhla iqalwayo ngoba kwabalukhuni ngalesosikhathi ukuthola indlu yeClub. Kodwa emuva kwesikhathi kwatholakala ngesihle iHolo encane yakwa St. Peter's okwahlanganelwa kuyona bonke olwesiBili ngenyanga, Yaphembeka iClub.

Yonke lenkathi yeminyaka emibili kuyahlanganwa kabili ngenyanga kudlalwe imidlalo yasendlini, nokuhlabelela nokuxoxa nokuzwa izinkulumo, nemibukiso yamafilimu nokunye. Kuyathokozisa ukuthi ngayo yonke lenkathi uyachuma umsebenzi weClub nabezayo emibuthanweni yayo basazinikele. Lokho kukhomba ukusebenza ngokuzinikela kwabaququzeleli.

IAfrican Welfare Society seyigale isikhwama sokwakha eyethemba ngaso ukuzakhela indlu yayo yeClub ngesikhathi esizayo. Kuyikhuthazile iClub ukuba ivunyelwe ngabeUmgungundhlovu Co-operative Society, Limited, ukuvuma nendlu yabo yeAfrican Restaurant ngawolwesiHlanu abathile isetshenziswe yiClub ngesihle. Lokho kwenza ukuba iClub ibenomhlangano kanye ngesonto kuthi ngelinya isonto ngolwesibili ihlanganele kwaSt. Peter eholweni encane ngolwesiHlanu olulandelayo ihlanganele eAfrican Restaurant. Umkhosi wokuqalwa kweClub wabe uyinto enkulu empilweni yayo ihlanganele eAfrican Restaurant.

Bayacelwa bonke abantu abathan-dayo ukuza emihlanganweni yeClub.

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UKUTHI OPhethe uMnyango wemiSebenzi usawubambile umthetho wezisebenzi ukuze abantu bavunyelwe ukwakha izindlu zabantu ezihlosiwe eMlazi Mission Reserve?

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UKUTHI kade kukhona umdlalo omkhulu wokuhlabelela eThekwini? Wasungulwa ngabe Durban Rotary besizwa yizinhlangano eziningi, wabayimpumelelo enkulu ngangoba kucatshangwa ukuba wenziwe minyaka yonke. Abaququzeleli bethemba ukuthi ngesikhathi esizayo lomkhosi uzomumatha nezinye izinto ezinhle.

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UKUTHI "isigaba sokuqala sesi-bhedlela senkomponi yaseWelkom okungesabantu esabiza ngokwakhiwa izif750,000 eFree State saqala ukusebenza ekuqaleni kukaMarch?" (Sibonga lendaba kwabe Race Relations News.)

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OKUZAYO

UKHETHO LWAMABHODI ASEEDEN-DALE NELASECLERMONT.

NGALEZINYANGA ezidlule kade kuxoxwa kabanzi kulo Ikhwezi ngama Advisory Boards eKhomishani ukuthi amele abantu noma qha.

Kakusezinsuku ukuba NOMA WUBANI onelungelo aziphakamisele igama lalowo afuna amele ukhetho kulama-Bhodi anabili yase Edendale neyase-Clermont nomayena uqobo efuna ukukhethwa.

Amaphepha okuphakamisa amagama alabo abazokhothwa ngomteto angatholakala kubaBhali bezindawo zika Khomishani eClermont (kwabase-Clermont) noma kuMbhali eHovisi elikhulu leKhomishani ku 195, Longmarket Street, (kwabaseEdendale). Bawagcwalise bese bewanika bona labo abawathatha kubona ngolwesiThathu emini, JUNE 20, 1951.

Uma amagama amisiswe engaphezu wezikhundla ukhetho lube ngo-Mgqibelo, July 14, phakathi kuka 11 emini no 4 ntambama emaHovisi eKhomishani eClermont noma ema-hovisi eKhomishani eEdendale.

Nantoke ithuba lakho lokumela ukhetho ubeneqiniso ukuthi umqondo wakho uvele kwiAdvisory Boards.

Nantoke ithuba lokukhetha lowo enimbona efanele ukunikhulumela.

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IMALI YOKUBOLEKISA EKWAKHENI
IZINDLU.

(Ekuphenduleni umbuzo omayelana nemali ebolekiwayo yokwakha izindlu owavela ezinhleni zethu ze-Ikhwezi likaApril uMn. G. Taylor osebenza kwa Khomishani usilobele lencwadi emfushane, ecacisa ukuthi isebenza kanjani lendlela yokubolekisa nokuthi usizo nobulukhuni bayo kunjani. ABAHLELI.)

Ekhwezini elisanda kuphuma kwavela izwi lokuthi iKhomishani inayo imali yokubolekisa ekwakheni izindlu. Kubonakala ukhona ukungabaza kwabanye mayelana nale mali ngifisake ukukugeda lokho ukungabaza.

Udaba lwezindlu luneminyaka eminingi lusemqoka phambi kwezwe lemalike yokubolekisa iqonde ukulwa ngendlala ethile nokuncipha okwandayo kwezindlu.

Ngemali ebekwe ecaleni ukubhekana nodaba lwezindlu uHulumeni unikeza abeKhomishani yokwakha izindlu nehlolayo amasu okwakha ezi-Fundeni zaseKoloni, Freyistata, Transvaal nase Natal kwisiFunda sakhona (esebenza ngeBhodi ebhekene nokwakha izindlu eNatal). Lemali isethsensiswa yilemikhandlu ukuba iboleke abantu abathile imali ukuba bakhe izindlu zemali encane ezivunye ngawoKopeletsheni nabanye ababusa abantu.

Ukubolekisa ngalemali kusekwe ngenibandela yomthetho othiwa Housing Act (1920) waguqulwa kuseweleke kubakhona okuthile okufanele kwenziwe ngabaBusi labo uma kufika izicelo zokubolekwa imali sibekwa ngumuntu lowo, efuna ukwakha indlu. Umbusi wabantu (siso lapha iKhomishani) kufanele azi ngeqiniso ukuthi lomuntu obolekayo imali uneTayitele leFrehold kulowomhlabathi afuna ukwakha kuwona. Lomhlaba nendlu leyo azoyakha akuBhonde kuKhomishani abambise ngakho aze asibuyise sonke isikweledu.

Kufanele futhi uMbusi azanelise ukuthi umuntu obolekayo kanayo indlu emfaneleyo eyakhiweyo ahla kuyona. Lokhu kwenzelwa ukuba obolekayo angazenzeli imali ukuba athi enayo enye indlu aboleke. Onjalo kabolekwa imali. (Qaphela ukuthi iKhomishani kayisho ukuthi indlu yodaka yindlu efanele umuntu ngakho ke umuntu onendlu yodaka kavinjelwe ukuboleka imali. Kodwa iKhomishani izothi kayidilize umuntu obolekayo indlu leyo yodaka uma

seyakhiwe indlu ekahle.)

Isicelo sokubolekwa imali kasi-vunywa uma ukuyibuyisa kwakho zonke izinyanga kuzokweqa ngama 25% imali oyihola ngenyanga. Isikha-thi enqunyelwe sona ngci imali ebolekwayo ngama 30 eminyaka nen-zalo ikhokhwa ngendlala ye 3 $\frac{1}{2}$ % ngonyaka. (Imali ngenyanga zonke engabuyisa imali engama £100 ebolekiwe ngo 3 $\frac{1}{2}$ % ngonyaka ngeminyaka engama 30 yi9/1d. Isibalo lesi sizokwenza uzibonele ukuthi ungakhokha malini nyanga zonke ubuyisa imali oyibolekile.)

Okusahlupha ababolekayo imali wukusweleka kwabakhi abafanele. Abakhi babelungu babiza imali engaphezu kwamandla abaningi abangesibo abelungu abafuna ukubolekwa imali. Kwenziwa imizamo eminingi yokuthola umakhi ofanele omnyama.

Kufanele ukuba umakhi abenemali eyanele ukumisa isiseko sendlu ngoba iqala lapho ukube imali ayinikwe obolekayo. Uzinge enikwa imali umakhi ngezigaba uma esakhe isiseko, wakha anafasitele, nobude bezindonga nalapho eseqeda. Kufanele umsebenzi wesakhiwo sakhe ubemuhle ngempela. Lokhu kufanele ngoba iKhomishani imelwe ukuba iqiniseke ukuthi indlu leyo iyohlala ikahle kuze kuphele iminyaka engama 30 inkathi yokubuyiselwa kwemali eyabolekwa.

Uma abafundi befuna okunye okumayelana nokubolekwa imali mababonane noMbhalali wesiGodi sakubo kukho balobele uMbhalali we-Khomishani, Secretary, Local Health Commission, P. O. Box 416, Pietermaritzburg.

Ngingakaqedi kufanele ngigcizelele ekuthini ukuze iphumelele lenhloso yokuboleka umuntu ngamunye imali ezindaweni eziphethwe yiKhomishani kufanele kutholwe umakhi ofanele. Ozokwenza lokho okuyogculisa iKhomishani imali ayoyibiza abayobanamandla abantu ezindaweni zeKhomishani ukuyithwala.

Uma kungase kuzwakale ukuthi angatholwaphi umakhi onjalo kungabongeka.

G. Y. TAYLOR.

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EDENDALE.

USOMKANDA ngalenyange usithu-mele inqwaba yezindaba ngezihloko ozahlukeneyo. Sizibeka phambi kwenu ngamazwi akhe.

Isikole Sezikhundlwa saseAshdown.

"Kwenziwe umsebenzi oncomekayo eAshdown. Abanye abazali nedlangezana labahlobo abamhlophe base-Mgungundhlovu kwa Toc H bahlangana ngo April bakha indlwana ngezingodo zezintingo ukuphephela abantwana baseAshdown. Umsebenzi waqedwa ngonoya omuhle wokubambisana abawubonga abantu bakhona e-Ashdown. Abahlanganisa abantu laba kwabanye babo ngawo Banumzana Sellers, Pople, Thusi noMsimang, esibabongayo."

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Ashdown Ratepayers' Association.

"EMhlanganweni wabantu ngezinyanga ezimbili ezidiule abantu base-Ashdown bakha inhlango yamaRatepayers. Abaphethe izikhundla ngawo Mn. N. Mnyandu (USihlalo) noMn. Jali (uMbhalali) basizwa yisi-Gungu sabantu abahlanu. Kwethembeka ukuthi lenhlango isebenza neAdvisory Board izolungisa iququzelele konke okwenziwa eAshdown."

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Ikilnika Ensha.

"Yavulwa ngoJune i leKilnika ensha. Konke nje kwayo lendlu sengathi kuthi "mpilo". Kusewubudididi ngoba phela kusafikwa kodwa kuzobuya kulunge. Ngicela abakithi ukuba una beseKilnika bangalokothi babambe udonga ngezandla ukuze phela luhlale luhlebo."

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Imidlalo Yezikole ka May 24.

"Ngo May 24 ngo 9 ekuseni zonke izikole zaseEdendale zahlangana enkundleni yebhola yaseEdendale zoyohlanganyela imidlalo. Kwaqalwa ngo 10 ekuseni owokugcina ngo Fayifi seliyangomutsha wendoda. Imidlalo yabe inihle kuneyanyakenye noma phela ukuphathwa kwayo kwabe kungagculisi. Noma yabe ingekho iniklonelo izingane zanjabula zafa."

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Umhlangano wabazali.

Ngaye uMay 24 kwahlangana umhlangano wonyaka wabazali bonke eBhodwe eMgungundhlovu wabamuhle kakhulu. Iningi kungabantu base-Edendale. Kuhle lokho ngoba uhlupho lwabantwana sengathi lubhedlile eEdendale kunasezindaweni ezakhelene nayo.

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"Udaba lwokuqala olwashukwa-WUKUVULWA KWAMATHUBA EMISEBENZI EZINDAWENI ZETHU. Zaxoxwa nezinye kodwa kwakhonjwa ukuthi kawakho amathuba anele alabo abanemisebenzi nemizamo ethile yabo."

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Ipikiniki eDamini Nagle Dam : May 31.

"IKomidi yemidlalo nezenhlalakahle yeAdvisory Board yase Edendale yaququzelela lombuthano futhi owabamuhle kakhulu ngo May 31.

Idlanzana lezinsizwa nezintombi lasuka eMgungundhlovu ngebhasi kaKopeletsheni ngo 8 ekuseni lafika eDamini ngo 9.30.

UNKk. Q. S. B. Msimang washiya amasemenshisi othakwe ngenyama yenkukhu bandla, nesitofu sePlinasi nokunye, wakushiya kuvulande kuphakathi kukabhasikidi, kwasala eMgungundhlovu. Nanguyake umyeni wakhe esehla enyuka eya ngapha nangaphaya ecele iqashana lapha lenyama, ecela laphaya iwolinji, nalaphaya ecela iqanda - nangu phela umaqumbana wakhe ukhohlwe wukudla ekhaya! Cha, uthe esezule ngempela okaMsimang ehanba ekhangeza kubahlobo abeqembu lakhe ayehelezi nalo lathola ukudla okuningi kunabanye. kuyabonakala ukuthi ukukhohlwa kukabhasikidi ekhaya kakumlambisanga neze nalabo ayenabo.

Bathe sebebuya befika eMakethe ngo Kwata Sikisi nangu uBhasikidi usahlezi khona lapho emkhohlwe khona uNkk. Msimang usakuthwele konke ukudla okuphakathi. Pho, bathi siyobuza bani sithini, bazitika bonke labo ababevela eDamini. Wazibonele okukhulu nawo uBhasikidi. Woma nkwe ubhasikidi, bewushanelile abantwana babantu, basesula imilomo.

Nampa ababeye eDamini (bazitika kubhasikidi!)

Abaesifazana : D. Zondi, Q. Msimang, I. Zondi, O. Msomi, P. Mncube, M. H. Mngadi, H. Smith, F. Mazibuko, S.

Masongwa, B. Msoni, S. Mkize, K. Hlatswayo, M. Makaya, G. Msimang, V. Radebe, G. Ndhlovu, F. Ndhlovu, E. Mtherbu, I. Msoni, M. Sosibo.

Abesilisa : G. Mdunyelwa, J. Ndzeleni, L. Mthetho, R. Tsokeane, A. Mngadi, S. Putsoana, R. Mdebuka, V. Ntombela, S. Mkize, S. Nduli, E. Msimang, G. Msimang, M. Mdhlalose.

Sibonga iAdvisory Board baku-Kopeletsheni waseMgungundhlovu ikakhulu kuDilayiva wethu wempela uMn. Stone."

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Ukuncintisana Ngemidlalo Yekhili-kithi neRugby.

"Ngenyanga ezayo izikole zobe zisavaliwe", kuloba uSomkanda, "nasoke isikhathi sokuba siqale ukufundisa awothisha nabafundayo lemidlalo emibili. Nganaholide abafana abaningi kabenzi lutho ngakho sicela othisha balobe uluhlulwanagama abafana abangathanda ukufunda eminye yalemidlalo bawanike iSocial Worker yeKhomishani eKilini. Zingakavalwa izikole zizothumela kuzona ipheshana sizazisa isikhathi nendawo lapho siyohlanga khona emhlanganweni."

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HOWICK WEST

Kuyabongeka ukusabela kwe-sigodi lesi esicelweni sethu sezindaba. Siyababonga abalobeli bethu laba ngezindaba zabo ezimunethe okuningi.

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Noma engekho osebenza umsebenzi wobuHealth Assistant uyakhula umsebenzi eClinic bayanda abantu abeza khona. Izisebenzi zibheke ukuba afike ozophatha lomsebenzi wobuHealth Assistant.

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IClub labesifazana liyaqhubeka nokunitha kwalo nezinye izinto. Umlobeli wethu uthi, "Cishe kuyoyonke ingosi wufica abesifazana benze okuncane kwokunitha nokuthunga. Kodwa phela ningakhohlwa ukuthi kuyabanda lapha, nhlawumbe yikho-nje abantu besebenza kangaka".

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Ngo May 12 iUnion Jacks Football Club yayinomhlangano wonyaka emahovisi eKhomishani. USihlalo wathi umbiko wababala imali uyameluleka ngokuthile naye uyakuvuma. Kwase kumiswa ikomidi encane ukwakha imithetho imamathe nemibandela ebekwe ngobala izimali. Abakhethwa ngalonyaka :

Patrons : Banumzana Hoffenburg, Kalia, R. A. Matthews, R. Thakurdin, R. 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. Thomas Ross.
Amadeligeti ku Howick Association: Banumzana David Ngubane, France Ross.
Amalungu esiGungu : USihlalo, Umbhali, USikhwama nabaNumzana France Ross no Jeffrey Zondi.

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Ngo May 27 uMn. noNkk. John Walstroom baseLot 16 Dale bebetokoza nezihlobo. Babephehlelela ingane yabo yentombazana kuMfundisi J. S. Dunn.

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Sazisa izihlobo zethu ezilapha nangaphandle kwalendawo ukuthi siyajabula ukwamukela isihlobo sethu esidala uNkk. Mdhlamza lapha eHowick West. UNkk. Mdhlamza owasishiya ukuyoshada uzobuyela emsebenzini wakhe woku-fundisa esikoleni sezingane ezincane esiphansi kwabeMfundo sjobelelwe kwesikhulu iHowick Government Native School. Sethemba ukuthi nKk. Mdhlamza uzothola ukuthokoza okumfanele kulendawo yakithi.

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Ngalenyanga edlulile lapha eHowick West sibingelela abantu abasha abafike kwaMn. noNkk. France Ross nakuMn. noNkk. David van Wyk baseQuail abaphiwe abantwana. Umlobeli wethu uyabuza ukuthi bazoghamba kanjani izinto sezibiza kangaka-nje?

IClub yaseHowick West yemiFino isazabalazile noma izithelo zisani-iphile okwamanje. Kodwa isafuna bajoyine abaningi ukuze iqhubekele phambili.

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IKhonsathi yenxubevange kade iseHowick Cinema Hall ngeSonto May 27 kugwele amandiya nabelungu abakhulu baseHowick. Yabe iqonde ukusiza AwoVulindlela banaScout anandiya.

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Umlobeli wethu uthi iDeli lakwaBlackwood elinikeza abantu ubisi selibatshelile abangama-Khasimende alo ukuthi selizoyeka. Njengoba aboMnyango weMpilo bakwa-Khomishani kabayivumeli enye i-Deli ithengise ngobisi siyesaba sengathi izingane zethu zizohlu-pheka. Abanye abakhileyo bathi ndaba lolu aluyekelwe kuKhomishani engase yenze isu elifana nelaseEdendale.

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AMANZI sengathi kukuphela kwe-ndaba okuxoxwa ngayo eHowick West ngalezinsuku. Wonke umlobeli wethu uyayithinta abonge nokubona sengathi asezotholakala njalo. Omunye wabalobeli bethu uthi aboMnyango weNjinyela kufanele babongwe Sethemba ukuthi kuyofka isikhathi loMnyango unabange ngesigxobo sikaThelelefoninogesi izinto ezidingekayo.

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Abuye athi futhi, wethemba ukuthi Ikhomishani izonisa imithetho yokuba izimotho nokunye kungadluli ngejubane emigwaqweni yaseHowick West. Abazali bayakhala ngawodilayiva abanganakile bejahile abacishe balimaza izingane zabo emigwaqweni.

WASCHBANK

ABAHLELI bayambonga futhi "UThath' ufaki' esakeni" ngezindaba zonke lezi zaseWaschbank. Sicaphuna kuzona : Uthi,

"Ekuboneni kwami Ikhwezi kalifinyeleli kuyoyonke imizi ngoba sengathi manene anaphepha athunyelwayo lapha. Kungakho lingaziwa khale ngabantu. Ikhwezi kufanele lifundwe kabanzi kuna-lokhu kwandiswe isibalo asalo. Abemabili athunyelwe eTholeni, Hlathikhulu, Lyell Meran nase Maria Raschitz omakhelwane laba bazi ngesikwenzayo lapha kwa Khomishani. Phela izindawo lezi ziphakathi neWaschbank noma zingekho phansi kukaKhomishani.

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Emhlanganweni wonyaka wama Roses Football Club ngomhla ka April 24 kwaMn. S. V. Ntuli kwakhethwa laba nonyaka:-

PresidentPaulos Ntuli
vice-President...Phineas Mbhense
Secretary.....Theo. B.Mthembu
Asst. Secretary..Cable Guliwe
Treasurer.....S. V. Ntuli
Club Manager.....Joseph Marhwa

Amadeligethi kuWaschbank & District Football Association : Abanumzana Joseph Marhwa, Theo. B. Mthembu, P. J. Mathunjwa, Cable Guliwe.

Amalungu esiGungu: Abanumzana Joseph Marhwa, S. V. Ntuli, Petros Marhwa, O. Oliphant, Derrick Dladla, James Mlambo no H. Nkosi.

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Nampa abakhethiwe ukuhola iClub ensha yama Hungry Lions aseWaschbank.

President.....J. D. Khoza
vice-President...Willie Gweje Khoza
Secretary.....Joseph Dhlamini
Asst. Secretary..Bax Mtinkulu
Treasurer.....Elijah Nhlan-
gothi

Amadeligethi kuWaschbank & District African Football Association: Abanunzana J. D. Khoza no Bax Mtinkulu.

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Unkosazana Beatrice Alice Khoza osebenza eThekwini kodwa kubo kuseWaschbank wake wahlala izinsukwana lapha. UNkosazana Khoza wabeze ngesifo sikamalume wakhe umufi John Khoza owalondolozwa ngoApril 28. Usebuyele emsebenzini.

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UMgqibelo womhla kaApril 5 intaka yabe yeneke amaphiko. Izulu ligudubele ilanga lilunguza kancane umoya ushaya emkantsheni wendoda kwabe kusha imidlalo yebhola phakathi kwezikole zaseWaschbank nezingomakhelwane. Kudlala izikole ziyisithupha, Waschbank Government School, Lyell Meran, Hlathikhulu, Maria Raschitz, Wesselsnek neTholeni. Yaphela imidlalo ukuhlabana kwazo kume kanje:

P.W.D.L. Points.

Tholeni	5	4	1	0	9
Maria Raschitz	5	4	1	0	9

	P.W.D.L.	Points
Hlathikhulu	5 2 1 2	5
Waschbank Govt.		
School	5 1 2 2	4
Wesselsnek	5 0 2 3	2
Lyell Meran	5 0 0 5	8

Yayinihle yona inidlalo noma phela kungenziwa okungcono kuna-lokho. Kufanele abafana bafundiswa ngenpela ukuze babeyizingcweti. Badlale ibhola ngezindlela zalo zonke zobungcweti bafunde nokulishaya ngamakanda. Kukuphele ukubhamuza-nje ibhola libhekephezulu. Ukudibula kakusizi ngaphandle kwezizathu ezithile nje ngoba nibona ingcweti yebhola u-Stanley Matthews odlalela iBlackpool neNgilandi ku outside-right.

Nansi iLoga yabadlali baka W. & D. A. F. A. amaClub asenyakatho neNatal nemidlalo esiyidlaliwe:

	P.W.D.L.	Points
Burnside (Roses)	2 2 0 0	4
Waschbank Roses	4 2 0 2	4
By-Products	3 1 0 2	2
Northern Stars	2 1 0 1	2
Hungry Lions	1 0 0 1	0

Noma loSosesheni esemusha kubonakala ubungcono obukhulu. Sethemba ukuthi azobanangingi amaClub ajoyinayo. Ngizwa kuthiwa ikhona eseyijoyine amaHungry Lions aseWesselsnek. Kuyofanela aguqule amanye igama lawo ukuze kungadidizelisi.

Ngifisa ukuqondisa awoNompempe nawogoalkeeper kunthetho No. 12 isigaba 4, othi: "Uma udalala njengogoalkeeper, uphethe ibhola (ukuthi uhambe izinyathelo ezingaphezu kwezine uyiphethe ibhola ungayishayi phansi) wobekwa icala enidlala nabo banikwe ifree-kick lapho ukwenze khona-lokho". Sengike ngababona ogoalkeeper bethatha izinyathelo eziyi 6 bengayishayi phansi ibhola. Uma nephula lomthetho enidlala nabo banikwa ifree kick. Khumbula ukuthi igoli kalingeniswa yifree-kick enjalo ngaphandle kwokuba ibhola isuke koyikhahlelayo ithintwe ngomunye kuqala walabo abavinbile. Lomthetho ngu No. 13.

Awonompempe nabafuna ukubayibona nababhali bamaClub nababonane no Bax Mtinkulu uma befuna ukufunda ngemithetho yebhola. Uzimisele ukuxoxa nabo ngalemithetho ukuze kulunge isimo semidlalo.

uMn. Hoosen Saleh Mall wakwa Mall & Sons (Pty.), Ltd., owaziwa ngokuthi 'H.S.' onebhizinisi lapha nguyena owasungula umdlalo webhola ngomhla kaMay 31. Wanikeza ngebhola elisha nezicathulo zebhola nehembe ukuba kudlalelwe ngamaClub alapha, Roses, Northern Stars ne Hungry Lions. Kwabakugcwele abantu egrawundini ensha yamandiya bebukela. Kodlalwa ngePoint system.

Kwaqala amaRoses nama Hungry Lions indwebe iphethwe nguShorder Ameen. Umdlalo uhlwabusile, amaHungry Lions eza nayo ngempela kuthe sekuzophunyulwa uSkururu icentre yamaHungry Lions yashaya umshosha phansi 1 - 0. Zabuyelana amaRoses alinga ukuvala uSweet Sugar umholi wamaRoses walifaka elakhe ngekhandu uThath' ufak' esakeni wasala ebambe umoya. Yaphela nge draw (1 - 1).

* * *

Kwalandela amaRoses namaNorthern Stars. Nayo ilukhuni immandi. Adlula amaRoses ngo 3 odumayo efakwe ngu Sweet Sugar, noSpringbok noStutu. Kwalandela amaHungry Lions namaNorthern Stars. Umdlalo ushisa phansi amaHungry Lions asinda ngegoli elilodwa angenela ifiyineli nama Roses.

Zadumelana lezi kwabanda esitezi, Misisi. Adlula ngoludumayo amaRoses ngamagoli angu 7.

	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

Abanqobi amaRoses anikwa ibhola izicathulo zebhola zanikwa uSweet Sugar Tom Dhlamini icentre yamaRoses ihembe lanikwa uThath' ufak' esakeni ngemidlalo emihle yabo. Banikwa ngu H.S. kwashaywa ihlonbe.

UH. S. uyayikhuthaza imidlalo ngezindebe zakhe.

* * *

Imiklomelo yazikole zidlalela i-Basket Ball eWaschbank ngo May 24:

	P.W.D.L.	Points
<u>HIGHER PRIMARY:</u>		
Waschbank	4 3 0 1	6
Tholeni	4 1 0 3	2
Maria Ratschitz	4 4 0 0	8
Inkunzi	4 2 0 4	4
Hlathikhulu	4 0 0 4	0

LOWER PRIMARY: P.W.D.L. Points

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
Inkuzi	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

Esigabeni esingenhla iMaria Ratschitz yawina indebe ngamaphoyinti ngezansi balingana u-Ladysmith ne Waschbank ngamaphoyinti.

Kubikwe khona lapha ukuthi kwadlalwa imidlalo yebhola lapha. Kuyabonakala ukuthi amaClub amabili Tholeni ne Maria Ratschitz balingana ngamaphoyinti. Badlala futhi ngomhla ka May 24. Waza waphela umdlalo kungekho score. Baphinda futhi amaminithi angu 30 nakhonaphinde lingene ndawo kwafuneka indebe bayibambisane ngaleseason.

* * *

Sibingelela laba phakathi kwethu awothisha baseWaschbank Government African School: Misses A. Ntsibankulu, A. Sibisi, A. Sithole noMiss H. C. Ntsele e-Ruigtefontein African Government School.

* * *

Siyadabuka ngokufa kukaMn. Amos "Kenya" Khoza owabesebenza kwaKhomishani wasesebenza ezitini. Wafa kabi uKhoza. Watholwa elenga ogongolweni ngaphansi kwaphahla lwendlu yakhe ekuseni ngo May 16 iminyaka emithathu emuva kwokufa kukanina. Ushiya udadewabo kuphela. Siyamzwela kulolusizi.

* * *

Umn. T. P. Mngadi uNobhalana omkhulu weKhomishani usahlabe ikhefu lenyanga. Indawo yakhe isabanjwe nguMn. Tom Dhlamini (Sweet Sugar). Umn. Dhlamini wathola iMatrie eMariannhill uthi uyawuthanda lonsebenzi wokuzukuzana nezinkinga zengqondo.

CLERMONT

Useushiyle umsebenzi we Commission uMnu. H. H. Kumalo kuyo lenyanga okuthe abasebenza naye bamenzela isipho sokubonisa

inhlonipho abebenayo kuye bamupha usiba lokubhala kanye nepensele yomsizi.

Simfisela okuhle kodwa kumsebenzi asezwenza.

* * *

Sibingelela ngokukhulu ukuthokoza awo Mnu. E. Ngobese noMongi M. Mbanjwa abasanda kungena kumsebenzi weCommission. Sibafisela okuhle kodwa nentokozo kulomsebenzi.

* * *

Clermont Advisory Board.

Umuzi uyaziswa ukuthi ukhetho lwamalungu eClermont Advisory Board olohanjiswa ngamaphepha evoti loba ngomhla ka 14 ku July, 1951, phakathi kuka 11 emini enkulu kuze kube u 5 ntambama e-Hovisini le Local Health Commission.

Izikhala ezogcwaliswa ilezi:-

Amalungu	awu 3	amele	Umvuzane
"	" 2	"	Ungeni
"	" 4	"	iCentral
"	" 3	"	Undunduma

Sukumani-ke nisekele lowo enifuna animele esigodini sakini.

* * *

Ukuganga okungcolile.

Umpompi wamanzi ku Main Avenue usuze walungiswa kabili esontweni lilinye. Ngaloko usuze kwakhishwa kuze kuvele lesigangi. Lomnakalo wenziwa umuntu obezama ukususa ivalve ngokufaka ucingo kuyo.

Ubulima obufana nalobu boku-limaza ngalendlela budumaza iziphathi-mandhla ezisebenze kangaka ukusondezela abantu amanzi ngoba bewafuna, zachitha imali enengi. Ukubona imizamo engaka eyenziwe yonakaliswa ngalendlela kukhombisa songathi abantu kabakubongi, sebebona ukuthi kuhle baphazamise.

Sibona ngempela ukuthi munye lomuntu uma bengebabile owenza lokuganga okungcole kangaka. Ziyethemba iziphathi-mandhla ukuthi umuzi uzokuzama ukuba bavele labantu abagange kangaka. Kakho umuntu onomqondo ongalandela ukuba kufakwe ompompi abasha okuzothi kusukwa nje bebelinyazwa futhi. Ukwenza njalo ku ukukhwelisa izindleko phezu kwezak-

hamuzi zase Clermont.

-Siyethemba ukuthi lothi liphuma iIkhwezi kulenyanga ezayo sobe sibika ukuthi lomonakalo usuphelile eClermont.

* * *

UMHLANGANO WONYAKA WE-CLERMONT WOMEN'S CLUB.

(Sibonga uNkk. Mseleku ngalendaba yomhlango wonyake weClub.-
ABAHLELI.)

"Umhlango wonyaka wesibili we-Club yabesafazana baseClermont wahlanganela ekilini ngo April 5 ngo 10 ekuseni. Kukuhle kudelile. Kwaphuzwa okumtoto okwathokozelelwa ngamalungu angu 23. Kwabe kulindele abaningi kunalokhuya ngoba ayesakazwe ngempela amaSekula.

IClub yamiswa ngo May 1949. Noma encwadini kukhona amalungu amaningi kodwa wonke unyaka habangu 10 abakhona emhlanganweni. Kodwa labo basebenza ngempela benza izingubo ezingama 60. Izindwangu zokuthunga nokunitha zithengiswa yiClub ngamanani aphantsi kwavela izikweledu ezimbi Kwezinye ezathungwayo ngamajezi amahle kakhulu ezishosha zaseEmuseni.

Umthetho oseke iClub wayunywa emuva kwokulungiswa kancane.

Abaphethe izikhundla ngalonyaka:

Miss M. A. Alexander..uSihlalo
Mrs. E. Manqele.....uMbhali
Sister M. Bilsborough.uSikhwama
Mrs. G. Mseleku.....uMququzeleli
Mrs. Seitisho)
Mrs. S. Ngcobo)
Mrs. P. Kunalo) yiKomidi
(Ofundisayo)
Mrs. E. Mthethwa)

USihlalo wawubonga umsebenzi ka-Mrs. Manqele wonyaka. Umsebenzi olukhuni wokuqoqa izikweledu akhiphe amarisidi abheke izindwangu ezikhishiwe nezibuyile. USihlalo wabonga uNkk. Mseleku owabefundisa kuqala ngokukhuthalela kwakhe umsebenzi weClub. Wethemba ukuthi usizo lukaMrs. Mseleku bazoluthola futhi ngalonyaka ngoba wawakhuthaza kakhulu amalungu.

Kwakhulunywa kakhulu ngokungezi kwabaningi emihlanganweni yeClub kwanqunywa ukuba makuqalwe izifunde eziqondile zokuthunga nokunitha kuthi njelo ngesonto umsebenzi lowo uboniswe ngezigaba zawo. Kwanqunywa futhi ukuba analungu axoxe

ngokuwaphethe emakhaya angase axoxe abonisane ngakho. IClub ifuna ukulingisa amaphephandaba athile anezingosi zabesifazana lapho beshiyelana kuzona imiqondo kuphendule abanye.

Ngalonyaka iClub izozamela izindlela zokuthunga nokunitha ngemiboniswa nangezingxoxo kathathu ngenyanga. Ngalandlela ilungu ngalinye lize liyiqede ingubo eliyithungayo.

Kwethenjwa ukuqalisa ukupheka ngaleyondlela kodwa iClub yeswele ikhishi.

* * * * *

UYATHANDA UKWAZIWA NJENGOMQHUBI WEMOTHO OKWAZI KAHLE NA?

ISIGABA SESIBILI

Isigaba sethu sesibili kulendaba sigxile emaphuzwini okuthi unalo yini ulwazi oluphelele lwemishini yemotho yakho ukuba uyinakekele kahle uyiqhuba ngokufanele.

Ungase uzibuze ukuthi lusizo luni lolwazi ngemishini yemotho, ubuze ukuthi amaGalaji nabasebenzi abazaziyo izimotho enzani kanti, wena ubone ukuthi uma lisekhona ithuba lokuba uma ihlupha imotho uyuyise khona kakusekho okunye ofanele ukwenze.

Ngiphendula ngokuthi njengoba kufanele noma kanjani ukuba khambe imotho ibenosici semishini yayo uma wena ungazi lutho ngayo kungaze kudale unonakalo omkhulu kuyona uma kungalungiswa kwenze futhi ungakwazi ukuyiqhuba kahle imotho.

Uyokwazi ngani ngengozi uma ungayihlinzeki ngokwazi ukuthi isukaphi? Okubangela inishini iphele wukuqhuba ngejubane, nokuphenduka emakhoneni ngejubane nokumisa imotho ngamandla..uma ubona ingozi.

Kusobala ukuthi ungeke uye olwandle ngesikebhe esivuzayo ungazi lutho ngokuhamba olwandle futhi ungeke ukhwele intaba ungazi lutho ngayo futhi ungahambi noyaziyo. Pho, ukwenzelani ukuzilengisela ingozi ngokuqhuba imotho engase ibenesici esithile, ingozi leyo ekubhekile njalo uma uhamba ngemotho enjalo? Ukuze uyibone ingozi yokugijimisa kakhulu imotho akengikutshela ukuthi

uma ugijima ngo 60 miles ngeAwa, into evamile ezimothweni zamanje uhamba amaFidi angu 88 ngeSecond. Kungeke kukuthathe isikhathi eside ungaphumanga endleleni ngemotho yakho noma ungene engozini ungazelele okungabangelwa yikhona futhi ukuba imotho yakho ingagculisi kahle enishinini yayo.

Ngaphandle kwengozi-nje yodwa nemali iyaphuna esikhwameni sakho. Kufanele ngempela inakekelwe imotha ngoba iyinto enezindleko ezinkulu ukuze wonge anathaya namafutha nezinsimbi zayo. Uma uvumela isici esincane sihlale singalungiswa uzibangela ukuba sidale izindleko ezinkulu sesilungiswa. Kufanele sisebenzise isaga lapha esithi, "Umthentuhlaba usamila".

AwoMekhanika basebenza ukubheka umonakalo omkhulu nokufana okumele okungaqondakali, ngakho kakuswelekile nawe wazi konke ngemotho kodwa kufanele ukwazi ukuba uzithole uzilungise izici zayo ezincane.

Ungamangala namuhla uma ubona abaghubi abadala bezimotho abaya kolalela izinkulumo ngokuphathwa kwezimotho ukuthasisela ekwazini kwabo.

Ukuze kuthiwe uyakwazi ngempela ukuqhuba kufanele wenze lokhu:-

(1) Ukuzinge uyihlola njalo imotho yakho.

Ubheka amafutha ayo ufake amasha, ufake ugilisi ubheke umoya kumathaya, nokuguga kwawo, ubheke amabhatheri, nokufaka amafutha amasha kwezinye izingosi zayo. Kukhona incwajana onikwayona ecacisa ngohlobo lonke lwemotho. Umenzi wayo uyakwazi okuyifanele akutshela khona kuleyencwajana. Ungamangala uma uzwa ukuthi bangaki abangazihluphi-nje nokufunda.

(2) Okubheke ukuba kwenziwe yimotho.

Umgabheki ukuba imotho encane yenze okunganziwa ngenkulu ungasebenzisi imotho umsebenzi ofanele wenziwe yilorry. Sebenzisa ama-Giya uma idonsa kanzima, enzelwa lokho. Kufanele wazi uma imotho yakho seyithwele yeqa, noma seyishisa kakhulu noma iNjini yayo ifudumele noma yahluleka ukukwenza ofuna ikwenze.

(3) Izindawo Zayo ezigugayo.

Kufanele uzazi izinsimbi zayo

eziguga masinyane nalezo ezifuna njalo ulokhu uzohlola. Ezimbalwa zazo ngamathaya, amabhuleki, anaking-pins, okubopha isondo lokuqhuba, namatie-Rods, amashackles nokunye.

(4) Okuvamise ukuhlupha nendlela Ongakuthola ngayo.

Njengodokotela ezibona ezinye izifo ezakubheka-nje nawe kufanele wenze njalo ngemotho yakho. Ngigondise ezicini zayo ezincane. Ukhumbule ukuthi kuyoyonke into emhlaboni izazi zibhekana nokugondene nazo ngqo. Ungeke ulisebenzise ihashi eligulayo nesinye isilwane ezinjalo nasemothweni yakho yenze njalo.

Uma imotho ingasuki ngendlela efanele ungaqedi amabhatheri ulinga ukuyihambisa ngenkani. Bheka ukuthi wanele yini upetilolo, nokuthi izintambo zikagesi ziyakhonjiswa yini enawashini ukuthi ugesi ukhona kumabhatheri; wenze njalo uze udele ngokwazi kwakho. Uma wahluleka bizake isazi sayo. Ukuyinakekela imotho yakho nokuyejwayela kuyokwenza uzibone izici zayo ezininingana ezincane, uvinbele ukulimala kwayo okukhulu ngokuzilungisa.

Ngamafushane kufanele wazi ukuthi:-

(a) Ngenxa yokuguga okungalingani kufanele anathaya ashinshwe izindawo zawo emuva kwamamayela ayizi 3,000 ngoba uma ungakwenzi lokho impilo yawo ibancane kakhulu. Kufanele onke amathaya afuthwe ngokwanele ngomoya ngoba uma engafuthiwe kahle kuyawagugisa. Ithaya elihle netshubhu kulahlekelwa ngumoya ongama 2 lbs. ngesonto ngakho hlola anathaya akho emuva kwezinsuku ezine njalo. Amasondo nawo adinga ukuhlolwa emuva kwamamayela angama 5,000.

(b) Amabhatheri empeleni kufanele agwaliswe kanye ngesonto uma kubanda, kodwa ehlobo uphindaphinde. Ungayisusi imotho izibane ezinkulu zivutha ngoba kulimaza amabhatheri akho.

(c) Zonke izinsinjana zika gesi zifuna ukuhlolwa njalo ikakhu u idistributor efuna ukuhlolwa njalo ezihlokweni zayo.

(d) Amaplugs kufanele ashinshwe emuva kwamamayela ayilo,000 ngoba umlildwana okuwona uvamise ukuphola emuva kwesikhathi leso.

(e) Amafutha enjini kufanele

ashinshwe usebenzise uhlobo olufanele, emuva kwamamayela ayil,000 nebhokisi legiya namanye amafutha emuva kwamamayela 10,000 okungenani. Wukonga kwobulima uma ungakwenzi lokhu. Bheka njalo ukusebenza kwamafutha ngokubheka isimo samafutha uhlale njalo uyigcwalise ngesilinganiso sayo ngamafutha.

(f) Uma ibhuleki lize lishone onyaweni amatishi amabili ingemi imotho hlola isimo salo.

(g) Upende wemotho kavikelwe ngamafutha opholishi. Amafutha endlela netiyela nokunye kususe ngophalafini oxutshiwe namanzi kunganamatheli. Ungeke uhlale upende emothweni uma uyishiya elangeni nemabetheni ebusuku.

(h) Susa amafutha nokunye ukungcola ezihlalweni ngokugeza masinyane ngensipho ethambile bese wesula ngopholishi we wax. Uma ungakususi ukungcola kuyanamathele.

(i) Uma imotho inalokho okucwenga amafutha kususe njalo emuva kwamamayela angu 8,000 ngoba uma seyicineni iyingozi enkulu kakhulu. Kungcono ingekho.

(j) Uzinge uyivula imotho laphaya emlonyeni ephusa ngawo ukubheka inzi ka nokuthomba ukususe. Ukwenze njalo emuva kwezinyanga eziyisithupha.

Ukuntula isikhala kuyangenqabela ukwandisa ngokuloba ngamanye amaphuzu, kodwa ngithi kwanele lokhu esengikushilo ukuba ubone ukuthi umqhubo okuthiwa ngumqhubi ngempela nganjani.

UNGUYE WENA NA ?

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EZAMASCOOTS NAMAGUIDES

AMAXOXO NGAMASCOOTS IV.....ngu
"Akela".

Kuleliphepha lanamuhla kukhona okuqondene nesiScout esithiwa First Class Scout.

IMITHI. IsiScout sempela kufanele sikwazi ukuyibona siyisho ngamagama imithi ejwayelekile engama 12 nezinyoni eziyisithupha. Nanti uluhla lwemithi : Oak, Elm, Ash, Beech, Hourse Chestnut, Sycamore, Lime, Pine, Poplar, Willow, Fir, Birch, Alder, Larch,

Walnut, Yew, Jacaranda, Marula, Umkhakhasi, Umsinsi, Umdoni, Syringa, Cape Chestnut, Kufanele sikwazi ukuwubona umuthi siwazi igama lawo noma yingasiphi isikhathi sonyaka. Umuthi ongabonwa ngamagatsha awo ehlobo kakulula ukuwazi ebusika amagatsha engasekho. Kodwa ebusika kukhona amahlanvana amancane ongawabona nezithelo zinamathele kuwona.

AmaScouts alulekwa ukuba aboleke kumaPublic Libraries incwadi ethiwa "Wayside and Woodland Trees" (Steps)

Funda ukuyazi lemithi:-

Ebusika : Ngesimo somuthi, nokumila kwawo, nombala wawo, nokunye nezimbali zawo ebusika, nokubonakala kwawo, nokubonakala kwegxolo lawo, nokubakhona kwezithelo emhlabathini eduze kwomuthi.

Entwasahlobo : Ngokubonakala kwamagqabi, ngesimo somuthi uma sewunamahlamvu nangezimbali. (Qaphela ukuthi imithi eminingi iveza izimbali ngaphambi kwama qabunga.)

Ehlobo : Ngezithelo zayo namahlamvu asevuthiwe nokubukeka kwomuthi.

Ekwindla : Ngezithelo ezindala ngamaqabunga awileyo (uma kungumuthi owisa amahlamvu) ngegxolo.

Imithi imiswa ngezigaba zokuthi ngesuka amagxolo noma ehlala iluhlaza. Ehlala iluhlaza kayiwalahli ouke amaqabunga ayo ngasikhathi sinye kodwa ilokhu iwalahla ngezikhathi zawo kodwa kusale iqabunga elithile emthini mhlawumbe iminyaka eminingi.

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INDABA KA LAZARUS SIGOLA

(Sibonga lendaba kwabe "News of the Month".)

ULazarus Sigola wabakhe emzini waseLuvuvu. Enenkosikazi abahlezi kahle nayo benezingane ezimbili enye isencane impela. behlezi ngokuthokoza. Esebenzela uLoliwe wase Rhodesia kwaBulawayo. Umlungu wakhe enazisa ngokusebenza kwakhe kahle ethembelile ekhuthelwazwa wakhuluma ngaye kw'Ophethe uMnyango wezitimela kwaHulumeni. Wethembisa naye ukuyenyusa imali yeholo likaLazarus kwaphelela ukutokoza kwakhe.

Wathi uLazarus kumkakhe, "Uyabonake manje sengizokwazi ukuzi-

kuyona nawodokotela abangasisiza. Kukhona USister eKilnika osiza abesifazana abagulayo kakufanele abesifazana besabe ukuya nabo. Kakho ocindezelwe ukuya eKilnika kakubizwa mali. Nabaguliswa wukufa okubi belashwa ngesihle esibhedlela uma befuna. Uma umuntu eficwa enaso isifo lesi kodwa ekho mbisa ukuthi unodokotela wakhe omelaphayo kacindzelwa ukuhlala esibhedlela."

UPortia watshela umakhothi wakubo ngezinto azibona eKilnika laseGoli. "Ngabona izinto ezibuhlungu engingeke ngazikhohlwa. Kukhona amadoda azama ngemithi yabantu enqaba ukuya eKilnika amanye awo ubuso budliwe baphela yisifo abanye befe amathambo abanye sebeyizinyonga. Kwakwedlula ucoko. Okubuhlungu kunakho konke wukuthi izingane eziningi zazalwa zinakho ukufa lokho."

Waqhubeka wathi uPortia, "kuyinto emangalisayo kimina ukuba abesifazana babantu bakuthande ukuya kumaKilnika okubelethisa nawabantwana kulelilokishi kodwa abesilisa bakithi nathi uqobo sesabe ukuya eKilnika elisivikela ebuhlungwini nasekufeni nasekuhlanyeni. Kakufanele kwesatshwe ukwelashwa. Uma umuntu ezizwa ukuthi uyagula kaye eKilnika leV.D. kuhlolwe igazi lakhe uma kusweleke elashwe kuyothiwa kazi-buyele ngelanga elithile. Uma egula kakhulu angayiswa esibhedlela se V.D. izinsukwana kuya ngokujula kwesifo egazini.

Odokotela eKilnika sebeneminyaka eminingi bekuhlola ukufa lokhu nezindlela ezingcono zokukwelapha sebesebenzisa namuhla amasu amangalisayo ngokwelapha masinyane isifo lesi. Kungase kwenzeke namuhla umuntu ukuba anikwe umuthi abuye abuye emsebenzini ngosuku lolo. Emazweni amakhulu aseMelika naseNgilandi abantu kabesabi ukukhuluma ngezinto ezinje ngoba kuyaziwa ukuthi eyona ndlela yokusindisa abantu ukuba bafe baphele yisifo lesi yikuba kubulawe sona isifo uqobo kungafi abantu. Lokho kungenziwa ngokuthatha izeluleko nosizo lwaseV.D. Kilnika nesibhedlela sakhona."

Wasethi uPortia : "Sengiyanhamba manje kodwa ungakukhohlwa engakutshela khona. Ngisebenze kalukhuni ngizifundisa nokufunda ngezinto ezenzeka emhlabeni. Ngithi kuwena Lucy namuhla hongani amaKilnika abantu aphethwe

ngawoDokotela nawoSister abafisa ukunilondela impilo yenu nokuthokoza kwenu bantu abamnyama. Ngaphezu kwakho konke nongani nge mpela amaKilnika alokukufa okubi kwedolobha, ukufa okwesane kayo kulolonke izwe kodwa okwelaphekayo uma kusheshisiwe."

* * *

KWAYISWA yisehlo esehlala u-Lazarus Sigola.

HLAKANIPHA ulandele izeluleko zikaPortia.

* * * * *

ISAZISO ESIBALULEKILE

UKUTHATHWA KWE X-RAY
NOKUHLOLWA KWE T.B.E
EDENDALE

uDr. Dormer, uNgqongqoshe weze T.B. kuleli leNyonyana, uzobe ese Edendale ukusukela ngomhla we 9 kuse kube ngomhla we 13 ku July ukuhlola ukwanda kwe T.B. eEdendale nokufuna izindela namasu okuzinqoba lesifo esibhubhisayo.

Mangithi nje indlela ayisebenzisayo kayinabo ubuhlungu neze futhi kayimphathi kabi umuntu. Uma kuthathwa imfanekiso we X-Ray umuntu kahlutshuliswa.

Nizokhumbala ukuthi sekuke kwahlolwa lapha eMgungundlovu nyakenye kwi Agricultural Show.

Kuqondwe ukuba kuthathwe imifanekiso ye X-Ray yamaviyo amanengana eEdendale. Loku kusho ukuthi iviyo labesifazane, lamadoda, labantwana besikole nelezin-gane.

Abe Local Health Commission abangeni kabafuni lelithuba lokuba nabo bahlolwe libedlule. Nabo bobebahlolwa.

Kobuye kwaziswe kahle ngombobho okhulumayo lapho inqola yomshini we X-Ray womakhona nezikhathi oyobe ingazo kuleyo ndawo.

* * * * *

I S A Z I S O

IKHWEZI liceliwe ukwazisa ukuthi iAgent emele imiBuso engaphandle kwelNyunyani izo-hambela ePietermaritzburg kusukela kuJuly 4 kuya kuJuly 9 ukuzoqoqa intela kuBesuthu naBetshwana namaZwazi.

Abantu balemiBuso bayaziswa ukuthi kuyohlangu omkhulu umhlango wabo EMakethe yase-Edendale ngeSonto July 8 ngo 11 ekuseni. Siceliwe futhi ukubazisa abaqoqa intela bayohlala kwaMn. MOSELI FESI, DLABA HALT, DAMBUZA STORE, EDENDALE, nge nkathi omele olemiBuso engakahambi..kusukela kuJuly 4 kuya kuJuly 9.

* * * * *

JOYINA I

EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLO EZISWELE

IGAMA :

IKELI :

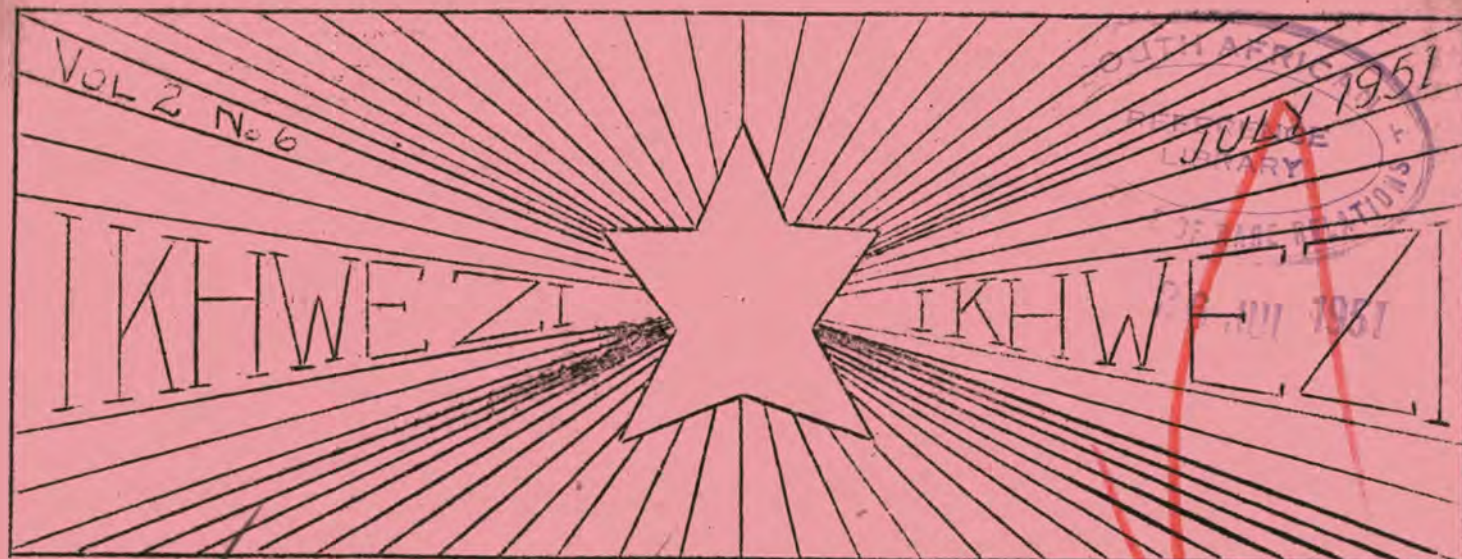
ISIPHO : £ : : .

IMALI YOBULUNGU NGONYAKA ul/-.

Tumela lefoma ku :

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

* * * * *



Prepared and published by the
Head office of the Local Health
Commission, Natal, 195, Long-
market Street, Pietermaritzburg.

A LETTER TO OUR READERS

Very frequently an editor has the subject for his editorial presented to him on a plate by some item, which appears in his paper. That is what has happened to us this month and although the subject isn't a very pleasant one we are grateful to our correspondents for presenting it to us.

Last month we printed a short item on Vandalism at Clermont, the previous month the Engineer mentioned the destruction of trees at Ashdown and this month one of our Howick West correspondents has quite a lot to say about destructive interference with the water supply in his Area.

Vandalism is a thing which is common to almost all societies and it is a very difficult thing to understand. There always seem to be people about who are prepared to go to some pains to deface statues or buildings or such things, or even perhaps to destroy them. Nobody ever seems to know why any one should want to act like this - certainly it isn't a particularly brave or risky thing to do because the chances of being caught are so small.

Well, if this sort of thing is difficult to understand how much more difficult is it to comprehend acts of vandalism which

react, it not against the person who does them, then at least against his community.

It is probably quite true that in Commission Areas some of these acts are perpetrated by idle, irresponsible people not themselves living in the areas concerned, but it seems certain that many of these things are done by area residents who themselves benefit from these services.

Even though we may not be able to appreciate the vandals motives it is in our interests to see that he doesn't cause us or our neighbours and friends to suffer unnecessary discomfort. The only way to do that is to convince him that it isn't really worth his while to carry on with his "tricks".

Punishment may act as a deterrent in a limited number of cases but the odds are that as soon as he thinks nobody is watching a person of this kind will do the same thing again "just to get his own back".

The most effective way of putting a stop to these things is surely the way suggested by our correspondent - that is by what might, perhaps, be called "social" punishment. It is to attach such a stigma to acts of this kind and to make disapproval of them so strong within the community, that it isn't worth anyone's while to do them.

That appears to be the most effective way of dealing with such behaviour and it is a method within

the grasp of each and every community. It isn't easy and the community itself must be convinced of the wrongness of the Act. But we are sure that the vast majority of our area residents are not in agreement with such acts and that they are able and willing to bring them to an end.

Yours faithfully,

THE EDITORS.

* * * * *

DID YOU KNOW ?

THAT the graduation address at the South African Native College, Fort Hare, was delivered for the first time by an African, Professor D. D. T. Jabavu, a former member of the College's teaching staff. He advised the graduates to live in direct touch with their own people. In that way they would learn at first hand how to use their higher education for the uplift of their people.

(With acknowledgments to "Race Relations News".)

* * *

THAT the last official duty performed by the Retiring Bishop of Natal was to lay the foundation of the new Anglican Mission Church at Edendale. A brief account of this event appears elsewhere in this issue.

* * * * *

COMMISSION AFFAIRS.

In the Public Health Areas of the Commission, Immunisation Services are provided to a varying extent. Perhaps some of you do not fully understand the purpose of these services.

By immunisation we mean preparing a person's body against infection from a certain germ, so that, should the person come in contact with another person suffering from that disease, he will either not catch the disease, or

else will only contract the disease in a mild manner, probably not even making him ill enough to leave his work for a day.

The diseases for which these protective measures are provided, are Smallpox, Typhoid Fever (a severe disease of the bowel), Diphtheria (a serious disease of the throat, often causing death in children) and Whooping Cough.

You are all familiar with the procedure of vaccination against Smallpox, and it is hoped that none of you are still un-vaccinated!

Children can be vaccinated early in life (in fact from when they are only several months old), but they should be vaccinated when they go to school, and once again when they leave school.

The protection against Smallpox lasts about seven years, so when there is an outbreak of the disease, everyone, young and old, should be vaccinated, for, after all, nobody wants to be disfigured or killed by this horrible disease, which can spread like a grass fire!

To prevent Diphtheria, three injections have to be given at intervals of several weeks. Each injection produces a greater resistance to the disease.

Usually, only the first injection produces a fever and a feeling of slight illness, and this may put you off bringing your children again. Do not let this happen. After all, the worst is over.

Diphtheria is uncommon in adults, but the children do need the protection.

Typhoid Fever, a disease mainly spread by dirty water, poor sanitation, unclean habits, contaminated food and flies, is prevented by general cleanliness, and also by immunisation. The latter requires two injections at intervals of a fortnight, and needs to be renewed each year by one injection. Again, the first injection is often the only one causing any discomfort.

* * *

Howick West Milk Supply.

In last month's Ikhwezi one of our correspondents expressed fears about the future of Howick West's

milk supply. We have made enquiries and are glad to say that we find these fears to be quite groundless. There is no possibility of the present milk supply being cut off nor is there likely to be any reduction in the amount of milk supplied.

* * * * *

IKHWEZI JOTTINGS.

Two months ago Ikhwezi had the sad experience of having to say good-bye to the person largely responsible for his birth and particularly his growth during his first fifteen months - one might almost say his "Fairy Godmother". We mean, of course, Miss Lee. Well, this month all of us have the very real pleasure of welcoming Miss Lee back to the service of the Commission. Seeing that Ikhwezi continues along the "straight and narrow" will, we are sure, constitute a fair slice of that "service". We hope to see Miss Lee back "in print" next month.

* * *

The Editors must apologise to the publishers of "News of the Month", who are the Bulawayo Native Administration Department. The "Story of Lazarus Sigola" which appeared in Ikhwezi last month was taken from the "News of the Month", but we omitted to acknowledge this source in the English part of Ikhwezi.

* * *

Last month we published a special Notice announcing the proposed visit of a T.B. Unit, under Dr. Dormer, to Edendale. Unfortunately, just after Ikhwezi had been sent out for distribution another message came through cancelling the visit. By that time it was too late for us to announce this cancellation. We are sorry about this "false alarm" but the T. B. Unit is due to visit the Area sometime - so watch out for a further announcement in Ikhwezi.

* * * * *

HERE AND THERE

EDENDALE

"Sister Watson who is in charge of the Grey's Hospital staff at the Edendale Clinic, went on her 48 days vacation leave as from the 1st July. While she will be sadly missed it is hoped that her rest will prove beneficial to her."

* * *

"At the beginning of this month Mr. E. S. B. Msimang, the social worker, returned to the Area after an absence of a month. During that time his absence was strongly felt by his colleagues as well as by the rank and file of the Edendale community. He is exceedingly popular in the Area, being everything one would like a Social Worker to be."

* * *

"Bitterly cold weather marked the end of June and Edendale as well as other places shivered under a sub-zero temperature. The Rand is situated at a much higher altitude than this part of our Garden Colony, of course, and Mr. Msimang states that while up there he experienced unprecedentedly frosty mornings and severe nights. No wonder he did not hesitate to drain his purse to the dregs to buy himself a very expensive pair of winter gloves!"

* * *

"Interested Racegoers at Edendale have the Durban July Handicap as their sole topic of conversation. Overhearing their conversations one cannot help realising the fact that they are all counting their chickens long before they have hatched by anticipating the large sums of money that they hope to collect from the Course."

* * *

"The closing of the schools takes away from us a number of friends - teachers who go away for their holidays. Fortunately the gap is being filled by the return

of students from outside colleges. We welcome them very warmly and hope they will enjoy a real holiday and build up their energies for the harder struggle next term. Among these students are the following who are taking matriculation at various colleges: Miss Ruby Khumalo (Inanda Seminary), Mr. T. Gcabashe (Mariannhill) and Mr. S. Kweyama (Mariannhill).

* * *

"Mr. V. Gcabashe, a medical student from the Witwatersrand University, is at home with his parents the Rev. and Mrs. Gcabashe."

* * *

"Georgetown is feeling rather desolate after seeing the Clinic shift to Plessislaer."

* * *

"Wedding Bells will ring at Edendale on the 21st July, on the occasion of the marriage of Miss Eunice Audrey Maurine Nkosi of Edendale to Mr. Edward Tinkie Tiger of Durban."

* * *

"There is a steady increase in the number of the St. John's Ambulance Association First Aiders in the Edendale Area. Some of the school children in the area attend a course of First Aid Lectures and we must congratulate the undermentioned on passing a competence test: Misses. Doreen Faith Mbambo, Eunice Msimang, Maggie Mkize, Gladys Mkize, Rose Dube, Margaret Hlubi."

* * *

"Miss Michal Koffie, a teacher from Benoni, is spending her winter holidays with her father at Edendale. The old man's health has deteriorated considerably and his daughter's presence at home is imperative."

* * *

"The 30th day of June, 1951, was a Red Letter Day in the history of Edendale. His Lordship, Dr. L. N. Fisher, the retiring Bishop of Natal, laid the foundation stone of the new Anglican Church at St. Martin's. Many prominent persons from both inside and outside the Area were present."

* * *

"With great regret we to-day inform readers of Ikhwezi that Miss Williams has relinquished her post with the Local Health Commission. As far as we Africans are concerned a lady of her type is rarely met with. During her short term of service she has endeared herself to her fellow workers and to the people of Edendale. Our sorrow at her departure is equalled only by the sincerity of the good wishes we send with her. Long live Miss Williams."

* * *

(The friend who has sent us these last items of Edendale news has asked that he should remain anonymous. We bow to his wishes but would like to thank him most sincerely for the very interesting news he has sent us. Particularly we would like to thank him for doing it all for us at such short notice. It is most encouraging to know that we have so many first-class correspondents in the Area. - The Editors.)

* * *

Edendale and District Women's Social Clubs.

We must thank Mrs. E. E. Hlubi for this account of a very pleasant event which took place at Georgetown not long ago.

"The above clubs held a combined social afternoon at Georgetown on the 20th June, 1951," writes Mrs. Hlubi. "The Georgetown, Macibise, Ashdown and Siyamu Clubs joined together with the object of enjoying the afternoon and at the same time playing games for small prizes."

When the afternoon was originally planned a Committee was formed consisting of one representative from

each branch. These four members were Mrs. Kheswa (Ashdown), Mrs. Magubane (Siyamu), Mrs. Ndlovu (Macibise) and Mrs. Hlubi (Georgetown). Mrs. Hlubi (Secretary of the Association) was appointed convener.

At 2 p.m. sharp everything was ready at Georgetown and the meeting was opened by Mrs. Hlubi. In her short speech she welcomed those present and emphasised the value to all concerned, of these "combined efforts". She mentioned how pleasant it was to see so many women gathered together with the sole object of enjoying themselves. She hoped that on the next occasion all the members would be present.

Miss Williams, chief clerk of the Women's Clubs and representing the Local Health Commission, also had a few words to say. She wished the women all success and pointed out what an important part sport and the social classes could and should play in the people's lives.

The games played were (1) Needle Race; (2) Potato Race; (3) Guessing game; (4) Running game. Miss Sigwili was present to judge the events and prizes were awarded in this way:-

Mrs. Sibisi won press buttons and cotton in the Running game.

Mrs. Ndlovu won a brooch in the Guessing game.

Mrs. Khaula won some buttons in the Running game and Mrs. Sibisi won some tape and pins in the Potato Race.

After the games were over, tea and cakes were served by Mrs. Molife (Organiser of the Georgetown Club) and Mrs. Dlamini (vice-Treasurer of the Combined Clubs).

After tea the prizes were presented and while the winners were roundly cheered the losers were encouraged to "try again next time". It was announced that another similar afternoon would be organised in the future and more prizes would be offered. There is no doubt that the sports were a great success and were run off in a most friendly spirit.

To end the day Mrs. Mpanza led the meeting in a prayer of Thanksgiving. "

* * *

Farewell to Mr. G.J.B. Ngubane.

(For this account of the farewell party for Mr. Ngubane we have to thank Mr. Alfred Shangase, Assistant Secretary of the Maritzburg Bantu Football Association. - The Editors.)

"The Council of the Maritzburg Bantu Football Association (M.B.F.A.) held a very successful function on the 29th May, 1951, at the African Restaurant, Pietermaritzburg. The party was to give a warm send-off to Mr. G. J. B. Ngubane who had been the Honorary Secretary of the M. B. F. A. for the last two and a half years. During the same period he was Honorary Secretary of the Natal Bantu Football Association.

He had been an assistant teacher at Caluza Government School for over ten years as well as being children's sports organiser for Edendale and District. He was also closely attached to the Local Health Commission Social and Recreational Association.

Besides Councillors, there were present Mr. Ngubane's school colleagues and Mr. A. B. Majola (Secretary of the Umgungundhlovu Co-op. Trading Society) who was guest of honour and chief speaker. Mr. J. A. Zulu (President, M.B.F.A.) presided.

Before he made the presentations the President said that he was afraid that Mr. Ngubane's transfer would affect the progress of the Association but hoped that he would found a brother organisation at Paulpietersburg. Mr. Ngubane has been transferred there and promoted to be principal of the Ndabambi Government School.

Mr. Majola thanked Mr. Ngubane for the goodwill, devotion to duty and ability he had shown towards the Association and congratulated him on the substantial progress it had made. He believed that Mr. Ngubane would continue to serve the M. B. F. A. by attempting to form a brother Association at his new post. He hoped that Mr. Ngubane's successor would take over from where he had left off. Finally he wished him prosperity and happiness in his new sphere of activity.

Councillors and school colleagues then gave brief speeches before the President made the presentations. These consisted of:-

from M.B.F.A. : £5/5/-.
 from M.B.F.A. : Rolled gold pocket watch, valued at £8/12/6.
 from J. A. Zulu & Co. : Fountain pen.
 from J. F. Kumalo : Fountain pen and pencil set.
 from M. M. Mabida : 3 packets Blue Gillette blades.
 from P. Nene : Teacup set.

The President then asked Mr. Ngubane if he would like to take his farewell of the M. B. F. A.

Mr. Ngubane said that he regretted that the time had come when he was compelled to say goodbye to his colleagues, the councillors and the clubs all of whom had always supported him and encouraged him to carry out his duties successfully. He extended his deep thanks and appreciation to them for the warmth of the farewell function which the M. B. F. A. had given on his behalf. He also thanked those who had donated towards the gifts which he had received.

After Mr. Ngubane had spoken refreshments were served by Mr. Jas. M. Sikhosana, the African Restaurant Manager and vice-President of the M. B. F. A.

The pleasant party came to an end with the singing of the National Anthems, 'Nkosi sikelel' i-Afrika' and 'God save the King'.

Many of those present accompanied Mr. Ngubane as far as the station and saw him aboard the train. "

* * *

Thanks to Mr. Dookran for this batch of news of interest to our Indian readers:-

"The South African Indian Football Association is sending a representative Soccer Team to play a series of matches in Lourenco Marques.

* * *

Maritzburg had the privilege of sending three Macs with the Springbok Team to England, and Pentrich, a suburb of Maritzburg, has also

been fortunate enough to send three Pillays, namely, G. S. Pillay, V. S. Pillay and Bob Pillay, with the South African Indian Soccer Team to Lourenco Marques."

* * *

"Plessislaer Indian Tennis Court was the centre of attraction when a Natal Fixture was played between the Maritzburg United Lawn Tennis Club and the Local Club. The former showed good form and were the winners."

* * *

"Jack Frost has returned with a vengeance and it is not an uncommon sight to find the ground quite white in the mornings. It is the severest winter for several years."

* * *

"School accommodation for Indian children in the Area is being increased by two extensions which are going up at the Mount Partridge Government-Aided school and the New Yuvuk Arya Samaj School. Plessislaer is not lagging behind, for a substantial extension costing well over £1,500 has already been erected there.

* * *

"Schools are taking a keen interest in promoting sport for their children and the Athletic Sports for Indian Schools held recently proved an unqualified success. Soccer has taken a good hold and the regular weekly matches of the Midlands Indian Schools are well contested. The Natal Indian Schools Football Association has been resuscitated with its headquarters now in Pietermaritzburg."

* * *

"At the opening of the Natal Indian Teachers' Concert in the City Hall recently Mr. C. M. Booyesen, the Director of Education, said that he was pleased to state that the Natal Indian Teachers were raising £25,000 amongst them to build new schools for Indian

children."

* * *

"Mr. W. M. Anderson, the Mayor of Maritzburg, in presenting the trophy to the Pentrich United Football Club for winning the Five-a-side Senior Final, congratulated the promoters for the very fine work they were doing in trying to keep the young men interested in good and healthy games. Other speakers who congratulated the players were Mr. R. Dookran and Mr. A. G. Pillay."

* * *

"The scarcity of mutton is making quite a number of people seriously consider becoming members of the Order of the Golden Age. Some people have forgotten what mutton looks like and what its taste is like."

* * *

School at Edendale.

"About fifteen years ago the Indian Community at Edendale felt that owing to the distance to the nearest school quite a number of children were growing up in illiteracy. Since then almost every year some bright spark has called a meeting and made some tentative suggestions and then just faded away. This has been going on periodically and no school has been built up to now. Would it not be better to see some local Indian Educationalists and get their assistance?"

HARDEN HEIGHTS

Many thanks to Mr. David for this account of a recent family event at Harden Heights.

"Recently a large number of friends and relatives gathered at the residence of Mr. A. T. S. David. Among those present were Miss R. David, Miss. A. R. David, Mr. John David, Mr. E. Peters, Mr. S. Peters, Mr. V. Peters, Mr. R. Moses, Mr. and Mrs. V. C. Nobin and family, Mr. Naidoo, Mr. and Mrs. Samuel Arputhu, Gabriel,

Surun (?) and Richard.

The great occasion was the Silver Wedding of Mr. and Mrs. A.T. S. David and Holy Communion and the Blessing were administered by the Rev. J. D. Packard of New Hanover.

Mr. and Mrs. David were married at Sydenham, Durban, on the 5th June, 1926, by the Rev. A. W. Lawson. Mrs. David is the elder daughter of Mr. and the late Mrs. R. Moses while Mr. David is the third son of the late Mr. and Mrs. Solomon David of Estcourt. Mr. and Mrs. David had with them their three sons and two daughters.

After the ceremony the headmaster and staff of the local school were entertained to tea.

During the course of the day many messages of goodwill were received from friends and relatives."

Ikhwezi would also like to take this opportunity of congratulating Mr. and Mrs. David and wishing them the best of luck.

* * *

"The community of Harden Heights would like to thank the First Rover Crew under Mr. Dookran, junior, for the wonderful show they put on here recently. Carry on the good work, Rovers," writes Mr. David. "We would also like to thank the First Pentrich Rover Crew for the grant concert and display which they gave."

* * *

"Harden Heights will soon have a fine new school for its African children. The present Headmistress is the hard-working Mrs. R. Petersen."

CLERMONT

We regret to say that we have had no news sent us from Clermont this month. Usually Mr. Freeman collects a fine batch of news for us but he is very busy and there are naturally occasions when he simply hasn't the time. So this month we are writing to appeal for correspondents from Clermont to send us additional news. As we

emphasised last month ANYONE can be a correspondent of Ikhwezi and we are sure that Clermont readers will not be satisfied to sit back and watch news from other areas coming in in ever-increasing quantities, while their's slowly dwindles away to nothing.
HOW ABOUT IT CLERMONT?

HOWICK WEST

Our Howick West correspondents have sent us their usual bright list of news items from which we quote:-

"It is heartening to see engineers and other technicians busy with the Permanent Water Scheme in this Area. If the work continues at this rate, our water problems will soon be solved."

* * *

"In the last issue of 'Ikhwezi' it was stated that Mrs. Mdhlamza had returned to resume her teaching duties. Actually Mrs. Mdhlamza was relieving Miss Msomi who was away on leave. Miss Msomi has since returned to her work. She began teaching at the Good Shepherd School at the beginning of the year, but had to seek leave to attend to her sick mother. Her mother is now well on her way to recovery, and Miss Msomi is thankful for the opportunity of being able to nurse a person who once nursed her as a child! During her absence our poor school has had no less than six teachers in as many months."

* * *

"Mr. and Mrs. Michael Bhungane's family increased on the 8th June, through the addition of a son. We congratulate them. It will be recalled that Mrs. Bhungane was one of the six teachers who helped to teach our children at the Good Shepherd School earlier this year."

* * *

"Miss Martha Mokhele has joined the teaching staff of the Howick Government School. She is the

sister of Mrs. Bhungane. We wish her success in her new venture."

* * *

"Vandalism is also rife in this Area. Owing to the law of gravity the water supply became almost negligible at the tap above the Railway line. The Commission then placed a tank at this end of the Area so that water could be pumped into it, and thus relieve the shortage. Today, if you looked at this tank, you would think that it had just returned from Korea! It has been attacked with axes, etc., and some people fill their buckets from it and then place the bucket on top of the tap as a first step in its way towards the head. This helps to wrench the tap from the tank, and much water is thus wasted. Another form of vandalism this Area suffers from is the wanton destruction of water taps on the temporary pipeline. This is usually the work of drunken irresponsible persons, in most cases, not even residents of the Area.

I think the residents have to be taught that the water scheme is placed there for their convenience, and that, when a tap is broken (and the water is shut off) all the residents suffer: therefore all the residents should make it their duty to look out for the culprits."

* * *

"Rumours are spreading to the effect that Mr. Petros Mpungose, clerk at our local office, intends to go on leave during July. But, like the prophet Samuel, I can hear the peal of wedding-bells behind this 'leave' screen. If my suspicions prove to be true, I wish them success and happiness in their new life."

* * *

"We welcome to the Area Mr. and Mrs. Madikwa. Mr. Madikwa is the new Health Assistant in this Area. At the moment he is busy trying to find his way in the 'highways and hedges' of the Area. We wish him every success in his new work. We also trust that his presence among us will help to uplift our Area. Both Mr. and Mrs. Madikwa are very friendly persons."

* * *

New Indian School at Howick West.

"The Indian community have been promised three acres of land by the Education Department at Riversdale and funds are being raised to erect a five-classroom school."

* * *

"Later news confirms the suspicions of our previous correspondent about the activities of Mr. Mpungose during his leave and we hear that "Mr. Mpungose is to take a month's leave so as to make arrangements for his marriage to Miss Gladys Sijabulile Dlamini of Swaziland who is at present teaching at the Macibise School". Good luck and a prosperous future to the happy couple."

* * *

From all accounts Mr. Madikwa has been kept pretty busy since his arrival in Howick West. Mr. Madikwa, who hails from Matatiele, in addition to settling into his new home has found himself working overtime. Attendances at the Clinic on Friday, 22nd June, were in the region of 180 and the staff had to work through till 6 p.m. Our correspondent writes "it is good to see such a large enrolment at the clinic - it is a definite sign of progress. If things go on at this rate electricity will have to be installed there soon!"

* * *

"Membership of the Howick West Vegetable Club continues to increase steadily and it is encouraging to see how the people are coming to appreciate this very fruitful form of co-operation."

* * *

"We wish to extend our sympathy to Mr. France Ross whose wife has been seriously ill since the birth of their child. We wish her a speedy recovery."

* * *

"Howick West is getting busy preparing for its Annual Gala and Mr. Nayager has written to state that arrangements are well in hand."

* * *

"The Area has been given a new Sports Ground and arrangements

are being made to put it in order."

* * *

It is by repetition that news becomes interesting.

What has taken place in Two Years.
(By Mrs. N.R. Mdhlamza)

"Howick West is going ahead! The 'backward' are now in the forefront. I am grateful for Howick West's progress. For a place that hitherto had a bad reputation; regarded as evil and despicable - a place of liquor concoctions where a chopper was used just like an ordinary stick; where a man's or woman's blood streamed down like a child's tears! To-day, however, such things are of less occurrence."

We now have better houses - houses built according to health regulations; not to mention the sanitary conveniences which leave nothing to be desired. We drink clean water which we also use for our washing. You cannot fear bringing a European's washing to be washed at home.

We have fully adopted the habit of eating European vegetables, although a few years ago we looked upon the cabbage as Indian food. So, enlightened Africans are now closely connected with 'Joji' of Howick West.

To understand the position, just look at the good example of the Rev. J. S. Dunn's homestead along the road, near the infant school! There are many varieties of vegetables grown in an orderly fashion in small plots of different sorts. You cannot but be satisfied with their appearance! You wouldn't say it was the winter season.

It is surprising to see the many fat babies that attend at the clinic. They are admired everywhere - real pictures of health! And what are the mothers doing? You will see them walking up and down knitting babies' woollies - jerseys and caps, as if to say - 'I want my baby to be dressed in woollen clothes only'.

Do not fear paying a visit to Howick West; cars can now go right into the homes. We can even buy icecream and enjoy - comfortably seated - reading newspapers with their interesting news.

Howick West is making headway! Look out, 'mother city', Howick, lest you be excelled. "

WASCHBANK

"Recently Mr. and Mrs. Eric Ntuli's residence was crowded with many well-wishers who attended a birthday party organised on behalf of their only son, Cyril Eric Sipho Ntuli, who was four years old on the 5th June. Mr. Ntuli is a school teacher at Hlathikhulu Native Government School, but lives at Waschbank. Dinner was served at 1 p.m. Among those that were present were Mr. and Mrs. P. J. Mathunjwa, Mr. and Mrs. Mathunjwa (senior), Mr. and Mrs. T. P. Mngadi, Mr. and Mrs. S. V. Ntuli, Mr. and Mrs. Jerry Dlamini, Mr. and Mrs. Jacob Vere, Mesdames. J. Malinga, M. Thwala (Hlathikhulu), Miss M. S. Ntsibankulu, Messrs. Paulos Ntuli, Frederick Ntuli, Paulos Sibiya (Vryheid), A. Shabangu, P. J. Nkosi, Bax Mtinkulu, Willie Lajika Khoza."

* * *

"The Ruigtefontein School hall was the venue of a dance gathering on the 9th June. The young folk waltzed, fox-trotted and jived to the musical strains provided by the Rhythm Clouds of Ladysmith, under the able leadership of their band-master, Mr. E. Butelezi.

On the following day at 2 p.m. this 'Hot Outfit' entertained the old folks with modern music. The old folks were much amused by the drummer and by the trumpeter blowing a high 'C' into the rafters as though to bring down the roof of the hall."

* * *

"The last game of the first round of the Soccer played on the 17th June between the Hungry Lions and the Winter Roses, was the hottest game of all of the season. The Roses with four points in the bag and a game in hand sacrificed all to win so as to take the first round of the 'H.S.' Cup on points. On the other hand the Lions battled



hard to win to equalise in points and thus make possible quarter-finals, semi-finals and finals. The game was hot and fast from the first whistle to the last, and was played in a real cup-tie atmosphere. At first it seemed as though the Roses were taking the Lions by storm, by playing the ball in their area for some time. But later things changed. 'British Empire', in the outside-left berth, and 'Zond' amakhaladi', centre-forward, tried hard to score, but every time their efforts were foiled. 'British Empire' was, on several occasions, cautioned by the referee for 'rough stuff' play and eventually Law No. 12, Section (o), was applied to him, but he refused to obey the referee's instructions. The match thus came to an end with one or two minutes left, with no score on either side.

P.W.L.D. Points.

Winter Roses	4	2	1	1	5
Waschbank Roses	4	2	2	0	4
Rovers	4	2	2	0	4
Northern Stars	4	2	2	0	4
Hungry Lions	4	1	2	1	3

* * *

"Result of a game played on the 17th - Northern Stars 2, Hungry Lions 3. "

* * *

"On the 24th June the famous 'Waschbank Roses' visited Elands-laagte (Collieries) to play a friendly match against the Rangers. The Roses were beaten 4 - 1, the same score the South African XI suffered from the hands of the 'Wolves' the previous day in their first 'Test' at Kingsmead in Durban. In a previous game between these clubs played at Waschbank, the Rangers were beaten by 4 goals to 3 by the Roses."

* * *

"Two Dundee teams from the Indian Association visited Waschbank on the 24th to play their league matches (A and B) against the local teams, Northern County. I learned that these matches were the first of the K. O. rounds for the M. R. Naidoo floating trophy. The games were very interesting indeed. Results:-

Northern County 'A' 3 Dundee Stars 0
Northern County 'B' 0 Dundee Stars 2

* * *

"The second-round of the W. & D. A. F. A. League matches began on the 24th, the first game being between the Rovers and the Young Tigers (Wesselsnek). The game was drawn, the score being 1 - 1."

