

FEBRUARY 1952

IKHWEZI

IKHWEZI

VOL 3 No. 1

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maritzburg.

A LETTER TO OUR READERS

When men come home at the end of a day's labour, they are tired. They may work with their hands, and then their bodies are tired; or they may work with their heads, and their minds are tired. They wish to eat, and to play with the children for a little while, to talk idly and then to sleep: for tomorrow the daily bread must be earned again.

These men do not wish to work when they come home; to labour with their tired bodies, to think with their tired minds. The evenings are their time of leisure and relaxation, and none should be allowed to invade them.

This inclination to relax at the end of a day's toil is natural to all men. And yet, in the easy submission to this natural desire, lie the seeds of a people's poverty: poverty of means and poverty of mind.

So praise now a body of men who are striving, in their time of relaxation, to enrich the minds, and through this the means, of the African people of Eden-dale.

Praise them because they are men who in their normal working hours do as much, or more, than most other people in Eden-dale.

And praise them because when

they could not gain any immediate material help for their project, they were not daunted, but went forward in their own strength.

Through their efforts the Ash-down Night School for Adult Education was founded. Poverty, lack of teaching staff and other difficulties had to be overcome. The first eighteen pupils were registered by the light of candles. But less than three weeks later, seventy pupils were on the roll, and more teachers had come forward to offer their help.

IKHWEZI believes that the spare-time efforts of these men, and their determination to help themselves, are highly commendable. Actions like these, which spring from the people and are upheld by the people, make sure the continued progression of the African race.

Yours faithfully,

THE EDITORS.

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Take fast hold of instruction;
let her not go: keep her;
for she is thy life.

The Proverbs of
Solomon.

* * *

DID YOU KNOW ?

THAT the establishment of a new operating theatre at the McCord Zulu Hospital, Durban, has been made possible through a gift of £5,000 by a Durban industrialist, Mr. A. Baumann?

The theatre will be named after the Superintendent of the Hospital's son, Allan Chandler Taylor, who was killed in action in Korea while serving with the United States Marines.

At present the hospital has only one theatre, built in 1924. Since then the hospital has expanded greatly and the single operating theatre has been found insufficient.

* * *

THAT the new Hall at Edendale will be opened officially by Mr. T. M. Wadley, Chairman of the Local Health Commission, at 10 a.m. on Wednesday, February 27?

The Hall, which is of modern and striking design, was built by Africans under European supervision. Very many difficulties in the way of material and labour shortages had to be overcome, which is why the building took 18 months to complete.

But now at last it is finished - or at least none but the finishing touches need to be added. Yet as it stands, it is a structure of cold masonry and silent floors; it requires the warmth of human use and this, we know, will certainly not be lacking, for a hall of this sort has long been needed by the people of Edendale.

The Hall will be open to people of all races when it is not being used by the Edendale Welfare Society, which will be during normal school hours. Application for its use should be made to the Edendale Area Secretary of the Local Health Commission. A tariff of charges for the hire of the hall and the conditions under which it will be hired will be published in a later edition of Ikhwezi.

A report of the opening of the Hall will be included in our next edition.

* * *

THAT Dr. G. W. Gale, who has been Secretary for Health and Chief Health Officer for the Union during the past six years, has resigned from Government service to become Dean of the non-European Medical School of Natal University?

Dr. Gale is a graduate of Natal University. Before entering the Government service 13 years ago, he did medical missionary work in Natal and Zululand for eight years.

His resignation from a high post indicates the importance that Dr. Gale attaches to the Medical School, which is situated at Wentworth, Durban.

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THAT Miss H. M. Hurley, author of the article, "Sacrifice and Patience", has always taken a keen interest in welfare work?

She was educated at the Newcastle Academy and at Natal University, where she took her M.A. After teaching for a number of years, she was recently appointed Librarian to the Natal Education Department.

Miss Hurley, who is sister of Archbishop Denis Hurley, Metropolitan of Durban, has developed the theme "Sacrifice and Patience" from the book by Alan Paton, "Cry, the Beloved Country".

* * *

THAT the Reverend P. W. R. Russell, M.B.E., B.A., L.Th., who has written the article on "An African National Church", was brought up in Durban and studied for his degree in Sociology and Economics at Rhodes University, after a distinguished military career. He then went to St. Paul's Theological College, Grahamstown, to prepare for Holy Orders. He has always interested himself in youth work and the Students Christian Association, and represented that association at the World Conference held in Oslo in 1947. Fr. Russell has been on the staff of St. Peter's Church, Maritzburg, since his Ordination in December 1950.

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THAT the film "Cry, the Beloved Country" which was showing recently in Pietermaritzburg, was released in America this month and

V A L E

The KING is dead, and we, the people, mourn for him.

He died when a man should be in the late vigour of his life: in his unwavering devotion to duty he had worn out the frail tissues that form the body of man.

When he and his family made their visit to South Africa, his health had already begun to falter. The long years of war and the troubled years of peace had left their mark on him, for he was above all a Sovereign who thought deeply about the well-being of his people.

Let us, now, think deeply of Queen Mary, the mother of the late King, and of the Queen and her two daughters. To these four especially do our hearts go out in silent sympathy.

REST IN PEACE

AND here, we feel, it is fitting that we should affirm our loyalty to the young Queen and her Consort, called upon so suddenly to assume the full responsibilities of State and Commonwealth.

May their reign be a happy one.

God be with them!

has been praised by the New York critics? One writes that "it is a motion picture of incomparable beauty and power, played by a wonder cast". Another that "it tears at the heart of the beholder".

You will remember that great interest and excitement was caused in Ixopo in the latter half of 1950 over the filming of Mr. Alan Paton's book in the Umzimkulu valley and in the Ndotsheni native village.

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THAT Courtesy Week, which is to be held from March 10 - 16, originated in Pietermaritzburg and has now spread throughout South Africa? The sponsors, Maritzburg Rotary Club, hope eventually to make the Week world-wide in its conception.

This year the theme will be "Inter-racial Courtesy", of timely significance. Committees in Edendale and Sobantuville will discuss the non-European contribution to the Week.

Remember - Courtesy begets courtesy!

THE Y.M.C.A. IN EDENDALE

In the last issue of Ikhwezi I was able to give you a brief account of the Children's Sports Day which was held on December 8.

Since then there have been no very spectacular Y.M.C.A. events, but the work has gone on steadily and has shown some progress.

Most important has been the news that the Administrator has given his approval to the Local Health Commission's kind offer to lease the Georgetown Market Hall to the Y.M.C.A. That has meant that I have been able to establish an office there and I hope that anyone who is interested will call in and see me and raise any points they may wish to.

Those of you who live near the hall may have noticed considerable activity there over the last two or three weekends. Volunteers from the Maritzburg Y.M.C.A. were requested to make various alter-

ations and erect shutters around the open sides of the hall. Eight young men, apprentices and journeymen, immediately responded.

They worked during weekends and on weekdays in their spare time, and by the time this issue of Ikhwezi is read by you, they will probably have finished their voluntary task. I believe I have the support of the people of Edendale when, on their behalf, I say "thank you" to these helpers.

Once all this work has been done it is hoped to have a "Grand Opening Day". So please keep your eyes on "Ilanga" and "Ikhwezi" for an announcement about this event.

Football.

Football continues to thrive at Ashdown and at Edendale although the weather has rather spoilt things over the last two weekends.

At Ashdown we promise to develop a very strong Club, and on Saturday, January 12, we played the ACOSA team. Unfortunately our opponents were below strength, but nevertheless our team played really well to win 4 - 1. During the next few weeks we hope to arrange a number of matches against other Edendale Clubs.

At Georgetown the young men and boys play almost every day. On Saturday mornings and Sunday afternoons we usually hold a friendly five-a-side competition with some six or eight teams taking part. We hope to arrange a match against boys from across the river.

Boxing.

Classes continue to be held in the old Anglican Church at Macibise from Monday to Thursday each week. As soon as the alterations to the Georgetown Hall have been completed it is intended to start classes there. Once classes are going at both places we will be able to arrange inter-club competitions.

This is a brief review of Y.M.C.A. activities in Edendale during the last month or so. In the next issue of Ikhwezi we hope to be able to tell you of all sorts of new proposals. By that time the Hall should be in full running

order and functioning as a reading and writing room as well as a place where people can amuse themselves with all sorts of indoor games.

PETER BROWN.

SACRIFICE AND PATIENCE

There are many lessons to be learned from Alan Paton's moving story, "Cry, the Beloved Country", but perhaps the chief of them is that it is of no use to look at one or two aspects of a problem and try to solve them without reference to the whole. The tragedies of soil erosion, of detribalisation, of urbanisation, of crime and violence, are all parts of a greater tragedy, the tragedy which is inherent in the racial strife which rends our country. While we read this book we are aware of the whole, and we are forced to face it.

"Umfundisi, it was the white man who gave us so little land, it was the white man who took us away from the land to go to work. And we were ignorant also. It is all these things together that have made this valley desolate." Overcrowding and ignorance have wrecked the soil so that the maize hardly reaches the height of a man, and the men, the young men, and the girls go away to seek a living, away from the soil which cannot keep them any longer.

Their Mecca is the city where there is plenty of work and plenty of money. But the city is not ready for them. There are not enough houses so they go from one form of overcrowding to another of an even worse kind. "Ten people in two rooms and only one door for the entrance and people to walk over you when you go to sleep." There are ten thousand in one township alone, living in other people's houses. Shantytown goes up overnight, a product of desperation. And out of shantytown comes violence.

In the unfinished paper which he left on his desk when he went to his violent death, Arthur Jarvis had faced the facts of this great problem. It was permissible, he said, to use unskilled men for unskilled work in the early days, but it is not permissible to keep men unskilled

for the sake of unskilled work. It was permissible to develop resources if the labour was forthcoming, but it is not permissible to develop resources if they can only be developed at the cost of the labour. It was permissible to allow the destruction of a tribal system that impeded the growth of the country. But it is not permissible to watch its destruction and to replace it by nothing.

Arthur Jarvis, cut off in his prime by the very people he wished to serve, is nevertheless a figure of hope. We know that he lives on in the work of many other white men whose faith has granted them the grace of seeing further than their noses. The young social worker is not solitary either. Farm demonstrators are being trained by white men. But is it going to take too long for the leaven of the few to work through the mass? Will the white people, in the words of Msimangu, only turn to loving when the black men are turned irrevocably to hating?

Alan Paton has done his share in helping love to gain the upper hand. He, a white man, has brought to live a black man who can only inspire love. Stephen Kumalo wrings all hearts with pity as he faces the overwhelming shock of his son's crime, and wins the admiration of all as he refuses to become embittered. His prototypes spring to the memories of all of us. We have all met them in our daily lives. This is the black man at his best, working beside the white man at his best. Christian humility and tolerance on both sides can solve the problem. Stephen, standing in prayer on the mountain as dawn breaks, is also a figure of hope for our bemused country. And it is not just chance that the life of the other figure of hope was sacrificed, while he lives on. The sacrifice will have to come from the privileged whites; the patience and endurance from the blacks. Out of it all, will come, please God, "the emancipation from the fear of bondage and the bondage of fear".

H. M. HURLEY.

HERE AND THERE

WASCHBANK

We have to thank friend "Thath' ufak' esakeni" for this month's budget of news from Waschbank:-

"Mr. Johannes D. Khoza, an Induna at the Local Health Commission's abattoir and a prominent preacher in the Ethiopian Church of South Africa, has been away on annual leave attending a conference of the Church held at Kroonstad. He speaks in glowing terms of the kindness of the people there."

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"We wish to congratulate, through these columns, Mr. and Mrs. Eric H. Ntuli on the blessing received last month - a baby boy. Mr. Eric Ntuli is a school teacher at Hlathikulu and is the Secretary of the local Advisory Board. They are spending their holidays at Impate."

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"The Sobantu Harlem Brothers' dance band is very much in demand these days. It has played at Dundee, Glencoe, Newcastle and several other places, including Waschbank. The music they produce pleases not only the dancing fans but also compels would-be wallflowers to come into the picture. In fact the music of Tommy Dlamini's 'sax' is so tantalising that it would be difficult to remain off the dance floor. This outfit is full of surprises and is fast developing a 'kick' in their playing under the able leadership of Nubane. With a little extra attention to cymbal beats and the use of the wire brush this orchestra should very soon become the best in Northern Natal."