* * *

"This month we say farewell to Mr. J. A. Paul and his family. Mr. Paul has been principal at the Indian Government-aided School for the last 12 years. When he came to Waschbank the enrolment was only 55. He leaves the school this month with the enrolment increased to 180 and a staff of five, including Miss Murugan. Mr. Paul is going on transfer to Sezela Indian School, at Umzinto, South Coast, where he will assume duties on the 24th July, as Headmaster. Mr. Paul, now thirty years in the profession, has been a most useful citizen here. He was instrumental in promoting sport and was a staunch cricketer and soccerite himself in his hey-day. Mr. Paul has been on very good terms with the Africans and served as Commissioner at the Exams. conducted by the Union Education Department, Waschbank centre. We wish Mr. Paul and family all the very best of success on the South Coast. What a pity Mr. Paul that you will miss this magazine, 'Ikhwezi'."

* * *

"I am given to understand that a movement is under way to organise a 'debating society' among the Africans here. Perhaps by the time this news appears in these columns, the first meeting will have taken place. I learn also from reliable sources that the Indian community has established one already. A step in the right direction. There will come a time when these two groups will compete in discussions."

* * *

"Waschbank youth, six months ago, formed itself into a social unit, to entertain itself with music, games, debates, social evenings, etc., etc., during the school holidays when all the outside children have returned home. This group, known as the Waschbank Young People's Association, is composed of students and ex-students. Occasionally, they stage free concerts here to entertain the townsfolk."

The aims and objects of this group, I am told, are to uplift the social, cultural and educational standards of the people and to promote better understanding, good will and fellowship between the races. The following are the office-bearers:-

Chairman.....Mr. Isaiah Luvuno
(Vryheid)
vice-Chairman.Mr. Eliakim Kubheka
(Indaleni)
Secretary.....Miss Elizabeth Ndaba
(Verulam)
Assistant
Secretary...Miss Beatrice Mshibe
(Maritzburg)
Treasurer.....Miss Eunice Ntombeni.

Members of the Executive Committee:
Messrs. Tom Dlamini, Cecil Zondi,
Lloyd Zondi."

* * *

"The extremely cold weather during this month has been partly responsible for the many accidents among the Africans; accidents brought about by the excessive use of braziers (tin fires) to provide warmth in homes. The females have been the main victims through their dresses catching fire, and children have been scalded by hot water at the firesides."

In one case a man almost lost his life through asphyxiation by carbon monoxide, a most deadly gas liberated from a dying coal-fire. This, in most cases, is the Afri-

can's Public Enemy No. 1, and the danger is caused by ignorance and lack of adequate blankets at night. Carbon monoxide has claimed several victims among the Africans in the past.

Preventive measures against this deadly menace could easily be adopted by opening apertures in the room to allow the gas to escape, or by putting the brazier out of the room at sleeping time.

It is a hundred times better to suffer from cold and live than to sleep with a tin-fire in a closed room and lose your life through asphyxiation."

* * *

"Mr. T. P. Mngadi, senior clerk in the Commission's Administration Department, has resumed duty. Mr. Mngadi has been all over the place during his absence. He has been in Durban and 'Maritzburg as well as some parts of the Cape. "

* * *

"Mr. Bernard Zondi, B.Sc. (Hygiene), employed at the Union Health Department's Health Centre at Clairwood, spent the weekend at home with his mother and his brothers who have just returned from college."

* * *

"Nurse Royal Lindane Mabaso who is training at King Edward VIII Hospital, Durban, spent a weekend here with her cousin, Mr. Zondi. "

* * *

"The following have returned home from colleges and schools:- Misses. Gladys Khumalo (Gardens), Monica Mazibuko (Gordon Memorial), Rose Msimang, Prisca Dlamini (Nongoma), Gertie Mshibe ('Maritzburg), Constance Ntombeni, Eunice Ntombeni, Lilian Zwane, Mavis Madela, Elizabeth Ndaba, Virginia Mgidi, Alexia Mvelase, Mabel Kubheka. Messrs. Isaiah Luvuno (Vryheid), James Nyawo (Vryheid), W. F. Madela, Ken Zwane, Eliakim Kubheka, Worthington Msimang, Cecil Zondi, Felix Dube, Mitchell Dube, Andrew Khoza, Jethro Mbatha, Dennis Hlatshwayo, Vincent Mbatha, H. Kunene and Fortesque Malinga.

These have left for various centres : Messrs. P. H. Gcabatshe

(Kingsley), Cable Guliwe, J. J. J. Madela, Goodwin Mthembu (Indaleni). Misses M. A. Sibankulu, A. Sithole, C. Sibisi."

* * *

"How the Clubs stand in the Second Round of the 'T. P. Mngadi' Cup:-

P.W.L.D. Points.

Rovers	2	1	0	1	3
Young Tigers	1	0	0	1	1
Waschbank Roses	1	0	1	0	0
Winter Roses	1	1	0	0	2
Northern Stars	0	0	0	0	0
Hungry Lions	1	0	1	0	0

* * * * *

IKHWEZI GARDEN COMPETITION.

During the last two or three months we have occasionally mentioned the possibilities of a garden competition being held in the Edendale Area and particularly in Ashdown. Since then further details of the competition have become clearer and although the final set-up has not definitely been decided upon we will try and give interested readers an idea of what will be required of them.

In the first place the competition will probably be confined to Ashdown as it is from here that the original suggestion came. In addition plots in Ashdown are fairly uniform and so more easily judged. If the demand from outside Ashdown proves sufficiently great the scope of the competition might be widened.

Flower plants, grass roots and trees will be available through Mr. Bradfield at the Commission Administration Block. He will also be prepared to give tips on planting, etc. These plants ARE NOT AVAILABLE YET and no applications should be made until an announcement appears in Ikhwezi. All plants will be FREE.

It is proposed that entrants should be judged not only on their own plots but also on that piece of ground between their front fence and the road which would be contained within their boundaries if these were extended to the road's edge.

Points will be given for various departments of the garden. For example, there might be

- 10 for the trees,
- 10 for the flower garden,
- 10 for the vegetable garden (seeds are at all times available from the Health Department),
- 10 for that piece between boundary and fence,
- 10 for the ledge,
- 20 for the general lay-out,
- 20 for the outside appearance of the house,
- 10 for paths, steps, etc.

This is just a suggestion of how the competition might be judged.

Prizes will be offered and will be:-

- £5 : First Prize.
- £3 : Second Prize.
- £2 : Third Prize.

If more money is available, more and bigger prizes will be offered.

It is proposed that the plants should be issued in August or September and judging take place in January, when the flowers should be in bloom.

Mr. Bradfield emphasises that those who wish to enter should start preparing beds for plants and holes for trees NOW. If you have any grass or other rubbish of that sort collect it and make compost either in a heap or else in the holes in which you intend to plant trees. The time to start is immediately.

Entries should be sent to the Editors of Ikhwezi as soon as possible and should state clearly the name and address of the entrants. Alternatively, they should be made personally to Mr. Cook at Ashdown.

Tell your friends and neighbours of this competition and persuade them to enter so that it becomes something really worthwhile and really worth winning.



SCOUTING AND GUIDING WORLD

By AKELA.

This month the First Class Scouts will get notes on BIRDS.

Birds.

There are five classes of back-boned animals - fishes, amphibia (e.g. Frog, Toad), reptiles, birds and mammals (e.g. man). Birds are animals with the following special characteristics:-

1. They have a high constant temperature.
2. They are specially adapted for flight.
3. They have a body-covering of feathers.
4. Their front limbs are modified to form wings (in flying birds) or reduced (in running birds).
5. Their hind legs are modified for hopping, swimming, perching, walking or running.
6. The head is usually small and rounded and the body oval, giving a streamlined effect.
7. The young are produced in eggs containing a large yolk and with a porous chalky shell.

Feathers.

These prevent excessive heat loss from the body especially during flight. The feathers entangle the air, which is a bad conductor of heat. Feathers readily shed water - notice the attitude of a hen standing out in

the rain with its body tilted at such an angle that the water is shed. Feathers are arranged in a special way on the wings for flight, on the tail for steering, and on both to enable the bird to glide. The colour of the plumage in the two sexes differs - the male has brighter colours than the female, the dull plumage of the female providing protective camouflage whilst she is sitting on the eggs.

Perching.

Look at the back of your hand. Waggle the fingers up and down as though playing the piano - you will see that the fingers are moved by "cords". These are called tendons or sinews. When a bird perches on a branch, its legs bend and the tendons from the leg muscles to the toes pull on the latter so that they "lock" the leg to the branch. To get off a perch a bird must first raise its body by unbending its legs. You may have noticed how difficult it is to move a hen from a perch after dark as it has such a good grip.

Flight.

Perhaps you can recall the appearance of the remains of the Christmas Turkey with its "Keel" of bone to which the muscles which work the wings are attached. Powerful muscles move the wings downwards and slightly forwards, the shape of the wing being something like the shape of the cupped hands used in making the breast-stroke in swimming. When the wing is pulled down the wing-tip twists so that it becomes propeller-shaped. This makes the bird go forwards and slightly upwards. The air striking the slightly tilted body helps to support the bird. The wings are then lifted with a reverse movement - this causes the body to sink slightly. The net result is that the bird travels along in a straight line with a very slight up and down movement as it goes.

To assist in flight many birds have air in the long bones of the body and there are special air-sacs to diminish the density of the body so that less energy is required to move it along. The breathing mechanism is very efficient, to ensure a great and rapid evolution of energy and heat.

Select six common birds you would like to study and then make up a Bird Log Book about them. There are many sources of information, but make as many personal observations as possible.

* * *

Quiz.

1. Where is the training ground "Gilwell Park"?
2. (a) Where was the 12th Biennial Scout Conference held?
(b) What date was it held?
3. How many countries were represented at the International Conference?
4. Name the countries which were given direct recognition and registration by the World Bureau.
5. Who wrote the Patrol Leaders Handbook?

* * *

IN TOWN AND OUT

"Do you know that the Indian Boy Scouts Association of Pietermaritzburg and District is organising a Scout Rally for August 1951. The Girl Guide Association will also hold its own Rally at the Indian Sports Ground in August."

* * *

"The Shamrock Scout Troop of Plessislaer Township held a friendly debate on 3rd June, 1951, at Mount Partridge Indian School. The motion, which was 'That the advantages of the modern world are far greater than those of the ancient', was carried and the debate was of a high standard."

* * *

"The Mount Partridge Brownies are progressing very steadily and their leader (the Brown Owl) Miss S. Missrilaal is giving them great encouragement. Their number is now 35."

* * * * *

DO YOU WISH TO BE CONSIDERED AN EFFICIENT DRIVER?

PART III

The first two articles on the subject, those on mental approach and mechanical knowledge, covered a fairly wide field, and in essence gave all the attributes of a good driver.

No more remains to be said other than to condense the thoughts expressed. Apply the results to your own actions as a driver, and judge for yourself where you fall short of the ideal.

In the same way as all of us cannot be first class businessmen, technicians or sportsmen, so all are not good drivers, but what we can do is to strive, to the best of our ability, to eliminate our shortcomings.

People differ so greatly in character, endeavour and energy that it really is too much to hope that any one person will be a shining example of what is required in every phase of driving. If therefore you personally have an aptitude for mechanics, expand the knowledge you possess, but concentrate on those other sections where you know improvement is necessary.

The rules are really very simple. Because we all like to be thought of as thorough ladies and gentlemen, extend this desire to include your behaviour as a driver. Be courteous in your driving methods, consider other users of the road no matter who and what they are, whether pedestrians or other motorists. It really is not difficult or a strain if you are naturally decent.

When your family, friends, or passengers enjoy travelling with you, and are always at ease you have gone a long way towards good driving.

When you are admired for the manner in which you handle and keep your vehicle, and if surprise is expressed about its excellent condition despite its age, you have further shortened the distance towards the ultimate goal. Treat your car like a well-loved child.

When you are envied for being

able to run your car economically and save money by doing all small odd jobs and running repairs yourself, your goal has been reached.

Let me remind you, however, that it is better to recognise your faults and to strive to correct them, than to imagine you are the acme of perfection. A good driver realises his faults and takes special care to see that they do not constitute a source of danger to others.

Therefore, although you may not possess all the qualities and knowledge detailed in the first two articles, if you exercise self-criticism, and if you are striving to improve your knowledge, skill and driving sense, you have the latent qualifications of efficiency and you will become a good driver.

I'M SURE YOU ARE TRYING !

* * *

WENS JY 'N BEKWAME BESTUURDER BESKOU TE WEES?

(DEEL DRIE)

Die eerste twee artikels op die onderwerp, die op begripsnadering en werktuigkundige wetenskap, was breedvoerig, en het kernvormig die hoof kenmerke van die eienskappe van 'n goeie bestuurder om-skrywe.

Buiten om die gedagtes wat uiteengesit was saam te vat, is daar nie baie meer wat gesê kan word nie. Pas die gevolgtrekkinge toe aan jou eie besturing en oordeel self of jy die ideaal tekortkom.

Net soos nie almal van ons uitstekende besigheidsmanne, tegnikusse of sportsmanne kan wees nie, kan ons nie almal goeie bestuurders wees nie, maar wat ons wel kan doen is om met die beste van ons vermoë te strewe om ons tekortkominge te verwyder.

Omrede die mens so merkwaardig verskil in aard, strewe en geeskrag, is dit regtig te veel om te verwag dat enige een persoon sal uitblink as 'n voorbeeld in elke verskynsel van bestuur. Indien jy persoonlik 'n aanleg het as werktuigkundige, vergroot dan die wetenskap wat jy besit, maar konsentreer op die ander punte waar jy weet dat verbetering noodsaaklik is.

Die reëls is regtig baie eenvoud-

dig. Daar ons almal verlang om as deur-en-deur fatsoenlike dames en here beskou te wees, brei dan hierdie begeerte uit om jou gedrag as bestuurder in te sluit. Wees hoflik in jou bestuurmaniere, wees bedagsaam teenoor ander padgebruikers sonder uitsondering hetsy voetganger of motoris. Dit is werklik geen moeilikheid of spanning nie, ingeval jy inwendig en natuurlik ordentlik is.

Wanneer jou familie, vriende of medereisigers reis met jou geniet, en altyd op hul gemak is, dan is jy ver op die weg na goeie bestuur.

Wanneer jou masjien se toestand en die manier waarop jy dit hanteer bewonder word, of sou verbasing ge-uiteer word oor sy uitstekende staat tenspyte van ouderdom, het jy alreeds die pad na die uiteindelijke mikpunt verder verkort.

Wanneer andere afgunstig is oor jou vermoë om jou rytuig spaarsaam te laat werk, en oor jou knapheid met verrigting van klein werkies en eie oplossing van gewone herstelwerk, dan het jy jou doel behaal.

Laat my jou nogtans herinner aan die feit dat dit beter is om jou eie foute te besef, en om te strewe om hulle te herstel, as om jou te verbeeld dat jy die hoogtepunt van volmaaktheid is. 'n Goeie bestuurder sien sy eie foute in, en is besonder sorgvuldig om te verhoed dat hul nie 'n bron van gevaar vir andere is nie.

Derhalwe, alhoewel jy nie al die begaafdhede en kennis besit nie, soos uiteengesit in die eerste twee artikels, het jy die verhorge hoedanighede van voltreffendheid en sal jy 'n goeie bestuurder word, mits jy eie-kritiek uitoefen, en mits jy poginge aanwend om jou wetenskap, vernuf en bestuursintuig op te knap.

EK IS SEKER JY PROBEER !

* * * * *

(Miss Alexander, author of this month's Ikhwezi article, needs no introduction to our readers. She has, in fact, had her pen-picture painted in our magazine once before, as many of us may remember. We would, however, like to thank

her very much for her contribution. It looks to us rather as if she had a "Busman's Holiday", but we hope she enjoyed it and are sure her visit to Queenstown was a great joy to all the local children there. - The Editors.)

QUEENSTOWN PREVENTORIUM

During my leave in May I visited the Preventorium at Queenstown, which is run by the Christmas Stamp Fund, under their scheme for Sunshine Homes.

In principle, Preventoria cater for children between the ages of two and thirteen, who have been in contact with notified cases of Tuberculosis. The home at Queenstown, which accommodates two hundred children, is for Africans and Coloureds, whilst the home here in Pietermaritzburg is for European children, and Indian children go to the FOSA Settlement in Durban.

Queenstown Preventorium is approximately two miles outside Queenstown, the grounds are spacious and well laid out, so that the children have plenty of space in which to play. The buildings comprise the administration block, a large dining room with well equipped kitchen adjoining, dormitories and two schools, one for African and the other for Coloured children.

I arrived unexpectedly at lunch-time, on a bitterly cold day, and found the children enjoying an excellent midday meal. I was sorry that I had made other arrangements for lunch and so could not share in the children's meal, as it looked most appetising. The meal comprised hot nutritious stew and vegetables, which had followed soup, and bread and butter. The children go into the kitchen to fetch their own meals from the servers, and can return for as many helpings as they wish.

I was struck by the happy atmosphere of the dining room during the lunch period, and the easy relationship between the children and the staff, both European and non-European.

The boys were dressed in khaki shirts and shorts, and the girls in print dresses, with, of course, jerseys. All clothing is supplied by the Preventorium, and when

children are admitted, even though they travel in their own clothing, these are returned to the parents. When the children leave the home they are equipped with clothing.

The Local Health Commission areas are represented by some fifty children, five of whom come from Edendale, and the others from Clermont. I was particularly struck by the appearance of the children who had gone from Edendale, as when I saw them off on the train from Pietermaritzburg they were thin, undersized boys and girls, whereas at the time of my visit they were fat, healthy happy children, literally shining with health. Naturally, they were pleased to see someone from their home surroundings, and were happy in the knowledge that the photographs I took of them would be shown to their parents.

The dormitories are divided into cubicles in which ten or twelve children sleep. Each child has a bed and locker for personal belongings, with another larger locker for clothes. A member of the staff sleeps in each dormitory. Floor coverings make the rooms look bright and warm.

Adjoining is a bathroom with a very large bath, more like a miniature swimming pool, with hot and cold water laid on.

The experience of the Commission has been that after children have been at Queenstown for a couple of years they return home healthy, happy and well-mannered children.

I am sure some of the readers would like to know how they can arrange for their children to be admitted to the Preventorium, and it is our policy to encourage Tuberculosis contacts to take advantage of this excellent scheme. If you have a relative or child of your own whom you would like to send to Queenstown, all you need to do is to contact the Social Workers, or in the case of Clermont the Health Visitor. Once a child has been accepted, the Christmas Stamp Fund pay all expenses for the child to travel to Queenstown with an adult escort.

The Preventorium is visited regularly by a doctor, and in addition the matron is herself a trained nurse, with years of

experience.

During the course of my Social Welfare work, I have seen many institutions for European and non-European children, and few have left me with such a happy impression as Queenstown Preventorium.

M. A. ALEXANDER.

Answers to Quiz.

1. England.
2. (a) Norway. (b) August 1949.
3. 42 countries.
4. India, Pakistan and Burma.
5. John Thurman.

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S T O P P R E S S

ALLOCATION OF SPORTS FIELDS AT
PLESSISLAER

Just come to hand is a schedule setting out the allocation of the sports fields at Plessislaer for the next five or six weeks. In future, Ikhwezi will publish a monthly programme showing which clubs will be using the grounds and on which dates. We will also try and give you the results of each week's matches.

For the opening day on the 21st July a first-class programme of special interest to Edendale Residents has been arranged. Instead of the usual League fixtures the games will all be between teams whose headquarters are in Edendale. So roll up and support your team and make the opening day a real gala occasion.

On the 21st July the grounds have been allocated to the Maritzburg Bantu Football Association and the fixtures are:-

- 2.15 : Slingspruit Home Stars v. Mountain Blues.
3.30 : Rebellions Football Club v. Georgetown Pirates.

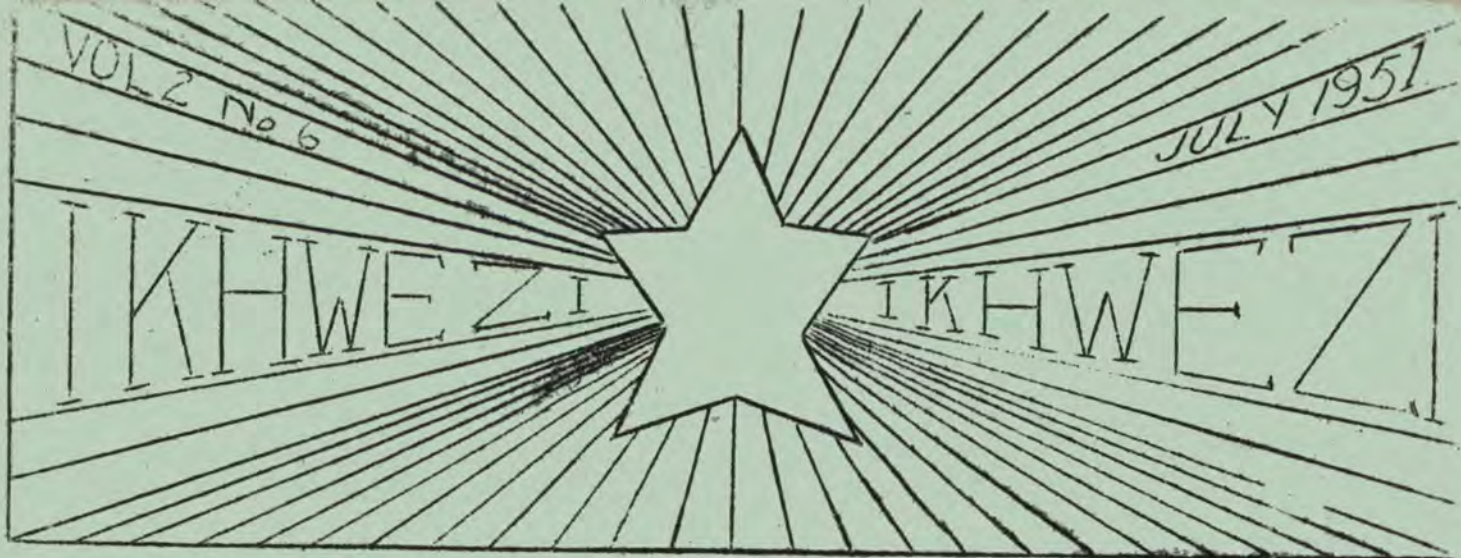
Allocations for the following few weeks are:-

- Sunday - 22.7.51 : M.B.F.A.
Saturday 28.7.51 : Maritzburg African F. A.
Sunday - 29.7.51 : Plessislaer Youth Club
Willow Sports Club.
Saturday 4.8.51 : Sutherlands Tannery African Football Club.
Sunday - 5.8.51 : Stella Football Club.
Saturday 11.8.51 : M.B.F.A.
Sunday - 12.8.51 : M.B.F.A.
Saturday 18.8.51 : Maritzburg African F.A.
Sunday - 19.8.51 : Plessislaer Youth Club
Willow Sports Club.
Saturday 25.8.51 : Sutherlands Tannery African F.C.
Sunday - 26.8.51 : Stella F.C.

IKHWEZI GARDEN COMPETITION

Since the article appearing earlier in this issue was written, many excellent suggestions have come in regarding improvements in the competition. Many of these will no doubt be incorporated in the final plan and we thank all those who are showing such an interest in our competition. -

THE EDITORS.



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

INCWADI KUBAFUNDI BETHU

Kuvamile ukuba ngenye inkathi uMhleli athole udaba angase alobe ngalo, aluthole kalula ngokuvele ezinhleni zephephandaba lakhe. Kwenzeke lokho kithiba ngalenyanga noma udaba lolo lungemnandi kodwa siyababonga abalobeli bethu abasifumbathise lona.

Ngenyanga edlulile saveza amazwana ngodaba oluvela eClermont ngoMonakalo owenzeke khona, ngenyanga eyandulela edlulile uNjiniyela wakhuluma ngokusishulwa kwemithi emincane eAshdown ngalenyanga omunye wabalobeli bethu baseHowick West uhluba izindlubu ngokwonela phansi izindawo zamanzi esigodini leso.

Lomkhuba wokwonela phansi ukhona kuzo zonke izizwe kepha kuyinkinga ukuthi unalusizo luni. Bayohlala bekhona abantu abathokozi swa wukwonela phansi izinto abazibonayo uma behamba, bediliza, behlephula izindonga zezindlu, bengcolisa imifanekiso eqoshiwe ngamatshe, okunye bakwonele phansi impela. Kuyadingisa-nje ukuthi umuntu osuke enza lokho usuke eqondeni-nje, ngoba kakusiyona nento engabatshazwa ukuthi yinhle kakusiyona nento eyenziwa ngesibindi ngoba yenzeka kalula esithe.

Uma kulukhuni ukuyiqonda into enjalo kulukhuni ngokuphindiwe ukubona umphumela wenzozo zokwonela phansi, uma sekubuyela umenzi wakho noma sekwenabela kubantu bonke baleyondawo.

Kungase kubeyiqiniso ukuthi ezindaweni zeKhomishani ezinye zalezizinto zenzizwa yizihambi kungesibo abakhona, kodwa kuyaqiniseka ukuthi eziningi zazo zenziwa yibona uqobo abantu abakhe lapho, futhi bona abazosizakala ngazo.

Noma singeke sikwazi okusezinhliziyweni zabenzi balemikhuba kuyithuba lethu lokuvimbela ukuba imikhuba leyo ingasilimazi nezhlobo zethu nawomakhelwane bethu. Indlela yokukwenza lokho wukumkhombisa ukuthi kakusizi lutho ukwenza imikhuba enjalo.

Kungenzeka Kwabanye ukuba ukujeziswa kubanqande kodwa iqiniso lithi anganele abone ukuthi kabonwa lomuntu walemikhuba akuphinde futhi eziphindezela-nje.

Indlela ngempela engakuqeda lokhu yileyo ekhonjwa ngumlobeli wethu. ngesi jezo sabantu bonke. OKusho ukuthi isenzo esinjalo sinengeke kubantu bonke ngangokuba umenzi waso azazele ukuthi kasanambitheki neze kubantu bendawo leyo.

Kubukeka kungaba yisu ngempela lelo futhi noma wubani angakwenza lokhu. Kakulula kufanele bonke abantu bendawo leyo babubone ububi bezenzo leso. Sineqiniso lokuthi iningi labantu abangabafundi bethu ezindaweni lezi kabazithandi izenzo ezinje nokuthi bazimisele ukulwa nazo baziqede.

Abenu,

ABAHLELI.

UBUWAZI-NJE ?

UKUTHI inkulumbo enkulu mhla kubekwa iminyezane kulabo abathole imfundo yeziqu eFort Hare kwa-kuqala ukuba ikhulunywe ngum-Afrika uProfessor D. D. T. Jabavu, owake wabangomunye wabafundisa khona lapho. Weluleka abaphumelele ukuba basondele eduze kwabantu bakubo. Ngaleyondlela bayokwazi ukusebenzisa imfundo yabo ephakeme ekuphakamiseni abantu bakubo. (Sibonga i "Race Relations News" ngalendaba.)

* * *

UKUTHI isenzo sokugcina somsebenzi wakhe kwenziwa nguMbhishophu waseNatal kwaba wukubeka Itshe leGumbi lemdlule yeSonto ensha eEdendale. Sithe qaphuqaphu ngalo udaba lolo kulona leli iphepha.

* * * * *

AMAXOXO E IKHWEZI

Ngezinyanga ezimbili ezidlulile kwalidabukisa Ikhwezi ukuvalelisa omunye walabo okungathiwa yibona abaphemba Ikhwezi bali-khulisa belitotobisa ngenkathi elukhuni yezinyangazokuqala ezingama 15.....lowo singathi-nje "ngumzali" walo. Sisho uNkosazana Lee. Ngalenyanga sonke siyathokoza kakhulu ukuba abuye futhi uNkosazana Lee emsebenzini we-Khomishani simamukele futhi phakathi kwethu. Njengoba nalo phela Ikhwezi litotoba khona lapho ebulukhunini siyethemba ukuthi kuseyiwona weminye yemisebenzi azoyenza uNkosazana Lee. Sethemba ukumbona uNkosazana Lee ezinhleni zethu ngenyanga ezayo.

* * *

AbaHleli bayaxolisa kubashicileli bephephandaba elithiwa "News of the Month" abanguNdaba zaBantu wakwa Kopeletsheni wakwaBulawayo. Indaba ka Lazarus Sigola eyaphuma eKhezini lenyanga edlulile sayithatha kulona iphepha lelo, kodwa sakhohlwa ukubonga labo a esayithatha kubona ngesiNgisi.

* * *

Ngenyanga edlulile saveza umbiko osobala ngokuhambela kwesigaba sabeT.B. abahamba nomshini phansi kukaDr. Dormer lapha e-Edendale. Sadabuka ngoba kwathi sesicindezele Ikhwezi samukela omunye umbiko singasekho isikhathi sokuba siwukhiphe ezinhleni zethu. Siyadabuka ngalombiko owabe ungaginile ngoba wabuye wahlenliswa kodwa sethemba ukuthi umshini lwo opopola iT.B. uyobuya uhambele lapha kithi, okwamanje hlalani niqaphile ezinhleni zeIkhwezi.

* * *

Ukuvikela Izifo.

Ezindaweni eziphethwe yiKhomishani kwenziwa imizamo yokuvikela abantu ezifweni. Mhlawumbe abanye benu kabakwazi kahle konke lokho.

Ngokuvikela sisho ukulungisa umzimba womuntu ukuba ukwazi ukungangenwa yisifo esilethwa yigciwane egazini lakhe, okuye kubangele ukuba uma lowomuntu engenwe yisifo uma esondelana nabanye abathele ngokufa kwakhe, mhlawumbe kumngene ukufa kuhambe naye engalele phansi.

Izifo ezivikela ngalendlela yingxobongo, ezesisu nezomphimbo ezivame ukubulala nokukhohlalela.

Nikwejwayele okwenziwa ngengxobongo ukujova esethemba ukuthi nonke senajova.

Abantwana bangajovwa besebancane impela besenezinyanga eziyingcosane zobudala, bajovwe umabesesi-koleni bajove noma sebeyeka isikole.

Isivikelo sokujoja ingxobongo sihlala isikhathi seminyaka eyi7, ngakho uma kubheduka isifo leso kufanele wonke uwonke nongakanani ajove ngoba kakho ofuna ukuboliswa umzimba wakhe yisifo lesi ngoba sihamba okwomlilo womlalane.

Ukuvimbele isifo sompimbo kufanele ujoje kathathu emuva njalo kwamasondo athile. Uma ujoja lokho kwenza igazi lakho likwazi ukusivika isifo kesi.

Kuvame ukuba umjovo wokuqala ukubangele imfiva kubesigathi ungenwe ngumkhuhlane, yilokho okwenza abanye abazali bangabe besabaketha futhi abantwana babo.

Kakuvamile ukufa lokho kwabadaka, kodwa izingane kusweleke zivikelwe.

IThyphoid Fever ukufa kwesisu kuvamise ukwandiswa ngukuphuza amanzi angcolile nokuhlala eduze kwezindawo ezingcolile nokuhlala wena ungcolile nokudla kwakho kuhlala endaweni engcolile kuvikelwa ngokuba umuntu ahlale ehlanzekile nangokujova. Uma ujova kabili phakathi kwamasono amabili. Bese kuthi njalo ekupheleni kwo-nyaka ujoye futhi. Nakhona lapha uma uqala ukujova kuba-sengathi kawu philile kahle.

* * *

Isandaba Zekhomishani Ubisi
eHowick West.

Ngenyanga edlule umlobeli we-Ikhwezi waveza ukungabaza kwokuthi bangase bangalutholi kahle ubisi kulendawo. Sabuza kwabaziyo ngalokho, okusijabulisayo namuhla uma simtshela ukuthi kakuswelekile abenevuso neze. Ubisi lolu abalutholayo kaluzukuphela futhi luzohlala lunjengoba lunjalo namuhla.

* * * * *

EDENDALE

"USister Watson ophethe isitafu sakwaGrey's Hospital esise-Kliniki yaseEdendale usahlabe ikhefu lezinsuku ezingama 48 kusukela ekuqaleni kukaJuly. Simfisela ukuphumula okumnandi noma sizomkhumbula kakhulu."

* * *

"Ekuqaleni kwalenyanga uMn. E. S. B. Msimang, iSocial Worker wabuya lapha ekhaya emuva kwokuhamba inyanga. Besibonakala ngempela isikhala sakhe njengoba kade engekho-nje kulabo asebenza nabo nakulona uquqaba lwabantu abakhile kulendawo. Phela yindoda enogazi kubantu bonke ngoba uyikho konke okufanele isocial worker ibeyikhona."

* * *

"Wathi ephela uJune amakhaza ayeshaya emkantsheni wendoda lapha eEdendale nakwezinye izindawo ezabe zigumbha-nje ngamakhaza. Lena emaphethelweni eGoli kuyindawo ephakeme kunalena yakithi,

uMn. Msimang uthi ngenkathi ekhona lapho wezwa amakhaza ekuseni naku-sihlwa aqeda uthando kumuntu. Kakumangalisi ukuba wagoqoza isikhwama sakhe semali wazithengela amaglavuzi esazandleni emali eshisiwe, usilwane sansondo."

* * *

"Amaphanta alapha eEdendale aye-ngasalali nguJuly Handicap, sekuyiyona ndaba egudwini. Kepha uma sibeza bekhumla sasibona-nje ukuthi babebala amachwane osesemaqandeni uma bezethembisa umnotho abayowuthola ngoJuly eSigodini."

* * *

"Ukuvalwa kwezikole kusihambela nezihlobo zethu eziningi othisha abayakophumula. Kodwa kubayinhlanya ngoba isikhala sabo sivalwa ngokubuya kwabafundayo ezikoleni ezinkulu. Siyababingelela ngomoya omuhle kakhulu laba sibafisela nabo ukuphumula okumnandi bahlu melele amandla abo ukuze babhekane nezifundo ekungeneni kwezikole. Kulaba abafundayo laba bafundela umatriculation ezikoleni ezithile: Miss Ruby Khumalo (Inanda Seminary), Mr. T. Gcabashe (Mariannhill), Mr. S. Kweyama (Mariannhill)."

* * *

"Umn. V. Gcabashe ofundela ubudokotela eGoli usahlabe ikhefu nabazali bakhe uMfundisi noNkk. Gcabashe."

* * *

"Sengathi sekukhala ibhungezi eEdendale njengoba iKliniki yakhona seyisukile yaya ePlessislaer."

* * *

"Zizokhala izinsimbi zomshado eEdendale ngomhla ka July 21 mhla kuboshwa ifindo loshado kaMiss Eunice Audrey Maurine Nkosi wakhona noMn. Tinkie Tiger wasethekwini."

* * *

"Bayanda abesiGaba sikaSt. John's Ambulance lapha. Ezinye zezingane zesikole zalapha ziya-funda ngoSizo Lwokuqala siyababongela laba abaphumelele kahle kakhulu: Makhosazana Faith Mbambo, Eunice Msimang, Maggie Mkize, Gladys Mkize, Rose Dube, Margaret Hlubi."

* * *

"UMiss Mishal Koffie, ofundisa iDomestic Science eBenoni usahlabe ikhefu ekhaya noyise. UBaba lona kasaphili noze kahle ngalezizinsuku, okubangela azingezombona njalo uNdakazi lona."

* * *

"Usuku lukaJune 30 lukude ukukhohlakala lapha kithi. UBaba Ohloniphekayo uDr. L. N. Fisher uMbhisophu waseSheshi osezophumula wayebeka Itshe leGumbi lendlu ensha yeSonto lase St. Martin's, eEdendale. Kubuthene abantu abaningi abaziwayo eEdendale nabangesibona bakhona."

* * *

"Siyadabuka ukwazisa abafundi beIkhwezi ukuthi uMiss Williams usewuyekile insebenzi weKhomishani. Thina abanyama sithi kabavanile abafana naye. Ngenkathi enfushane elapha wazenzela ugazi kuye wonke umuntu waseEdendale. Ukudabuka kwethu ngokuhamba kwakhe kusenza simfisele ngezinhliziyokuhle kodwa. GKUMHLOPHE, MISS WILLIAMS."

* * *

(Isihlobo esisithumele lezin-daba sicele ukuba siligodile igama laso. Siyavuna, kodwa siyambonga ngezindaba zakhe ezihlaba umxhwele. Ikakhulu ngoba uzilobe ngesikhathi esincane kakhulu. Kuyathokozisa ukwazi ukuthi kukhona abalobeli abavuthiwe lapha esigodini lesi...ABAHLELI.)

* * * * *

AnaCluba okunungazana abesifazana baseEdendale nezigodi zayo.

Siyambonga uNkk. E. E. Hlubi

ngalendaba emnandi eyenzeka eEdendale ngezinsukwana ezidlulile.

"Amacluba lawa angenhla ahlangana enza umkhosana wokubungazana ntabama eGeorgetown ngo June 20, 1951," kuloba uNkk. Hlubi. "Kwakuhlangene amacluba seGeorgetown, Macibise, Ashdown neSiyam okuthokoza ngaleyontabama nokuzijabulisa ngemidlalo bathole imiklomelo emincane."

Mhla kuniswa usuku lolu kwamiswa iKomiti encane yomuntu ngamunye weClub ngayinye. Labake bebaNe uNkosikazi Kheswa, waseAshdown, Nkk. Magubane, Siyamu, Nkk. Ndhlovu waseMacibise noNkk. Hlubi waseGeorgetown, uNkk. Hlubi uMbhaleni wenhlalano yonke wakhethwa ukuba abengumemi walombuthano.

Kwathi ngo 2 ekhanda wasekulufe konke wawavula umhlangano uNkk. Hlubi. Ngeamazwi amafushane wabingelela bonke abakhona wagcizelela ukuthi inibuthano enjelenosizo kubo bonke. Wathi kuyinto enhle kakhulu ukubona abesifazana abaningi kangaka behlangene ngawonyobegonde ukuzithokozisa. Wathi wethemba ukuthi mhla behlangana futhi bayophelela bonke abanganalungu.

UNkosazana Williams uMbhaleni onkhulu wamaClubs abesifazana emele iKhomishani naye wathi qaphu amazwi adla ngokubamandi. Wabafisela bonke abesifazana inpumelelo wakhombisa ukuthi imidlalo iyinto enkulu nokuthi ukubungazana kungabayinto enkulu ezimpilweni zabantu.

Imidlalo eyabe idlalwa (1) Umjaho weMalithi, (2) Umjaho wezambane, (3) Umdlalo wokugagela, (4) Umdlalo wokugijima. UMiss Sigwilli wayekhona ezoJaja imiklomelo yabiwa ngalendlela:-

UNkk. Sibisi wathola umklomelo wamarkinobho nokotini emdlalwokugijima.

UNkk. Ndhlovu wathola umklomelo wasiPenethu ibrooch emdlalweni wokugagela.

UNkk. Khaula wathola inklomelo wezinkinobho emdlalweni wokugijima uNkk. Sibisi wathola umklomelo we tape nezipenethu emdlalweni wonjaho wezambane.

Kuthe emuva kwemidlalo uNkk. Molife, umququzeli weClub yaseGeorgetown waletha itiyenamakhokhe benoNkk. Dhlamini, iphini likaSikhwama wamaClubs onke ehlangane.

Kwathi emuva kwokuphunga kwani-

kezwa imiklomelo abawinile basha-
yelwa ihlombe abahlulekile kwa-
thiwa "bangalahli ithemba". Kwa-
thiwa uzomenyezela omunye umkhosi
ofana nawo lona masinyane kube-
khona imiklomelo eminingi. Ka-
kungabazeki ukuthi imidlalo yaba
nempumelelo ngempela futhi iqhu-
tshwa ngonoya omuhle wobuhlobo.

Ukuphuthula uNkk. Mpanza wa-
hola umhlango ngomkhuleko woku-
Bonga.

CLERMONT

Kuyasidabukisa ukuba singazith-
oli izindaba zaseClermont ngalenyan-
ga. Kuvamise ukuba zithunyelwe
nguMn. Freeman kepha ubambekile
ngalezizinsuku kanaso neze isikha-
thi. Yingako sicela ukuba ku-
vele abalobeli baseClermont. Sag-
cizelela ngenyanga edlulile sathi
Noma Wubani angaba ngumlobeli we-
Ikhwezi. Bakhona abantu eCler-
mont abangaloba izindaba ezizwaka-
layo ukuze ingasali emuva iCler-
mont uma ezinye izindawo ziletha
izindaba zazo ngezinkani zemali
yekhanda. NANSO INSELELA CLER-
MONT.

HOWICK WEST

Nazi ezabalobeli bethu besi-
Godi lesi zidla ngekubamandi nje-
ngayizolo.

"Kuyakhuthaza ukubona abeNjini-
yela nezinye izazi zilungisa
ukuba sithole amanzi lapha. Ka-
kusekude siwathole kahle amanzi.

* * *

"Ngenyanga edlule kwabikwa
ukuthi uNkk. Ndhlamza ubuyile
ekuhlaleni ikhefu useyafundisa.
Empeleni uNkk, Ndhlamza wayebam-
bele uNkosazana Msomi owayehlabe
ikhefu. Usebuyile uNkosazana
Msomi. Uqale ukufundisa eGood
Shepherd School ekuqaleni kwonyaka
kodwa wayeka ephuthuma unina
ogulayo. Usengcono unina uNkosa-
zana Msomi ubonga ithuba lokuyo-
bheka umuntu owamhlulisa naye
eseyingane. Ngenkathi engeko
isikole sethu sibenothisha aba-
lingana nobude besikhathi engekho..
beshinshana kuso.

* * *

"Umn. noNkk. Michael Bhungane
bandiselwe umuzi wabo ngengane yom-
fana ngoJune 8. Siyababongela.
UNkk. Bhungane ngomunye wawothi-
sha abayisithupha ababamba esi-
koleni saseGood Shepherd esahambile
okaMsomi. "

* * *

"UNkosazana Martha Mokhele use-
yafundisa esikoleni saseHowick
Government School. Ngudadewabo
kaNkk. Bhungane. Okuhle kodwa
Nkosazana Mokhele."

* * *

"Umkhuba wokwonela phansi
izinto ukhona nalapha udlangile
Kuke kwenzeka ukuba amanzi anga-
tholakali kahle empompini ngenhla
kukalayini wesitimela. Ikhoni-
shani yamisa ithangi lamanzi lapho
ukuze amanzi angene kulona athola-
kale kahle kubantu. Namuhla uma
ubheka ithangi leli ungathi livela
empini eKorea. Balihlasele nge-
zimbazo naninani. Abanye basinize
bafake amabhakede abo phakathi
bakhe amanzi bese bebeke amabhakede
phezu kwompompi ukuba bethwale kah-
le. Umpompi bandla nawo use uh-
lephuke ikhanjana lawo wethwesa a-
bantu amabhakede. Amanzi achithe-
kele phansi. Omunye umonakalo
ngokulimaza amathumbu amanzi nemim-
pompi. Kuvamise ukwenziwa yizi-
dakwa lokho, kungesibona nabantu
balapha.

Kufanele bazi abantu ukuthi aman-
zi lawa asiza bona uqobo, uma un-
pompi waphukile amanzi avalwe.
bahlupheka bonke abantu. Kufanele
bonke abantu babazingele labo aba-
dlala ngamanzi abo."

* * *

"Abasenga ezimithiyo bathi uMn.
Petros Mpungose uMabhalane emaho-
visi eKhomishani lapha uzoshaywa
ngumoya ngoJuly. Kodwa njengo
Mprofithi u Samuel ngizwa ezindle-
beni zami kuncenceza izinsimbi
zomshado kulelikhefu lakhe. Una
kunjalo ngibafisela okuhle nonkakhe."

* * *

"Sibingelela uMn. noNkk. Madikwa.
UMn. Madikwa yiHealth Assistant en-
sha lapha. Okwamanje usathubele-

za efuna umkhondo womsebenzi wakhe kulendawo. Simfisela okuhle emsebenzini wakhe. Sethemba ukuthi ukubakhona kwakhe kuzoyiphaphamisa indawo yakithi. Bobabili noNkosikazi ngabantu abathanda abantu.

* * *

"Ezilandelayo zithi besiqinisele uma sisola ukuhlaba ikhefu kukaMpungose ngoba sizwa ukuthi uzothi ehlaba ikhefu lelo abelungiselela umshado wakhe noGladys Sijabulile Dhlamini waseSwazini of undisa kwaMacibise School. Okuhle nezi-
lokotho ezinhle kini nobabili.

* * *

"Kuzwakala ukuthi selokhu efikile uMn. Mdikwe umi ngezinyawo LoMn. ophuma eMadadiyela umsebenzi sewungamanxe entanyeni. EKlinika ngo lwesiHlanu June 22, kwakugcwele abantu belinganiswa ne180 basebenza kwaza kwashaya uSikisi ntambama. Kuhle ukubona abantu abaningi kangaka beza eKlinika kukhombisa ukuqhubeka phambili. Uma kuhanba kanje kuzofuneka ugesi."

* * *

"Siyakhula isibalo sabajoyina iClub lemfino lalapha. Kuhle ukubona abantu bayikhuthaza into enosizo efana nalena yokubambisana!"

* * *

"Sizwelama noMn. France Ross ogulelwa nginkakhe owabelothena kabuhlungu. Kwanga angalulama nasinyane."

* * *

WASCHBANK.

"Ngazo izinsukwana lezi umuzi kaMn. noNkk. Eric Ntuli wabe ug-cwele yizihlobo nabangane bezogubha umkhosi wokuzalwa kwendodana yabo eyodwa uCyril Eric Siphon Ntuli owaboneminyaka emine yobudala ngoJune 5. UMn. Ntuli nguthisha esikoleni kwaHlathikhulu Native Government School kodwa

uhlala eWaschbank. Kwaqhelelwa ematafuleni ngo 1. Kwababekhona nampabanye Mr. no Mrs. P. J. Mathunjwa, Mr. noMrs. Mathunjwa (adadala), Mr. noMrs. T. P. Mngadi, Mr. noMrs. S. V. Ntuli, Mr. noMrs. Jerry Dhlamini, Mr. noMrs. Jacob Vere, Mesdames J. Malinga, M. Thwala (Hlathikhulu), Miss M. S. Ntsibankulu, Messrs. Paulus Ntuli. Frederick Ntuli, Paolus Sibiya (Vryheid), A. Shabangu, P. J. Nkosi Bax. Mtinkulu, Willie Lajika Khoza."

* * *

"Kwabe kubuthenwe esikoleni saseRuigtefontein eholweni yaso ngomhla ka June 9 kudanswa. Abashabazitika ngezinhlobo zonke zemidanso beshayelwa izinsimbi ngabase Ladysmith amaRhythm Clouds abaphethwe nguMn. E. Butelezi. Ngosuku olulandelayo ngo 2 ntambama abashayi laba bathokozisa abadala ngezingoma ezimnandi bajabuliswa abadala ngowayebetha isigubhu nomshayi wetilongo ebasele phezu phahleni sengathi ufuna ukuludilizela phansi."

* * *

"Umdlalo wokugcina we First Round webhola wadlalwa ngoJune 17 kuma Hungry Lions namaWinter Roses. Ushisa ekhaleni. AmaRoses anenaphoyinti amane enomdhalo owoedwa ozayoazidela amathambo ukuze athathe indebe ka 'H.C.' nganaphoyinti Kuyilapho namaLions ezimisele ukuba alingane ngama phoyinti ukugayofinyelela kwomafayineli. Umdlalo ashisa kusuka uze uyophela, kungaziwa umbhanshi ukujiya. Kwagala sengathi amaRoses azosobozela kuma Lions. Kanti kakunjalo. u-British Empire iout left no Zond' amakhaladi icentre forward balinga ukulifaka kodwa phinde. UBritish Empire wakhuzwa izikhathi eziningi nguReferee ngokudlala kabi kwaza kwasebenza umthetho No. 12 isigaba 0, kodwa wenqaba ukuthobela unompomp. Umdlalo waphela kusasele amanithi athile lingangenanga ndawo."

P.W.L.D. Points.

Winter Roses	4	2	1	1	5
Waschbank Roses	4	2	2	0	4
Rovers	4	2	2	0	4
Northern Stars	4	2	2	0	4
Hungry Lions	4	1	2	1	3

Umdhalo owadlala ngoJune 17, Northern Lights 2, Hungry Lions 3."

"NgoJune 24 amaWaschbank Roses ahambela eElandslaagte (Emalahleni) ukuyongcweka namaRangers.. Ahlulwa amaRoses ngo 4 - 1. Endlalweni wangaphambili wawo lamaclubs e-Waschbank amaRangers ahlulwa ngo 4 - 3 ngamaRoses.

* * *

"Ngenkathi yezinyanga eziyi-sithupha ezidlulile kwaphenjwa umbuthano wokubungazana ngemidlalo nokuhlabelela nemidanso nokunye uma kuvalwe izikole. Leliqembu laziwa ngokuthi Waschbank Young People's Association. Bavanise nokwenza amakhonsathi.

Injongo wukuziphaphanisa bathuthuke badale nomoya wokuzwana kuzizwe zonke. Nampa abaholi benhlangano:

Sihlalo Mr. Isaiah Luvuno
Iphini lakhe Mr. Eliakin Kubheka
Umbhali Miss Elizabeth Ndaba
Iphini lakhe Miss Beatrice Mshibe
Usikhwama Miss Eunice Ntombeni

AbeKomidi Messrs. Tom Dhalamini, Cecil Zondi, Lloyd Zondi. "

* * *

"Ukubanda kwezulu kudale izingozi eziningi kubantu zezimbawula ezingeniswa ezindlini kusihlwa. Kuvanise abesifazana kulezingozi izingubo zabo zibambe unlilo nezingane zithelwe ngamanzi abilayo.

Yingozi enkulu yabantu bakithi lena umusi wembawula endlini. Bangingi osubathathile abantu. Ningayivika lengozi ngokuvula phezu endlini noma izimbobo phezu ukuzo umusi uphume.

* * *

"UMn. T. P. Mngadi uMabhalane omkhulu kwaKhonishani lapha useqalile futhi ukusebenza. Ngenkathi ephumule uMn. Mngadi uhambe yonke indawo. Wayofika nase-Thekwini naseMgungundhlovu nase-Koloni.

* * *

"UMn. Bernard Zondi, B.Sc. (Hygiene) osebenza kuMnyango we-

Mpilo eClairwood uke wathi qu lapha ekupheleni kwesonto leliya ezobona unina nabafowabo abafika bevela ezikoleni."

* * *

"UNurse Royal Lindane Mabaso ofundela ubuNurse eKing Edward VIII Hospital, Durban, ube, aoha ekupheleni kwelidlule ezobona umzala wakhe uMn. Zondi.

* * *

"Babuyile ezikoleni laba Miss Gladys Khumalo, Gardens, Monica Mazibuko, Gordon Memorial, Rose Msimang, Prisca Dhlamini, Nongoma. Gertie Mshibe, Maritzburg, Constance Mtombeni, Eunice Mtombeni, Lilian Zwane, Mavis Madela. Elizabeth Ndaba, Virginia Ngidi, Alexia Mvelase, Mabel Kubheka. Messrs. Isaiah Luvuno, Vryheid, James Nyawo, Vryheid, W. F. Madela, Ken Zwane, Eliakim Kubheka, Worthington Msimang, Cecil Zondi, Felix Dube, Mitchell Dube, Andrew Khoza, Jethro Mbatha, Dennis Hlatshwayo, Vincent Mbatha, H. Kunene, Fortesque Malinga.

Labake bahanbile baya kwezinye izindawo : Messrs. P. H. Gcabashe, Kingsley, Cable Guliwe, J. J. J. Madela, Goodwin Mthembu, Indaleni. Misses M. A. Sibankulu, A, Sithole, C. Sibisi."

* * *

"AmaClubs emi kanje ku Second Round ye T. P. Mngadi Cup :

	P.W.L.D. Points.				
Rovers	2	1	0	1	3
Young Tigers	1	0	0	1	1
Waschbank Roses	1	0	1	0	0
Winter Roses	1	1	0	0	2
Northern Stars	0	0	0	0	0
Hungry Lions	1	0	1	0	0 "

* * * * *

KUVALILISWA UMN. G.J.B. NGUBANE.

(Lendaba siyithunyelwe nguMn. Alfred Shangase, iphini lika Mbhali we Maritzburg Bantu Football Association. ABAHLELI.)

"Ikhansele yeMaritzburg Bantu Football Association yaba nomkhosi omuhle ngoMay 29, 1951, eAfrican Restaurant, eMgungundhlovu kuvalleliswa uMn. G. J. B. Ngubane owabenguMbhali walelibandla iminyaka emibili nesigamu. Ngaleyonkathi enguMbhali futhi weNatal Bantu Football Association.

Ubenguthisha eCaluza Government School iminyaka eyishumi ephethe imidalo yezingane esogodini sase-Edendale. Esondelene neKomithi yemidlalo nezokubungazana yakwa-Khomishani.

Kwakukhona ngaphandle kwezikhulu zikaSosesheni abafundisi noMn. Ngubane noMn. A. B. Majola, UMbhali woMgungundhlovu Co-op. Trading Society owabe yisihambeli esihloniphekile. UMn. J. A. Zulu, uMaqhuzu we M.B.F.A. enguSihlalo.

Waqala ngokuthi ukusuka kuka-Mn. Ngubane kuzoyilimaza iSosesheni kodwa wathi wethemba ukuthi uyakuphenba iGatsha layo ePaulpietersburg. Umn. Ngubane ushinshelwe khona ukuba abeyiqhude lesikole sakwaNdabambi Government School.

UMn. Majola wabonga uMn. Ngubane ngokucophelela emsebenzini wakhe nokwethembeka kwakhe kuSosesheni wabongela nokuba iqhubeka iSosesheni. Wathi wethemba ukuthi nalapho eya khona uMn. Ngubane woyikhonzela iSosesheni ngukuphenba igatsha. Wethemba ukuthi uyakuthatha indawo kaMn. Ngubane uyoqala lapho eshiye khona. Wanfisela okuhle nempumelelo lapho eya khona.

Zakhuluma nezikhulu zikaSosesheni nabafundisi noMn. Ngubane kwase eMlandela uMageba ngeziphoh.

Eziphuma kwi M.B.F.A. £5/5/-
Eziphuma kwi M.B.F.A. iwashi legolide lephakathe elibiza £8/12/6.

Eziphuma kuMn. J. A. Zulu nezinye izikhulu Usiba loku-loba iFawandeni.

Eziphuma ku M. M. Mabida amaphakethe amathathu ezinsingo zeGillette zokuphuca.

Eziphuma ku J. F. Kumalo iFawandeni kanye nePeniselo kuhlezi ndawonye esikwameni sakho.

Eziphuma ku P. Nene amankimishi etiy ephelile.

UMongameli we M.B.F.A. wacela uMn. Ngubane ukuba akaphefumule naye.

UMn. Ngubane wathi uyadabuka ngoba isikhathi sesifikile sokuba ahlukane nabo akade esondelene nabo namaclub ayakade emsekele ankhuthaza ukuba asebenze kahle umsebenzi. Wabonga ukumvalelisa kwabo ngendlela efudumele neyokumfisela okuhle. Wabonga nalabo abanikele imali ukuze aphiwe izipho ezinje.

Uthe eseqedile uMn. Ngubane kwaphungwa omakhekhe ku-Mn. Jas. M. Sikhosana, uMeneja waseAfrican Restaurant noyiphini likaMongameli weM.B.F.A.

Umkhosi omuhle waphethwa ngo-Nkosi Sikelela iAfrika noGod Save the King.

Abaningi bamphелеkezelela uMn. Ngubane bayombeka esiteshini bam-bona ehamba nohazane lunuka naye."

* * * * *

EZAMASCOUTS ANAMAGUIDES
ngu AKELA.

Ngalenyanga isiScout zesigaba esiphambili sizothola amaxoxo ngezinyoni.

IZINYONI.

Kukhona izigaba eziyisihlanu zezilwane ezinomgogodla, ofishi, amaselesele, izinyoka, izinyoni, nezinye, izilwane ezifana nomuntu. Izinyoni yizilwane ezinezimpawu lezi.

1. Ziyakwazi ukuzwa ukuhamba kwomoya.
2. Ziyakwazi ukundiza.
3. Umzimba wazo wembozwe yizimpaphe.
4. Amalungu azo angaphambili enziwe ukuba abenganaphiko (kulezo ezindizayo) noma zigijine (kulezo ezigijinayo).
5. Amalungu azo angemuva enziwe ukuba zigxumagxume, zihlambe, sihlale enithini, zihambe zigijime.
6. Inhloko yincane iyimbulunga umzimba uyimbulungana, ukuba ihambisane nomoya.
7. Amaphuphu aphuma emaqandeni.

IZIMPAPHE.

Zivimbela ukuba zingamuncwa ukufudumala uma zindiza. Izimpaphe ziyashesha ukukhipha amanzi, ubobheka isikhukazi simi emvuloni

unzimba ugebele ecaleni ukuba amanzi ehle. Izimpaphe zihlezi ngendlela ethile ezimpikweni ukuba zindize emsileni ukuba ziziphendule ngawo, nokuba inyoni indize iyeke anaphiko. Yehlu-kile inibala kwezensikazi nezen-duna yezimpaphe. Induna inezimpaphe ezinhle ukwedlula insikazi, eingazinhle zensikazi zenza i ukuvikela isidleke ngokuba singa-bonakali uma ihlezi kusona.

UKUHLALA EMITHINI.

Bheka ngemuva kwesandla sakho. Unyakazise, iminwe, sengathi udlala upiyane, uzobona ukuthi inyakaziswa yimisipha. Uma inyoni ihlala egatsheni iyagoba imisipha yenze imilenze inama-thele egatsheni lomuthi. Ukuba isuke egatsheni inyoni iqala ngokuphakamisa umzimba ngokwelula imilenze. Mhlawumbe sewake wabona ukuthi kulukhuni kangakanani ukususa isikhukazi sihlezi emthini uma sekumnyama uma se ihlezi.

UKUNDIZA.

Mhlawumbe usakhumbula ukuthi i-Turkey elasala mhla kukaKhisinusi ukuthi imisipha enyakazisa amaphiko alo inamathelephi. Imisipha eqinile isunduza amaphiko abheke phanzi kodwa kusengathi ayaphambilana, isino sephiko si-fana nezandla ezifumbethwe. Uma iphiko lidonseka phansi lizenze into eyiqhubela phambili. Kwenze inyoni iye phambili naphezulu. Umoya uyisekele inyoni uma indoza. Lokhu kwenze inyoni ihambe iqonde kodwa yohla kancane ibuye yenyuke kancane.

Ukuzisiza okundizeni ezinye izinyoni zinomoya emethanjeni amade omzimba kukhona isikhwama somoya ezenze umzimba ubelula ukuze indize kahle. Ibisivikelo futhi sokuphefumula ukuze ikwazi ukunyakaza ngamandla.

Khetha izinyoni eziyisithupha eziwayelelekele ofuna ukufunda ngazo uzilonde abhukwini lazo. Kukhona lapho ungathola khona ngazo kodwa kulinge ukuzibongla wena izinyoni lezo.

INKINYANKENYA.



1. Iphi indawo yokufundela ethiwa "Gilwell Park"?
2. (a) Umkhosi wesil2 wonyaka wamaScouts wabe ugujwaphi?
(b) Usuku owagujwa ngalo yiluphi?
3. Mangaki amazwe ayenabakhulumeli kumhlangothi wezizwe zonke?
4. Yisho amazwe amukelwa abhalwa yisiGungu sezwe Lonke?
5. Ngubani uwaloba incwadi ethiwa Patrol Leader Handbook?

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UYAFUNA UKWAZIWA NJENGOMQHUBI WEMOTHO OKWAZIYO NGEMPELA NA?

ISIGABA III.

Izincwadi zokuqala ezimbili ngaloludaba ezimayelana nokuqondene nokuqhuba ngengqondo nokwazi ngezinsimbi zemotho, zaqeda indina ende kakhulu, empeleni zakuhleka obala konke okuyimikhwazi yomqhubi wangempela wemotho.

Kakusekho okunye okungashiwo ngaphandle kwokubuyekeza lokho esakusho. Wena ake uzihlale wena njengomqhubi uhlole izenzo zakho uzibone ukuthi kulaphi lapho wahlu-leka khona.

Kusobala ukuthi sonke singeze sibengabamabhizinisi abanempumelelo, nabadlali nabanokwazi okuthile, kusobalake ukuthi ngeke

sonke sibengabaghubi bempela bezi-motho. Kodwa singalinga ngamandla ethu onke okukugwema konke okukhomba okungayizingcweti kwethu.

Abantu bahlukene kakhulu ngezimilo, nangenizamo nanganandla ngangokuba kungebe yinto yokuhla-kanipha ukuba sicabange ukuthi umuntu emunye angabayisibonelo esihle ngezinhlangothi zonke zokuba nginqhubi wempela wemotho ngakho konke. Uma wena unokwazi kwemishini yemotho, kwandise ukwazi kwakho, beseke uqinisa nge-mpela ulinge ukwazi lokho osilela kukhona.

Kulula-nje ukulandela imithetho yakho. Njengoba sonke siyathanda ukwaziwa singabalisa nezintombi ezethembekile qhubekake ufise ukuba waziwe wethembekile nase kuqhubeni imotho yakho. Qhuba imotho ng kihlonipha njalo, uba-bonelele abanye abasemigwaqweni noma bengobani, noma behamba ngezinyawo noma behamba ngezi-motho nabo. Kakusiyona into elukhuni nesindayo uma ngemvelo unomoya omuhle kwabanye.

Uma uhamba ngemotho nezihlono zakho noma nomuzi wakho uzizwe umnandi egazini ubokwazi ukuthi sewuya khona ekwazini ukubangunqhubi okwaziyo kahle.

Uma bekuncoma ngokuqhuba kwakho nokugcina kwakho imotho yakho, bemangala beyibona ibukeka kahle phezu kwobudala bayo, kufana nokuthi uyalinciphisa ngempela ibanga elikuyisa osinweni sokuba ngumqhubi wempela wemotho. Yiphathe imotho yakho njengengane ethandekayo.

Uma bekubabaza ngokugcina imotho yakho ngaphandle kwe zindleko ezinkulu wonge imali ngokuzilungisela yona kwokuncane kwayo okudinga ihambe kahle yazi ukuthi sewufinyele ebangeni lelo okade ugaqele kulona.

Akengikukhumbuze ukuthi ku-yinto enhle ukuzibona iziphonsiso zakho ulinge ukuzilungisa kunokuba ucabange ukuthi kawusadingi kwazi lutho olunye. Umqhubi omuhle uyazibona lapho engaphelele ngakhona alinge impela ukuba kungabiyingozi lokho kwabanye.

Ngakhoke, noma ungeke ubenazo zonke izimpawu zokuba wumqhubi owazi ngempela ukubangaba ngengoba sishilo ezindabeni ezimbili esiqale ngazo, uma ukwazo ukuzisola, uma ulinga ukulwandisa ulwazi lwakho nokuhla anipha nokuqhuba

ngokucophelela unakho kukuwena okungakwenza umqhubi wempela emuva kwesikhathi. KANGINGA-BAZI UKUTHI UYAZAMA.

* * * * *

(uMiss Alexander olobe lendaba uyaziwa kahle ngabafundi bethu Wake walilobela Ikhwezi kuqala. Siyambonga ngokusilobela kwakhe. Sengathi ukuphumula kwakhe kube wukuphumula esebenza kodwa sethenba ukuthi wakuthokozela ukuphola kwakhe eKomani nokuthi izingane zakhona zathokoza kakhulu ngaye. ABAHLELI.)

INDAWO YESIVIKELO EQUEENSTOWN

Ngenkathi ngihlabe ikhefu lami ngoMay ngahambela lendawo eQueens-town ephethwe ngabe Christmas Stamp Fund phansi kwesu labo lama-Khaya Akhanyayo.

Lendawo yesivikelo ekuqondile wukusiza izingane eziphakathi kweminyaka emibili nengamashumi nantathu ezabe zisondelene nabantu abaguliswa yiT.B. LeliKhaya elinabantwana abangama 200 ngelabantwana baBantu namaKhaladi kanti iKhaya lapha eMgungundhlovu ngelabantwana babelungu abamandiya baya eFOSA Settlement eduze kweTheku.

IKhaya laseQueenstown likude nedolobha amamayela amabili igceke lakhona libanzi lihle, izingane zinendawo ebanzi yokudlala. Izindlu zinkulu nendlu yokudlela ebanzi enamakhishi amahle anakho konke nezindlu zokulala nezikole ezimbili ezinye zaBantu ezinye zamakhaladi.

Ngafika ngingalindiwe ngesikhathi sokudla libanda kabi izulu ngafika izingane zidla ukudla okumnandi kwasemini. Ngadabuka ukuba ngase ngizilungiselele ukuya kwenye indawo ngiyokudla khona kangakwazi kuzwa ukudla kwezingane okwabe kubukeka kuletha amathe emlonyeni. Ukudla kuyistew esishisayo nemifino kwelandela isobho nesinkwa nebhotele. Izingane ziyazilandela ekhishini ukudla kwazo zibuye ziphindwe noma kangakanani uma zingakeneli.

Kwangihlaba umxhwele ukubona umoya endlini yokudlela ngenkathi yokudla nokuzwana phakathi kwa-

kwabelungu abaphethe nabasizi babo abangesibo abelungu.

Abafana bevathe izikhindi zi-kaKhaki namahembe amantombazana afake izingubo zeprint namajezi. Zonke izingubo lezi bazinikwa khona eKhaya lelo uma zifika izingane kulona noma zifika nezingubo zazo zinikwa abazali izingubo zazo. Uma seziphuma eKhaya izingane zinikwe izingubo zokwevatha.

Izindawo eziphansi kukaKhomishani zabe zinezingane lapha ezingama 50 ezinhlanu zivela eEdendale ezinye zivela eClermont. Kwangijabulisa ukubona isimo sezingane zaseEdendale ngoba kwathi mhla ngizikhwelisa esitimeleni eMgungundhlovu zabe zizacile zinciphe izisu abafana namantombazana, kodwa kuthe mhla lokho ngizibona lapho kuleliKhaya ngabona iziqethevu-nje zabafana namantombazana bephile kahle kakhulu. Bajabula ukubona ovela ngakubo bajabula ukwazi ukuthi izithombe engabathatha zona ngiyozikhombisa abazali babo.

Izindlu zokulala zahlukaniswe ngamakamelwana okulala kuwona izingane eziyishumi noma 12. Ingane enombhede wayo nendawo yokufaka izinto zayo nenye enkudlwana yezingubo. Ophethe ngamunye ulala endlini ngayinye yokulala. Phansi lepha kufakwe okwenza indlu ithokomale ikhangeke.

Indlu esondelene neyokulala ngeyokugezela enobhavu omkhulu sengathi yichibi elincane lokuhlamba namanzi afudumele nabandayo.

Ukwazi kweKhomishani kufundisa ukuthi emuva kwokuba izingane zise eQueenstown iminyaka emibili zibuyela emakhaya siphile kahle zithokoza ziziphethe kahle.

Ngineqiniso lokuthi abanye babafundi bangathanda ukwazi ukuthi bangazilungisela kanjani izingane zabo ukuba zamukelwe kuleliKhaya laseQueenstown kuyinjongo yethu ukukhuthaza labo akade behlezi eduze kwabaguliswa yiT.B. ukuba balithole ithuba leli. Uma unesihlobo noma nengane ofisa ukuba iye eQueenstown okufanele ukwenze yikubonana namaSocial Workers ima kuseClermont Umhambeli wezeMpilo. Uma ingane seyivunyiwe abeChristmas Stamp Fund bakhokha zonke izindleko zengane ukuhamba iya eQueenstown nompheleli omdala.

IKhaya lesiVikelo lihanjelwa

njalo nguDokotela futhi uMatron walo nguNesi ofundisiwe oneminyaka eminingi ewenza umsebenzi lowo.

Ngenkathi yomsebenzi wami we-Social Work sengibone amaKhaya amaningi ezingane zabelungu nezingasibo abelungu kodwa ambalwa angijabulisa angethembisa okuhle njengeKhaya laseQueenstown lesiVikelo.

M. A. ALEXANDER.

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UMCINTISWANO WEKHWEZI WEZINGADI

Ngezinyanga ezimbili nezintathu ezidlulile besilokhu sixoxa ngokungase kwenziwe ngomncintiswano wezingadi esogodini sase Edendale ikakhulu eAshdown. Kusukela mhla lokho sekubuye kwavela okunye okucacisa ngalomncintiswano noma isimo sokugcina singakagondakali kodwa abafundi bethu abathandayo sizobacacisela okungase kudingeke bakwenze.

Kuzoqalwa ngokuba kwenziwe e-Ashdown ngoba yilapho kwavela khona lomqondo. Futhike izingadi zaseAshdown zicishe zilingane ngakho zingahlolwa kahle. Uma abangaphandle kwaseAshdown befuna nabo ukungena umncintiswano ungase wenabele nakubona.

Imbewu yizitshalo zemifino nezezimbali nezotshani nezemithi ingatholwa kuMn. Bradfield emaHovisi akwaKhomishani. Futhi angabeluleka abafuna izeluleko. Imbewu kayikabikho ngakho kakuswelekile niyicele okwamanje nizwe ngelkhwezi uma seyikhona. Zonke izithombo niyozithola ngesihle.

Kuqondwe ukuba abahloli bezingadi bangahloli kuphela izingadi zabo kodwa bahlole nedawo leyo engaphambi kwezindlu zabo ngaphambili ebhekene nomgwaqo eyabe ingaba yinxenye yendawo yabo uma izindawo zabo zenabela emgwaqweni.

Kuyonikezwa amaqhuzu ngakho konke kwengadi. Silinganisa kanje:

Imiklomela eyishumi	ngemithi emihle.
"	ngengadi yezi-
"	mbali.
"	ngengadi yemi-
	fino (Imbewu
	yemifino itho-

Imiklomela eyishumi lakala njalo
kwaPoyinandi.)
ngendawo epha-
kathi nothango
neomncele
" ngothango oluhle
Imiklomelo eyi20 ngobuhle ben-
dawo ukulun-
giswa kwayo
" ngokubukeka
ngaphandle kwe-
ndlu
Imiklomelo eyishumi ngezindlela
nezitebhisi
nokunye.

Siyalinganisa-nje ukuthi kun-
gase kuhlolwe kanjani kulomncin-
tswana.

Imiklomelo yonikezwa ngalen-
dlela

£5. Ophume kuqala
£3. Ophume isibili
£2. Ophume isithathu

Una imali itholakala iyobami-
ningi ibemikhulu imiklomelo.

Kuqondwe ukuba izithombo zi-
tholakale ngo August noma ngo
September kuhlolwe ngo January
seziqhakazile izimbali.

Umn. Bradfield ugqizelela
ukuthi abafuna ukungena kulomnci-
ntswana mabaqale manje balungise
izingadi zabo ukutshala imithi
nezithombo emigodini abayimbayo
manje. Una kukhona utshani ne-
zibi kubutheni nenze ngakho um-
quba ngokukubeka inqwabe noma
nikufake emigodini enizotshala
kuyona imithi. Qalani ukulungi-
selela manje.

Abangenayo mabathumele kuba-
hleli belkhwezi masinyane bawa-
lobe acace amagama abo namakheli
abo noma baqondise kuMn. Cook
eAshdown.

Bikelani izihlobo nomakhelwane
ngalomncintswana nibancenge ban-
gene nabo ukuze ube yinto enhle
ngempela eyokufanela ukuthola
imiklomelo.

* * * * *

ZIMNANDI NGOKUPHINDWA

NGEMINYAKA EMIBILI

Iyathuthuka iHowick West
"Osemva uphambili". Ngibonga
inqubela phambili yeHowick West.

Indawo eyaziwa njengendawo ephansi
embi edelekile yesixavathi lapho
imbazo kuyinduku igazi endodeni
nakumfazi lifana nezinyembezi en-
goneni. Kodwa namhlanje zinci
phile kakhulu lezo zinto.

Sinezindlu manje ezincono
ezakhiwe ngokomthetho wempilo
angikhulumi phela ngezindlu za-
khona ezincane zinhle ngokuphelele-
yo. Siphuza siwashe ngamanzi af-
anelekile ungeke wesabe ukuthatha
ingubo zomlungu uzoziwashela ekhaya.

Singene sithe shi ekudleni imi-
fino yesilungu kanti kuleminyakana
engaphambili besithi ikhabishi
ukudla kwa Mandiya Ayinamhlanje
zingene izifundiswa kwa "Joji"
Howick West.

Ukuze uqonde isibonelo esihle
somuzi ofanelekile ofuna impilo
enhle ukuze ubeke umuzi wo Mfundi-
si J. S. Dunn eceleni komgwaqo edu-
ze nesikolo sabantwana abancane
Akumifino izinhlobonhlobo ubeka
wenele; zitshalwe ngomthetho
omuhle zivanjanangevanjana indin-
yanya ezahlukeneyo. Ubeka wenele
kuluhlaza cwe ungeke usho ubakuse-
busika.

Akungane phela kuyaduma azinkulu
simanga zonke ingane ezihanjis-
wa ku Howick West Clinic ziyancon-
ywa nobaphi zibukeka ziphilile.
Kanti omina benzani ufumanisa
behlaba bekhu phuka baya nitha
phela amajezi abantwana nezigqoko
ingathi nalowo uthi ngifuna umn-
tanami agqoke eze wool wulu zodwa.

Ungesabi ukuvakashela eHowick
West nezimoto zingena emabaleni
manje imigwaqo zincwebelele
sidla o"Icecream" sifunda amaphe-
phandaba sihleli ubone ufumanisa
iphepha nezindaba zalo ezimnandi.

Iyaqhubeka iHowick West Basobo
unganyathelwa mzomkhulu Howick.

* * * * *

IZIMPENDULO ZENKINYANKINYA.

1. England.
2. (a) Norway. (b) August 1949.
3. Amazwe angama 42.
4. Indiya, Pakistan ne Burma.
5. John Thurman.

* * * * *

IZINDABA EZIFIKE SESIVALA

U wabiwa kwa ma-ground (amagceke ebhola) ePlessislaer.

Khona manje-nje sibona sekufika uhla (schedule) olukhombisa ukwabiwa kwama-ground ePlessislaer (eSeklandi) okuzoqhutshwa ngalo emavikini amahlanu noma ayisithupha ezayo. Esikhathini esizayo iKhwezi liyomemezela uhlelo lwenyanga zonke oluyokhombisa ukuthi yimaphi ama-club obesebenzisa ama-ground, nokuthi ngaziphi izinsuku. Futhi siyozama ukunioxela ukuthi imidlalo yamaviki-ngamaviki ihambe kanjani.

Ngomhla ka-21 July - okobe kulusuku lokuqala - kwakhiwe ingqazivele yohlelo oluyobathokozi ngokungandile abase-Edendale. Esikhundleni sama league fixtures imidlalo iyobangeyama club alapha e-Edendale. Intaka ibeke-lwe amazolo-ke, sondelani, nisekele amathimu enu, lolusuku lokuvula lube nendumezulu yomdlalo!

Ngomhla ka July 21 ama-ground abelwe iMaritzburg Bantu Football Association ama-fixture emikanjenge:-

- 2.15 p.m. : Slangspruit Home Stars v. Mountain Blues.
3.30 p.m. : Rebellions Football Club v. Georgetown Pirates.

Ukwabiwa emasontweni ambalwa alandelayo kunje:-

- Sunday, 22.7.51 : M.B. F.A.
Saturday, 28.7.51 : Maritzburg African F. Assn.
Sunday, 29.7.51 : Plessislaer Youth Club
Willow Sports Club.
Saturday, 4.8.51 : Sutherlands Tannery African Football Assn.
Sunday, 5.8.51 : Stella Football Club.
Saturday, 11.8.51 : M.B.F.A.
Sunday, 12.8.51 : M.B.F.A.
Saturday, 18.8.51 : Maritzburg African Football Assn.
Sunday, 19.8.51 : Plessislaer Youth Club
Willow Sports Club.
Saturday, 25.8.51 : Sutherlands Tannery

Saturday, 25.8.51 : Sutherlands Tannery African F.C.
Sunday, 26.8.51 : Stella F.C.

* * * * *

UNCINTISWANO LWEZINGADI ZEMIFINO OLUSUNGULWE YI-IKHWEZI.

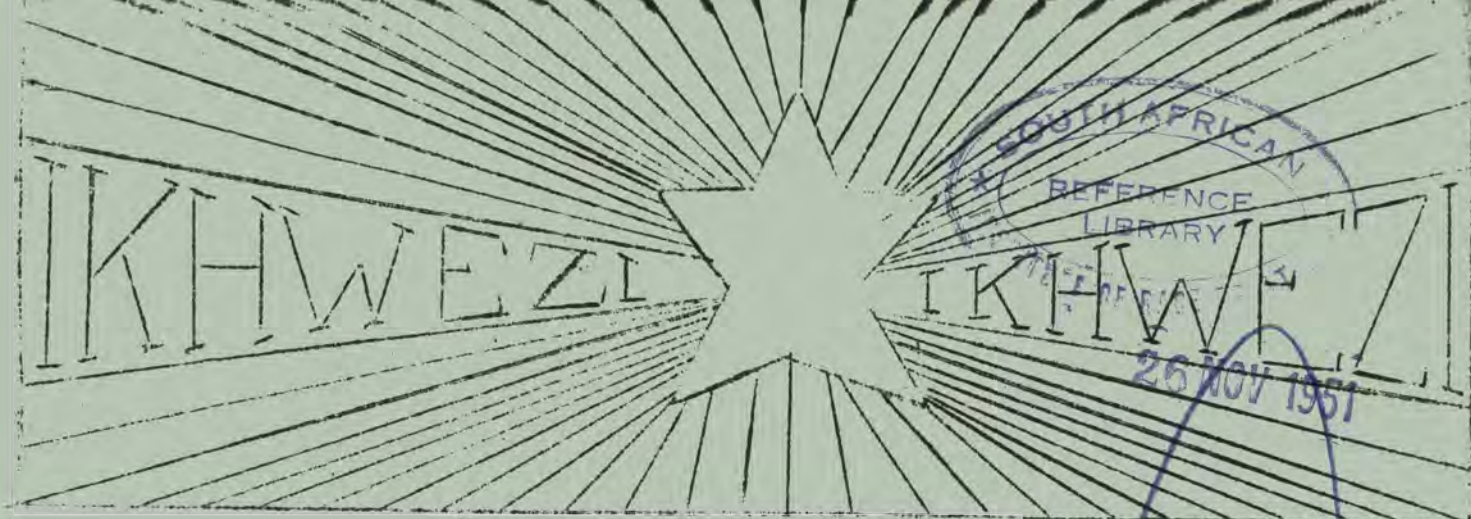
Kusukela ekufakweni laph'ephepheni kwaloludaba sekufike izuleko ezinhle eziningi malunga nendlela engcono yokuqhuba loluncintiswano. Kasiquli ukuthi iningi la lamasu liyofakwa ekwakhiweni kwesu okuyilona sekosetshenzwa ngalo. Siyababonga labo ngokukhuthala kwabo kulolu ncintiswano esuluphembayo. - ABAHLELI.

* * * * *

With the Compliments

of

The LOCAL HEALTH COMMISSION (NATAL)



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

A LETTER TO OUR READERS

Anyone who happened to be passing through Clermont on Saturday, July 14th, might have been excused if he had stopped and asked himself "Good heavens! I wonder what on earth's going on here?" And if, on asking this aloud, he had found that everyone was too preoccupied or in too much of a hurry to answer his question he might again have been excused if he had thought that it must indeed be a very important show which involved such a large proportion of the population and kept them all hurrying in the one direction. Obviously something very worth while was going on here!

Of course he would have been right because something very worth while was happening. It was Election Day in Clermont.

This year's Clermont Advisory Board Elections have been the occasion of great activity in the Area. Prior to the election, candidates went to considerable pains to make their views known to the electorate and on the day itself the township was as busy as a marketplace. People hurried hither and thither and cars plied to and fro between outlying districts and the polling station, carrying voters. Some candidates set up tables outside the station and their agents advised any voters who had difficulty with the voting procedure.

Commission officials had managed to borrow the ballot boxes from the local Magistrate and the Returning Officer was there to see that they were properly used. The number of votes cast was a sign of the interest taken in the election and perhaps an even clearer indication was the fact that something like a hundred people waited at the polling station until after 6 p.m. to hear the results.

People who have been associated with Advisory Board elections in Commission Areas since the Boards were instituted agree that this has been the liveliest and best supported election they have attended.

Congratulations Clermont! Not only have you shown that an effective election can be held in Commission Areas and a representative Board elected, but we are sure that many people have gained very valuable experience in how an election is run. Judging from the expressions on people's faces on election day we also suspect that a great many people got a great deal of fun out of it!

Yours faithfully,

THE EDITORS.

DID YOU KNOW ?

THAT the African Women's Society recently held a grand celebration at the Sobantu Village Community Hall. It was a double event for besides being the Society's Tenth Anniversary meeting members had also just heard of its registration under the Welfare Organisations Act of 1947. The celebrations lasted from Thursday July 19th to Sunday the 22nd. Highlights were the Grand reception concert and dance held on Saturday night from 8 - 12 and an Interdenominational service held on Sunday morning.

"Ikhwezi" is taking the liberty of quoting a short history of the Society from the Souvenir Programme which some kind friend sent us.

"It was somewhere in the city in a small ironing room that we first assembled to form our Society, the initiative being taken by Mrs. E. J. Mhlongo formerly of the 'Daughters of Africa' Society. At that time we did not know the progress which was in store for us. In forming the Society we were driven by the sight of some of the most desolate scenes imaginable amongst our African Cripples, Orphans and Aged People. The Society pledged itself to take action to help these most unfortunate cases, and this became one of its main objects. Other objects are to organise African Women and to propagate social economic and educational and cultural activities. We began with only 20 active members and now have over 60."