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"The Fourth Round of the Lansdown Trophy took place at the Indian Sports Ground on December 9. All the Association Clubs entered and play began at 10 a.m. The duration of each game was 15 minutes each way.

The first game between Burnside and Rangers was evenly contested. Burnside won by a lone

goal.

In the second game between Northern Stars and Rovers Kalamazoo and Zoro in the defence line did very well. After a hard struggle, the Stars scored a beautiful goal which found the goalkeeper out of position. This was the only goal scored.

The third game, Rangers versus Young Tigers, was fast and furious from the start. The Tigers' pilot (a Mariannhill student) made several dangerous breaks, but was unable to penetrate the Rangers defence. C.C.C., the Rangers' forward, scored towards the end of the game, and made the Rangers the winners. Hele, Rev. C., Uyinjinga and A.I. of the Rangers were outstanding in this game.

In the next game the Lions pounced upon the Roses and scored a beautiful goal in the first two minutes. Soon after the Roses were awarded a penalty and 'Sweet Sugar', their pilot, equalised. The result was a draw 1 - 1. The Lions' young goalkeeper (Mazibuko) played a brilliant game and saved his side from heavy defeat by his good display between the posts. Seven Days Hard Labour No Fine, the Roses' defender, played a good game.

The result of the Burnside - Young Tigers game was a goalless draw.

Roses vs. Northern Stars - drawn

Rangers 'A' versus Rangers 'B':
4 - 1.

Hungry Lions vs. Rovers : drawn.

Rangers vs. Burnside : drawn.
This game was well worth watching as both clubs play first-class football and are always on top of the log.

Hungry Lions versus Northern Stars. This was a good game. 'Joh'burg Style', the slow-moving Lions' forward opened the score with a beautiful grounder. The Stars soon retaliated and after a ding-dong battle a Stars forward banged in another bullet from a cross-bar rebound, making them the winners, 2 - 1.

Tigers beat Rangers 'B' by a single goal.

The last game of the day was played between the Roses and the

Rovers, after which a play-off between the Northern Stars and the Rangers was to have taken place. Unfortunately a heavy storm washed out play for the rest of the day."

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"Miss Assiane Nyembe, who works in Johannesburg, spent the Christmas holidays at her home. As also he brother, Alfred, who came up from Durban. Miss Nyembe was accompanied by her friend, Miss Alice Magudulela, of Hlathikhulu."

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"Mr. and Mrs. E. Z. Butelezi paid a short visit to Waschbank. They were the guests of Mr. P. J. Nkosi, our local barber. Mr. Butelezi is the Headmaster of Gingindlovu Government School. At one time he was stationed at the Waschbank Government School."

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"Mr. Tommy Dlamini, of the Local Health Commission, paid a flying visit to Overport, Durban, where he was the guest of Mr. and Mrs. R. A. Manyoni."

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"Congratulations to Mr. and Mrs. Willie Lakhiza Khoza on the birth of a baby son on 30th December, 1951. The occasion is one of special rejoicing for the Khoza kraal as it is the arrival of their son and heir - Vusumuzi."

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"The bright and beautiful morning of the 17th December found 'Thath' ufak' esakeni' on board a bus riding through the countryside between the mountains thirty miles away from Waschbank sight-seeing. He was appreciating all the delights of a holiday after work. He found the country en route to Douglas, and beyond, in the throes of drought and the crops consequently poor. The little rain that had fallen was inadequate and in some places hail had damaged what crops there were."

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"We are sad to learn of the illness of Mrs. Esther Mtimkulu and Mrs. Charles Xala. Ikhwezi wishes them a speedy recovery."

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"Mr. Nimrod 'Boy' Mtimkulu, of the S. A. Police, Ladysmith, is spending his annual leave at home in Waschbank. His cousin, Mr. Elias Zwane, of Ruigtefontein, is home on leave from Dundee."

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"Mr. 'Boy' Mtimkulu is spending a holiday with his brother, Baxter, who is a Health Assistant at Waschbank. 'Boy' intends visiting Johannesburg before returning to duty."

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"Mr. Ephraim Lamola, our local doctor's receptionist, is away on annual leave, which he is spending with his parents in Potgietersrust, Northern Transvaal."

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"It is with profound regret and deep sorrow that we report the death on December 15 of Mrs. Minah Madela, after a long illness. She was laid to rest at the Waschbank Public Cemetery. The Priest-in-Charge of the Lutheran Church conducted the service, assisted by the Rev. A. W. Nyembezi. There was a large gathering at the graveside. We offer our warmest sympathy to Mr. and Mrs. Dube, who live in Johannesburg, and were present at their mother's funeral."

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"On Sunday, December 9, parents and other interested persons wended their way to the Waschbank Indian School Grounds to witness the Athletic Sports. The ground had been gaily bedecked with flags and bunting, and depicted a true carnival scene. Entertaining music was provided and Mr. A. Naidoo kept the crowd amused with his humorous announcements over the microphone. It was a unique occasion for Waschbank in that it was the first Athletic Sports Day to be organised on a grand scale."

At the end of the day 'Gandhi House' emerged victors followed by 'Salojini' and 'Jinnah' Houses. Mr. B. Maharaj, the newly-appointed Principal, thanked all present for the moral and financial support given to his endeavour. He reminded the community of the problem that faced the school: if a new school was not erected within

the following year the Education Department would withdraw both the grant and the staff. He appealed to the prominent citizens of Waschbank to make every effort to avoid this calamity."

EDENDALE

For news and happenings from the wide Edendale area we are indebted, as usual, to our friend Somkanda.

"Georgetown."

A successful 'triple' celebration took place at Edendale when Mr. and Mrs. Charles Mpanza celebrated their Silver Wedding (25 years of happy and prosperous married life). Their daughter Gladys Tokotzile celebrated her marriage to Mr. Mdunge, a teacher at the Edendale Practising School, and the reunion took place of the family with their two sons, Boy and Makuza, who were on a visit home from Johannesburg, where they work.

The celebrations were happily arranged and ran according to plan. We need more parties of this nature. There were many notable visitors and local dignitaries."

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"The Y.M.C.A. is going ahead and the Market Hall is now being prepared for all social activities. We hope the Edendale people will use this place because, if they do not (as they did not with the market), this club house will also be closed and the loss will be Edendale's. The hall might even be turned into a garage or schoolroom if you people do not use it."