Ikhwezi congratulates the African Women's Society on its achievements and wishes it the best of luck.

* * *

THAT the Medical Officer of Health's report for Edendale for June reported two notified cases of Diphtheria. The one was an African girl of 20 who had been residing at Ashdown. The other was a baby African boy of 19 months from Macibise. NEITHER OF THEM HAD BEEN IMMUNISED.

This gives us a good idea of the value of Immunisation. If these two young people had been immunised they need never have contracted

this disease and their parents could have been spared the awful gnawing fear which besets all of us when any of our loved ones are taken ill. It is certainly well-worth every mother's while to take these simple precautions and so ensure that she need no longer worry about her children getting those dreadful diseases which immunisation can prevent.

* * *

THAT the Rev. J. S. Dunn, writer of this month's article, is wellknown far beyond the limits of Howick West for his duties frequently take him into the surrounding districts.

Mr. Dunn, unlike most clergymen, was not ordained until fairly late in life and prior to this he had lead a very interesting and varied life. Born in the Mtonjaneni District of Zululand in 1904. John Dunn, Junior, started his education at the school at St. Paul's, Enkwenkwe, and then went on to the Lower Tugela Government Coloured School. During the 'flu epidemic of 1917/18, when he was in Standard V, his education was brought to a sudden close.

After that he worked in various places, firstly at the trade of shoemaker and later in the Lever Brothers soap factory in Durban. In 1941 he decided to take up private study and as a result of his efforts he passed his J. C. and later, with the aid of the Durban Technical College, obtained the N.S.C. This was not the end though, and the next step involved a break-up in the Dunn family. While Mr. Dunn set out for St. Peter's Theological College at Rosettenville, his wife joined St. Hilda's College at Rosboom, Ladysmith, taking a course in domestic science. In March 1949, Mr. Dunn obtained the L. Th. diploma, he was ordained a deacon in December of that year and a priest in the following year.

This was the climax to a series of remarkable successes achieved against great odds. Howick West is indeed lucky to have such a pastor and we hope that Mr. Dunn's article this month will be followed by several others in our succeeding issues.

(Some time ago there appeared in "Ilanga" a letter from Mr. S. Radebe in which he complained that he could see little evidence of the progress which the Commission was said to be bringing to Edendale. Below we publish a short article from the Medical Officer of Health in which he attempts to clear up certain misunderstandings which are evident from the letter. He has also tried to place before readers some of the advantages which he thinks the Commission has brought with it to the Areas. - Editors.)

A COMPLAINT ABOUT THE COMMISSION.

A reader is apparently unable to see any progress in the welfare of Edendale residents since the Commission took over local authority administration for the Area.

Tangible evidence is not hard to find. The chubby babies attending Child Welfare Clinics, the happy mothers, confident that ante-natal care will guard their progress; Tuberculosis Clinics and V. D. Clinics show an ever-increasing attendance.

The time devoted to basic sanitation shows its results in a lower typhoid and enteric rate and the establishment of a pure water supply further aids the progress to better health.

And of housing matters : throughout the world it has been shown that bad housing and overcrowding lead to a higher incidence of infectious disease, more particularly Tuberculosis, meningitis and respiratory diseases. The environment of such living conditions must lead to greater incidence in delinquency crime and unhappiness.

As far back as 1944, steps were taken to make the Slums Act applicable to Edendale and District, whilst the Commission acquired land for a housing scheme, intending to remove the worst structures in the Area and so bring about an improvement in conditions.

No demolitions have been carried out without alternative

housing being made available, and those structures demolished, embodied all the evils of slums. In the demolished buildings, overcrowding, dampness, lack of segregation of sexes, etc., were injurious to the residents and dangerous to health generally.

The rents in the alternative accommodation in Ashdown Native Village are a little over a pound per month, and the pride taken by the new occupants in their homes is evidenced in their attempts to provide a garden, and the general standard of cleanliness which they maintain. The expeditious payments of rents, as well, would indicate that the tenants feel under little hardship.

It has been a policy of the Commission to administer the Slums Act with the maximum degree of sympathy compatible with the prevention of disease and so step by step to progress to the Utopia of good health for all.

It would appear obvious that unrestricted building could lead only to chaos and overcrowding and nullify the hard won results of improvement in health so far achieved.

The restrictions resultant upon the replacement scheme for wattle and daub houses are not severe, but lead only to a higher standard of living, and a desire to maintain and improve conditions.

May I end by remarking that the framing of regulations is not without difficulties, but the ultimate aim must be for improvement in health and a better way of life, for, after all, disease is no respecter of persons.

* * * * *

IKHWEZI JOTTINGS

Farewell to Mr. G. SOOBIAH.

This month Mr. G. Soobiah is leaving South Africa after four years in the service of the Commission. During that time he served first in the Health Department and more recently with the Valuations Section.

Between 1942 and 1946 Mr. Soobiah served with distinction as a

Wireless Operator with both Bomber and Coastal Commands of the R. A. F. Finding that opportunities in his home town are limited, Mr. Soobiah has decided to return to England and resume his service with the R. A. F.

He is due to sail in the Winchester Castle on August 16th.

Mr. Soobiah wishes to thank all his colleagues with whom he has worked during the past few years, and particularly Dr. Seymour and those members of the Health Department with whom he worked at Edendale during the early days of his service, for making the time he spent with the Commission such a happy one.

The very best of luck to Mr. Soobiah and we hope that he will become Ikhwezi's first Foreign Correspondent!

* * *

The readers and Editors of Ikhwezi wish to extend their deepest sympathy to Mr. L. J. Hodgkiss on the recent death of his mother. Mr. Hodgkiss is well-known to Area residents as the Assistant Secretary (Areas). He is a member of the Magazine Working Committee and a staunch friend of Ikhwezi and all it stands for. We feel very deeply for him in his bereavement.

* * * * *

EDENDALE HOSPITAL

LAYING OF FOUNDATION STONE

Thursday, the 12th July, was a great day in the history of Edendale. Cars and lorries and bicycles and people on foot came from all directions to see the Administrator, Mr. Shepstone, lay the Foundation Stone of the great new hospital which is to serve the people of the Midlands of Natal.

In his address the Administrator told us how the Administration had gone to great lengths to ascertain that only the very latest and best of everything would be included in the hospital. People had been sent to Europe and to America to study developments there.

Mr. Shepstone remarked on the serious decline in the health of the African people which he had seen during his lifetime and also the change in attitude of the Africans towards modern medicine and hospitalisation. These two factors had combined to make increased hospital accommodation essential.

The first portion of the new hospital would provide accommodation for some 700 patients. When it was opened Grey's Hospital and Mayor's Walk Hospital would be largely closed to non-Europeans. However, an out-patients and casualty clearing department would be established in East Street and this would be linked by ambulance with the new hospital. In conclusion Mr. Shepstone appealed to young women to come forward and volunteer as nurses so that there need be no fear of the Hospital being understaffed at any time.

Chief Ephram Mngadi of Impolweni replied to the Administrator on behalf of the African people present and said that the hospital had come at a very opportune time. It was good to hear that it was to be only one of a number of hospitals spread throughout Natal. He said that the increased demand for beds was due to the increased population as well as other factors and concluded by saying that the hospital would be a great boon to the people of Maritzburg and the Midlands.

It was a very pleasant occasion and I think those of us who were there left with the feeling that something well worth having had come to Edendale.

* * * * *

HERE AND THERE

EDENDALE.

"Somkanda" has returned from leave refreshed and revived, we hope, and we give him a hearty welcome back to the columns of Ikhwezi. He writes as follows:-

"Teachers."

The following teachers have left the Area on official transfer - Mr. G. J. B. Ngubane (to Paulpietersburg); Mr. Mzolo (to Indaleni) and Mr. C. C. Mfeka (to Inyoni, Zululand). All these men have been good and able teachers. We send them away with our

best wishes. "

* * *

There was a disturbing report in the Witness in July on the conduct and deportment of teachers. We hope this will be a warning to those teachers who have no regard for public opinion and behave anti-socially. "

* * *

"Sonkanda" has this to say on the subject of Education. "We have been told by those in the know that the rates collected in Edendale per year - all Races - amount to some £3,000. If we grant that the Africans make up about £2,000 of this amount, does this not indicate that if we asked the Government to tax each family resident in Edendale an education fee of 10/- per year, we could, with a few more schools, have free compulsory education within Edendale? The success of this scheme would lead to an eventual Union-wide free compulsory education scheme for our children. If we raised £2,000 a year here for education, I have no doubt that the Government would add another £2,000, if not more, once we ourselves show the desire for free compulsory education.

Students of Local Government will agree with me that the European population in Natal CANNOT bear the full cost of the education of our children. The present acute shortage of school accommodation and teachers is evidence that our £1 poll tax does not go far enough. This seems to indicate an increase in the poll tax for the purposes of education and public health. If we realise these things, the enforcement of free-compulsory education in Edendale and indeed the whole of Natal is ours if we offer to accept increased taxation. What is 10/- per year for the education of ALL our children? Madoda, let us make a bold move! "

* * *

"Adult Education.

A night school is being organised at Ashdown. Those desirous of joining the School should contact Messrs. B. M. J. Thusi, Principal, Ashdown School; J. Mkiye, Clerk, Native Affairs Department, Timber Street,

and E. S. B. Msimang, Social Worker, Edendale Clinic. Those already registered at the Indian Technical School, 'Maritzburg, should remain 'as you were' until next year."

* * *

"Advisory Boards.

This is the time for the election of advisory board members. This is the only time when you can vote for the 'man with vim in him' who will do as you want.

Ashdown residents, do not miss this opportunity. Complaining of what should and should not be in buses and shops will never get you anywhere. "

* * *

"Weddings.

In the following families, wedding bells have recently rung out and much 'meat-destruction' has taken place - Mrs. Nkosi, near the Clinic, Edendale; Mrs. Mcunu, Sitebisi; Mr. and Mrs. T. M. Kanye (he is our successful trader and butcher), and Mr. and Mrs. Mpungose, Machibise (for our 'Pet'). Best wishes and happy homes to them.

What is wrong in Ashdown? I can remember only one wedding there since the establishment of the location."

* * *

"SPORT.

Football.

Last month I read in the Ikhwezi that there would be football matches at Plessislaer Grounds every weekend. I invited a lady friend to an afternoon at the grounds. As Ikhwezi promised, there was hot football and the general scene and atmosphere promised many good things for the future. As I knew nobody in the crowd I do not know what teams were playing, but I was told that the matches were arranged by the 'Maritzburg Bantu Football Association. The following weekend, I took my son to the grounds. The African Football Association had arranged three fine matches. Go down there and spend your Saturday or Sunday leisure time and I'm sure you won't regret it. "

"Cricket.

Arrangements are being made with Mr. Taylor of the Commission staff, for him to train would-be cricketers in this King of Games. We remind you again to give your names to, or contact, Mr. E. S. B. Msimang at the Clinic for further and final details. "

* * *

Many Edendale residents have recently returned from their holidays and our correspondent writes this about holiday-makers. "Mr. and Mrs. A. S. Mngadi and family visited Verulam and High-burg during their leave. They returned looking very fresh and admitting that they had put on weight. This may be the result of their rest, plus the weddings they attended and the feasting that usually accompanies these July ceremonies. We hope these extra pounds will not make it difficult for them to perform their usual good duties at their respective offices - i.e. Administration and Clinic."

* * *

"Mr. P. S. Zulu, of the Child Welfare Society, came back from his leave which he spent at the Royal Kraal Mahashini, rather thinner than we expected. His explanation of this position is that he did not have much rest as he was officiating as Master of Ceremonies at a number of weddings."

* * *

"Societies.

The African Women's Society held its branch meeting at Emuseni some time ago. They were finalising plans for their conference that was subsequently held at Sobantuville. These ladies say that they are worried by the problem of illegitimacy. We urge our women to support the African Women's Society. "

* * *

"The Edendale and District Benevolent Society held its annual general meeting at Emuseni in

June. The guest speaker was Mr. Prozesky, Inspector of African Schools.

In his long, well-prepared address he emphasised that children must be taught benevolent work while young. This could be done by having more teachers join the Society so that by contact with the work done by the Society they might infuse the right ideas into the children. Self-help and self-reliance are great assets for any person to possess.

The following made donations : Mrs. M. W. Sosibo; Mrs. E. B. Mbambo; Miss L. N. Msimang; Mr. and Mrs. A. Molefe; Mr. A. Nzimande; Mrs. Msomi; Mr. A. Ngcobo; Mr. O. S. Kumalo; Mrs. Ndwandwe; Mr. and Mrs. G. Ndaba and others whose names we could not get before the time of going to print.

The Benevolent Society is paying the school fees at Montebello School for a child whose father is sickly and unable to work. School books for three children, costing £3/5/6, have been purchased this year.

The Society could give more help if only it had more members. Join the Edendale and District Benevolent Society. The enrolment form is at the end of this journal."

* * *

"In the Bus.

At the time of going to print complaints and expressions of dissatisfaction were still very noticeable amongst Edendale passengers. The hue and cry is over the laying of the foundation stone for the new hospital. Edendale residents feel that they 'were not invited to the stone-laying ceremony'. They blame the Commission for this oversight! "

(We must point out to Edendale residents that the new hospital is under the control of the Provincial Administration. The ceremony when the Foundation Stone was laid was arranged by them and all invitations were issued by them. - Editors.)

* * *

Mr. Dookran has very kindly supplied us with these news items of interest to our Indian readers:-

"Sport.

The South African Indian Soccer Team which recently visited Lourenco Marques to play Portuguese teams, lost both their matches. The home teams were faster and played better football."

* * *

"The Sam China Soccer Tournament - high-light of Indian Soccer - will be staged at Port Elizabeth from September 15th to 23rd. Seven teams are competing. Two of them, Northern and Southern Natal, being Natal teams. The tournament, which is held every two years, has been won by Natal for the last six years. "

* * *

"The Final of the All-India Cup between Midlands and Coastals will be played on 19th August at the Indian Sports Ground, Fittsimmons Road. The trophy was presented by the Manager of the All-India team which toured South Africa in 1937. It is competed for annually by teams representing the Coast, Midlands and Northern Natal."

* * *

"Two five-a-side soccer tournaments were held at the Local Health Commission sports grounds, Plessislaer, recently. Indian players competed for the Willows Trophy and Coloured teams for Du Plooy's Trophy."

* * *

"Fishing is a grand sport if you have the patience. Some time ago the County Indian Angling Club organised a fishing competition at Inkobeni. There were 42 competitors and the largest fish, one of 2½ lbs., was landed by Anthony of Palframan Road, after five hours fishing. As a result he won the competition."

* * *

"The Natal Indian Schools have now formed a Natal Indian Schools Football Association with Headquarters in 'Maritzburg. The officials are A. S. George, R. Luchman and G. S. Pillay and the object of the Association is to encourage inter-Provincial matches."

* * *

"General.

Wedding bells have been ringing again and Hardew, a member of the Plessislaer Youth Club, and P. B. Sing, a member of the Plessislaer Rover Club, have become members of 'The Henpeckers Union'. "

* * *

"The Howick West Indian Sports Club held its Annual Sports on Sunday, 29th July, 1951. Many spectators were present to enjoy the keenly contested events. The Indian Boy Scouts and Girl Guides assisted the organisers in making the events a success."

* * *

"The Natal Indian Boy Scouts have lost their leader, Mr. H. S. Done, the Divisional Commissioner, who passed away recently. He was buried in the Clairwood Cemetery. The late Mr. Done was the founder of the Indian Scout Movement in Natal and devoted most of his time to teaching the coming generation the value of 'service before self'. Mr. Percy Fowle, M.P.C., Divisional Commissioner for South Africa, paid high tribute to Mr. Done's work for the Scout Movement."

* * *

"Edendale has been put on the map by the laying of the Doudation Stone of one of the largest non-European Hospitals in the Union. The members of the Advisory Board are wondering whether the 'go-slow' strike could have affected the arrival of their invitations to the ceremony. They hope they will be in time to have at least one member on the Hospital Board."

* * *

"The Maritzburg Municipality is to be complimented on having some 26 sub-economic houses available for Indians. It also has its 'Group Areas' worries. The Local Health Commission has taken a long time to make up its mind about erecting houses for Indians in Edendale. Their excuse is that the land Tenure Board has not scheduled the areas for racial groups, but this story has been heard since Giles' land was bought and one wonders how much longer we must wait."

* * *

"Afrikaans School Books.

The Principal of the Esther Payne Smith School has a supply of Afrikaans books suitable for Senior pupils and wishes to give them to schools that will make use of them. The books are used but in good condition. The address of the school is:-

Esther Payne Smith School,
Pietermaritzburg. "

CLERMONT

(Mr. Freeman has very kindly sent us the following details of the Clermont elections. There is no sign of other correspondents from Clermont, but we are still hoping! - Editors.)

"Clermont Advisory Board - Annual Election 1951.

The election of members to serve on the Clermont Advisory Board took place on the 14th July, 1951.

An interesting feature of the election was the intense activity of candidates and their agents in transporting voters to the polling station. There were several motor vehicles in operation throughout the day.

The voters showed a marked interest in the proceedings and fully a hundred people were present at 6.15 p.m. awaiting the announcement of the result.

These were announced by the Returning Officer (Mr. F. A. Freeman) after the count had taken

place, and he thanked all candidates and supporters for their co-operation in making the election a success, with particular reference to the orderly manner in which the election was held.

The results of the election are as follows:-

<u>Candidate:</u>	<u>Votes.</u>	<u>Percentage:</u>
<u>INDUNDUMA WARD -</u>		
3 vacancies : Total votes cast 195.		
MBENSE, Albert	47	24.1%
MAJOZI, Johannes M.	43	22.1%
VILAKAZI, Daniel	32	16.4%
SHANGE, Samuel	26	13.3%
MTETWA, Ambrose	24	12.3%
MANQELE, Kenneth S.	23	11.8%

UMGENI WARD -
2 vacancies : Total votes cast 121.

BHULOSE, Milton A.	54	44.8%
MTSHALI, Reuben S.	47	38.8%
MSIBI, Ramoth	9	7.4%
MSELEKU, Obadiah	7	5.7%
CELE, Leonard R.	4	3.3%

UMVUZANE WARD -
3 vacancies : Total votes cast 236.

BUTHELEZI, Frank.	59	25.0%
KUNENE, Amos B.	56	23.7%
MTETWA, Herbert S.	50	21.1%
NDHLOVU, Jeremiah B.	40	17.3%
MNOMIYA, Simeon	13	5.5%
GAMA, Laimon, E.S.	9	3.7%
HLONGWANE, Bullon- burg S.	9	3.7%

CENTRAL WARD -
4 vacancies : Total votes cast 295.

MABASO, Ishmael M.	63	21.4%
MAVUNDHLA, Water M.	46	15.6%
SITOLE, Joseph J.	42	12.2%
MNQABE, Walter B.	35	11.9%
MKWANAZI, Robert D.	35	11.9%
NDELU, Isaac D.	32	10.8%
KUBHEKA, Solomon G.	27	9.1%
DHADHLA, Samson J.	15	5.1%

* * *

"Personalities.

The Rev. H. P. Manaka of Germiston and the Evangelist Mr. J. Majombozi of Randfontein were the guests of Mr. and Mrs. M. P. Masenya, Clermont, when they attended the

annual Church Conference which was held at Amahlongwa.

Both these distinguished people were highly impressed with the recent development of this African Township."

HOWICK WEST

This month our correspondents are the Rev. J. S. Dunn and Mr. B. Madikwa and we thank them very much for their contributions.

"Howick West Vegetable Club.

Attracted by the sight of members of the Club passing in front of their homes carrying baskets full of vegetables of many kinds, other residents of Howick West have started to join the Club and the number of members is increasing weekly."

* * *

"Clinic Attendances.

A great many people have realised the benefits of attending the Clinic and more and more are coming along.

Attendances for the week ending on the 27th July, 1951, were as follows:-

184 ordinary cases
152 special cases for immunisation against whooping cough, etc. "

* * *

"Knitting.

Mrs. T. Mpetwane is busy persuading the women of the Area to go in for various kinds of knitting under her instruction. Meetings are held every Monday and Thursday afternoons in the yard of the Commission's offices and, judging from the regular attendances of members, these occasions must be very popular."

* * *

"General.

On the 22nd July, St. Peter was kept busy at the Book of Life recording the names of three babies who were made members of Christ. Eunice Moreen Laban; Philip Bhengu and William Welcome were baptised by the Rev. J. S. Dunn at the Good Shepherd Mission."

* * *

"Mr. and Mrs. R. Thakurdin's family was increased on June 30th when the stork presented them with a bonny son."

* * *

"Our prophecy of the last number has come true. Mr. Petros Mpungose was married to Miss Gladys Sijabulile Dhlamini in St. Mark's Church, Pietermaritzburg. The marriage was solemnised by the Rev. E. O. Bhengu, L.Th., assisted by the Rev. A. Bhengu.

After the marriage we were entertained to very fine singing by both parties and we found ourselves drifting along to the bridegroom's home where there seemed to be as many people as 'the sands upon the seashore'. There was much dancing and reveling by 5 o'clock when we had to rush back before the closing of Noah's Ark. We wish the newly-marrieds every success in their new adventure."

* * *

"Miss T. Mkhize, who is a teacher at Waschbank, and her sister, who teaches in Maritzburg, have left to be in time for the opening of their schools. They spent the first week of their holiday with their brother in Durban and since then have been staying at their home in Howick West."

WASCHBANK

"Sports. This is how the Wasch-

bank and District African Football Association's Clubs stand so far in the T. P. Mngadi Cup:-

P.W.L.D. Points

Burnside	4	4	-	-	8
Waschbank Roses	3	2	1	-	4
Rovers	3	1	1	1	3
Young Tigers	2	-	-	2	2
Northern Stars	-	-	-	-	-
Hungry Lions	3	-	2	1	1

* * *

On the 21st July the local Clubs were visited by those well-known Northern Natal Clubs, the Dundee Callies and the Elands-laagte Rangers. Friendly matches were played and the results were:-

Dundee Callies v. Hungry Lions:
This game ended in a goal-less draw.

Dundee Callies v. Rangers :
Rangers beat the Callies by four goals to nil.

Hungry Lions v. Rangers : Another draw resulted from this game, the score being 1 - 1.

All these matches, may it be noted, were played on the Indian Football Ground, the officials of which were good enough to allow the games to be held on their ground. "

* * *

"Social.

The presence of students from various centres who have been here on holiday has enlivened the otherwise dull and monotonous life. A group of students and ex-students has formed a dance band known as the 'BARRYMORE BROTHERS'. The 'Brothers' are busy learning how to play various musical instruments. Every other evening or so, when the shadows begin to lengthen across the countryside, notes issuing from their practice room can be heard for miles around. Remember 'Brothers' that while this is a step in the right direction, to attain your object regular and constant practices are indispensable. Pratise! Practise! Practise!

In addition to the Barrymore Brothers there is a group of

choristers known as the 'MERRY-MAKERS'. Residents had the opportunity of seeing and hearing both the 'Merrymakers' (singing) and the 'Barrymore Brothers' (danceband) on the night of the 28th July at the Indian Hall.

The following are the members composing the 'Barrymore Brothers' orchestra:-

Lloyd Zondi (tenor saxophone)
Cecil Zondi (straight saxophone)
Isaiah Luvuno (clarinet)
Tom Dlamini (trumpet) *
Worthington Msimang (cornet)
Andrew Khoza (drums and cymbals)"

* * *

"On the night of the 7th July the local students were given a 'Welcome Home' (more commonly known at other centres as 'The Students' Reception') at Evansdale by the Rev. M. M. Nomvete resident Minister of Religion of the Methodist Church. Two choirs rendered fine musical items. They were the 'Merrymakers' (under the wing of the Waschbank Young People's Association) and the Evansdale Home Choir. The music was interspersed with educational talks by the following:-

Messrs. M.M. Nomvete, B.A.
Tom Dlamini
Wesley F. Madela
J. Hlatshwayo

Mr. J. J. J. Madela was in the Chair.

The evening's entertainment came to a close at 12.30 a.m.

* * *

"This month we are pleased to welcome among us Mr. B. Maharaj who has come to fill the post vacated by Mr. J. A. Paul, that of Principal of the Government-aided Indian School. Mr. Maharaj has come from Glencoe where he was senior-assistant in the Glencoe Government Indian School, and is now promoted to principalship. Mr. Maharaj was trained at Sastri College, Durban. He first taught at Burnside and later at Glencoe. It is of interest to note that Mr. Maharaj is the President of the Glencoe and District Indian

Football Association which is affiliated to the Natal Indian Football Association and is himself a councillor of the Natal Indian Football Association. Surely Waschbank is fortunate in getting a man of Mr. Maharaj's calibre, and we hope to benefit from his vast knowledge of Educational and sporting affairs. 'WELCOME HOME', Mr. Maharaj.

* * *

"Mr. Tom Dlamini, who is well-known in these columns, and assisted at the Local Health Commission Administration Department as clerk in Mr. T. P. Mngadi's absence on leave, has been most helpful in aiding in collecting news for Waschbank. 'Tommy, you will never know just how grateful I am to you for your voluntary assistance, for otherwise I would not have been able to send so many news items to the press. (U nga dinwa nangomuso Lusibalu-khulu.)"

* * *

Mr. Albert Khoza, a resident of Waschbank, who is working in Johannesburg, came down in response to an S.O.S. to see his daughter Emily who was seriously ill. While at home, his daughter recovered sufficiently to marry Mr. Alf Sithole. The marriage took place on the 15th July and was according to Native Custom as recognised by law. Mr. Khoza has since returned to Johannesburg."

* * *

"Miss Petronella Manyoni of Overport, Durban, recently spent a weekend with friends here. She was visiting Mrs. A. B. Dlamini of Ruigtefontein, Waschbank."

* * *

"Mr. F. E. Mqadi, a clerk in the L.H.C. Administration Department, has been away on leave but has now returned to duty."

* * *



THE SCOUTING AND GUIDING WORLD by AKELA.

NOTES ON BIRDS. Continued.

1. The DARTER, sometimes called the snake-bird, is a bird of rivers and lakes. Its long and very flexible neck ends in a long head with a powerful dagger-like bill. It catches its prey in the water and, when floating, it lies very deep in the water so that from a distance only the head and long neck can be seen - a very snake-like appearance that suggests its second name. The feathers of most birds are kept well greased by an excretion from a special gland at the base of the tail, but this is not the case with Darters and Cormorants which have very little buoyancy and whose feathers get wet.

Snake-birds are often seen perched on floating branches or dead tree trunks, drying their half-extended wings in the sun.

A Darter feeding its young is a most extraordinary sight: the young bird appears to be swallowed by its parent and almost disappears inside the old bird's neck as it reaches for the half digested food in the crop.

2. The CATTLE EGRET. One of the best known herons in Africa, this is a good friend to the farmer. It eats hardly anything but insects, most of which are harmful either to crops or to animals. Its practice is to feed in the vicinity of cattle, snapping up insects which are disturbed by them, and also to remove ticks from the cattle themselves. When breeding, this egret has a lot of buff plumage on its back and the upper part of its head.

At sunset flocks of cattle egrets and other varieties settle on one or more trees for the night, so that the trees appear to be covered in snow. Early in the morning they break up into small flocks and scatter over the feeding-grounds.

They nest in large colonies in trees or reeds, the colonies usually containing a mixture of varieties. Casualties among young birds are heavy as they get blown out of the nests and sometimes jump out when disturbed.

(to be continued.)

* * *

A song for Scouts and Guides :
"AULD LANG SYNE".

Should Auld acquaintance be forgot
and never brought to min'?
Should Auld acquaintance be forgot
and days o' lang syne?
For Auld lang syne, my dear, for
Auld lang syne
We'll tak' a cup o' kindness yet,
for Auld lang syne.

And here's a hand, my trusty
friend,
And gie's a hand o' thine
And we'll tak' a cup o' kindness yet
For Auld lang sune.

* * *

Mt. Partridge Indian Brownies.

Akela wishes to thank Miss Sugwanthee Misrilaal for the report on the picnic at Edendale Falls which follows:-

"The Brownies accompanied by certain Guiders from town including the Misses N. A. Naiker (Secretary of the Girl Guides Association), A. Pather and M. Pather as well as by Miss Misrilaal, the Brown Owl, and some teachers from the school went to Edendale Falls on 3rd July, 1951, for a picnic. The party left the school at nine o'clock in the morning each Brownie bringing her own lunch with her. Coffee was provided for everyone.

The programme was as follows:-

10.30 Coffee. Snapshots were taken.
11 - 12.30 p.m. Games.

12.30 - 1.30	Lunch.
1.30 - 2.30	Rest.
2.30	Games and training, including fairy-ring, knot-making and songs lead by Miss Naiker and Miss A. Pather.
3.30	A hike to the top of the falls.
4.	Coffee.
4.30	left the falls and thanked the farmer near the Falls for all his help.

The Brownies thoroughly enjoyed themselves and were very reluctant to leave the place. The day was rounded off with prayers and thanks to all those (especially the guests from town) who had helped to make the day such a success.

The picnic marked the closing down of Brownie activities for the July holidays."

* * *

TAPS.

Day is done, gone the sun, from
the lake, from the hills, from
the sky;
All is well, safely rest, God is
nigh:
Fading light dims the sight and a
star gems the sky, gleaming
bright
From afar, drawing nigh, falls
the night.

* * *

All boys who are interested in Scouting but are not yet scouts and would like to be should consult Mr. M. M. Moodley. The Shamrock Scout Troop meets every Sunday morning from 9.30 to 10.30 at the Mt. Partridge Indian School.

* * *

The Magnus Rover Scouts wish to express their sympathy with the bereaved family of Mr. H. S. Done, the divisional Commissioner who passed away on the 26th July, 1951.

* * *

Some facts about Guides.

The Promise :

I PROMISE on my honour to do my best -

To do my duty to God and the King;

To help other people at all times;

To obey the Guide Law.

The Salute :

Right hand to beret, three fingers upright signifying the three-fold promise.

The guide sign is the same as the salute but the hand is only raised to shoulder level. It is used when without a uniform or without a hat.

The Handshake.

A guide shakes hands with the left hand.

A Guide does at least one good turn per day.

* * *

QUIZ (for Guides).

1. When did Miss Agnes Baden-Powell become President of the Girl Guides?
2. What other event took place in the same year?
3. Who wrote the handbook on "How Girls can help to build the Empire"?
4. Who became the first Chief Commissioner in 1916?
5. What was given to the Chief Commissioner in 1917?

* * *

QUIZ (for Scouts).

1. What book did Baden-Powell publish in 1922? Hundreds of young men asked his advice about their personal problems after reading it.
2. (a) When? and (b) where was the great Empire Rally held?
3. Where did the Prince of Wales and Baden-Powell attend a thanksgiving service of 21,000 Scouts?
4. (a) How many nations were present at the Second World Jamboree in Copenhagen, Denmark? (b) At the Jamboree

there were displays, pageants and camp-fires. What places of interest did they visit?

5. While touring Australia Baden-Powell told farmers about the Scout farm which he had started. Where was the Scout farm?

* * *

KIM'S GAME

Players look at 20 or 30 assorted objects for a minute, and then make a list of those remembered. Accurate descriptions must be given. One mark is given for each object named right.

* * * * *

THE RESPONSIBILITIES OF A TENANT.

There are no laws I know of which lay down hard and fast rules on the respective responsibilities of either landlord or tenant. Usually general practice and usage determine the duties of both parties in respect of the maintenance of the building owned by the one and occupied by the other.

Broadly speaking, there are two classes of landlord : private owners who build for financial gain, and secondly those who build dwellings for the underprivileged with no thought of profit. The latter class of landlord, as is to be expected, generally consists of local authorities whose object is to promote the welfare and wellbeing of the people they control.

To ensure an adequate return on investments, private enterprise requires the prospective tenant to sign a lease which details the responsibilities. Generally the tenant must maintain, during occupancy, the interior of the dwelling to the same standard as existed when the lease came into force. He must make good all accidental damage, breakages, etc., and pay all service charges, such as electricity and water, which are not incorporated in the municipal rates and which are payable by the landlord. On his part, the landlord maintains the building's exterior, the service

DIE VERANTWOORDELIKHEDE VAN 'N HUURDER.

Ek is bewus van geen wette wat stiptelik die betreklike verantwoordelikhede een van beide landheer of huurder bepaal nie. Gewone gebruik en behandeling stel vas die pligte van beide betrokke persone in verband met die onderhoud van die gebou wat besit is deur die een, en bewoon word deur die ander.

Naastenby is daar twee soorte huurbaas, naamlik, private onderneminge wie vir geldelike wins bou, en ten tweedens diegene wat huise oprig, sonder gedagte van voordeel, vir minder bevoorregtes. Soos verwag kan word, is die laasgenoemde klas gewoonlik 'n plaaslike bestuur wie se mikpunt is om die welsyn en welvaart van die mense onder sy oorsig te bevorder.

Om te verseker dat 'n voldoende teruggewe op belegging ingesamel word, verlang private ondernemings dat toekomstige huurders 'n huurkontrak teken, wat besonderhede van hulle verantwoordelikhede vaslê. In die algemeen, gedurende inbesitneming, moet die huurder die gebou inwendig onderhou tot die selfde mate wat bestaan het toe die kontrak geldig word. Hy moet alle toevallige skade en brekasies ens., vergoed, en betaal vir dienste koste, soos elektrisiteit en water, nie ingesluit met munisipale belastinge nie, wat deur die huisbaas betaal word. Die huisbaas self, onderhou die gebou uitwendig, as ook diens skakelinge, en moet alle bougebroke ontruim. Ontwikkeling van perseelgronde en tuine is gewoonlik aan die huurder oorgedra.

Met onder-ekonomiese huurders knoop die plaaslike-bestuur-landheer darenteen geen sulke verbande aan nie, en in plek van profyt op die onderhandeling te maak, word beroep op hom gedoen om die huurder geldelik te steun deur 'n deel van die verlies op die ontwerp op die skouer te neem. Dus, insake die kwessie van onderhoud, is die tipe huisbaas oorgelower aan die genade van die huurder, wie, in die algemeen, hom nie bemoei met enige herstelwerk nie.

Laat ons dan die huisbaas-huurder verwantskap van die plaaslike bestuur oogpunt beskou. Hier vind mens, as ook in die geval van privaat onderneming, dat

daar twee soorte huurders bestaan n.l. die goeie, wat twee klasse verantwoordelikhede erken, die een wat wetlik beskou kan word en die ander sedewet, en die slegte huurder wat beide ontduik. In seker gevalle kan huisbaas in dieselfde klasse verdeel word, en 'n verbinding van die slegstes van beide is die vernaamste oorsaak van die vinnige en onnodige ontstaan van armebuurtes.

Feitlike is die voorkoms van enige huis die meetstok waarmee die eienskappe van beide huisbaas en huurder gemeet kan word. 'n Netjiese skoon gebou uiterlik weerklaar die goeie huisbaas, en 'n vuile en bouvallige inwendige toestand 'n slordige huurder. Die teenoorgestelde geld ook. Dit is 'n gelukkige huis wat kan roem op 'n bedagsame baas en 'n ewe goeie inwoner.

Wat is dan die ware gees van goeie huurtermyn? Die privaat eienaar, wie nie onselfsugtig is nie kan sonder besondere moeite ontsla raak van 'n slegte huurder, maar die laasgenoemde, die pes van die plaaslike-bestuur-huisbaas, veroorsaak onvrugbare uitgawe van publieke fondse.

Ek beskou die toebehore eienskappe van 'n goeie huurder trotsheid op sy huis, sy tuin, en sy gemeenskap te wees. Goeie buurskap is ewe vernaam. In 'n opstel geskryf na sy terugkoms van Amerika, lê Mnr. Leo Boyd groot nadruk op die groot indruk wat die gees van geselligheid in Amerikaanse gemeenskappe gevind, op hom gemaak het. Afwesigheid van heinings tussen persele, en ook gemeente-poginge om eie hulp in verband met sake wat wel die verantwoordelikhede van die plaaslike owerheid beskou mag word, was opvallend. Dit word nie verwag dat die owerheid alles moet doen nie. Hierdie plaaslike georganiseerde poginge sluit in verfraai van die buurte, en nasien van sypad reserwes net voor privaat eiendom, alhoewel hierdie binne munisipale land val. So 'n behandeling vorder 'n gees van onafhanklikheid, trots op die buurte, en eie hulp. Tergelykertyd is die besparinge, so teweeggebring, beskikbaar vir gemeenskaplike voordeel op ontwerpe van groter nut vir die algemene welsyn.

Die huurder dan, wie sy huis skoon en netjies hou, wie sy perseel goed reel en sy tuin tot

wins bewerk, en wie gretig is om te verhoed dat ongesonde toestande ontwikkel op gronde rondom die eiendom wat hy bewoon, is 'n voorbeeld vir bure wat, mits hulle trotsheid of verantwoordelikheid besit, sonder bewus te wees daarvan die voorbeeld sal volg. Vordering van wedywer geskied, en die een sal die ander probeer oortref met opbou van die sierlikste huis en tuin. Bewys van die feit kan in 'Maritzburg gesien word waar grond eienaars voor hul grond binne munisipale strate gras en blomme plant en onderhou.

Wat 'n pragstuk kan byvoorbeeld Ashdown Dorp te Edendale nie wees nie sou almal gewillig wees om net so te arbeid. Verbeel jou die skaduryke bome en die rustige toneel van goeiebewerkte grasperke in plaas van kaal grond en lelike hoë gras.

In laaste maand se Ikhwezi word gemeld dat pryse toegeken sal word vir die sierlikste eiendom. Dit mag 'n bygevoegde aansporing wees, maar 'n goeie huurder sal wat nodig is verrig sonder die prys lokaas. In almal se gemoed behoort die gedagte eerste te wees, naamlik, dat afsonderlike poginge, hoe klein hul ook mag wees, van selfsprekend wedywer aanvuur, die gemeente sydelings van nut is, en vernaamste van almal die plaaslike owerheid aanspoor om hul meer as ooit tevore in te span om huise te bou vir diegene, wat paslike omgewing en geriewe nodig het vir die grootmaak van hul families onder gesonde en aangename toestande.

S. NEWMARK.

* * * * *

SOME ESSENTIALS OF A HEALTH COMMUNITY.

1. HOUSING.

The theory that environment does, to a certain extent, affect the behaviour and outlook of a person, is accepted everywhere. Man does react in a certain way when placed in a certain situation; and his surroundings and general environment do help a man to mould his life either for the better or for

the worse. Man is, to a certain extent, responsible for the creation of either good or bad environments; but the reaction of man to environment is more or less beyond his control: it is automatic.

Just as "a corrupt tree cannot bring forth good fruits", so also can bad surroundings not bring forth good behaviour either in a person or in a community. Therefore, in order to uplift a community, it is important to create the right environment. For a community to develop a high standard of health, conduct and contentment, it is necessary to pave the way by introducing proper houses, proper feeding, proper recreation and proper medical services. The need for the latter would diminish as the first three advance: the latter is curative, while the former are preventive, and it is better to prevent than to cure.

To-day I propose to deal with the first of the three preventive measures: Proper Housing - Just now, housing is a national problem, as it affects all sections of the community of South Africa. The need for it is not denied anywhere, but it is felt most among the non-Europeans, owing, chiefly, to lack of funds.

There is no one who does not aspire to owning a home of some sort - in fact, "home" means everything to a human being. It is a place where one normally ends a day, and also begins a new one. The environment in which one begins a day usually governs and standardises one's behaviour during that day. It is not usual to find a health and well-behaved person living in a "shack". Even a well-intending person cannot help feeling himself depressed by a poor type of house he lives in. Again, I say, "A corrupt tree cannot bring forth good fruits". In dealing with this question, one feels bound to compliment the Local Health Commission on the stand it has taken in improving the standard of houses in its Areas. But even here, there is plenty of room for improvement. The scheme is praiseworthy only as a temporary measure, the ideal being homes built of more substantial materials than wattle, daub and grass.

Let us now look at the subject

from a financial point of view. In our Area, we have mostly, tenants who lease the ground from the landlords, with a doubtful security of tenure; and on this land they build their wattle-and-daub-and-grass houses. The rent paid for this land is often very high and leaves very little from the family budget to meet other requirements. To obviate this, sub-letting is resorted to and thus slum conditions are created. Such conditions are detrimental to the health, and even the morals of the occupants. In some cases, the houses are built by the landlords, and in such cases the rent per room is such that whole families cannot afford anything more than one room. Such conditions are worse than anything else.

What, to my mind, would constitute a home would be a decently-built house of substantial materials, plus a sound security of tenure. A sub-economic housing scheme would go a long way to meet the situation only if an economic housing scheme is kept in mind as the goal. Everybody wants to own a decent house, and all children want to be brought up in decent homes. "Even so, every good tree bringeth forth good fruit".

It is the sincere hope of the writer that the Local Health Commission will do everything in its power to erect proper housing schemes in all its Areas : houses conforming to the rules of health; houses which will cater for the lower-paid groups economically : houses which can eventually be owned by the occupants. Only in this way can a lot of evil be obviated : only in this way can a high standard of health conditions be created : only in this way can the moral standards of the various communities who inhabit our Areas be uplifted : only in this way can happiness and contentment be fostered and maintained.

J. S. DUNN.

(The Commission is very definitely interested in establishing Economic Housing Schemes within its Areas. A start has been made at Siyamu and it is hoped to continue with Economic Housing on Fraser's land. - The Editors.)

IKHWEZI GARDEN COMPETITION.

We regret that unless a fair number of entries are received, this competition may have to be dropped. In order to attract more people it has been suggested that a remission of rent, in place of cash, should be granted to prize-winners. These remissions will amount to:-

£5. for First Prize.
£3. for Second Prize.
£2. for Third Prize.

Remember, whether the competition is held or not will depend entirely on the number of entries received.

* * * * *

LETTERS TO THE EDITOR.

Sir,

I wish I had many tongues with which to express my gratitude to both white and black who have made it possible for the 'Maritzburg African Football Association to make use of the L.H.C. Sports Ground.

This Association has been in great difficulty since it was deprived of the use of the Railway Compound Ground in Edendale Road.

I thank both our white and black friends who have come to our rescue. Long may they live!

I must also thank Miss Lee who introduced "Ikhwezi" to me. I knew nothing about it until then. This newspaper has good news which improves one's knowledge and understanding. It teaches us to be progressive and civilised. I wish Miss Lee long life and progress. May her love for our people grow with her. She opened my eyes with "Ikhwezi".

I hope many of my people will read this newspaper for it is educative and informative.

Our people have a bad habit of ignoring wise counsels of their better-informed friends. These people look with suspicion on everything done or suggested by

people who may know more than they.

I urge my people to march with the times. Let us try to help one another and not despise the good advice of our better-informed friends.

Let each and every one of us dedicate himself or herself to uplifting his or her fellowman.

Yours respectfully,

ALFRED MBANJWA.

* * * * *

ANSWERS TO QUIZ (for Guides).

1. 1910.
2. The first Guide Companies were registered.
3. Miss Agnes Baden Powell.
4. Lady Baden-Powell.
5. The Golden Fish.

* * *

ANSWERS TO QUIZ (for Scouts).

1. "Rovering to Success".
2. (a) 1924; (b) held during the Empire Exhibition at Wembley.
3. Wembley Stadium; it was conducted by the Archbishop of York.
4. (a) 33 nations; (b) Farms, factories, castles and museums.
5. Buckhurst Place, Kent.

* * * * *

A D V E R T I S E M E N T

WANTED as from the 1st SEPTEMBER, 1951, Assistant-Housekeeper for "Emuseni", Edendale. Salary £4. per month. Apply in writing, submitting two testimonials, to the Secretary, Edendale Welfare Society, P. O. Box 416, Pietermaritzburg.

* * * * *

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Secretary,
Edendale & District Benevolent
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B. 6, Ashdown, P. O. PLESSISLAER.

* * * * *



SPORTS RESULTS

14th July : Hygiene Stars 3,
Sutherlands Tannery African
Football Club 3.

There were 70 spectators
present.

22nd July :

Mountain Blues	6	Red Army A.A.	5
Cor - nations	2	Rebellions B.l.	1
Railway Eagles	4	Unities A.l.	1

There were 200 spectators.

29th July :

Plessis-laer United F.C.	1	Plessis-laer Youth Club A	3
Mount Willows F.C.A.	1	Plessis-laer Youth Club B	7
Edendale F.C.	4	Etc. Lower Mt. Partridge	0
Georgetown F.C.	5	Mount Willows B	1
Plessis-laer Youth Club A	1	Plessis-laer Youth Club B	5
Ederdale F.C.	0	Mount Willows B	1
Mount Willows B	2	Plessis-laer Y.C.B.	1

Over 200 spectators were
present.

4th August :

Sutherlands T.A.F.C.	2	Bridge-end Pirates	2
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Sutherlands Bridge-end
Tannery "B" 2 Pirates "B" 2

There were 100 spectators.

* * *

ALLOCATION OF PLESSISLAER GROUNDS.

Day.	Date.	Club.
	Aug.	
Sat.	18	P.M.B. African F. Assn.
Sun.	19	Plessislaer Youth Club (and Allies).
Sat.	25	Sutherlands Tannery A.F.C.
Sun.	26	Stella F.C. (and Allies).
	Sep.	
Sat.	1	P.M.B. Bantu F. Association.
Sun.	2	P.M.B. Bantu F. Association.
Sat.	8	P.M.B. African F. Assn.
Sun.	9	Plessislaer Youth Club (and Allies).
Sat.	15	Sutherlands Tannery A.F.C.
Sun.	16	Stella F.C. (and Allies).
Sat.	22	P.M.B. Bantu F. Assn.
Sun.	23	P.M.B. Bantu F. Assn.
Sat.	29	P.M.B. African F. Assn.
Sun.	30	Plessislaer Youth Club (and Allies).

* * * * *

STOP PRESS

Memorial to the late
Dr. B. W. VILAKAZI.

Not very long ago the Euro-
ocean press reported that the great
hall of the University of the
Witwatersrand "rang with the
cheers of his fellow-students" as
one Benedict Vilakazi knelt "amid
a storm of applause" to receive his
doctor's degree at the Chancellor's
hands - the first African to receive
a Doctorate in Literature.

There is both personal grief and
public loss behind the fact that
to-day we write of the "late" Dr.
Vilakazi and of the proposed
"memorial" to his name.

The memorial fund committee
has decided to recommend to the
Witwatersrand University Council
that the money raised shall be
used to make an annual award for
meritorious contribution to African
literature - surely a fitting tri-
bute to the memory of a man who
loved his people and served with
such distinction the literature of
his race.

Ikhwezi understands that the response to the appeal for funds has, so far, been disappointing, and that the time to close the fund has nearly come. We print this message today in the sure belief that there are many of our readers, of all races, who will wish to give something towards this living memorial to a great African.

Ikhwezi will accept and forward any contribution. Donations may be posted to the Editors or handed in at any of the Local Health Commission offices, up to the 7th September. Those who may wish to send their contributions direct should forward them to:-

Professor J. D. Krige,
Department of Bantu Studies,
P. O. Box 1525, DURBAN.

A circular received to-day from Professor Krige makes clear to us that we people of Natal have especial reason for pride in the distinguished record of Dr. Vilakazi. "The late Dr. B. W. Vilakazi", it says, "was a Natal man who made an outstanding contribution to Zulu language and literature. A devout Christian, Dr. Vilakazi proved himself an important leader and did much to foster sound race relations. The first African to receive a Doctorate in Literature he was also one of the pioneers in the University teaching field. Dr. Vilakazi's contribution was of national importance and it is fitting that his name should be honoured by a substantial award.. A significant contribution from Dr. Vilakazi's native Province will be most appropriate".

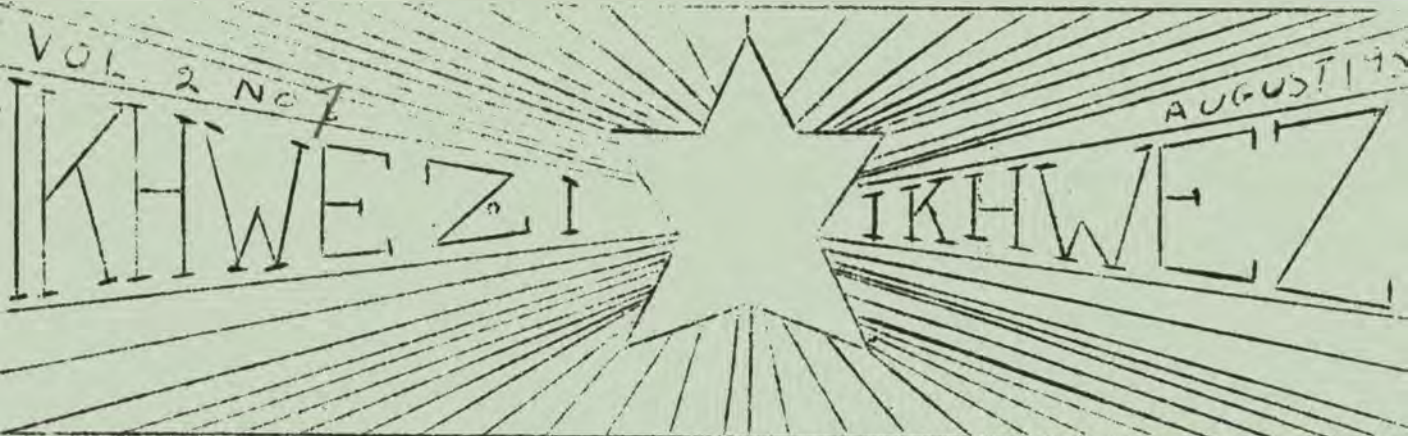
Ikhwezi asks its readers to remember that the world of letters - the great field of literature - knows no race. Whoever enriches it, in any language, deserves the thanks and praise of all mankind.

Then, too, it is not the destiny of most of us to be "great" people, but we can all of us, in love and pride, associate ourselves with tribute to the great.

* * * * *

Announcement.

A cricket practice will be held in the grounds of the Area Secretary Edendale offices on Saturday 25th August, 1951, at 2.30 p.m. All those interested in cricket please attend.



Lilungiswe lakhishwa Isigodhlo se-
Local Health Commission, Natal,
195, Longmarket Street, PIETER-
MARITZBURG.

INCWADI KUBAFUNDI BETHU

Noma wubani oke wadlula e-Clermont ngomGqibelo, July 14, kungabe wake wema wazibuza ukuthi konje kungabe kwenzenjani lapha namuhla? Uma mhlawumbe engayitholi impendulo yokumangala kwakhe lokho mhlawumbe kade ephumisela wayengazicabangela ukuthi mhlawumbe kukhona umbukiso omkhulukazi okwabe kubuthene kuwona abantu abaningi nabo behambela phezulu beqonde lapho ungakhona. Impela kukhoba okwabe kukhona okuyindaba egudwini mhla lokho.

Yebo wabe ngabe uqinisele ngoba kwabe kukhona indaba ngempela mhla lokho. KWABE KULUSUKU LWOKUKHETHA ECLERMONT.

Ngalonyaka ukhetho lweAdvisory Board yaseClermont lwabe lundumela elikhulu. Ngaphambi kwalo abafuna ukhetho benza yonke imizamo ukuthsela abakhethi ngezinhloso zabo abafuna ngazo ukhetho. Lwathi lufika usuku kwase kufana naseMakethe eClermont abantu sebesunduzana ngamahlombe. Bheka ngoba babelandwa nayizimotho ezindlini ukuba bazovota. Abanye abafuna ukhetho bemise amatafula ngaphandle kwalapho kuvotelwa khona beluleka abantu ngalakho abafuna ukukwazi. AbeKhomishani basebeboleke amabhokisi lawa okufakwa kuwona amapheshana amavoti enkosini yaseNkantolo ekhona uzobala amavoti ebheke ukuba izinto zihambe kahle. Isibalo sabacoti sakhombisa ukuthi abantu balukhuthalele impela ukhetho. Bheka ngoba kwathi sukuzomenyezwa amagama alabo abaphumelele abantu ababelindi-

le babekuza ekhulwini ubuningi ngenkathi ka Sikisi ntambama.

Abantu abalujwayele ukhetho lwamaBhodi eKhomishani ezindaweni ezibuswa yiKhomishani selokhu kwaqalwe ukukhetha amaBhodi bathi ukhetho lolu lwaseClermont lwabe luyingqayizivele ngokuhamba kwalo kahle nangokusekelwa kwalo.

Sihanihalalisela Clermont. Nikhombisile ukuthi ukhetho oluhle lwenpela lungenziwa ezindaweni zeKhomishani kukhethwe neBhodi ngempela engamela abantu. Siyekholwa futhi ukuthi abantu abaningi bathole isifundo esihle ngendlela ukhetho okufanele luhanjiswe ngayo. Ebusweni-nje babo abantu kwakubonakala ukuthi bakuthokozele okwabe kwenziwa.

Abenu,

ABAHLELI.

* * * * *

EZEKHOHISHANI

(Ngezinsukwana ezidukulile kwavela ezinhleni zellanga incwadi ilotshwe ngu Mn. S. Radebe lapho ayesola khona ethi kaboni lutho olungakho olwenziwa yi-Khomishani oluyinqubekela phambili eEdendale. Lapha ngezansi siveza ukuncane okulothwe ngu-Dokoteka weMpilo elinga ukuchaza amaphuzu athile angabonisisi akuleyoncwadi kaMn. Radebe. Futhi ulinga ukwenekela abafundi ngosizo iKhomishani eyalulethela izindawo ebusa kuzona - ABAHLELI.)

"INSOLO NGEKHOHISHANI"

Umfundi kusobala ukuthi kaboni lutho lwenqubekela kubantu baseEdendale selokhu kwafika phakathi kwabo iKhomishani izobusa.

Kulula ukukhomba ubufakazi obusobala. Izingane ezikhuluphelé ezilethwa eKilinka, nawonina abathokozile benethemba lusizo olubaphuthumayo bengakabelethi luyisivikelo kubona, ama-Kilinka esifo sesifuba nawezifo zangasese aya ngokuya ukugcwala.

Isikhathi esichithwa kulungiswa izindlela zokuqeda ukungcola sibonakala ngokuba kunciphe izifo zezisu nemfiva nokutholakala kwamanzi amahle kuyasiza kakhulu nakho empilweni enhle.

Mayelana nezindlu: Sekubonakele lonke izwe ukuthi izindlu ezimbi neziminyene ngabantu zibangela izifo eziningi ikakhulu zesifuba nezamaphaphu. Izindawo ezinjalo zibangela futhi nokwonakala okukhulu kwabantu abasha nobugebengu nokungathokozi.

Kusukela phansi kul944 kwenziwa imizamo yokusebenzisa umthetho wamaVungu eEdendale nasemaphetlweni alo, iKhomishani yabe ifuna indawo lapho izogudlulela khona labo abasuswa emavungwini aminyene kakhulu ukuze isimo sibe sihle.

Kazikho izindlu ezidilizwayo uma ingekho indawo abazokuya kuyona labo; lezo ezadilizwa zabe zingamavungu esabekayo. Kulezo ezadilizwa kwabe kuminyene abantu, zimanzi, kuhlanguke isilisa nezifazana leyompilo iyingozi kuye wonke umuntu.

Intela yezindlu laphaya eAsh-down lapho beyiswa khona abadili-

zelwe yedlule kancane kumpondo ngenyanga abahlali kuzona baya-ziqhenya ngezindawo zabo njengoba ungabona ngobuhle nezingadi zabo nokuhlazeka kwezindlu. Futhi bazithelela kahle kakhulu izindlu zabo okukhomba ukuthi kakusiwona umthwalo ongakho.

Yinjongo yeKhomishani ukusebenzisa umthetho wamaVungu ngokubezwela abantu kodwa ibhekela impilo yabo ukuze ihambe njalo iqhubekela phambili ngokutotoba iya ezingeni elihle lempilo ehlwabusile.

Kusobala ukuthi uma kuvunyelwanye ukwakha noma kanjani kungadaleka khona futhi ukuminyana kwabantu kufane-nje nakuqala esimweni okuthiwa siyaqedwa esibangele impilo ibengcono manje.

Ukuvinjelwa kwokwakhiwa kwezindlu zodaka ngokunganamthetho kubangela izindlu zibe zinhle nabantu baphile impilo engcono.

Ngifisa ukuphetha ngokuthi ukwakha imithetho kakulula kodwa injongo yayo yikuba kusizakale abaningi empilweni nasenhlalweni engcono ngoba isifo kazikhethi bala lamuntu. Zidla fumuka zidle silaza.

* * * * *

ISIBHEDLELA SASEEDENDALE
UKUBEKWA KWETSHE LEGUMBI.

ULwesiNe, July 12, kwabe kulusuku oluyivelakanci lapha e-Edendale abantu bezigaba zonke benyathelana, behamba ngezinto zonke ezithwala abantu bezobona iNhloko kaHulumeni uMn. Shepstone ebeka Itshe leGumgi lesibhedlela esisha esikhulu sabantu besigodi esiphakathi neNatal.

Emazwini akhe wasitshela ukuthi iBandla lesifunda lazama ukuthola okungcono kunakho konke kwokakha isibhedlela lesi. Izingcweti zathunyelwa phesheya ukuyofunda okuhle khona okungathasi sela esakhiweni lesi.

UMn. Shepstone wakhomba ukuthi impilo yabantu iyatetema manje kakhulu nokubuka kwabantu ngamanye amehlo usizo lwemithi nezibhedlela. Lokhu kwokubili kwabangela ukuba izibhedlela ezibanzi zidingeke kakhulu.

Inkanye yokuqala yesibhedlela iyothatha iziguli ezingama 700. Mhla savulwa izibhedlela zase-Grey's nesaseMayor's Walk kabase-yukwamukelwa kuzona abantu. Kodwa isibhedlelana sokwamukela labo abafika nsuku zonke bezobuyela futhi emakhaya sizokwakhiwa kuEast Street sihanjelwe yi-ambulense phakathi kwaso nesi-bhedlela lesi saseEdendale. Waphetha uMn. Shepstone ngokucela abesifazana abasha ukujoyina ubuNesi ukuze kungenzeki ukuba izibhedlela sintule awoNesi.

UChief Ephraim Mngadi was' Empolweni wabonga eNkosini yesi-Funda ebongela abantu wathi ukwakhiwa kwesibhedlela kufike ngesikhathi esikufanele. Kuyathokozisa ukuthi sizoba ngesinye sezibhedlela ezizosakazwa izwe lonke leli laseNatal. Wathi ukwanda kwabantu abafuna usizo lwezibhedlela kwenziwa kukwanda kwabo abantu nezinye izinto wathi siboba wusizo olukhulu isibhedlela lesi kubantu baseMgungundhlovu nabaphakathi neNatal.

Kwabe kulusuku olimnandi nenjongo enhle abanye bethu ababekapho bahamba bebonga okuhle okufikayo eEdendale.

* * * * *

AMAXOXO E IKHWEZI

Kwaleliswa uMn. G. Soobiah

Ngalenyanga uMn. G. Soobiah uyemuka kuleli laseSouth Afrika emuva kweminyaka emine esebenza kuKhomishani ezigabeni ezimbili.

Ngeminyaka 1942 no1946 uMn. Soobiah wabephethe umsebenzi wokusakaza izindaba zomoya kuzindizamshini zempi yezindiza zaseNgilandi. Ngokubona amathuba amancane ezweni lakhe lomdabu usobuyela eNgilandi ukuyojoyina zona izindiza. Wabonga bonke abamsiza bemkhuthaza emsebenzini wakhe. Nathi simfisela okuhle kodwa.

*

Bayodabuka abafundi beIkhwezi ukuzwa ukuthi uMn. Hodgkiss owaziwa kakhulu kubantu besigodi lesi eyiphini likaMbali lesiGodi, umukelwe ngunina. Yilungu le-Nomidi ebhekene nomsebenzi we-Ikhwezi futhi yisihlobo sempela beIkhwezi ezilokotho zalo. Simzwela kakhulu kulolusizi akulona.

UBUKWAZI YINI?

UKUTHI Ibandla leAfrican Women's Society belinombuthano omuhle eHolweni yaseSobantu Village. Kwakubhangqene izinto ezimbili, ukudumisa ukuphela kwonyaka weshumi selokhu labakhona lelibandla, futhi lithokozela umbiko elisanda kuwuthola wokuqiniswa kweBandla leli ngu-Hulumeni phansi kwomthetho wama-Bandla eSisa uka 1947. Umdlalo waqhutshwa izinsuku ezine kusukela ngolweSine kuze kube yiSonto July 22. Okwabasemqoka wumculo omuhle kakhulu owaqedela ngomdanso ukusukela ku 8 kusihlwa kuya ku 12 phakathi nobusuku kwaphothulwa ngeSonto ngeNkonzo enkulu yamaBandla onke.

"Ikhwezi" libona kufanele kelilande ngalelibandla ngesisusa salo elisacaphune ephepheni esilinike ngomunye umhlobo.

"Kwakusendlwaneni yokhethe khona phakathi kwomuzi lapha saqala khona ukuhlanguka ukuphambela lelibandla, uBhongoza kunguMrs. E. J. Mhlongo owabe kade eyilungu lamaDodakazi aseAfrika. Sabe singakazi ukuthi umbhanshi wobanjani ukusijiyela. Okwasiqhuba ukuba siqambe ibandla leli kwaba wukubona izimo ezibuhlungu phakathi kwezigoga zakithi, nezintandane nasebephelelwe ngamandla okuzondla. Lase lizimisela ibandla ngokuzinikela ukuba lenze konke elingakwenza ukusiza labantu. Kwaba yinhloso yalo enkulu leyo. Enye inhloso wukuhlanganisa abesifazana samaAfrika nokushumayela izindlela zokuzimisa kahle ngokwenhlalo nangokwempilo nango-kwemfundo nangokobuntu. Saqala sinamalungu awu20 namuhla asengaphezulu kuka 60."

Ikhwezi liyalibongela lelibandla lamaAfrican Women's Society ngomsebenzi walo lilifisela inhlanhla enkulu.

* * *

UKUTHI umbiko kaDokotela we-Khomishani Edendale wenyanga kaJune ubika ukuthi kubheduke isifo esibi esithathelwanayo somphimbo kubantu ababili, intombazana yomuntu ebeminyaka engame 20 eyabihlala eAshdown, nomfana womuntu onezinyanga eziyi19 ubu-

dala okwamachibise. Kakho kubona owabesejovile.

Lombiko usinika umqondo omuhle ngokusweleka kwokuba sijove. Uma babejovile laba babangeke basithole isifo lesi nabazali babo ngabe kabahlezi ovalweni olukhulu oluvama ukusibekela bonke labo abagulelwa yizihlobo zabo abazithandayo. Kuyinto enkulu efanele ukuba wonke umzali ayenze ukuvikela izifo lezi nezinye ezifana nazo ukuze angahlaleli ovalweni ngoba zikhalinywa ngoMjovo.

* * *

UKUTHI uRev. J. S. Dunn oloke udaba lwalenyanga ngumfundisi waseGood Shepherd Mission, Howick West. UMn. Dunn waziwa kakhulu nangaphandle kwemincele yase-Howick West ngoba imisebenzi yakhe imkhomba kude.

UMn. Dunn wephuza ukugcotshwa, ngaphambi kwokugcotshwa wabephile impilo yenkuthalo nokuzinsisela. Wazalwa kwazulu emtonjaneni ngo1904. Wafunda eSt. Paul's Enkwemkwe, wadlulela eLower Tugela Government Coloured School. Kuthe lapha esekustandard V imifundo yakhe yakhalinywa ngumkhuhlane omkhulu we mfuluwenza ka1918.

Emuva kwalokho wasebenza ezindaweni eziningi, wathunga izicathulo wasebenza kwaLever Brothers eThekwini ngo 1941 wazifundisa ekhaya waza waphasa uJ.C. emuva kwalokho, esizwa ngabe Durban Technical College waphasa N.S.C. Kaqeda lapho, kwalandela ukwahlukana kwomuzi wakwa Dunn.

UMn. Dunn waya kofunda eSt. Peter's Theological College e-Rosettenville inkosikazi yakhe yayofundela iDomestic Science e-St. Hilda's College, Ladysmith.

Ngo March 1949 uMn. Dunn waphasa L. Th. diploma. Wagcotshwa wayi Dikoni ngoDecember 1949 ngonyaka olandelayo wagcotshwa ubu-Pristi.

Kwayisiphetho leso emuva kwempilo yokukhandleka nokuzimisela. IHowick West inenhlalala ukuba nomfundisi onjalo. Sethemba ukuthi incwadi ka Mn. Dunn ngalenyanga izolandelwa ngezinye eziningi.

* * *

LAPHA NALAPHAYA

EDENDALE.

Usomkhanda usebuyile ekuhlalbeni ikhefu ubuya enesivinini siyamingelela ezinhleni ze-Ikhwezi. Uloba uthi:-

"OTHISHA:

Labothisha sebehambile esigodini lesi besuswa ngabemfundo bethunyelwa kwezinye isikole... uMn. G. J. B. Ngubane oye ePaulpietersburg, uMn. Mzolo oye eIndaleni, noMn. C. C. Mfeka oye eInyoni. Bonke bebengothisha abakhaliphile emsebenzini wabo. Sibafisela okuhle."

* * *

"Kwaphuma umbiko owethusa ezinhleni zeNatal Witness ngoJuly ngokuziphatha kwothisha. Sethemba ukuthi lokho kuzobethusa othisha abanganaki ukuziphatha kahle phambi kwabantu."

* * *

"IMFUNDO.

USomkhanda uthi sizwa nagabaziyo ukuthi amarates athelwa eEdendale ngonyakayizizwe zonke ayizi £3,000. Uma singathi abantu bodwa bathela £2,000 lokho kukhomba ukuthi uma singacela uHulumeni asithelise sonke ngemizi esilapha eEdendale umuzi 10/- ngonyaka kungeke yini kwenzeke ukuba sithole imfundo yenkani ezinganeni sethu? Uma lokho kuphumelela kungabangela zonke izingane zethu lonke izwe leli sithole imfundo yenjani yesihle. Uma singathela ama£2,000 yemfundo ngonyaka ngikholwa ukuthi uHulumeni wesifunda naye angelekelela ngokuthela £2,000 ongeze mhla-wumbe ngaphezulu lokho kukhombise ukuthi siyayifuna imfundo yesihle yempopo ezinganeni zethu.

Abakwaziyo ukubusa kwawoHulumeni beziFunda bazongivumela ukuthi abelungu eNatal kabakwazi ukwethwala imfundo yezingane zethu. Ukuntuleka kwezindlu zezikole nokuntuleka kwothisha kukhomba ukuthi intela yethu ka-Khandampondo kayanele. Kukhomba ukuthi kufanele ikhushulwe ukuze isisize emfundweni nasempilweni. Uma sizibona izinto ezinje kungase kwenzeke lapha eEdendale ukuba sithole imfundo yempopo neyesihle ezinganeni zethu nakulo lonke laseNatal. Liyini-nje ishumi lawosheleni

ngonyaka ukuze zonke izingane zethu zifunde. Kungangani madoda."

* * *

"IMFUNDO YABADALA.

Kuphenjwa isikole sakusihlwa eAshdown. Abafuna ukujoyina ababone uMn. B.M.J. Thusi, Principal, Ashdown School, noMn. E. S. B. Msimang, Social Worker, eKilini eEdendale. Labo asebejoyina esikoleni samaNdiya sezandla mabahlale kuze kube ngonyaka ozayo."

* * *

"ADVISORY BOARD.

Yinkathi yokhetho lena lwamalungu amaAdvisory Boards. Yinkathi phela ongakhetha ngayo indoda enomhlandla eyokwenza okuthandayo.

Yithuba lenu nina baseAshdown. Ukulokhu nasola izinto ezifanele ukubakhona nezingafanele kakuniyisi ndawo."

* * *

"IMISHADA.

Kulemizi kade kukhala izinsimbi zemishado kudliwa inyama ngezinkani Mrs. Nkosi eduze neKilini eEdendale, Mrs. Msimu, Sitebhisi, Mr. noMrs. T. M. Kanyile (Umn. Kanyile uwuphethe ngesinono umsebenzi wakhe wesitolo namaSilaha nakwaMr. noMrs. Mpungose, kwaMachibise (umshado kaPet wethu).

* * *

Kwenzenjani eAshdown? Selukho yakhiwa ngikhumbula munye kuphela umshado khona."

* * *

"IMIDLALO. IBHOLA.

Ngenyanga edlule ngafunda kulo Ikhwezi ukuthi kuzobakhona imidlalo yebhola enkundleni yebhola yasePlessislaer ekupheleni kwesonto. Ngaya khona nenkosazana eyisihlobo sami. Njengoba lashi Ikhwezi labe lishisa phansi ibhola izinto zibika okuhle okuzayo. Kangi-wazanga amaThimu ayedlala kodwa ngezwa kuthiwa yimidlalo ka-Maritzburg Bantu Football Association. Ngesonto elilandelayo

ngaya nendodana yami khona. Imidlalo emithathu yabe yenziwe ngabeAfrican Football Association. Akeniye khona ngemiGqibelo nangama-Sonto niyozithokozisa. Nogculiswa."

* * *

"IKHILIKITHI.

Kwenziwa imizamo noMn. Taylor weKhomishani ukuba afundise abathanda lomdlalo oyinkosi yemidlalo. Nikani uMn. E. S. B. Msimang amagama enu eKilini nizwe kahle ngaye."

* * *

"ABEBEYOHLABA AMAKHEFU.

Baningi abakhi baseEdendale asebebuyile ekuphumuleni kwamaholide, umlobeli wethu uthi ngabo. Umn. noNkk. A. S. Mngadi nomuzi bahambela eMdloti naseHighburg babuya bephile kahle bezimukile futhi. Kwenziwa wuku phumula kabo nokuya emshadweni eminingi mhlawumbe basitika kuyona ngezibiliboco zayo. Sethemba ukuthi ukuzimuka lokhu kwabo kungeke kubathikameze ekwenzeni kahle umsebenzi wabo abawenza njalo kahle emahovisi akwaKhomishani naseKilini."

* * *

"Umn. P. S. Zulu weChild Welfare Society wabuya ekuhlaleni ikhefu eNdlunkulu eMahashini ebukena ondile kunalokho esasithi uyobuya eyikhona. Uthi okwabangela lokhu yingoba kasitholanga kahle isikhathi sokuphumula ngoba wayehla enyuka ephethe imishado eminingi."

* * *

"IZINHLANGANO ZOKUBUNGAZANA.

Inhlangano yeAfrican Women's Society yabanomhlangano weGatsha eMuseni ngesikhashana esidlulile. Belungiselela umhlangano ababanawo kwaSobantu. Bathi kuayabethusa ukwanda kwezingane zezihlahla. Sicela abesifazana bonke baba-sekele abeAfrican Women's Society."

* * *

"Inhlangano ethiwa Edendale and District Benevolent Society yabanomhlangano woNyaka eMuseni ngoJune. Kukhona uMhloli Mn. Prezesky. Inkulamo yakhe inde ihlelwe kahle yagcizelela ukuba izingane zifundiswe lomsebenzi zisencane wokubhekela abakubo.

Wathi lokho kungenzeka uma othisha abaningi bejoyina kulenhlango ukuze bafake umoya wayo kubantwana. Ukuzisiza nokuzenzela yizinto ezenza noma wubani azethembe.

Nampa abaphonse iminikelo: Mrs. W. M. Sosibo, Mrs. E. B. Mbambo, Miss L. N. Msimang, Mr. and Mrs. A. Molife, Mr. A. Nzimande, Mrs. Msomi, Mr. A. Ngcobo, Mr. O.S. Kumalo, Mrs. Ndwandwe, Mr. and Mrs. G. Ndaba nabanye esingawatholanga kahle amagama abo.

Lenhlango ikhokhela imali yesikole saseMontebello yengane uyise ugulayo engasebenzi. Yathengela izingane izincwadi zesikole ngef3/5/6.

Ingasebenza kakhulu lenhlango uma inamalungu amaningi, Yijoyineni iEdendale & District Benevolent Society, Nanto iphepha lokujoyina emuva kwewo amakhasi lawa."

* * *

"EBHASINI.

Sithe sicindezela sabe sizwa izinsolo nokukhala kwabantu baseEdendale abahamba ngamabhasi. Kubhekene nokubekwa kweTshe le-Gumbi lesibhedlela esisha. Bathi kabamenywanga ngani kulowomkhosi? Icala sebelibhaceka kwiKhomishani. "

(Sithanda ukubachazela abantu baseEdendale ukuthi isibhedlela lesi siphansi kukaHulumeni wesi-Funda. Ukubekwa kweTshe kwenziwa yibona namalungiselelo onke aqondene nakho.)

CLERMONT.

(UMn. Freeman usithumele izindaba lezi zokhetho lwaseClermont. Kabakaveli abanye abalobeli base-Clermont kodwa sisababhekile. - ABAHLELI.)

UKHETHO LWEADVISORY BOARD YASE-CLERMONT, 1951.

Laba bakhethwa ukuba ngamalungu eAdvisory Board yaseClermont ngo-July 14, 1951.

Okwabayinto enkulu kulolukhetho wukunyakaza kwabafuna ukhetho nabasekeli babo bethwala abantu beyovota. Ziziningi izimoto ezabe zenza umsebenzi lowo.

Nabavotayo bakuthokozela ukuvota ababekhona babeyikhulu ngenkathi ka 6.15 ntambama belinde ukumenyezwa kwamagama alabo abanqobile.

Amagama abizwa nguMn. F. A. Freeman owayephetha ukhetho. Wababonga bonke abafuna ukhetho nabasekeli babo ukuba ukhetho luhambe kahle, beziphetha kahle.

Nampa abavotelwa:

Abafuna ukukhethwa: Amavoti: Ibanga-ekhutwini.

INDUNDUMA WARD :
Izikhala 3. Ubunengi bamavoti 195.

MBENSE, Albert	47	24.1%
MAJOZI, Johannes M.	43	22.1%
VILAKAZI, Daniel	32	16.4%
SHANGE, Samuel	26	13.3%
MTETWA, Ambrose	24	12.3%
MANQELE, Kenneth S.	23	11.8%

UMGENI WARD :
Izikhala 2. Ubunengi bevoti 121.

BHULOSE, Milton A.	54	44.8%
MTSHALI, Reuben S.	47	38.8%
MSIBI, Ramoth	9	7.4%
MSELEKU, Obadiah	7	5.7%
CELE, Leonard R.	4	3.3%

UMVUZANE WARD :
Izikhala 3 : Ubunengi 236.

BUTHELEZI, Frank	59	25.0%
KUNENE, Amos B.	56	23.7%
MTETWA, Herbert S.	50	21.1%
NDHLOVU, Jeremiah B.	40	17.3%
MNOMIYA, Simeon	13	5.5%
GAMA, Laimon E.S.	9	3.7%
HLONGWANE, Bullongburg S.	9	3.7%

CENTRAL :
Izikhala 4. Ubunengi bevoti 295.

MABASO, Ishmael M.	63	21.4%
MAVUNDHLA, Walter M.	46	15.6%
SITOLE, Joseph J.	42	12.2%
MNQABE, Walter B.	35	11.9%
MKWANAZI, Robert D.	35	11.9%
NDELU, Isaac D.	32	10.8%
KUBHEKA, Solomon G.	27	9.1%
DHADHLA, Samson J.	15	5.1%

* * *

"ABANTU.

UMfundisi H. P. Manaka waseGermiston noMvangeli J. Majombozi waseRandfontein babehambele uMn. noNkk. M. P. Masenya e-Clermont emuva kwomhlangano wonyaka owabe useMahlongwa.

Bobabili lababantu abakhulu bakuthokozela ukuthuthuka kwalomuzi wabantu."

HOWICK WEST.

Ngalenyanga abalobeli bethu nguMfundisi J. S. Dunn noMn. B. Madikwa siyababonga ngezindaba zabo.

I "IKILABHU LEMIFINO LASEHOWICK WEST.

Nabanye sebengenile kulomshungu ngoba babona kulokhu kudlula phambi kwomuzi wabo abantu bethwele obhasikidi bemifino siyakhula isibalo salabo asebengenile."

* * *

"ABEZE EKILINIKA.

Baningi abantu asebelubonile usizo lweKilini nika bayanda asebeza khona.

Ngesonto elaphela ngoJuly 27, 1951, nampa abafika khona:

184 abagulayo-nje.
152 bezifo ezifuna ukuvinjelwa ngomijovi ezifana noku-khohlela okuqeda amandla."

* * *

"UKUNITHA.

UNkosikazi T. Mpetwane kahlezi phansi ecela abesifazana besigodi ukuba abafundise ukunita. Kuhlanguanwa ngemi-Sombuluko nangolwesiNe ntambama egcekeni lakwaKhomishani. Kuyabanakala ukuthi yinto ethandwayo ngoba bayanda abazamayo."

* * *

"INKUBEVANGE.

Ngomhla kaJuly 22, 1951, Umpostoli Petro wayebhizi ngeBhuku lokuPhila eloba izingane ezizelweyo ezabe zibhabhathizwa: Eunice Moreen Laban, Philip Bhengu no William Welcome bebhaphthizwa nguMfundisi J. S. Dunn waseGood

Shepherd Mission. "

* * *

"Isiprofetho sethu senyanga edlulile saqiniseka. UMn. Petros Mpungose washada noMiss Gladys Sijabulile Dhlamini eSt. Mark's Church, eMgungundhlovu. Ifindo laboshwa nguMfundisi E.O. Bhengu, L.Th., esizwa ngu Rev. A. Bhengu.

Emuva kwomshado salalela izingoma ezimnandi ngamaqembu omabili sase siya kwabomakoti lapho abantu babenyathelana. Kwakudanswa kujatshulwa ngesikhathi sika Fayifi seliya ngomutsha wendoda sekufanele izimbila ziqonde emigodini yazo. Sibafisela okuhle kodwa abashadi."

* * *

"UMiss T. Mkhize ofundisa eWaschbank nodadewabo ofundisa eMgungundhlovu, sebahamba bebuyela ezikoleni zabo. Isonto Lokuqala balichitha nomfowabo eThekwini base bezohlala ekhaya eHowick West."

WASCHBANK"IMIDLALO.

Zimi kanje ezabe zidlalela iNdebe kaT. P. Mngadi:

	P.W.L.D. Points
Burnside	4 4 - - 8
Waschbank Roses	3 2 1 - 4
Rovers	3 1 1 1 3
Young Tigers	2 - - 2 2
Northern Stars	- - - - -
Hungry Lions	3 - 2 1 1 "

* * *

"Ngo July 21 amaKilabhu alapha ahanjelwa ngamaKilabhu aziwayo asenhla neNatal amaDundee Callies namaElandslaagte Rangers. Kwabe kungcwekwa-nje. Yaphela kanje imidlalo:

DUNDEE CALLIES v. HUNGRY LIONS :
umdlalo waphela nge draw lingekho igoli.

DUNDEE CALLIES v. RANGERS :
Adlula amaRangers kuma Callies ngo 4-nil.

HUNGRY LIONS v. RANGERS : Kwaba yidraw emnyama ka 1 - 1.

Lemidlalo yabe idlala enkundleni yamaNdiya okwavuma abaniniyo nayo."

* * *

"UKUBUNGAZANA.

Ukubakhona kwabafundayo bevela ezikoleni ezahlukeneyo kwa yenza nabanomhlandla indawo yakithi. Abafundayo nababefunda sebegale ibhendi ethiwa "BARRYMORE BROTHERS". Bayazama ukufunda ukubetha imitshingo yezinhlobo. Lithi lingashona uzwe imilozi iphumalapho befunda khona. Khumbulani ukuthi uma nifuna ukwethwasa ngempela kufanele niprathize njalo.

Kukhona abanye abavumi abathiswa "MERRYMARKERS". Abantu bala-pha sebeke bazizwa zombili lezin-kampani zomdanso ngo July 28 ehlo lamandiya.

Nasi isigejane samaBarrymore Brothers:

Lloyd Zondi
Cecil Zondi
Isaiah Luvuno
Tom Dhlamini
Worthington Msimang
Andrew Khoza "

* * *

"Ngobusuku bukaJuly 7 abantu balapha babenze umkhosi wokubingelela abantwana bezikole eEvansdale wonganyelwe nguMfundisi M. M. Nomvete umfundisi walapha we-Bandla lamaWeseli.

Amakwaya ahlabelela kahle kam-toti kungamaMerry-makers eliphansi kwenhlangano yaBasha baseWaschbank nelaseEvansdale Home Choir. Kuthi emuva kwomcula kukhulunywe. Nampa abaphonsa amazwana:

Mfundisi M. M. Nomvete, B.A.
Mn. Tom Dhlamini
Mn. Wesley F. Madela
Mn. J. Hlatshwayo.

Kuhlezi esihlalweni uMn. J. J. J. Madela.

Kawuvunyelwanga umdanso ngoba phela kwabe kusendlini yesonto. Umkhosi waza wavalwa ngo12.30 ebusuku."

* * *

"UMn. Tom Dhlamini owaziwa ka-khulu kulezinhla zethu owasiza e-hovisi leKhomishani ebhala ngen-kathi uMn. T. P. Mngadi esahlabe

ikhefu, usize kakhulu ekuqoqeni izindaba zeIkhwezi zase Waschbank. Mfowethu; Tom, kawazi ukuthi ngi-kubonga kangakanani ngokungisiza kwakhe ngenhliziyo enhle ngoba uma wabe ungangisizanga ngabe kangathumelanga izindaba eziningi kangaka kulona Ikhwezi. Ungadin-wa nangomuso, Lusibalukhulu."

* * *

"UMn. Albert Khoza owakhe lapha kodwa esebenza eGoli oke wavela lapha ephuthuma isifo esabe sibabazeka sendondakazi yakhe uEmily. Uthe esesekhaya uMn. Khoza yalulama indondakazi ngan-goba yathola nethuba lokushada nomnumzanaAlf. Sithole Ngomhla kaJuly 15 ngomshado weSintuUMn. Khoza usebuyele eGoli."

* * *

"UNKosazana Petronella Man-yoni waseOverport, eThekwini, usanduku hambela lapha ekupheleni kwesonto ezobona izihlobo. Ehambele uNkosikazi A. B. Dhlamini waseRuigtefontein, Waschbank."

* * *

"Umn. F. E. Mqadi obhala e-Hovisi leKhomishani kade esah-labe ikhefu usebuyile manje."

* * * * *

EZAMASCOOTS NAMAGUIDES
ngu AKELA.

IZINYONI. Iyaqhutshwa.

1. UNOGOLANTHETHE. Okuke kuthiwe yinyoni yezinyoka iyinyoni yemifula namachibi. Intambo yayo ende negobeka kalula ifike iphelele enhloko ende enomlomo oqinile njengomkhonto. Ibamba ukudla emanzini, ithi uma intanta ilale phakathi namanzi ngangoba uma ukude kubonakala intamo nenhloko yayo kuphela. Kube-songathi yinyoka, kungakho kuthiwa yinyoni yezinyoka. Izinsiba zezinyoni eziningi zigcina zithanjisiwe ngokuphuma emithanjeni ethile esesiqwini somsila. Akunjalalo kuNogolan-tethe nakoCormorants ezinganakho ukuntanta kulapho izinsiba zazo zibamanzi.

ONogolanthethe bavamise uku-hlala emagatsheni ehamba namanzi noma eziqwini semithi eseyawa bethamelisa amaphiko abo avuliwe

elangeni.

Lenyoni uma ipha amaphuphu ayo ukudla ibukeka inqaba. Kungathi iphuphu liyagwinywa ngunina kubesengathi liyashona impela emphinjeni wakhe uma lifuna ukudla akuphethe ngomlomo.

2. ILANDA. Yinyoni eyaziwayo kakhulu kulelizwe iyisihlobo sabalimi. Idla izilokazane ezincane eziyingozi ezilimweni nase-mfuyweni. Ithanda ukudla eduze nenkomo noma isilwane esifuyiwe iziloshele izilokazane ezisuka ziphazanyiswe yizinyawo zezinkomo kwenye inkathi idle wona amakhizane enkomeni. Uma seyizalela ibanezimpaphe eziningi emhlane nasekhanda.

Zibayimihlambi emikhulu emithini noma emihlangeni zixubile. Amaphuphu azo afa kakhulu ngoba avama ukupheshulwa ngumoya esidlekeni noma futhi egcuma uma ethukile.

(Isazoqhutshwa.)

* * *

Amanye amaqiniso ngamaGuides.

Ngethembisa ngenhliziyo yami yonke Ukwenza okufanele kuNkulunkulu nakuKing
Ukusiza abanye abantu zonke izikhathi
Ukuthobela umthetho wamaGuide.

Ukushaya Isaluthi.

Isandla sokudla esigqokweni, iminwe emithathu iphakeme isethembiso ezintathu.

Nophawu lwamaGuides luyafana njengeSaluthi kodwa isandla siphakama sifinyelele ehlombe kuphela. Noma ungayevathile inyunifomi nesigqoko ungakwenza.

* * *

KIM'S GAME.

Abadlali babuka izinto ezixubeneyo ezingama 20 noma 30 ubiningi iminithi lodwa bese belinga ukuzibala zonke izinto abebezibuka. Bazichaze ngokuyikhona. Uthola uphawu lunelune uma into ngayinye uyichaze kahle.

* * *

IZIMFANELO ZOMQASHI

Kayikho imithetho engiyaziyo ibeka phansi izimfanelo zomqashi noma zomninindawo. Okuvamile yikuba umqashi nomninindawo bavu melane bobabili ngesakhiwo okungesomunye kodwa kuhlezi kusona omunye.

Eqinisweni kukhona izinhlobo ezimbili zabaninizindawo : abaninizindawo abakha izindlu ukuba bazuze imali ngazo nalabo abakha izindlu ukusiza abanye kodwa bengabheke kunotha ngalokho. Laba bokugcina yilabo ababusa izindawo zabantu abafisa ukubenzela okuhle nokuzobaphilisa.

Ukuze babuyelwe ngemali yabo abayichitha abaninizindawo baye bathi umqashi kasayine phansi isivumelwano esizombus. Okusho ukuthi uma esahlezi endlini kufanele ayigcine kahle, ayilungise uma kukhona okulimele, akhokhele manzi nogesi okungekho kuma rates akwaMasipala athelwa ngumninindawo. uYenake umninindawo agcine iphandle lendlu likahle alungise okukhulu okwonakele. Ukulungisa imhlaba-thi nendawo kuvamise kwenziwe ngumqashi.

Ababusi bezindawo bona kabakwenzi lokho nabantu abaqashe izindlu zabo ngemali encane esikhundleni sokuba bazinithise ngezindlu zabo kuye kumelwe amisize umqashi ngokuthwala ezinye izindleko zendlu. Lomninindawo uvama ukuba yisisulu sabaqashi abangazihluphi ngokugcina indlu kahle.

Akesibheke umqashi nomninindawo ongumbusi (lapha kufana nomuntu onendawo yakhe) zimbili izinhlobo zabo abaqashi abakuvumayo ukwethwala izimfanelo zabo ezingathiwa ngezomthetho nezobuntu, kodwa umqashi omubi kakunaki kokubili. Nabo abaninindawo bangase bahlukaniswe kabili, uma behlangene abaninindawo ababi nabaqashi ababi indawo iphenduka amavungu.

Eqinisweni isimo sendlu sikhomba isimo somqashi nomninindawo. Indlu enhle ngaphandle isho umninindawo omuhle kanti indlu engcolile ngaphakathi isho umqashi omubi. Yindlu ethokozayo enezimpawu ezinhle nhlangotho zombili.

Umoya omuhle womqasho omuhle yimuphi? Umninindawo ongazenzisiyo unakho ukuzehlukana nomqashi omubi oyisinengiso nakubo

abagashisi abangabombuso ophethe indawo nobanga izindleko eziyize zezimali zesizwe.

Ngicabanga ukuthi imikwazi engakhomba umqashi omuhle wukuthanda indlu yakhe, nengadi yakhe nabantu akhelene nabo. Yinto enkulu ubuhlobo bokwakhelana. UMn. Leo Boyd encwadini ayiloba evela ohambweni lwakhe lwase-Melika wagcizelela umoya awubona ukhona wobuhlobo bokwakhelana eMelika.

Kungekho izintambo ezibiyele imizi ziyahlukanisa nokuhlanganyela kwabantu anasu okuzisiza ezindabi okugaba ngezababusi. Umbusi angeke enza konke. Ukubambisana kwabo kungukulungisa indawo yabo nezindlela zokuhamba phambi kwezindlu zabo noma kungumsebenzi kaKopeletsheni lowo. Izinto ezinjalo zidala ukuzimela nokuziqhenya ngendawo yenu nokuzisiza nokwonga izindleko zombuso esezingasebenza ekusizeni abantu bonke ezintweni abazidinga kakhulu.

Umqashi ogcina indlu yakhe ihlanzekile nengadi yakhe nolinga ukuvimbela isimo esibi phakathi kwomuzi uyisibonela kwomakhelwano okufanele ima nabo nenengqondo bamfuze kulokho akwenzayo. Bakwenze nabo. Lokho kudale ukuncintisana ozobedlula bonke abenendlu enhle nendawo ebukekayo. Lokhu kuyabonakala eMgungundhlovu lapho abaninizindawo betshala utshani nezimbali phandle kwezindlu zabo eminceleni kaKopeletsheni.

Akenibheke-nje ubuhle obungakhona eAshdown eEdendale uma wonke okhona engazinikela ukwenza okuhle ngezakhiwo. Imithi etshaliwe enamathunzi nezingadi ezinhle ezinotshani obuluhlaza esikhundleni sogwadule. Ikhwezi lenyanga edlule lathi kuzobakhona imiklomo yezingadi ezinhle khona. Wudobo oluhle lolo, kodwa umqashi olungilelyo uyigcina ikahle indawo yakhe noma engazukuthola lutho. Okufanele kubesemqoka kuye wonke yikuthi izenzo zabantu ngabanye noma zingabazincane zibanga abanye bafune ukuzenza nabo, zisize yonke indawo leyo ikakhulu zikhuthaze ababusi bendawo leyo ukuba bakhe izindlu ezinyofanela abantu abafuna izindawo ezinhle namathuba amahle okuphila nezingane zabo ziphile kahle ezindaweni ezikahle.

S. NEWMARK.

IZINDLU

KUYAVUNYWA yonke indawo ukuthi indawo leyo umuntu akhula kuyona ivamise ukubanotho olunamathela empilweni wakhe. Kuyamthinta ngezindlela ezithile umuntu uma umbeka esimweni esithile nenhlalo yomuntu noku-sondelene nayo kuyamenza aguku isimilo sakhe mhlawumbe sibe sihle mhlawumbe sibe. Umuntu unecala yena uqobo ngokwenza isimo esihle nesibi ahlala kusona, kodwa ukuguquka kwakhe afuse isimo sendawo ahlala kuyona kakusiyona into ayenzayo yena. Kuyazenzela-nje.

Njengoba umuthi omubi ungeke uthule izinthelo ezinhle kunjalo ingeke indawo embi ilethe okuhle kumuntu noma kubantu. Ngakho ukuze abantu bakheke kufanele bakhelwe indawo enhle yokuhlala. Ukuze abantu baphule impilo ephakeme nenhle kufanele kushayelelwe ukuba kubekhona izindlu ezinhle, ukudla okuhle, ukuphumula okuhle nempilo enhle. Kungaphela ukudingeka kwempilo enhle ima kutholakala izindlu ezinhle, nokudla okuhle nokuphumula okuhle. Impilo iyelapheka, kanti lokuya kwezindlu kuyavimbela omonakalo wempilo. Kungcono ukuvimbela kunokwelapha.

Namuhla ngifuna ukukhuluma kuqala ngokuvimbelayo : IZINDLU EZINHLE. Namuhla udaba lwezindlu ngolwomhlaba wonkenalapha eSouth Africa luthinta zonke izizwe. Bonke bayazifuna kodwa zodingakele kakhulu kulabo abangesibona abelungu ngoba imali ingekho.

Kakho ongakufuni ukuba nendlu yakhe indlu yinto enkulu kuye wonke umuntu. Yindawo lapho umuntu ephumulela khona nalapho esuka khona eyoqala usuku olusha. Indawo lapho umuntu esuka khona eyoqala umsebenzi ivama ukuba yindawo ehlela ukuhamba kwakhe nokubuka kwakhe izinto zonke izinsuku. Kakuvamile ukuthola umuntu ophile kahle ethokoza ephuma endaweni eyivungu. Nomuntu onomoya omuhle uye adonseke omoya wakhe ima ehlala endlini engenhle. Nginyaphinda ngithi umuthi obolile ungeke uthule izinthelo ezinhle. Kuloludaba kufanele ibongwe iKhomishani okuzameni ukulungisa izindlu zabantu endaweni zayo. Nakhona lapho kuningi okungenziwa okwenza ngcono izinto, Kuyabongeka imizamo leyo noma kungeyokuphuthuma-nje amakhaya empela ayo-

kwakhiwa ngezinto ezingalona udaka nezintingo notshani.

Akeziluhlole udaba lolu mayelana nemali. Endaweni yethu sinabantu abaqashile imihlabathi kubaninizindawo abangenaqiniso nenhlalo yabo, bese bakha izindlu zodaka. Bavamise ukuzithelela imali enkulu iziza lezi bangasali nalutho lokuzithuthukisa bona. Ukuze nathole imadlana nabo bese beqashisa ngezindlu lezi beseke kuvela amavungu. Isimo esinjalo sibe empilweni nasezimilweni zabantu labo. Ngenye inkathi izindlu zakhiwe ngimninindawo kwenzeke uma kunjalo ukuba intela yekamela lendlu eqashiwe libelikhulu bese wonke umuzi wendoda uhlala ekamelweni elilodwa. Yibi kabi leyonhlalo.

Emqondweni wami okungabayindlu eyakhiwe kahle ngezinto ezinhle kungabangela ikhaya elihle nokuhlala umuntu engenalo uvalo. Izindlu zemali encane zingasiza kakhulu kulesisimo uma kubhekwa njalo ukuba izindlu lezo kubengezemali elingene abahola kancane. Wonke umuntu uyafuna ukuba nendlu enhle zonke izingane ziyafuna ukukhula ezindlini ezinhle. Ngaleyondlela wonke umuthi omuhle ungathela izithelo ezinhle.

Umlobeli lona wethemba ngenhliziyo yakhe yonke ukuthi Ikhomishani isozama ngamandla ayo onke ukwakha izindlu ezinhle ezindaweni zayo, izindlu ezivumelana nemithetho yempilo, izindlu esiyofanela abantu abahola imali encane, izindlu okuyophetha ngokuba zibe ngezabo abantu. Kungalendlela lapho ububi obukhulu bungaphela, kungalendlela lapho kungafinyelelwa ezingeni eliphekeme lempilo, kungalendlela kuphela lapho izimilo zabantu bonke abahlala ezindaweni zeKhomishani zingabancono, kungalendlela kuphela lapho kungavela ukuthokoza nokwaneliswa kubantu bonke.

J. S. DUNN.

(Ikhomishani iyafisa ngempela ukwakhela abantu izindlu ezinjalo ezindaweni zayo eyaqala eSiyamu. Kwethenjwa ukuthi kuzoqhutshekwa nesu lelo kwaFraser. - ABAHLELI!)

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UMNCINTISWANO WEIKHWEZI WEZINGADI

Siyadabuka ukuthi uma bengajoyini abaningi sizokuyeka lokhu ebesikuqondile. Ukuze sidonse abaningi abanye bathi umuntu akehliselwe ukuthelela indlu esikhundleni sokuba kwenziwe imiklomelo. Kwehliswe kanje:

Umklomelo wokuqala	£5.
"	2 £3.
"	3 £2.

Nikhumbule ukuthi lomncintiswano uyokwenziwa uma bebaningi abawungenelayo.

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ISIMO SEMIDLALO

July 14 : Hygiene Stars 3, Sutherlands Tannery A.F.C. 3.
Kukhona abantu abangama 70 bebukeka.

July 22 :

Mountain Blues	6	Red Army A.A.	5
Coronations	2	Rebellions B.I.	1
Railway Eagles	4	Unities A.I.	1

Kukhona abantu abangama 200.

July 29 :

Plessislaer	Plessislaer	
United F.C.	1	Youth Club A 3
Mountain Willows F.C.	1	Youth Club B 7
Edendale F.C.	4	Etc. Lower Mt.
Plessislaer Y.C.		Partridge 0
	A.I.	Plessislaer Y. 5
Georgetown F.C.	0	Mt. Willows B 1
Edendale F.C.	0	Mt. Willows B 1

Kukhona abantu abangaphezu kwama 200.

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UKWABIWA KWEMIDLALO EGRAWUNDINI LASEPLESSISLAER.

Aug.	
Sat. 18	P.M.B. African F. Assn.
Sun. 19	Plessislaer Youth C.
Sat. 25	Sutherlands Tannery A.F.C.
Sun. 26	Stella F.C.
Sat. 1	P.M.B. Bantu F. Assn.
Sun. 2	P.M.B. Bantu F. Assn.
Sat. 8	P.M.B. African F. Assn.
Sun. 9	Plessislaer Youth Club.
Sat. 15	Sutherlands Tannery A.F.C.
Sun. 16	Stella F.C.
Sat. 22	P.M.B. Bantu F. Assn.
Sun. 23	P.M.B. Bantu F. Assn.
Sat. 29	P.M.B. African F. Assn.
- 11 Sun. 30	Plessislaer Youth Club.

I S A Z I S O

KUFUNWA kusukela ngomhla wo-
kuqala kuSeptember, 1951, ozosiza
umbheki womuzi was'Eruseni, Eden-
dale. Inkokhelo ngenyanga £4.
Bhala uma uwufuna lomsebenzi,
ufake izincwadi ezimbili eziku-
sekelayo, uthumele kuMbhalali,
Edendale Welfare Society, O.
P. O. Box 416, PIETERMARITZBURG.

* * *

IZINCWADI EZIBALELWE IKHWEZI.

Mhleli,

Ngifisa sengathi ngingaba
nemilomo eminingi ukubonga ngayo
abamhlophe nabamnyama abenze
ukuba leNhlangothi engenhlala ye-
Bhola ithole ithuba lokudlala
egrawundini yakwaKhomishani e-
Plessislaer.

Lososesheni kade ephatheke kabi
kakhulu selukhu aphucwa igra-
wundi lokudlala lakwaLoliwe
kuEdendale Road.

Ngibonga izihlobo zethu ezim-
nyama nezimhlophe ezisilamulele.

Kwanga zingawadla isikhathi
eside amabele!

Kufanele futhi ngimbonge u-
Nkosazana Lee owenza ukuba ngi-
lazi Ikhwezi. Ngangingalazi.
Leliphepha linezindaba ezinhle
ezinandisa impilo yomuntu
zenze ukwazi kwakhe kwande nom-
qondo wakhe ujule. Lifundisa in-
qubekela-phambili nokuphucuka.
Ngimfisele impilo ende uNkosa-
zana Lee aphile kahle. Kwanga
uthando lwakhe lokuthanda abantu
bakithi lungephela lukhule naye.
Wangivula amehlo ngeIkhwezi.

Ngethemba ukuthi abaningi ba-
kithi bazolifunda leliphepha
liyafundisa lixoxe ngokufanele
ukwaziwa ngabantu.

Abantu bakithi banomkhuba
omubi wokudela izeluleko zalabo
abazi kangcono kunabo. Bazi-
dele noma bazibuke ngokuzeyisa.

Nginxusa abakithi bahambisane
nezikhathi. Sisizane, singazi-
deli izeluleko zabakithi abazi
ngcono.

Yilowo nalowo makazinikele

ekufukuleni omunye wakubo.

Owenu ngenhlonipho,

ALFRED MBANJWA.

* * * * *

ISIKHUMBUZO SIKA DR. B. W. VILAKAZI.

Kakukude mhla amaphepha abe-
lungu ebika ngomkhosi omkhulu kwi
University yaseWitwatersrand mhla
indlu yonke iduma ihalalisela
ukugaxwa iminyezane kuka Dr.
Vilakazi yobu "Doctor of
Literature".

Kuyadabukisa kithi nakuye
wonke umuntu ukuba lowo Dr. Vila-
kazi namuhla sesithi "Kasekho"
nokuba sikhulume ngesiKhumbuzelo
sakhe.

IKomidi yesiKhumbuzelo icele
kwikhansele yeUniversity ukuba
imali eqoqwe ngaleNhloso ibe
ngumklomelo weminyaka
yonke oyonikwa lowo olobe ngobu-
ngcwedi obungandile kulowonyaka
ukwenzele inkumbulo efanele
umuntu owabethanda abantu bakubo
wakakhonza ngokumqoka ngokuloba
kwakhe.

Ikhwezi lizwa ukuthi iminikelo
eYesikhumbuzo kayi gculisi ukuni-
kelwa kwayo, kuyilapho sesiphela
isikhathi sokuqoqwa kwayo.
Siveza lamazwi namuhla ngoba si-
kholwa ukuthi basekhona kubafundi
bethu abaningi bezizwe zonke aba-
futsayo ukusinikelela lesisi-
Khumenzo somAfrika odumileyo.

Ikhwezi lingayamukela imini-
kelo. Bathumele iminikelo kuba
Hleli noma bayinikeze ehovisi le-
Khomishani ngaphambi kukaSeptember
7. Abafusayo bathumele ngqo ku
Professor J. D. Krige,
Department of Bantu Studies,
P. O. Box 1525, DURBAN.

Incwajana esiyamukele namuhla
ivela ku Professor Krige ikubeka
ebala kuBantu baseNatali ukuthi
yibona ngobo okufanele baziqhenye
ngomsebenzi oyingqala ka Dr.
Vilakazi. Ithi, "Umufi Dr.
Vilakazi wabe engowase Natal
walwenzela ugazi ulimi lwesiZulu
ngokuloba kwakhe. Eyikholwa
lempela, wabengumholi omqoka
owenza okukhule akha ubuhlobo
phakathi kwezizwe. Ngumuntu
wokuqala owathola iziqu zobu-
Doctor of Literature wabengomunye

futhi wezingqalabutho ezafundisa
eUniversity Imisebenzi ka Dr. Vila-
kazi yabe ingeSizwe sonke kufa-
nele ukuba isikhumbuzo sakhe sibe
ngumnikelo ngumnikelo omkhulu
ngempela.....Ungabongela kakhulu
umnikelo omkhulu ongavela eNatal
esiFundeni sakubo Dr. Vilakazi".

Ikhwezi licela abafundi balo
bazi ukuthi kawukho umgoqowebala
ekulobeni. Lowo nalowo ophonsa
esiVibaneni sokuloba, noma yinga-
luphi ulimi, kumelwe abongwe
ngabantu bonke.

Singeke sibebakhulu sonke kodwa
sonke ngothando nokuziqhenya singa-
hlanganyela ekubabazeni abakhulu
bethu.

* * * * *

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : : .

IMALI YOBULUNGU NGONYAKA...ul/-.

Tumela lefoma ku:

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

* * *

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IKHWEZI

IKHWEZI

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

A LETTER TO OUR READERS.

Ikhwezi is a happy sort of child and, on the whole, enjoys his job of taking messages to and fro between the Commission and the people. His "troubles" at Head Office have become less frequent, and he is cheered about his ever-increasing welcome in the Areas.

Nevertheless he suspects - and, we think, rightly - that the personal side of his job is being a bit neglected. He feels - and again we agree with him - that once you begin to address COMMUNITIES you are in danger of forgetting that they are made up of separate PEOPLE. In other words, he is afraid of falling into the horrible modern temptation to stress the importance of the GROUP and ignore the all-importance of the INDIVIDUAL.

True, he was born to be the child of co-operation : to be a link between governors and governed : to throw his child-weight on the side of understanding and goodwill as between class and class, group and group, race and race : to preach the possibilities of corporate uplift and the raising of a common standard. And he has tried to do his job.

But he has stumbled, now, on the important truth that underlies all effort of this kind : the truth that men and women are more - far more - than members of a race, a class, a group, and so on. They are PERSONS, in virtue of individual souls, of

varying characteristics, particular capacities, and differing temperaments and sensibilities. This being so, each one of us has something special to contribute to the life around us. And, ultimately, the nature of any human community depends upon the natures, thoughts and actions of its individuals.

It follows that those of us who long to see the betterment of our community must think in terms of raising our own standards, and improving the nature of our contribution to the common life. It follows, too, that no sort of "group approach" can be fully effective if it does not enlist the sympathy and the support of the individuals in the group. It also follows that understanding between group and group rests, ultimately, on the understanding of one person by another.

These - very briefly - are the thoughts behind Ikhwezi's fear that, in our zeal for corporate uplift, we may be overlooking the essential "personal touch". And these are the reasons why, in future, this magazine will open its pages more widely to the purely "personal" type of contribution - the poem, the story, the "joke" and so on - which will introduce us to one another as living, separate people, and not just units of a group, a race, or a Commission Area.

Yours faithfully,
THE EDITORS.

. DID YOU KNOW ?

THAT a four-day experimental course, attended by 50 Chiefs each accompanied by his induna, was held in Zululand during February. The main emphasis was on agriculture and animal husbandry, but talks on law and administration, health and the co-operative movement were also given.

* * *

THAT the sum made available in loans to local authorities for Native housing has continued to increase, being £1,534,000 in 1950, as against £1,169,000 in 1948.

* * *

THAT twelve African, two Coloured and twenty Indian students have commenced the medical course at Wentworth College.

* * *

THAT a bonus has been added to all old age, blind, war veterans and disability pensions, as from 1st April.

* * *

THAT the Edendale Welfare Society has received an allocation of £200 from the funds collected through the Natal University Rag. We understand that this sum will go towards purchasing a cinema projector which will be used in the new Edendale Community Hall.

* * * * *

COMMISSION AFFAIRS.

The Individual and His Part
in the Promotion of Public
Health.

A brief consideration of the meaning and history of Public Health will, perhaps, make it easier for the individual to see

the role he is expected to take in the promotion of health.

It is believed that Moses issued health bulletins to the Israelites and the well known Mosaic laws governing personal and community hygiene, sanitation and so on were available in written form even before the writing of the Pentateuch. These represented an attempt to control the Public Health of communities in the early times, and since then, with the advance of knowledge, the control of the Public Health has assumed great proportions.

By Public Health is meant the maintenance and promotion of the health, welfare and well being of communities, and, of course, the individuals making up the communities.

To this end a great number of written and unwritten laws have been made, and the first duty of the individual is to carry out these to the best of his ability. While such laws may appear onerous and unnecessary, one must not lose sight of the fact that they have been promulgated for the good of the community, and only after very serious consideration by those who have made a life study of all the aspects of Public Health. In South Africa, well tried methods from other countries serve as a guide, with adaptations to meet local conditions, so perhaps we are fortunate in having the results of very many years of experience behind our legislation.

Perhaps one of the most important parts the individual can play falls under the heading of Personal and Domestic Hygiene.

Whilst the liability of the individual to contract infectious diseases depends greatly on the environment, many diseases depend on personal habits and ways of living, and as to how far the rules of health and laws of nature are observed by the individual, as, after all, man is the chief source and reservoir of infection to himself

Personal hygiene is aimed mainly at the promotion of health in the individual, increasing the vital forces of the body so as to prevent the invasion of dis-

an authority and the services it provides for the communal benefit, must of necessity mean that few ratepayers can make use of its machinery for the solution of personal problems. Many an individual has been involved in non-productive expenditure, which could well have been obviated had a suitable local authority official been consulted in the first instance. Remember that officials are there also to serve you, not merely to ensure that your municipal rates are paid to to prosecute you if you don't pay them.

A few examples will illustrate what I mean by making use of your municipal officials.

I. You are contemplating the building of a permanent home which will tax your financial resources to the uttermost, and you must ensure that the expenditure of every penny put into the project is productive.

Do you consult the technical officers with a view to ascertaining whether the general layout is economical, that savings are effected by correct design, grouping of services, siting for correct aspect, and reduction of excavation costs? Or do you not mind spending more than anticipated originally on long unnecessary sewers, water connections, driveways and retaining walls?

II. You have serious illness in your family, and your income is insufficient to provide for the requisite medical attention and hospital services needed urgently.

Do you consult your medical officer to ascertain what ambulance services, hospitalisation, etc., you may expect free of charge, or what the local clinic is prepared to do for you?

III. You intend selling a portion of your land, and despite the fact that you are not certain of the legal procedure, you carry on with the transaction in the hope that all will end well.

Do you consult the Area officials to find out if the subdivision of the land you intend selling will meet with the local authority's requirements and regulations with respect to subdivision, or do you wait until the wrong procedure is completed?

Many a seller has found to his detriment that he has had to refund to the would-be purchaser money paid on a proposed sale which cannot, for various reasons, be carried to finality. You may already have spent that money and find it impossible to refund. Save your money and find out what to do first.

All such information, and much more besides, is at your disposal. Officials will be pleased to advise you, as it not only simplifies your application, but also saves the time of all concerned. Reasonable and courteous enquiries will be met by prompt service.

The operation of the Commission differs slightly from that of a normal Local Authority in that its Head Office is divorced from its Areas, most of which, however, are served by local officials. Only if you cannot get complete satisfaction from the Area officials should you call upon the Commission Head Office for action.

Try the Area officials first, they'll help you to the best of their ability. Use them and get your "rates" worth.

* * *

Maak jy gebruik van die plaaslike-bestuur masjien wat vir jou beskikbaar is?

Volgens die meerderheid van belastingbetalers is die Plaaslike Bestuur 'n verkwistende, onnodige en enigsins ontasbare skepping, bestem om swaarverdiende geld uit hul sak te pers vir verskillende doeleindes waarvan vir hulself geen bepaalde persoonlike nut afstam.

Hulle beskou dit as 'n onnodige euwel, en die dienste wat dit verrig as nie meer as wat hul toekom nie, maar vergeet dat die bestuur daar is om hulle te dien. Hulle voel dat hul veel gelukkiger en tevrede sal wees indien hulle bevry is van sy beperkende beheer. Die natuurdrif vir vryheid van daad is natuurlik, maar onder moderne stedelike omstandighede is individualisme ontoepaslik.

Gebrek aan watenskap van en belangstelling in die verrigtinge

van so 'n bestuur en die dienste wat dit vir gemeenskaplike voordeel gee, moet noodsaaklik beteken dat baie min belastingbetalers die masjien kan gebruik tot eie belang vir oplossing van persoonlike vraagstukke. Menige persone was al in onvrugbare uitgawe betrek, wat wel vermy kon word, indien geskikte plaaslike bestuur amptenare vroegtydig geraadspleeg was. Onthou dat amptenare daar is om jou te dien, en nie alleen om te verseker dat jy jou munisipale belasting betaald nie en jou te vervolg indien jy dit nie doen nie.

In Paar voorbeelde sal ophelder wat ek bedoel deur gebruikmaak van jou munisipale amptenare.

I. Jy is van voornemens om 'n vaste huis te bou, welke jou geldelike voorrade swaar sal beproef, sodat jy moet verseker dat die uitgawe van iedere oulap op die ontwerp vrugbaar sal wees.

Raadpleeg jy die werktuigkundige amptenare met die doel om vas te stel of die algemene uiteensetting ekonomies is, dat besparinge voortgebring sal word deur noukeurige ontwerp, rangskikking van dienste, ligging vir presiese gesigspunt, en vermindering van uitholling koste? Of gee jy nie om nie om meer te spandeer op onnodige lang rirole, water aansluitinge, rytoere en behou-mure as wat oorspronklik verwag was?

II. Jou familie is ernstig siek, en jou inkomste is ondoeltreffend vir die voorsiening van vereiste mediese behandeling en hospitaal dienste wat hoog nodig is.

Raadpleeg jy jou geneeskundige amptenaar om te verneem welke ambulans en siekehuis dienste vry verwag mag word, of wat die plaaslike kliniek gereed is om vir jou te doen?

III. Jy is van voornemens om 'n stuk van jou grond af te verkoop, en nieteenstaande die feit dat jy nie konfyt is met die wetlike handelwyse nie, gaan jy voort met die verkoop met die verwagting dat alles uiteindelik reg sal kom.

Raadpleeg jy die wyk-amptenare om uit te vind of die opsny

van die grond wat jy van plan is om te verkoop met die plaaslike bestuur se benodighede en bepalinge ooreenstem, of wag jy totdat die verkeerde handelwyse voltooï is?

Baie verkopers het al tot hul nadeel gevind dat hulle aan voorlopige koopers moet terugbetaal, geld wat voorgeskiet was op voorgestelde verkopinge wat nie, vir 'n verskeidenheid van redes, voltooi kan word nie. Jy mag alreeds die geld uitgegee het en dit nou onmoontlik vind om dit terug te betaal. Spaar jou geld deur eers uit te vind wat jy moet doen.

Dergelyke inligting, en veel meer is vir jou beskikbaar. Amptenare sal gretig wees om jou raad aan te bied, daar dit nie alleen jou aansoek vereenvoudig nie, maar ook almal se tyd bespaar. Redelike en hoflike versoeke sal met onmiddellike diens beantwoord word.

Die Plaaslike Gesondheidskommissie se werking verskil slegs van die van 'n gewone plaaslike bestuur daar sy hoofkantoor afgesny is van sy wyke wat ewewel bedien word deur plaaslike amptenare. Slegs as jy nie gehele bevrediging van die wyk amptenare kan kry nie, behoort jul op hoofkantoor oproep te doen vir optrede.

Probeer die wyk amptenare, hul sal jou tot die beste van hulle vermoë behulpsaam wees. Gebruik hulle, en kry waarde vir jou belastinge.

S. NEWMARK.

* * * * *

IKHWEZI JOTTINGS

Giles' Land - Housing.

In our August issue the question of a Housing Scheme for Indians on Giles' land again cropped up.

Some months ago we published a brief article explaining some of the reasons for the delay in starting this scheme, but next month, in response to this new query, we hope to publish a fuller article on the subject. -
EDITORS.

* * *

Morning Market.

A most successful morning market in aid of the National War Memorial Health Foundation was held on Saturday, August 25th. One table was entirely stocked with produce donated by members of the L. H. C. staff. The magnificent sum of £18 was realised at this table alone.

Chief credit for this great effort must go to Mrs. Potgieter, our Commission telephonist.

* * *

Ashdown Garden Competition.

Entries for this competition have been so poor that we have been forced to abandon the idea of holding it. Needless to say we have only taken this step with the deepest regret. -
EDITORS.

* * *

Some Useful Games.1. For Boys.

Divide yourselves into two equal teams. Each team forms a circle with hands clasped. One member from each team is placed in the centre of the opposing team's circle. On the word "Go!" the "captive" must try and get out of the circle in any way he can while the people making the circle must try and keep him

inside by keeping their hands firmly clasped. Whoever gets out first scores a point for his side. The next pair of captives are then put in the circle and so on until everyone has had a chance. Whichever team scores the most points wins.

*

2. For Boys and Girls.

Again divide yourselves into two equal teams. One line up as for a relay while the other forms a circle. The circle people take a tennis ball. On the word "Go!" the circle people begin to pass the ball round the circle, throwing it one to another. At the same time the other team starts a relay race to a fixed point and back. As soon as the last runner finishes he shouts out and the circle people stop passing the ball immediately. The teams then change over. Whichever team manages to pass the ball furthest, while the other team runs its relay, is the winner.

* * * * *

HERE AND THERE.EDENDALE.

Our friend "Somkanda" has sent us the following items of news:-

"We wish to express our sympathy with Nurse R. Cebekulu on the recent death of her father. Members of the Clinic staff have come to her aid and have collected some £2/13/- towards tiding her over this difficult period."

* * *

"Results of the Ashdown Advisory Board elections are:-

Elected members:

- | | |
|--------------------------|----------|
| 1. E. S. B. MSIMANG..... | 16 votes |
| 2. Nashon Myaka..... | 13 " |
| 3. Naphtali Mnyandu..... | 13 " |
| 4. Alpheus Kumalo..... | 11 " |

Unsuccessful candidates were Mr. Alpheus Ngcobo and Mr. Chamane.

* * *

Mr. F. J. Mazibuko, vice-Chairman of the Edendale and District Advisory Board, has recently been on a month's leave."

* * *

"Mr. H. S. Msimang has just returned to Edendale after accompanying Senator E. H. Brookes on a tour of his constituency."

* * *

Mr. Dookran has again sent us all the most recent news of interest to Indian readers:-

"It is good news that Ikhwezi prophesies the start of a third factory at Plessislaer. With a large reservoir of labour in the vicinity, the district hopes to encourage more Industries."

* * *

"The recent rains are very welcome, for now not only are the hills looking green but the soaring prices of vegetables will come down. Tomatoes at 1/-d a pound, Peas at 10d. a pound, and Beans at 9d. a pound are hitting the poor man's pocket."

* * *

"A T.B. Film was shown by members of F.O.S.A. at the Plessislaer Arya Samaj Hall and a commentary on preventing the disease was interpreted into Hindi by Mr. S. Dookran."

* * *

"Table-Tennis is becoming very popular with the youths of the district and several competitions have been held recently. Kesho Dookran, a lad of 11 years and the recent 'Maritzburg non-European champion, is improving with every game. He is taking part in the Natal non-European Table-Tennis Championship in Durban. Ikhwezi wishes him good luck."

* * *

"Soccer amongst Indians in Natal has taken a good hold, and the Natal Indian Football Association is sending two teams to compete in the South African Indian Soccer Provincial Tournament which is being held at Port Elizabeth between September 15th and 23rd. The other Provinces are sending only one team each."

* * *

"In the All-India Cup triangular Soccer Tournament held in 'Maritzburg, the Coastals beat the Midlands by 5 goals to 2. Over 6,000 spectators witnessed the matches."

* * *

"Azalea Week is also celebrated by the Indians of the City and a week's programme is drawn up by their Committee. Campsdrift area has already chosen its Azalea Queen and the City has chosen another. It is understood that the nett proceeds of the Azalea Week Competitions organised by the Indian Community will go towards the 'Maritzburg Indian Child Welfare Society."

* * *

"The Maritzburg Indian Boy Scouts Association is having its Annual Rally on September 23rd at the Indian Sports Ground."

* * *

"The Indian community, in a few years' time will have at least 30 new schools to provide schooling for those who cannot find room in the present schools. A building fund of £300,000 has been opened and the teaching fraternity of Natal is raising £25,000 towards it."

* * *

"The 8th September, 1951, will be a Red-letter Day for the Indians of Natal, for the Province is opening a new Training College for Indian Teachers in Springfield. Over 250 students will be in

training soon."

* * *

"The Natal Indian Teachers' Society is organising a festival of music, speech and drama during November 1951."

* * *

"Ikhwezi understands that the 'Maritzburg Indian Lady Teachers are interested in playing hockey and a sub-Committee is being formed to organise this game."

* * *

"Mr. R. Marie, Managing Director of Messrs. M. Bhoola & Co., of Plessislaer, writes from Blantyre, Rhodesia, where he is spending his holiday, that prices of certain commodities are much higher than those in Natal. The non-Europeans are very friendly and fond of visitors and have spared no pains in making his stay a happy one."

* * *

"The Natal Indian Interim Scout Council has recommended the following names to the Scout Headquarters for its approval:- Mr. R. Dookran, Assistant Divisional Commissioner of Natal Indian Boy Scouts; Mr. G. S. Naicker, District Commissioner of Pietermaritzburg Indian Boy Scouts; Mr. Sunny Pillay, Assistant District Commissioner of Pietermaritzburg Indian Boy Scouts. Ikhwezi congratulates them and wishes them good scouting."

* * *

"Mr. S. Patchay, a wellknown Psychologist and a widely travelled person, recently addressed the 'Maritzburg Indian Child Welfare Society on 'Conditions of Children in other parts of the Union'. The talk was very interesting and showed the importance of devoting one's time to humanitarian work amongst children."

* * *

WASCHBANK

The Editors' thanks are again due to "Thath' ufak' esakeni" for a fine batch of Waschbank news. He writes:-

"Sport.

Not so very long ago we published in these columns the W. & D. A. F. A. Clubs' results in the first round of the 'H. S.' Cup. The Winter Roses, of Burnside, apart from being top of the log, led by a single point and thus qualified to take the 'H.S.' Cup on points. The presentation of the Cup took place on the 12th August at the sports grounds. The Secretary of the W. & D. A. F. A. was kind enough to arrange friendly matches before the presentation of the floating trophy, so as to attract a good crowd of spectators to witness the presentation. The first match between the Rovers and the Waschbank Roses was not what it should have been, players on both sides missing good opportunities right in the goal mouth. After this match there followed the Hungry Lions versus the Cup winners, Winter Roses. The Hungry Lions were assisted by a few players from the Waschbank Roses and Rovers. This game was hot and fast. There were some glimpses of good football which indeed delighted football fans. 'Seven days hard labour' in the defence, with good anticipation, prevented Winter Roses from scoring many a goal. 'Zond'amakhaladi', the Roses' pilot, tried hard to penetrate the Hungry Lions' defence, but 'Express' foiled his solo attempts on numerous occasions. The ball swayed to and fro from 18 yards to 18 yards until the final whistle. The Roses won by 2 goals to 1.

The presentation then followed and Mr. H. S. Mall, the donor, presented the Cup amid great applause. He thanked the Association officials for organising the day's sport and remarked on the good spirit displayed by all the Clubs taking part. After the presentation the Roses left by truck for their destination singing songs of glee.

Now it remains to be seen which way the wind will blow in the second round of the 'T. P. Mngadi' Cup. If the other Clubs do not pull up their socks this Cup will go the same way, i.e. to the Roses."

* * *

"Wedding Bells.

The close of the winter season

saw a series of marriages here.

The first was that contracted between Miss Emily Khoza and Mr. Alf Sithole. Miss Khoza is the eldest daughter of Mr. and Mrs. Albert Khoza. The marriage was conducted according to Native custom (umkumelwa). On these occasions a Chief's representative, or someone else officially appointed, performs the marriage ceremony. Later this marriage will be confirmed before a Native Commissioner."

* * *

"Another marriage took place at Ruigtefontein between Miss Sybil Siziwe Mtembu and a school teacher, Mr. David Keswa. We wish this newly married couple success and happiness."

* * *

"On the 22nd July, Waschbank was taken by storm when tens upon tens of cars came streaming in from various centres of the Union filled with people who came to witness the marriages of two Indian sisters from Waschbank to two Indian brothers from Johannesburg. The marriages took place at Mr. Bhigee's residence. All sections of the population were represented. We wish the newlywed couples success and happiness."

* * *

"A week after the marriage of Mr. Bhigee's daughters another was solemnised at Mr. and Mrs. Rassoul's home. A number of cars from Johannesburg and other centres brought well-wishers to attend the marriage festival and so we had another grand day at Waschbank which will not be forgotten for many months to come. Soon after the marriage festival and accompanying Indian music was over, the party left for Johannesburg by car. We wish them a happy married life."

* * *

"After several months of determined effort to obtain employment, Mr. Tom Dlamini, a Mariannhill matriculant, who was recently employed at the L.H.C. offices as a clerk during the absence of the senior clerk, Mr. T. P. Mngadi, has eventually secured a post at the Hlatikhulu Government School as a school teacher. Tommy is already well-

known in these columns and we are happy that this ambitious and industrious young man has at last secured employment. It is true that absence of occupation is no rest. It is up to you, Tom, to hold the fort steadfastly, and the public is looking to you for future development in the field of African education. By the way, your present academic attainments are not the 'be-all and end-all'. Greater heights in education still await you."

* * *

"We are happy to welcome Mr. W. Dube, a school-teacher at the Waschbank Government School. He hails from Hlatikhulu where he was engaged in the same capacity. Mr. Dube fills a vacancy caused by the departure of Mr. H. C. Ntsele for the Transvaal."

* * *

"Among the school teachers who have returned, looking refreshed and rested after their winter vacation, are:-

Mesdames, M. A. Sibankulu, Sithole, A. Sibisi; Miss Helen Ntsele; Messrs. A. Shabangu (Waschbank Government School); P. H. Gcabatshe, Goodwin Mtembu (Ruigtefontein Government School); Dube (St. Edward's Mission School, Kameelkop)."

* * *

"Mr. and Mrs. Frank Mathunjwa, of Johannesburg, spent a few days here with Mr. Mathunjwa's parents recently. They came down in response to an S.O.S. to see his mother who is very ill. They have now returned to their home."

* * *

Howick West news

appears on a later page.

* * *

SCOUTING AND GUIDING NOTES

by AKELA.

BIRDS. (Continued.)

SPOTTED EAGLE OWL. When agitated, this owl sticks up two small plumes of feathers on each side of the head that appear to be ears, though they have nothing to do with ears. As with most owls, it is nocturnal becoming active at dusk but it may often be seen in the daytime, perched on a ledge or branch. No nest is made; the eggs are laid in early summer on the bare ground or in the trees, sometimes in old abandoned hamerkop nests.

It feeds on mice, rats, moles, birds and insects. The species is definitely beneficial, and should be protected wherever possible. It is well camouflaged by its streaky, brown plumage and, making no noise on the wing, can catch its prey unawares. When some weeks old, the young have an odd "ancient" expression on their faces.

BLACKSMITH PLOVER. This very handsome bird has a vivid black and white plumage. It is most difficult to spot if it keeps still - as it often does - but as soon as it moves it becomes conspicuous. Blacksmith Plovers are common in most parts of Southern Africa and are often found near water. The clutch of eggs (normally three) is difficult to find because the eggs are camouflaged by a pattern of dark dots on a light greenish olive background; the nest is a shallow hollow. Both birds brood and regular change-overs are made during which the birds go through a sequence of courtship attitudes, after which one eventually leaves the nest, whilst the other settles down on the eggs.

(concluded).

* * * *

QUIZ.

1. Who is the patron of the Boy Scouts?
2. Who is the Chief Scout of the World?
3. Why are flags sometimes flown at half-mast?
4. What is rope made of?
5. What is a reef knot?

THE WORLD FLAG (GUIDES).

The world flag is a golden trefoil on a vivid blue background. It is a sign of the unity of all Guides and may be flown by any country which is a member of the world Association of Girl Guides and Girl Scouts.

Explanation of the symbols.

1. The stars in the two leaves of the trefoil mean the leading stars which we will always keep before us - The Promise and the Guide Law.
2. The vein or line is the compass needle which will always give us the right course or way in guiding.
3. The base of the Stalk is an exact copy of the heraldic "FEU" and represents the flame of the love of mankind. It will always burn high, brightly and intensively in the hearts of all Girl Guides.
4. The golden trefoil represents the sun shining in a blue sky over all the Guides and Girl Scouts of the world.

* * *

QUIZ.

1. When was the book "Girl Guiding" published?
2. When and where was the first "Taps" sung?
3. Who was given the Foxlease and by whom was it endowed?

* * *

Shamrock Scout Troop.

This Scout Troop held a camp-fire at 6 p.m. on Saturday, 4th August, 1951, at the Mount Partridge Indian School. The function was a great success. Amongst those present were: The Commissioner, Mr. Dookran; Mr. G. S. Naiker, the Assistant District Commissioner; Representatives of the Magnus and the Plessislaer Rover Crews; Miss N. A. Naiker, Secretary of the Girl Guide Association; the Sutherlands Scouts; Mount Partridge Wolf Cub Pack; Mount Partridge Guides and Brownies; Mr. Pillay of the Yuvuk Vedic School and many Area residents.

Thanks are due to all those who

helped to make the occasion such a success and especially to Mr. Dharam Singh and Mr. M. R. Govender for their kind donations. Thanks also to Dr. Sher, Chairman of the Social and Recreational Committee for the loan of the lamps.

* * *

Winners of the Gold Cup Sweep run by the Shamrock Scout Troop were as follows:-

- 1st Prize of £1. : Mr. M. P. Moodley, of Plessislaer.
 2nd Prize of 10/6d. : Mr. F. K. Pillay of Yuvuk Vedic School.
 3rd Prize of 5/-d. to Silver-jankie Chetty of Raisethorpe.

* * *

The Scout Rally has been postponed to 23rd September. All people interested in scouting are welcome no matter to what class or creed they belong. A special welcome will be accorded African Scouts and Guides who are able to attend.

* * *

Pietermaritzburg & District Indian Boy Scouts Association

Scout Rally Programme for 1951

ROVERS:

1. 1 mile race - 1 entrant per crew.
2. Long Jump do
3. 100 yards Sprint do

Gadget-making.

1. Bridge Building.
2. Signal Tower.
3. Lean-to shelter.

Handicrafts: Fancydress Competition.

1. Most original.
2. Most elaborate.
3. Most humorous.

First-Aid. (only two entrants per Crew). Syllabus as for last year.

SCOUTS.

1. 100 yards Flat - 1 entrant.
2. Uniform Race do
3. Carry Message and signal - 4 entrants.

4. Relay Knot Race (reef and bowline) - 3 entrants.

Pioneering.

Washline - using sheet-lashing, clove hitch, round turn and two half-hitches, staves - 3 entrants.

Handicrafts - Camp Gadget work.
 Fancy Dress - as for Rovers - 3 entrants.

First Aid - syllabus as for last year - 2 entrants.

* * * * *

RED CROSS SOCIETY

Questions and Answers for Blood Donors.

1. Q. How old must I be?
 A. Any healthy person of either sex over the age of 18 may enrol.
2. Q. Will it do me any harm?
 A. NO! Hundreds of thousands of donors have now given their blood and a donation of blood has no adverse effect upon the health of the donor.
3. Q. Must I have a medical examination?
 A. The Blood Transfusion service provides a free medical examination for every prospective donor before enrolment. This is a great advantage to you. Unless the Doctor is satisfied that you are fit no blood will be taken from you.
4. Q. What is a blood test?
 A. This test is made when first you enrol in order to determine how your blood will mix with that of the patient for whom it is intended.
5. Q. How is blood taken?
 A. Blood is taken from the donor's arm by a doctor and, apart from the initial prick, there is little or no sensation either during or after the process. Your comfort is always looked after. When your donation is over you have ten minutes' rest and a cup of tea and are then quite fit to return to work.

or to your home.

6. Q. How often can I give blood?
 A. Less than a pint of the ten to twelve pints in the body is taken each time and this is made up naturally in about a week. Donors are called only once in three months at the most.

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For further information, please contact:-

The Red Cross Office,
 Pietermaritz Street,
PIETERMARITZBURG.

or

Mr. M. M. Moodley,
 c/o Local Health Commission,
EDENDALE.

* * *

SOME ESSENTIALS OF A HEALTHY COMMUNITY.

Last month I wrote about what I feel to be uppermost in our thoughts, namely, Housing. My appeal was then directed chiefly to "the authorities that be", i.e. the Local Health Commission. To-day, I want to say something about the next three requisites to the building up of a healthy, well-behaved and contented community, i.e. Proper Feeding, Proper Recreation and Proper Medical Services. My appeal will, here, be directed chiefly to the inhabitants of the Area, as I feel that "the authorities that be" have, to some extent, made a beginning in this respect, but they require the co-operation and good will of the residents.

Proper Feeding.

"A properly-balanced diet is conducive to a healthy body", says the medical profession. And in this respect, the introduction of a Vegetable Club in the Area is a real blessing to all of us. But "Self-help" is a very difficult subject to teach; and it is a pity that even now some of us still fail to give the necessary co-operation to the staff of the Local Health Commission. Some of us still look upon this venture as some

other way in which "Poynandi" is trying to make money out of us when in reality this body is running our Club at a loss to themselves by way of labour and transport. Until the people learn to regard the Club as their own, and not "Poynandi's" there will always be grumblings and dissatisfaction. We need a few more public-spirited people who will be willing to lend their hands with distributions, etc. Even with the sale of tickets, people can co-operate by coming to the offices of the Local Health Commission, rather than expect them to be "served on a plate".

Whilst on the subject, let me point out how grateful we are to the Local Health Commission for supplying us with clean fresh water. But here again our co-operation is most important. If all the residents could take it upon themselves to guard jealously all the taps, there would be less vandalism and maltreatment of our pipe-line. After all, this service is for the convenience of the residents and the residents must protect it.

It has also been rumoured that the Local Health Commission intends to introduce pasteurised milk at an economical price to the Area. Again, let me not be accused of counting my chickens before they are hatched. This would certainly bring fresh milk - that most necessary of our foods - within reach of those people who need it most.

Proper Recreation.

Up to now, we have a football ground lent to us by the Local Health Commission which we may use according to plan. Here again, I must appeal to the residents to encourage their youth to indulge in this very useful sport, rather than allow them to loiter about, playing dice behind shops, thus making a big contribution to Juvenile Delinquency.

Our local traders have played their part by donating beautiful trophies for healthy competitions. It is the duty of every parent to encourage our young people to spend their extra energy in healthy sport which will also teach them the art of "give and take", so necessary to the philosophy of life. It is the continual use of this ground that will encourage "the authorities that be" to widen

the scope of recreation to include other games, e.g. tennis, indoor games, etc. As a matter of fact, I have heard rumours to the effect that the Local Health Commission heads are mooting the erection of a Social Centre. What a blessing this will be! Again, let me not count my chickens before they are hatched!

Proper Medical Services.

The record attendances that are being broken every week at our Clinic go to show that we no longer look upon European medicine with a sceptical eye. On the contrary, we are now clamouring for whatever medical facilities and attention there is at our disposal. The pre- and post-natal cases receive every attention possible, but what a blessing it will be, when we have our own qualified Midwife resident in the Area! But even in this respect, there is plenty of room for co-operation. There are still far too many defaulters, and many people still withhold certain cases of infectious diseases, e.g. Venereal Disease and Tuberculosis from the notice of the authorities.

In those last three requisites to the building up of a healthy, well-behaved and contented community, the Local Health Commission has gone nearly half-way to meet the residents. It is now the duty of the residents to play their part. Of course both sides have quite a lot to learn, and co-operation is the keynote to success. Perhaps the establishment of an Advisory Board and the employment of a Social Worker who would be resident in the Area, plus a Midwife, would go a long way towards the achievement of the much-desired co-operation.

Therefore, to my mind, a permanent Housing Scheme, with a sound security of tenure, proper feeding, proper recreation and proper medical services, together with the employment of every avenue to secure the co-operation of both the taxpayer and the taxed, would go a long way to uplift our community, and create a right environment, and thus bring about happiness and contentment in our Area.

J. S. DUNN.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN EDENDALE

For some time past discussions have been going on within the inner councils of the Y. M. C. A. with the idea of starting active Social Welfare work amongst the non-European people of South Africa. This question has, in particular, been exercising the minds of those who are responsible for Y. M. C. A. affairs in Natal.

Since July a series of meetings have been held to decide where and when the best time and place would be to set this new project rolling.

Ikhwezi's latest information should come as a very pleasant surprise to Edendale residents.

After being promised the full support and co-operation of the Local Health Commission, the Y.M.C.A. has decided that Edendale is where it will start this new crusade.

We understand that the Y.M.C.A. will employ a full-time Social Worker/Sports Organiser in Edendale and it will be his job to lay the foundations of what, it is hoped, will one day become a community Centre round which many of the social activities of the Area will revolve. This Social Worker is due to start work in Edendale in October so look out for him and be ready to ask him any awkward questions you can think of!

What the exact Y.M.C.A. programme will consist of will depend largely on what sort of things the people want, but we know that they hope to start Boys Clubs, Sports Leagues of all sorts, gym classes, discussion groups and so on.

To house all these activities it will, of course, be necessary to have a Headquarters and, at the moment, with the Commission's help, the Y. M. people are looking around for something suitable. As soon as they have found what they want, residents will be informed and the Y. M. will have "open house" for anyone wanting further information about their plans.

So keep your eyes open for the sign



* * *

VALUATION ROLLS FOR THE FINANCIAL YEAR 1951/1952

Public Health Area of CLERMONT,
WASCHBANK and HOWICK WEST

Ikhwezi has been asked to inform its readers that the Valuation Rolls for these Areas have now been amended so as to include all properties which have become rateable during 1950/1951. These Valuation Rolls can be inspected either at the various Area Secretaries Offices or else at the Commission Valuator's office at 174, Longmarket Street.

Anyone who disagrees with the valuation of his property or objects to his appearing as a ratepayer on the Valuation Roll may appeal within one month from 10th September, 1951. If you wish to appeal you should give notice to your Area Secretary in writing - he can supply you with the necessary form.

The Commission will then hold meetings to hear these appeals and the time of these meetings will be announced in the Press and on the Public Notice Boards at the Area Secretaries Offices.

Remember, anyone who does not appeal, or after appealing, does not appear before the Commission either himself, or through a representative, will not be entitled to relief.

Public Health Area of EDENDALE

Exactly the same applies to Edendale except that here a NEW Valuation Roll for all property in the Public Health Area which is rateable during 1951/1952 has been prepared.

Here again the Roll may be inspected either at the Area Secretary's Office, Plessislaer, or at the Valuator's Office, 174 Longmarket Street. Objections must be lodged within a month from September 10th, at the Area Secretary's Office and he can provide you with the necessary forms.

The Commission will then hold a meeting to hear complaints and the time of the meeting will be announced in the Press and on the Notice Board, as in the other Areas. Don't forget, you must either come in person to this meeting or else send a representative.

Most important of all, remember that if you don't appeal, or fail to come before the Commission after appealing, you lose any claim you might have to relief.

* * * * *

HOWICK WEST

This month our correspondents are the Rev. J. Dunn, Mr. P. N. Khuba and "One of the Residents". They write as follows:-

"On Sunday, 26th August, Allison Tonnyson Fanele, the bonny baby of Mr. and Mrs. Michael Bungane was baptised at the Good Shepherd Mission."

* * *

"Later the same afternoon the people found themselves scurrying to their doors, the attraction being some unusual music in the air. Investigations revealed that it was Miss Makhele with her band of Girl Guides. Miss Martha Mokhele resides in the Area and is a teacher at the Howick School. The parade of these little Guides up and down our streets and lanes was a real treat and a sign of true progress in the Area. Carry on Martha! we wish you every success with your Movement. I am sure even little Allison felt proud of his young Aunt!"

* * *

"On August 27th a football association meeting was held. This was the annual general meeting held for the purpose of electing office-bearers. The meeting was delayed as certain problems had to be discussed beforehand so that the meeting might proceed with as little difficulty as possible.

The officials elected at the meeting were:-

Chairman : Mr. F. Ngcobo of Howick.
 vice-Chairman : Mr. J. Nene "
 Secretary : Mr. P. Finca of Howick School.
 Asst. Secretary : Mr. J. Zulu of S.A.R.M.Co.Ltd.
 Treasurer : Mr. P. Kwela, of Howick African Locn.
 Asst. Treasurer : Mr. E. Ndhlovu.

Patrons of the Association are:-

Mr. W. Sage) All
 Mr. M. J. Leack) of
 Mr. Hearn) SARMCOL
 Mr. C. Sutton, of Howick.
 Mr. Y. A. Kolia, of Howick.

The Association expects great things from the Patrons and the officials this year. The Union Jacks and Sarmcol Football Clubs are the only ones in existence at the moment but we hope to see more before the end of the season. We hear there are already four trophies and a shield waiting to be played for."

* * *

"We wish to greet Mr. A. Mbanjwa of Sweetwaters who is the new teacher at the Howick Government Native School. Mr. Mbanjwa has taken the place of Mr. Vezi who has been transferred to Winklespruit and promoted to Principal. We hope that Mr. Mbanjwa will give our children an education as refreshing as the name of the place from which he comes!"

* * *

"We do not know where teacher Memela of Howick Government Native School is. We have not seen him for some time but we do not know whether he is ill or has been transferred."

* * *

"Some misunderstanding has arisen in the Area between landlords and tenants. The landlords say they want their plots for ploughing and the tenants should therefore vacate them. This is really sad news for some tenants who have been here for a number of years. Most residents are employees of the Rubber Factory and their children attend school at Howick. What can they do about this? We appeal to the Local Health Commission for help. Many people have built houses according to Commission plans and have purchased Commission latrines. How can these expenses be recovered if the tenants have to move?"

* * *

"The death has occurred of Mrs. France Ross after a long illness dating from the time of the birth of her child. She is survived by the little one.

We who were her friends deeply sympathise with her husband and relatives."

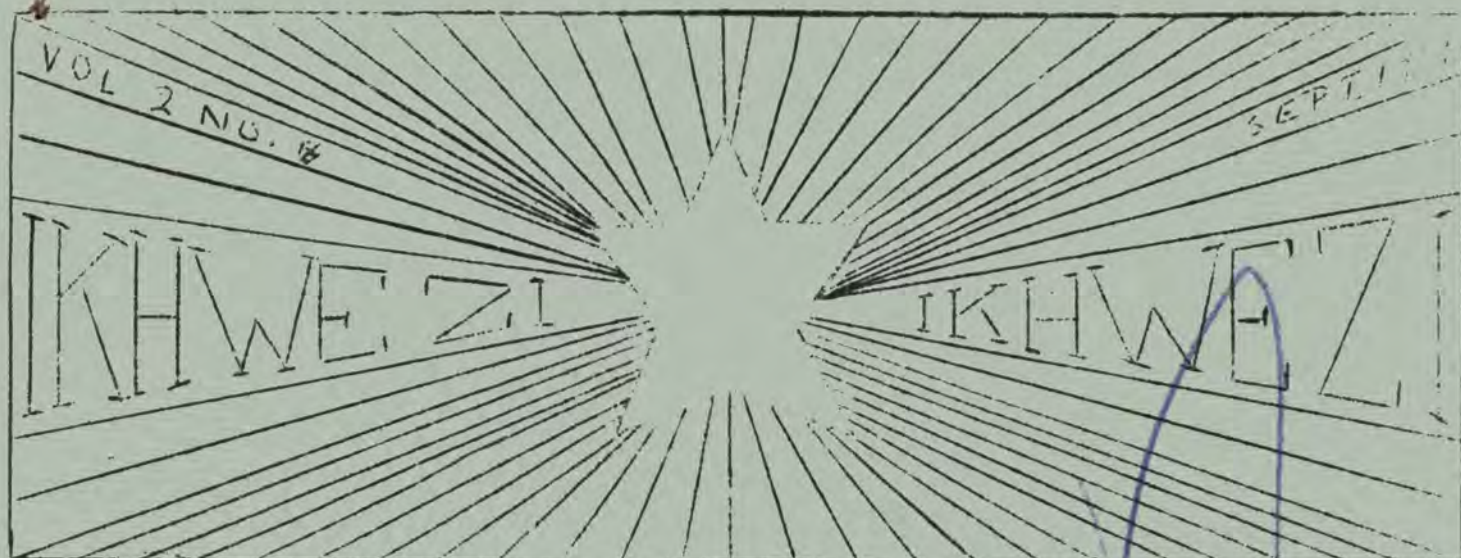
* * *

"Ikhwezi also regrets to have to announce the death of Mrs. E. P. Kwela who passed away on August 27th at Grey's Hospital. The funeral service was conducted by the Rev. J. Msimang in the Methodist Church on August 29th. The Preacher of the Church of England, Mr. T. Gule, also spoke consoling the bereaved. He was followed by Mr. J. Ntuli of the Salvation Army. Among those present at the graveside were:- Messrs. J. Kunene, J. J. Vilakazi, A. A. Ntshingila, J. R. Ndhlovu and school children of the Howick Government School and their teachers.

We extend out sympathy to the friends of the Kwela family in their bereavement.

Mrs. Kwela is survived by five small children, the eldest being 13 years old and the youngest only five months. Two of these children attend school in Howick West.

* * *



Lilungiswe lakhishwa Isigodhlo se-
Local Health Commission, Natal,
195, Longmarket Street, PIETER-
MARITZBURG.

INCWADI KUBAFUNDI BETHU

Ikhwezi yingane ethokozayo liyawuthokozela umsebenzi walo wokuhambisa izindaba phakathi kweKhomishani nabantu. Okuli-
hluphayo ehovisi elikhulu seku-
yancipha kuyanthokozisa ukwa-
mukelwa okwandayo phakathi kwe-
zindawo zeKhomishani.

Noma kunjalo uyazindla sithi futhi uzindla efanele ukuthi isiqu somsbenzi wakhe kasina-
kile kangako manje. Uzwa sen-
gathi uma sokuqalile ukukhuluma nabantu abaningi ungase umkho-
hlwe umuntu ngayedwa nokuthi abantu abaningi bahlanganiswa ngabantu ngabodwa. Sengathi siwela esilingweni sokukhuluma siqondise kubantu bebonke sikhoh-
lwe NGUMUNTU OYEDWA.

Kuyiqiniso ukuthi lengane yethu yazalwa ukuba iboyingane yokubambisana phakathi kwaba-
Busi nabaBuswayo, alinge ukuba aveze ukuzwana nomoya omuhle phakathi kwezigaba ngezigaba za-
bantu nezizwe ngezizwe, oshuma-
yela umoya wokubambisana noku-
phakamisa ubuntu. Ulingile ukukwenza lokho.

Kodwa wakhubeka eqinisweni eliphezu kwakho konke ukuzama okunjalo, iqiniso elithi abesi-
fazana nabesilisa bakhulu kakhulu kunamalungu esizwe nesigaba nesixuku sabantu. Bangabantu ngezimilo, ngemiphefumulo yabo ngabodwa benezimpawu ezi ibona uqobo neziphiso ezithile eziqon-
dene nabo ezahlukile kwezabanye nemizwelo eyahlukile kweyabanye. Uma kunjalo ke yilowo nalowo wethu unotho lwakhe-nje yedwa

okufanele luhlanyelwe eduzane kwa-
khe kulabo abaseduze kwakhe. Kufanele ukuba impilo yesizwe isekwe imo phezu kwezimilo nemi-
cabango nezenzo zabantu ngabanye baso.

Kusho ukuthi labo bethu abafisa ukubona ubungcono ezindaweni zethu kufanele bacabange ngokufukula ubuntu bethu bahlunge imizamo yethu eqondene nesizwe zonke. Kusho ukuthi futhi imizamo yesiwe ingeke iphumelele uma umuntu nga-
munye phakathi kwesizwe enga-
yisekeli. Kusho ukuthi ukuzwana phakathi kwezigaba ngezigaba kug-
xile okubeni umuntu ngamunye ez-
wane nomunye ngamunye.

Ngokufushane wumqondo lona wo-
valo lweIkhwezi wokuthi okuzameni ukukhuphula abantu ngokubambisana singase simkhohlwe umuntu ngamunye. Yikho lokho okuzobangela ukuba ngezikhathi ezizayo sizovumela izincwadi eziphuma kubantu ngo-
banye ezifana neziNkondlo, nana-
xoxo ezindaba, namahlayo nokunye okunjalo okusenza sazane ngamunye singabantu abaphila impilo eyahlu-
kene kungabi-nje abantu abayisizwe noma abayisizwe noma iqembu ezin-
daweni zethu zeKhomishani.

Abenu beqiniso,

ABAHLELI.

17 SEP 1951

UBUWAZI NJE?

UKUTHI abaNuzana bake bayo-funda izinsuku ezine kuhlolwa isu lelo bengama 50 nezinduna zabo kwaZulu ngoFebruary. Kugcizelelwa ekulimeni nasemfuyweni nangemithetho nokuphatha nangempilo nokubambisana.

* * *

UKUTHI imali ebekelwe ukubolekwa ukusiza abantu abafuna ukwakha seyikhushuliwe kade ingu £1,534,000 ngo 1950 kanti yabe ingu £1,169,000 ngo 1948.

* * *

UKUTHI abamnyama abangu 12 namakhaladi angu 2 namandiya angu 20 sebeqalile ukufundela ubudokotela eWentworth College.

* * *

UKUTHI sebenikwe ibhonasi abagugile nabangaboni nabaswele amandla kusukela ku April 1.

* * *

UKUTHI l Edendale Welfare Society iphiwe isipho sika £200 esikhwameni esabe siqoqwa ngaabafundayo kwiNatal University. Sizwa ukuthi lemali izothenga umshini weBhasikobhu ozosebenza eholweni elisha e Edendale.

* * * * *

UMUNTU NGAMUNYE NOKUFANELE AKWENZE
EKUSEKELENI IMPILO YABANTU BONKE

Kuzobalula uma sikhola kafushane injongo nokuyimpilo yabantu bonke ukuba umuntu ezwisise afanele akwenze ukughubela phambili impilo.

Kuthiwa uMosi wayesakaza amapheshana empilo kubantwana bakwa Israel imithetho eyaziwayo yempilo yabakwaIsrael yayilotshwe phansi ngaphambi kwezibhalo zezincwadi zabaprofithi. Kwabe kuyimizamo leyo yokuphatha impilo yabantu ngezindlela ethile ezikhathini zakuqala,

kusukela mhla lokho ngokwanda kwolwazi ukubhekelwa kwempilo yabantu bonke sekuyinto enkulu kakhulu.

Impilo yabantu bonke kushiwo ukubhekela nokuphatha impilo nenhlalakahle yabantu abaningi noma umuntu ngamunye ongabantu abaningi.

Kuqondwe lokho miningi imithetho esalotshwa eminye kaya-lotshwa kufanele umuntu ngamunye ayithobele imithetho leyo. Noma imithetho leyo ingabonakala ilukhuni ingaswelekile kodwa makwaziwe ukuthi yenzelwa bona abantu bonke ukuba baphile kahle. Kuleli lase South Africa kwalingiswa imizamo eseyalingwa kwamanye amazwe yaguqulwa-nje ukuba ifanele izwe leli. Sinenhlanhla ukuba siqhube ngokulandela imizamo yeminyaka eminingi yabanye kulemithetho yethu.

Usizo olumqoka olungenziwa ngumuntu ngamunye wukubhekela ukuhlazeka kwomzimba wakhe nasokhaya lakhe.

Noma ukuthola kwomuntu izifo kungase kube kusuka endaweni ahlezi kuyona izifo eziningi zihamba ngemikhuba yomuntu nangedlela aphila ngayo.

Ukuziphatha ngokuhlazeka kuqonde ukuba wena uphile kahle umzimba uqine ukuba ulwe nezifo ezifuna ukukuhlasela. Nomuntu oqine ngempela angaze abebuthaka uma izenzo zakhe zizimbi noma ephila ngokungahlazeki, kanti umuntu ongenayo impilo enhle angaqina ngokuhlala enza izenzo ezinhle zempilo.

Izenzo lezo zisho ukuba uhlanzeke emzimbeni nesezingutsheni udle ukudla okukahle, uthole ukunyakazisa egazi ubheme ngokwanele nokuphuza ngokulinganisa nokunye.

Ukugula nezifo zesikhumba uma ukusukela kusakuqala kuvamisa ukungabinamandla kunokuba kade ukwedelele.

Ukuhlazeka lwasekhaya kuqondene nezindlu. Izindlu ezikhanyayo kahle ezinezitsha ezihlanzekile nezingubo nempahla yendlu yikhona okusemqoka. Kufanele kungabiko izilokazana eziletha ubuthi ogazini. Izibi ezaleni zibanga amagundane nezimpukane namaphela nezinye, kufanele kuqedwe masinyane ngendlela eyiyo.

Kusobala ukuthi singekuqede konke kodwa singakhuluma kabanzi sithi ezindaweni eziningi zeKhomishani kukhona iHealth Assistant eyakufunxiswa lokho ukusiza abantu nomuntu ngamunye angaphonisa esivivaneni sokusiza abantu bonke bendawo akuyona ngokufuna kuyena usizo ezintweni eziphathelene nempilo yakhe yonke yasekhaya neyomzimba nasekwakheni imigodi yezibi namakilozeethi.

AmaKilinka eKhomishani aqonde ekusizeni ngokuphathelene nemithi umuntu ngamunye angenza okukhulu okuqondene naye ngokuba yena nabomuzi wakhe baye kumaKilinka njalo uma kufanele.

Ukuvikela abantu bonke ezifweni kuqondo uluba bakwazi ukusinda ezifweni uma zibahlasola. Umuntu ovikelwe ezifweni kumenza ukuba agweme ingozi yokuthola izifo. Yingakho ingane nomuntu omdala ovikelwe ezifweni eyinto enkulu phakathi lwesizwe.

Siphetha ngokuba okunye umuntu angakwenzeka okwanelisayo nokuyindalo ekuqhubeleni phambili impilo yabantu bonke yikuba aziqhenye ngomkakhe nezingane zakhe nekhaya lakhe nengadi yakhe nangabantu ahlezi nabo. Phela ukuziqhenya kunezizathu zakho yilowo nalowo angananaso isizathu sokuziqhenya ezindaweni zikaKhomishani.

Elokugcina sibeka ngokufushane okungenziwa ngumuntu ngamunye ukwandisa impilo endaweni ahlala kuyona:-

- Agcine imithetho yempilo ngamandla akhe onke noma yesinda kangakanani.
- Afune izeluleko zabaphotho abampisane nabo.
- Agcizelele uluba umuzi wakhe uye eKilinka uzivikele ezifweni.
- Abambisane namasu okuvikela abantu ezifweni ngemijovo.
- Aziqhenye ngomuzi wakhe nabantwana bakhe nangendawo akuyona.

* * *

UYALISEBENZISA YINI ITHUBA OLINILWE YIKHOMISHANI?

Bonke abathela amaRates Bano-mqondo othi ababusi babo bayachitha bayinto engaswelekile

efuna ukubaphuca imali yabo abayisebenzi kalukhuni babe bengatholi lutho ulowusizo ngayo.

Bambuke uMbusi engasizi lutho nabenzela khona bekubuka kufanelo bakhohlwe wukuthi ulapho-nje okuzobenzela izinto. Bacabange ukuthi bangaphila kangcono uma zingekho izikhinyabezo zakhe. Ukuthanda ukuzenzela izinto ngokukhululeka yinto eyimvelo kodwa kuyafika isikhathe lapho leyonkululeko ifike igcine khona.

Okubangela lokho wukungazi kahle ngemisebenzi nezinjongo zoMbusi wendawo leyo nalokho akwenzela ukusiza abantu abakhe kuzona kakuqondene nokusiza umuntu oyedwa. Bangingi abantu ngabanye abalahlekelwa yimali engabe kayilahlekanga uma babe-buzile kwomunye wababusi. Kanti umsebenzi wabo wukusiza abantu kabaqondile kuphela ukuba banithelise uma ningatheli banibophe.

Nakhu engikushoyo uma ngikhuluma kanje.

I. Ufuna ukwakha indlu yempela ezokubiza imali enkulu ufuna ukuba yonke indibilishi yenze umsebenzi wayo.

Uye ubabuze abaphethe ukuthi imali yayo ifanele na nokuthi uyalahlekelwa uma ungabhekisizi izinto ezimqoka ezimayelana nakho. Uchithe imali ngezinto ezinganamsebenzi imisele nezin-donga zendlu?

II. Kuyagulwa kakhulu emzini wakho imali kayanele ukuba uthole usizo oluhle lukadokotela nesibhedlela.

Uyambuza udokotela ngamaambulense nosizo lwesibhedlela ongaso ukuthole ngesihle nokuthi i-Kilinka ingakwenzelani?

III. Ufuna ukuthengisa inxenye yendawo yakho noma ungawazi kahle umthetho uqhubeke uwuthengise ngoba uthi kuyolunga?

Bangingi abathengisi abagcina ngokuba babone ukuba babuyisele imali yomthengi ngoba bengasahlwazi ukuzigcina zonke izimfanelo zokuthengisa indawo. Mhlawumbe sewuyidlile imali yomthengi ungakwazi ukuyibuyisela. Qala ngokufuna okufanele ukwenze ungachithi imali yakho.

Konke lolho ungakuthola nokunye. Bayojabula ukukweluleka abaphathi uzilondole isikhathi sakho. Imibuzo emihle iyaphendulwa masinyane uthole usizo.

UKusebenza kweKhomishani kwahlukile kubaBusi abafana noMasi-pala ngoba iHovisi lakhe olikhulu kalikho ezindaweni zayo zona ezithola usizo kubaphathi abakhona. Uma ungalutholi usizo olugculisayo kulabo ungeza emahovisi amakhulu eKhomishani.

Ake uqale ngabelungu abakulezondawo okuzona kuqala bayokusiza ngananakho. Basebenzise uthole amalungelo akho ama rates.

S. NEWMARK.

* * * *

AMAXOXO EIKHWEZI

Izindlu endaweni yakwaGiles.

Kwelika August Ikhwezi sakhluma ngokwahlulwa kwamandiya izindlu kwaGiles.

Ngezinyanga ezidlulile saveza udaba lukhombisa okubangela ukuba kubesengathi kuyandonda lokhu, kodwa ngenyanga ezayo ukuphendula umbuzo wethu, sizoveza incwadi ekhuchakisayo lokho. - ABAHLELI.

* *

Indali Yasokuseni.

Yabanempumelelo enkulu indali yasokuseni eyabe ingoMgqibelo, August 25 iqondone nokusiza abenhlangano ethiwa National War Memorial Health Foundation. Elinye itafula labe ligwele yizinto ezabe zilethwe ngabeKhomishani abasebenza khona. Kwatholakala imali eyi £18 kulelotafula lodwa-nje.

Sibonga uKhosikazi Potgieter obheke utelephone kwaKhomishani ngemizamo yakhe eyabangela lempumelelo.

* *

Umcintiswano wezingadi eAshdown.

Sibe sincane kakhulu isibalo salabo abangenela lomncintiswano wezingadi zezilimo ezinhle ngangoba sesiwudinsile phansi umqondo wokuwenza. Sidabuka kakhulu ngalokho. - ABAHLELI.

* * * * *

LAPHA NALAPHAYA

EDENDALE.

Umhlobo wethu uSomkhanda usithumele lezi namuhla:

"Sifisa ukuzwelana noNurse R. Cebekhulu ngokushonelwa nguyise. AbeClinic Staff bamphuthumile ngokumkhalela benza izabana kwa-tholakala £2/13/- ukuba naye azibonele okuncane angakwenza."

* * *

"Ukhetho lweAdvisory Board yaseAshdown luhambe kahle kakhulu. Inkatho yadla lawamadoda:

1. E.S.B. Msimang wathola amavoti ayi 16.
2. Nashon Myaka 13.
3. Naphtali Mnyandu 13.
4. Alpheus Kumalo 11.

Abahlulekile yilaba Mn. Alpheus Ngcobo, no Chamane."

* * *

"Umn. F. J. Mazibuko, uMsizi ka-Sihlalo we Edendale and District Advisory Board usebuyile okuhlabeni kwakhe ikhefu lenyanga."

* * *

"Umn. H. Selby Msimang usebuyile okuhambeni kwakhe kanye noSigele E. H. Brookes obehambale abamkethayo."

* * *

WASCHBANK

ABAHLELI bayambonga futhi
uThath' ufak' esakeni ngezindaba
zakhe ezimnandi zaseWaschbank.
Uloba uthi:

"Imidlalo."

Kakukahluli zinsuku zingaki
saveza kuzona izinhla lezi ukuthi
kwoma kanjani kumaClub eW. & D. A.
F. A. kwi Round yokugala yendebe
ye 'H. S.' amaWinter Roses ase-
Burnside adlala phezu kweLog
alide ngephoyinti elilodwa ngakho
sekufanele ayithathe indebe leyo
ngamaphoyinto. Yanikezwa kuwona
ngomhla ka August 12 khona en-
kundleni. Unobhala we W. & D.
A. F. A. wenza into enhle wadlalisa
imidlalo yokungcwekisana ngaphambi
kwokuba anikeze indebe ukuze
abantu babebaningi abakhona.
Umdlalo wokugala phakathi kwama-
Rovers anama Waschbank Roses ka-
wugculisanga zimbili izinhlan-
gothi zikhahlola umoya, khona
phambi kwezinti. Kwalandela
umdlalo wamaHungry Lions nama
Winter Roses. AmaHungry Lions
ayesizwa ngabadlali abathile bama
Waschbank Roses nabama Rovers.

Umdlalo umjika ngempela uJoe.
Zathokoza izibukeli. Laphaya
emuva u Seven days hard labour
evimba ikhasi engavumi amaWinter
Roses alifake. Wabe uyethe u-
Zondanakhali wamaRoses ethi
ufuna imbobo wathi uExpress qha.
Umdlalo wehla wenyuka kwashisa
phansi kwabanda esitezi. Waphe-
tha ngokuba amaRoses adlule ngo
2 - 1.

Kwase kunikezwa indebe ngu-
Mn. H. S. Mall umniniyo. Kwa-
khala ihlombe. Wababonga aba-
phethe uSosesheni ngokubutha lom-
buthano wabonga nomoya omuhle wama-
Clubs akade edlala. Emuva kwo-
kunikwa indebe amaRoses ahamba
ehlabelela ebonga.

Sesilinde ukubona ukuthi
iyozala nkomoni kuSecond Round
yeNkomishi ka T. P. Mngadi. Uma
engabhekile amanye amaClub nayo
lendebe izolandela lena iqonde
kumaRoses."

* * *

Kuhl'Okwethu.

"Bekukhona imishado eminingi
lapha. Owokugala ngoku Nkosa-

zana Emily Khoza noMn. Alf Sithole.
Unkosazana Khoza yinkosazana ka
Mn. noNkk. Albert Khoza, umshado
wahamba ngesiko lesiZulu. Ukum-
elelwa. Dayakwazi abantu ukuthi
uhamba kanjani umshado wesizulu,
okubuzwa kuwona ukuthi, "Uyam-
thanda na?". Okulandela emuva
kwokughutshwa ngesiko lolo
ukuba uyolotshwa kwaNdaba zaBantu."

* * *

"Kwalandela omunye umshado
eRuigtefontein phakathi kuka
Sybil Siziwe Mtembu nothisha
Mn. David Keswa. Sibafisela
okumhlophe.

* * *

"Emuva kwomshudulo omkhulu
wesikhathi eside efuna umsebenzi
uMn. Tom Dhlamini owaphasa i-
matriculation eMariannhill,
owabe wabamba nalapha kwaKhomi-
shani ebambele uMaquhze womabha-
lane uMn. T. P. Mngadi, usezofun-
disa kwaHlathikhulu Government
School. Siyathokozelela uMn.
Dhlamini, usaziwa kahle kuba-
fundi balezinhla. Siyathokoza
ukuba awuthole umsebenzi lomlisa
owethembisayo. Qinisela, ngana
wakithi, sisalinde okukhulu ku-
wena emfundweni. Kusakulindile
okukhulu."

* * *

"Sibingelelela uMn. W. Dube
uthisha waseWaschbank Government
School. Uphuma kwa Hlathikhulu
lapho ayefundisa khona. uMn.
Dube ugwalisa isikhundla sika.
Mn. H. V. Ntsele oseqonde eTrans-
vaal. "

* * *

"Kwothisha ababuyile bebukela
kahle egazini yilaba : AmaKhos-
kazi M. A. Mtinkulu, Sithole, A.
Sibisi nabaNumzana A. Shabangu,
P. H. Gcabashe, Goodwin Mtembu,
Dube noNkosazana Helen Ntsele.

* * *

UMn. noNkk. Frank Mathunjwa
baseGoli bake bathi qu lapha

izinsukwana nabazali babo babephuthume umbiko wokugula kabi kanina kaMn. Mathunjwa. Sebebu-yele eGoli.