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"Some people have complained that 'ALL SERVICES are being congregated at Plessislaer'. Here is your social centre - prove that you can use it. Your children are better off there than in the 'street-school'."

* * *

"Machibisi."

The Edendale Welfare society and the Edendale Benevolent Society organised a successful party for the Machibisi children on December 16 at the Machibisi Methodist School. Two hundred people enjoyed the party. Mrs. Allsopp, Chairman of the Edendale Welfare Society, and Mr. F. J. Mazibuko, Chairman of the Edendale Benevolent Society, officiated. Altogether £15 was spent. Our thanks go to these Societies."

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"Ashdown."

The Ashdown Advisory Board sent two delegates to the Congress of S. A. Advisory Boards. They were Messrs. A. W. Kumalo and E. S. B. Msimang. Their report will be given at a public meeting to be held at the Ashdown School in the near future. Keep your eyes and ears open and attend this meeting."

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"GWALA - SOSIBO."

A grand wedding of the Gwala daughter at Ashdown, to Mr. Sosibo of Machibisi, took place at Ashdown on January 29, 1952. The matrimonial ceremony took place at 9 a.m. at the Catholic Church, Henryville. The celebrations ended at the home of the Sosibo family on Wednesday.

We wish the couple a happy and prosperous married life. And Ikhwezi echoes this wish.

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"Schools."

The schools have opened and we hope to see a gradual appearance of scholars wearing neat uniforms. We also hope that all schools will introduce uniforms this year."

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"Improvements and Progress."

A start has been made with the erection of a water reservoir to serve Macibise, the new Hospital and Ashdown. The progress of the scheme will be followed in Ikhwezi.

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"The Public Hall is also nearing completion and promises to be a most beautiful structure - especially inside. A reading room and library will be provided. The beginnings of the future Edendale and District Technical School will be inaugurated here."

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"Work on the section of the National Road for this Area will be begun soon."

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"There is great need of a road to link up Ashdown, Harewood and Siyamu. This matter, we understand, is being considered by the Commission and the Advisory Board."

HOWICK WEST

For this wide and able 'news-coverage' of Howick West and neighbouring Areas we thank our correspondent, Mr. P. Mpungose.

"Howick West sends greetings for a prosperous 1952 to all sister-Areas under the Local Health Commission - as well as to the 'child', Ikhwezi, in the hope that we will all enjoy a successful 1952."

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"Midlands Region.

Just a word about the new Areas under the Local Health Commission in the Midlands. Perhaps you may not have known this. Now listen!

"Cedara Public Health Area.

There are many things one would like to say about this Area. For the moment just a few will be mentioned. Probably on account of the smallness of the revenue from this Area it has not been possible to supply it with many health and other facilities:-

"Vegetable Club.

The views of the residents on this matter have been ascertained and it is hoped that after the Commission has been approached a Vegetable Club may be established. It will be a great boon to the

people, especially as a preventive measure against disease. Cedara residents unite! The Local Health Commission will, no doubt, help you!

"Sports - Football.

Although this is a small community it has promising signs of activity. All that is needed are public-spirited men and women to help it go ahead. Let us hope someone will come forward and tell us, from time to time, what is happening here!

"Visitors.

During Christmas and New Year holidays we had the pleasure of seeing teachers from other districts come here to spend their vacation. We learn that some of them were born and brought up here. It was a pleasant experience to exchange views with them! One of these teachers was Mr. S. Ngcobo.

"Cedara Needs.

A Clinic in this Area is an urgent need. In the meantime, residents would do well to attend the Clinic at Howick West, which is held on TUESDAYS and THURSDAYS. Residents are advised to come early as it closes at 12 noon.

"Water.

Clean wholesome water for domestic use is one of the most pressing needs in this Area. It is hoped that something will probably be done about it before long. In the meantime residents would be wise to put their heads together to help themselves. The fact should not be overlooked that water-installation is an expensive proposition and therefore takes time.

"A word about School Children.

The existence of a school here makes us hope that its teachers will train the children to grow the sorely-needed vegetables, the consumption of which may help to prevent deficiency diseases. The training they might get from the school may be applied in their home gardens. It is believed well-wishers and the Local Authority may be willing to donate vegetable seeds if approached.

"Good Wishes.

We wish good health

and progress attend the two children of Tahle's who went to the Queenstown African Preventorium to be placed out of the T.B. scourge danger in their home.

"Lions River and Tweedie Public Health Areas.

Residents of these Areas are clamouring for a Clinic. Here is a word of advice. You may not have known, perhaps, that there is now a clinic, run by Grey's Hospital Authorities. It is open on TUESDAYS AND THURSDAYS at 8 a.m. and closes at 12 noon.

To those who want to build we offer this advice. - In their own interests they should consult the office of the Local Health Commission if they experience any difficulty in connection with any type of building. A clerk is always there.

"Rates and Taxes for 1952.

Residents in these Areas are reminded to pay their taxes for BICYCLES and DOGS that are now due for 1952. These must be paid before the end of March, otherwise a defaulter is liable to a court fine.

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"Howick West : Entertainments.

This Area has been enlivened by a visit of a 'Merry-Go-Round'. It was the Area's first experience of such an entertainment. The community's thanks go to the Area Secretary for allowing this to take place. We hope for more and better things to come.

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"Soccer.

At the moment the season is closed - before all fixtures were completed.

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"During vacation we had the pleasure of seeing such visitors as Mr. Mpetwane, from Johannesburg, on a visit to his uncle employed at the local Attorney's office - Mr. Mason's."

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"Miss Bernadette Lepesa, from the Orange Free State, paid a

flying visit to her friend Miss Rita Mkize of Girl Guide fame in Maritzburg where she is teaching. Miss Lepesa is herself an O.F. S. teacher."

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"We are happy to see students from Colleges back for their vacation and bringing with them happy news. Congratulations to Mr. Lions' son for passing his teachers' examination. He will commence teaching this year.

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"The Rev. A. H. Zulu, B.A. L.Th. of the Church of the Province of South Africa, Durban, paid a visit to his friends in the Area.

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"We had the pleasure of seeing Mr. T. Nongogo of Kokstad, a brother of Mrs. B. Madikwa in the Commission's employ. Mr. Nongogo is a student of the Polela Institute, Bulwer.

We also saw Miss Patricia Siyo, sister of Nurse Ntuli, employed by the Commission at Edendale. She comes from East London, C.P."