* * * *

EZASEHOWICK WEST

"NgeSonto August 26, kwabhaphthizwa esontweni leGood Shepherd Mission u Allison Tonnyson Fanele, ingane enhle kaMn. noNkk. Michael Bungane."

* *

"Ngayo leyontambama abantu bazizwa begijimela eminyango yezindlu zabo bedonswa ngamaphimbo athile engoma. Kuthe sekuphenywa kwabonwa ukuthi ngu-Nkosazana Mokhele nesigejana samantombazana akhe amaGirl Guides. UNkosazana Martha Mokhele uhlala kulendawo uyafundisa eHowick School. Umzungezo wamaGuides amancane emigwaqweni yakithi nasezindleleni kwaba yinto yamehlo, inkomba yenqubelela phambili lapha. Phambili Martha. Sikufisela impumelelo. Ngineqiniso naso isikhundlwane esingu Allison saziqhenya ngo Anti waso osemusha."

* * * *

"Kasekho uNkosikazi France Ross emuva kwokugula isikhathi eside selokhu abeletha. Umntwana wasinda. Thina esabe siyizihlobo zakhe sizwela umyeni wakhe nezihlobo zabo."

* *

"Kukhona ukungozwani lapha phakathi kwabaninizindawo nabaqashi babo. Abanini bafuna izindawo zawo ukuzilima ngakho bathi abaqashi mabasuke kuzona. Yindaba ebuhlungu lena ngoba abanye abaqashi laba:kade bakhela ezindaweni lezi inkathi yeminyaka eminingi. Izingi lethu lisenzenza kwifactory yeNjoloba izingane sethu sifunda esikoleni sase-Howick. Sizokwenze njani? Sicela asisize uPoyinandi. Abanye bethu bese bakhe izindlu ngamapulani kaPoyinandi bathonga nama-

kilozethe njengokusho kwomthetho. Sizokwenze njani ngezindleko ezingaka?"

* *

"Kasekho uNkskz. Esther P. Kwela wase Howick African Location."

Siyadabuka ukwazisa izinhlobo nabangane balo nkosikazi ogama lakhe lilotshwe ngasenhla, ukuthi kamusekho emhlabeni, uNkskz. E. P. Kwela lo ubube nzukwane zingu 27 kuye uAugust lo washonela esi bhedlela sase Greys e Mgungundlovu.

Umnwabo wakhe wabe umukhulu emathuneni ase sontweni lase Weseli eHowick ngomhla ka 29th kuyo inyanga ka August, wabe uphethwe umfundisi J. Msimang walo ibandla lama Weseli eHowick, wamphелеkezela ngamazwi amnandi ezihlabelelo zika Davida 35, kwabese kulanda futhi umshumayeli we bandla lama Sheshi of England, uMnz. T. Gule naye ngamazwi encwadini yabase Roma isahluko 8. kusuka evesini (endimeni) yokugala kuya kweka 8 nakwe ka 15. Kwalandafathi uMnz. J. Ntuli emazwini encwadi yabase Roma isahluko 6 indima 1. webandla lo Salveshi Ami.

Kwabe kukhona nalaba futhi emathuneni: Mnz. J. Kunene, Mnz. J. J. Vilakazi, Mnz. A. A. Ntshingila, nabantwana besikole sakho sase Howick Government Native School, nothisha bakhona. kanyeno Mnz. J. R. Ndlovu, nabanye.

Siyani lilela nina bomuzi nezihlobo zakwa Kwela ngokushiywakwenu uNkskz. lo; Sidabuka kakhulu kubantabakho abancane kangaka. Phela umufilo ushiye izintandane noyiso, omdala untwana uneminyaka engu 13 nje omncane unezinyanga ezinhlanu, ubesekade enabantwana abano umufi lo, ababili be funda isikole khona phakathi komuzi eHowick."

* *

"Ngomhla ka 27 kuyo inyanga ka August be ku khona umhlangano wo soseshini yebhola yase Howick, Kulo mhlango kwabe kungumhlangano wo nyaka wokhetho lwezihlalo ezinsha, kuzomangalisa kwabanye ososeshini ukuzwa ukuthi lomhlangano wo phuze kangaka ukuhlangana, kwenze ngoba bekusaququdwa ama-

thambo, ukuze izinto zalonyaka zihambekahle kuneminye iminyaka edlule.

Lume kanjeke ukhetho lwalo nyako:

Usihlalo : Mnz. F. Ngcono, wase Howick.
 Isekela lakhe : Mnz. J. Nene, wase Howick.
 Unobala : Mnz. P. Finca, wase Howick School.
 Isekela lakhe : Mnz. J. Zulu, wase S.A.R.M. Co.Ltd.
 Umphathiskhwama : P. Kwela, wase Howick African Location.
 Isekela lakhe : Mnz. E. Ndlovu, wase Howick African Location.

Izigonga zika soseshini:

Mnz. W. Sage, Wase SARMCOL.
 Mnz. M. J. Leack, "
 Mnz. Hearn "
 Mnz. C. Sutton, wase Howick.
 no Mnz. Y. A. Kolia "

Siyakholwa ukuthi lesigungu esisha salesizinsika zika Soseshini nonyaka zizo kwenza into yamehlo, ekufudumezeni umsebenzi ka Soseshini kanye nezinhloko zama kilabu ka lo Soseshini.

Nako kini bo Kapteni, kobenizwile okwenzekayo sesihambile isikhathi vukuyibambe nawe mUNION JACK, washiywa, uphiwena SARMCOL F.C.? seku zwakele ukuthi zikhona inkomishi ezine kanye ne Shild, sokesibone phela nanku mnyango usuvuliwe."

* *

"Kwi Howick Government Native School ngalethemu sibingelela uthisha omusha, esizwa kuthiwa uthatha isikhundla sika thisha u Vezi ose shi nshelwe ezanzi ngasogwini lwe Theku, eWinklespruit ngase Lovu, lapho ese nguthisha omkhulu khona.

Sikufisela inhlalakahle kule-sisikole wena Thisha A. Mbanjwa wase Sweetwaters, sicela ukuba uze uphe abantwana bethu imfundo enje ngaleli gama londawo ovela kuyo."

* *

"Kasa zi ukuthi uphi uthisha

MEMELA wase Howick Government Native School sekunezinsukwana enyamalele, kodwa asazi noma uya gulayini noma useshintshiweyini, akusi jabulisi noko ukunyamalala kwabasha bakhithi ngendlela engaziwa, ngoba phela ithembalethu likubo bona asebephethe isibani ngezandla."



EZAMASCOUTS

NAMAGUIDES.

EZAMASCOUTS NAMAGUIDES
 ngu AKELA.

IZINYONI. (Iyaqhusthwa).

ISIKHOVA EZINAMACHASHAZI. Uma isikhova lesi sethukile siye sivuse izimpiko ezimbili ekhanda laso ezifana nezindlebe. Njengezikhova zonke sihamba ebusuku, sindiza enusuku. Emini ungasi-bona sihlezi egatsheni noma phezu kwetshe. Kasisakhi isidleke. Amaqanda siwazalela ehlobo phansi enhlabathini noma emithini noma ezidlekeni sezinyoni esazabalaka.

Siphila ngamagundane nezinyoni nezilokazane. Kufanele sivikelwe ngoba sinosizo. Ungeke usheshe usibone ngoba sivikelwe yizimpaphe zaso ezinsundu. Kasenzi umsindo uma sindiza, zingakubamba ukudla kwaso kungazelele. Uma sisagade amasonto athile ubudala amaphuphu abukeka enamehlo ade ayebona.

INYONI EMNYAMA. Lenyoni enhle inezimpaphe ezimnyama nezimhlophe. Kulukhuni ukuyibona uma ihlezi ithule njengoba ihlala ithule uma inyakaza iyabonakala. Zivamile ezindaweni eziningi kwelaseSouth Africa zijwayele emanzini. Amaqanda azo avamise ukubamathathu

kulukhuni ukuwabona ngoba anama-chashazana amnyama. Isidleke ngumgodi omncane. Zifukamela zombili zilokhu zidedelana esidlekeni.

(Iphelile).

* * *

INKINYANKINYA.

1. Ngubani uMbhekeli wamaScouts?
2. Ngubani oyinhloko yamaScouts ezwe lonke?
3. Kusuke kwenzonjani uma amaflegi endiza ehlisiwe kancane othini?
4. Yenziwe ngani indophi?
5. Liyini ifindo elithiwa reef?

* * *

Ifulegi lezwe lonke libomvu luhlaza. Likhombisa ukuhlangana phakathi kwamaGuides onke lingaphakanyiswa nayiliphi izwe eliyilungu lenhlangano yamaGirl Guides namaGirl Scouts.

Ukuchachisa ngezimpawu.

1. Izinkanyezi emakhasini amabili eduku asho izinkanyezi ezimbili ezimqoka okufanele sizibheke njalo. Isethembiso noMthetho wobuScout.
2. Umushwa yinalithi yenkomba esikhombisa indlela elungileyo yobu Scouts nobu Guides.
3. Isiqu sikhombisa uthando loku-thanda isizwe. Sihlala sivutha njalo kakhulu ezinhliziyweni zawo onke amaGirl Guides.
4. Okubomvu kusho ilanga elikhanya esibhakabhakeni esiluhlaza phezu kwamaGirl Guides namaGirl Scouts.

* * *

INKINYANKINYA.

1. Yacindezelwa nini incwadi ethi "Girl Guiding"?
2. Aculwa nini epheni ama Taps okuqala?
3. Ngubani owanikwa iFoxlease enikwa ngibantu?

* * * * *

RED CROSS SOCIETY

Imibuzo nezimpendulo kulabo abani kela ngokununcwa igazi labo.

1. Umbuzo. Kufanele ngibemdala kangakanani?
Impendulo. Lowo-nje ophile kahle wesilisa nesi-fazana osedlule iminyaka engama 18 angajoyina.
2. Umbuzo. Kungengilimaze?
Impendulo. Cha. Izinkulungwane sezake zimuncwa igazi lazo kodwa zisaphile kahle kakhulu.
3. Umbuzo. Kufanele ngi benencwadi kadokotela?
Impendulo. Bona benhlangano lena bakufunela ngesihle udokotela ungakajoyini. Kuyakusiza kakhulu lokho. Uma udokotela enganeliswa ukuthi uphile kahle kalimuncwa igazi lakho.
4. Umbuzo. Lihlolwa kanjani igazi?
Impendulo. Lihlolwa mhla uqala ukujoyina ukuze kubonwe ukuthi liyozwana yini negazi lalowo okuqondwe limsize.
5. Umbuzo. Limuncwa kanjani igazi?
Impendulo. Limuncwa engalweni ngodokotela ngaphandle kwokuzwa inayithi ingena enyameni kawuzwa lutho neze noma sebeqedile. Uyabhekelwa ukuba uhlale kahle. Uma selimunciwe igazi lakho uyaphumula aminithi ayishumi, uhabule itiyе besoke uyahamba ubuyela emsebenzini noma ekhaya.
6. Umbuzo. Kufanele ngimuncwe kangaki igazi?
Impendulo. Kumuncwa into engaphasi kwe phayinti kumaphayinti ayishumi kuya kwayishumi nambili emzimbeni libuya libuye igazi lelo emuva kwesonto ngokwemvelo. Ubizwa kanye ngenkathi yezinyanga ezin-thathu.

Uma kukhona okunye osafuna ukukwazi sikucela ubonane nabe:

The Red Cross Office,
Pietermaritz Street, 'MARITZBURG.

noma

uMn. M. M. Moodley,
kwaKhomishani,
EDENDALE.

* * * * *

IMIBANDELA ETHILE YEMIZI E-
PHILE KAHLE.

II

Ngenyanga edlulile ngaloba
ngengithi kusemqoka kithina sonke,
udaba lwezindlu. Isikhalo sami
sabe siqondiswe kwabakhulu...
iKhomishani.

Namuhla ngifuna ukukhuluma
ngezihloko ezinathu ezeswele-
kile ukwenza abantu abakhileyo
baphile impilo enhle, baziphathe
kahle baneliswe..nazike UKUDLA
OKUFANELE, AMATHUBA AFANELE
OKUPHOLA, NOSIZO OLUYILO LWEMPILO.
Ngigondise kakhulu kubantu abakhi-
le ezindaweni lezi zika Khomishani
ngoba bona ABakhulu sebekwenzile
okuthile mayelana nalenhloso
kodwa beswele ukubambisana na-
bantu nomoya wabo omuhle.

UKUDLA OKUFANELE abempilo
bathi ukudla okulingene ukwane-
lisa igazi yikhona okuqinisa
umzimba kusho awodokotela. Ku-
leliphuzu ukubakhona kweKilobho
lemifino esigodini yinto eyisi-
busiso kubo bonke bethu. Kodwa
kuyinto elukhuni ukufundisa
abantu ngokuba bazenzele izinto,
kuyadabukisa ukuthi nanamuhla
abanye bethu basahluleka ukubam-
bisana nabakwaKhomishani abanye
bethu basakubuka lokhu kuyenye
yezindlela uPoyinandi abathi ufuna
izimali zabo ngazo kanti eqiniswe-
ni iKhomishani iliqhuba leli-
Kilobho ngokulahlekelwa. Ku-
fanele abantu balibuke iKilopho
kungelabo uqobo, kungesilo elika-
Poyinandi ukuze kuphele ukusola
nokukhononda. Makuvele abantu
abanomoya wokusiza abanye basize
ngokwaba ukudla nokunye. Banga-
siza nangokuthengisa amathikithi
ngokuza emahovisi akwaPoyinandi
esikhundleni sokuba bafune izinto
zilethwe kubona ngesithebe.

Kufanele ngibonge ukuba i-
Khomishani yasi ha amanzi amhle
ahlanzekile. Nalapha kusafuneka
sibambisane nabo. Kufanele bonke
abantu babheke amathumbu amanzi
ukuwavikela kubantu abangile.

Yinto yabo lena okufanele
bayivikele. Akhona amahlebezi
okuthi iKhomishani ifuna ukungen-
isa ubisi oluhlanzekile kulendawo
ngemali ekahle. Kangifuni
ukubala amatshwele esesemaqandeni.
Lokho kungenza ubisi olungukudla
okuyimpilo kubantu lutholakale
kubona abaludinga ngempela.

AMATHUBA AFANELE OKUPHOLA.
Kuze kubemanje sinenkundla yebhola
esayibolekwa yiKhomishani esiyise-
benzisa ngesu. Ngicela abadala
bakhuthaze insha ukwejoyayela
imidlalo enjalo kunokuba ilibale
wukuzula idlala amadayisi ngemuva
kwezitolo yandisa ukwonakala
kwensha. Abezitolo zakithi sebe-
kwenzile okwabo ngokunikela
ngezindebe zemincintiswano.
Yimfanelo yomzali wonke ukukhu-
thaza insha ukuba amandla ayo
iwachithele emidlalweni emihle
ezobafundisa futhi ukudlala ngo-
moya wokubambisana into enkulu
empilweni. Uma lenkundla isetsh-
enziswa iyokwenza Abakhulu
bayinwebe imidlalo yenabele
kweminye efana namathenisi nemin-
ye imidlalo yasezindlini. Ngiz-
wa wona amahlebezi okuthi bona
abeKhomishani banawo umoya wokwakha
iSocial Centre koba yisibusiso
leso. Nalapho ngithi angingawa-
bali amaphuphu esesemaqandeni.

USIZO OLUYILONA LWEMPILO.
Ubuningi balabo abeza kumaKili-
nika akithi onke amasonto kukhom-
bisa ukuthi sesiyayethemba imithi
yabelungu. Sesiyaifuna ngempela
manje nolunye usizo lwabo.
Usizo lwabakhulelwe nasebebelethe
luhle ngempela kodwa kuyoba yinto
enhle kakhulu mhla sathola um-
belethisi wethu kulendawo yakithi.
Nalapha kuyafuneka ukubambisana.
Basebaningi abangazivezi noma
benezifo ezimbi nezesifuba.

Lezimpawu ezintathu ezifanele
ukuba zenze imizi ehlala ngo-
kuthokoza nokwenama iKhomishani
seyihambe ibanga elikhule isihla-
ngabeza. Sekusele thina abantu
abakhile ukwenza okwethu okufanele.

Zombili izinhlangothi kuningi
okusafanele zikufunde kodwa
ukubambisana yisisekelo sakho
konke mhlawumbe uma kumiswa i-
Advisory Board ne Social Worker
ayikho khona lapha kungasiza ka-
khulu kulolubambisano oludingekayo.

Ngakhoke ngibona ukuthi izindlu
zabantu benegholo lokuthi ngezabo
ngempela bethola ukudla okuhle
namathuba amahle okuphola namathuba
amable empilo nokufuna zonke

izindlela zokubambisana kwabathelisayo nabathelayo kungawusiza kakhulu umuzi wethu ubenesimo esihle kuvele ukuthokoza nokwaneliswa endaweni yethu.

J. S. DUNN.

* * *

UKULINGANISWA KWAMANUNA EZINDLU NEMIHLABA NENDLELA YOKUTHELISA KULONYAKA WAMABHUKU U 1951/1952.

EziFundeni zaseClermont, nase-Waschbank nase Howick West.

Ikhwezi licelwe ukuba lazise abafundi balo ukuthi ama-Valuation Roll (izibalo zezimali okuthathelwa kuzo lapho kubalwa amarates) alezi zifunda aselungiswe kabusha ukuba aqukathe zonke izindlu nemihlabha eyafanela ukuba ithole ngonyaka ka-1950 kuya ku 1951. Amabhuku alama-Valuation Roll umuntu angaziphanyela aziboneli wona emahovisi ezifunda noma ehovisi le-Valuator ye Commission kunembe 174, kuLongmarket Street laph'engungundlovu.

Namuphi umuntu ongavumelani nesilinganiso sokuthi indawo yakhe ifanele ithole malini, noma obhalwe ebhukwini njengofanele ukuthela unikwa inyanga yokwenzenjalo kusukela mhla ka 10 ku September, 1951. Uma ufuna ukudlulisa isikhalo sakho tshela ophethe leso siFunda (Area Secretary) ngencwadi, yena angakunika amafomu okuthumela lezo zikhalo.

Ikhomishini-ke yona bese ihlangana ukuba izwe lezo zikhalo. Izikhathi leyo mihlangano eyohlangana ngazo zofakwa ko nyuziphepha naseplangeni lezaziso emahovisi abaphathi beziFunda.

Khumbulani ukuthi ongasedlulisanga isikhalo sakhe, nokuthe ngemuva kokuba esesifakile, ake eza mhla sesikhulungwu yi-Commission, noma athumele ozomkhulumela, akosoze ezwelwa.

IsiFunda sase-Edendale se-Commission.

Loku osekushiwo ngezinye iziFunda kufana ngakokoke nokwase-Edendale ngaphandle kokuthi e-Edendale lapha sekwenziwe i-Valuation Roll entsha (oku ukuthi izindawo nezindlu zakhona sizi-

linganiswe kabusha ukuthi zi fanele ukuthela amarates angakanani) ka 1951 kuya kunyaka ka 1952.

Nakhona lapha lamabhuku e-Valuation (isilinganiso semali umuntu azoyitheliswa) umuntu angazowafunda ehovisi lomPhathi siFunda e-Plessislaer noma ehovisi le-Valuator ku nembe 174, ku-Longmarket Street eMgungundlovu. Isikhalo sokwedlula umuntu unikwa inyanga kusukela ku September 10 ukuba asifake ehovisi lomPhathi-sifunda lapho engathola namaformu okulotshwa kuwo isikhalo esinjalo.

Ikhomishini-ke yona bese iba wokulalela lezo zikhalo. Izikhathi zaleyo mihlangano ziyo-fakwa kunyuziphepha naseplangeni lezaziso njengakwezinye iziFunda. Ungakhohlwa ukuthi umuntu kumelwe azizele yena mathupha noma athumele umkhulumeli wakhe kulomhlangano.

Into enkulu kunako konke wukuthi ungakhohlwa nakanye ukuthi uma ungasifakanya isikhalo sokwedlula noma kuthi phezu kokuba usifakile kawaze weza mhla sesikhulunywa yiKhomishini, uyo-lahlekelwa yilungelo lako lokuba ubungase uxegiselwe.

* * *

I-YOUNG MEN'S CHRISTIAN ASSOCIATION EEDENDALE.

Sekuyisikhashana abenhlango yeY.M.C.A. bexoxa ngokuba baqale umsebenzi weNhlalakahle phathi kwa bantu abasigesibo abelungu kwelase South Africa. Uma selimiswa ngenhloko loludaba be seloku luhlupha imiqondo yabaphethe izindaba ze-Y.M.C.A. kuleli laso-Natal.

Kusukela ku-July kuhlango kaningana kuqondwe ukuba kunqunywe ukuthi lomsebenzi kungakuhle uqalwephi, nini.

Umbiko osandukufika kwabee Ikhwezi uzobamangalisa ubajabulise futhi abakhe lapha e-Edendale.

Kuthe ukuba abe-Y.M.C.A. bethenjise yi-Local Health Commission ukuthi iyobasiza ngako konke engabasiza ngaka kulomsebenzi, base benquma ukuthi kuzoba lapha e-Edendale lapha isizoqaLa khona lomsebenzi omusha.

Sizwa ukuthi abe-Y.M.C.A. bazoqasha isisebenzi i-Social Worker/Sports Organiser - okusho ukuthi isisebenzi sezeNhlalakahle nezi-zohlanganisa ezemidlalo, okuyoba ngumsebenzi waso ukubeka isisekelo sendawo lapho kwethenjwa ukuthi umuzi wonke we-Edendale namaphethelo uyobuthanela kuyo, ubungazane wonwabe, indawo eyokuba liziko okusukela kulo zonke zeNhlalakahle kulesi sifunda. Lesi sisebenzi sezenhlalakahle sizo qala kuye lo-october, siqapheleni-ke, nihlale senisihlomele ngemibuzo engahle nisibuze yona.

Uhono lwezinto eziyokwenziwa yi-Y.M.C.A. luyokuya ngokufunwa ngabantu ikakhulu; siyazi kodwa ukuthi bethemba ukuthi bazophemba ama-Club abafana, izinhlangano zemidlalo yenhlono zonke, nezi-hlangano zokuxoxa, nokunye okunjalo.



EMINYE YEMIDLALO EMIHLE.

Eyabafana.

Zehlukaniseni amaqembu amabili alinganayo. Yilelo nalelo qembu lakha isibaya ngokuhlanganisa izandla zomunye nomunye. Bese kufakwa phakathi ilungu lelinye iqembu phakathi kwesibaya selinye. Kuthi kungathiwa "Go!" bese "umthunjwa" ezama ukuphuma esibayeni ngemizamo yakhe yonke, kuthi labo abamakhele isibaya ngezandla bamvalele ngokuhlanganisa izandla zabo bazithi nqi. Ophume kuqala kuleso sibaya, kuwo omabili amaqembu, olingobele elakubo. Bese kuqhubekwa ngoba kufakwe abanye ababili kanjalo baze bathole lelohuba bonke abadlali. Iqembu eliphumelele kaningi kunelinye kuba yilona elinqobile.

*

Eyamantombazana.

Zehlukaniseni amaqembu amabili futhi. Nenze uhla njengoba kudlalwa i-relay (owokulandelana), bese kuthi elinye iqembu lakhe isibaya. Leli elakhe isibaya lithatha ibhola le-tennis. Kuthi kungathiwa "Go!"

Iqembu elenze isibaya libe selinikezelana ngebhola, lisuswe komunye liye komunye lihamba nge-

sibaya. Ngaso leso sikhathi leli elunye iqembu liqala umjaho wokulandelana liye endaweni ethile bese liphindemva njalo. Kuthi kungafinyelela owokugcina kulomjaho wokugijima bese ememeza kuthi laba abesibaya beme ngaleso sikhathi, bangabe besalingakisana ibhola. Abeseshintshana-ke amaqembu. Lelo qembu eledlule elinye ngokuhambisa ibhola ngesikhathi ligijima iqembu lomjaho yilona elobe linqobile.

* * *

JQYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOL6 EZISWELE.

IGAMA :

IKELI :

ISIPHO : .£. : . : .

IMALI YOBULUNGU NGONYAKA...ul/-.

Tumela lefoma ku :

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

* * *

Izimpendulo.

1. Inkosi uKing.
2. Lord Rowallan.
3. Uphawu lokuzila.
4. Hemp, manilla, sisal, nokotini.
5. Kwokuhlanganisa izindophi ezimbili ezilinganayo. Kuse-
thsenziswa amabhandeji.

* * *

1. 1918.
2. Ngo 1920 mhla kuhlanguano umhlangano wokuqala kazwe lonke e-Oxford.
3. Mrs. Archbold. Inikelwa ngu-H.R.H. Princess Mary ngo 1922. Ngonyaka lowo ubuGuide banikwa

i'Gunya eliphezulu nguKing.

* * *

IZINCWADI ZEIKHWEZI

Mnumzana,

Izingozi zomgwago waseEdendale.

Kuyiqiniso ukuthi umgwago wase-Edendale uyingozi yokufa (kuskela mhla kuhamba uKopeletsheni kuwo) nokuthi ziningi izingozi ezenzeke kuwona.

Sizwa ukuthi abaN.P.A. bazo-vula umgwago omusha ingabe kusho ukuthi imiphefumulo yabantu izolinda kube kwakhiwe umgwago lowo?

Ayajahana amabhasi lawa elinye lifuna ukudlula elinye liyocosha abantu ngaphambili. Uma kwenzeka lokhu kulomgwago siyabona ukuthi abathandekayo bethu basengozini.

Ngicela iKhomishani ukuthi akeyisho ukuthi yenzani yona ngaloludaba? Kakusizi ukusinika amanzi amahle nezindlu nokunye uma sifa siphela kanje.

Owenu,

R. DEEPLAUL.

(Njengoba ngahle umlobeli wethu uyazi, emgwaqweni wetiyela odabula phakathi kwesiFunda se-Mpilo saseEdendale kakuvunyelwe ukugijima ngemoto noma isithuthuthu ngaphezu kwa mamayela angamashumi amathathu ngehora (30 M.P.H.), kusukela emnceleni wedolobha laseMgungundhlovu kuze kube senhlanganweni yemigwago o-Gibb ne Main Road. Lesi sithintelo senziwa ngenxa yesicelo se Local Health Commission. Okwamanje kusakhulunywa neziphathimandla zalezi zindaba ukuba lomthetho usebenze ngempela. Umphumela waloko uzoshesha ubonakale emgwaqweni omkhulu wase-Edendale. - ABAHLELI.)

* * * * *

ISIMO SEMIDLALO

August 12 : Railway Jumpers 3,
Slangspruit Home Stars B 1. 2.
Kukhona abantu abangama 70 bebukela.

UKWABIWA KWEMIDLALO EGRAWUNDINI LASEPLESSISLAER.

Sep.

Sat. 22	P.M.B. Bantu F. Assn.
Sun. 23	P.M.B. Bantu F. Assn.
Sat. 29	P.M.B. African F. Assn.
Sun. 30	Plessislaer Youth Club.

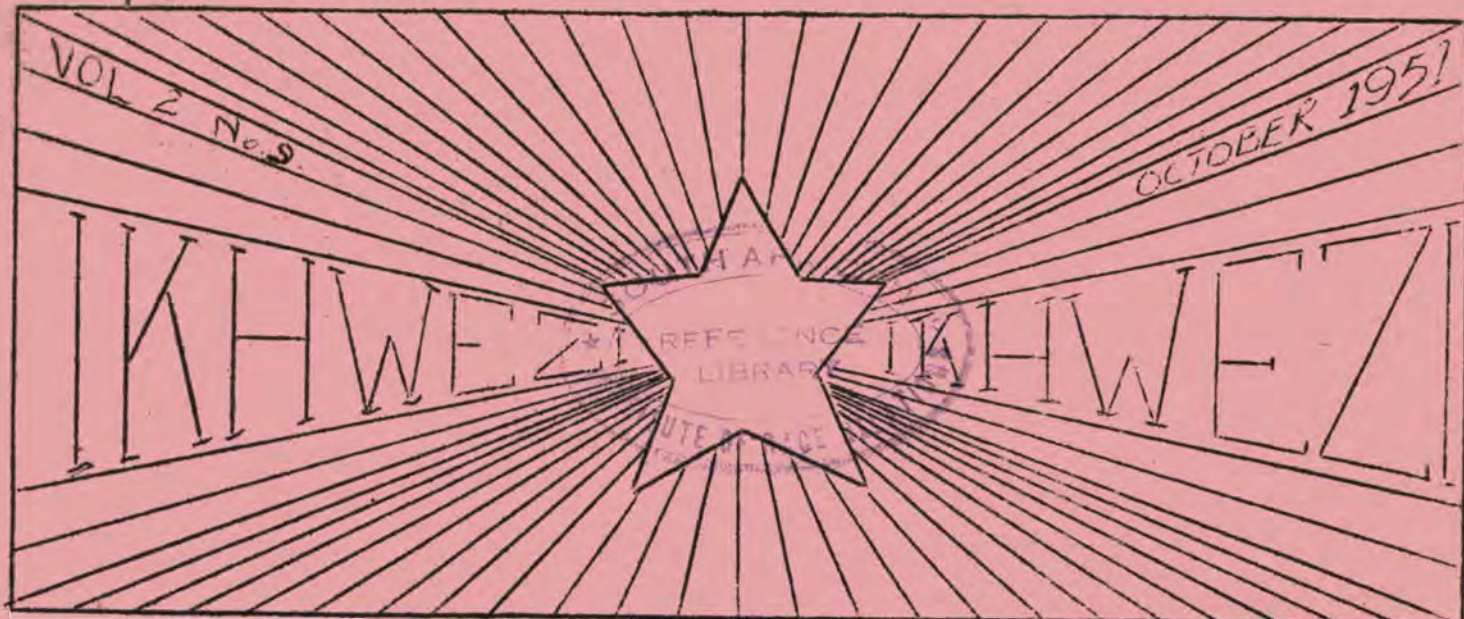
Oct.

Sat. 6	Sutherlands Tannery
Sun. 7	Stella Football Club
Sat. 13	P.M.B. Bantu Football Assn.
Sun. 14	P.M.B. Bantu " "
Sat. 20	P.M.B. African " "
Sun. 21	Plessislaer Youth Club
Sat. 27	Sutherlands Tannery
Sun. 28	Stella Football Club.

* * *

Sibika ukuthi sithole izincwadi ezivela ku Mn. S. S. Zulu waseSiyamu, enye ivela ku NYONI-THELE. Lezi zincwadi zifike i-Khwezi selizocindezelwa; seziyophume kwelenyanga ezothwasa, zophuma kanye nezimpendulo zemibuzo eziyibuzayo. - ABAHLELI.

* * *



1/ M. Kecht ✓

2/ Lubany

20 FEB 1953

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

LETTER TO OUR READERS

Some days ago a rather thought-provoking article appeared in the press. In it the writer complained that we of the last few generations have come to accept ugliness as something quite normal even if it is not natural. We have, in fact, become so used to it that, more often than not, we don't even recognise it when we see it. The author went on to deplore the fact that, while our fore-fathers seemed instinctively to impart beauty of line and form even to their simplest, everyday utensils, we of today seem to have an almost equal capacity for creating things of surpassing ugliness.

We may or may not agree with this view. Different people have different ideas about what is beautiful and what is not. Some can find beauty in an intricate machine, while to others it is merely ugly. What is true, however, is that with industrialisation many of us have begun to allow, without protest, every form of encroachment on what natural and other beauty still remains. Railway lines, mine-dumps and slag-heaps may be unavoidable evils, but many another unnecessarily ugly horror is inflicted upon us in the name of industry or progress.

These are things which it is

difficult for us as individuals, to control. All we can do is complain and hope that the "powers-that-be" will do something about them. There are, however, a great many other, lesser ways in which we can put up a fight against advancing ugliness and strive to keep the world a pleasant and beautiful place to live in. When we eat a sweet in the street do we just throw the paper in the gutter or wait until we come to a bin and throw it in that? When we have an orange or a sandwich in the bus do we just throw the old peels and papers out of the window or do we wait until we get home and then throw them in the wastepaper basket?

These are just little sidelights on our appreciation of beauty and of order. On the more positive side we can all try and see that the house in which we live and our garden (if we have one) are kept clean and tidy. We can bury our litter before we leave a picnic-spot, so that it may not be spoilt for anyone coming after us. Those of us who have more time to spare can think about planting trees and hedges and flowers around our homes.

These are only a few of the ways in which we can help to make our immediate surroundings less ugly. It is generally agreed that a person's environment has some effect and perhaps quite a considerable one on the development of his character. A little more beauty in our everyday lives

may serve to bring with it a more genuine "culture", more tolerance, and more understanding in our everyday human relationships.

Yours faithfully,

THE EDITORS.

* * * * *

COMMISSION AFFAIRS

These short notes have resulted from a query which appeared in a recent number of Ikhwezi. - Editors.

GILES' LAND : PROPOSED INDIAN HOUSING SCHEME.

One of the main reasons for the purchase of Giles' land was the establishment of Housing Schemes and so, late in 1945, shortly after the land had been acquired by the Commission, a move was set on foot by the Commission to ascertain the views of the Indian community on the possible establishment of economic and sub-economic housing schemes thereon.

On the 11th November, 1945, a mass meeting of the residents of the Area was called and open discussion on the proposal was invited. The resolutions adopted at this meeting made it quite clear that the proposal was not acceptable as a whole but it was suggested that some consideration should be given to the replanning of Plessislaer, Edendale and Mount Partridge areas and that Economic and not sub-Economic Housing Schemes should be provided for residents in the Area. The main bone of contention, however, was the question of segregation. It appeared that the residents would be prepared to agree to a policy of restricting housing to Indians but they would object, however, for political reasons, to having any mention of segregation made or any clause suggesting segregation included in any written agreement which might be drawn up.

Subsequently the matter was deferred owing to the fact that the Asiatic Land Tenure Bill was at that time before Parliament

and when eventually the Bill became law and the lengthy requirements of an application for exemption had been complied with, which was not until July 1949, further delay was occasioned by the fact that the application was again held over pending the approval of the Group Areas Bill. The final provisions of this Act are now awaited.

* * * * *

SOME THOUGHTS FROM ABRAHAM LINCOLN

You cannot bring about prosperity by discouraging thrift.

You cannot strengthen the weak by weakening the strong.

You cannot help strong men by tearing down big men.

You cannot help the wage-earner by pulling down the wage payer.

You cannot further the brotherhood of man by encouraging class hatred.

You cannot help the poor by destroying the rich.

You cannot establish sound security on borrowed money.

You cannot keep out of trouble by spending more than you earn.

You cannot help men permanently by doing for them what they could and should do for themselves.

* * * * *

DID YOU KNOW?

THAT the Natal Anti-Tuberculosis Association is now in a position to supply at short notice a very attractive BADGE or BROOCH - as a "mark of service" - to anyone who has contributed £2 or more to its funds? They are silvered in the shape of a shield, bearing the double-barred Cross in red (Cross of Lorraine). There are two styles - with buttons for lapels, or with pins as a brooch. The red Cross with double arms, as our readers may know, was adopted in

1902 as the international symbol of the crusade against Tuberculosis.

Either the brooch or the badge can be obtained at the cost of 2/6d., on application to the Association at 50/52 Club Arcade, Smith Street, Durban.

(See also the "Notice to Crusaders" at the end of this number.)

* * *

THAT people may also be seen nowadays wearing the badge of the Pietermaritzburg Blood Transfusion Service? Anyone seen one at EDENDALE?? Ikhwezi has talked about it often enough!

* * *

THAT Advocate J. Lewin was one of the main guest-speakers at the Biennial Conference of the non-European Social Workers' Association in 1949? On that occasion he had some challenging things to say about the relation of the African himself to the social progress of his people.

His address has just been reported in the Association's "Bulletin", and by courtesy of Mr. E. S. B. Msimang, Social Worker on the staff of the Local Health Commission, Ikhwezi is enabled to publish a brief account of Mr. Lewin's remarks, which, though now two years old, have still their thought-provoking message to convey.

One of the main obstacles to African social progress, Mr. Lewin stated, was the African himself. The educated African was apathetic and was not contributing his share to the advancement of his people. Africans in the Union had more opportunity of education than their fellows in other parts of Africa - yet their progress was far less. What was the reason? What were the Africans doing with themselves? What was the educated African doing with his education?

Mr. Lewin went on to say that the state was an institution providing essential services. It had its administration on the one

hand, and on the other the Community. The Social Worker, as a link between the State and the Community, had become a keyman of the modern state.

What were Africans waiting for? The Government? But the answer to progress does not lie with the government: it is in the hands of the educated African who has a duty to his people. Social advancement was the outcome of a people's dreams, and its hard work.

* * *

THAT Mr. A. D. Lazarus (M.A., Yale University, U.S.A.), former principal of Greyville Government School, had been appointed principal of Sastri College, Durban? He is the first Indian ever to have held this position and the Indian community has every reason to be proud of his outstanding achievement, especially since Mr. Lazarus is a South African-born Indian. (News item from Race Relations News.)

* * *

We cannot fairly make our usual claim that the main article in this number was "specially written" for Ikhwezi. Actually, it is a reprint of a paper recently read to the Finance Committee of the EDENDALE ADVISORY BOARD by Mr. E. J. Sayer. It strikes us (who are not tax-minded) as a clear and comprehensible statement on a subject not usually understood at all by rate- and tax-payers, and we are glad to have the opportunity to publish it.

Mr. Sayer, who holds the degree of Bachelor of Commerce and is an Associate of the Institute of Town Clerks, has just joined the Commission's staff as Deputy Secretary. His particular professional interests lie along the lines of FINANCE, but we rather think that a long and active association with SCOUTING has left him with a lot of human interests as well!

Some day we shall try this out by asking him to write for Ikhwezi on something less generally unpleasant than TAXATION.

By courtesy of the Native Teachers' Journal we publish, in this number, the poem "Bazali Bami, Ngenzenjani?" by "Bulima Ngiyeke". We do not know the identity of the writer concealed by this pseudonym: but we do know - or think we know - something of what greatness in poetry may be. It seems to us that these verses breathe the essence of that reverence for forebears which lies at the very heart of African religious feeling, and that their analysis of the restless, "unimportant thoughts" of man reveal the insight of the true poet.

It is not often that the translation of a poem is itself poetry, but we feel that Mr. Dent's "free" version has caught the poetic feeling and the haunting wistfulness of the original.

- EDITORS.

"MY PARENTS - WHAT MUST I DO?"

(Free translation of "Bazali Bami"
by G. R. DENT.)

As you are now living at Happiness
- Always
In the land where blessings originate,
Blessings you confer on me daily
Shielding me with strength derived
from the Omnipotent One
It is because of Him also that I
am able to thank you.
Whisper and make known through
my body,
Whisper what plan I should adopt,
When thoughts trouble me until my
brain ceases to function.

I wrestle with imperfectly formed
thoughts,
Thoughts of doing what has not
been possible,
Thoughts of accomplishing what
has never been done,
Boastful personal thoughts,
Thoughts of pretentious words,
Thoughts of wanton deeds,
Fearful of things, themselves
without inherent fear,
Fearful of the pretence of fearing
Fearful of the very losing of fear,
Until the perspiration streams
from me - I am so afraid;

Until I tremble and my muscles
knot because of less than
nothing,
Until I do nothing for fear of
doing anything
And I am left silent with my

unimportant thoughts.

I keep my words within my mouth -
quiet
I sit surrounded by my trivial
actions.
How can I rest when my eyes en-
tice me on?
How can I rest when what I hear
disturbs me?
Finally inactivity itself fright-
ens me
Afraid of inactivity simply
because I am doing nothing.

When these feelings beset me,
Beset me through and through
Until my nerves are controlled
as by a disease
Which dominates my waking thoughts,
Even controls my mind when sleep-
ing,
Day and night I am obsessed;
Making a slave of me - fettered
tight -
Depriving me of my strength and
fortitude.
I am a prisoner - this disease
imprisoning me within myself.
Whisper to me, my forebears,
What must I do? "

* * * * *

HERE AND THERE.

EDENDALE

We are grateful to "Somkanda",
once again, for his cheery jot-
tings from "The City". We
think he is just a little too
down on Edendale about its homes!
There was a time when the beauty
of the Area's hills and valleys
was obscured by the foul, path-
etic ugliness of shack-and-shantydom.
But Edendale is taking on new
beauty, now - the beauty of order
and of greater well-being. The
process may be slow and a bit
uneven, but it is very sure. One
day "the City"'s looks will be a
source of pride and gladness to
its people. - The Editors.

* * *

"Schools.

On Thursday, the 27th
September, the Sobantuvile Com-
munal Hall was filled to capacity,
and the air in and around the
building was vibrating with
musical sound-waves. The
occasion was the Schools' Musical

Eisteddfod.

After many choirs had sung, and the adjudicating was over, the ceremony of prize-giving began.

The Chief Inspector of African Schools, Mr. S. R. Dent, presented the prizes. Next to him sat His Worship the Mayor of Pietermaritzburg who did not have enough time to remain for the rest of the programme. Schools Supervisor, Mr. Nzama, interpreted well. Miss Peckham, Inspectress of Domestic Science, presented prizes to winners in the needlework competition.

The adjudicators were Mrs. E. Mdunge, Mr. B. Ngubane and Mr. A. Butelezi. Mrs. Mdunge, a musician of high taste and sentiment, is on the staff of the Plessislaer Nursery School; Mr. Ngubane at Adams College and Mr. Butelezi at Sobantuville.

All winning choirs were given landscape paintings differing in price and perhaps effectiveness.

The following Choirs were successful. They are listed in the order of First, Second and Third Prize.

Secondary Section.

1. Impolweni
2. Ashdown
3. Sobantuville

Standard VII.

1. Sobantuville
2. Impolweni
3. Ashdown

Standards V and VI.

1. Caluza
2. Edendale
3. Albert Falls.

Standard IV.

1. Sobantuville
2. Maria Memorial,
Zwartkop Location.
3. Edendale.

Infants.

1. Impolweni
2. Albert Falls
3. Russell School, Sobantuville.

Of all the songs, UBUCU OBUBILI was best rendered by the Standard IV group, Sobantuville choir,

conducted by Mr. W. V. Ngidi.

Mr. Rees, Inspector of Music, conducted a 60-voice choir composed of the three secondary school choirs that were there.

Edendale parents had turned out excellently to this occasion. Let us hope they will patronise all functions that will be staged at their own hall as from next year."

* * *

"Obituary.

We all mourn the sudden death of a prominent figure of Edendale - the late Mrs. Miya, mother of Mr. Miya who has been in the employ of the Commission for a long time. Our sympathies go to the bereaved and we wish them comfort in the deep sorrow they have suffered. The late Mrs. Miya was a straightforward openly-spoken person. That is true 'UBUNTU'."

* * *

"Children.

Mrs. V. Ndwandwe and Mr. P. Zulu, of the Child Welfare Society, have started preparations for their Annual Festival called OUR CHILDREN'S DAY. We hope this year to make it better and raise more money to help our orphaned children. Please contribute liberally on Our Children's Day. The date will be announced later."

* * *

"Homes.

We have often reported on new homes springing up all over the Area. This is fine. On Sunday, the 30th September, Mr. and Mrs. A. B. C. Xaba surprised all of us. They did not just go into their new 'palace' informally. They did it with music, prayers, laughter and feasting. It was a jolly afternoon. This is a good example to follow. We hope those who are still to occupy their new homes will invite us to a dedication ceremony. This is an inspiration for other people to do good things.

Now let me warn you. Let us go in for a big competition. The next person to build a house must aim at building a better house than Mrs. Xaba's. By so doing Edendale will be a "City" of big white houses, instead of the 'slum camp' of dark-grey, small windowed shanties' that it is at present. The Zulus say 'Pambili mfo ka Xaba' - progress Mr. Xaba."

* * *

"Night School.

The good news we have heard from Mr. Thusi, principal of Ashdown School, is that some classrooms at Ashdown School now have electric lights. A night school will be opened soon. Send your name to Mr. B.M.J. Thusi, Ashdown Government School, or to the Edendale Clinic to Mr. E.S.B. Msimang. Please call on these people personally.

Persons who would like to teach at the school should apply in writing to Mr. Thusi."

* * *

HOWICK WEST

This month we are indebted to Mr. Mpungose, of the staff of the Local Health Commission, for the following items of news:-

"Sports.

During the month of September 1951 the Union Jacks F.C. had fewer matches than we expected. On Sunday, the 24th, the Union Jacks vs. the Howick SARMCOL played a very interesting match, though it was just a friendly one. We are now looking forward to the Howick Football Association to put in force their duties as an Association. It is getting rather late for them to act. We have heard of a couple of Cups that are now waiting to be played for, and we would like to see them played for and not to be just kept doing nothing by the Association. We have caught a rumour that another friendly match was going to be played at Pietermaritzburg between the Union Jacks and the Shooting Stars of Sobantu Village. We hope you sportsmen will stage these matches

with a full spirit of sportsmanship. After all, it's only a game."

* * *

"Tennis.

Many ladies and gentlemen have been hoping for the days of tennis matches, too, like football, in this Area. May I now whisper to you, Sir or Madam, that what you have long waited for has now arrived. Down at the Howick African Location, there was once a tennis club but it gradually dwindled off. But those with patience as members have thought wise not to let this genuine game perish, and have NOW re-organised themselves into that New-but-Old "SUBMARINE TENNIS CLUB". On the night of the 25th September a meeting was held at the home of Mr. and Mrs. Finca, at the Howick African Location, to discuss the re-forming of this Club. All those present enrolled as members from that moment, and office bearers were then elected without waste of time and the spirit of sportsmanship was in full force amongst those who were present. They all showed intention of full support of this movement. So now your desire can be achieved if you really wish to become a tennis member. By consulting Mr. Finca, the teacher of Howick Native School, at any time after school hours, it is now your chance, Sir and Madam, to become a tennis champion of the future in the field of sport. Subscriptions are very low, so do not hesitate. ENROL! ENROL!! "

* * *

"Wedding Bells.

On the Sunday of the 16th September, a grand wedding took place at the home of Mr. and Mrs. Govender of Quail, Howick West. It was witnessed by both neighbours and friends from various parts of the country. It was really a 'wedding and a half' between the eldest son of Mr. and Mrs. Govender and the daughter of Mr. and Mrs. Padayachee of Pietermaritzburg (Raisethorpe).

The marriage was solemnised at Mr. and Mrs. Govender's home. A number of cars from Howick,

Durban and Pietermaritzburg and other centres brought well-wishers to attend the marriage festival and so we had a grand day at Howick which will not be forgotten for many months to come.

When the marriage festival and the accompanying Indian music were over, the many cars that had gathered at this home left for their homes. We congratulate the couple and wish them all happiness in their new life."

* * *

"The new water scheme is going on very fast. We hope to enjoy a full supply of water in the very near future, in spite of what happened a few weeks ago. After several months of determined effort by the Engineer to obtain a full supply of water permanently, someone not yet known to him but presumably known to others in the Area, caused a great damage to the new water pipes that have been waiting to be laid into the excavation work to complete the job. They have been forced or pushed into the trench and broken into several pieces and the total loss on these pipes amounts to a sum over £30. Now it is clear to those who have long wished to have this scheme completed that some of our local folks do not appreciate the improvements made by our local authorities. Folks, let us co-operate with our local authorities and refrain from spoiling their efforts."

WASCHBANK

We have kept Ikhwezi "open" to the last possible moment, hoping that our usual cheerful budget from friend "Thath' ufak' esakeni" would arrive before we had to go to press; our hopes have not materialised. Nor have we time, at this late hour, to find out - and to tell you - why we haven't heard. We trust it only means that "That' ufak' esakeni" - (to whom we are infinitely grateful for his unfailing support) - is having a spot of leave.

* * * *

CLERMONT

We haven't heard from Clermont, either - but then, we hadn't any very great HOPE of hearing, any way. We sometimes wonder, though, why nearly every month brings us requests for more and more copies for that Area. If Clermont people WANT "the child" in their Area - (as they seem to do) - would it not be "an idea" to do something to HELP?

* * * *

SCOUTING AND GUIDING NOTES

by AKELA.

The Scout Rally.

A combined Guide and Scout Rally was held at the Indian Sports grounds on 23rd September, 1951. All the Scouts, Cubs, Rovers, Guides and Brownies in Pietermaritzburg and district participated. Members of the public were also present. The Deputy-Mayor (Mr. Flanders) presented the shields and trophies to the winners. He also promised to do his best for the Scouts. The chief Scout for the Union of South Africa, Mr. Regnath, also spoke and suggested that if the Deputy-Mayor might influence his councillors and obtain a grant of land for the Scouts, it would be greatly appreciated. The Scouting could be improved and training could be undertaken there.

The results of the Rally were as follows:-

Magnus Rover Crew was successful in gaining the Shield for the third year in succession.

Pentrich Scout Troop won the Scout Shield.

Methodist Indian School Wolf Pack won the Trophy.

Guide Section.

Methodist School Girl Guides won the Girl Guide Shield.

The Mount Partridge Brownies won the Brownies' Trophy. This Pack is a new one, but they did their best in the Rally.

My thanks go to Mr. Sew Dookran, Mr. Bundhoo and Miss Devi for all their assistance. It was a pity that Mis Devi was not able to attend the Rally. She is still sick at Grey's Hospital. In conclusion I must say that the Mount Partridge Brownies are quite poor therefore they had not got their uniform, but next Rally they will all have uniforms.

* * *

The Durban Rally was held at Albert Park on Monday, 1st October, 1951. The main event was the handing of the Warrants to Divisional Commissioners, District Commissioners, Scoutmasters, etc.

The Scout Week ended on Monday, 1st October, 1951.

* * *

NOTES.

Demonstrate the proper method of dealing with the following emergencies - fire, drowning, ice-breaking and electric shock.

In all cases of emergency a Scout should keep cool and act with decision and promptness. Common sense must be used in all cases, and it should be remembered that an example of coolness and right action will do much to influence others and prevent panic.

FIRE : First warn the inhabitants; next warn the police or fire brigade either by pulling the signal at a special alarm box or by telephone. In the former case someone must be stationed at the alarm post until the brigade arrives in order to direct it to the fire. In the case of the telephone, remember the emergency number and dial 9, or merely lift the receiver and ask for "Police" or "Fire" or "Ambulance". Until assistance arrives a Scout should do everything possible to ensure (start-

ing at the top) that the building is empty of both people and animals. All windows and doors should be closed to lessen draughts. Occupants of neighbouring property should be warned, and when the brigade is on the spot a Scout can assist by keeping back the crowd, keeping lines of hose clear, and generally holding himself at the disposal of the Chief Officer. He must take care not to interfere with those who know their job.

If a Scout has to enter fumes he should cover mouth and nose with a damp cloth and remember that the air is purer nearer the ground.

For a chimney on fire throw salt, hang something completely over the fireplace to stop draught. A wet blanket is best.

For burning clothes, wrap the victim at once in a large coat, carpet or blanket and roll on the ground.

Petrol, oil and similar burning materials should be treated with sand, not water, since this may simply spread the burning area.

BURNS (caused by dry heat) and **SCALDS** (caused by moist heat) are likely to be very painful and to be accompanied by severe shock. Very minor burns and scalds may be treated by applying some recognised form of anti-burn lotion or cream and covering with dry dressing to exclude air, but this should only be done to cases which are evidently slight and in which only a very small area of skin is affected. All other cases of burns and scalds must be regarded as serious injuries which require immediate hospital or surgery treatment. By the very fact that the skin (and clothing) has been burnt or scalded, most burns and scalds are fundamentally free from infection for a short time after the accident has occurred.

The object of a Scout doing First Aid on burns should be

- (a) to keep them free from infection by excluding the air with sterile (germ-free) dressings until the patient reaches hospital, and
- (b) to ease pain and reduce shock.

The following course of action should be taken in dealing with severe cases:-

- (1) If possible, wash your own hands in water containing anti-septic, before handling the case.
- (2) Sit (or, better still, lay) the patient down and keep him warm.
- (3) Do not remove his clothing and do not break any blisters.
- (4) Cover the burnt or scalded area (over the burnt clothing, if necessary) with a dry, sterile dressing of lint or gauze - or, failing that, with the inside of a clean white handkerchief that is fresh from the laundry.
- (5) Bandage firmly unless you suspect the presence of blisters, in which case bandage lightly.
- (6) Keep the injured part at rest.
- (7) Continue to keep the patient warmly wrapped and in a restful position, and give him plenty of warm, weak, sweet tea.
- (8) Arrange for the patient to be taken to hospital as soon as possible.

If there seems likely to be any delay in getting the patient to hospital or to a doctor, then the whole of the burnt or scalded area and the dressing which covers it should be saturated in a lotion made of either one dessert-spoonful of baking soda or one tablespoon of common salt to one pint of warm water. Don't wait for the lotion before applying the dressing; if the lotion is not ready at once, put on the dressing and saturate it after it is in place. But the first object is to get the patient quickly to hospital, and the lotion should not be applied at all unless transport to hospital is delayed.

(To be continued.)

* * *

QUIZ.

1. What is the full name of "Kim", and what was he noted for in Scouting Life?
2. Who is Lord Rowallan?
3. Who was the first to use signalling?
4. What is the motto of the Rovers?
5. What is the motto of the Scout?

VILAKAZI MEMORIAL FUND

Ikhwezi acknowledges with grateful thanks the following donations to the Memorial tribute to the late Dr. Vilakazi:-

	£.	s.	d.
E.A.		5	-
J.A.		10	-
R.H.B.		2	6
Mr. J. C. Boshoff	1	-	-
B.H.C.		10	-
D.R.D.	1	1	-
Mr. L. J. Hodgkiss	1	1	-
Mrs. G. Lee		10	-
M.L.	1	-	-
Mr. O. S. Kumalo	1	-	-
Mr. A. S. Mngadi		10	-
Mr. E. S. B. Msimang	1	1	-
Mrs. Q.E.S.Msimang		15	-
Nurse.H.N.Poswa	1	1	-
E.J.S.		10	-
Mr. L.G. Shuter	2	2	-
G.Y.T.		5	-
J.T.		1	-
Mr.S.E.Vilakazi	1	1	-
Mrs.S.E.Vilakazi		10	-
M.W.		5	-

£15 - 6

The amount of £15/-/6 has been forwarded to Mr. Kirkwood, of the Department of Bantu Studies, University of Natal.

We extend our thanks to Mr. E.S.B. Msimang who kindly undertook the work of collection among the Commission's non-European staff.

* * * * *

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

NOTICE TO "CRUSADERS"

In our "Did you Know?" column we have mentioned the brooches and badges being issued - at 2/6d. each - as a "mark of service", to members of the Natal Anti-T.B. Association who have subscribed not less than £2 to the Association's funds.

We remind the Commission's "Crusader Group" - still just a hundred strong - that most of us are eligible for these badges because we have been subscribing our 1/8d. a month for well over two years, now.

You can find out from Mrs. Anstey or Miss Lee, at Head Office, just how you stand as regards length of membership; and then, if you are eligible, we really do advise you to "blow" 2/6d. on a badge. They are genuinely attractive little decorations - pretty in colouring and nicely designed - and besides (possibly) improving one's personal appearance they are excellent publicity for the Cause.

If you decide to invest in one, either write direct to the Association, or send your half-crown to Mrs. Anstey or Miss Lee (Local Health Commission, 195, Long-market Street), saying whether you want a lapel-badge or a brooch.

We take this opportunity of saying how glad we are that the Commission's "hundred" has not fallen below strength. Our members - African, European and Indian - are showing real staying-power, and some smart recruiting must be going on somewhere - for there are always new-comers to step into the places of members leaving the Commission's service!

The Organisers are most grateful for the simple, happy working of the Group.

* * * * *

INCIDENCE OF TAXATION.

- (1) Development of Rating.
- (2) Canons of Taxation.
 - (a) Basic criteria.
 - (b) Criteria of a tax from

the Commission's point of view.

- (c) Criteria of a tax from the taxpayer's point of view.
- (3) Types of Rates : flat, site and diverse rate.
- (4) Incidence of Rates.

(1) DEVELOPMENT OF RATING.

From the earliest days of Empires men have been paying taxes. In ancient Greece towns-people paid taxes to pay for the Army and Government services. In Roman times, the conquering Romans made the subjected races pay levies to meet the costs of Governments. In the dark ages, the feudal lords made their vassals or subject people pay money or else give personal services in order to enjoy the lords' protection. Then as towns began to grow along the commercial routes, such taxes as customs dues, the imposition of fines for statutory offences and the sale of monopolies and other privileges were "sold" by the princes and lords who governed the towns. The Industrial Revolution brought even larger concentrations of peoples in towns and it is from these towns and their government that the modern system of local taxation in the form of rates has sprung.

As the feudal barons had extorted a poll tax that took the form of a land tax or a tax on agricultural implements or produce, it was natural that the townspeople should accept a tax that was based on land and property valuations. Such a tax, in the early days, was fairly closely allied to a man's ability to pay.

(2) CANONS OF TAXATION.

As the burden of taxation became heavier, economists and politicians began to look about for certain standards whereby they could judge whether a tax was a good or bad tax. Adam Smith, early in the eighteenth century, laid down certain principles whereby to judge the fitness or otherwise of a tax.

These basic principles, or canons of taxation are :

- (a) equality, in the sense that each person should pay the

same amount, as each person enjoyed the same amount of protection;

- (b) certainty, in the sense that the tax was something that each person knew about and the amount he would have to pay should be definite;
- (c) convenience, meaning that a person should pay the tax at a time when it was most convenient to him;
- (d) economy, meaning that the tax should be a cheap one to collect. It must not need an army of tax collectors who have to be paid a large proportion of the tax levied as salaries.

These canons are basic to all systems of taxation, but there are also other points of view to be considered. These are the points of view of the authority collecting the tax and that of the taxpayer himself. Needless to say, these points of view usually oppose each other.

Briefly, from the Commission's point of view, the rate levied should be enough to produce the revenue required. Further, the tax should be sufficiently elastic to be capable of producing additional revenue as and when required. The costs of administration or collecting the tax should be low, and to do this it must be reasonably certain as to who will pay the tax and how much each individual must pay. Lastly, the tax system must be politically acceptable. In former times, this meant that each man should pay the same amount, but now men's views have changed and instead of accepting a proportional tax as being equitable, we now insist that a tax system should be designed to make the rich man pay more than the poor man. This is known as the "ability to pay" principle.

From the ratepayer's point of view the rate should conform to the following criteria :

- (i) The rate should be equitably distributed; each man should pay in proportion to the services he receives from the local authority.
- (ii) The tax should be pro-

gressive. As a man's income increases, so the more taxes he should pay.

The general body of ratepayers will not accept a tax system whereby the poorer man pays a larger proportion of his wages in taxes than a richer person. Of course, these two criteria of equitable distribution and progressive taxation are supported by opposing classes - the former by the wealthy people and the latter by the poorer classes.

- (iii) Further, the tax must be paid by everybody; it must be impartial, nobody should be able to escape its payment.

- (iv) Also, the tax should not be arbitrarily assessed; if a man falls within a certain group, he should pay the same amount of tax as any other person in that group.

(3) Before discussing the incidence of rates, a brief description of the various types of rates that can be levied is needed. All rates are based on a Valuation Roll which shows three figures, namely, the value of the land, the value of the buildings and the total value. A rate levied at so many pennies in the £ on site value only is known as a "site rate". A rate on the total valuation (land plus buildings) is known as a "flat or uniform rate". A rate levied at different amounts on the land and on the buildings is known as a "diverse or differential rate". Each system has its advantages and disadvantages, but we will confine ourselves to a discussion of the incidence of a rate levied either on the land value or the building value.

(4) Rate on Land : The rate on the land, under normal competitive conditions, will be paid by the landlord. He will not be able to pass it on to his tenant. In other words, the incidence of the tax cannot be shifted. Normally the landlord will be already charging as high a rental as possible. If, on the other hand, there is a heavy demand for land, the tax would be shifted. Thus, if a rate is levied he will not be able to charge any higher price and so he will pay the rate himself. In practice, of course,

the tenant may have agreed to pay the rates and so any increase would also have to be paid by the tenant.

Rate on buildings : Under normal conditions this rate can be shifted to the tenant. If it could not be shifted to the tenant, then a landlord would not get a fair return on the capital he has spent in providing the buildings. Thus, in time, landlords would stop erecting buildings and so a fall in the supply of houses would cause the people to be willing to pay a higher rental and in this way the landlord would be able to pass any increased rates on to the tenant. It may happen that this process would take a long time to work itself out. This statement, while correct in itself, would have to be modified under certain circumstances. For instance, we may have a case where the supply exceeds the demand for houses and in such a case the landlord would be willing to accept as rental just enough to cover his costs, but if any increase took place in the costs he may be obliged to bear part of those costs himself, depending on the elasticity of demand. On the other hand, when the area was rapidly expanding and there was a shortage of houses, then landlords would not be willing to build new houses unless they were sure of a fair return on their capital. Thus in such a case the rate payment would be shifted to the tenant. If the building was being used as a trading establishment, e.g. a shop, then any increase in the rates would tend to be moved to the purchasers of the commodities that the shop sells. Again the amount of the tax that can be shifted to the customers will depend on the elasticity of demand for the commodity that the shop sells, and also on the degree of competition present. If a man is in a monopolistic position he may be able to shift more of the tax to his customers than a man who is worried about the competition of his competitor.

Thus we see that, although the case has been reduced to a few simple and straightforward examples, the question of determining who actually and in fact pays the rates that are assessed depends for a proper answer on a large number of conditions which, like the elasticity of demand for a commodity, are very hard to deter-

mine.

E. J. SAYER.

* * * * *

LETTERS TO IKHWEZI

(We are pleased to publish the following letter from our friend and ex-colleague, Doreen Kambule - now, of course, Mrs. Albert Sikiti. An account of her wedding was published in Ikhwezi in August last year. We are happy that she has asked "the child" to convey her greeting to all her old friends. - EDITORS.)

Port Elizabeth.

20.9.51.

The Editor,
IKHWEZI.

Dear Sir,

Many, many thanks, my Friends.

I am acting on the words of the wise people who said "better late than never", when I write this rather belated letter. I should explain that it was my intention to express my sincere thanks and appreciation of what the Commission's officials, both European and African, did for me on my wedding day, as soon after the event as possible. But many reasons made it impossible for me to carry out my wishes.

First I had to prepare for the long, unknown journey to my future home. As I was a sort of "head" of the family I had to see that in my absence my mother and the children should be catered for.

Second, when I got to Port Elizabeth I had to meet the new situation by trying to get acquainted with it from many angles and thus time slipped slowly by. It was only when I returned home at Siyamu for my "happy event" that I felt I had not played the game with all my friends and well-wishers.

These, in spite of my seeming neglect of them in the hurry and bustle after my marriage came round again to see and wish me well. I now write to voice my

Edendale Cemetery. The flooding of the river. Rains making the road unusable. We are too poor to hire a funeral cortege to the Cemetery. We have no telephone. We still make this representation about the Cemetery which people look forward to with great hopes and faith in the Commission to fulfil its promise to them.

I was even asked to accompany a an official and point out the boundaries of the Cemetery. There are many graves there in the Commonage. We are waiting for the fulfilment of the promise given us by the Commission on this grave matter.

S. S. ZULU.

* * *

Siyamu Private Bag,
EDENDALE.

The Editor,
IKHWEZI.

What is co-operation?

Your columns are full of the word "co-operation" between the Local Authority and the people. Siyamu Ratepayers' Association was formed to co-operate with the Commission at a time when the rest of the Area of Edendale was antagonistic to the L. H. C.

Siyamu did everything in its power to teach the people to co-operate and work in harmony with the Commission. Our enemies, those who do not want any co-operation with the Commission said "we shall see what you will gain by this foolish attitude".

Now, Sir, these same people are saying, "Nanto phela iqhina likaMbethe" to Siyamu people. That is said to ridicule them because they have found great difficulties on their way.

Will you please, Sir, let us know through your columns what the Siyamu Ratepayers have gained for this effort?

They asked for the restoration of their Cemetery and were promised some action. What has been the result?

They asked for hardening of Caluza Road as in rainy weather it is difficult to negotiate by car. What has been the result?

They asked for a small bridge over the river Umsunduze which comes in floods on rainy days causing people to wait in pouring rain until the water subsides. What has been the result?

They asked for a Telephone as at night in emergencies they are helpless. What has been the result?

The funny part of the whole thing is that when Siyamu asks for something sometimes a reply is given that if it is done for them other Areas will also demand it. But Siyamu formed an Association when others were against the Commission. It is not the fault of Siyamu that it is represented in the Advisory Board where legitimate grievances are voiced. Give Siyamu what it asks for and prove that it pays to co-operate with Authority.

Nyonithwele,

D. MKABELA.

* * *

Heads of Departments have attempted to answer the questions raised by our correspondents and to explain the present position in regard to the points which have been made. We print a summary of their replies below. -
EDITORS.

Siyamu Cemetery.

Certain legal and other difficulties have delayed finalisation of the question of the re-opening of the Siyamu cemetery.

Under Ordinance 11 of 1946 when the Administrator proclaimed the Area to be used as commonage the Siyamu Cemetery was included in this area.

The question under discussion now is whether any land which has once been proclaimed as commonage by the Administrator,

can be re-allocated for other purposes by him.

A second point is the suitability of the present Siyamu site as a burial ground.

Until the legal question and the question of the suitability of the site have been decided upon no decision as to whether the cemetery should be re-opened or not can be taken.

*

Caluza Road.

The Commission has approved considerable funds for the construction of this road. The position, however, is that the road construction programme at Edendale proceeds according to a priority list approved of by the Edendale Advisory Board. It so happens that Caluza road is not a first priority and that up to the present work on important roads such as Dambuza Road has received first priority in view of the fact that this road is necessary for the construction of the water supply feed to the new Provincial Hospital at Edendale. There is, however, no doubt that in general road construction at Edendale is limited by the lack of machinery which at present consists of a single motor grader unit which has to do both maintenance and capital works. Unfortunately the machine has been out of action for several months now and this fact has seriously hampered the road construction programme.

*

Umsinduzi Foot-bridge.

With regard to this bridge the Commission has not yet approved capital funds for the project as it is awaiting an estimate of the total cost. In addition, shortage of design staff in the Engineering Department has delayed completion of the design.

A third point which has affected progress is the fact that Caluza Road, where it crosses the river, encroaches on private ground and it is a moot point whether construction of the bridge would be

an economic proposition - especially as floods only make the causeway useless for very short periods of the year.

*

Siyamu Telephone.

The question of the provision of a call-box at Siyamu was raised by a correspondent of Ikhwezi in our May issue.

At the time it was pointed out that the Commission has no control whatsoever over the supply of telephones. It is itself entirely dependent on the Department of Posts and Telegraphs for any telephones which it may require for its own use. So all the Commission can do towards installing a telephone at Siyamu is to make application to the General Post Office on behalf of the residents of Siyamu. This has been done twice within the last 18 months and the importance of providing this line has been stressed. The Commission has offered to co-operate with the postal authorities in providing a booth, light, etc. In reply to the approaches made by the Commission earlier this year the Department said that stocks of coin-boxes have been depleted for over two years and replenishment is still uncertain. Your requirement is on record for attention as soon as circumstances permit.

The Commission thereupon resolved to keep in touch with the postal authorities and to re-open the question as soon as the necessary equipment was available.

* * * * *

FOOTNOTE

THE EDENDALE ROAD.

In our last number we published a moving letter from Mr. R. Deep-laul, in which he deplored the traffic dangers of the Edendale Road and asked the Commission to interest itself in this serious matter. "It is useless," he wrote, "providing us with good water, housing, etc., if we are

to be exterminated....."

Mr. Deeplaul's complaint was tragically underlined within forty-eight hours of its publication by a fatal accident on this dreaded stretch of road, which involved the deaths of two men, shock and injury to a number of persons, and damage to two public vehicles.

The Commission feels deeply with Edendale on this matter, and has done all in its power to bring about a lessening of the road-risks by getting a speed-limit imposed and representing urgently that it shall be enforced. These precautions, however, cannot get at the real root of the trouble, which lies mainly in the nature of the road itself.

The following report, quoted by courtesy of the Natal Witness, makes it clear that the matter is engaging the urgent attention of the authorities directly concerned with this aspect of the danger:-

"Early start urged on Edendale Road.

It has been recommended to the Works Committee of the Maritzburg Municipality that the reconstruction of the portion of Edendale Road within the borough be carried out as soon as possible. The Provincial Roads Department will be requested to proceed with their section of the work as a matter of extreme urgency.

This action has been taken as a result of the fatal accident on Edendale Road on September 12th when a European bus driver was killed.

Too narrow.

The City Electrical Engineer, Mr. C. R. Halle, has reported that the tarmac on Edendale Road is too narrow for two buses and a bicycle to pass safely at the same time.

Preliminary work by the Provincial Roads Engineer on the building of a new road is well advanced, and the Engineer has recommended that the Council urge the Provincial Administration to have the work treated with the utmost priority.

Mr. Halle said he understood that the Provincial Roads Engineer was greatly concerned about the

section of Edendale Road within the borough and he believed that if the Council went ahead with this work the Provincial Roads Department might be willing to assist by lending machinery."

* * * * *

Clermont Township,
Ekuphumuleni Store,
P.O. CLERNAVILLE.

29.8.51.

The Editor,
IKHWEZI.

Sir,

Sunday, the 26th August, was reminiscent of the day the Advisory Board elections were held at Clermont when all roads led to the Local Health Commission Offices for residents to elect Advisory Board members who are to determine the future welfare of this Area's community. On the above date the roads led to the Lutheran School where Messrs. Luthuli and Msimang were the guests of honour to the Clermont branch of the Natal African National Congress.

As it is the policy of the Ikhwezi not to publish political activities, I shall abide by that policy and eliminate political aspects but report on the hints on "Self-Help" made at the meeting.

Mr. A. M. Kuzwayo, who presided, introduced the guests of honour to the audience and then called upon Mr. Luthuli to address the audience, when the latter called upon Mr. Msimang to clear the deck which he very ably did when he fascinated the audience emotionally by his call to Africans to arise and learn to help themselves and stop being dependent on other people. "Shall we," he enquired, "lie supinely on our backs, hugging the delusive phantom of hope, until our enemies (poverty and lack of self-help) bound us hand and foot to rise no more?"

Chief Luthuli, eulogising on Self-Help, said the destiny of a people depends on self-help which revolves on the four principles, namely:-

1. Education that will increase and create the people's thirst for knowledge and an impulse

to improve on the acquired knowledge.

2. Christianity that is positive in deeds and lending an emphasis to the study of the usefulness of the Church in the world as the source of civilisation, the teacher of morality and the only effective agency of law, order and peace.
3. Nationalism that will create the spirit of love of fellow-men and discard tribalism which tends to divide the African peoples.
4. Political conscientiousness which is a key foundation to a people's social and economic destiny.

Continuing, Chief Luthuli said, for Self-Help to be of any significance, Africans must learn to model their own future and this can only be done if the start is made now to train our Youth on the lines already enunciated as the future and the fate of a nation depends on the thinking of its Youth. Concluding, he reminded the audience that a horse can be taken to the river, but cannot be made to drink, likewise, success and progress will depend on the people's acceptance and usage of the foregoing principles.

Mr. Editor, the Executive of the Congress branch at Clermont wishes to convey through the medium of the Ikhwezi their profound thanks to the residents of Clermont for their response to the call extended to them to meet their leaders and while thanking them wish to mention that this is not the end but the beginning and they are earnestly urged to continue to support functions of such a useful nature with unsurpassed enthusiasm as it is where the advances of Self-Help are made and found.

H.S. MTETWA.

* * * * *

THANKS NOTICE.

Edendale Health Centre
P. O. PLESSISLAER.

3.10.51.

Dear Friends,

I wish to express my most heartfelt gratitude to all the local Clinic members who have so kindly paid their tribute towards my bereavement.

It is true that my father is deceased and I only supplicate that his call be a blessing to him by the Omnipotence - God.

Yours truly,

R.B. CEBEKULU.

Her colleagues on the Commission's Staff extend their deepest sympathy to Nurse Cebekulu in the loss of her father.

* * * * *

We also offer our sympathy to Mr. Miya in the sad loss of his mother.

* * * * *

SPORTS NEWS

1. Attached herewith are Tables for the various teams. In "Senior B there are still four matches to play.
2. Maritzburg District School Boys Annual Five-a-side Tourney 30th September, 1951; Bantu Sports Ground. The following Schools participated in the competitions - and winners were presented with trophies:-

Ashdown	Edendale	Hollingwood
Albert Falls	Henriville	Impolweni
Caluza	Howick	Ockerts Kraal
Ortman Road	Sanctuary	Slangspruit
Sobantu Village	Sweetwaters	

Final results were:-

- (1) Seniors (16 years and over) Edendale beat Ashdown 2 - 1
- (2) Juniors (15 years and under) Caluza beat Sweetwaters 3 - 0
- (3) Juvenilves (12 years and under) Sobantu Village
beat Caluza 1 -)

3. Maritzburg Inter-Race Soccer Eleven-a-side Tournament, 22nd and 23rd September, 1951.

Cassimjees Trophy.

Maritzburg District Indians beat Maritzburg Col.	1 - 2
Maritzburg Bantu beat Maritzburg County Indians	6 - 3
Maritzburg County beat Maritzburg District	2 - 1

semi-final:

Maritzburg Coloureds beat Maritzburg Africans	1 - 0
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Final. October 7th, 1951. (Bantu Sports Ground)

Maritzburg Bantu 1	Maritzburg Coloureds 2
--------------------	------------------------

4. Natal Bantu Football Association.

(a) Intertown Final , 13th October, 1951.

Maritzburg Bantu XI vs. Richmong Bantu XI at Fitzsimon's Road Bantu Sports Ground. (postponed on account of rain).

(b) Natal Championship Shield.

Rebellions (M.B.F.A.) vs. Tigers (R.B.F.A.) at Bantu Sports Ground (to be contested at an early date).

M.B.F.A. LEAGUE LOGS - SEASON 1951

SENIOR A

<u>Division I</u>	P.	W.	L.	D.	F.	A.	Points
1. Rebellions	7	5	0	2	15	7	12
2. Shamrocks	7	2	1	4	16	10	8
3. R. Eagles	7	3	2	2	9	7	8
4. S. H. Stars	7	2	2	3	8	8	7
5. G. Pirates	7	2	2	3	12	15	7
6. Natal Stars	7	1	2	4	9	12	6
7. Unities	7	2	3	2	6	11	6
8. M. Blues	7	0	5	2	9	14	2

Division II

1. Zebras	13	13	0	0	92	8	26
2. Callies	12	10	2	0	52	8	20
3. Royals	13	10	3	0	45	25	20
4. U. Tigers	12	9	2	1	51	28	19
5. Azaleas	13	6	4	3	28	24	15
6. G. Highlanders	13	6	5	2	26	39	14
7. B. Bucks	10	5	4	1	15	27	11
8. W. Roses	13	4	6	3	24	28	11
9. Kangaroos	13	5	7	1	31	50	11
10. R. Jumpers	13	4	7	2	23	28	10
11. I. H. Stars	13	3	8	2	23	30	8
12. Try-Agains	13	3	9	1	19	52	7
13. Red Army	13	1	11	1	9	42	3
14. Rainbows	12	0	11	1	15	52	1

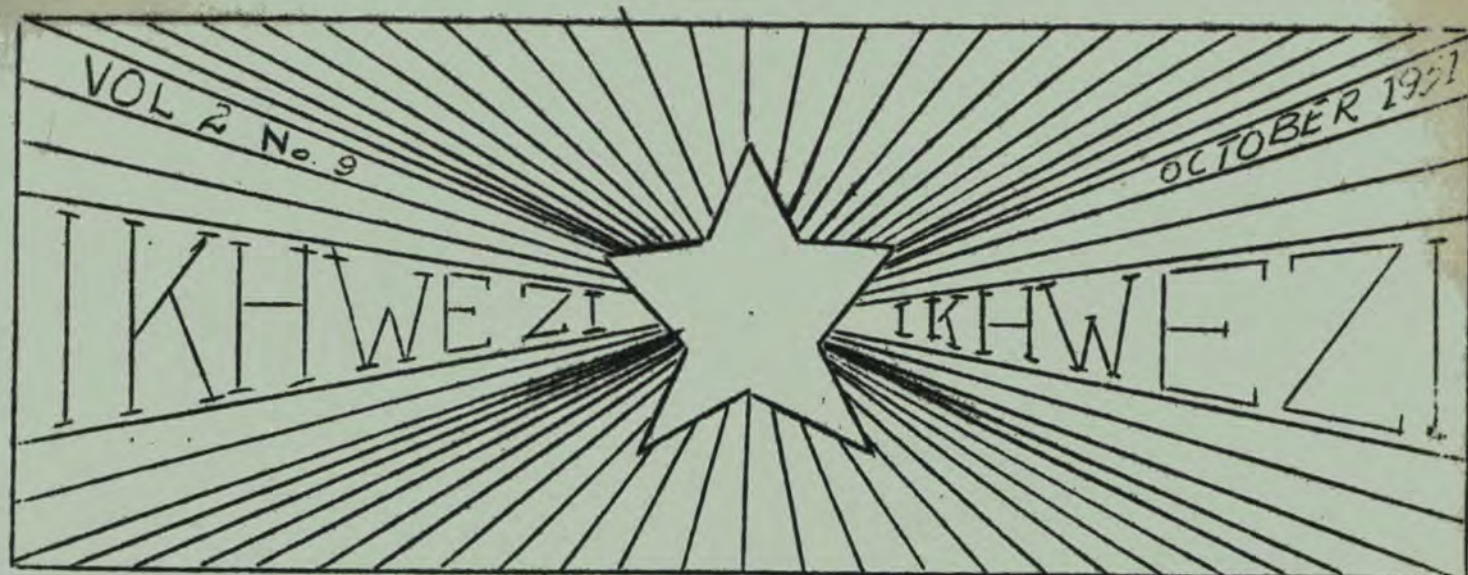
SENIOR B

Section I

1. Rebellions	9	8	1	0	35	9	16
2. R. Jumpers	9	7	2	0	18	8	14
3. Coronation	9	6	2	1	16	4	13
4. Royals	9	5	2	2	25	11	12
5. United Tigers	8	4	4	0	12	19	8
6. Bush Bucks	9	4	5	0	15	9	8
7. R. Eagles	7	3	4	0	10	9	6
8. S. H. Stars	7	1	5	1	5	16	3
9. Azaleas	8	1	7	0	6	29	2
10. Rainbows	9	1	8	0	4	31	2

Section II

1. Shamrocks	8	8	0	0	47	6	16
2. Zebras	8	6	1	1	36	5	13
3. M. Blues	8	5	2	1	18	12	11
4. Natal Stars	6	2	1	3	10	6	7
5. Callies	8	3	4	1	11	14	7
6. Red Army	8	2	3	3	16	34	7
7. Unities	7	2	5	0	15	24	4
8. O. B. Hoppers	7	6	1	0	5	35	2
9. Hygienic Stars	8	0	7	1	6	30	1



Lilungiswe lakhishwa Isigodhlo se
Local Health Commission, Natal,
195, Longmarket Street, PIETER -
MARITZBURG.

INCWADI KUBAFUNDI BETHU

Ezinsukwini ezidlulile kwa-vela indaba ecabangisayo emaphepheni. Umlobi wabebeka umqondo wokuthi thina bamanje izinto ezingcolile sizibuka ngamehlo angethuki ngisho zingafanele. Sesizejwayele ngangoba noma sikubona kasikunaki. Waghubeka wathi okhokho bethu babethanda ukwenza izinto ezinhle ngisho ezitsheni ezisetshenziswa njalo kube kuyilapho thina bamanje sithanda ukwenza izinto ezibukeka kabi.

Kungenzeka singavumelani nalomqondo mhlawumbe sivumelane nawo bahlukene abantu ngokubuka izinto ezinhle nezimbi. Abanye babonaubuhle emshinini oyinxakanxaka, abanye babone ububibodwa kuwona. Ngokwanda kwemisebenzi emikhulu abaningi bethu sebevumele kwenabele zonke izinhlobo zezinto ezindaweni ezinhle. Olayini bezitimela, izindunduma zezindunduma zezinkompolo, izinqwaba zokungcola singakubuka kuyizinto ezingeke zingabikho, kodwa buningi obunye ububi esethweswa bona kuthiwa kungenxa yokuhubekela phambili.

Yizinto lezo thina ngabanye esingeke sizivimbele. Singasola-nje sethembe ukuthi amakhosi ayozilungisa. Zikhona kodwa ezinye eziningi ezincane esingaphebeza ngazo ububi obusondela kithina. Uma

sidla uswidi emgwaqweni silahla phansi iphepha khona lapho noma siye size sililahle entweni yezi-bi? Uma sidla iOlinji noma isinkwa ebhasini silahla phansi amakhasi namaphepha akusongile noma sikuphonse phandle efasiteni noma siye silinde size sifike ekhaya sikulahle ezaleni?

Yizinto ezincane lezi ekubukeni kwethu ukungcola nokuhlanzeka. Kodwa singalinga sonke ukuba izindlu esihlala kuzona nezingadi zethu zihlale zihlanzekile. Singawagqwiba amaphepha uma kade sidla otshanini ukuze abazohlala kubona bangafiki kungcolile. Abanye bethu bangatshala imithi nezintango nezimbali emizini yethu.

Yizindlela ezimbalwa lezi esingasiza ngazo ekuqedeni ukungcola okusizungezile. Kuyiqiniso ukuthi indawo umuntu ahlala kuyona iyasebenza esimilweni sakhe. Uma kukuhle ezimpilweni. Zethu kungavela nobuntu kuthina, nokuwelana nokubambisana ezintweni zemihla ngemihla.