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"We thank the Engineer, Local Health Commission, for providing us with water. - We are very grateful."

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"Children's Christmas Tree.

For this we thank the ladies and their helpers, as well as leaders of the community; they worked hard to make this function a success. The valuable gifts distributed are highly appreciated.

Please keep up the good works!"

* * *

"A very happy wedding took place when the daughter of Mr. Garibi, of Lot 18, Dale, was married recently.

It was a big wedding; so much so that two buses had to be hired to convey the people who attended. The singing was very good indeed. It will not be forgotten for a long time to come."

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"It is reported that the daughter of Rev. Nxumalo, of Lot 7, Dale, is to be married in the course of the next few days. We (and Ikhwezi too) wish you a happy married life."

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"Mr. E. F. Amod, of Pomeroy, owner of a Lot at Quail, has set a good example by erecting two brick buildings. He intends building a third. This is indeed a fine example for landowners to copy, more so because so many non-Europeans need housing accommodation."

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Our correspondent wishes Ikhwezi to call attention to the fact that certain tenants are experiencing difficulty with their landlords in connection with the payment of rates. He urges tenants who find themselves in this predicament to approach their Area Secretary for advice and guidance.

* * *

Mr. B. Madikwa contributes these further items of interest from Howick West:-

"Sport in Howick West."

The article on "Proper Recreation" which appeared in the September issue of Ikhwezi was very much appreciated. The fact that its appeal was directed as much to the parents as to the children in our Area must be emphasised. Sport can be a great character-builder and it is the responsibility of parents to persuade their children that good, honest recreation has many advantages. Not only does it keep young people busy but it teaches them sportsmanship and at the same time, by bringing them into contact with people outside their immediate circle, helps to broaden their outlook."

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"Ashdown Night School."

In the October issue of Ikhwezi we read that a "Night School" would soon be opened at Ashdown. I am not sure whether it is functioning yet, but I must congratulate the sponsors on their fine effort. Are there

no residents of Howick West who would be prepared to follow the good example of Mr. Thusi and Mr. Msimang, of Ashdown, by starting a similar project here? How about it?"

(Ashdown Night School is functioning. See the article on the School elsewhere in this edition. - The Editors.)

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"Mr. Colin Sipho Madikwa, first-born son of Mr. and Mrs. Madikwa wishes to convey his warmest congratulations to his uncle, Mr. Themba Nongongo, who recently passed his examinations at the Polela Institute."

* * *

"The love and sympathy of the whole community goes out to Mr. and Mrs. France Ross in the tragic death of their baby."

CLERMONT

We are grateful to Mr. Ngobese for the following news item:-

"The Clermont Lads and Lasses Combined Choir, conducted by Mr. H. W. Mdlozini, broadcast from Durban on the morning of the 14th December, 1951. The Choir consisted of nine singers and their melodious voices were heard to great advantage in the Conductor's own compositions. For the occasion Mr. Mdlozini chose 'Umanda ngaphathi', 'Ikhiwane Elihle', 'Wayengcono Utsaba', 'Sesimtholile' and 'Ngcinisihlalo'.

Mr. Mdlozini is a member of the Local Health Commission's staff at Clermont. Music has been his hobby and inspiration for many years. One of his most popular song compositions, especially among school children, is 'Umanda Ngaphakathi' which he wrote in 1934. Since then he has a hundred Zulu songs to his credit, his latest and probably best known being 'Isidumo sika 1949 African-Indian Riots'.

Mr. Mdlozini, when asked to give his opinion of the performance, said, 'the music was just as I meant it to be. Pleasing or not, I take it all to be music as long as it tells the story I meant to

relate in music'.

He very much hopes to be given the further privilege of visiting Broadcast house at some future date.

Sister Knowles, of the K.E.H. Out-patient centre, Clermont, provided the staff with a radio. Grateful thanks are extended to her for her generosity and kindly thought."

HARDEN HEIGHTS

It has been some time since we have received news of our friends in Harden Heights, and Ikhwezi is very pleased to publish the following account of a recent social event.

"The Indian community of Harden Heights Wattle Company gathered at the local school hall on the afternoon of 21st December to congratulate and to bid farewell to Mr. and Mrs. V. C. Nobin. Mr. Nobin has been the Principal of the Harden Heights Government-aided Indian School for the past five years and has been transferred on promotion to New Guelderland.

The Hall was crowded with well-wishers, amongst whom were seen Mr. David, an old teacher (who was accorded the honour of being Master of Ceremonies), Mrs. David, Mr. and Mrs. Thompson, Mr. G. Bajis, Mr. Moodley and Mr. Goven-der. Musical items were provided by the Harden Heights Music Club, and a very enjoyable afternoon was spent. Mr. Thompson, the School Manager, presented Mr. and Mrs. Nobin with a handsome travelling case as a mark of the affection and esteem in which they were held by all.

Next morning Mr. and Mrs. Nobin were entertained by the Teachers and Pupils of the Harden Heights Government-aided Indian School. Mr. Nobin has always shown great interest in his work and had done much to improve the school. A good tennis player and a keen cricketer and footballer himself, he encouraged a love of exercise and improved the school's prowess in the field of sport. It was with the keenest regret that the community was bidding him farewell.

The teaching staff presented Mr. and Mrs. Nobin with a wall mirror; and the various classes a tea-set, wallet and a cruet stand.

(Ikhwezi, too, wishes Mr. and Mrs. Nobin success in the future, and much happiness in their new home.)

* * *

Mr. A. S. Mngadi, who wrote this vivid article, is a newcomer to the ranks of Ikhwezi's correspondents. Thank you, Mr. Mngadi. We would like to see more of your work. - Editors.

CHRISTMAS TREE PARTY AT ASHDOWN

Ashdown for the first time since its birth had a Christmas Tree Party, staged at the Ashdown Government School, on New Year's Day. Behind the sponsoring of this greatly enjoyed party were the Ashdown Location Advisory Board Members, ably assisted by the Ashdown Rent-payers' Association, Ashdown School Committee and the Ashdown Women's Club.

For four weeks before the date of the function, these public-spirited bodies of Ashdown worked untiringly, making all the arrangements necessary to the success of the party. An amount of £6/10/- to buy refreshments was collected from residents. Permission to use the Commission's Loudspeaker apparatus was obtained through the goodwill of the Area Secretary, Edendale, and authority for use of the Ashdown Park/Playground or, in case of bad weather, the Ashdown School Hall was also obtained.