ABemu

ABAHLELI.

22 OCT 1951

IMICABANGO EVELA KUABRAHAM LINCOLN

UNGEKE ulethe umnotho ngokujikezeza ukwonga.

UNGEKE uqinise abubuthaka ngokugeda amandla kwabanamandla.

UNGEKE usize amadoda anamandla ngokunukubeza amadoda amakhulu,

UNGEKE usize osebenzela izingane ngokunukubeza omholelayo.

UNGEKE ukhuthaze ubuzalwane kubantu ngokukhuthaza inzondo yobuzwe.

UNGEKE usize abampofu ngokukhitha abacebile.

UNGEKE uqinise ukuzimela ngemali eboleliwe.

UNGEKE ugweme izinkathazo ngokukhitha imali engaphezu kwoyitholayo.

UNGEKE usize abantu ngempela ngokubenzela lomho bona abangazenzela khona.

* * * * *

UBUWAZI-NJE?

UKUTHI inhlangotho yaseNatal elwa nesifo sesifuba seyinama-bheji amahle akhulu nezipenetu zokubonga umsebenzi noma okabani osenikele imali engango £2 noma ngaphezulu esikwameni sayo? Zenziwe ngesimo seHawu nesiphambano esithiwa ngesaseLorraine. Zinhlobombili, esinezinkinobho sokufakwa ezibhotsheni nesinezipenetu sokufakwa njengaso. Isiphambano esibomvu nezingalo eziphindiwe njengoba abafundi bethu bazi samukelwa ngo 1902 ukuba wuphawu lwezwe lomke lwempi ehlasela isifo sesifuba.

Isipenetu noma ibheji kungatholwa ngo Bagolweni uma ukucela kulenhlangano kwa 50/52 Club Arcade, Smith Street, Durban.

(Funda futhi "Isaziso kumasho-shozela" ekugcineni kwaleliphepha).

* * *

UKUTHI baningi abantu aseboniwe befake amabheji enhlangano yaseMgungundhlovu esiza abagulayo ngegazi labo elimuncwayo? Ukhona oseke walibona eEdendale? Kade lalikhuluma ngalendaba Ikhwezi.

* * *

UKUTHI UMeli wamajaji uMn. J. Lewin wabengomanye wabakhulumisa abaqavile emhlanganweni wabasebenzi bamaSocial Workers abangemhlophe ngo 1949? Wakhuluma izinto eziyinkelele kubantu ugobo ngokukhubeka kwabakubo. Inkulumbuso yakhe ibikwe ephepheni lenhlangano leyo ngomusa kaMn. E.S.B. Msimang, iSocial Worker yalwa khomishani Ikhwezi likwazile ukuyiveza lenkulumbuso ngokufuphi lithinta amazwi angoka kaMn. Lewin, noma sekuyisikhathi eside akhu lunywa asalumela ezindlebeni nasemiqondweni.

Okunye okuvimbela okukhubeka kwabantu kusho uMn. Lewin yibona ugobo abantu. Umuntu ofundile ujingile kenzi lutho lokuthuthukisa isizwe sakubo. Abantu kulaleli leNyunyani banamathuba emfundo angcono kunabantu bamazwe angaphandle, kodwa baqhubeka kancane kunabo. Okubangela lokho kuyini? Benzani abantu nje ngokwabo? Abantu abafundile benzani ngemfundo yabo?

Waqhubeka uMn. Lewin wathi uMbuso yinsika eyenza imisebenzi esemqoka. Kwesinye isandla iphethe ezombuso kwesinye abantu. AmaSocial Worker ayibhuloho eliphakathi kwoMbuso nabantu yivoma asebhuloho eliqinile embusweni wamanje.

Balindeni abantu? Balinde uHulumeni? Kodwa impendulo yokuthuthuka kayidho luHulumeni? Ikubona ugobo abantu abafundisiwe okufanele basebenzele abantu bakubo. Ukuthuthuka kwabantu ngokuhlala kahle wumphumela wamaphupho abantu, kungumsebenzi olungani okufanele wenziwe.

* * *

UKUTHI uMn. A. D. Lazarus (M.A., Yale University, U.S.A.) owayibeyinhloko yesikole saseGreyville Government School usekhethiwe abeyinhloko yesikole saseSastri College, Durban?

YiNdiya lokuqala elake lanikwa isikhundla esingaka kufanele amandiya aziqhenye ngemisebenzi yakhe esobala ikakhulu ngoba uMn. Lazarus ngowokuzalwa kulelizwe lase South Africa. (Race Relations News item.)

* * *

Singeke sikusho esivamise ukukusho ukuthi indaba esemqoka kuleliphepha lanamuhla "yalosthwa iqonde ngqo" eKhwezini. Empele ni siyicindezela siyithathe ephepheni elabe lilotshwe lafundelwa iKomidiyephephe izindaba ze-Mali yeAdvisory Board lifundwa nguMn. E. J. Sayer. Kithina (Esingenawo umqondo wokutheliswa) yincwadi esobala ecacileyo ngodaba olungavamile ukuqondakala kubantu abathelayo amarates nezintela siyajabula ukuyiveza.

UMn. Sayer uneziqu zobuBachelor of Commerce uyilungu lenhlangano yoNobhala bawoKopeletsheni, use-ngene kwa Khomishani ukubayiPhini likaNobhala. Udaba azinikele kulona ngoluthinta ezemali kodwa sethamba ukuthi uluzihlanganisa isikhathi eside nenhlangano. yawoVulindlela kumbangele abene-nhlanganiekulhuthalelele nokwabantu bonke-nje.

Ngelinye ilanga siyomcela hesi bone ukuthi nempela injalo yini inhliziyi yalke alobe ngodaba olunambithakayo kithina kunalolu lukuthela olunohlalwane kithina.

* * *

ISAZISO KUMASHOSHOZELA

Ohleni lwethu oluthi, "Ubuwazi-nje?" sikhulume ngezipepetu nama-bheji atholwa ngokukhokha 2/6 kukunye anikwa ulubonga umsebenzi kumalungu enhlangano yeNatal Anti-T.B. Association elwa nokufa kwesifuba asebenikele imali eyi £2 esikhwameni senhlangano.

Sikhumbuza amaShoshozela e-Khomishani ayikhulu ubuningi ukuthi iningi lethu liwafanele amabheji lawo ngoba kade sasinkela ol/8 nyanga zonke sekudlule iminyaka emibili manje.

Ningezwa kahle kuNkk. Anstey noma kuNkosazana Lee emahovisi amakhulu akwaKhomishani ukuthi nime

kanjani ebulungwini benu. Uma nimile kahle ngenkani ufagolweni ebhejini. Nilithenge. Mahle impela ngombala nangokwenziwa enza nomuntu abukeke futhi kudonsele lomsebenzi omkhulu amehlo abaningi.

Uma ulifuna loba noma uthumele ufagolweni noNkk. Anstey noma ku-Nkosazana Lee, Local Health Commission, 195, Longmarket Street, usho noma ufana ibheji noma isipehetu.

Siyabonga ukuba isigaba sika-Khomishani samashoshozela singakanciphi. Amalungu ethu, Abantu, amandiya, nabelungu babekezela ngempela kusobala ukuthi kukhona lapho bedoba khona amanye amalungu ngoba uma kuphuma abanye isikhala sabo sivalwa ngabanye.

Abaququzeleli bayabonga umsebenzi othokozisayo walesisigaba.

* * * * *

OKUQONDENE NENTELA

1. UKUQHUBEKA KWENTELA YAMARATES.

Kwasendulo-nje abantu babethela. Ezweni laseGriki endulo abantu babethela ukuze kwondliwe amabutho nemisebenzi kaHulumeni Nangezikhathi zamaRoma ayezithelisa izizwe azahlulile ukuhlangabeza izindleko zikaHulumeni. Endulo abanumzana babebathelisa abantu babo noma bathi kabasebenzele abanumzana ukuze bathole isivikelo. Kwathi ngokukhula kwamadolobha ancikene nezindlela zemisebenzi kwavela izintela zokuthelisa izimpahla namahlawulo okuhlululisa abephula leymithetho. Ukubheduka kwothuthuva lwezisebenzi kwathuthela abantu abaningi emadolobheni kula-phoke kusuka khona emadolobheni lawo nakubabusi bawo lentela yamarates esiyibona namuhla.

Njengoba amakhosi aleyonkathi ayethelisa intela yemihlabathi ngezilimo zayo kwamelwa ukuba nasemadolobheni abantu bavume ukutheliswa ngezindawo zabo nangezindla zabo.

2. IMITHETHO YAKUTHELISA.

Ngokukhula kwentela abathelisa bafuna izindlela zokubona ukuthi intela ethile ifanele na

noma kayifanele. UAdam Smith khona ezikhathini zasendulo wamisa izimiso ezithile okungabonwa ngazo ukuthi intela ifanele noma kayifanele. Nazi izimiso lezo :

- (a) Ukulingana okuthi umuntu ngamunye athele ngokufanayo ngoba phela bathola amalungelo afanayo.
- (b) Ukuginiseka okuthi umuntu ngamunye azi ngalentela nokuthi ingakanani okufanele ayithele.
- (c) Isikhathi esihle okuthi umuntu athele ngenkathi leyo emfanele yena nayilungiselele.
- (d) Ukwonga okuthi kufanele intela ibephansi ngenani. Kakuswelekile iqoqwe yinqwaba yabantu nabo uqobo abazofuna imali eningi yeholo.

Lemitheshwana ke yiyona ngqikithi yazo zonke izimo zentela. Kodwa kukhona amanye amaphuzu okusweleke achwaningwe. Lezo zingumqondo wombuso lowo ofuna intela nabantu labo abatheliswayo. Kusobala ukuthi laba bobabili bamise ukuphikisana.

Ngokufishane emqondweni we-Khomishani kusweleke intela ithelwayo yanele ukuletha imali edingekayo. Futhi intela leyo ikwazi ukuba ingenise enye imali esuka ifuneka ngezikhathi zayo. Kufanele izindleko zokubusa indawo nezokuqoqa intela zibencane ukuba kwenzekile lokho kufanele kwaziwe ukuthi ngobani okufanele batheliswe nokuthi kufanele batheliswe malini umuntu ngamunye. Kugcine ngokuba intela leyo kufanele ukuba ngevunyiwe. Ezinsukwini zakuqala umuntu ngamunye wabethela ngokufanayo kodwa namuhla imiqondo yabantu seyiguqile esikhundleni sokuba bakuvume ukuba intela ifane bagcizelele ekubeni isu lentela licindezele onothile ukuba athele edlule onganothile. Okusho ukuthi "ukuthela ngamandla onawo".

Emqondweni wabetheliswayo kukhona lokhu:

- (a) Intela mayabiwe ngesulokuthi umuntu atheliswe ngalokho akutholayo kulowo ombusayo.
- (b) Intela mayihambale phambili. Okuthi uma umuntu eqhubeka ethola imali engcono nentela yakhe ikhule.

Iningi labathelayo kalivumi ukuba umuntu ompofu athele imali enkulu ayiholayo edlule isicebi. Izigaba lezi, abampofu habacebile bafike bangavumelani ngalemiqondo.

- (c) Futhi bathi intela mayithelwe nguye wonke umuntu ingakhethi. Angabikho ongatheli;
- (d) Futhi ingahlelwa-nje ngenkani. Umuntu osesigabeni esithile kathele njengaye wonke okulesosigaba.

3. Ngaphambi kwokuba sixoxe ngentela kufanele kesicacise ngezintela ezahlukeneyo. Zonke izintela zisekwe phansi kwoLuhlu olukhomba ama nani ezindawo olukhombisa izinto ezintathu, inani lomhlabathi, inanilezakhiwo nenani lonke selihlangene. Intela ethi thela izindibilishi ezingaka kumpondo libizwa kuthiwe "ngelesiza" Intela seyihlangene yomhlabathi nezakhiwo ibizwa ithiwe "flat noma uniform rate". Intela yezimali ezahlukele zomhlabathi nezezakhiwo ithiwa "diverse noma differential rate". Inqubo ngayinye inokuhle nokubi kuyona kodwa sizokhuluma ngentela yemihlabathi neyezakhiwo.

4. INTELA YOMHLABATHI.

Intela lena uma kuhamba ngendlela ejwayelekile izothwela ngumnindawo. Kanamandla okuthi kayithelwe ngumqashi. Okusho ukuthi umhtwako wentela angeke awuthwese omunye. Umninindawo angane ubathelisa imali yarent enkulu labo abaqashile. Uma kodwa bebaningi abantu abafuna imhlabathi lowo intela ingadlulwa. Okuthi uma intela ikhona angeke abize irent enkulu ngakho ayithele yena intela yamarates umninindawo. Kuyenzeka ukuba umqashi avume ukuyithela irate okusho ukuthi uma ikhuliswa iyothelwa nguye umqashi.

INTELA YEZAKHIWO.

Ngesimo esivamile lentela ingathelwa ngumwashi. Umaithelwa nguyena imninindawo angeke abuyelwe kahle ezindlekweni azikhipa zokulungisa indawo yakhe. Ngokuhamba kwesikhathi abanikazindawo bayeke ukwakha izindlu kubangele lokho ukuncipha kwezindlu okuyokwenza abantu bazimisele ukukhokha imali enkulu ngezindlu okusho ukuthi laphoke umninindawo

intela yama rates eyenyusiwe ayidlulisele kumqashi. Kungenzeka ukuba isimo esinjalo sithathe eside isikhathi ukubakhona. Noma siyiqiniso kufanele sihlale ngenye indlela ngokuma kwesimo esithile. Kungenzeka ukuba izindlu zibeningi kunabantu abazifunayo uma kunjalo umnikazindawo angayivuma intela yendlu ngisho incane ukuba imbuyisele izindleko zakhe, kuthi uma ikhula imali yezimpahla ayethwale yena. Kwesinye isikhathi uma indawo iqhubeka izindlu zinciphe abanikazindawo bangevume ukwakha ezinye izindlu uma bengazubuyelwa yilutho ezindlekweni zabo. Esimweni esinjalo intela yamarates ingadluliselwa kumqashi. Uma indlu isetshenziswa njengesitolo uma amarates ekhushulwa isisindo sawo singathwalwa ngabathengi bokudla okuthengiswa esitolo lesa. Kuye ngokuthi impahla leyo iyofunwa ngabantu isikhathi esingakanani nokuthi sikhona yini esinye esincintisana naso. Uma umuntu esesimweni sokuqhwaga yedwa angabuyisela intela eningi kubathengi bakhe kunomuntu okhathazekayo ngokuncintisana nabanye.

Siyabonake ukuthi noma sikubeke konke lokho ngendlela elula esobala umbuzo wona othi ngubani othelayo amarates ungaphelwa kahle ezizathwini eziningi ezigxile ezimweni okulukhuni ukuzichaza nokubeka umunwe kuzona.

E. J. SAYER.

* * * * *

IZINCWADI EZIBALELWE IKHWEZI

P.O. Box 39,
MBABANE,
Swaziland.

Mnumzana,

Nginezitemde ezimbili eClermont ngiphansi kweKhomishani ngakho kufanele ningithumele njalo Ikhwezi.

Owenu,

S. S. SHEZI

(Sikwenzile ngokuthokoza okucelwa nguMn. Shezi. - Abahleli.)

* *

(Kuyasithokozisa ukuveza incwadi yomhlobo wethu nowayesebenza nathi uDoreen Kambule, manje osengumKosikazi Albert Sikiti. Sawuveza umshado wakhe eKhwezini lika August ngonyaka odlulile. Siyabonga ukuba ecele "lengane" ukuba kubeyiyona emkhonzela embongele kuzo zonke izihlobo zakhe. - ABAHLELI.)

Port Elizabeth,

20.9.51.

Umhleli,
IKHWEZI.

Mnumzana,

Ngiyabonga, zihlobo zami.

Ngenza okwashiwo ngabadala ababehlakaniphile bathi, "Ungasifulatheli isihlahla" uma ngiloba lencwadi eseyadlulwa yisikhathi eside. Kwabe kuyinjongo yami ukubonga engakwenzelwa yiKhomishani nokukuncoma eyakwenza kanye nabasebenza kuyona abamnyama nabamhlophe ngosuku lwomshado wami. Ngangiqomde ukubonga masinyane emuva kwomshado lowo. Kodwa kwenzeka okuningi okwabangela ngahluleke.

Okwokuqala ngabe ngilungeselela uhambo olude ngiya lapho ngabe ngingazi khona, njengoba nalapha ekhaya bengifana "nenkosana" kwafanela ukuba ngilungiselele ukuba noma sengihambile uMa nabantwana bakwethu basele kahle.

Okwesibili kwathi ukuba ngifinyelele ePort Elizabeth kwasweleka ngihlangabezane nesimo salapho nami ngizimisele ukusejwayela masinyane, Kuyilaphoke nesikhathi sihamba. Kuthe lapho sengibuyela ekhaya eSiyamu sengizolungiselela "usuku olukhulu" ngezwa ukuthi kangibaphathanga kahle abahlobo bami.

Kepha bona noma kwabe kusengathi ngabakhohlwa kuthe sengibuya ekhaya beza futhi bazongibona ngomoya lowo wabo wothando. Ngibonga iKhomishani nabasebenza kuyona ngabangenzela khona okuhle ngenkathi ngisebenza phakathi kwabo.

Mhla ngishada iKhomishani kanye nabasebenza kuyona bangiphisipho esihle futhi bona uqobo babakhona emshadweni wami. Lomoya ngiwuficile futhi kubona njengoba kade ngingasekhaya e-

Siyamu. Kwanga ungephele omoya onjalo. Ngenkathi ngikandlekile uyaye ungiduduze. Kungiduduze ukwazi ukuthi nginezihlobo zempela ezingifisela okuhle.

Ngethemba ukuthi amazwi ami okubonga kazukubaduma ngenxa yesikhathi esingaka esesidlulile. Ngishilo ngathi kuhle ukubonga noma isikhathi sesidlulile kunokuthula-nje.

DOREEN SIKITI.

* * *

Siyamu Private Bag.

Mhleli,

AMANGCWABA ASESIYAMU

Ngifisa ukukhuluma ngamangcwaba aseSiyamu. Inkathi ende eyadlula emuva kwokuhamba kwabakwaCaluza abantu banda lapha kwafika namaHlubi. Bebaningi abantu ngaleyonkathi kwathi ngelinye ilanga lana imvula enkulu uMsunduze wagcwala. Ngaso isikhathi leso ugcwele kwafa umuntu kwaba yinkohla ukuthi uzawungewatshwaphi ngoba nanku umfula ugcwele kungewelwe kuyiwe ngaphesheya eYideni. Kwaba wuhlupho olukhulu.

Amadoda aleyonkathi eza kuMn. John Caluza baya naye kuMfundisi babeka izikhalo zabo ngokungcwaba. KungamaTrustee labobantu. Wabewzela umfundisi. Umfundisi esebonisene nabanye ababephethe wabeka itshe elisekhona nanamuhla elikhomba imincele yamangcwaba.

Kuthe sekufika uMfundisi W. Baker abantu baseSmeroe babefuna ukungcwatshwa eSiyamu kodwa wawengqaba lokho uMfundisi ngenxa yomfula uMsunduze. Asekhona amangcwaba lawo nanamuhla. E-Smeroe kwabe kukhona abakwaHlathi, kukhona abakwaDuze nabakwaMasikane noMngenela Mtshali noGuza Mtembu nabakwaNyide nabakwaHlatshwayo. Kwathiwa akhona amangcwaba eSiyamu uma umfula ugcwele. Ngiyakhumbula ngenkathi kaMfundisi Baker ngo 1892 kwabe kungekho ukungabaza ngamangcwaba aseSiyamu.

Kwathi ngo 1943 noma emuva kancane kwokufika kwe Khomishani bawavala amangcwaba. Bakusola kakhulu lokho abantu. Baza baya nasenkantolo bengavumelani nesenzo seKhomishani sokuvala amangcwaba. Mhla siletha izikhalo

zethu kuKhomishani udaba lwamangcwaba lwabe lusemqoka. Senza konke ukuhlangabezana neKhomishani, sakha nenhlangano ethiwa Siyamu Ratepayers, sathumela abakhulumeli bethu kuAdvisory Board yakhona beyokhuluma ngawo amangcwaba sicela ukuba avulwe futhi ngazo izizathu zokugcwala kwomfula uMsunduze nesimo somgawo uCaluza Road uma kade lina.

Sabeka izizathu ezisobala ngezikhalo zethu, nangobude bendlela kuyiwa emangcwabeni aseYideni. Ukugcwala kwomfula. Nesimo somgawo uma lina. Simpofu ukuqasha imotho yezidumbu. Kasinatheleloni. Sisakhonzele udaba lwamangcwaba olusezinhliziyweni zabantu ukuba iKhomishani ibezwele kulona ngoba yabethembisa.

Ngake ngacelwa nokuba ngiyokhombisa omunye weKhomishani imincele yamangcwaba. Sikhona maningi amangcwaba laphaya akhombisa ukuthi kwabe kuyindawo yempela yamangcwaba. Silinde ukuba iKhomishani igcwalise isethembiso sayo ngalendaba.

S. S. ZULU.

* * *

Siyamu Private Bag,
EDENDALE.

Mhleli,

KUYINI UKUBAMBISANA?

Izinhla sephepha lakho zommethe igama elithi "UKubambisana" phakathi kukaKhomishani nabantu. Inhlangano ethiwa Siyamu Ratepayers' Association yaphenjwa ukubambisana neKhomishani ngenkathi iningi lesigodi saseEdendale lingafuni lutho ngeKhomishani.

Benza konke abaseSiyamu ukubambisana neKhomishani ngokufundisana ukuba basebenzelane neKhomishani ngokuzwana nokubambisana Labo ababengafuni ukubambisana neKhomishani basihleka bathi, "Soke sibone ukuthi niyotholani ngokubambisana kwenu noPoyinandi".

Namhla-nje abantu labo bathi "Nato phela iqhina likaMbete" kithina baseSiyamu. Bayasihleka ngoba nakhu kababoni ukuthi sitho leni ngokubambisana noKhomishani.

Sicela ukusitshela ukuthi thina eSiyamu sizuzeni ngokubambisana noKhomishani.

Sacela amangcwaba sethenjiswa. Umpumela uyini? Sacela ukulungiswa kwomgwaqo omkhulu ngoba uyahlupha uma lina. Umphumela uyini? Sacela ibhuloho phezu kwoMsunduze ngoba uma ugwele abantu banethwa zimvula bewulinde ubohle. Umphumela uyini? Sacela uThelelaphoni ngoba ebusuku uma kuvela isidume kude ngaphesheya. Umphumela uyini? Okufike kubeyinqaba yingoba uma abaseSiyamu becala into kuye kuthiwe nabanye bazo- yicela iSiyamu sazakhangenhlango abanye bengezani. Kaku- silona icala leSiyamu uma abanye bengafuni eRhodini bayocela abakufunayo khona. Yinikeni eku- celayo iSiyamu nikhombise ukuthi kuhle ukubambisana nabaKhulu.

Nyonithwele,

D. MKABELA.

* * *

Abaphethe imiNyango yemisebenzi yakwaKhomishani balingile ukuziphendula lezincwadi zabalobeli nokubachazela ngezihloko abakhulume ngazo. Siveza lapha izihloko zencazelo yabo.

AMANGCWABA ASESIYAMU

Kukhona amaphuzu athile asemthethweni nokunye okuzizithiyo okubambezela ukuba udaba lolu luphethwe lokuvula amangcwaba aseSiyamu. Phansi kwoMthetho Ordinance 11 ka 1946 mhla oyinhloko yesiFunda saseNatal ememezela ukuba indawo ezibayidlelo amangcwaba aseSiyamu angena ngaphakathi kwedlelo.

Inkinga ephenywayo manje yikuthi kungenzeka yini ukuba indawo eseyimenezelwe ukuba yidlelo ngoyinhloko yesiFunda ingabuyenziwe enye into nguyena futhi na.

Okwesibili yikuthi lendawo ifanele yini ibengamangcwaba. Udaba lokuthi amangcwaba lawa azovulwa futhi noma kawazukuvulwa lulinde ukuba kuqagwe lelofindo lomthetho.

UMGWAQO OMKHULU CALUZA ROAD

IKhomishani seyavuma nemaliningi yokulungisa lomgwaqo. Kodwa konke okuqondene nokwakhiwa kwemigwaqo eEdendale kuhamba nge- ndlela eyamiswa ngokuvunyelwa yBhodi ukuthi kuqalwe ngalona kugcinwe ngalona. Lomgwaqoke uCaluza Road kawubekwanga emqoka imigwaqo esemqoka esasetshenzwa manje nguDambuza Road ngoba kufanele kuqalwe ngawo ukuze kutholakale amanzi esibhedlela esisha esakhiqwayo. Kodwa kungabazeki ukuthi okuvimbela ukuba yonke imigwaqo yenziwe wukuntuleka kwemishini okwamanje mune kuphela owenza imisebenzi emibili. Nawoke sekudlule izinyanga eziningi ungasebenzi lokho kwathikameza ukulungiswa kwemigwaqo.

UTEBETEBE EMSUNDUZE.

IKhomishani kayikavumi nemali yaleliBhuloho ngoba isalinde ukuzwa ngemali seyiyonke yomsebenzi lawo. Futhi bayingcosane abaqopha imibalazwe eqondene nalomsebenzi.

Okwesithathu okuthikamezayo yikuthi lomgwaqo lapho uwela umfula khona ungena endaweni yomuntu kakukaqondakali ukuthi ukwakhiwa kukaTebetebe kungasiza yini ngoba izimvula ezinkulu zibakhona ngenkathi ensicane-nje ngonyaka.

UTHELEFONI ESIYAMU

Lwake lwavela udaba lukathelelaphoni lona eKhwezini likaMay.

Ngaleyonkathi kwathiwa iKhomishani kayinasandla odabeni lwe- thelelaphoni. Yona uqobo yethembele kwabe Posi uma ifuna uthelaphoni. Ngakhoke okungenziwa yiKhomishani ukufaka uthelaphoni eSiyamu yikuba icele kwabasePosini icelele abantu baseSiyamu. Seyikwenze izikathi ezimbili ngenkathi yezinyanga eziyi 18 ezidlelile yagcizelela ukuthi kuswelekile ukuba bawuthole uthelaphoni eSiyamu. Yazimisela iKhomishani ukubambisana nabePosi ngokwakha ibhokisi likaThelelaphoni nokufaka izibane kulona. Baphendula abasePosini bathi amabhokisi emali aphelile kakuqondakali ukuthi ayotholakala nini. Isicelo semu siyolotshwa phansi ukuze mhla

kulungile sinazise.

Ngakhoke iKhomishani yazimi-sela ukuhlala iqaphele ukuba kuthi uma abePosi sebeni kahle ibuye iyifake lendaba.

* * *

Clermont Township,
Ekuphumleni Store,
P. O. CLERNAVILLE.

29.8.51.

Mhleli,

Isondo lomhla kaAugust 26 kwabe kungusuku olwasikhumbuza olwokhetho lwamaAdvisory Boards lapha mhla abantu bephume ngezinkani beyokhetha amahovisi e-Khomishani. Ngosuku lolu kwabe kuqondwe esontweni lamaLuthela lapha uMn. Luthuli nomn. Msimang babeyokwenzelwa umkhosi yiGatsha likaCongress lasekhaya.

Ikhwezi kalizimisele ukungena ezamapolitiki ngakho ngizoloba-nje ngezinkulumo ezabe ziqondene nokusisiza kwethu.

Umn. A.M. Kuzwayo wabengusihlalo wazisa abahambeli bethu wasebiza uChief Luthuloukuba akhulume. Yenake wacela uMn. Msimang ukuba amshayelele amagceke kuqala. Waqothula uMsimang ecela abantu ukuba basukume bayeke ukuthembela kwezinye izizwe kodwa bathembe bona. Bangalibali wukulala phansi belinde ukuzosizwa ngabanye.

UChief Luthuli wakhuthaza imizamo yokuzalwa wabeka izihloko ezine:

Imfundo ezokwenza abantu balangazelele ukwazi nokuba bazithuthukise.

Inkolo enemisebenzi nokugcizelela ekubeni sibewusizo kulona iBandla lethu nokuhlolonipha imithetho yokuziphatha kahle neyehlala kahle.

Ubuzwe ukuba sithande abakithi silahle phansi ukubandululana sodwa okwahlukanisa abantu.

Ukuphaphamela ezobupolitiki okuyibona obenza abantu baziseke ngobuntu bokuzoqhubela phambili.

Waqhubeka uChief Luthuli

wathi kusweleke kubekwe isiseko kusemanje ukuze insha ikwazi ukhola isizwe ngoba sithembele kuyona ngezikhathi ezizayo. Wagci ngokuthi ihashi ungaliyisa emanzi ni kodwa ungeke ulenze liwaphuze uma lingawafuni ngakho ukuya phambili kuyogxila kubona abantu uma bezivuma izihloko lezi ezin-genhla.

Mhleli iSigungu seGatsha laseClermont sifisa ezinhleni ze-Ikhwezi ukubonga abantu base-Clermont ngokusabela kwabo kule-sisimemo sokuzobona abaholi babo. Uma sibabonga sithi yikhathi umsebenzi uqalayo. Sibacela ukuba basekele njalo imibuthano ewusizo ngoba yilapho befunda khona ukuzakha.

H. S. MTETWA.

* * * * *

Ngomusa wephephandaba lawo-Thisha siveza leNkondlo ethi, "Bazali bami, ngenzenjani?" elotshwe nguBulima Ngiyeke.

Kasimazi ukuthi ngubani lona umlobi kodwa sibanga ukuthi siyabazi ubukhulu obuqhukethwe yinkondlo. Kithina sengathi izahlu kwana lezi zimumethe umoya wenhlonipho kubazali umoya wenkolo ekubantu nokuthi ukuchwalinga kwomoya onjalo yikhona okukhomba izibilini zomlobi wenkondlo.

Kakuvamile ukuba ukuhunyushwa kwenkondlo nakho uqobo lwakho kuzishaye inkondlo ngobumnandi bakho, kodwa ukuhumusha kukaMn. Dent kugwele umoya ovunguza ezibilinini zomlobi wenkondlo omoyana onosizi olupholileyo olungahlukile kuyona inkondlo uqobo.

"BAZALI BAMI NGENZENJANI?"

Njengoba senakhile kwaNjabulo-Nkomo Ezweni lemithombo yezibusiso Eningimanzisa ngazo nsukuzonke Ningiphephisa ngamandla kaPhezukonke

Nami-nginibonga ngamandla ka-Phezukonke

Nginyenyezeleni nichachise ngemisa Ninginyenyezel' engingalenza iqhinga

Uma ngicabanga kuze-kume ingqondo.

Ngicabangana nengafezekanga imica-
bango
Imicabango yokwenza okungenzekanga
Imicabango yokwenza okungenziwanga
Imicabango yokuwongoza kwenhliziyo
Imicabango yamazwi afeketha
Imicabango yezenzo ezahlazeka
Imicabango yokwesaba okungesabeki
Yokwesaba imfeketho yokwesaba
Yokwesaba ubungekho bokwesaba
Ngizengijuluke, co, - izithukuthuku,
ngesaba.

Ngizengiqhaqhazele ngisanganiswe
yize-leze
Ngizengingenzilutho ngesaba uk-
wenza-utho
Ngihlale nemicabangwana yami ngi-
thule
Ngiwuhlab' inhlali namazwan' ami,
du
Ngigqoke nezenzwana zami, ngihlale;
Ngiphumule kanjani amehlo engi-
donsa?
Ngiphumule kanjan' izindlebe
zingikhitaza?
Ngigcine sengesaba ukungenzilutho
Ngesaba ukungenzilutho ngoba
ngingenzilutho.

Uma ngihlaselwe yilesisifo
Singidla umzimba wonke
Imizwa yami seyibuswa yiso
Sibuse ingqondo yami yokuvuka
Size-seqeke kweyokulala siyibuse
Imini nobusuku sibuse kubuseke
Sizingigqilaze singibophe - ngqi
Singimunce amandla obuqhawe
Ngibe yisiboshwa - saso ngibos-
hwe kimina;
Nginyeyazeleni,
Ngenzenjani? "

* * * * *

LAPHA NALAPHAYA

EDENDALE.

Siyambonga uSomkanda osithu-
mele izindaba ezihlaba umxhwele
ngomuzi lona wakithi "osadolo
bha". Kodwa phela udaba lwe-
zakhiwo zaseEdendale sengathi
uluthebekisele. Sikhumbula in-
kathi lapho amagquba nezigodi
zalendawo kwabe kwoniwa yizakhiwo
zamavungu. Kodwa namuhla i-
Edendale seyambethe ingubo ensha
ebukekayo yezakhiwo ezinhle.
Noma kuhanjwa ngokutotoba siwa
sivuka kodwa siyakhona. Liyofika
ilanga lapho "Idolophu" leli
lethu liyofana njengo makoti
ehlobele umyeni wakhe. - Abahleli.

Izikole.

Ngolwesine zingama 27 ku-

September indlu eyiholo yakwa
Sobantu yabe igcwele iphuphuma,
lapha emoyeni kundiza amaphimbo
amandini engoma. Phela kwabe
kuncintisana izikole ngengoma.
Kwathi emuva kwokucula kwezikole
eziningi anamaJaji esebavezile
abadle ubhedu, kwaqalwa ukunikel-
wa kwemiklomelo.

Yabe inikelwa nguMhloli Omkhulu
weMfundo yaBantu uMn. S. R. Dent
Kuhlezi eduze kwakhe oyonhloko
yedolobha laseMgungundhlovu onga-
banganaso isikhathi sokuhlala
kuze kuqedwe. Wahumusha kahle
impela uMn. Zama uSupervisor
wezikole. UNkosazana Peckham
uMholi wesigaba semfundo yasekhaya
yabesifazana nguyena owanikeza
izipho zabemithungo.

AmaJaji kwabe kungu Nkk. E.
Mdunge, Mn. A. Butelezi noMn.
B. Ngubane, UNkk. Mdunge ufundisa
esikoleni sesingane sasePlessis-
laer uMn. Ngubane useAdams Col-
lege uMn. Buthelezi useMariannhill.

Onke amakwaya awina anikwa imi-
klomelo yemifanekiso emihle
eyahlukileyo ngamanani ayo.
Nanka amakwaya adla ubhedu:

Isigaba se Secondary.

1. Impolweni.
2. Ashdown.
3. Sobantuville.

Isigaba Standard 7.

1. Sobantuville.
2. Impolweni.
3. Ashdown.

Isigaba Standards 5 no 6.

1. Caluza.
2. Edendale.
3. Albert Falls.

Isigaba Standard 4.

1. Sobantuville.
2. Maria Memorial.
3. Edendale.

Izingane Ezincane.

1. Impolweni.
2. Albert Falls.
3. Russell School.

Ezingomeni zonke ezabe zihla-
tshelelwa elithi "Ubucubu Obuhle"
lahlatshelwa kahle yizigaba
zika Standard 4 okwaphuma kuzona
elakwaSobantuville liholwa nguMn.
W. V. Ngidi.

UMn. Rees Umhloli wokuhlabelela

wahlabelelisa ikwaya yezingane ezingama 60 zezikole ezinkulu ezintathu. Abazali base Edendale babekhandene nabo lapho kwaba kuhle kwadola. Sengathi bangenza njalo kuyo yonke imikhosi eyokwenziwa eholweni labo ngonyaka ozayo.

Ongasekho.

Siyalila sonke ngokumuka kwomuntu owaziwayo lapha umufi Nkosikazi Miya ozala uMn. Miya osesebenze isikhathi eside kwaKhomishani. Siyabenzwela abantwana bakhe sibafisela ukududuzeka. UMKosikazi Miya wabegotho engahlebi ekhuluma obala. NguBuntu lobo.

Abantwana.

UMKosikazi V. Ndwandwe noMn. P. Zulu beChild Welfare Society sebeqalile ukulungiselela umkhosi wonyaka woSuku lwezingane zethu. Sethemba ukuthi nonyaka bazothola oningi imali yokusiza izingane eziyizintandane. Nikelani ngezinhliziyi zonke. Niyobikelwa usuku.

Imizi.

Sivamile ukubika ngemizi emihle ezinge ibonakala lapha. Kuhle. NgeSonto, September 30 uMn. noNkk. A.D.C. Xaba basimangalisa sonke. Umuzi wabo umusha omuhle kab ngena-nje kuwona njengokujwayelekile. Bangena ngemikhuloko, ngokuhlabelela nangedili. Kwabakuhle ngempela ngaleyontambama. Yisibonelo esihle leso. Sethemba ukuthi abasazokwakha imizi emisha bayosimema nathi mlila beyivula. Kukhuthaza nabanye ukuba benze okuhle.

Nasi iseluleko. Masincintisane. Lowo oyolandela ngokwakha indlu kazimisele ukwakha eyedlula ekaNkosikazi Xaba. Ngokwenza njalo lomuzi waseEdendale uyobangumuzi wezakhiwo ezinhle ezinhlophe aphele amavungu lawa. Phambili mfokaXaba.

Isikole Sakusihlwa. Naziizindaba ezimnandi ozivela kuMn. Thusi ophethe isikole saseAshdown uthi amanye amakhilasi asenezindlu ezinogeso. Kuzovulwa masinyane isikole sakusihlwa. Thumela igama lakho kuMn. B.M.J. Thusi noma e-Kilinka yaseEdendale kuMn. E.S. B. Msimang. Yanini kulabababansana. Nalolo ofisa ukufundisa esikoleni leso kalobele uMn. Thusi.

HOWICK WEST

Ngalenyanga sisizwe nguMn. Mpungose wakwakhomishani ngezindaba lezi.

Imidlala.

Ngenyanga kaSeptember amaUnion Jacks abanemidlalo eyingcosana. NgeSonto September 24 adlala neHowick SARMCOL umdlalo omuhle wokungcwekisana. Sesibheke abaseHowick ukuba benze izimfanelo zika Sosesheni wabo. Sekudlula isikhathi manje bengaqalo. Zikhona izindebe ezimbili zokudlalalelwa okufanele zidlalalelwe zingahlobisi-nje. Sezwa amahlebezi okuthi kuzongcwekisana amaShooting Stars ase Sobantu namaUnion Jacks khona emgungundhlovu. Sengathilwemidlalo ingabamihle.

Umphebezo.

Izintombi nezinsizwa bahlezi bebheke izinsuku zemidlalo yetennis lapha. Nginyenyeza ukuthi sesifikile isikhathi abebesilindle. Laphaya elokishilaseHowick umdlalo weTennis sewafa kodwa abanothando nokubekezela bazimisela ukuba ungafinye. Sebeqale idlanzana labadlali elithiwa SUBMARINE TENNIS CLUB. Kusihlwa ngo September 2 kwakukhona umhlangano emzini kaMn. noNkk. Finca elokishi kuzokhona ngalo udaba lolu. Bajoyina abaningi, kwakhethwa nezihlalo khona lapho kukhona umoya omuhle. Ngakho abathanda lomdlalo bazokuthola abakufunayo. Ningambona uMn. Finca emuva lwe sikole ngoba ufundisa khona. Yithuba lelu lokuba yizingcweti kulomdlalo. Kukhokhwa imali encane ngakho joyinani.

Amanzi.

Umsebenzi wamanzi uhamba kahle. Sethemba ukuthi akusezizisuku zingaki siwathole kahle amanzi. Emuva kwemizamo ka-Njiniyezi yokuthola amanzi kahle ayokwenela bonke isonakalis ezingaziwa mhlawumbe esaziwayo kwabanye salimaza ithumbu lamandl okwakufanele lifakwe phansi emhlabathini. Laphuka ithumbu lomngokufakwa ngonkani emseleni lomkhoyothatha imali engama £30. Kulungiswa futhi kusobala ukuthi bakhona kithina abalwa nezinto ezinhle ezifiswa ngabanye. Madoda masibambisane nabakhulu siyeke ukwonela phansi abakwenzayo.

Ngibonga uMn. Sew Dookran no-Mn. Bundhoo noNkosazana Devi abangisiza kakhulu.

* * *

ISIKHWAMA SESIKHUMBUZO SIKAVILAKAZI.

Ikhwezi liyamukele ngokubonga leminikelo yesikhwama sikaMufi Dr. Vilakazi:

£. s. d.

E.A.	5	-
J.A.	10	-
R.H.B.	2	6
Mr. J.C. Boshoff	1	-
B.H.C.	10	-
D.R.D.	1	1
Mr. L.J. Hodgkiss	1	1
Mrs. G. Lee	10	-
M.L.	1	-
Mr. O.S. Kumalo	1	-
Mr. A.S. Mngadi	10	-
Mr. E.S.B. Msimang	1	-
Mrs. Q.E.S. Msimang	15	-
Nurse H.N. Poswa	1	1
E.J.S.	10	-
Mr. L.G. Shuter	2	2
G.Y.T.	5	-
J.T.	1	-
Mr. S.E. Vilakazi	1	1
Mrs. S.E. Vilakazi	10	-
M.W.	5	-

£ 15 6 -

EZAMASCOUTS NAMAGUIDES
ngu AKELA

Umkhosi wamaScouts.

Wabe uhlanganise amaScouts namaGuides enkundleni yamaNdiya ngoSeptember 23, 1951. Kugcwele zonke izigaba zobuScouts nobuGuide zesigodi saseMgungundhlovu. Kukhona nabantu bonke. Oyiphini lika Meyu uMn. Flanders wanikeza imihlomelo. Wethembisa ukuthi uzobenzela konke anakho. Isikawoti esikhulu eSouth Africa uMn. Regnath wakhuluma naye wathiuma oyiphini loyinhloko yedolobha engaphumelela ukuncenga ahlezi nabo emkhandlwini ukuba babasize ngesiza samaScouts bangathokoza kakhulu. Kungavela ubungcono nokufunda kahle kumaScouts.

Kwaphumelela laba:

Magnus Rover Crew asebeyithatha okwesithathu ngokulande lana umklomelo weHawu.

Pentrich Scout Troop abathole indebe.

Methodist School Guides abathole iHawu lamaGuides.

Mount Partridge Brownies abathole indebe yeBrownies. Bayaqa la kodwa benze okuhle kulomkhosi.

Lemalike ithunyelwe kuMn. Kirkwood weDepartment of Bantu Studies, University of Natal.

Siyambonga uMn. E. S. B. Msimang owasiza ngamusa lemali kwabakaKhomishani abamnyama.

* * * * *

UMGWAQO WASEEDENDALE

Ekhwezini elidlule saveza incwadi ebanga usizi kaMn. R. Deeplaul ekhala ngezingozi ezihlaka emgwaqweni waseEdendale ecola iKhomishani ukuba ilubheke lolodaba. Wathi kakusizi lutho ukusinika amanzi nezindlu, nokunye uma sizophela.

Isikhalo sakhe safakazeleka masinyane ngengozi embi eyenzeka kuwona imgwaqo lona okwafa kuyona abantu ababili kwalimala abaningi kwalimala amabhasi amabili.

IKhomishani iyabezwela abase-Edendale ngalendaba seyilinge konke engakulinga ukuzinciphisa izingozi lezi ngokumisa umthetho wokungagijimi kakhulu, yathi wawuthobelwe. Konke lokhu kungelaphe, ngoba isifo yiwona uqobo umwaqo.

Nanku umbiko esiwuthathe ngevume yeNatal Witness okhombisa ukuthi abakhulu balusingethe udaba lolu:

"Uzulungiswa masinyane umgwaqo lona.

Kuceliwe kwiKomidi yemisebenzi kaKopeletsheni wase Mgungundhlovu ukuba umgwaqo waseEdendale phakathi kwemincele yaseMgungundhlovu ulungiswe masinyane. Lokhu kwabangelwa yingozi eyenzeke ngoSeptember 12 laphe kwafa umshayeli womlungu webhasi.

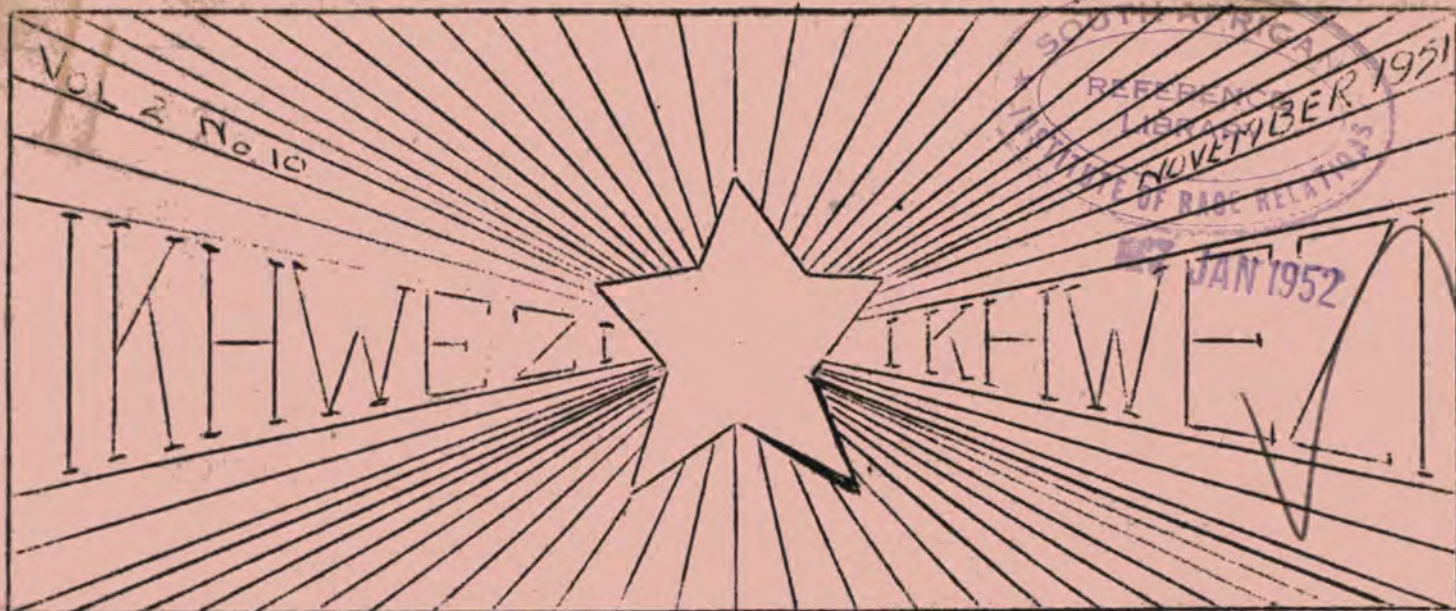
Umibylene.

INjiniyezi yakwaKopeletsheni uMn. C. R. Halle uthi umgwaqo waseEdendale muncane ububanzi ukuba amabhasi amabili angadlulana kahle uma kukhona nebhayisikile.

Sekuyaqalwa ukulungiselela ukulungisa umgwaqo lona yiNjiniyezi yesiFunda nayo yacela ukuba uKopeletsheni acele kwabesiFunda ukuba bawusheshise lomgwaqo.

UMn. Halle uthi iNjiniyezi yesiFunda kuyiphethe kabi ukuma kwomgwaqo phakathi nemincele yedolobha ucabanga ukuthi uma uKopeletsheni ewuqhuba umsebenzi wakhe nabesiFunda bangase bamsize ngemishini."

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

A LETTER TO OUR READERS

It is probable that most of Ikhwezi's readers know that the Wentworth College Medical School (University of Natal), instituted for the training of Non-Europeans in medicine, was opened at the beginning of this year.

It is also possible, unfortunately, that our readers have heard mistaken reports to the effect that the training at this College will be "lower" than the standard for the training of Europeans and that the eventuating medical degree will not be as "good" as that secured by white doctors.

It is important that there should not be a misunderstanding of the facts, and Ikhwezi gives up its own editorial comment, this month, in order to make known the real position. We publish, by courtesy of Race Relations News, the following official statement by Dr. E. G. Malherbe, Principal of the University of Natal, which appeared in its October number:-

"Recently rumours have been circulating to the effect that the medical course which is given to Non-Europeans at the University of Natal is to be shorter and in some ways inferior to that given in the other medical schools in South Africa. These rumours are contrary to the facts. The course offered by Natal is SEVEN YEARS instead of the normal six years

as at the other medical schools, and the period over which bursaries are paid by the Government extends over seven years.

When we started at the beginning of 1951 we selected 35 of the best students from about 170 applicants to enter on the pre-medical course.

The pre-medical course is two years instead of the one year which is usually allotted in other universities for the study of the basic sciences, viz. physics, chemistry, zoology and botany. The reasons for lengthening the pre-medical course are threefold:-

- (a) Non-European students generally come to university rather poorly prepared in these sciences chiefly because their high schools have not the same facilities as European high schools in these sciences. Many Non-Europeans find that they cannot complete them in one year and actually repeat the courses. We therefore propose, rather than failing them in this way at the end of one year, to deliberately spread the teaching and the practical work in these sciences over two years so as to allow for the necessary absorption and to provide a proper grounding in these basic sciences.

It has been found that unless students get a good grounding in these sciences they very often fail in the subsequent years of the medical course.

An increasing number of medical students to-day complete the whole B.Sc. degree before entering on the medical (i.e. pre-clinical) years. This procedure is all to the good and we encourage students to take as many science courses as possible before entering on the medical course proper.

- (b) In addition to the four basic sciences we require students to complete two first-year B.A. courses in the humanities: one language, e.g. English or Afrikaans, and one social science, e.g. sociology, social anthropology or psychology. It is considered that some grounding in the humanities beyond the high-school level is essential for a medical doctor, particularly where he will be placed in environments where a knowledge of one of the social sciences will stand him in good stead.

- (c) Two years' pre-medical studies provide a better testing period than one year for selecting the best students to whom we can award the bursaries of £200 per annum during the subsequent years. The Government bursaries during the two pre-medical years are £150 per annum.

The medical course will be of the same standard as that given to European medical students and will from the beginning conform to the requirements laid down by the South African Medical Council in its regulations for the medical degree.

After obtaining the degree M.B., Ch.B., the young doctor will be required to spend a further year as an interne in an approved hospital before entering on general practice. Durban, with its large number of Non-European hospitals, provides a wealth of clinical material unequalled in the Union. Here medical practitioners can be specially trained to deal with the diseases which afflict the African and in the techniques of prevention which constitute a very important part of the training required.

The medical school is being erected adjacent to the King

Edward VIII Hospital in Durban, at a cost of over £200,000."

We ask our readers who, after this, may hear ill-founded criticism of the scheme to make known the facts which Dr. Malherbe has here made clear.

Yours faithfully,

THE EDITORS.

* * * * *

DID YOU KNOW?

THAT this month's article was specially written for Ikhwezi by Dr. E. H. Brookes, elected by the Africans of Natal as their Senatorial representative?

It is unnecessary for us to "introduce" Senator Brookes in this column. He is known far and wide amongst us for his fearless Christian leadership and his devotion to the cause of better feeling - better understanding - as amongst the different peoples of our land. His is the gift (and the immense responsibility) of comprehending what "the other man" feels; and, outstandingly, his is the task of trying to interpret us to one another - and, even, to ourselves.

* * *

THAT not many people appeared to be availing themselves of the Mass X-Ray facilities which were offered us in the Market Square in Pietermaritzburg on the 26th October?

We were not there for long, of course, but when we attended we saw only some ten or twelve non-Europeans queueing up for the Unit - (among them we recognised our friend "Akela"!) - and some six Europeans (five of them members of the Local Health Commission staff!).

It is realised that a heap of people probably could not get away from work to be "done" - though the actual doing only takes

about a minute-and-a-half - but it seems likely that there were also heaps of people who just couldn't "worry" to take advantage of a splendid opportunity.

Yet, according to the authorities, one person in every hundred of us has T.B. - T.B. kills 20,000 of us every year - and the only way to beat it is to find it early. That is what Mass X-Ray can do for us. It can spot the killer starting its work upon our bodies, before we feel ill, and before we have a single outward sign or symptom of its presence.

If you have not yet taken your part in Mass X-Ray, DO make up your mind to be "there" next time it comes to your Area.

* * *

THAT we should be very dull and unprogressive people if we had no critical faculties - but we should be much more USEFUL if we based out criticism on the FACTS?

A recent number of Ilanga laseNatal carried this criticism of the Local Health Commission: That "many correspondents" had enquired why the Commission's clinic at Edendale had been moved from the Georgetown area to the "doorstep" of the Ashdown Location. They wanted to know why the Commission was concentrating all its services in one area at the expense of the rest of the community - why the Sports Ground, the Clinic, the new Technical Centre are all near Ashdown - and they implied that Ashdown is the Commission's "pet" in this matter, and that the Commission is not bothering to serve the general people of Edendale.

We wonder what answers these "many correspondents" would give to the following questions:-

- (1) When the Commission first "came" to Edendale did it try to buy land for its schemes and its services at different points throughout the Area?
- (2) Did it get into touch with Edendale property-owners, all over the Area, for this purpose?

- (3) Was it met by refusal after refusal?
- (4) Eventually, were Europeans the only ones willing to sell any land to the Commission?
- (5) Were these European-owned properties "Jackson's", "Giles's", "Ashdown" and "Fraser's" - all of which the Commission purchased?
- (6) Is it the Commission's fault that Jackson's and Giles's are on the "doorstep" of Ashdown? and, lastly,
- (7) Is it not the fact that the Georgetown Clinic was conducted in hired premises on a small site - a circumstance which made it quite impossible to erect, upon that site, the fine, new, modern clinic which has gone up on Jackson's land?

We would suggest that the "many correspondents" try, at least, to be fair when they ventilate criticism of the Commission in the public press.

* * *

IKHWEZI JOTTINGS

We have noticed that "the child" is being used more and more for the conveying of messages from friend to friend. Thus, Mrs. Doreen Sikiti recently used these columns to record her greetings and thanks; Nurse Rachel Cebekulu has thanked her community for sympathy in her bereavement; and to-day "the child" carries a personal message from Mr. Geo. Mtimkulu.

Ikhwezi welcomes this use of its pages. The essence of its own message is understanding and goodwill, and the call of friend to friend through its agency is the sort of neighbourly gesture that it loves to promote.

* * *

A correspondent from one of our Areas - (we will call it "X" !) - was sad to see no news from Clermont and Waschbank in

our last issue. He writes:-
 "What's going on down at Clermont and up at Waschbank? I was really more than disappointed to find out that there was no news from either of these Areas. What's wrong, 'Thath' ufak' esakeni'? VUKAMANI, we here at "X" enjoy your series of articles through this 'child'. And what about you down there at Clermont? We like to know where Clermont stands from time to time."

The Editors are glad to say that, as we started these jottings, our editorial 'phone brought us the voices of That' ufak' esakeni, of Waschbank, and Mr. Seitisho, of Clermont, both promising us news for this issue. Look on a bit and see whether they've been "as good as their word" !!

* * *

"The child" now goes to look for a welcome in two other Commission Areas! Up to now, though he has friends as far afield as Rhodesia, Swaziland, the Transvaal, the Cape Province and little Harden Heights, he has tried to remember that his real job is to keep in touch with Edendale, Clermont, Waschbank and Howick West. Now, however, he has been asked to make his way into ALBERT FALLS and OCKERT'S KRAAL as well.

On behalf of all Ikhwezi's friends we extend greeting to the residents of these two Areas. We ask them to welcome and to "pata" the child. We ask them to join us in our common efforts after understanding and goodwill. And we BESEECH them to let us have Area-news for every number, so that we may lose no time in getting to know them as fellow-readers and as friends!

* * *

HERE-AND-THERE

WASCHBANK.

Friend Thath' ufak' esakeni is amongst us again, with a wealth of local news from Waschbank. We trust he has quite recovered from his "collision" with a Waschbank Rose - (see his account of the soccer match on the 30th September). - Editors.

"September 2nd saw the opening of the new church hall at Wessels Nek, belonging to the Wesleyans. Apart from the Methodist group came other guest denominations (Zionists, A.M.E., etc., etc.) to help in the opening of the only Church hall in the area.

Rev. Nomvete (Methodist Church) eulogised Mr. Mngomezulu in high terms for his individual efforts, occasionally assisted by his family in carrying water on their heads from a distance during dry weather, and mixing dagga to make bricks (raw). Above all, he bought wattle poles, so as to carry out his desires for a house of prayer.

The leaders and individuals of other denominations spoke in the same strain. It was a beautiful sight to see the prayer-women and daughters of different denominations dressed in different bright coloured uniforms.

Mr. Mngomezulu's sons from Johannesburg came down specially to see the opening of a prayer-house built by their father for the Nation.

There was a silver collection and all present willingly contributed. Mr. T. P. Mngadi, himself a preacher, acted as secretary. Bax Mtinkulu was among the crowd. Mngomezulu, amabandla ngamabandla aya bonga kakhulumu sebenzi wakho omuhle. U nga dinwa na ngomuso."

* * *

"The end of August will not be forgotten for many a long year to come, for it brought sorrow and tears to many hearts in the death

of Mr. Frank Maharaj's brother, and hardly a week later, Mrs. Frank Maharaj's brother, Mr. Stephen Vere, also passed away. The late Mr. Stephen Vere was a herbalist known throughout the length and breadth of Natal and other Provinces for the services he rendered to the people. But Mr. Vere was not only a herbalist he was also a philanthropist. His home was daily visited by people from far and near. He was a staunch Christian. The funeral which took place on the 31st on his farm was conducted by a Father of the Roman Catholic Church assisted by an African. As the burial formalities were performed, many a tear was seen trickling down the cheeks of the people.

Among those present were:- His whole family, his sisters and brothers, Mr. Frank Maharaj, Mr. B. Maharaj (Headmaster, Indian School), Miss N. Murugan, Messrs. S. I. Josiah, R. Ramouter, S. Subruyen, M. Soobramoney, Sonnyboy Hayward, Miss Norma Maharaj, Louis Maharaj, Messrs. T. P. Mngadi, F. E. Mqadi, P. J. Mathunjwa, Bax Mtinkulu and many others. We sympathise with all the relatives in their bereavement."

* * *

"Waschbank was taken by storm on the night of the 22nd October when the 'Bantu Glebe Singers' of Johannesburg, now on tour since the 4th September, visited the Area. The audience was enthralled by Nimrod Makanya the famous South African African comedian when he sang 'Hiki no-mama' dressed in a religious Minister's apparel. The troupe as a whole provided good music. Among those that were present were the local Health Inspector, Mr. L. J. Botha, who gave an illuminating and encouraging address during the interval. Mr. Botha in his address emphasised the necessity of co-operation and mutual understanding among the races. Thank you very much, Sir. Mr. T. P. Mngadi interpreted in Zulu for Mr. Botha. Others present included Mrs. Bertha Dlamini, Mrs. Bertha Nyauza, Mrs. Xala, Misses Linah Mtembu, Sheila Dlamini, Evies Dlamini, Andrina Sangweni, Nesta Nximalo, Maria Shabalala, Nel Shabalala, Messrs. Tom Dlamini,

Isaiah Luvuno, Fred Ntuli, Vincent Vere, Sonnyboy Hayward, Willie Laduma Khoza, P. J. Mathunjwa, Eric Ntuli, Cassim Sahib, Eba Sahib, Shorda Ameen, Mashawe Mbele and Bax. "

* * *

"Miss Sheila Dlamini of Ruigtefontein has recently joined the staff of the sweet factory (Kilty), Dundee, as a factory hand. We congratulate her. "

* * *

"We wish to congratulate, through these columns, Mr. and Mrs. P. J. Mathunjwa, on the blessing received last month - the birth of a baby boy."

* * *

"The election of members to fill the vacancies on the Advisory Board caused by the resignation of Mr. P. H. Gcabatshe, the death of Mr. J. Hlatshwayo and the death of Rev. W. Zondi, took place on the 25th August.

There was not as much activity and excitement as are usually apparent on election day in bigger towns. However, the following were elected:-

Messrs. M. S. Mall...	Chairman
F. S. Maharaj...	vice-Chairman.
Eric Ntuli...	Secretary
Hoosen S. Mall...	Assist. Secretary
E. E. Ameen	
P. J. Mathunjwa	
Derrick Dladla	
J.J.J. Madela	
Joseph Marhwa	
S. S. Nyandeni.	"

* * *

"At the time of sending these notes to the press, results of all the games played in the second and third round so far as well as the log for both rounds, are not forthcoming, in spite of several desperate last-minute efforts to obtain these from the Waschbank and District African Football Association. This means

we have the Football public of Waschbank and surrounding districts confused - nay, perplexed - as to what is taking place.

Several games in the second and third rounds have not been played to a finish, meanwhile another club - Plattberg Rangers - has joined the Association and has had to encounter all the clubs in both rounds. However, the end of both rounds is now at hand. "

* * *

"September 1st would have been a good day for the schoolgirls' basketball had not inclement weather precluded other neighbouring districts from participating in a series of games, which would have begun at 10 a.m. Those that came, however, did their best. They were Maria Taschitz, Dundee, and Waschbank. Here again I am unable to give the results of the game as well as the winners for the day. I failed to get this information from the responsible persons."

* * *

"The game between the Burnside Roses and the Northern Stars was most evenly contested throughout. The game was one of the stiffest for months. Rumour has it that this game (second round) may have to be replayed. The score at the end was Roses 3, Northern Stars 1."

* * *

"One brick upon another and the highest wall is made!" I think of these lines when I see before me the W. & D.A.F.A. clubs increasing all the time. Before long this Association will be as big and powerful as any other in Natal. But they have no constitution which seems a sad state of affairs. Now the invincible Rangers Football Club of Elangslaagte has joined the Association and is only able to compete in the second and third rounds. With this new club, the third round and subsequent matches will be of very great interest to watch. The Waschbank Roses, Winter Roses, Rangers, Northern Stars, Young

Tigers and others are fast improving their game. This will mean a hard task next season. The Hungry Lions were unfortunately fixtured with the Rangers in their match of the third round. The Lions were badly mauled by the Rangers by 14 goals to nil. 'Hele' the famous inside right, is back to thrill the football fans once more with his trickery in dribbling. To-day, the Association has seven clubs all in the first division, but it has no constitution. The officials responsible should take steps forthwith to supply the clubs with the Association's constitution before the ship is becalmed in the doldrums.

Later : I am now happy to report that at last the constitution has been printed and distributed among the clubs of the Association. We are expecting more clubs to join the Association next season - Tholeni, Maria Raschitz, Hlathikhulu. The General Secretary should start organising forthwith to extend the Association's boundaries next season. We want to see this Association, of which we are proud, growing bigger and bigger and to see a "pick team" going to Durban for the Natal Championship Cup (Bhlomo)."

* * *

"We were again happy to see Miss Royal Linda Mabaso, a student nurse at King Edward Hospital, around these precincts. Miss Mabaso took her leave soon after her final examinations. We wish you success, Roy."

* * *

"Mr. Tom Dlamini has requested me to announce through these columns that those persons, young and old, who are interested in joining the picnic-group, going to Mr. H. E. Gray's farm Biggarsberg, on New Year's Day 1952, should contact him forthwith so as to enable him to arrange transport facilities according to the number of persons. Mr. Dlamini may be interviewed at the Local Health Commission Office between 8.30 a.m. and 4.30 p.m. during weekdays, and at his home Ruigtefontein over the weekends. Ladies and Gentlemen, this is your chance - your chance to start

the Leap Year in a new spirit, new thoughts, new outlook, and a change of heart. Let us together march with the times. We hope to get a big response. Tickets will be made available by the end of November, so, spend less. I may here add also that there will be a band to provide music, in addition to the sports that will be organised. Tickets will be obtainable from the following: Mr. Tom Dlamini (Ruigtefontein), Isaiah Luvuno (Ruigtefontein), Sheila Dlamini (Ruigtefontein), Ida Gumbi (Granby Estates), Girlie Xala (Tholeni) and Bax Mtinkulu (Waschbank Proper). Make use of this rare and unusual opportunity."

* * *

"The following are the results of the league matches played over the weekend of the 28th October:-

Young Tigers	3	Plattberg	
		Rangers	3
Waschbank		Burnside	
Roses	-	Roses	w.o.
North Stars		Plattberg	
	1	Rangers	4
Hungry Lions	1	North Stars	3

Most probably these may be the last matches of the second and third rounds. We are now waiting to witness the final matches, probably between the Plattberg rangers and Burnside Roses or the Burnside Roses and Waschbank Roses."

* * *

"School Sports.

This time the schools visited Ladysmith to partake in a series of basketball games: Klippoort, Hlatikhulu, Maria Raschitz, Wesselsnek, Waschbank, Ruigtefontein, and others. At the close of the day Ruigtefontein Government School emerged the winners and the trophy was brought home. Waschbank schools have played their games (basketball and soccer) very well this year. Many trophies can be seen at the Head-masters' offices for both lower and higher primary."

* * *

"The football season is now getting over and summer sports are now being introduced (tennis and cricket). The local Indian Club opened the season on the 21st when they played against Glencoe. Waschbank lost. Waschbank visited Dannhauser for another fixture match which the former lost. On the 28th Charlestown came to Waschbank and the latter lost again."

* * *

"It appears tennis is the only sport people do not care for here. A club was formed many years ago and when those who were interested left the place, it died. Efforts were again made at the beginning of 1950 to revive the club. New members were admitted, into the club. Entrance fees were paid, monthly subscriptions were paid, office bearers were elected, and all the necessary material for the erection of a tennis court acquired, but up to now no movement whatsoever is being made. We shall be very pleased indeed if the secretary can summon a meeting forthwith so as to get somewhere."

* * *

"The Northern Natal African Schools Basket Ball Union.

The Tournament was held in Dundee on the 22nd instant, competing for Mr. Nathoo V. Morar, Northern Tailors-Dundee Trophy, which was presented in 1951.

1. History. For many years this Trophy was won by St. Lewis Bertrands and one year it was won by Dundee Government Secondary School and another year won by Maria Ratschitz and then again it was won by St. Lewis Bertrands up to the 21st September, 1951.

2. The boundaries for this Tournament:

- (1) North Charlestown Paulpietersburg right to Zululand.
- (2) West Drakensberg Bergville.
- (3) South Estcourt, Weenen.
- (4) East Ocean.

3. Schools that partook in this

Tournament are:-

Dundee Government School, Inkamane College, Charlestown Government School, St. Lewis Bertrands School, Newcastle Government School, Rutland School, Ladysmith Government School, Hlobane Government School, Vryheid Government School, Maria Ratschitz School, Glencoe Government School, Utrecht, Gordon Memorial, Inyanyadu, Waschbank Government School.

After the day's play the Waschbank Government School emerged the winners and were thus presented with the trophy."

HOWICK WEST

We are grateful to the Rev. John Dunn for the following interesting and moving account of the Consecration of the New Bishop of Natal:-

"Thursday, the 18th October, was a Red-Letter Day for St. Paul's Church, in Durban, the occasion being the Consecration of the Venerable Archdeacon Thomas George Vernon Inman as the sixth Bishop of Natal.

The service began with three processions; each being heralded by a Cross-Bearer. The first procession consisted of the Choir, the Clergy, the Honorary Canons, the Chapter, with the Dean and the Preacher (Canon Heywood-Harris), bringing up the rear. The second procession consisted of the Registrar, the Bishop-Elect (accompanied by his Chaplain), the assisting Bishops (Bishops Stainton, Ferguson-Davie, Bishop of Zululand, the Bishop of Basutoland, all attended by their Chaplains). The third procession consisted of the Bishop-Epistoller, (the Bishop of Grahamstown), his Chaplain, the Bishop-Gospeller, (the Bishop of Southern Rhodesia), his Chaplain, the Servers, the Primatial Cross-Bearer, the Archbishop, and his two Chaplains bringing up the rear.

The Holy Communion Service began and continued as far as the Nicene Creed. This was followed by the Sermon. Then the Bishops of Zululand and Basutoland presented the Bishop-Elect

to the Archbishop. The Bishop Elect then made the Oath of Obedience to the Archbishop and to the Metropolitan Church of Cape Town. Then the Rev. A. H. Cross led in the singing of the Litany. After this, the Bishop-Elect was examined by the Archbishop on "certain articles" of faith. This was followed by the Anthem 'How lovely are the messengers which preach us the Gospel of Peace'. During the singing, the assisting Bishops assembled and formed a 'horse-shoe' around the Bishop-Elect, who was kneeling in front of the Archbishop, and the VENI CREATOR was sung over him. Then the Archbishop and all the assisting Bishops laid their hands on the head of the Bishop-Elect, and thus the former Archdeacon of Durban became VERNON NATAL. He was then given a Bible. Then the Communion Service was proceeded with to the end. At the end of the Service, the Archbishop invested the newly-consecrated Bishop with the Mitre and the Ring, and the new Bishop then went down the steps to bless the congregation. After this, the Archbishop led the new Bishop of Natal by the hand out of the Church.

The procession then moved on to the City Hall steps for the photographs. After this the procession moved back to the Church, and that marked the end of one of the most impressive Services ever to be seen in Durban.

In many ways history has been created in the Church by the election and the Consecration of Bishop Inman. All races in the Church of Natal took part in the Service of Consecration. The four chaplains to the assisting Bishops were representative of all races in Natal, e.g. one European, one Indian, one Coloured, one African.

On November 1st the scene will move on to Pietermaritzburg, where the new Bishop will be placed on his Episcopal Throne in St. Saviour's Cathedral. The Service will begin at 7.45 p.m. "

* * *

Mr. Dunn also writes :

"On Saturday, 3rd November, the new Bishop will continue the work that was commenced by his predecessor, that is, the Dedication of St. Martin's Church at Edendale. It will be recalled that as his last act, on the day of his retirement, Bishop Fisher laid the Foundation Stone of this Church, and the Dedication will be the first act of the new Bishop. Thus works the Church Militant!"

* * *

"Howick West is suffering a great deal from THIRST, but hopes run very high, when one notices work going on at a rapid speed on the new pipe-line. We hope soon to forget our travails when the new baby is born."

* * *

"Sunday, 4th November, the Union Jacks Football Club will stage a Five-a-Side Tournament at the Commission Grounds, beginning at 9 a.m. The competitions will be for the Thakurdin Brothers' Floating Trophy. The event is bristling with promises of really good entertainment."

* * *

"An Interdenominational Sunday School for African children has been started at the Good Shepherd Mission by Miss Msomi, our local Teacher, assisted by Ma'am Matiwane of Howick School fame. We wish them every success in their new venture. We hope it will help to build up a new Nation out of the present chaos. Parents should support this new Sunday School by sending in their children rather than allow them to loiter about the streets playing dice. The Sunday School commences at 2 p.m. every Sunday."

* * *

The balance of our Howick West news comes from our friend Mr. Mpungose - another person to whom Ikhwezi-ites are grateful, month by month.

He writes:-

"It was on the morning of the 22nd October, 1951, when we were greatly taken by surprise to see one of the officials of this child Ikhwezi just coming into the offices of the Local Health Commission. Can you guess what he was after? I thought he was after finding out what must be going on with some of the well-known reporters of Ikhwezi in this Area, but, to my surprise, I found that he had decided to take the trouble to come up himself just to encourage the reporters or correspondents of the child Ikhwezi to send in their Area news in time so as to enable the Editors to have them in press in good time. He also had with him the October issues! So glad I was to hear this because I always enjoy reading about other Commission Areas."

* * *

"We regret to inform our readers that the wife of our Health Assistant; Mr. B. Madikwa, is away from her usual place of residence owing to illhealth. However, we hope that God will guard her well where she is and we hope and pray for her return to the Area with good health. 'May God be with you, Mrs. Madikwa, and make you recover from your illhealth'."

* * *

"On the 4th November we hear that a Five-a-Side Tournament will be held at Howick West Sports Ground for the Thakurdin Bros. Floating Trophy, that was given by the latter to the Union Jacks F. C. Many local teams have been invited to participate on this big occasion and we hear that the Runners-up will be given Teacups with Saucers. We hope to hear again in the columns of our magazine the results of the Tournament and wish those teams which will be going in for this big competition a good day's work and do hope that the weather will be favourable too."

* * *

"The Howick African Location is now ever happy with the almost daily afternoon tennis practices - of course, 'practice makes perfect'. Arrangements are being made to have the club going out for matches elsewhere rather than playing at home all the time. Remember the SUBMARINE TENNIS CLUB has been born again; but the Young-but-Old child is promising to stand on its own feet before anyone thinks. I beg to remind those who wish to become members to see Mr. Finca at Howick School, and ENROL! ENROL!!

* * *

On the Sunday of the 21st October a friendly match between the Howick West Union Jacks F.C. and the SARMCOL was held at the Howick West Sports Ground and the match went in favour of both teams A and B of the Union Jack F.C.

It was indeed a good match and the Union Jacks F.C. now have a good hope of winning the Five-a-Side Trophy that will be played for on the 4th November, 1951.

We wish you another good day, boys, but remember that 'hope does not kill' so even if you lose you will not die. After all it is just a sport.

* * *

"Here at Howick West it is rather unfortunate that we have people coming into the Area and, just when we begin to be acquainted with them, they leave us. We hear with regret that our Health Inspector, Mr. Bond, whom we had already known as a friend of everybody - a man that had in himself the spirit of friendship and a man that we realised wanted us to make use of the help of the Commission to ourselves - is now going to leave us. We wish you a good future where you will be going to, Mr. Bond. You have been good to us and we feel we have lost a friend. Remember us where you are going, we shall also remember you and your good deeds to us here at Howick West.

(We are sorry about the Area's disappointment. We understand that Mr. Bond is being transferred to the Commission's coastal region at his own request. In spite of this, though, we venture to guess that he is sorry to say goodbye to Howick West! - Editors.)

WASCHBANK

"The encounter between the Waschbank Roses and the Hungry Lions on the 30th September, was a stirring one for the latter were eager to avenge their first defeat. The game started off at a cracking pace which was maintained until a sudden mishap - a bad collision - between the Roses' pilot (Sweet Sugar) and the Lion's custodian (Thath'ufak' esakeni) - occurred towards the end of the game. While Thath'ufak' esakeni jumped into the air to deflect a dangerous cross from the Roses' right winger, Sweet Sugar had simultaneously sprung up to head, and the two players collided in the air, dropped to the ground badly hurt and were both attended by a medical practitioner. However, after this incident the game continued although at a very much reduced pace. The result was 2 - 1 in the Roses' favour. I am glad to report that these two players have now completely recovered and are in the field once more. Thanks, doctor."

* * *

"Big crowds swarmed the football ground on the 7th and 21st October, respectively, to witness games between the Plattberg Rangers and the Burnside Roses, (league matches). Both are strong teams and almost equal in points, I am told. Rivalry between the two clubs was intense and there was much local enthusiasm. In the first game the Plattberg Rangers were beaten 3 - 1. On the second encounter the Roses suffered a 2 - 1 defeat. Both games provided plenty of thrills with some glimpses of good football. In stiff matches such as these,

quarrels and disputes and arguments against the referee's decisions have become a commonplace among Africans. Occasionally one sees a player arguing with the referee in the field of play, for no apparent reason. It would seem to me that there will come a time in Africans' soccer and rugby when a referee will not be necessary except to start the game, get out, stop for half-time, resume, get out, and blow his whistle finally when the game is over, i.e. when the 90 minutes are over. No sensible person with reasoning powers, will **conduct** a soccer game (sport) only to find that his own life is threatened by players who pretend to know much more than he does. To-day even professional referees refuse to conduct soccer games for fear of being booted, fisted, knifed by players indeed even by some spectators. Gentlemen, are we still in the barbaric stage?"

CLERMONT

We are very grateful to Mr. I. P. Seitisho, of the Commission's Clermont staff, and to an unknown Clermont friend who is a member of the Women's Club. Between them they have provided all the interesting news-items which follow. Thanking each of them, the "child" begs them "ungadinwa nangomuso" - "do keep this up" !

Mr. Seitisho writes:

"Clermont has been the centre of several activities during the past few weeks. On the 29th September Mzimba School Soccer and Basket-ball teams visited the Clermont Catholic School. Spectators came out in huge numbers, and it was particularly gratifying to see many parents who came to watch what seemed a really enjoyable time for their youngsters. The home teams refused to be beaten on their own grounds, and at the end of the day, the Clermont Catholic school emerged victorious in both soccer and basket-ball. The visitors were entertained to a grand social on the following day.

* * *

"On the 24th October, 1951, Mr. S. Z. Conco of the Durban and District Road Safety Association visited the Christianenberg Government School and lectured to the children on Road Safety, and also showed them pictures of road accidents. The children thoroughly enjoyed the lecture and the pictures."

* * *

"The 1st Clermont and the 2nd Durban Companies of the Boys' Brigade held a Church Parade at Clermont on Sunday, 28th October, 1951. The Pinetown Girl Guides and Boy Scouts were also present. The occasion was made more unique by the presence of Chief A. J. Lutuli, of Groutville, and Chief Manzolwandle of Umlazi who carried out the inspection. The route march attracted huge crowds as the B. B. Band gracefully led the procession from the Bus terminus, up North Road, to the Methodist Church. "

* * *

"With the assistance of the 2nd Durban Company, the 1st Clermont Company is preparing to stage a series of concerts during the months of November and December to raise funds with which to purchase essential Brigade equipment. We also wish to seize this opportunity of appealing for donations through the medium of "Ikhwezi". Any donations may be forwarded to Mrs. E. H. Mtetwa, Ekuphumleni, P. O. Clernaville, who is the Treasurer of the Committee of Management."

* * *

"In the past, the Christianenberg school hall was used for social functions and meetings, but this soon became too small and so these activities were diverted to the Methodist Church Hall which appeared fairly big. But this is also becoming too small as evidenced by the last two social gatherings held there, when all available space was used up. This, then, suggests that it is high time Clermont had a public hall. MAY THIS CATCH THE EYES OF THE AUTHORITIES!

"The Christmas atmosphere is already being felt at Clermont. The young people of the Methodist Church have already started making preparations for a Christmas Tree and a Committee has been formed consisting of Messrs. K. S. Man-gele, G. Yeni (Chairman), L. Msimang (vice-Chairman), H. W. Mdhlozini (Choir Conductor), Misses M. Butelezi (Secretary), D. Mbhense (Treasurer) and P. Dhlami-ni."

* * *

"Personalia.

The following distinguished people visited Clermont during October on Congress matters: Chief A. J. Lutuli, Chief Manzol-wandle, Messrs. H. Selby Msimang, M. B. Yengwa, H. I. E. Dhlomo, S. Mtolo, O. Nkwanyana and K. E. Masinga.

*

Nurse Gallina Nyanda has re-turned to Vereeniging after spending a month's holiday with her parents at Clermont.

*

We are pleased to report that Nurse Ida Mbikwana of the King Edward VIII Hospital outpatients' department at Clermont has resumed duties after a short illness.

*

We are also pleased to report that Mr. F. A. Freeman (Area Secretary) is well on the road to recovery and we are anxiously looking forward to seeing him once again amongst us."

* * *

"Obituary.

The death occurred on the 11th October, 1951, of Mrs. Christina Mahlobo, widow of the late Mr. Oscar Mahlobo. We extend out deepest sympathy to the bereaved family. She is survived by her three daughters, Beatrice, Constance and Judith."

* * *

Our unknown friend - (is it

by any chance Mrs. J. N. Yeni?) - writes:-

"Clermont Women's Club.

The mem-bers of the Clermont Women's Club desire to express their warm and hearty thanks to the European ladies who have kindly offered to assist and guide them in many use-ful ways as housewives and needle workers, particularly Mrs. Rayner, who is a member of the Westville Women's Institute and instructs the club members in PATCH WORK.

Already very attractive speci-mens have been made by the mem-bers of the club. This has taught the members of our club that small pieces of material should not be thrown into the rubbish bin, as such pieces of material, skilfully handled, can produce beautiful and useful ar-ticles.

The Club has, in the same way been led to another very useful step, that of buying vegetables from the Durban Market and dis-tributing it among its members. What a wonderful aid to economy! Mr. and Mrs. Mtetwa very kindly deliver the vegetables gratis, and for this service we are very grateful to them. Members of the club, in turns, buy vegetables from the Market.

Although Miss Alexander (Or-ganiser of the Club) is unable to attend the Club meetings, owing to distance, she has nevertheless been substituted by no less a person than Sister Bilsborough. In spite of the great responsi-bility entrusted on her as the head of the Clinic, attended by no less than fifty persons each day, she however readily and ceaselessly comes to the assis-tance of the members of the club. To Sister Bilsborough the club owes the stability of its treasury and the efficient working of its Vegetable system.

The presence of the BOYS' BRIGADE, attended by the Teen-agers, lends dignity to the al-ready dignified Clermont Township. These men-of-tomorrow entertain the residents with music from their Brass Band as they march along the streets of the Township in refined dignity and pomp. "

* * *

EDENDALE

A most unusual thing has happened! Friend Somkanda has had to be let off his job of local correspondent for this month!

Those of us who know his perpetual willingness to help "the child" will not imagine that he has suddenly grown slack or careless in this matter. The lapse (if we can call it such) is due solely to the pressure of work and other activities which have kept him even busier than usual, during the last few weeks.

We take this opportunity of thanking him for all he does for the Ikhwezi-child, and we hope to feature plenty of news from him in our Christmas number.

* * *

And, talking of "thanks", we do want to let Mr. R. R. R. Dhlomo (of Ilanga lase Natal) know how greatly we appreciate the kind, consistent help he gives Ikhwezi - translating it into Zulu for us every month. It is no light job: he is a busy man: and our indebtedness to him is great.