Two days before the day of the festival, immediately after breakfast, Ashdown was roused to attention by a blast from the Loudspeaker. Who do you think was making all this blasting? - the Members of the Board! They were aboard a private car specially chartered to carry the Loudspeaker apparatus. From the mouth of the Loudspeaker came forth sweet music and, after the music, the voices of Messrs. F. Makhathini, E. S. B. Msimang and A. S. Mngadi were heard announcing the Christmas Tree Party and instructing

residents on what and what not to do.

Thanks mainly to this sort of broadcast, everything went according to plan. From as early as 8 a.m. on New Year's Day, signs of life were seen at the grounds of the School. People, young and old, came in great numbers bringing gifts for presentation. The Tree was already in position and finely decorated.

After some opening remarks from the Chairman, Mr. F. Makhathini, the show began. What a start! What a Show! What lacked? Nothing! There was plenty of music, fun and laughter. The choirs that supplied and entertained the record crowd (500) were the following:-

"The Lilies of Ashdown", managed by Mr. F. Makhathini;
 "The Bomber Rhythm Boys", led by Mr. Rufas Ngcobo;
 "Ashdown Sunlight Home Girls", led by G. Makhathini;
 "Ashdown Sunrise Old Boys", (all Mcunu Brothers).

Speeches of encouragement came from Messrs. B. M. J. Thusi, Principal of the Ashdown School; A. W. Khumalo, Secretary to the Ashdown Location Advisory Board, and E. S. B. Msimang, Social Worker and Member of the Ashdown Board.

In between the musical items, gifts were announced and presented to the lucky souls. The announcing was made easier through the aid of the Loudspeaker.

Mr. A. S. Mngadi, who compiled some interesting statistics of the show, informs us that:-

There was a record gathering of 500 people.

There were 450 gifts presented to the lucky listeners.

There were more women who attended than men, and the women were better dressed than the men. There was an inclination on the part of men not to sit beside their wives, and even if they did at times, it was only for a short while.

There were visitors from as far afield as Verulam and Bulwer.

At the end of the presentations,

Mr. REFRESHMENTS took over. This item was appreciated mostly by the little ones who got a lion's share of it. Everybody enjoyed the tasty drinks prepared by the Members of the Women's Club.

The show came to an end at 4 p.m.

Thanks to the support given by,

The Local Health Commission;
 The Education Department;
 Sutherlands Police, and, lastly,
 The people of Ashdown themselves,
 the party was a great success.

* * *

ASHDOWN NIGHT SCHOOL

(Mr. E. S. B. Msimang, prominent in Edendale affairs, has sent us this report of an undertaking which receives Ikhwezi's unqualified support. - Editors.)

On October 11, 1951, the first few adults interested in literacy attended our first night school meeting. With the light of a candle we registered 18 pupils on the first day, the age group being between 15 and 45 years.

With the assistance of Mr. B. M. J. Thusi, Principal of Ashdown School, Mr. E. Chamane, Orderly, Grey's Hospital, and Mr. S. Mkize, Clerk at the Chief Native Commissioner's Office, Pietermaritzburg, information was sought from educationists in Pietermaritzburg.

Mr. Prozesky, Inspector of Native Schools, told us that the Education Department in co-operation with the Pietermaritzburg Corporation already runs night schools for Africans in Pietermaritzburg. These schools go only as far as Standard 6, whereas we in Ashdown have prospective candidates for Junior Certificate and Matriculation, in both academic and technical courses.

Mr. Howell, Principal of the Maritzburg Technical College, stated that he can only help us with guidance, but after certain technical difficulties have been

removed we will get more help from him.

We approached the Students' Representative Council of Natal University, but the students are themselves embarking next year on a Night Schools programme and for this reason they were unable to assist us.

With very little help forthcoming from outside we were forced to commence the undertaking by ourselves. At first Mr. Thusi and I were the only teachers working voluntarily. Mr. Thusi taught the beginners and I taught Standards 2 to 6. Later in the month we were joined by Mr. J. Chonco, who teaches a group of beginners in English.

On November 1 we were joined by two male teachers from the Ash-down Day School staff, who are paid at the rate of 2/- per night, at present.

When the difficulty of obtaining voluntary teachers increased, we, the Organising Committee, decided to charge a fee of 2/- per pupil per month as from the 1st November, and 3/- per pupil for the higher classes. This is subject to review next year.

The pupils come from a wide area. On October 31 we had 70 pupils on roll, with an average of 55 pupils per night. They come from Ash-down (majority), Mpumuza Reserve, Sutherlands (mostly domestic servants), Macibise and Mount Partridge.

The school is open on four evenings in the week and classes are held for two hours each evening, from 7 p.m. to 9 p.m.

As the electric lighting of the school rooms is not finished, I borrowed four Sunflame lamps from Mr. Laidlaw, and we are using these at the present time.

A new feature which has been introduced and is promising to be of great interest and benefit to the pupils is the current events night.

Once in two weeks, the classes combine and Mr. Thusi or I lecture on Health, Soil Erosion and its effects, Rearing of Fowls in a small area, Food Economics, Religion and matters of general interest, (e.g. the visit of the Minister for Native Affairs), the value of Nursery Schools, etc.

In future we hope to get the Assistant Medical Officer of Health, the local Postmaster (to speak on savings), and other officials so that the pupils will not only concentrate on the three Rs, but have their outlook broadened and interests widened.

A permanent committee will be formed this year and the school registered with the Native Education Department and the Maritzburg Technical College for purposes of examinations.

(There will be a further report on the Night School in the next edition of Ikhwezi. - Editors.)

SCOUTING AND GUIDING WORLD by AKELA.

This is Akela calling! Scouts and Guides, I trust the New Year brings you bright ideas for Guiding and Scouting.

This month I bring you news of the activities of the Magnus Rover Crew, Wood-Badge Course and the visit of the Camp Chief of the World.

* * *

Magnus Rover Crew.

This Crew opened the New Year with their motto "Service before Self" well to the fore by entertaining the inmates of the non-European Infectious Disease Hospital at Mountain Rise (T.B. patients) to a New Year dinner. The patients enjoyed the sumptuous spread of Turkey curry, fowl Briyani (fowl and rice), etc., and were delighted with the musical items rendered by the Mohini Orchestra and members of the Crew.