* * *

Mr. Peter Brown, Associate Editor of Ikhwezi - (and the Editor who does out "travelling" in the Areas for us!) - has left the Commission's staff to take up the job of the Y. M. C. A. Social Worker at Edendale. Though he is no longer with the Commission, he is still closely linked to it - and very closely tied up with our magazine.

Most of his time, during the last month, has been spent in making as many contacts as possible with interested people, both inside and outside of Edendale. He feels, however, that there are bound to be a great many people who are keen on what the Y. M. C. A. hopes to do, but whom he has not yet met. He has, therefore, asked us to publish the following article on the aims and objects of the Y. M. C. A.

At the same time, and until he

has his own office at Edendale, he would be very pleased if interested persons, who have not yet been able to get into touch with him, would do so

either (1) By dropping a line to him,
c/o Y. M. C. A.,
Longmarket Street,
Pietermaritzburg.

or (2) By stopping his car in the Area. It is a small green Morris, registration number CA. 79388. It is to be seen about Edendale most days of the week.

Unfortunately, the Y. M. C. A. is not yet quite certain where its Edendale premises will be, but Ikhwezi hopes to carry this information in its next issue. -
The Editors.

THE Y. M. C. A. IN EDENDALE

Its Aims and Objects.

There are probably quite a number of you who live in Edendale who have either not heard of the Y. M. C. A. before or who have heard of it only in such a vague way as to leave you uncertain what the Association is and what it aims to achieve.

The Y. M. C. A. was started by George Williams, a young man of 22, and a group of his friends in London in 1844. Appalled by the effect which social conditions were having on the young workers of their time, these young men hoped that through their new association they would be able to provide a solid Christian basis on which a decent, well-spent life might be built. Evidence of the success with which the movement met is provided by the fact that from those small beginnings the Association has grown until today it has a membership in the vicinity of 4 million, spread throughout the world.

As its name implies the Y. M. C. A.'s main interest has been the welfare of young men. Similarly the main concern of its sister organisation, the Y.W.C.A., has been that of young women.

In its Edendale activities, however, the Y. M. C. A. hopes to serve the whole community regardless of age and sex and to this end its objects will be:-

- (1) To promote the General Welfare of the people of Edendale;
- (2) To develop their spiritual, intellectual and physical powers;
- (3) To improve their social conditions.

We all know that much of the anti-social behaviour which is evident to-day is not so much maliciously inspired as caused by the fact that young people have no more worthwhile channels into which to direct their energies during their spare time.

It will, therefore, be one of the main aims of the Y.M.C.A. to help in the provision of as many recreational facilities as is possible. Lines along which it is hoped to work are:-

- (a) To help in organising sport for boys and girls at Edendale schools. It is suggested that Football and Basket-ball leagues for boys and girls, respectively, should be started;
- (b) To try and organise sport for children and young people who do not attend school;
- (c) To assist in organising adult sport in the Area;
- (d) To run a Boys' Club in the evenings;
- (e) In addition to the Boys' Club, evening entertainments such as cinemas, lectures, quizzes, etc., to be provided;
- (f) The Club House to provide reading, writing and indoor-games facilities during the day.

By these means it is hoped that the Association may be able to cater for some of the physical and intellectual requirements of Edendale residents and to help in improving their social conditions. By attracting them into the circle of Y.M.C.A. activities it is hoped also to provide a back-

ground against which young peoples' spiritual powers may develop freely and fully.

PETER BROWN.

* * *

One more item of Edendale news - the dedication of the beautiful new Anglican church of St. Martin's on November 3rd.

There was so much beauty about it all : Edendale itself looking beautiful, on one of its half-grey, half-fine mornings : the new church beautiful in its size and dignity : the beauty of the seemingly-endless procession of choir and clergy : the beauty of song (for we were a predominantly-African congregation) : the beauty of common human fellowship among a gathering of all races with a common worship in their hearts. Above all, and informing all, the beauty of thanks and praise to God for Whom, and under Whom, the church had been brought into being.

These are things we felt and shall remember.

May we remember, also, the message of that day's brief sermon - that, just as this new, fair building had been made possible by the goodwill and the work and contribution of all races, so only could a fair South Africa be built by the co-operation and goodwill of all.

* * *

HUMILIATING AFRICANS

I respond with pleasure to the request of the Editors to give once again a message to the readers of "Ikhwezi". I do so in the hope that it will be read especially by those young Africans who are alert, sensitive to injustice and insult, and understanding in some measure the spirit of the times.

We all know from the experience of our own lives and from the lives of others the dangers of making a child feel inferior. How much greater are the dangers when this process goes on through the lifetime of an adult man and indeed of the whole race to which he belongs. Unless that man is exceptional; the humiliations inflicted on him either crush his spirit and make him permanently accept himself as less than he is, or arouse in him bitterness and aggression and the desire to assert himself at every turn. This is one of the greatest problems of African life. It is ever present. Only the grace of God can prevent a thoughtful and sensitive African from being overwhelmed by it. Sometimes the insults are deliberately inflicted to cause pain and humiliation and to feed the ego of the man who inflicts them, himself very often an inferior specimen of his own race, anxious to reassure himself of his superiority. Often, however, the insults are not inflicted deliberately. They arise from uncritical acceptance of the racial situation as a man finds it, from insensitiveness; ignorance or lack of imagination.

Young Africans often react against this atmosphere and indeed it would be difficult for them not to do so. They see no reason why their people should always be at the bottom of every list in the country of their birth. They are not willing to accept a permanent position of inferiority.

It is to those who have feelings such as this that I would address in goodwill, and even in affection, the few words which follow. I would say to them: "You are right in not wanting yourselves and your people to be perpetually lowered. But are you free from the tendency to lower yourselves? Do you not

yourselves contribute sometimes to that very degradation of the race which you so rightly and warmly condemn when it is inflicted by others?"

Take particularly the question of family life. The illegitimacy rates in our urban and peri-urban areas are simply devastating. We all know, and all fair-minded men make allowances for, certain facts with regard to these rates. A man with any sense of justice would not want to treat as ordinary illegitimacy the results of a union which is irregular but not promiscuous or immoral. We realise that the transition from the old Zulu marriage to the modern Christian marriage is a difficult one. But no one who knows South Africa at the present day can possibly maintain that this is the sole cause of the high illegitimacy rate. It is because a large number of young Africans have lost respect for themselves and their own womenfolk. Let no man presume to fight the battle of the African people, who is a persistent and unrepentant offender in this field. He is a living lie. The application of the principle of the rights of man to Africans is not a principle which can be easily maintained by a man who accepts and even participates in the moral anarchy and breakdown of family life which we find too often in our midst. It is not sufficient to lay all the blame for this on the Government, on the Europeans, on economic factors, or on the social problems attendant upon an age of transition. The individual choice comes in, and the individual who is alert enough to realise the plight of his people should be alert enough to give leadership in this field.

Take another very different example, namely, reading. Few Africans can afford to buy books on a large scale or to have a large library of their own. But is advantage taken of such facilities as are available? There are even teachers who cannot honestly say that they have read any books other than the school textbooks for years. I hope and believe that they are in the minority, but they exist. All who wish to work for the fuller recognition of the African people must try to transform them into a reading people and must

themselves be readers.

Nations are not saved on the cheap, nor are they saved either by appeals to or denunciations of, the governing races. The rebirth of a nation must happen within the ranks of that nation and must be achieved not merely through talk but through action and sacrifice.

EDGAR H. BROOKES.

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A MESSAGE OF THANKS

The following kind message has been received from Mr. Kirkwood, friend and contributor to Ikhwezi, friend of the late Dr. Vilakazi, and member of the Department of Bantu Studies in the University of Natal:-

"Thank you very much for your very handsome cheque for the Vilakazi Memorial Fund. The money has been forwarded to Professor Doke and I know he will be delighted to receive it. In his last letter he said that the Fund is swelling steadily.

Please give our warmest thanks to MR. E. S. B. Msimang for his kindness and to all contributors from the Commission staff. I think special thanks must be given to the African subscribers for their wonderful generosity. It is very good to know that your African friends and colleagues agree that the Fund and its purpose are thoroughly worthwhile. Please offer our thanks to Mr. Shuter and to Mrs. Lee."

We are glad that the Fund is increasing steadily, and happy that we could help.

* * * * *

SCOUTING AND GUIDING by AKELA.

Owing to lack of space, we have had to shorten "Akela's" contribution this month, but his interesting items on First Aid will

appear in a later issue of the Magazine. - Editors.)

WEATHER WISDOM.

All Scouts should be able to read the sign of the weather from nature. Here are a few indications to look out for:-

Fine weather :

Marigold blossoms open widely in the morning. Smoke from chimneys rising steadily in a straight line. Larks flying high and singing continuously when in the air. Numerous flies and beetles. Many spiders' webs in the hedgerows. Bees - they never get wet. A red sky at night. Dew or fog in the morning. Red dawn and soft clouds. Bats flying about late at night. A bright, clear moon.

Rain :

Red sky in the morning. Chimney smoke blows downwards. Donkeys braying. Low-flying swallows. Spiders idle in their webs. Cattle assembled in the corner of a field. Cattle or sheep lying lazily around for hours. Pale yellow sunset. The sun setting behind a heavy bank of cloud after fine weather.

* * *

QUIZ.

1. Who was the leader of the British contingent to the Jamboree?
2. Who is General Sir Rob Lockhart?
3. When and where will the World Rover meeting take place?
4. What will take place in Belgium in 1953?
5. Where will the 14th International Conference take place?
6. Who is the Director of the International Bureau?
7. What is the address of the Scout Shop Imperial Headquarters?
8. Who is the international Commissioner for Austria?

Our usual sports-results are not to hand, as we go to press. We are, however, most grateful to Mr. G. Y. Taylor, of the Commission's Head Office staff, for the following article on

BOXING.

Non-European personalities have been in the news recently. Joe Louis, the "Brown Bomber", former heavy weight champion of the World, was knocked out by Rocky Marciano when they clashed in New York on Friday night, the 26th October, 1951. This defeat at the hands of Marciano who cannot be considered to be in the top flight of heavy weights must cause Louis some embarrassment. Louis, who is trying to make a come-back, said after the fight that he did not know what his future plans would be. He promised to make a statement before the end of October but as this article is being written no news has been received about this boxer.

As all agree, the "Brown Bomber" in his day was one of the greatest heavy weights to step into the Ring. This is borne out by the fact that he successfully defended his World title more often than any other champion in history. He is respected by all sport-lovers not only as a great boxer but as a great sportsman. He is noted for his sportsmanship both inside and outside the Ring.

It is interesting to note that the money which Louis earned by his fists was given to found boys' clubs and to help the poor.

Jersey Joe Walcott, the old man of American heavy weight, became the heavy weight champion of the World when he knocked out his very much younger opponent, Ezzard Charles in their recent bout. I had an opportunity of seeing the round-by-round cinema record of this fight. To my mind, Charles was not at the peak of his fitness and was unlucky, I think, to be floored for the count. Jersey Joe was undoubtedly beginning to feel the strain and I am sure that had the fight gone on for another round or two Charles

would have retained his crown. I must, however, not detract from Walcott's win because there could be no doubt that he was punching very much harder than Charles when the fight ended.

Randolph Turpin and Sugar Ray Robinson had their return fight in New York recently. Readers will recall that Turpin beat Robinson on points when they fought in London earlier in the year. Turpin, by virtue of his win, became World welter weight champion. I listened to this fight on the radio and I must confess that I was thrilled when the British boxer won; for the title, prior to Turpin's win, had not been won by anyone other than an American for nearly forty years.

However, Sugar Ray regained his title when he stopped Randy Turpin in the 7th round. This fight was stopped by the referee when it became apparent that Turpin, groggy from a flurry of lefts and rights to the head, was becoming nothing more than a punch bag for Robinson. Turpin was leading on points at the time and there was adverse comment from sports writers on both sides of the Atlantic when the referee decided to stop the fight. There were only eight seconds remaining of the round and these writers contend that Turpin would have recovered sufficiently to box on after the rest period. I saw pictures of this fight and, although I have the utmost regard for Turpin's ability and physical condition, I very much doubt whether he would have survived the next round. A man can only absorb a certain amount of punishment. I therefore think that the referee was quite correct in deciding that Turpin had had enough.

I have good news for all boxing fans in the Edendale Area - Mr. Peter Brown, who is the Y.M.C.A. Social and Sports Organiser, has in mind the formation of a boxing club in Edendale. Nothing definite has, as yet, been decided on but I can assure readers that Mr. Brown will endeavour to bring his Boxing Club into being as soon as possible.

G.Y.T.

The following kindly little note accompanied the Notice which Mr. Mtinkulu has asked us to insert:-

P.O. Esikoleni,
19.10.51.

The Editor,
IKHWEZI.

Pardon,

Would you please find space in our friend the Ikhwezi and squeeze this "Mbiko" in for me, this month? I am sorry to trouble you. Please do it for me and oblige.

Yours truly,
GEO. MTINKULU.

N O T I C E

The Editor,
IKHWEZI.

Due to the life I have been living not being quite satisfactory to me, my soul was troubled. I felt small, while in reality I was an adult - advanced in years.

My children deserted me and I was left by myself. After my home had broken up and I was alone I looked round for a helper whom I found.

Some know of the things that occurred to me - I shall not give details here.

I wish to tell all who know me and my colleagues that I found a helper, and I am now married. It is now time that when I pass away, what I leave behind may not trouble those who survive.

I married Dinah Nompozolo, daughter of Masango, at Gcuwa (Butterworth).

Yours,
GEO. MTINKULU.

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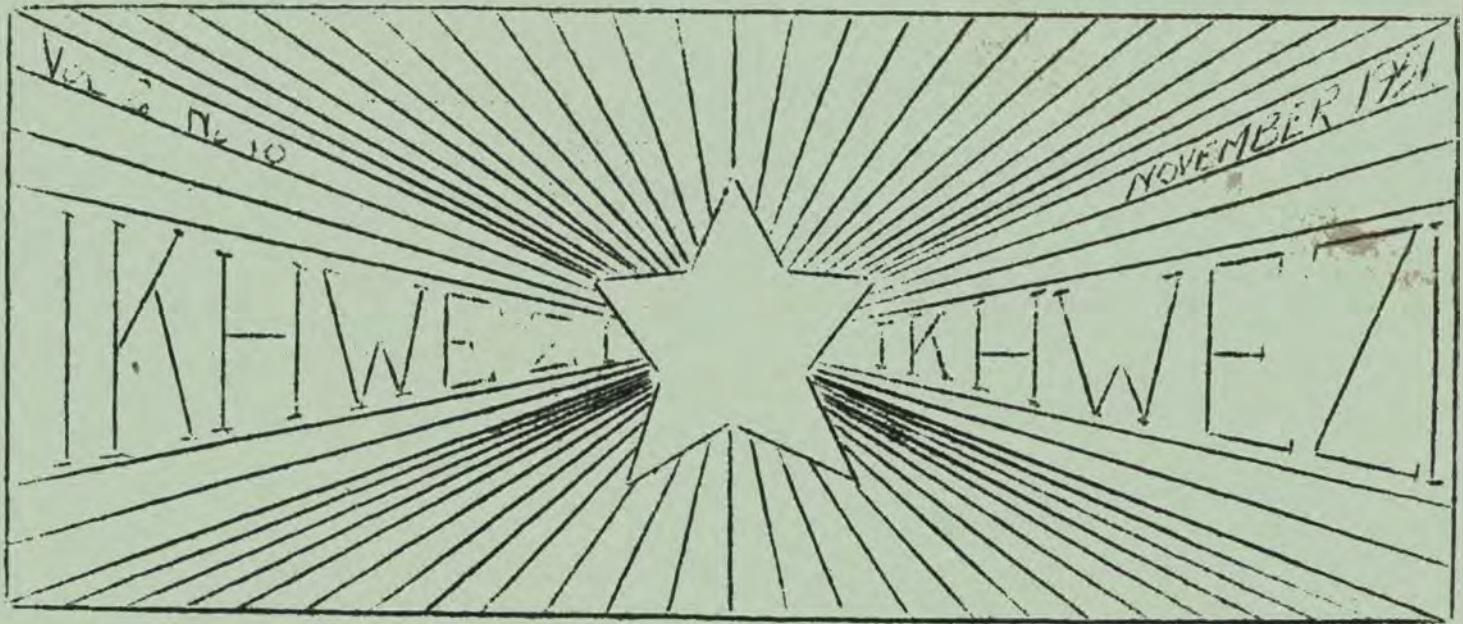
* * * * *

Answers to Quiz.

1. Ken Angus.
2. He is the new Deputy Chief Scout.
3. 1953 in Switzerland.
4. Regional Jamborette for handicapped Scouts.
5. Lichtenstein.
6. Colonel Wilson.
7. 25 Buckingham Palace Road, London, S.W.1.
8. Adolf Klarer.

IMPORTANT NOTICE.

On Saturday, DECEMBER 8th, the Y. M. C. A. is planning to hold a CHILDREN'S SPORTS DAY on the George-town Market Square Sports Fields. The programme will consist of Football and Basketball matches between teams from various schools in the Area. Everyone will be most welcome so come along and bring your families and friends.



Lilungiswe lakhishwa Isigodhlo se
Local Health Commission, Natal,
195, Longmarket Street, PIETER-
MARITZBURG.

INCWADI KUBAFUNDI BETHU

Kakungabazeki ukuthi iningi labafundi beIkhwezi ukuthi sesivuliwe isikole sokufundela ubudokotela eWentworth esingesezizwe ezingemhlophe esiphansi kwe-phiko lweUniversity of Natal.

Kungase futhi kwenzeke ukuba abafundi bethu bezwa amahlebezi angesilona iqiniso ukuthi abazofundiswa esikoleni lesi bayo phakelwa imfundo ingaphansi kweyabamhlophe nokuthi iziqu eziyawunikezwa awodokotela abafundele lapho zingeke zilingane nezabamhlophe.

Kufanele ukuba kungabikho ukungaqondisisi kahle amaqiniso alendaba, ngakho Ikhwezi liyagudluka namuhla esihlalweni soku-loba ezoMhleli ukuba likwazi ukwenekela abafundi balo iqiniso lalendaba. Siveza lapha ngomuso wabeRace Relations News amazwi lawa akhulunywa nguDr. E. G. Malherbe, ophethe iUniversity of Natal aphuma kwelomhla kaOctober:-

"Kusanda kuzwakala umoya othi imfundo yobudokotela okuzo fundiswa ngayo abangemhlophe kulesikole izobamfushane futhi ingafani naleyo okufundiswa ngayo abelungu ezikoleni zase-South Africa. Konke lokhu kakusilona iqiniso. Imfundo eyotholwa ngabafundela ubudokotela eNatal iyothatha iminyaka eyisikhombisa esikhundleni seminyaka eyisithupha kwezinye izikole zawodokotela nesikhathi

amabhasari akwaHulumeni atholaka ngaso ayosebenza iminyaka eyeqile kweyisikhombisa.

Mhla siqalayo ekuqaleni kuka 1951 sakhetha abadlula abanye abangama 35 kwabebefuna ukufundiswa ubudokotela abangama 170 ukuba baqale izifundo zokuqala.

Izifundo zokuqala zihamba iminyaka emibili esikhundleni sonyaka kwezinye izikole zobudokotela ukuba kufundelwe ukwazi kwe-chemistry, physics, zoology, botany. Izizathu zalezizifundo zintathu:

(a) Abafundela ubudokotela abangesibo abelungu beza ezikoleni ezinkulu bengalungile kahle mayelana nezifundo ezinje ngoba bengawatholi kahle amathuba afana nawabelungu ezikoleni zabo. Okwenza abaningi abangesibo abelungu bahluleke ukuqeda ngonyaka wokuqala baze baziphinde izifundo. Ngakhoke tina ukuze singabahlulekisi ekupheleni kwonyaka owodwa siyazinweba izifundo ukuba zithathe iminyaka emibili ukuze bakwazi ukumumatha ukwazi okuyisiseko semfundo yokwazi.

Sekwabonakala ukuthi uma abafundayo bengakutholi kahle ukufundiswa i ifundo lezi zokuqala bavamise ukwahluleka kwezilandelayo zobudokotela.

Iningi labafundela ubudokotela namuhla baqeda imfundo yeziqubobuB.Sc. bengakangeni shiqe ezifundweni zobudokotela ngempela. Yinhle ngempela lenqubo sibuleleka abafundayo ukuba bafunde

izifundo eziningi zokwazi bengakangenani ezifundweni zobudokotela.

(b) Ngaphezu kwezifundo eziyisisekelo ezine sifuna abafundi baqede izifundo zonyaka wokuqala ezimbili zika B.A., ezifana nezilimi isiNgisi noma isiBhunu, sociology, social anthropology, noma psychology. Sekwabonakala ukuthi ukwethwasazifundweni lezi kuqala kuyinto efanele ezifundweni zobudokotela ikakhulu uma eyosibenza lapho ukwazi kunjalo kungabanosizo kuyena.

(c) Izifundo zeminyaka emibili ungakabungeneli ubudokotela ziyintende enhle kunonyaka owodwa ekukhetheni abazofundela ubudokotela esibani ka imali yokubasiza engama £200 ngonyaka ngeminyaka elandelayo. Amabhasari kaHulumeni ngeminyaka lena emibili ayi £150 ngonyaka.

IZIFUNDO ZOBUDOKOTELA ZOYEFANA NEZABELUNGU KUSUKELA PHANSI ZIYOFANA NEZILOKOTHO EZIBEKWE PHANSI NGABE SOUTH AFRICAN MEDICAL COUNCIL YEZIGU ZOBUDOKOTELA.

Uma esezitholile izigu zeM.B., Ch.B., ofundayo kusweleke abuye ahlale omunye unyaka esibhedlela engakaqali ngokwakhe ukwelapha. Ithe ku nezizwe eziningi ezingemhlophe limnontho wezifundo okungasizakalwa ngazo. Abafundayo bangafundiswa ukwelapha izifo eziphethe abamnyama nokwazi kwakuzivikela okuyinto emqoka ekufundeleni ubudokotela.

Kwakhiwa isikole sokufundela ubudokotela sencikene nesiBhedlela sakwaKhangela eThekwini sibiza ngaphezulu kwezi £200,000."

Sicela abafundi bethu uma sebewezwa amahemuhemu aqondene nalemfundo basakaze ukwazi lokhu asebekuzwile ngoDr. Malherbe.

Aberu bempela,

ABAHLELI.

* * *

UBUWAZI-NJE?

UKUTHI indaba ebkulu yalenyanga ilotshelwe nguSigele Dr. E. H. Brookes eyilobela Ikhwezi, enimazi eyisiGele sikaZulu?

Kakuswelekile nokuba simazise kinina uSigele Brookes. Waziwa kabanzi yithina ngesibindi sakhe sobukholwa nokuzinikela ekuzameleni inhlalakahle phakathi kwelizwe ezahlukeneyo kulelizwe. Unesiphiwo sokwazi ukuthi omunye umuntu ucabangani, beseke eku-bona kufanele ukubaasizise omunye kwomunye.

* * *

UKUTHI kwabonakala bengebaningi abantu abebelinde ukuhlolwa yimotho kagesi ehlola izifuba eyabe imile laphaya eMakethe e-Mgungundhlovu ngomhla kaOctober 26.

Nathi kasibanga khona isikhathi eside kodwa sabona abangu 10 noma 12 abangesibo abelungu behlabhe udwendwe ukuba bahlolwe izifuba, sabona nomhlobo wethu uAkela nabelungu abayisithupha abahlanu kubona yizisebenzi zakwaKhomishani.

Siyazi ukuthi baningi abangalitholanga ithuba lokuphuma emisebenzini bayohlolwa noma kuthatha isikhathi esincane ngempela ukuhlolwa - kodwa bakhona abanengi bangazihluphi-nje ngethuba elihle kangaka.

Kepha sizwa ukuthi kubantu abayikhulu oyedwa unesifo seT.B. IT.B. ibulala izi 20,000 zabantu yonke iminyaka kanti indlela yinye kuphela ukuba ukufa kubonwe kusasuka phansi. Yikho-nje kuhlolwa abantu abanengi kanyakanye nagalemotho ngoba kubonwa ukufa kusaqala umuntu engakaguli nakancane.

Uma nawe ungakahlolwa kulemotho - mhla wayibona ungalilahli ithuba lelo.

* * *

UKUTHI singaba ngabantu abangathokoziswa yilutho singaqhubeli phambili nangemigondo uma singakwazi ukusola izinto, kodwa kufanele ukusola kwethu kubeyiqiniso.

Kusanda kuvela incwadi kulo Ilanga LaseNatal ithi baningi abalobeli ababuzayo ukuthi i-Khomishani yaisuselani iKilini eEdendale yasondela eAshdown, befuno nokwazi ukuthi kungani i-Khomishani iqoqele ndawonye zonke izakhiwo endaweni eyodwa kude nabantu ezifana nezinkundla zemidlalo, beKilinka, neHolo. Babona ukuthi iAshdown lena yiyona ethandwa kakhulu ngoKhomishani. Engazinakile ezinye izindawo.

Bangaphendula bathini kulembuzo labobalobeli belanga?

- (1) Mhla iKhomishani ifika eEdendale yalinga ukuthenga umhlaba ukuba isebenze ekuqondile kulendawo yonke na?
- (2) Yalinga ukubonana nabanini-zindawo baseEdendale ngale-njongo?
- (3) Kabenqabanga ngalo-nje na?
- (4) Kakwaphetha ngokuba kubangelungu abavuma ukuyithengisela indawo iKhomishani?
- (5) Kakusizona lezi izindawo zabelungu iKhomishani eyavuma ukuzithenga zalwo Jackson, Ashdown, Giles nakwo Fraser?
- (6) Yicala leKhomishani uma izindawo zawo Jackson nezawo Giles zencikene neAshdown?
- (7) Kakusilona iqiniso ukuthi i-Georgetown Kilinika yabe isebenza endaweni eqashiwe kungeke kwenzeke ukuba kwakhiwe lapho indlu enkulu eyiKilini ngen-galena enhle eniyibona kwa Jackson?

Sicela abalobeli abaningi balinge ukuba babheke izinto ngeso lokubonelela uma besola iKhomishani emaphepheni.

EZIMVUSHANCE ZEIKHWEZI

SEKUSIKHANELA ukuthi lengane yethu iyathunywa kakhulu manje ukuba yethwale imikhonzo nemiyalezo yezihlobo. UNkosikazi Doreen Sikiti usanda kuloba kulona leli ebingelela ebonga izihlobo, noNurse Rachel Cebekulu ubonge kulona izihlobo zakhe ezamzwela eshonelwe nguyise namuhla ingane inezwi lika Mn. Geo. Mtinkulu.

Liyakubonga lokho Ikhwezi

ngoba lona uqobo liqonde ukuba lihlwanyele umoya wokuzwana nobuhle ukuba izihlobo zibingelelane ngalo yinto engubuhlobo obuhle libuthandayo ukubukhuthaza.

Umlobeli wezinye zezindawo zethu esimbiza ngokuthi ngu "X" wadabuka ukungaziboni ezaseWaschbank nase Clermont ngedlule. Uloba uthi kwenziwani eWaschbank naseClermont? Ngadabuka ukuba zingabikho ezalapho. Uph' u-Thath' ufak' esakeni. Vukamani thina lapha eX siyazithanda ezakho. EClermont kwathula-nje? Siyafuna ukuzwa ukuthi bona bathini.

Abahleli bayajabula ukuzwa ukuthi kwathi sebeqala ukuloba lezi kwafika ucingo lukathele-foni luvela kuThat' ufak' esakeni eWaschbank nakuMn. Seitisho e-Clermont besethembisa izindaba namuhla. Manje Ikhwezi selibheke ezivela ezindaweni ezinye ezimbili ze Khomishani. Noma linezihlobo kude emaTransvaal nase Koloni nase Rhodesia nase Swazini nase Harden Heights kodwa kalikhohlwa wukuthi okumqoka kulona yikuba lisazise ngesase Clermont, Howick West nase Waschbank nase Edendale manje sekuvela ithuba lokuba kungene ezase Albert Falls nase Ockert's Kraal.

Siyazibingelela izindawo lezi sibacela ukuyamukela ingane bayiphathe. Bahlanganyele nathi ekusakazeni omoya wokuzwana nobuhle basithumele izindaba zendawo zabo zonke izinyanga ukuze bande ubuhlobo.

UKULULAZA AMAAFRICA

Ngisabela ngokuthokoza esicelweni sabaHleli sokuba kengilobe futhi kulo Ikhwezi. Ngivuma nginethemba lokuthi kuzofundwa ikakhulu ngabasha babantu abaphapheme abangafuni ukululazwa nokweyiswa abazibonayo izikhathi zanamuhla.

Siyakwazi sonke ukuthi kuyingozi enkulu ukwenza ingane ingazethembi. Kuyinto enkulu kakhulu uma lomoya sewenabela kubantu abadala nakusona isizwe. Uma lowomuntu engaqinile lokho kumenza naye uqobo aphethe ngokuzilulaza nokuzidela kwenye inkathi kumenze zithande njalo ukuziveza ngenkani. Yinto enkulu

eyinkinga lena empilweni yama-Africa. Ihlala ikhona njalo. Ngumusa kaNkulunkulu ongenza ukuba umuntu ongamenzi kabi lomoya. Ngenye inkathi wedelelwa ngesibomu ukuze ezwe ubuhlungu alulazeke nokuba lowo omeyisayo ajabule ngesenzo sakhe. Sokuzenza mkhulu. Kwenye inkathi indelelo leyo kayenziwa ngesibomu. Ibangwayisimo sezinto esasajwayeleka kwabaningi abangasazihluphi ngaso.

Abantu abasha bavamise ukukudinwa lokho kufanele ukuba bakudinwe. Kababoni okubangela ukuba abantu bakubo bahlale njalo beyiswa ngezinye izizwe ezweni labo lomdabu. Kabafuni ukuhlala kulesosimo.

Ngiloba kulabo abezwela kanjalo ngiloba ngomoya wokuzwana nobuhle. Ngithi kubona : Nenza kahle uma ningafuni ukunyathelwa phansi nesizwe sakini kodwa nina uqobo kaninalo yini icala lokuzehlisa nina uqobo? Kakusinina ngenye ikathi enibangela ukudelwa kwesizwe sakini eningakufuni uma kwenziwa ngabanye kinina?

Akenibheke impilo yasemakhaya. Izingane zezihlala emadolobheni ziyesabeka. Siyazi ukuthi abantu abacabangayo bayakubona okunye ukubangela lokho. Umuntu ocabangayo angeke athi inzalo yabantu abahlezi ndawonye kahle noma bengathathene lokho akusole kakhulu kangakho. Siyazi ukuthi ukuguquka kwesimo sempilo yakwaZulu yokwendiselana kuza kweyesilungu yomshado ilukhuni. Kodwa owaziyo lelizwe namuhla angeke athi lokho yikhona kuphela okubangela izingane zezihlahla. Kwenziwa ngoba abanengi abasha babantu kabasasihloniphi isifazana sabo nabo uqobo. Kangayilwi impi yokukhulula abantu bakubo umuntu naye onecala lalokho. Ngoba uphila impilo yamanga. Ofunela abantu bakubo impilo enhle kakufanele kube nguyena futhi ophila impilo engagculisi kuloluhlangothi lwo-kuziphatha olubangela ukuchitheka kwemizi. Kakufanele icala lonke libekwe kuHulumeni nakubelungu noma enhlalweni elukhuni nasempilweni yesimanje. Kuthinta iziqu zethu ngabanye lowo obona ukuhlupheka kwabantu bakubo kufanele abahole kuloluhlangothi.

Nansi enye into ukufunda. Bayingcosane abamnyama abathenga izincwadi eziningi ukuba bazifunde emakhaya ngoba kulukhuni.

Kodwa bayawathatha amathuba okufunda akhona? Kukhona imbala ngisho othisha abangazifundo izincwadi ngaphandle kwezesikole abafundisa ngazo. Ngethemba ukuthi bayingcosane othisha abanjalo kodwa bakhona. Bonke abafuna ukusebenzela okuthuthukisa abantu bakubo kufanele babenze bafunde kakhulu izincwadi.

Izizwe kazisindiswa kalula futhi kazisindiswa wukukhala nokusola labo ababusayo. Ukuzalwa ngokusha kwesizwe kufanele kuphume ngaphakathi kusona kungabi ngokwemilomo kodwa kube ngokwezenzo, nokuzinikela.

EDGAR H. BROOKES.

* * * *

LAPHA NALAPHAYA

Ubuyile umhlobo wethu UThat' ufak' esakeni nezindaba ezihlwa-busile. Sethemba ukuthi ukungqubuzanakwakhe neWaschbank Roses kwabangozimakhaza njengoba nizobona ezindabeni zebhola kwelidlule lika September ekulanda lapha.

Ngomhla kaSeptember 2 kwavulwa indlu ensha yesonto eNkunzi yama-Weseli. Kwabe kukhona namanye amahlelo amaZiyoni A.M.E. namanye ukuzizimazisa umsebenzi wokuyulwa kwokuphela kwendlu yesonto kulendawo.

Umfundisi Nomvete waseWeseli wabonga uMn. Gomezulu kakhulu ngemisebenzi yakhe esizwa bangabantwana bakhe bethwala amanzi kude bewaletha esakhiweni benza udaka lwezitini wathenga nezingodo zokwakha indlu yesonto.

Nabanye abaholi bamanye amahlelo bakhuluma kanjalo nabo. Khwakhule kwadela ukubona awo-manyano bamahlelo ngamahlelo bevathe ezabo.

Amadodana kaMn. Mgomezulu ehla eGoli ezobona lokuvulwa kwendlu eyakhiwe nguyise eyakhela isizwe.

Kwacelwa umnikelo banikela ngesihle bonke. UMn. T. P. Mgadi umshayeli wabanguMbhalo Ekhona uMn. Bax Mtinkulu. Mngomezulu amabandla ngamabandla

ayabonga kakhulu umsebenzi wakho.
Ungadinwa nangomuso.

*

Ekupheleni kukaAugust kwavela
okubuhlungu kakhulu kwesifo
sikamfowabo kaFrank Maharaj.

*

Kwathaleka amaBantu Glee
Singers lapha ngomhla kaOctober
22 evela eGoli. Bajabula abantu
bezwa uMn. Nimrod Makanya ehla-
belela uHiki nomama evathe ezobu-
fundisi. Bahlabelela kahle im-
pela. Kukhona noMholi wakwa-
Khomishani uMn. L. J. Botha owa-
khuluma amazwi amahle ekhomba
ubuhle bokuzwana phakathi kwezi-
zwe zonke. Siyabonga Mnumzana.
Kwakumusha ngesiZulu esikahle uMn.
T. P. Mngadi. Kukhona nalaba
Nkk. Bertha Dlamini, Bertha
Nyauza, Xala, Makhosazana Linah
Mtembu, Sheila Dlamini, Evies
Dlamini, Andrina Sangweni, Nesta
Nxumalo, Maria Shabalala, Nel
Shabalala, abanumzana Tom Dhla-
mini, Isaiah Luvuno, Fred Ntuli,
Vincent Vere, Sonnyboy Hayward,
Willie Laduma Khoza, P. J. Mathun-
jwa, Eric Ntuli, Cassim Sahib,
Eba Sahib, Shorda Ameen, Mashawe
Mbele noBax.

* * *

UNKOSAZANA Sheila Dlamini wase-
Ruigtefontein usesebenza eFectri
yoswidi eDundee. Siyambongela.

* * *

Sibongela uMn. noNkk. P. J.
Mathunjwa ngokuphiwa indodana
ngenyanga edlulile.

* * *

Ukhetho lwamalungu eBhodi ngo-
kuphuma kukaMn. P. H. Gcabashe
nokushona kukaMnumzana J. Hlatsh-
wayo nokukaMfundisi W. Zondi
kwaba ngomhla kaAugust 25.
Ukhetho lwahamba kahle. Kwa-
hethwa Mn. M. S. Mall, usihlalo,
F. S. Maharaj iphini lakhe, Eric
Ntuli uMbali H. S. Mall iphini
lakhe, E. E. Ameen, P. J. Mathun-
jwa, Derrick Dhladhla, J. J. J.
Madelo, Joseph Marhwa, S. S.
Nyandeni.

* * *

Kuze kwathunyelwa izindaba lezi

zingakafiki ezebhola nezokuma
kweLog phezu kwemizamo yokuzith-
ola kwabe Waschbank & District
African Football Association.
Okusho ukuthi abantu kabazukwazi
okuyikhona manje. Miningi imi-
dlalo yeSecond neThird Round enga-
dlalwanga sekujoyine enye iclub
amaPlattberg Rangers kwafuneka
idlale nawo onke amaclub. Sekuya
khona ekupheleni.

Umhla kaSeptember 1 wabe
uyoba ngusuku oluhle kumantom-
bazana uma izulu kalihluphanga
lavimbela abazodlala. Abafika
badlala kahle. AbaseMaria
Raschitz, Dundee, Waschbank.
Kangitholanga ukuthi wabanjani
umbhanshi ukujiya kulemidlala.

* * *

Umdlalo wamaBurnside Roses nama-
Northern Stars wabamuhle kakhulu
ngempela kulenyanga. Kuthiwa
ungase uphindwe lomdhlo. Waphela
kanje: Roses 3, Northern Stars 1.

* * *

Ayanda amaClub phansi kweW. &
D. A. F. A. kakusekude lo Sose-
sheni afane nabanye abakhulu e-
Natal. Kodwa kabanayo iConsti-
tution okudabukisayo. Manje
amaRangers aseElands laagte ase-
joyine kuloSosesheni azodlalela
kuphela amasecond nethird rounds.
Njengoba sekungene leclub ensha
iRound yesithathu izothatha amehlo.
Ama Waschbank Roses, Winter Roses,
Rangers, Northern Lights, nama-
Young Tigers namanye aseqhabela
phambili ekudlaleni kwawo. Ama-
Hungry Lions aqhathwa namaRangers
azidlela umsobo amaRangers ngama
goli ayil4 amaHungry Lions lutho.
Ubuyile uHeleisilomo esidribula
kubemnandi. Namuhla uSosesheni
unamaclub ayisikhombisa kuFirst
Division kodwa kayinaconstitution.
Sengathi abaphethe bangakwe
lapha lokhu kungaze kudale isifo
ebholeni.

OKULANDELAYO. Sengizwa kuthiwa
seyikhona iConstitution yanikezwa
amaClub onke sibheke amanye
amaclub ajoyine ngonyaka ozayo,
Tholeni, Maria Ratchitz noHlati-
kulu. Kufanele aqale manje u-
Nobhala ukuba alungeselele ukuba
yenabele kwezinye izigodi le Sose-
sheni esiqiqhenya ngayo. Ikhule
size sibize inselele ngePick
yethu sidlalele iChampionship

Shield kaDhlomo eThekwini.

* * *

Siyajabula ukubona uMiss Royal Linda Mabaso ofundela ubuNurse kwaKhangela ulapha ekhaya. Wathatha iLivu umuva kwokuhlolwa kwakhe. Simfisela okuhle.

* * *

UMn. Tom Dlamini ucele ukuba simazisele kulabo abasha naba ncane abafisa ukuya kuPicnic eliyokuya epulazini lika Mn. H. E. Gray ngoNyuyenzi babonane naye ukuba abafunele izimoto. Ningambona uMn. Dlamini emahovisi kwaKhomishani phakathi kuka 8.30 ekuseni no4.30 ntambama ngezinsuku ekhaya eRuigtefontein ngamasonto. Nanto ithuba kwabasha ngezinhliziyi ezinsha. Sihambi sane nezikhathi. Ayotholakala amathikithi ekupheleni kukaNovember. Kobakhona nababethi bemishingo nemidlalo. Nampa eniyothola kubona amathikithi Tom Dlamini, Isaiah Luvuno, Sheila Dlamini, baseRuigtefontein no Ida Gumbi, Granby Estates, Girlie Xala, Tholeni, Baz Mtinkulu, Waschbank.

* * *

Imidlalo yebhola yangomhla ka-October 28 yaphela kanje:

Young Tigers	3	Plattberg	
		Rangers	3
Waschbank		Burnside	
Roses	-	Roses	w.o.
North Stars	1	Plattberg R.	4
Hungry Lions	1	North. Stars	3

Mhlawumbe yimidlalo yokugcina lena kasecond nothird Round sesibheke eyokugcina kuma Plattberg Rangers namaBurnside Rovers noma namaBurnside Rovers namaWaschbank Roses.

* * *

Kubonakala sengathi iTennis yiwona mdlalo onganakiwe lapha. Kwake kwakhona icluba lapha kwathi ngokuhamba kwababeyakhile kwafa konke. Kwalingwa ukuyivusa ngo 1950 bangena abasha bakhipha imali kwakhethwa izihlalo kwatholwa kwokwenza inkundla yomdlalo kodwa kuze kubemanje kusathule. Sengathi uMbali angabiza umhlangano sizwe okuyikhona.

* * *

Northern Natal African Schools Basketball Union.

Imidlalo yabe iseDundee ngo October 22 kudlalelwa indebe kanathoo V. Morar ayinikeza ngo 1951.

Iminyaka eminingi lendebe ithathwa yiSt. Lewis Bertrand ngomunye unyaka yathathwa yiDundee Government Secohdary School ngomunye yaya eMaria Ratchitz yabuyela futhi kuSt. Lewis Bertrand kwaza kwaba ngu September 21, 1951.

Imincele yemidlalo: Enyakatho neCharlestown, Paulpietersburg kuya kwaZulu. Ems. onalanga noKhahlamba naseBergville. Eningizimu Estcourt neWeenen. Empumalanga olwandle.

Izikole ezabe zidlala kulomdlalonazi:Dundee Government School, Inkamana, Charlestown.St. Lewis Bertrand, Newcastle, Rutland, Ladysmith, Hlobane, Vryheid, Maria Ratchitz, Glencoe, Utrecht, Gordon Memorial, Inyanyadu, Waschbank.

Kwaphumelela iWaschbank yathatha indebe.

* * *

Mhla kuhlangele amaWaschbank: Roses namaHungry Lions ngo September 30 kwashisa phansi kwabanda esitezi ngoba amaHungry Lions ayefuna ukungoba aziphindezele kumaRoses. Umdlalo washisa usuka phansi kwaza kwafika lapho kwangqubuzana khona uSweet Sugar wamaRoses kanye noGoli uThath' ufak' esakeni wamaLions. Wathi ugxumela ibhola uThath' ufak' esakeni kanti naye uSweet Sugar useligxumela ethi ulushaya ngekhandha. Bashayana, bafumbeka phansi baphuthunywa ngudokotela khona lapho. Umdlalo emuva kwalokho waqhubeka noma ungasashisi njengakuqala. Adlula amaRoses ngo 2 - 1. Sebesindile abadlali laba bobabili, sebeyadlala futhi. Siyabonga Dokotela.

* * *

Kwabe kumnyama inkundla yebhola mhla kaOctober 7 no 21 kuzodlala amaPlattberg Rangers namaBurnside Roses. Omabili ama-

club anamandla futhi acishe alingane ngamaphoyinti. Kwathula umoya uma selisuka. Emdlalweni wokuqala amaPlattberg ahlulwa ngo 3 - 1 kwathi mhla zibuyelana futhi ahlulwa amaRoses ngo 2 - 1. Imihle yomibili imidlalo. Emdlalweni elukhuni efana malena kuvamile kuvele ukuphikisa nokulwa nezinqumo zikaNompempe kubantu. Ungabona umdlalo ephikisana noNompempe ungazi ukuthi sekwenzeneni. Kuzofika isikhathi emidlalweni yethu lapho uNompempe eyoqala umdlalo abesephumela ngaphandle. Abuye ngoba sekuyi-Half-time. Bathi bangaqala futhi aphume bazidlalelele bodwa kuze kuphele umdlalo. Angene ngoba eseyowuvala. Kakho umuntu onobuchopho ozozifaka engozini yokudlalisa imidlalo engase imlimate afe nokufa. Namuhla ngisho oNompempe impela abayaziyo imidlalo sebemadolo-nzima ngoba bayashaywa, bakhahlelwe bafune nokugwazwa ngabadlali ngisho nayizibukeli imbala. Bakithi kanti siseyizilwane yini?

HOWICK WEST

Siyambonga uMfundisi John Dunn ngalendaba ehlwabusile yokugcotshwa kwoMbishophu omusha waseNatal.

"Olwesine October 18 kwabe kulusuku lwamanqamu eSt. Paul's eThekwini kugcotshwa uVenerable Archdeacon Thomas George Vernon Inman ukuba nguMbhisopphu wesithupha eNatal.

Inkonzo yandulelwa ngodwendwe oluyizigaba ezintathu ngasinye siholwa ngabeziPhambano. Olokuqala kungelekwaya naba fundisi namaCanons neChapter noDean noMshumayeli Canon Heywood-Harris eza ekugcineni. Olwesibili kungelikaSomqulu, Umbhisopphu ozomiswa elandelwa nguMshumayeli wakhe nabaBhishophu abasizayo ababishophu Stainton, Ferguson-Davie, uMbishophu wakwaZulu noMbishophu waseBasutoland bonke behamba naChaplains abo. Kuze udwendwe lwesithathu lweBishop-Epistoller uMbishophu waseGrahamstown neChaplain yakhe neBishop-Gospeller uMbhisopphu waseS. Rhodesia neChaplain yakhe namaServers nePrimatial Cross Bearer neArchbishop namachaplains akhe amabili ekugcineni.

Kwangenana inkonzo yesiThebe yaqhubeka yafinelela kwiNicene Creed. Kwalandela inshumayelo. Base ababishophu wakwaZulu no-waseBasutoland banikeza uMgcotshwa kuArchbishop. Wase Umgcotshwa efunga ukuthobela iArchbishop beBandla lonke elikhulu laseCape Town. Umfundisi A. H. Cross wahlabelela iLitany, wase uMgcotshwa ehlolwa ezifundweni zenkolo. Kwalandela iculo elithi, Zinhle izinyawo zabaletsha iVangeli loku-thula. Kwathi lisahlatshelelwa ababishop abasizayo benza isikokela bazungeza uMgcotshwa owaye guqe phambi kukaArchbishop kwaculwa elithi VENI CREATOR. Wase uArchbishop nabaBishop abasizayo bebeka zabo phezu kwoMgcotshwa waseke owabenguArchdeacon waseThekwini wabanguVERNON NATAL. Wanikwa iBible. Kwaghutshekwa nenkonzo yesiThebe kwaza kwaphela. Sekuphele inkonzo uArchbishop wevathisa uMbhisopphu omusha ngeMitre nangendandatho wasehla uBishop omusha ngezitebhisi eyobusisa i-Bandla. Wase eholwa nguArchbishop ngesandla ephuma naye endlini yesonto.

Kwayiwa ezitebhisini zikaCity Hall kwayothathwa khona izithombe kwabuyelwa futhi esontweni. Kwabe wukuphela njalo lokho kwenu yezinkonzo ezinezizotha ezake zabonwa eThekwini.

Kwaba yingqala lena ngoba zonke izizwe zabe zikhona nazo zakwenza ezabe zimiselwe ukukwenza kwokugoba uMbhisopphu. AmaChaplains amane ayeziza ababishop kwabe kungawendlu emnyama, ngungumlungu, kuyindiya kuyikhaladi.

* * *

Alobe futhi uMn. Dunn athi : IHowick West yomile ngempela kodwa ithemba likhona uma sibona ukusheshiswa kwethumbu lamanzi elisha. Sethemba ukukhohlwa yizinhlopheko zethu mhla lalunga.

* * *

Sekuqalwe uSunday School wabandla onke lapha wezingane zabantu nguNkosazana Msomi ofundisa lapha esizwa nguMa'am Matiwane waseHowick School. Sibafisela impumelelo kulomsebenzi. Sethemba ukuthi kuzovuka kuwona isizwe

esisha. Kufanele abazali bawuse-
kele lomzamo bangayeki izingane
zizule emigagweni zidlala amada-
yisi. uSunday School uqala ngo
2 ntambama onke amasonto.

* * *

Ezinyeke izindaba zaseHowick
West ziphuma kumlobeli wethu uMn.
Mpungose. Uthi :

"Kwasethusa mhla kaOctober 22,
1951, ukuba sibone sekutheleka
lapha omunye wabaphethe Ikhwezi
lapha emahovisi akwa Khomishani.
Ngangicabanga ukuthi uzobheka
ukuthi abalobeli beIkhwezi lapha
benzani, kanti ngikhe phansi.
Wabesosikhuthaza sonke ukuba si-
thumele izindaba zethu Ikhwezi,
sizithumele kusekhona isikhathi
esihle ukuba abaHleli.bakwazi
ukuzihlela kahle. Wabesiphathele
Ikhwezi lenyanga kaOctober. Nga-
thokoza kakhulu naglokho ngoba
ngiyazithanda ezeKhomishani kwe-
zinye izindawo zayo.

* * *

Kuyasidabukisa ukuzwa ukuthi
uNkosikazi kaMn. B. Madikwa oyi-
Health Assistant lapha kayiphilile
kahle, seyize yasuka endaweni
ehlala kuyona. Kwanga uSomandla
angasheshisa ayibuyisele amandla
ayo nempilo.

* * *

Ilokishi labantu laseHowick
lihlezi ngokuthokoza manje ngemi-
dlalo ecishe ibezonke izinsuku
ntambama yetennis, bezilungiselela.
Kwenziwa amalungiselelo okuba
icluba iphumele ngaphandle iyong-
cwekisana nabanye ingabiyinqolo-
nje. Seyivukile futhi iclub ye-
Submarine Tennis Club, kungathi
iyethembisa. Abafuna ukujoyina
mababonane noMn. Finca waseHowick
School.

* * *

Ngesonto October 21 kwabe
kungcwekisana amaHowick West
Union Jacks F. C. namaSARMCOL en-
kundleni yebhola yaseHowick West
kwaphumela uA. noB. wama Union
Jacks.

Wabe umuhle umdlalo anethuba
amaUnion Jacks lokuwina iFive-a-
side edlalelwe ngoNovember 4, 1951.

Sinifisela okuhle futhi.
Ithemba kalibulali noma nahlulwa
ningeke nife. Phela kuyadlalwa-
nje.

* * *

Lapha eHowick West sekwaba
yisisila sethu ukuba kuthi abantu
esihlala nabo ngokusebenza sesiba-
jwayele basuke bahambe futhi.
Sidabukiswa wukuhamba kukaHealth
Inspector Bond obeyisihlobo sethu
sonke. Esifisela okuhle nokuba
sisizakale ngosizo lweKhomishani.
Sikufisela okuhle Mn. Bond. Siya-
dabuka usishiya ngoba kade uyisi-
hlobo sethu. Usikhumbule lapho
uya khona nathi siyo kukhumbula
ngowabe usenzela khona.

(Siyadabuka ngokudabuka kwen-
dawo lena. Sizwa ukuthi uMn.
Bond ugudluzelwa emsebenzini we-
Khomishani olwandle ngesicelo
sakhe. Noma kunjalo singase
sisho sithi naye uyadabuka uku-
hamba eHowick West. - Abahleli.)

IZWI LOKUBONGA

Izwi leli lokubonga livela
kuMn. Kirkwood isihlobo nomlobeli
weIkhwezi isihlobo sikamufi uDr.
Vilakazi ongomunye wabeDepartment
of Bantu Studies kuNatal Univer-
sity:-

"Ngiyabonga kakhulu ngesheke
enelithumele esikhwameni sokukhum-
bula uVilakazi. Imali seyithun-
yelwe ku Professor Doke ngiyazi
uzobonga ukuyamukela. Encwadini
angilobela yona wathi siyakhula
isikhwama.

Sicela usibongele kuMn. E. S.
B. Msimang ngomusa wakhe nakwa-
banye abanikela beKhomishani - ngi-
bonga ikakhulu abanyama abanikela
ngezinhliziyo ezinhle. Kuyinto
enhle ukubona ukuthi izihlobo
zethu zabantu ziyavumelana nesi-
Khwama lesi nezinjongo zaso ezi-
babazekayo. Sibongele futhi ku-
Mn. Shuter nakuNkk. Lee."

Kuyasithokozisa ukuzwa ukuthi
Isikhwama siyakhula nokuthi salithola
ithuba lokusiza.

* * *

ISAZISO ESIBUKHALI

NgoMgqibelo ziu 8 DECEMBER i Y. M. C. A. ilungisela ukuba nosuku lomdlalo wabantwana eMakethe yase Georgetown ebaleni lomdlalo. Kobe kuqazana amaThim azozonke izikole zesigodi kumdlalo we Bhola ne Basketball. Bonke bokwamukelwa. Abazali nezihlobo bayamenywa ukuba beze bonke.

* * *

CLERMONT

Siyabonga kakhulu uMn. I. P. Seitisho weKhomishani lapha nesi- hlobo esingasazi esiyilungu len- hlangano ethiwa Women's Club. Yibona bobabili abasilobele zonke ezaseClermont namuhla. Siyaba- bonga sithi ningadinwa nangomuso.

UMn. Seitisho uloba uthi;

"Kade kukhona imikhasi emini- ngana eClermont ngalwamasonto adlulile. Ngo September 29 kwa- hambela izikole zakwaMzimba zizodlala ibhola neBasketball nabaseCatholic School. Gwag- cwala izibukeli kwathokozisa ukubona abazali abaningi bezoku- kela izingane zabo zizithokozisa. Bengaba abalapha ukwahlulwa en- kundleni yakubo. Kwathi eku- pheleni kwemidlalo yonke iClermont yaphumelela kuyo yomibili. Aba- hambeli babungazwa ngomkhosana wokujabula.

Ngo October 24, 1951, uMn. S. Z. Conco weDurban & District Road Safety Association wayehembele e- Christianenberg Government School ezokhuluma kubantwana ngezingozi zemigwago ezobakhambisa nemifane- kiso yezingazo lezo. Bathokoza kakhulu abantwana.

Abesigejane sabalisa abathiwa 1st Clermont and 2nd Durban Com- panies zeBoys' Brigade babenom- buthano wangeSonto eClermont ngeSonto October 28, 1951. Kukhona nawoVulindlela base Pine- town namaGirl Guides. Umkhosi wabanesithunzi ngokubakhona kuka- Chief A. J. Luthuli noChief Manzo- lwandle wase Umlazi owahlola ama- viyo abalisa laba. Ukuhamba kwabo phakathi kwomuzi okwama- sosha kwaba newozawoza elikhulu beholwa ngabemitshingo beD. B. kusuka lapho luma khona amabhasi

yuka ngoNorth Road kuya esont- weni laseWeseli.

Ngokusizwa ngabe 2nd Durban Company abelst. Clermont Company balungiselela uhide lwamakhon- sathi ngoNovember noDecember ukuthola imali yesikhwama uku- zithengela abakusweleyo. Bacela iminikelo ngezinhla lezi zeIkhwezi ukuba ithunyelwe kuMn. H. S. Mtetwa, Ekuphumleni, P. O. Cler- naville okunguyena uSikhwama we- Komidi elibaphethe.

Ngezihlathi ezidlulile ihalo yesikole saseChristianenberg School kwabe kuyiyona okwenzelwa kuyona imidlalo nemikhozi yoku- bungazana sekubonakele ukuthi yincane indawo lapho ngakho sekugudlukelwe eholweni yase- Weseli enkudlwana. Nayo sen- gathi yincane ngoba ike yagcwala kwesweleka indawo emikhosini emi- bili ekade ikhona. Sengathi sekufike inkathi yokuba kubekhona iHolo yomuzi lapha. Sengathi iso labaKhulu lingakubhela lokho.

Umoya kaKhisimusi sewuyez- wakala lapha. Sebeqalile abasha bebandla lamaWeseli ukulungi- selela iHlahla likaKhisimusi sekumiswe leliKomidi lokubhekana nomsebenzi lowo: Mn. K. S. Man- gele, G. Yeni uSihlalo, L. Msimang, iphini likasihlalo, H. W. Mdhlo- zini, Umculisi, amaKhosazana M. Butelezi, UMphali, D. Mbhense, u- Sikhwama no P. Dhlamini.

Abantu.

Lababantu abaziwayo bake ba- hambela lapha ngoOctober ngezin- daba zikaKhongolosi: Chief A. J. Lutuli, Chief Manzolwandle, Banum. H. Selby Msimang, M. B. Yengwa, H. I. E. Dhlomo, S. Mtolo, O. Mkwanyana noK. E. Masinga.

* * *

UNurse Gallina Nyanda usebu- yeke iFlinakeni emuva kwokuphola inyanga nabazali nakhe lapha.

* * *

Siyajabulu ukuthi uNurse Ida Mbikwana waseKhangela Hospital ezigulini ezifika zibuye sihambe zihlolwa lapha eClermont useya- sebenza futhi lokhu kade enga- philile kahle isikhashana.

* * *

Kuyasijabulisa futhi ulubika ukuthi uMn. F. A. Freeman (Area

Secretary) useya khona ekululameni sesilangazelela ukuba aphile nge-mpela.

* * *

UMBIKO. Kushone ngomhla ka October 11, 1951, uNk. Christina Mahlobo, ufelokazi kamufi Oscra Mahlobo. Sizwelana nabomndeni. Ushiye amadodakazi amathathu. Beatrice, Constance noJudith.

* * *

Ukhona osilobele okuthi uma sibhula ngonyezi sicabange ukuthi kungase. KubenguNk J. N. Yeni? Uthi:

Clermont Women's Club.

Amalungu aleclub afisa ukubonga ngokuqinisekile abesifazana abamhlophe abazinikele ukuba siza nokubeluleka kwokuningi okuphathelele ezindlini nasempilweni yasemakhaya ikakhulu uNk. Rayner oyilungu leWestville Women's Institute obafundisa abecluba ukwenza iPATCH WORK.

Sebenze izinto ezinhle kakhulu amalungu ngokufundiswa lokho. Kwabafundisa ukugazilahli izichibi ngoba ume bewazi umsebenzi wazo bangaenza okuningi ngazo.

IClub yasizakala futhi nangenye indlela yokuthengisana imifino. eMakethe yase Thekwini bafike lapha bayebelane. Lokho kudala ukwonga. UMn. noNk. Mtetwa bakuletha kithi ukudla lokhu ngesihle. Siyababonga kakhulu. Bayadedelana ngokuyothenga ukudla eMaketha abangamalungu aleClub.

Noma uMiss Alexander umququzeleli weClub engenawo amandla okubakhona emihlanganweni yethu ngenza yobude bebanga angalihamba kodwa uMiss Bilsborough othathe indawo yakhe. Naye uMiss Bilsborough noma enesikhundla esikhulu sokuphatha iKilinika wokufika kulona nsuku zonke abantu abangaphezu kwama 50 bezoboshwa amanxeba befuna nemithi nolunye usizo kodwa uyasithola isikhathi ngokuzidela zokuba azokweluleka amalungu eClub. Kungaye uSister Bilsborough ukuba iClub lena iqine ime kahle isebenze kahle.

* * *

EDENDALE

Into eyingqayizivele nasi-bo. Isihlobo sethu uSomkanda ngalenyanga simdedele ukuba angasithumeli lutho.

Abanye bethu abamaziyo ukuthi uzinikele ekuzizeni leliphapha bayokwazi-nje ukuthi kayekile ngalenyanga ukuloba ngoba evilapha nkathimbe ngoba engasanakile. Qha. Okuyisizathu wukuhlalwa ngomsebenzi emhlangane ngangoba wahlulekile impela ukusilobela thina ngalenyanga. Siyambonga impela ngakho konke akwenzela Ikhwezi sethemba ukuthi liyophuma elethu lize kakhisimusi seliquethe nezakhe.

* * *

Uma sikhuluma ngokubonga siyafisa ukumazisa uMn. R. R. R. Dhlomo wellanga laseNatal ukuthi siyakubonga kakhulu umuso wakhe nosizo akunika IKhwezi ngokuhumusha izindaba zalo ngesiZulu zonke izinyanga. Wumsebenzi olukhuni. Yena ungumuntu ongenaso isikhathi. Simbonga ngempela.

* * *

UMn. Peter Brown omunye wabaHleli beIkhwezi okunguyena Mhleli ohambela izindawo seKhomishani usiyekile isikhundla sokusebenzela iKhomishani wathatha esokuba yiSocial Worker eEdendale phansi kwenhlangano ethiwa Y.M.C.A. Noma engasekho emsebenzini weKhomishani kodwa usondelene nayo futhi kanyakazi-nje ekunamatheleni kuleliphapha.

I Y.M.C.A. E EDENDALE

Ekugondile nezinjongo

Mhlawumbe baningi abenu abakhe eEdendale asebeke bezwa kancane ngayo nabangakezwa ngayo iY.M.C.A. abanga ziqondisisi izilokotho zayo.

IY.M.C.A. yaqalwa ngumlisa George Williams oneminyaka engama 22 nesigejane sezihlobo zakhe eLondon ngo 1844. Wayekhathazeka emoyeni ebona wukuhlupheka kwabasha abasebenzayo ngesimo

sempilo yabo babona ukuthi uma bakha isiseko esiqinile sokukholwa abasha labo abangaphila impilo enhle ehlanzekileyo. Kusobala ukuthi baphumelela ngokusheshan-goba kusukela esinyathelweni leso sokuqala esincane seyikhulile lenhlangano namuhla seyinamalungu acishe abe yizigidi ezine emhlabeni wonke.

Njengoba lisho igama layo injongo yayo emqoka wukuphuthuma abasha besilisa. Ikhona neqondene nebesifazana abasha ethiwa Y.W.C.A. lenake iqonde ukuhlenga bonke abasha nabantu-nje bonke ingakhethi abesilisa nabesifazana. Beminyaka yonke yobudala. Izilo kotho zayo nazi:

1. Ukuthuthukisa inhlalo yabantu baseEdendale.
2. Ukusiza imiphefumulo yabo nemiqondo yabo nemizimba yabo,
3. Ukuthuthukisa inhlalo yabo.

Siyazi sonke ukuthi umonakalo okhona namuhla imvama yawo ibangwa kayibangwa-nje yizinhliziyi ezimbi kodwa futhi ibangwa yikuthi abasha kabanawo anathuba abangawasebenzisa ukusithokozisa uma bengenzi lutho.

Kuzobangenye yezinjongo ezimqoka zeY.M.C.A. ukusiza ekubeni kutholakale konke okungajabulisa abasha ngesikhathi sokuphumula. Sihlose ukuqhuba ngelendlela:

- (a) Ukwakha imidlalo yabafana namantombazana eEdendale abahamba izikole. Kuqondwe ukuba kwakhiwe imidlalo yebhola neka-Basketball yabafana namantombazana.
- (b) Kwakhiwe imidlalo yezingane nabanye abangakafundi.
- (c) Kwakhiwe imidlalo yabadala kulendawo.
- (d) Kuqhutshwe amaBoys Clubs kusi-hlwa.
- (e) Kuthasiselwe kumaClubs kusi-hlwa ngemidlalo yamabhasi-kobhu nezingxoxo, nemiqhudlwano nokunye.
- (f) Kumiswe indlu yeClub okuyofundelwa kuyona kulotshwe kudlalwe imidlalo yasendlini emini.

Ngezindlela lezi kwethembeke ukuthi inhlangothi lena ingase ibenamandla ukusiza labo abantula okunyakazisa imizimba nemiqondo

kwabaseEdendale ukuze inhlalo yabo ibengcono. Uma ibabizela kulenhlangano hekwenzayo kwethembeka ukuthi kuyobekwa isiseko lapho impilo yobuntu ingasuka phezu kwaso.

Okudabukisayo yikuthi iY.M.C.A. kayikaqiniseki ukuthi indawo yayo iyoyitholaphi eEdendale kodwa ikhwezi lethemba ukunitshela ngenyanga ezayo. Okwamanje uMn. Peter Brown usekethiwe ukuthwala lomsebenzi phansi kweY.M.C.A. eEdendale. Lenyanga edlulile uyi-sebenzise ngokuhambela abathile abaningi eEdendale nangaphandle. Kodwa noma kunjalo ucabanga ukuthi basekhona abangayithokozela iY.M.C.A. bezwe ezokwenza angakababoni. Usicelileke ukuba si-vezwe izihloko lezi zezinjongo zeY.M.C.A. Angajabula ukuba njengoba engakabinalo ihovisi lakhe eEdendale balinge ukumbona abafisayo ngokumlobela ngalekheli:

o/o Y.M.C.A.,
Longmarket Street,
Pietermaritzburg.

Noma bamise imotho yakhe uma beyibona emigwaqweni. Yimotho enecane eluhlazana yeMorris neNembe ethi CA. 79388. Ibonwa njalonenje eEdendale phakathi neSonto.

* * *

Ukubusiswa kwendlu ensha enhle yeSonto lakwaSt. Martin's eEdendale kwakungoMgqibelo November 3.

Kukuhle konke. UMuzi wonke ubukeka kahle ngaleyonsasa. Nendlu yesonto ibukeka kahle ngobukhulu nokwakhiwa kwayo. Kukuhle nokuhlabela kwakhona nokuhamba kwabo udwendwe abafundisi nekwaya. Kukuhle nokubona ukuzihlanganisa kwezizwe zonke sihlenganiswe wokuzodumisa ngezinhliziyi zabo. Okusemqoka obuhle bokubonga nokudumisa uNkulunkulu ukungaye nokungamandla akhe ukuba libekhona isonto leli.

Sazizwa zinto lezi futhi singeke sizikhohlwe.

Kwanga singakhumbula futhi. Izwi lomhla lowo elabe lingelide, ukuthi njengoba lendlu ensha enhle ikhoba ngokubambisana ngomoya wobuzalwane bezizwe zonke nangomsebenzi wazo kunjalo iSouth Africa enhle ingasekwa phezu kwesiseko leso sokubambisana.

* * *

EZAMASCOUT NAMAGUIDES
ngu AKELA.

Ngokuntuleka kwesikhala sizi-
finyezile ngalenyanga ezikaAkela
kodwa zizovela ezimnandi zokusiza
abalimele - Abahleli.

UKWAZI NGEZULU. Onke amaScout
kufanele akwazi ukufunda imi-
khwazi ngemvelo. Nokhu eziku-
shoyo:

IZULU ELIBALELE. Kuvuleka izi-
mbhali zohlobo oluthile, umusi
wemililo ubheka phezulu uthi mpo.
Izinyoni zindizela phezulu zihla-
belela. Kwande izimpukane nama-
bhungezi. Kubonwe izindlu zol-
wembu ezihlahleni. Kubheje
esibhakabhakeni kusihlwa. Kuba-
khona umbethe ekuseni. Kundize
obusuku amalulwane. Kusho uku-
balela ngomuso.

IMVULA. Kubheje esibhakabhakeni
ekuseni. Umusi wemililo webhele
phansi. Izimbongolo ziklabalase.
Izinkonjane zindizele phansi.
Zingasebenzi izicabucabu. Izin-
komo zithande ukuqoqana emasimini.
ezinye zilale phanzi emasimini
esikhathi eside. Ilanga lisithe-
le ngefu elimnyama kade libalele.

* * *

INKINYANKINYA.

1. Ngubani owangemholi weviyo
lamangisi leJamboree?
2. Ngubani uGeneral Sir. Rob
Lockhart?
3. Kuphi nini lapho kwohlangana
umhlangano kazwe lonke wama-
Rover?
4. Kokwenzekani eBelgium ngo 1953?
5. Umhlangano wesil4 wemibuso
wohlanganelaphi?
6. Ngubani ophethe iInternational
Bureau?
7. Lithini ikheli leNdlunkulu yama-
Scouts?
8. Ngubani oyinhloko yamaScouts
eAustralia?

* * *

Lencwadi yobuhlobo ihamba
nesaziso uMn. Mtimkulu asicele
sisifake:-

P.O. Esikoleni,
19.10.51.

Mhleli,
IKHWEZI.

Uxolo,

Ngikucela ukuba ungivumele
ngalendatshana yombiko eKhwezini
ngalenganga? Ungixolele ngoku-
kuhlupha. Ngisize.

Owakho,

GEO. MTIMKULU.

I S A Z I S O

Mhleli,
IKHWEZI.

Ngenxa yempilo engiyiphilayo
ingagculisi umoya wami ubungena-
mile. Ngazizwa ngincipha kanti
ngimdala.

Bangihlubuka nabantwana.
Ngasala ngedwa. Emuva kwokuba
umuzi wami sewachithekile ngaqa-
laza ngifuna umsizi.

Bakhona abakwaziyo okwange-
hlela, kakuswelekile ngikuchaze
lapha.

Ngifisa ukunazisa nonke enin-
gaziyo nenizebenza nami ukuthi
sengomtholile umsizi ngashada.
Manje noma sengidlula kulomhlaba
angethembi ukuthi kuyobakhona
ingxushungxushu.

Ngishade noDinah Nompozolo
okaMasango waseGcuwa.

Owakho,

GEO. MTIMKULU.

1) Mr. Whistle ✓

2) Mr. Hecht

3) Hubron



Vol. 2 No. 11, 1951

Xmas

1951

Ikhwezi

New
Year
1952



It has been our great pleasure to surrender our editorial chair once again to Canon Badham, Superintendent of Anglican Missions in Natal, and to ask him to give us our Christmas message.

We thank him for his kindness in consenting to do it, and for his all-the-year-round friendliness towards Ikhwezi. And, this year, we send him a special message, because this last month has seen the dedication of the lovely new Anglican church of St. Martin's, Edendale. We wish him a glad Christmas, informed with something of the happiness and beauty which blessed that Day of Dedication in the Area. - The Editors.)

THE MESSAGE OF CHRISTMAS

It seems such a short time ago that I sat down to write last year's Christmas message for Ikhwezi; yet twelve months have passed and much has happened to us, both as individuals and as a country. We have had twelve months to grow together, to learn more of one another, to understand one another better, to learn something of what is expected of us in our relations with God and with our fellow men.

Do you remember what I wrote last Christmas? I said that the heart of Christmas was this - GOD LOVES, GOD KNOWS, GOD STILL CARES. God loved men and came in human flesh to save them. God lived a human life and knows all about its joys and sorrows, its work and play, its sins and pain. God still cares, and knowing all, He is both ready and able to help. His understanding love is offered to all men, whatever their race or language or colour. Christians are those who believe in, and trust, and try to serve this God of Love as seen in Jesus born at Christmas.

For them Christmas-time is a time to rejoice; and it reminds all men of the very heart of their faith. But it must not stop there. Love affects relationships - we know that in our everyday life. When you love someone your whole attitude towards them changes. You see them in a new light; you want to treat them in a new way; you want them to see the very best in you.

Another strange thing happens too. When people really love one another and are always in each others company, in a wonderful way they grow alike. They like the same things and the same people; they begin to have similar ways; in some cases they even begin to LOOK ALIKE!

So it is that when men begin to really know and really love God they are different. They begin to love the things He loves, to look at things and people the way He looks at them; to grow more like Him as they keep close to Him.

So the Christmas message (when we really believe it) must mean a complete change in our relationships with God and with our fellow men. We see God as our loving, understanding and ever-caring Father, and His love challenges us to be the best we can be, "because He loves us so". We see our fellow men, not as "people" or "races" or "servants", or even as individuals to be used to our own advantage, but as fellow sons of God, as those who share with us this wonderful Father. We, like God, must learn to love, to understand, and to care for others. Problems of politics, economics, social conditions and all the rest must be seen in a new light. That is why Christmas is a renewed challenge as well as a renewal of rejoicing.

How have WE answered this challenge during this past twelve months? Have we tried to LIVE Christmas day by day and let it change and uplift our human relationships (yes and our relationship with our Father too)? It is hard to love and understand and care for others in the way God does to us. They are often unresponsive, suspicious, take advantage of us, even scorn us. WE DO ALL THESE THINGS TO GOD, TOO; yet He never grows tired, never "gives us up as a bad job".

Someone has said "We are living on borrowed time" - such a short time here on earth and so much to do with it. May I suggest that this Christmas we think seriously not only about the story of God's love, but also about our own response to it? Let us try to live in the Christmas way, lives of greater

understanding and sympathy and service. So can the love of God in the life of an individual change him, and his family and his friends, and his neighbourhood, and his country. Love really practised goes out like ripples on a pond, out and out and out till the whole surface of the pond is alive. God started such a ripple the first Christmas. Are you a log breaking up the ripples? or are you rippling forward yourself, bringing new life to your pond, which is, in your case, the whole of your human relationships?

A happy Christmas to you all.

H.W.B.

IKHWEZI JOTTINGS

Ikhwezi sends its Christmas greeting to its readers, to all the people of the Areas and to its outside friends, and wishes them gladness and peace in the Coming Year.

* * *

As each calendar year draws to its close, our editorial thoughts turn to the fact that another Ikhwezi-year is also nearly gone - for, every January, the Local Health Commission has to decide whether or not "the child" shall have another twelve months of life. We hope that January 1952 will see a decision in favour of our continuance - but "one never knows" !

One thing, unhappily, is certain - that we shall not be able to bring out quite so many numbers in the year. Instead of appearing in the Areas each month, in future, "the child" will probably turn up amongst you only once in every five or six weeks. He begs that this shall not be allowed to make any difference to his welcome. He begs his friends still to keep firmly in touch with him - and with the Commission, and with one another, through his agency.

He will do his best, in every number, to make an accurate forecast of the date of his next

visit. This time he asks his friends to look out for him next between the dates of 28th January and 4th February, 1952.

* * *

Finally, Ikhwezi thanks his friends for a 1951 of loyalty, understanding and good will. He is conscious of his deep debt to his local correspondents, his regular and occasional contributors, his translators and to those who help him by just "liking" him. To all of these, in a very real sense he owes his life - or, at any rate, his continued existence!

So, from "the child", his
THANKS!

DID YOU KNOW?

THAT there appears to be a vigorous movement on foot for the establishment of an organised night-school at Ashdown? We haven't any official news of it yet; but we do hope this most worthy venture will get away to a good and encouraging start, and be the forerunner of wide and varied opportunities for adult education in Edendale.

* * *

THAT the spirit of sportsmanship seems to be a bit "missing", these days? We hear of stones and bottles thrown at players by the watching crowds - of referees at soccer matches being beaten up by players - of brawls among spectators as the game sways in favour of this side or that. One of our sporting-contributors has promised to write something for us on this sad subject. Meanwhile, by courtesy of the "News of the Month" (published by the Department of Native Administration in Bulawayo) we print the following most interesting extract from that journal's report on the recent Matabeleland African Boxing Championships:-

"The excellent behaviour and sportsmanlike manner of the Africans who attended the annual Championships was worthy of the highest

praise. Admittedly, in every case the decisions were clear cut and there could not have been the slightest grumbling; nevertheless, those who attended these shows were loud in their praise of the sporting spirit displayed by all concerned. Boxing, although it can be said to be the most popular of sports, is comparatively new to us here; many will no doubt remember the bare fist fighting that used to take place quite close to the Location only a few years ago, when it was quite common for persons wearing knuckle-dusters, wrist bands and other lethal weapons, to put up so-called 'Boxing'. Many were badly damaged in these affrays, but now that we have properly controlled boxing under International rules, any man is able to take his wife and family to have a really good afternoon's entertainment. There was, however, a few weeks ago, an unfortunate incident after the final contest of the afternoon, when a number of stones were thrown, not because of what can be termed a 'bad' decision, but because one side was so partisan that they were blinded as to the excellent display of self-defence given by the man who was declared the winner.

Partisanship and loyalty to ones own club and members is all very well in its way, but it is no excuse for bad behaviour of this sort, which smacks of the bush and barbarianism. We must remember that there is an absolutely impartial referee in the ring. He is placed in a better position to judge the fight than any member of the audience. He is close to the fighters and consequently able to see many moves which the audience cannot.

By the throwing of stones or any other display of bad sportsmanship nothing can be gained: on the contrary, evil may befall, and people may be injured, not only by the falling stones, but also by the crowd which in confusion runs this way and that. Let us behave like GENTLEMEN and NOT like PEOPLE OF THE BUSH! "

HERE - AND - THERE

EDENDALE

Ikhwezi welcomes a new local correspondent - Miss V. Mngoma of

Machibise - who sends us the following account of a happy birthday-party in the Area:-

"On Sunday, the 14th October, we spent a very happy afternoon at the residence of Mr. and Mrs. E. Ndwandwe, on the occasion of the coming-of-age of their eldest daughter, Eunice Sibusisiwe.

Mr. E. S. B. Msimang very kindly and interestingly organised and conducted the function. We listened to interesting talks given by him, Mr. Thusi, Headmaster of Ashdown Secondary School, Mr. Ntsikeni, a friend of the family, and Mr. Zulu and others. After this, Eunice was presented with a lighted, 21-candled cake by her mother, and she had to blow out the candles.

After this, Mr. Msimang read out messages and gave the presents.

Among those present were : Mr. and Mrs. D. Moyo, Mr. and Mrs. M. H. Kunene, Mr. and Mrs. P. Xakaza, Mr. and Mrs. R. Kuzwayo, Mr. and Mrs. G. Thobela; Mesdames M. Caluza, K. Ngcano, M. H. S. Msimang, B. Kunene, C. J. Mpanza; Nurses M. Mngadi, L. M'shali, E. Vezi; Misses C. Mkize, M. Molefe, E. Ngcobo, E. Khanyi and B. Phungula; Messrs. P. Zulu, A. Zulu, A. Zondi, M. Ally, W. Ntwana and S. Msimang.

To wind off the happy event, the evening was spent on games and refreshments at the African Restaurant, organised by Mr. P. Zulu.

We thank all those who helped to make the occasion a success by their presence, their presents and their messages of well-wishes."

* * *

Friend Somkanda contributes his usual breezy commentary on the Area. Incidentally, he, too, gives us a lively description of Eunice Ndwandwe's twentyfirst-birthday party, which "overlap" and lack of space prevent our publishing. He writes:-

"Machibise.

Skoonplaas is gradually discarding its ragged, shabby 'clothes' - (its slums) - and putting on a new look. Two families that have

recently entered their new homes (fine buildings, let me tell you) are the Thobelas and the Celes. We hope that the fine remarks made by Miss Mavis Ndaba in the columns of the 'Ilanga' of the 24th. November were read, and will be carried out, by many. Miss Ndaba wrote, 'We should create better homes and surroundings.' Let those who next build at Skoonplaas, or anywhere in Edendale, build even better homes than the ones we have referred to!

Houses in Edendale have a tendency to be monotonous. They all have a side-projecting room adjoining the verandah. Can't someone introduce a new pattern into the Area?

Another thing! Machibise is destitute of trees. How would it be if the owners of new houses now set about planting trees of 'fruit' and ornamental varieties? Those who need information could get it free of cost from the Commission's Engineering Department. It's good to have your home adorned by trees. Think of the beauty of the Nichols School surroundings in Georgetown."

* * *

"Mr. F. J. Mazibuko, vice-Chairman of the Edendale Advisory Board, has retired from his clerical post at the office of the Chief Native Commissioner after 26 years' unbroken service. He has served under five different Chief Native Commissioners - and we hear that he never had 'words' with one of them!

At a farewell party officially organised for him, Major Liefeldt, the Chief Native Commissioner, thanked him for the faithful, diligent and honest service which he had given to the Department and his people during all these years. His African colleagues also thanked him appropriately, the chief speakers being Messrs. Mpanza and Goba.

Mr. Mazibuko was presented with a beautiful wristlet watch by the European staff - to help him keep time to rest! - and the African staff gave him a brief-case, in which to 'pack up his troubles'.

Siyakubongela - we congratulate you - Ndoda."

"Dambuza Road.

We are very grateful to the Commission for the preparation of the Dambuza Road. This connects Mt. Partridge with the Edendale Station, and the people in the locality will now be able to use vehicular transport for their needs. We hope, too, that one of the bus owners will put on a bus to run from Town, through Pata and Upper Machibise, past Edendale Station, to Esinadini or Edendale."

* * *

"Ashdown.

The new Advisory Board for Ashdown consists of Messrs. A. N. Kumalo (Secretary), N. Myaka, A. Ngcobe, E. S. B. Msimang, N. Mnyandu and F. Makatini. We understand that the South African Congress of Native Advisory Boards will meet in Durban from 4th. to 7th. January, 1952, and that the Ashdown Board will be represented by Messrs. A. N. Kumalo and E. S. B. Msimang."

* * *

"Some time ago it was reported in these columns that a Ratepayers' Association had been formed in this area. It will be good to hear of their work and progress."

* * *

"The groups of boys playing dice under the street lights at night are growing not only in number but in size and in variety of the ages represented. This is an undesirable state of affairs which should be checked now, before it gives rise to the menace of gangsterism which overshadows the lives of law-abiding citizens in the Witwatersrand townships, and in peri-urban settlements in general. The new Ratepayers' Association would do a world of good if it would set about organising clubs and (indirectly) supervising the play and recreation of these youngsters."

* * *

"The Georgetown Glee Singers staged a sacred concert at the Ashdown School at the end of last month. They are a troupe of young people under the training and baton of the veteran Mr. George Mtinkulu of 'The Dip', Georgetown. In his opening remarks Mr. Mtinkulu explained that his Singers had not come to sing in Ashdown for monetary profit, but to entertain the public to good music - and in the process they themselves would reap spiritual benefit. When someone asked that a song be repeated and tendered a shilling for the request, Mr. Mtinkulu refused the money but had the song sung again. His ambition is to see a musical Eisteddfod in Edendale. He complains bitterly that classical music has been ousted by jazz and 'new-look', unwritten music. Unlike those people who criticise but don't construct, Mr. Mtinkulu has formed a choral group and taught them masterpieces from the Anthem series and from books of classics.

Armchair critics might well follow Mr. Mtinkulu's way of doing things. "

* * *

"Georgetown.