* * *

Wood-Badge Course. (By Mr. A. B. C. Xaba and Akela).

The 12th Natal Gilwell Scout Wood-Badge Course for non-European Scouters was held at Lexden, Pietermaritzburg, from January 2 to the 10th. Forty-eight European, African, Indian and Coloured Commissioners and Scouters from Durban, Port Shepstone, Pietermaritzburg and as far afield as Basuto-

land attended the Course, which was very instructive and will form a real landmark in the history of Scouting in Natal.

Although the Course was attended by seasoned Scouters - men who had done scouting for many years - they all concluded at the end that they had learned quite a lot. In Scouting one is never too old to learn, and one never knows too much not to learn.

Wood Badge training is based upon that of the International Training Centre at Gilwell, England, in order to ensure uniformity in method. Lectures were given on Scoutcraft in general - campcraft, bridge-building, tracking, obstacle expeditions, observation, map-reading, hiking, ropework, etc.

The camp-fires still live vividly in the memory of those who attended the course. Here one found that Scouting is a jolly life. The lighter side was much appreciated - you should have seen the Divisional Commissioners at drill and games and play-acting!

The Wood Badge consists of a facsimile of two of the beads forming the necklace originally belonging to Chief Dinizulu. The badge forms part of the uniform and is worn on a leather lace around the neck. It remains the property of Gilwell Park, England, and must be surrendered on demand to the S. A. Headquarters.

* * *

The Camp Chief of the World, John Thurman, visited the Scouters at Lexden. He was accompanied by Mr. Carl Rayner (Serpent), the Chief Scout's Commissioner for Training in South Africa.

The Training Team consisted of the Divisional Commissioner, Mr. John Withey (Hlega), as Group Scoutmaster, D. C. C.; Mr. B. C. Downham (Uncle Cecil) as Scoutmaster; and Messrs. A. P. Hills (Tiger), T. McLeyden (Tom) and N. Needhee as Assistant Scoutmasters. Visiting Scouters included Messrs. W. E. Langmead (who was a member of the last South African Contingent at the Jamboree), Brian Gilbert and Berry Smith.

* * *

AN AFRICAN NATIONAL CHURCH?

One of the things that are frequently discussed at large gatherings of the African people these days, is the matter of an African National Church. Many reasons are urged as to why the African people should have their own separate national Church - and although this article intends neither to substantiate nor to refute the validity of these reasons, with regard specifically to the political and social set-up in South Africa - it is none the less worth while setting them out here so that they can be scrutinised, from a theological angle.

First, then, there is the contention that despite all their preaching, the Europeans have failed to put into practice the ideal of the brotherhood in Christ of all His believers; that even when there is no constitutional distinction between African and non-African, it is however, always the latter who gets the position of responsibility. An African Church for the African alone would successfully deal with that issue - and by rigidly excluding all Europeans, would show that the joys of apartheid could be enjoyed by more than ONE race.

Next, there is the view of those who, possibly less spiritually and more politically minded, see in the divisions of the Church a powerful obstacle in the way of all-African unity - and since these divisions were introduced by the white missionaries who brought Christianity to this land - is it not all part of the old game of "divide and rule"? And finally there is the belief of those who, in their groping struggle for the uplift of their people, regard the Church as one of those sort of things that a high level culture group ought to possess - like cocktail cabinets or zoot ties - and so they insist that the African must have HIS mark of cultural dignity, too.

I have said that I am concerned to examine these reasons from the theological point of view alone - and to do that it is clearly necessary first to be sure exactly what is meant by the word "Church". For if we are not completely certain about that, we shall be in

no position to criticise the statements above. So let us refer to the Bible, and the first thing we shall note there is that the word which is used consistently throughout the New Testament (for which our English translation is "Church") is the Greek word ECCLESIA. It is derived from two words - EK meaning "out" and KALEO to call - and means those who are called out - called out, that is, by God. It is impossible to emphasise sufficiently the significance of that statement. The Church is NOT a body of people who come together on their own initiative because they have much in common; it is a Body of men and women who have been called out from among the ordinary run of their fellow-citizens - BY GOD. HE is the initiator, the instigator, the mover.

In St. John's Gospel we read that Jesus said: "No man can come to me except the Father draw him", and that is the cornerstone of the Church's existence - the Body of those who have been "drawn" to Christ by God - drawn by the cords of love. And because God is the originator, or initiator of the whole thing - it is HE who gives the Church its character, and NOT the men and women who compose it.

And so it is that there are certain things which God has given HIS family, the Church. They are not of our making, and there is nothing we can do about them but to accept, or reject them.

Now of these things four qualities have been given to the Church, and you will find them set out in that ancient Creed, or Statement of Belief, of the Church, which has been repeated devoutly by men and women over the last 1,600 years, called the Nicene Creed. In it are the words: "I believe one, holy, catholic and apostolic Church....". Let us examine each of those given qualities in turn.

The one-ness of the Church. The New Testament insists that in Christ we are made ONE - as sons and daughters of adoption. "So we, who are many, are one Body in Christ", says St. Paul. But anyone who looks round to see the large number of different "churches" and the quarrels that too often exist within those churches, would feel that something was very wrong

here. And though he would be quite right, and although the desire for unity is a most commendable thing - yet one has got to be very clear of the motives why one should want this unity. For some might seek it for political reasons - to enable Christians to put up a united front against Communism, say, or to enable the African to consolidate his position against the European.

Others might desire it to enable the Church to carry on its work of evangelisation more effectively - and one remembers the question put by Dr. Ambedkar, leader of the outcastes in India, to the saintly Bishop Azariah of Dornakal, who had suggested they should all join the Christian Church - "Have you one body that we can join as one people?" Yet neither of these reasons is correct. There is and can be only one reason for seeking unity - and that is to show obedience to God's given-ness, God's given one-ness.