A successful Parents' Meeting was held at the Methodist Church early in the month. Mr. T. M. Kanyile, Chairman of the School Committee of Nichols and Edendale, presided. The retiring Committee was re-elected practically en bloc - Mr. T. M. Kanyile, Chairman, Messrs. P. E. Radebe and R. R. Bengane, Secretaries, Mesdames N. L. Msimang, E. C. Mpanza and Messrs. M. Mtinkulu and R. Kuzwayo, with Mr. H. S. Msimang as new member. Mr. J. Dlamini, the veteran of voluntary social work, has retired.

Election of the Committee was followed by discussion on such interesting matters as school uniform, the need for better classroom facilities, etc."

* * *

Somkanda's notes conclude with a plea for the formation of Ratepayers' Associations in the

Area - and an even stronger plea (not for the first time!) - that Ikhwezi should publish an article on such Associations, their constitution and their function. We are happy to report that a member of the Commission's staff will probably write on this matter in our next issue. - Editors.

WASCHBANK

Friend Thath' ufak' esakeni writes:-

"Life without music is like food without salt'. The Waschbank and Districts Schools held their second annual Eisteddfod here on the 6th November, in the Waschbank Government School Hall. It was a great and brilliant social event. The hall was packed to capacity and, with the intense heat, breathing became difficult at times. The following schools took part: Tholeni, Inkunzi, Ladysmith, Hlatikulu, Ruigtefontein and Waschbank.

The Higher Primary Schools, singing 'The Sea hath its Pearls', competed for a trophy donated by Mrs. A. F. Maharaj. The Lower Primaries competed for a trophy donated by the School Committee, their song being 'In this Hour of Softened Splendour'. The trophy for the Sub-Primaries was also donated by the School Committee. This last group sang 'uBaba wethu usezulwini'. All choirs rendered their songs quite well considering the difficult nature of their pieces. The Lower Primaries did well with 'In this Hour of Softened Splendour', though the song is really beyond the powers of a lower-primary group. In general, it would seem that more attention might well be paid to voice control and voice production.

Messrs. F. E. Mqadi, D. S. Yeni (Supervisor of Schools) and N. M. Nomvete, B.A., were the able judges. Of these, the first-named spoke most interestingly on the various items, explaining where and why the individual choirs had lost or gained marks and mentioning certain faults in the renditions.

The winning choirs were: Waschbank High Primary, Ladysmith Lower Primary and Tholeni Sub-Primary.

Our thanks for a successful and enjoyable occasion go to Mr. Dlangalala, Headmaster of the Maria Raschitz School, who was in the Chair; to the Judges and to the School Committee."

* * *

"Mr. Frank Mathunjwa, who works in Johannesburg, has just paid a lightning visit to his parents in this Area. He has now returned to Johannesburg."

* * *

"We are pleased to welcome Mr. Barney Nyembezi, B.Sc., to the Area. Mr. Nyembezi has been transferred from Dundee to Waschbank, replacing Mr. Matthews Zondi who has been transferred elsewhere."

* * *

"The Durban and District Football Association 'pick' visited the Dundee and District Football Association on the 11th November - perhaps to try out which 'D. & D. F. A.' is the stronger, for two bulls cannot live in one kraal! Unfortunately inclement weather robbed the players of the opportunity to display their good soccer. There were intermittent showers and the ground was sodden and slippery. The game, however, was played in real cup-tie spirit, and the Durban Association emerged victors by 3 goals to 2. How about wiping out this Northern Natal defeat by challenging Durban's 'best' again? It would be worth while. We have all the material to do it."

On the same day, a meeting of the Council of our local Association was busy settling cases arising out of misconduct of players, and the guillotine fell on several members of different clubs. Some, I understand, suffered a year's suspension. This should be a lesson to many."

A record crowd watched the final between the Rangers of Elandsplaagte and the Winter Roses of Burnside. This was the first final since the Association was inaugurated (T. P. Mngadi's

second-round trophy). The match was played on the Indian Football Ground. The pace was hot and fast from first to last, and the Rangers won by 3 goals to nil."

The Association's clubs were all invited to take part in a series of games for a trophy donated by Mr. Lansdown, Compound-Manager at the Plattberg-Newcastle Collieries. The Rebellions Football Club of Dundee were expected to play, but rainy weather prevented them from coming down. Owing to the sodden state of the ground, the games were not played to a finish. They will be continued on December 9th."

* * *

"We wish all our readers and football players, our school children and school teachers, our Area residents - and EVERYONE - a MERRY CHRISTMAS and a HAPPY NEW YEAR."

HOWICK WEST

Ikhwezi thanks Mr. P. Mpungose for the following social items from the Area:-

"Christmas."

To all Areas under the jurisdiction of the Local Health Commission - and to all people in those Areas - Howick West extends its hearty Christmas Greetings and every good wish for a Happy New Year."

* * *

"The people of Howick West are greatly looking forward to the Christmas Tree party which will be held in the Commission's offices in the Area, round about Christmas or New Year, and they hope it will be an even greater success than last time. Of course, such things are still new to us here; and when it was done last year for the first time, everyone wanted to know whether it would be done again. That shows without doubt that people here are really interested in such things, which

shows a new light on the Area."

* * *

"Congratulations.

We offer our congratulations to Mr. and Mrs. B. Madikwe on the birth of a baby son during the first week in November, and to the Khenisa family on the birth of a baby daughter. We wish the small newcomers the best of life and good health."

* * *

"Condolences.

The Area extends its sympathy to Mr. and Mrs. Govender, of 'Quail', in the loss of their son; to Mr. and Mrs. Zuma, whose little son died during the month; to Mr. and Mrs. Mounu, of 'Dale', who have lost their daughter; and to others bereaved within the last few weeks.

I think it possible that some of our people still do not realise the help they can get by attending the Clinics held in the Area on TUESDAYS, THURSDAYS and FRIDAYS."

* * *

"Greetings.

We welcome Mr. Tulleken, who has taken the place of Mr. Bond as our Health Inspector. We hope he will find the people of our Area willing and co-operative.

*

We also extend greetings and 'welcome back' to Mr. James Tshawe, Local Health Commission 'spotter' at Howick West, and congratulate him on his recovery from his recent illness. We wish him the best of health in future."

* * *

"Vegetables.

In spite of the high market-cost of vegetables these days,

our Vegetable Club is still going on quite well, though last month's figures show a slight drop in membership."

* * *

"Water.

It is now clear to every housewife of Howick West that the time is not too far off when they will be enjoying a full supply of water, like in some other Areas under the Local Health Commission. It is when we begin to have such improvements affecting our needs that we feel we are not just being taxed for nothing by those in charge."

* * *

"Football.

On the 4th of last month we held a five-a-side competition arranged by the Howick West Union Jacks Football Club, for the lovely Floating Trophy presented by Messrs. Thakurdin Brothers, of 'Quail'. Twenty-two teams took part, and the finals had to be played off on the 11th. The Tigers Football Club, of Howick African Location, emerged victorious and were presented with the Trophy by Mr. F. Ross, vice-Captain of the Union Jacks Football Club.

Certain damage done to the Trophy on the day of the finals is greatly to be regretted. In general, there seems to be great need for Social Workers to promote sports activities and to train people in the true spirit of sportsmanship. The people are real sportsmen, only they lack training in the spirit of the thing."

SCOUTING & GUIDING
BY AKELA.

Akela wishes you all a Happy Christmas and a Prosperous New Year.

* * *

Did you know that before being

awarded the Bushman's Thong, a Scout must hold the First Class Badge and three of the following badges : Venturer, Camp Warden, Forester, Naturalist, Meteorologist (or Astronomer), Pioneer, Tracker, of which the Venturer will be obligatory?

* * *

FIRST AID

"How to deal with Cuts, Bruises, Burns and Scalds.

1. Cuts : When the surface of the skin is cut or torn, a 'wound' is caused. In slight wounds (skin-deep) the skin alone may be injured. In deeper wounds, the underlying soft parts, muscles and blood vessels are also involved. The more extensive the wound, the greater the area of the skin involved.

Treatment : First of all wash your own hands, then the injured part should be gently washed with boiled water. When clean, swab with water to which some disinfectant has been added. Cover the wound with dry dressing or Acri-flavine dressing and bandage firmly.

2. Bruises : When soft parts are torn it is called a bruised or contused wound. Clean it with disinfectant. Paint with mercurochrome.

3. Slight Scratches : Wash well, paint with iodine and repaint occasionally until the skin heals. If any fluid is oozing, put on a boric lint (H.B.F. - Hot Boric Fomentation) dressing and bandage.

4. Burns and Scalds: Because patients are generally badly frightened when scalded by boiling water, etc., let someone attend patient at once for shock keeping him warm and giving hot drink of milk or tea. To treat a burn remove clothing around the affected area very carefully and, if it sticks, cut round with a pair of scissors, and leave that part to come away later. Don't break blisters. Put injured part into water of same temperature as body until you can bathe it in a solution made from a dessertspoonful of baking soda in a pint of warm water of the temperature of

the body (98.4 degrees). Then apply strips of lint, linen or gauze, soaked in same solution and keep moist until medical aid is obtained. If baking soda is not available, cover with cotton wool and bandage lightly.

5. Sprains : It is dangerous to move anyone who has been run over, or who has fallen from a height and who is seriously hurt, for fear of broken bones or dislocations which must be treated by a doctor.

A sprain occurs when some of the ligaments of a joint are severely wrenched or torn, without actual displacement of the bone. There is a swelling and later discoloration round the joint, with pain on any attempt to use it.

Treatment : The injured joint must be rested and the patient make no attempt to use it. A compress and bandage, wetted and kept wet with cold water should be applied and the injured part kept comfortably supported and raised. If this does not relieve pain, bathing with hot water, or hot and cold water alternately, may do so, the joint in the intervals of bathing being bandaged and kept elevated. Bad sprains require medical attention. It is not uncommon for what is taken to be a sprain of an ankle or wrist to be accompanied by fracture of the fibula or radius, respectively.

6. Fainting. When you feel faint try to prevent yourself losing consciousness by sitting down and putting your head as far down between your knees as possible; getting into the fresh air and lying down flat. Loosen all tight clothing and give patient as much fresh air as possible; prevent people from crowding round the patient. Place in lying down position. Neck and chest may be sprinkled with water. If you have no smelling salts, ammonia will sometimes do instead. Rub limbs towards heart and keep patient warm with rugs or clothing. Do not give stimulants to an unconscious person.

GUIDING

What do Girl Guides do?

You will see that they are jolly people who enjoy themselves, they are a happy sisterhood who do good turns to other people.

This is what they did during the Great War.

In the towns they helped at the Military Hospitals as assistants to the Ward-maids, cooks, and laundry women. They took up work in the factories, or as motor drivers or on farms in order to release men to go to the Front. In the country they collected eggs for the sick.

Over in France a great Recreation and Rest Hut for the soldiers was supplied by the Guides with funds earned through their work. It was managed by Guiders, or ex-Guides. Among the older guides there are many who did noble work with the hospital at home and overseas, there was one in particular who went through great adventures in Serbia during the invasion of that country.

So altogether the Guides showed themselves to be pretty useful lot in many different kinds of works during the War and peace, and, mind you, they are only girls between the ages of 11 and 18.

There are over a million guides now - not only in Great Britain, but all over our vast Empire, in Canada and Australia, West, East and South Africa, New Zealand, India - and even as far away as the Falkland Islands.

Even beyond the boundaries of the Empire there are Guides in nearly every country of the World, among nations as far apart as Iceland and Brazil, Japan and the United States. The Guides are a vast sisterhood of girls, ready to do anything they can for their own country and for mankind at large. The Girl Guides as well as the Boy Scouts have been recognised by the League of Nations as having a great influence for peace. The Guide Law and Promise are the same all over the World, and working on these lines and with the same ends in view, we should be able to do a great deal towards preventing another War, and help to ensure the reign of peace and justice everywhere.

And I can tell you right off now that one thing you've got to do is to laugh and enjoy it all.

SOME THOUGHTS ON LITERACY

Certain distinctions between human beings arise from natural differences and we accept them as part of the natural order of our world. Thus, people may be "naturally" divided into fair-skinned and dark; old and young; male, female; child, adult; and so on.

But there are other distinctions which, to a great extent, arise from "outside" circumstances and are not part of the true natural order. When we contemplate such contrasts as rich and poor - educated and uneducated - well-fed and hungry - captive and free - and even, perhaps, good and bad - we recognise at once that there is something artificial about these differences. We do not feel that they have been laid down by a law of Nature. Rather, we have the feeling that we human beings have some responsibility in the matter: that, in some measure, it is we who have brought about these contrasts, and that it is up to us to put them right if they need remedy.

The story of the prophets and reformers of all ages is the story of their refusal to accept the existing order as the natural and inevitable order; and we, the ordinary people of the world, are under obligation to remind ourselves that, in so far as these "artificial" contrasts are man-made, so they may be man-changed.

The question, of course, is, where do we come in on this sort of thing - we who are never likely to be numbered among the prophets or the large-scale reformers? And the answer is that some of these "contrasts" lie, as it were, at our very doors - and we CAN do something about them.

The nature of one of these "contrasts" is indicated in our heading. The people of South Africa are either LITERATE - or ILLITERATE. It is our grievous handicap that there are more of us in the latter group than in the former. It will be our shame - your shame and mine, as well as that of others - if this state of things persists. We who can read or write this present article cannot dismiss this national burden of illiteracy as no con-

cern of ours. It is a problem "at our doors"; for we are on the comfortable side of the dividing line, and there is something we can do to help "the other man".

The dictionary attaches several meanings to our word "literate"; but for our purposes, we are concerned with only one. It means, according to the Shorter Oxford Dictionary, "ACQUAINTED WITH LETTERS". In other words, the literate person knows his letters: he can recognise them when he reads and use them when he writes. Letters, in short, are at his command: they are his tools, his instruments.

The illiterate has no such powers and tools, and is thereby set at desperate disadvantage in this complex twentieth-century world.

"Race Relations News" for last September drew attention to the plight of the illiterate in modern society:-

"Because the ability to read and write is so essential to our daily lives, few of us consider the terrible disadvantage suffered by those who are unable to do so. There is almost no activity in which we are engaged which does not call for the exercise of this facility, whether it be checking the railway timetable for the platform from which our train will be leaving, or receiving news from a member of our family in a distant place. Even such simple actions are denied the illiterate. In the intensely complicated organisation of modern life, the position of absolute helplessness to which an illiterate person is condemned requires little imagination to conceive - yet it is estimated that 70% of the people in South Africa suffer under this handicap."

The Government is spending millions to eliminate this pitiful "contrast". Missions - the Institute of Race Relations - the National War Memorial Health Foundation - the local authorities who sponsor night-schools - the teachers who voluntarily instruct night-classes - all these are doing their utmost to lift this burden from our people. Where do the rest of us come in? What can we do?

Well, first we can look square-

ly at the facts. In spite of the tremendous efforts we have referred to, there are still not nearly enough schools and teachers to go round: there are parents who, anyway, cannot afford to send their children to school: there are thousands of illiterates too old to go to school: thousands unable, for one reason and another to get to "night" or adult-education classes. There are, in fact, a tremendous number of people in our land who cannot hope to attain to literacy through the formal channels.

Clearly, then, every informal channel must be opened to them - and this is the point at which the "ordinary" literate, like ourselves, can take a hand. While the full-scale attack on literacy is being launched by other, more important, hands than ours, we can keep the informal channels open and, so to speak, attack illiteracy on its fringes.

Let us look for a moment at the figure given us by "Race Relations" - 30% of us, literate: 70% unlettered. But if every one of us in the privileged group would pledge himself to ensure that, through his personal agency, one illiterate shall cross the border into the world of "letters" - the, within our generation, we should see the unhappy 70 - 70 "contrast" swing nearer to the fifty-fifty mark.

It can be done! There are persons like ourselves already doing it: employers teaching their domestic servants to read and write, or buying books for them to study; African servants teaching fellow-servants in the kitchen or the "kaya"; friend teaching friend to sign his name, or to address an envelope. These people, in their fashion, are showing us the way, and, incidentally, showing themselves possessed of social conscience.

It is for us to follow. If they can teach the unlettered, so can we. Our methods - our way of helping - will vary according to our circumstances and abilities. Most of us may be untrained, untried "teachers" - unable, probably, to take our "pupils" into higher realms of literacy - but we can make our very real contribution to society by working along these simple personal lines.

The problem is "at our door". As we go forward into 1952, let us resolve that, one way or another, in the coming year, each one of us will help one handicapped illiterate to join us in the privilege of "letters".

M. L.

LETTERS TO THE EDITOR

P.O. Esikoleni,

27.11.51.

The Editor,
IKHWEZI.

Sir,

This is the first occasion I have submitted an article to your paper. There are, however, certain aspects of the Building Regulations regarding which I feel some enlightenment is necessary.

We are supposed to construct dwellings in accordance with specifications as laid down in the Commission's Building Regulations. After much hardship and sacrifice, the building is put up and eventually completed. The Inspectors usually inspect the progress of the building and a Completion Certificate issued. Then the Valuers would also come along and value the building at anything up to £300, or more. Meanwhile whatever money may have been available had been used in building operations which fact is not taken into account when assessing rates. Of course it is true that if the building is one of wattle/daub, rates are proportionately lower, but nevertheless the inferior dwelling serves the same purpose as any other type. My query, however, is what inducement is held out to prospective home-builders to imitate employers who have more money at their disposal? Frequently, the would-be owner finds himself unable to meet high rates and handed over to the Solicitors. I shall be glad to know what compensation, if any, would be payable to the owner whose property has been attached under such conditions.

Resident of Edendale,

W. M. MSIMANG.

CLERMONT

We were pleased to receive the following items of news from Clermont which reached us just in time to be included in this month's issue:-

"Staff" We extend to Mr. H. B. E. Meyer and to Nurse Mrs. M. Khumalo, two members who have recently joined the staff of the Local Health Commission, our best wishes and trust that their term of office at Clermont will be an exceedingly happy one.

*

It is pleasing to report the return to harness of Mr. F. A. Freeman, Area Secretary, who has been away on sick leave from the 14th September to the 5th November.

* * *

Personalia. Mr. W. M. Zantsi, B.A., of Adams College, recently spent a weekend at Clermont as the guest of Mr. and Mrs. I. P. Seitisho.

*

Miss S. S. Yeni arrived from Pretoria recently after having completed her training as a Nurse and has joined the staff of the King Edward VIII Hospital, Durban.

*

We welcome the following students to Clermont: Mr. Alexander Yeni, from Fort Hare, and Miss Priscilla Malinga from Roma University College, Basutoland.

* * *

Bantu Methodist Church of S. A.

The fourth annual convention of the Bantu Methodist Church of S. A. took place at Clermont on the 15th October, 1951. Many delegates attended, including Mrs. Vilakazi, Secretary-General of the Women's Manyano; Chief Mdibaniiso Dhlamini and 'Umtwana u Ma Zulu' and Chief Padebe, of Port Shepstone.

The following Ministers of the Church were in attendance: Rev. W. M. Ndhlovu, of Estcourt; Rev. S. E. Ndhlovu of Ngutu and the

District Chairman, the Rev. S. K. Mdayi. Several members of other denominations were in attendance, including Rev. and Mrs. Yeni and Mr. and Mrs. H. Mtetwa.

* * *

Assizing of Scales : Business houses are reminded that the assizing of scales will be undertaken by the Assize Department on the 6th March, 1952, at the Commission's Offices, Clermont, between the hours of 9 a.m. and 3 p.m.

* * *

The Seventh Day Adventist Church building was opened on the 17th November, 1951, at 3 p.m., by the Superintendent of the Church, Pastor W. D. Eva, assisted by Pastor J. M. Hlubi. People present numbered over 400, including Europeans, Africans, Indians and Coloureds.

* * *

Christmas Message :

The Area Secretary and Staff of the Local Health Commission, Clermont, take this opportunity of wishing the Public of Clermont an extremely Merry Christmas and a Happy and Prosperous New Year.

*

The Area Secretary would like to express his sincere thanks, and those of his officials, to one and all for the friendly and co-operative spirit extended throughout the year and trusts that the same spirit will prevail throughout the coming year.

GOD'S BLESSING BE WITH YOU ALL."

* * *

Y.M.C.A. SCHOOLS SPORTS DAY EDENDALE, DECEMBER 8TH.

December 8th was a day of showers interspersed with occasional fine spells. Despite this handicap the Y.M.C.A.'s first full sports day was a great success.

It is estimated that about 500 people were present when the finals were played off.

Results of these finals were:-

Boys' Senior Football.

Edendale beat Caluza 2 - 0. This game was very close indeed and it was only after 40 minutes of extra time that Edendale eventually managed to win.

Boys' Junior Football.

Henriville and Caluza drew 1 all. This was another good game and the young Henriville team is to be congratulated on putting up a very fine performance.

Girls' Basket-Ball.

In both finals Caluza beat Ashdown. The scores were:-

Senior : Caluza 19 Ashdown 4
Junior : Caluza 22 Ashdown 5

Before the prizes were presented by Mr. C. A. B. Peck, President of the Pietermaritzburg Y.M.C.A., Mr. Brown, the Association's Social Worker gave a very brief review of some of the things it was hoped to do in the Edendale Area.

For the benefit of those who were not present, we should like to say that Football takes place:-

On Saturday mornings on the Georgetown ground.

On Saturday afternoons on the Ashdown Ground.

If there is sufficient demand, games can be arranged for Sunday afternoons and for weekdays so come along and let us know when you would like to play.

* * *

THE USE OF WATER AS A PUBLIC AMENITY.

Good, pure water, is as essential to the health of a community as are medical attention, food and sanitation. The Commission's first public works endeavour is therefore to supply this amenity.

Only those who have never had the pleasure of being able to obtain good water from a piped supply can really appreciate its real value when it does become available. The others, who have never had to fend for themselves, through familiarity therewith, take it as a matter of course.

In South Africa, water generally is precious, indeed I may say that the rapid development of the country is dependent upon this very common element. The sparse and widely spread population in our young country has tended to restrict efforts with regard to the conservation of water and its economic use.

Where this amenity is available therefore it behoves us to make the best use of this vital adjunct to our wellbeing. Sound and economical consumption of water is a public benefit, for the community as a whole pays for its installation and maintenance. The person who deliberately or carelessly wastes water, is taking money out of the pockets of the ratepayers.

This does not mean that one should be parsimonious in the use of water. Far from this being the case, people should be encouraged to extend its uses for essential domestic purposes, as it really is the symbol of cleanliness and health - and "Cleanliness is next to Godliness".

Use plenty of water for drinking, it is better than anything else, and it is recommended as a means of cleansing the inside of your bodily system. Use water for washing the outside of the body as well. It prevents disease, smell and the formation of unpleasant habits. Use water to wash your clothes : a clean body, inside and out, is useless if dressed in dirty garments. Use water to clean your domestic eating utensils, and your home.

It is of course impossible to do all this if every drop of water used has to be carried from a

standpipe, so that, if at all possible, you shall obtain your own water connection on your property, in those of the Commission's Areas in which it has been possible to provide a supply which can give this service.

The procedure is simple. The relative application form, on which is detailed full particulars as to where the connection is to be made, for what purpose and to what extent, is obtainable from the Engineer's Department which will be only too pleased to give you every help in completing it.

When the form has been completed an inspector reports on the application and the applicant is advised further what has to be done if the installation is possible. A fee for the connection is then paid, after which the work is carried out. The fee varies according to the quality of water required (which determines the size of pipe used), and the purpose for which the water is to be used. After payment of a deposit covering two months' supply, the water is turned on.

Normally the owner of the property pays for the water connection as it ranks as an improvement; and the consumer or occupier - whether the latter be owner or tenant - pays for the actual water consumed. There is nothing, however, to prevent the tenant or occupier from obtaining such a connection should the owner refuse to instal the amenity, provided that payment for the connection is made; but it may be just as well to obtain the owner's consent.

One point must be remembered - that the Commission brings the water to the boundary of the property only and that the applicant has to instal all piping, taps, etc., on the property. At present it would appear that the private consumer of water by connection is at a financial disadvantage in that water can be obtained free from the public standpipes. But this is only because the Commission has, as yet, not charged for water by the application of fees or rates, whichever may become applicable when the water regulations are promulgated. When

this happens, the private consumer will not be at a disadvantage financially and will definitely benefit personally. The opportunity should therefore be taken now of obtaining a private connection, as these will be limited, not because of shortage of water but because piping and fittings used for connections are in short supply. GET YOUR WATER CONNECTION NOW!

Just one reminder on standpipe supplies. It is general practice for the public to wash out their utensils at standpipes before filling them. This is necessary, perhaps, but please when you empty those containers, spread the water, as concentration of discarded washwater at standpipes causes insanitary conditions. Will you remember this in future? Thank you.

S. NEWMARK,
ENGINEER.

DIE GEBRUIK VAN WATER AS 'n PUBLIEKE GERIEF

Goeie suiwer water is net so noodsaaklik vir die welsyn van 'n gemeente as mediese sorg, kos en toepassing van gesondheidsmaatreëls. Derhalwe is die Kommissie se eerste publieke-werke poging om hierdie gerief te besorg.

Net diegene, wie nog nooit tevore die genot gehad het nie van die verkry van goeie water van 'n pypstelsel, kan regtig sy egte waarde op prys stel wanneer dit verkrybaar word. Andere, wie nog nooit vir hulself moes sorg nie, en wie gewend is daaraan deur alledaagse gebruik, neem dit nie baie in ag nie.

In Suid Afrika is water gewoonlik kosbaar; inderdaad mag ek sê dat die spoedige vooruitgang van die land afhanklik is van hierdie gewone bestanddeel. Die yl en wydverspreide bevolking van ons jong land het toegedra daaraan dat poginge om water te behou en ekonomies te gebruik, beperk is.

Waar Hierdie gerief dan verkrybaar is, is dit vir ons van pas om hierdie lewensbyvoegsel van ons welvaart tot beste nut te gebruik. Goedgegronde en

spaarsame watergebruik is 'n publieke weldaad, omrede die gemeente, as 'n geheel, betaal vir die instelling en behoud daarvan. Die persoon wie opsetlik en onverskillig water mors, neem geld uit die sak van die belastingbetalers.

Darenteen is die mening nie dat 'n mens suinig met water moet wees nie, maar hul moet aangemoedig word om gebruik daarvan uit te brei in verband met noodsaaklike huishoudelike doeleindes. Water is die sinnebeeld van reinheid, en reinheid is na aan Godsvrug.

Gebruik water in oorvloed vir drinkdoeleindes, dit word aanbeveel as 'n middel vir die skoonmaak van die inwendige liggaamstelsel, en daar is min beter middels. Gebruik water om die liggaam te was, dit voorkom siekte, en die outstaan van onplesierige geur en gewoontes. Gebruik water vir klerewas; 'n skoon liggaam, beide binne en buite, is van geen nut indien gekleed in vuile kleredrag. Gebruik water om jou kombuisgereedskap en huis skoon te hou.

Natuurlik is dit onmoontlik om al die dinge te doen indien elke druppel water van 'n gemeentekraan gedra moet word, sodat, indien moontlik in die van die Kommissiegebiede waar hierdie diens aangelê kan word, behoort jy jou eie water voorraad op jou eie perseel aan te le.

Die handelwyse is eenvoudig. Die betreklike aansoekvorm waarop volle besonderhede verskyn in verband met waar die aansluiting gemaak moet word, vir welke doeleinde en die mate daarvan, is verkrybaar van die Ingenieursdepartement, wie jou met genoeg hulp sal verleen om dit te voltooi.

Indien die aanleg uitvoerbaar is, rapporteer 'n inspekteur op die aansoek sodra die aansoekvorm voltooi is, en aan die aanvraer word meegedeel wat verder verlang word. Nadat aansluitingsgeld dan betaal is, word die werk op tou gesit. Die aansluitingsgeld verander namate die hoeveelheid water nodig (dit bepaal die grote van pyp) en die doel waarvoor die water gebruik sal word. Water self word aangedraai na betaal van 'n belegging wat genoegsaam is vir twee maande se watervoorraad.

In die algemeen betaal die grondeienaar vir die wateraanlegging, daar hierdie as 'n verbetering beskou word, en die verbruiker - hetsy laasgenoemde eienaar of huurder is - betaal vir die hoeveelheid water wat gebruik word. Ewewel is daar niks om te belet dat die huurder self so 'n aansluiting kan kry, ingeval die eienaar weier om die gerief te voorsien, mits daarvoor betaling gemaak is, maar dit is miskien voordeelsaam om die eienaar se toestemming te kry.

Een vernaamlike punt moet onthou word, nl., dat die Kommissie water aanlê alleenlik tot aan die grens van die perseel, en dat die aanvraer alle pypwerk, krane ens., op die eiendom self moet aanlê. Teenswoordig sou dit verskyn as of die private aanlegging 'n verbruiker tot geldelike verlies bring daar water sonder koste beskikbaar is by openbare staanpype. Dit is maar net so op die oomblik, omrede die Kommissie tot nog toe nie geld vra, of belastings toepas nie, wat ook van toepassing mag word, sodra water regulasies verkondig is. Sodra dit gebeur sal die eieverbruiker nie geldelike skade ly nie en sal hy persoonlik voordeel daaruit trek.

Neem dan nou die geleentheid om jou eie aansluitingspyp te kry daar hul beperk sal wees nie deur tekort van water nie, waar omdat pype en toebehore, gebruik in die ontwerp, swaar in die hande te kry is. Kry jou verbinding nou.

Laat ek jul net aan een punt herinner in verband met staanpyp watervoorraad. Die algemene gebruik van die publiek is om hul gereedskap en bakke uit te was by die kraan voordat dit gevul word. Dis miskien hoog nodig, maar asseblief, spreid die water uit wanneer hul leeggemaak word, want sametrekking van afgedankde waswater naby krane veroorsaak ongesonde toestande. Sal jy dit onthou in die toekoms? DANKIE.

S. NEWMARK,
INGENIEUR.

MR. F. J. MAZIBUKO RETIRES

Saturday, November 3rd, 1951, was a red-letter day to us who attended the farewell party in honour of Mr. Mazibuko who retired from the Chief Native Commissioner's Office staff after many years service. Mr. Mazibuko will spend his well-earned rest at home at Machibise.

Major M. L. C. Liefeldt, the Chief Native Commissioner, presided over this function which was attended by Europeans and Africans of the several Departments of the Native Affairs in the City. There was also a gathering of Mr. Mazibuko's personal friends.

Major Liefelt thanked Mr. Mazibuko for his long and faithful service in the Department. He was almost the oldest member of the C.N.C. Staff, with the exception, perhaps, of the Induna Zuma. During this period Mr. Mazibuko had shown himself to be courteous, faithful, honest and zealous in his work. His wide experience and knowledge had been of great help even in tracing difficult files urgently required.

Major Liefeldt on behalf of the Government thanked Mr. Mazibuko for this faithful service. He said this was just the beginning of a new chapter in his life. He was now going back to his people. He could still serve his people during his retirement by guiding and assisting them in co-operating with the Government in its new legislature affecting Africans. With his experience Mr. Mazibuko would help his people when the policy of the Government took shape in bringing to the Africans more responsibility in handling their own affairs. This representative gathering of Europeans and Africans, said Major Liefeldt, proved the esteem in which Mr. Mazibuko was held by his colleagues. As a token of their appreciation of his respect and loyalty they wished to present him with a wristlet watch on behalf of the European Staff.

Speaking on behalf of the African Staff, Mr. Zuma, the Induna, supported the Chief Native Commissioner in his reference to Mr. Mazibuko's long and faithful service. Mr. Zuma said Mr. Mazibuko had served the Government well

because he had proved that an African could be honest and faithful in his work. Mr. Mazibuko, during his long service, had never been brought before any C.N.C. to answer a complaint against him. He had never been reprimanded for neglecting his duties.

Mr. Zuma advised the Africans to co-operate with the Government all the time for therein lay their hope and wellbeing.

He then presented Mr. Mazibuko, on behalf of his African colleagues with a leather case for carrying office papers, etc. It had the initials of Mr. Mazibuko engraved on its side and inside. This case was provided with a key and straps.

In thanking Major Liefeldt, Mr. Mazibuko said he deeply appreciated the remarks made by the Chief Native Commissioner about him, but he wished to point out that he could not have been able to be what he was claimed to have been had not his European colleagues gone out of their way themselves to co-operate with him at all times. They had all along shown him respect and consideration which had helped him greatly to work in close harmony with them. The Chief Native Commissioner himself, and his predecessors, had always shown him respect and consideration and helped him in doing his work.

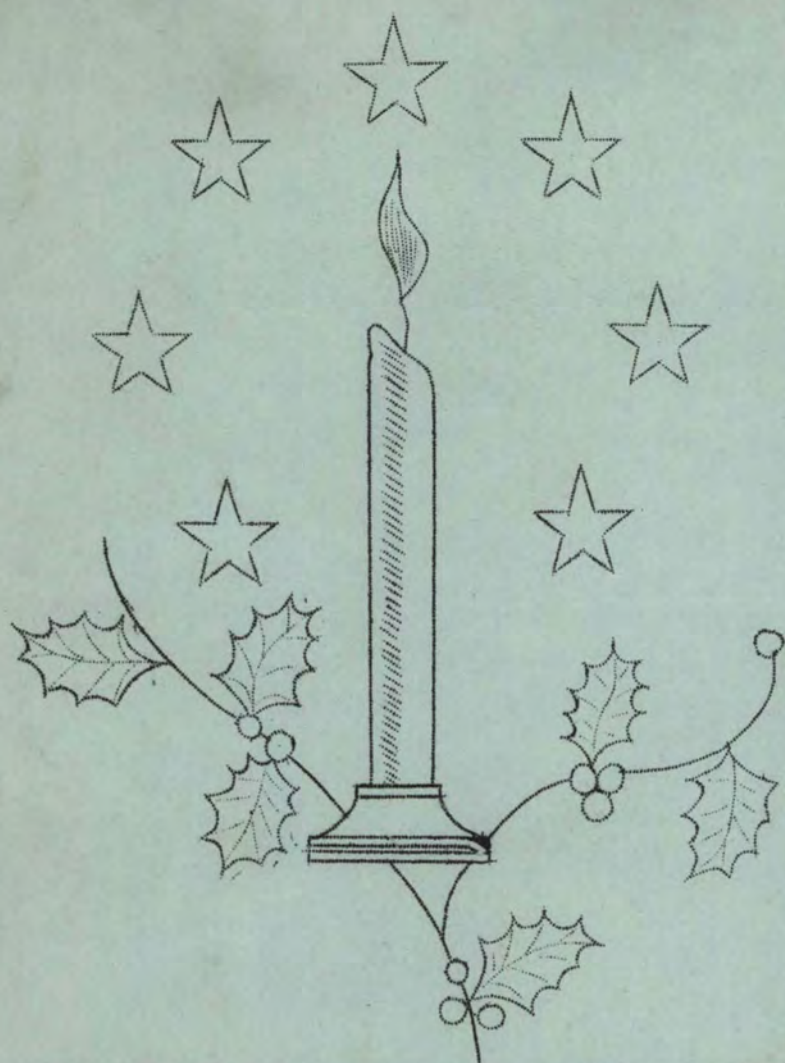
In thanking for the gift of the watch, Mr. Mazibuko suggested humorously that perhaps the gift had been inspired by his having missed his buses coming to work some days, and it was intended as a warning to him in the future to beware of missing other buses. This brought hearty laughter from all.

Mr. Mazibuko asked his young colleagues in the Service to help and assist their people when they came to them for their help and advice. He repeated this advice several times because he felt that his people looked upon the educated Africans as their leaders and advisers.

He also advised his people to respect the Government laws at all times as they were made for their own good. He had had personal experience of how difficult it was to legislate

for the people in a way that would be acceptable to all. But he knew how sincere the Government was in trying to help the Africans. He hoped the Africans would also put their shoulder to the wheel of progress and prove themselves worthy of trust and confidence.

After the speeches, refreshments were served among the African guests and the happy gathering closed joyously.



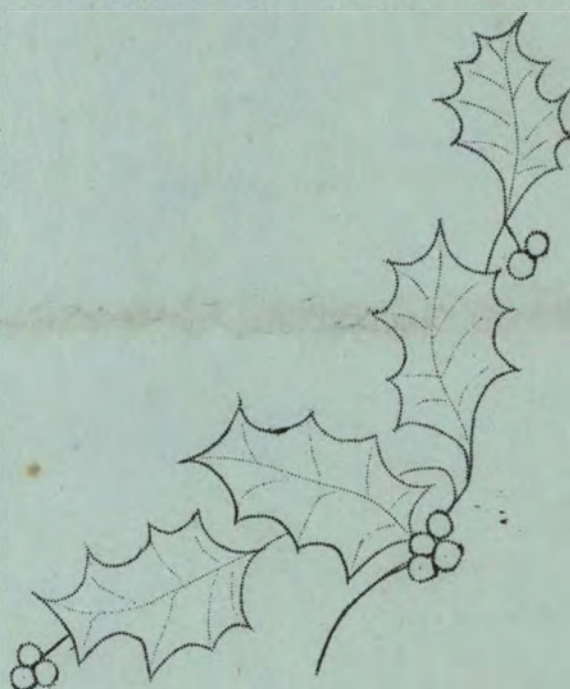
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Xmas

1951

Ikhwezi

New
Year
1952



(Kuyasithokozisa ukuba kesi-gudluke esihlalweni sobuHleli futhi sinikeze ithuba kuCanon uMongameli wamaMishani eAnglican eNatal simcele asiphe izwi lika-Khisimusi.

Siyawubonga umusa wakhe ekuvu-meni ukukwenza lokho nobu hlobo bakhe bonyaka wonke anabo kulona lkhwezi. Ngalonyaka simthum-la izwi eliqondene ngqo naye ngoba ngalenyanga edlulile sibone ukubusiswa kwendlw enhle ensha yesonto yaku St. Martin's, Eden-dale. Simfisela uKhisimusi wentokozo, umumethe okuhle nokwe-njabulo okwabusisa uSuku lolo esi-Godini sakithi. - Abahleli.)

IZWI LIKAKHISIMUSI

Sengathi kuseyisikhathi esi-fushane-nje ngahlala phansi ngaloba izwi likaKhisimusi odlulile eKhwezini. Kantike sekudlule izinyanga ezinyishumi nambili kuningi nosekwenzekile kithina ngabanye noma njengezwe. Sibenezinyanga eziyi 12 zokukhula ndawonye, noku-fundana kakhulu nokuzwana noku-funda ngalokho okubhekwe kithina ebuhlobeni bethu omunye kwomunye nakuyena uSomandla.

Nisakukhumbula engakuloba ngo-Khisimusi odlulile? Ngathi inhliziyo kaKhisimusi yilena, USOMANDLA UYATHANDA USOMANDLA UYAZI USOMANDLA USASIKHATHALELA. UNkulunkulu wabathanda abantu weza ngokwenyama ukuzobasindisa. Waphila impilo yobuntu uyakwazi konke ukuthokoza nokudabuka nomsebenzi nokudlala nezilokotho nezono nezinhlungu zomhlaba. UNkulunkulu usasikhathalela, ekwazi konke uzimisele uyakufuna ukusiza. Uthando lwakho olugondayo ulunikeza kubantu bonke noma bengasiphi isizwe nebala. Amakholwa yilabo abakholwayo nabethembayo nabalingayo ukukhonza uNkulunkulu woThando bembona ngaye uJesu owazalwa ngoKhisimusi.

Kubona inkathi kaKhisimusi ngeyokujabula ibakhumbuze ngenkolo yabo. Kakufanele ime lapho. Uthando luthinta ukuthintana kwethu kwemihla yonke. Uma uthanda abantu sonke isimo sakho ngabo siyaguquka. Ubabone nge-linye iso, ufune nokubaphatha ngenye indlela nawe ufise bakubuke ngelinye iso.

Kwenzeke enye into eyinqaba.

Uma abantu bethandana ngempela behlala ndawonye njalo bavamise ukufana noma sebekhula. Bathande izinto ezifanayo nabantu abafanayo. Bafanane nangezenzo ngenye inkathi bafane nasebusweni.

Kubanjalo ke uma abantu sebeqala ngempela ukwazi nokuthanda uNkulunkulu bayahluka. Bathanda izinto azithanda yo, babuke izinto nabantu ngeso naye azibuka ngalo. Bakhule njalo befana naye ngokusondelana kwabo njalo naye.

Linjaloke izwi likaKhisimusi uma silikholwa lisho inguquko ephelileyo ekusondeleni kwethu noNkulunkulu nabantu esihlezi nabo. Simbona uNkulunkulu engu-Baba wethu osithandayo nosikhathalelayo uthando lwakhe lusibize inselele yokuba siveze okuhle kwethu "ngoba wasithanda". Esiseduze kwabo singababuki nje-ngezisebenzi nanjengabantu besizwe esithile noma njengabantu esingasebenza ngabo esikuthandayo kodwa njengamadodana akanye nathi kuNkulunkulu ababambisene loBaba omangalisayo. Njengaye uNkulunkulu kufanele sifunde ukuthanda ukwazi nokunakekela abanye. Izinkinga zemihlaba zobupolitiki nokunye kufanele sikubuke ngeso elahlukile. Ingako uKhisimusi eyinselele evuselelekayo futhi eyinjabulo.

Siyisabele bathini lenselele ngalonyaka ophelayo? Simphile usuku ngosuku salinga ukuba asiguqule ebuhlobeni bethu nabanye nasebuhlobeni bethu noBaba. Kulukhuni ukuthanda nokwazi abanye ngendlela uNkulunkulu asithanda ngayo. Ngoba bavama ukungabi yilokho esifisa abeyikhona mhlawumbe basihleke nokusihleka. Senza zonke lezizinto kuyena ugobo uNkulunkulu kodwa phinde asilahle okwenyongo yenyathi.

Ukhona owake wathi, "siphile ngesikhathi esisibolekiwe". Isikhathi esifushane lapha emhlabeni kepha kukhona okuningi okufanele sikwenze. Ngicela ukuba ngaloKhisimusi singacabanga kuphela ngothando lukaNkulunkulu kithina kodwa ngokusabela kwethu kulona.

Asilinge ukuphila impilo ka-Khisimusi yokuzwana nokuzwelana neyokukhonzana. Naloke uthando lukaNkulunkulu kithina luyakusiguqula nomuzi wakhe nakhelene nabo nesizwe sakhe. Uma nilwenza uthando luhamba njengamagasi

amancane echibini anwebekayo ande nechibi azayofika ekugcineni kwalo. Amagagasi okuqala wawaqala u-Nkulunkulu ngoKhisimusi wokuqala. Uyawaqhuba amagagasi lawo njengesigodo emfuleni noma nawe ufanisana nawo impilo yakho iyanwebeka yenabele kwabanye?

Nginifisela uKhisimusi Omuhle Nonke.

H. W. B.

AMAXOXO EIKHWEZI

Ikhwezi libingelela bonke abafundi balo ngaloKhisimusi nakubantu bonke abahlezi ezindaweni zikaKhomishani nabahlobo abangekho kuzona libafisela intokozo nokuthula kulonyaka ozayo.

* * *

Uma sekusondela ukuphela kwo-nyaka imicabango yethu yobuhleli ikhumbula ukuthi kuphela nomunye unyaka wobukhulu beIkhwezi, ngoba ngabo bonke oJanuary iKhomishani kuye kusweleke inqume ukuthi kusafanele na ukuba "lingane" iqhubeka futhi ezinye izinyanga eziyi 12. Sethembe ukuthi lenyanga ezayo uJanuary, 1952, isokhomba ukhwazi wokuthi sisazoqhubeka futhi - kodwa konke kusezithebeni zamakhosi.

Kodwa yinye into esobala, ukuthi singebe nawo amandla okukhipha Ikhwezi nyanga zonke ngalonyaka ozayo. Eskundleni sokuba liphume ezibdaweni ze-Khomishani nyanga zonke manje "ingane" lena ingase iphume niyithole mhlawumbe emuva kwamasonto amahlanu noma ayisithupha. Iyacele "ingane" lena ukuba lokho kunganijiyezi zihlobo ekuyithandaneni. Ucele izihlobo zakhe ukuba zinamathele njalo kuyena kanye neKhomishani kanye nezinye izihlobo ngezinhla zakhe.

Izolonga ukwenza engakwenza uma iphuma initshela ukuthi Ikhwezi elilandelayo liyophuma nini. Okwanamuhla icela izihlobo zayo ukuba zilindele elinye Ikhwezi phakathi kukaJanuary 28 no February 4, 1952.

* * *

Ukukhwabula, Ikhwezi libonga bonke abahlobo balo ngo1951 ngokwethembeka kulona nangokubambisana ngokuzwana nangomoya omuhle. Uyababonga ngempela abalobeli bezigodi nalabo abalisakazayo nabalihumushayo nalabo abasizayo-nje ngokulithanda. Kubobonke laba uphile ngabo okuthi ukuqhubeka kwakhe kungabo.

Ngakhoke, "ingane" yenu ithi IYABONGA.

UBUWAZI-NJE?

UKUTHI sengathi kukhona umfutho owenziwayo eAshdown wokuphamba isikole sakusihlwa? Kasikezwa ngokweqiniso kodwa sethamba ukuthi lomfutho oncomekayo uzoqala ngenkuthalo enhle ubeyimikhwazi yamathuba abanzi nahlukeneyo emfundo yaMadala eEdendale.

* * *

UKUTHI umoya omuhle wemidlalo sengathi uyantuleka ngalezizin-suku? Sizwa kubikwa amatshe namagabha ajikijelwa kubadlali emagrawundini sizwa ngawoNompembe bebhola beshaywa ngabadlali, sizwe nangezibukeli sezixabana zodwa uma umdlalo sewulahla abakubo. Umlobeli wethu wemidlalo usethembise ukusilobela ngalendaba kwelinye iphephaphapha lethu. Okwamanje ngomusa we"News of the Month", iphepha elisakazwa ngabakaNdaba zaBantu eBulawayo, siweza lendaba emnandi esephepheni lelo ngomdlalo wesibhakela okade ukhona wama-Ndebele:-

"Kuyancomeka ukuziphatha kahle kwabamnyama emdlalweni wonyaka. Kuyiqiniso ukuthi izinqumo zabaphe-the imidlalo zabe zisobala kungekho isizathu sokuba kubekhona ukusola, kodwa noma kunjalo ababekhona bayakubabaza ukuziphatha kahle kwabantu. Umdlalo wesibhakela noma ungakejwayeleki kithina, unedumela wona, baningi abakhumbulayo ngemidlalo yesibhakela ebeyibakhona eduze nelokishi ngeminyaka edlulile lapho zazishayana zifake namaqupha ezinsimbi eminweni zifake namasongo ezingalweni nezinye "izikhali" ezinjalo okwabe kuthiwa kudlalwa ngazo izibhakela. Balimala abanengi kuleyomidlalo, kodwa manje njengoba umdlalo wesi-

bhakela sewuhamba ngemithetho yesibhakela umuntu usengahamba nomkakhe nezingane zakhe bayo-zithokozisa ntambama. Kodwa kwenzeke into ebuhlungu ngamasonto adlulile emuva kwomdlalo wamafayinela, lapho sabona sekutheleka amatshe, kungenziwa lokho ngoba isinqumo samajaji omdlalo besisola, kodwa ngoba abanye babevuna owakubo bengasabuboni ubuhle bomdlalo walowo okwathiwa unqobile.

Kuhle khona ukuvuna owakini noma iclub yakini, kodwa kakufanele lokho kubangele ukuziphatha kwenu kabi njengalendlela okuzishaya ubulwane nobudlova. Sibokhumbula ukuthi uNompempe kakhethi muntu. Nguyena okwaziyo ukubona kahle onqobile ubabona kahle abadlali ngaphezu kwezibukeli.

Ngokujikijela amatshe noma nangayiphi enye indlela yokusola singethole lutho olubongekayo, kungavela ububi abantu balimale, belinyazwa ngamatshe nayizixuku okuye kuthi uma kusuka isidumo ziminyane ziye ngapha nangapha. MASIZIPHATHE NJENGABANTU KUNGBINJENGEZILWANE."

LAPHA NA LAPHAYA

Ezase EDENDALE

Ikhwezi lithokozela ukuthola umbhaleli omusha - uNkosz. V. Mngoma wase Macibise - osithumela udaba oluthokozisayo lomgidi wosuku lokuzalwa komuntu kulesigodi:-

"Nge Sonto ziu 14 October, sibe nentambama emtoti emzini ka-Mnu. no Nksk. E. Ndwandwa, ku usuku lokuba intombi yabo isikhulile le enkulu kuzo zonke u Eunice Sibusisiwe.

Umdlalo wabuphethwe ngendlela enhle nenesizotha uMnu. E. S. B. Msimang. Sezwa izinkulumbo ezimnandi zao Mn. Thusi, onguTisha omkhulu wase Ashdown Secondary, Mn. Ntsikeni, isihlobo sakhona, uMn. Zulu nabanye. Ngemva kwaloko uEunice wanikwa ikhekhe elinezibane ezizulu unina, wawacima onke lawo makhandlela.

Ngemva kwaloko uMn. Msimang wabe esefunda izincingo wanikeza nezipho. Phakathi kwababekhona kwaba ilaba: uMn. no Nksk. D. Moyo, uMn. no Nksk. M. H. Kunene,

uMn. no Nksk. P. Xakaza, uMn. no Nksk. R. Kuzwayo, uMn. no Nksk. G. Thobeka, amaKsk. M. Caluza, K. Ngcano, M. H. S. Msimang, B. Kunene, C. J. Mpanza, no Nurse M. Mngadi, L. Mtshali, E. Vezi, no-Nksk. C. Mkize, M. Molefe, E. Ngcobo, E. Khanyi, no B. Phungula, nabaNum. P. Zulu, A. Zulu, A. Zondi, M. Ally, W. Ntwana no S. Msimang.

Ukuqokumbela umsebenzi othokozisayo, kwathi kusihlwa kwayiwa ukudlala imidlalo nokuphuza ezimnandi eAfrican Restaurant, okwabe kulungiswe uMn. P. Zulu.

Sibonga bonke abasiza ukwenza lolusuku luphumelele ngoba babekhona, sibonga nezipho nezifiselo ezathunyelwayo."

* * *

Isihlobo sethu uSomkanda usephinde wasithumela izimpau zakhe ezihlamusayo zesigodi. Naye usinika inchazelo enhle ngomdlalo wokukhula kuka Eunice eseyidlelewe isikhundla esingasenako ngenxa yesikhala ukuyifaka. Ubhala ethi:

"KwaMACIBISE :

Isikompulazi sesiyayihlubula ingubo yaso engamanikiniki, sesi-gala ukwembatha entsha. Imizi emibili esanda kungena ezindlini ezintsha (ezinhle ngempela) umuzi wakwa Thobela nomuzi ka Cele. Sethemba ukuthi amazwi amahle enziwe uNksk. Mavis Ndaba ezinhleni zellanga lomhla we 24 November bawafunde bonke nokuthi azolandelwa ngabanengi. Uthe uNksk. Ndaba 'Kufuneka siveze imizi emihle nendawo siyenze ibukeke'. Labo ke abasezokwakha izindlu ezintsha eSkomplazi noma kukuphi nje eEdendale, sengathi bangenza neono kunalezi esekukhulunywe ngazo.

Izindlu eEdendale zithanda ukufana. Zonke zinekhona ngaku vulandi. Ngani lungaveli omunye nohlobo olunye na?

Okunye iloku : Indawo yakwa-Macibise kayinayo imithi. Kungenjani abakhi bezindlu ezintsha baqale bona ukutshala imithi enezithelo noma ehlobisayo nje. Abafuna ukwazi bangakuthola ngaphandle kwemali ehovisi lika Njiniya we Khomisheni. Yinto enhle ukuba ikhaya libe nemithi. Akeubone ubuhle bendawo yeNichols Schools ezingezwe imithi eGeorge-

town.

* * *

uMn. F. J. Mazibuko, iphini likaSihlalo we Advisory Board yase Edendale, usephumule kumsebenzi wobubhalane behovisi likaNda-bazabantu omkhulu ngemva kweminyaka engu 26 engazange ayeke. Usebenze phansi kaNdabazabantu abakhulu abahlanu - sizwa ukuthi kazange ake abe nezwi eliphambene nabo.

Mdla evaleliswayo uMajor Liefeldt, uNdabazabantu omkhulu, wambonga ngomsebenzi wakhe othembekile, nononelele noqinisekile awenza phansi kophiko lomnyango weNdabazabantu kuyo yonke leminyaka. Nawo amaAfrica abesebenza kanye nawo ambonga ngamazwi afanele, izikhulumu eziphambili ku abaNu. Mpanza no Goba.

Wavaleliswa ngewashi lengalo ibandla labelungu ukuze angasikholelwa isikhathi ethethe ikhefu, ama-Afrika wona amnika isikhwama sezincwadi lapho odamane efaka khona izinkathazo zakhe.

Siyakubongela Ndoda."

* * *

"DAMBUZA ROAD :

Siyayibonga iKhomisheni ngolungisa imgwaqo okuthiwa iDambuza Road. Lomgwaqo uqonde aMt. Partridge usuhlangana ne Edendale Station. Abantu abakhele lomgwaqo sebezobanakho ukuba nezingola ezizohamba kuwo ukuhlangabeza izindingo zabo. Sethemba enye yamabhasi iyongena kulomgwaqo ukuya eTawini ngokwedlula kwaPata noMacibise enhla naye ukuyophuma eEdendale Station usuqonde eSinatinga noma eEdendale.

* * *

"ASHDOWN :

Amalungu amasha eAshdown Advisory Board ngo : Abarn. A. N. Kumalo (uMbhali), N. Myaka, A. Ngcobo, E. S. B. Msimang, N. Mnyandu no F. Makatini. Sizwa ukuthi umhlangano wama Advisory Board eNyonyana wobase Thekwini ukusuka ngomhla we 4 kuze kube 7 January, 1952, nokuthi iBoard yase Ashdown yomelwa ngawo A. N.

Kumalo no E. S. B. Msimang."

* * *

"Kwake kwezwakala kuzo izinhla zaleliphepha ukuthi sekuqanjwe iRatepayers' Association kulendawo. Sengathi kungake kuzwakale ekwenzayo nokuqhuba kwayo."

* * *

"Izixukwana zabafana abadlala amadayisi phansi kwemithi ekhanyisiwe kusihlwa ziya zikhula ngokwanda nangobunengi nangokwehlukana kweminyaka yobudala. Isimo esingesihle neze leso okufuneka sithikimezwe manje, ungeka ngeni nje umkhuba omubi wobugola osuphethe kabi izakhamuzi kwelaseGoli nase mizini yabantu nase maphetheleweni. Lelibandla elisha lama Ratepayers lobe lenza umsebenzi omuhle kakhulu uma lingaqala ukwenza ama club kube ilona elongamela imidlalo ezindaweni zonke zokudlala."

* * *

Abaculi okuthiwa iGeorgetown Glee Singers babe nekhonsathi esikoleni sase Ashdown ekupheleni kweyanga. Ibutho labantu abasha abafundiswa bephethwe uqweqwe uMnu. George Mtinkulu ongase Diphini. Ekuvuleni kwakhe uMnu. Mtinkulu uthe lelibutho kalizanga kuculela imali kodwa ukunikela abantu ubunandi bomculo okothi nabo bazuze okukhulu emoyeni. Kuthe la omunye enikela ngosheleni ecela ukuba kaphindwe iculo, wayinqaba imali kodwa waliphinda iculo. Inhloso enkulu wakhe ukuba kuqambeke ukuncintisana ngokucula eEdendale. Usole kakhulu ukuba umculo ophakeme isikhundla sawo sithathwe iJayivi nen-yoluka. Ngoba yena akholwa ukuba umuntu abedamane esila kodwa abengenzi lutho, useqambe lelibutho lengoma alifundisa amaculo aphambili ezincwadi zamasonto nakwenzinye.

Labo abavungama behleli kababonele kuMnu. Mtinkulu."

* * *

"GEORGETOWN :

Umhlangano wabazali owaphumelela kahle kakhulu ubuhlangene

endlini yesonto lase Weseli eku-
thwaseni kwenyanga. Kuhleli
esihlalweni uSihlalo we Komidi
lesikole uMnu. T. M. Kanyile.
Ikomidi ebeseliphelelwe isikhathi
labuyiselwa lonke kwaba ilaba :
Mn. T. M. Kanyile (uSihlalo),
Abanum. P. E. Radebe, no. R. R. R.
Bengane (abaBhali), AmaKsk, L. N.
Msimang, E. C. Mpanza nabaNum. M.
Mtinkulu no R. Kuzwayo, kwase
kungena ilungu elisha uMnu. H.
S. Msimang othathe indawo kaMnu.
J. Dhlamini oyekile.

Ngemva kokhetho kungene udaba
lweyunifomo yabantwana besikole,
nokuba kulungiswe izindlu zesi-
kole nokunye.

* * *

Incwadi ka Somkanda igcina
ngokulayeza ngokukhulu ukuba ku-
qanjwe ama Ratepayers' Associations
kulesigodi engakugali loko ngoba
sewake wakukhankanya ngaphambili
ethi Ikhwezi kalibhale incwadi
ngamabandla anjalo, nangokwakhi-
wa kwawo nanokukusebenza. Sitho-
koza ukusho ukuthi ilungu labase-
benzela iKhomisheni lizokwenza
loko okophuma ephepheni elizayo.

EZASEWASCHBANK

UTHath' ufak' esakeni uloba
uthi:-

"Izikole zesigodi saseWaschbank
bezinomculo wonyaka wesibili ngo-
November 6 eholweni yesikole sase-
Waschbank Government School.
Kukuhle kudelile indlu igcwele
ikhandene. Nanka amakwaya aye-
hlabelela : Tholeni, Inkunzi,
Ladysmith, Hlatikulu, Ruigtefon-
tein neWaschbank.

Izikole ezinkulu zihlabelela
elithi, "The Sea hath its Pearls"
ziculela indebe ka Mrs. A. F.
Maharaj. Ezincane ziculela
indebe yeSchool Committee zicula
elithi, "In this Hour of Softened
Spendour". Izingane zincane
kakhulu zicula elithi 'UBaba wethu
osezulwini'. Zacula kahle zonke
izingane phezu kwokulukhuni bama-
culo azo. Ezincane zalicula
kahle elithi, 'In this Hour', noma
iculo kungasilona lezingane ezin-
cane. Kufanele kubhekisiswe
ukubanjwa kwamazwi nokuphumisa
izinhlanvu zamagama.

Abamuzana F. E. Mqadi, D. S.
Yeni (Umhlooli wezikole) noN. M.
Nomvete, B.A., babengamaJaji.
Wakhuluma kakhle uMn. Mqadi ngama-
culo onke echaza okwabangela ik-
waya ngayinye ingobe esho nokwayi-
tholisa imiklomela.

Kwaphumelela : Waschbank
Higher Primary, Ladysmith Lower
Primary ne Tholeni Sub-Primary.

Sibonga ngempumelelo lena uMn.
Dlangalala inhloko yasikole sase-
Maria Ratschitz owayengusihlalo
nakumaJaji nakuSchool Committee.

* * *

Umn. Frank Mathunjwa osebenza
eGoli uke wathi qu ngasekhaya
lapha. Usebuyele eGoli.

* * *

Siyathokoza ukubingelela uMn.
Barney Nyembezi, S.Sc., lapha
ekhaya. Kade eseDundee ushin-
shelwe lapha endaweni kaMn.
Matthews Zondi.

* * *

IPick ka D. & D. ibihambela e-
Dundee ngo November 11 ukuzo-
ngcweka noD. & D. walapha ukubona
inkunzi yesibaya. Bahlushwa
yizulu elibi abadlali kabanjika
kahle uJoe. Likhiza njalo, ku-
manzi phansi. Kodwa kwadlalwa
kahle wadlula uD. & D. waseThe-
kwini ngo 3 - 2. Sulani izin-
yembezi D. & D. wakithi niyicele
futhi inselele kuD & D. Sinabo
abadlali.

Ngalo usuku lolo kwahlangana
umhlangano weKhansele ya weSoseshe-
ni yalapha ithetha amacala abadlali.
Amanye ajeziswa kakhulu unyaka
wonke. Kuzobayisifundo leso ku-
wona.

* * *

Babebaningi abantu emdlalweni
wokugcina wamaRangers aseElands-
laagte namaWinter Roses aseBurn-
side. Kodlalewa ifayineli yoku-
qala selokhu waphenjwa loSosesheni.
Kudlalalelwa indebe kaT. P. Mqadi,
enkundleni yamandiya. Umdlalo
ushisa. Anqoba amaRangers ngo
3 nil.

AmaClub onke acelwa ukudlalela inkomishi kaMn. Lansdown iNkom-polo Menenjeli yasePlattberg-Newcastle Malahleni. Kwabe kubhekwe namaRebellions aseDundee ukuba adlale avinjelwa yizulu. Ngokubamanzi kwenkundla imidlalo kayaphela kahle. Izoqhutshwa ngo December 9.

* * *

Sifisela bonke abafundi bethu nabadlali bebhola izingane zezi-kole nawothisha nabantu abahlezi endaweni lena naye wonke uwonke uKhisimusi omuhle noNyaka oMusha weNtokozo.

EzaseHOWICK WEST.

Ikhwezi libonga uMn. P. Mpungose ngesindaba lezi:-

"Khisimusi : Kubantu bonke bendawo lena yeKhomishane iHowick West ibafisela uKhisimusi omuhle noNyaka omusha wentokozo.

Abantu baseHowick West balindele ngamehlo abomvu iHlala lika-Khisimusi elizabasemaHovisi e-Khomishani ngenkathi kaKhisimusi noma New Year bethemba ukuthi kuyobangumkhosi oyokwedlula owanyakenye. Izinto ezinjalo kazikejwayeleki kithina. Kodwa abantu balapha bayafuna ukuba kwenzeke okuhle okufana nalokhu, okukhombisa ukukhanya okufikayo lapha.

* * *

"UKUZWELANA :

Indawo lena izwelana noMn. noNkk. Govender baseQuail ngokuhanjelwayindodana uMn. noNkk. Zuma ngokushona kwendodana yabo encane ngalenyanga uMn. noNkk. Mcunu waseDale ngokulahlekelwa yindo dakazi bakwabanye abasosizini olunjalo ngalawamasonto.

Ngicabanga ukuthi bakhona bangakaluboni usizo abalutholayo ngoTuya eClinic ngolwesiBili, lwesisiNe lwesiHlanu.

* * *

"UKUBINGELELA :

Sibingelela uMn. Tulleken othathe indawo kaMn. Bond iHealth Inspector yethu. Sethemba ukuthi bazomsiza abantu bendawo ngokubambisana naye.

Sibingelela futhi uMn. James Tshawe wakwaKhomishani eHowick West oseluleme lokhu kade engenandi kahle empilweni.

* * *

"IMIFINO :

Noma zibiza kakhulu izilimo ngalezinsuku iClub lethu lemifino liqhuba kahle kakhulu noma ngenyanga edlulile sancipha isibalo samalungu.

* * *

"AMANZI :

Kusobala kuye wonke owesifazana womuzi ukuthi kakusekude bawathole kahle amanzi njengakwezinye izindawo zeKhomishani. Uma sibona izinto ezifana nalezi ezusizayo lapho sibona ukuthi kasitheliswa mahala.

* * *

"IBHOLA :

Ngo November 4 sabane Five-a-Side yebhola yenziwe yiHowick West Union Jacks F. B. C. kudlalelwa indebe enhle kaMessrs. Thakurdin Bros. amateamayengu 22 amafayineli adlalelwa ngoNovember 11. Kwawina amaTigers aselokishi laseHowick West anikezwa indebe nguMn. F. Ross iphini likaSihlalo wamaUnion Jacks F. C.

Ukulimala kwendebe mhla kwe-fayineli kwadabukisa. Kufanele amaSocial Workers aphembe imidlalo akhuthaze umoya wobuntu kubantu. Abantu bayayithanda imidlalo kodwa bantula ukufundiswa ukuyibuka ngeso lokuthi yimidlalo-nje."

UYAPHUMULA UMNU. F. J. MAZIBUKO

NGOMGQIBELO, November 3, 1951, sabe sisemkhosini wokuvalalisa uMnu. F. J. Mazibuko oseneminyaka engabalwayo esebenza kwaNdaba zaBantu. Omkhulu eMgungundhlovu obhala khona. Useyophumula ekhaya kwaMachibise. Umkhosi wabe wonganyelwe nguMajor M. L. C. Liefeldt, uNdaba zaBantu Omkhulu, kukhona nabamhlophe bezigaba zonke abasebenza kwaNdaba zaBantu. Nendlu emnyama ibuthene ngezinkani, abasebenza naye uMnu. Mazibuko kuleliHovisi naseMngeni Khotso kanye noquqaba lwezihlobo zakhe.

UMajor Liefeldt wabonga ukusebenza kukaMnu. Mazibuko isikhathi eside kakhulu kwaHulumeni eziphethe kahle ngokwethembeka ngenhlonipho nangokukhuthala. Wathi wabelusizo olukhulu kubona bonke kithi noma lukhona abakufunayo okubadukela kumaFiles babize yena abatholele khona ngoba esevazi kakhulu umsebenzi wakhe. Wathi njengoba eyeka-nje kakusho ukuthi useyawugeda umsebenzi wakhe yikhathi egala indima entsha ngoba namuhla imithetho kaHulumeni ezosebenza kubantu izoswela abaholi abakhaliphile babantu ukuba belwelke kahle abantu ngayo.

Angasiza lapho kakhulu uMnu. Mazibuko ngomqondo wakhe anawo namuhla wokwazi inkambiso

yakwaHulumeni. Wathi kabuyele kubantu bakubo abasize ngezehluleko aziqukethe ukuze nabo badonsele phambili. Wathi namuhla abantu sebethola amandla okuziphathela okwabo uMnu. Mazibuko angabasiza ngokwazi kwakhe imithetho nenqubo kaHulumeni. Zilukhuni izikhathi ezizayo ngoba kuzosweleka abantu bakwazi ukwelula izandla babambe esikaHulumeni. Kulapho uMnu. Mazibuko engabasiza khona.

Wathi abelungu abasebenza nabo bayamhlonipha kakhulu ngokuziphatha kahle kwakhe ngenhlonipho nokwethembeka emsebenzini ngakho bafisa ukukhombisa lokho ngesipho seWashi elihle kakhulu lasesandleni. Washo emxhawula ngesandla uMnu. Mazibuko emnika isipho sakhe. Kwaduma ihlombe.

Kwalandela iNduna uMnu. Zuma naye onenkonzongo ende ngokumangalisayo lapha kw'Omkhulu Wabongela uMnu. Mazibuko ukuba avaleliswe ngamakhosi ezwe ngoba kade eziphethe kahle phakathi kwawo.

Wathi okaNxamalala kazi neli-lodwa iphuzu elake vela ukuba uMnu. Mazibuko ayothethiswa icala esolwa ngokunga qhubi kahle umsebenzi wakhe. Wathi kayikho into eyedlula ukwethembeka nokuthobela uMbuso. Ngoba lokho kwenza ukuba isizwe sithole okuhle eMbusweni.

Wakhuluma waqothula uMnu. Zuma ngesizulu esihlwabusile nesiqothile impela kwamnandi endlebeni.

Kwagcina uMnu. Mazibuko owathi wabengalindele lutho olufana nalolu ngoba yena wabesebenzanje ngengabantu bonke. Uyaman-gala ebonga uma ebona esengelwa umkhosi ongaka. Wathi uyabona ukuthi mhlawumbe uphiwa iWashi-nje wake washiywa yibhasi wafika leyidi emsebenzini sebethi abakhulu abamuphe iWashi ukuze ngezikhathi ezizayo angaphindi abeleyidi. Kwadumaihlombe.

Waghubeka wathi noma bencoma ngokuthobeka kwakhe naye uncoma bona abamhlophe ayesebenza nabo ngoba nabo babemphethe ngobuntu nokuzwelana naye. Nabamnyama bakubo. Wagqizelela ekuthini akubanjiswane noHulumeni ngezikhathi zonke. Simthobele uluze naye asihloniphe. Wathi ekusebenzeni kwakhe isikhathi eside kangako kwaHulumeni uyabazi ubulu-lkhuni bomsebenzi wokubusa abantu.

Izwi alimisa ngesihloko ngelokuthi abasebenza kwaNdaba zaBantu nabanye abaphethe abantu bakubo kufanele babaphathe kahle abantu abafuna usizo kubona. Waliphinda uMazibuko wathi nibaphathe kahle abantu bakini uma befika kinina emahovisi bezofuna ukuba nabamhlophe babahloniphe abantu ngoba bebona behloniphana bodwa.

Wabonga nesipho esihle kakhulu esinikwa ngesandla sika Mnu. Zuma, iNduna, sesikhwama esihle esikhwayo sokuphatha amaphepha aseHovisi esilotshwe negama lakhe.

Kwathi emuva kwalokho ibandla lathokoza ngokuphuza okubandayo bekuhlenganise namakhekhe abelungu. Kwaba wusuku oluhle nolwabongela kakhulu.

IMICABANGO NGOKUFUNDA

Kuvela umahluko othile kubantu abaphilayo ngokudalwa esingalwinyayo. Yingako abantu bangahlu-

kaniswa isigaba zabantu abane zikhumba-ezimnyama nezimhlophe, abadala nabancane, abesilisa, abesifazana njalo njalo.

Kodwa ukhona omunye umahluko okhona kubantu ovela ngaphandle kungesiwona owadabuka ngemvelo. Uma sibuka umahluko wobuphofu nokunotha, wabakhululekile nababoshiweyo, abafundile nabangafundile, abasuthayo nabalambayo size bakwababi nabalungile, sibona obala ukuthi zigxilile lezizinto ezin-gumahluko. Siyazi ukuthi kazimiswa ngumthetho wemvelo. Sizwa ukuthi thina bantu abaphilayo siyathinteka kuzona, ukuthi yithina esazibangela izinto ezinjalo nokuthi yithina okufanele size-laphe uma zifuna umelaphi.

Indaba yabaProfithi nabantu ababeguqula izwe yindaba ekhomba abantu ababangafuni ukuyekela izinto zinjalo bezibuka sengathi zingeke zigugulwe. Thinake lun-tukazana kufanele sizikhumbuze njalo ukuthi lomahluko okhona phakathi kwabantu njengoba wadalwa yibona kufanele sazi ukuthi uyokwelshwa yibona futhi.

Okungumbuzo yikuthi sithin-tekaphi thina? Thina okungathi-wa sifana nabaprofithi labo? Impendlu ithi umahluko lona usemi-nyango yethu ngakho singaqala khona namuhla ukuveza amakhambi.

Omunye wayo imahluko lena yiwona lona esikhuluma ngawo esi-hlokweni sendaba lena. Abantu baseSouth Africa ngabafundile noma ngabangafundile. Kuyasi-jiyeza ukuthi iningi lethu ngabantu abangafundile. Kuyihlazo lakho nami nelabanye uma siku-yekela lokho. Thina abangafunda balobe lendaba kakufanele sikuzi-be lokhu ukungafundi kwabantu bakithi. Yinkinga ezeminyango yethu ngoba thina esikwaziyo ukufunda simi kahle ngakho kufanele siliveze ikhambi lokusiza abangalena abangakwazi ukufunda.

Umntu ofundile uyakwazi ukufunda alobe ayijwayele incwadi.

Umntu ongafundile kakwazi lokho. Ngakho ulula kakhulu uma esebhekene nezwe.

Isimo esibuhlungu sabangafundile sivezwa obala yiphepha elithiwa Race Relations News lika-September.

"Ngoba abanye bethu bayakwazi ukuloba nokufunda kasisababone

leli labo abangakwaziyo ukuthi basebunzimeni obungakanani. Kucishe kungabikho neyodwa into esiyenzayo ukungadingeki kuyona imfundo yethu, ukubheka ukuhamba kwezitimela kuma Time Tables namapulathifomu ezizohamba kuwona nokufunda incwadi evela kumhlobo wethu okude. Izinto ezinto ezifana nalezo abakwazi ukuzenza abakithi abangafundile. Kubonakala obala kulempilo yethu ukuthi umuntu ongakwazi ukufunda uphila kalukhuni ngempela kodwa kuthiwa baningi kakhulu abantu abangafundile kulelizwe laseSouth Africa".

UHulumeni uchitha imali eyizigidi ukuqeda lomahluko. Ama-bandla afana nawo aweRace Relations nabeNational Health Foundation nabaphemba izikole zakusihlwa nawothisha abafundisayo ngaphandle kwamaholo bonke labo benza abangakwenza ukususa komthwalo kubantu bakithi. Thinake senzani? Singenzani?

Okwokuqala kufanele sifune iqiniso. Noma yenziwa imizamo, izikole nawothisha kabakaneli, bakhona nabazali abangenawo amandla okuyisa izingane ezikoleni, kukhona izinkulungwane zabangafundile asebebadala abangasenakufunda, nezinkulungwane ezingeke zifunde ngezizathu ezithile nabanye abangeke bafunde ngezindlela ezimisiweyo.

Kusobalake ukuthi kufanele bafunelwe ezinye izindlela zokubafundisa. Kulaphoke abafana nathi abafundile singena khona. Thina singasiza nathi ngeyethu imizamo kulabo abasizayo ngezindlela, esizivezile.

Uma sizimisela ukuthi omunye wethu ofundile alinge ukuba afundise abemunye-nje ongafundile kungenzeka impela ukuba esikhathini semihla yethu sibone ubungcono obukhulu ekufundeni kwabantu bakithi.

Singakwenza lokho. Bakhona abanye bethu abakwenzayo njengoba silona-nje - abaninimisebenzi abafundisa izisebenzi zabo ukufunda nokuloba abazithengela izincwadi zokufunda, nezisebenzi ezifundisa ezinye nabanye abafundisa abanye ukuloba amagama abo bonke laba bayasikhombisa nabo bezikhombisa ukuthi banomoya wozwela.

KUFANELE SIBALANDELE. Uma nengabafundisa angakwazi nathi

singakwenza lokho. Ukusiza kwethu nezindlela ezingabafundisa ngazi ziyokuya ngokuma kwethu nangamandla ethu. Abanye bethu mhlawumbe kabafundile nabo kakhulu ngakho singeke sibafundise kakhulu labo asibasizayo kodwa singasiza ngokuzama ngayona leyondlela.

Inkinga eseminyango yethu. Uma singena kulonyaka 1952 masizimisele ukuthi ngawo omunye ngamunye wethu uzolinga ukufundisa omunye ongafundile ukuba naye atholozele ukuba phakathi kwabafundile.

M. L.

USIZO LWAMANZI KUBANTU BONKE

Amanzi amahle acwebile abafanele abantu kakhulu afana nokuthola njalo umuthi nokudla okuhle nokuhlanzeka. Enye yezinjongo ezimqoka zeKhomishani wukuthola lelithuba lamanzi.

Yilabo kuphela abangazange bawaphuze amanzi ompompi abaye babajule kakhulu uma bephuza amanzi ompompi. Kodwa abanye asebebajwayele ompompi kabakushayimkhuba lokho. Kulelizwe laseSouth Africa amanzi ayinto enkulu nokuthuthuka kwezwe leli kugximeke kuwona amanzi. Ukwahlukana kwezizwe nokwakhiwa kwalo leli kwokugqagqana kwezizwe kubangela kubelukhuni ukwonga amanzi nokuba asetshenziswe ngezindlela zokwonga.

Lapho etholakalakhona amanzi kufanele siwasebenzise ngokucophelela. Ukusebenzisa kahle kuyinto enhle ngoba akhokhelwa ngabantu bonke. Kodwa umuntu odlala ngawo nguyena odlala ngemali yabantu abathelela amanzi.

Kakusho lokhu ukuthi umuntu kabeyinqonela namanzi. Kufanele abantu bakuthazwe ukuwasebenzisa ngempela amanzi ekuphekeni nasezintweni ezimqoka ngoba akhombisa ukuhlanzeka.

Phuza amanzi amaningi akwedlula konke okuphuzwayo ekuzezeni igazi ngaphakathi. Geza ngawo umzimba. Avimbela iphunga nezifo nezenzo ezingcolile. Geza izingubo zakho ngamanzi. Kawusizi umzimba uhlanzekile ngaphakathi nangaphandle uma wevathe izingubo ezingcolile. Sebenzisa amanzi ugeze izitsha zokudla nezokupheka.

Kulukhuni ukwenza lokhu uma onke amanzi ozowasebenzisa ezofika ngephayiphi. Uma kwenzeka kufanele amanzi angene ezindlini zenu ezindaweni zeKhomishani lapho kungenzeka lokhu kuzona. Kulula. Zikhona izincwadi zokucela ukuba amanzi angene ekhaya lakho. Kulotshwe konke kuzona okusweleke ukulobe, ungazithola eMnyango weNjininyela bayokusiza uzigcwalise.

Uma sewulugcwalisile iphepha lelo uSpekithela wenza umbiko wakhe bese uyatshelwa okufanele ukwenze uma uzowathola amanzi. Bese uthela imali usugala umsebenzi. Intela iya ngobukhulu bamanzi owafunayo okubangela ubukhulu bephayiphi elizowethwala nokuthi uzowenzani amanzi. Emuva kwokukhokha imali yezinyanga ezimbili yamanzi ayafika amanzi.

Empeleni ngumninindawo okufanele athelele amanzi ngoba ukubakhona kwawo kuthuthukisa indawo yakhe beseke lowo ohlezi endlini noma ngumqashi noma ngumniniyo athelele amanzi asetshenziswayo. Kodwa naye oqashile angawathola amanzi uma umninindawo engafuni uma yena ethelela kufakwa kwephayiphi, kodwa kufanele acele kuqala kumninindawo.

Khumbulani lokhu. IKhomishani iletha amanzi emceleni wendawo kuphela lowo owafunayo ukhokhela amaphayiphi nompompi nokunye endaweni layo. Kubonakala ukuthi umuntu ofuna amanzi engene endaweni yakhe kunzima kuyena ngasemalini ngoba laphaya emimpompini esemgwaqweni amanzi atholwa mahala. Kwenziwa ngoba iKhomishani kayikenzi ukuba amanzi athelelwe ngemali nangamarates noma yikuphi okuyomiswa ima sekusebenza imithetho yamanzi. Uma seyisebenza, onamanzi endlini wonanelungelo elihle. Kufaneleke namuhla ithuba leli lokungenisa amanzi ezindaweni zenu nilenze ngoba kusekuncane kwokuwangenisa ngoba amaphayiphi nezinye izinsimbi kazitholakali kahle. WASONDEZENI MANJE AMANZI EZINDLINI ZENU.

Nginikhumbuze ngamanzi asemigwaqweni. Kuvamile abantu bageze izitsha zabo kuqala bengakawakhi amanzi. Kufanele ngo lokhu mhlawumbe kodwa khumbulani uma nizigeza niwasaphaze amanzi ngoba uma emi ndawonye abanga ukungcola nezifo. Niyokukhumbula lokhu?

Ngiyabonga.

S. NEWMARK,
ENGINEER.

USUKA LWENGQUNGQUTHELA YEMI-DLALO WEZIKOLE ZONKE ESIFUNDENI SASE EDENDALE NAMAPHE-THELO AWO.

Phansi kwegunya le Y.M.C.A. ngomgqibelo ziwu 8, 1951.

Ngomgqibelo ziwu 8 December izulu laliphendukile linomkhizo oqinile kodwa ngeminye imizuzwana lalikuye lixhole.

Noko ke kukho konke lokho butizatiza bemvula, imidlalo yokuqala ngesandla seY.M.C.A. yaka nempumelelo enkulu kuba siki bebunda. Kuzwakala ukuthi abantu ababekhona babesakela emakhulwini amahlanu emaphethelweni emidlalo.

Imidlala yema kanje:-

Eboleni kubafana asebekhulile:

IEdendale yahlula iCaluza ngo 2 - 0. Lomdlalo wawushisa ngempela, abadlali bedlala ngokukhulu ukuzimisela. Zibulalana kwaze kwaphela isikathi kungaziwa ukuthi izozala nkomoni. Baze banikwa esinye isikathi, laphoke iEdendale yathola ukucusha ngamagoli amabili.

Eboleni kubafana abancane:

IHenriville neCaluza kulezikole kwafumaniseka ukuthi zindala zombili 1 - 1. Kuyancomeka kakhulu ukudlala kwabafana abancane kakhulu base Henriville.

Emidlalweni yamantombazane ye-Basket Ball.

Kuyo yonke imidlalo isikole sakwa-Caluzi sabula amazolo.

Yema kanje imidlalo:-

Abakhulu : Caluza 19 Ashdown 4
Abancane : Caluza 22 Ashdown 5

Ngaphambi kokunikelwa kwemiklomo inikezwa labo abaphumelela emidlalweni kwakhuluma uMnumzane C. A. B. Peck umongameli omkhulu weY.M.C.A. esifundeni saseMgungundhlovu. uMnumzane Brown usebenzela isihle se Y.M.C.A. waphonsa amazwana ngezinto ezijongwe ileli bandla Y.M.C.A. esifundeni saseEdendale.

Ekuphetheni kwakhe ukukhuluma wathi akwaziswe labo abangekho ukuthi ibola lidlalwa njalo enkundleni yebola eGeorgetown ngemigqibelo ekuseni naseAshdown

ntambama. Uma kubonakala ukuthi kunokudingeka ukuthi lemidlalo yenziwe ngesonto ayenziwa amalungiselelo naphakathi kwesonto.

Ngako ke yizani nizo sazisa ukuthi nifuna nini ukudlala.

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