The Holy-ness of the Church. In the Bible, holiness has always the idea of separation - for God. A holy people were a people set apart by God for His divine purposes. So, too, the Church, God's Holy family, has been set apart - has its "citizenship in the heavenlies", as St. Paul put it, although, as he knew, it has to live out its life here on earth among its fellow men and women. And the result of this queer mixture of being set apart by God - and yet having to live among men; of having, as it were, one foot in heaven and the other on earth - is that the Church can never align itself completely with any wholly earthly organisation, or plan - such as a political party and its programme - because it has always also to remember its "set-apartness", its holiness. Those who seek in the Church a sort of rubber stamp for party - or even national aspirations - have missed the mark completely as to what the real function of the Church is.

The Catholicity of the Church. Its wholeness, its all-embracingness. The Church must never be thought of simply as a body of people in a certain place - be it in a town or even a whole country. For the Church is a body the membership of which extends in two directions, like the arms of the Cross itself - vertically, and horizontally. "Vertically" in

that it is linked organically with the whole body of believers, stretching back through the long centuries down to the eleven disciples who met in the Upper Room after the Crucifixion. "Horizontally" in that its arms, as it were, encircle the world to take within that embrace all those who at any particular moment call on the name of Christ.

And if one accepts this givenness of catholicity, then there are certain things which one cannot do. One cannot "start" a Church, such as an African National Church, for it is rather that one takes part in and belongs to a Church which was "started" some 19 odd centuries ago. And one cannot decide who will and who will not "belong" to this Church. Some do, of course, and that is a measure of their rejection of this given catholicity: its acceptance, however, brings us into a body of people not all of whom, by any means, we shall like or agree with. We shall, however, try to love them all, in Christ (on our own, we could not, of course) - and all of that is part of this Catholicity; the price of being a body of redeemed sinners, and sinning saints!

And, finally, Apostolicity - the given loyalty to Apostolic witness and testimony. Against this, the Church must check its reason for existence. To play a significant political role? To be part of the cultural equipment of an increasingly nationally-minded people? Certainly not! To witness to the saving facts of the Birth, Life, Death and Resurrection of Jesus Christ - YES. That was the apostolic function and testimony, concerning itself with the only matter of real significance in life - one's relationship to God; a relationship that has admittedly to be lived out in the everyday world of locations, buses, jobs and bioscopes - but these things are of but secondary importance.

Well, those are the four given qualities of the Church - its "given-ness" by which the Christian must measure any "church" that is "offered" to him. And by those standards any "African Church for Africans only" must be rejected immediately. But perhaps that is just the sort of remark that you would expect

a European to make - and a priest at that! I do not blame you for so thinking - and I would simply ask you to turn your eyes to a country where an attempt at re-union HAS been made, with a Church, which, IN A SENSE, is a "national Church". And that is South India. The circumstances are, of course, slightly different. The whole Christian community is but a small minority group in a land virtually Hindu - and of that community itself, by far the greater part are Indians. But, allowing for this difference, listen to the words of Bishop Azariah of Dornakal (and to any who are really interested in this subject, may I sincerely recommend a short biography of him by Carol Graham, published by the Student Christian Movement Press), when he says: "We must have ONE Church, a Church of India which can be our spiritual home, where Indian religious genius can find natural expression, A LIVING BRANCH OF THE HOLY, CATHOLIC, APOSTOLIC CHURCH, the visible symbol of unity in a divided land, drawing ALL men to our Blessed Lord." Time and time again, Bishop Azariah was to draw the attention of his fellow "re-unionists" to these principles - reminding them of their inseparable relationship to the Whole Church of Christ, deploring any tendency towards isolationism, however expedient politically.

May the words of Bishop Azariah echo in the hearts of all who love their country.

P. W. R. RUSSELL.

* * *

LETTERS TO THE EDITOR

Waschbank,
5.1.52.

The Editor,
IKHWEZI.

Dear Sir,

The news that "Ikhwezi" will now visit us at least once in five or six weeks is welcome. It is better so than never at all. This interesting Magazine has brought us many friends in and around the Areas. In fact it has introduced us to many outstanding personalities and their ideas about life in gen-

eral. I am certain that those who have read such articles as Christmas Message, Housing, The Relations between Landlords and Tenants, and others, will agree with me when I say that they have been of great benefit to us physically, spiritually and socially.

"Ikhwezi" is doing us great service. We know exactly what is taking place in other areas.

We hope and trust that the end of 1952 will find the relationship between man and man advanced.

Yours faithfully,

BAXTER P. MTIMKULU.

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P. O. PLESSISLAER.

* * * * *

We would like to remind our readers that articles published by Ikhwezi do not necessarily reflect the opinion of the paper. -

THE EDITORS.

* * * * *

27 FEB 1952

FEBRUARY 1952



VOL 3 No 1

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

INCWADI KUBAFUNDI BETHU

Amadoda abuya emisebenzini ekhathele. Amanye kade esebenza ngezikhwepha abuya ekhathele emzimbeni amanye asebenza ngemiqondo abuya ekhathele imiqondo. Afika emakhaya efuna ukudla athi ukuxoxa nabantwana bese elala. Ukuze avuke futhi ekuseni aqonde emisebenzini yokuthola isinkwa.

Lawamadoda kawafisi ukuthi uma efika emakhaya abuye asebenze futhi kanti akhathele. Kusuke kuyinkathi yawo leyo yokuphumula nokuphola futhi kakufanele ukuba aphazanyiswe kulokho.

Ukufisa ukuphumula emuva kwo-msebenzi yinto efanele wonke umuntu osebenzayo. KEPHA uma siwuvumela kalula lomoya kudaleka ngawo ubuphofu babantu emzimbeni nasemiqondweni.

Ngakho kufanele sibabonge labo abazimiselayo ukusebenza ngezikhathi zabo zokuphumula belinga ukuvuselela imiqondo yabantu baseYideni.

Masibabonge ngoba labantu abenza lokhu ngabantu okuthi ngezikhathi zemisebenzi yabo benze okukhulu kunabanye abakhile lapha eYideni.

Masibabonge ngoba kuthe noma bengalutholi usizo lwokusebenza umsebenzi wabo bafingqa imikhono yabo bazenzela.

Kwaphembeka ngemizamo yabo isikole sakusihlwa eAshdown sabantu abafuna ukufunda. Balwa nokweswela kwabantu, balwa nokweswela othisha nolunye uhlupho. Abakugala abayi 18 abafundayo balotshwa phansi kukhanyiswe amakhandlelo. Kodwa ngenkathi yamamoto amathathu kwase kukhona abafundayo abangama 70 sekukhona nawothisha abasizayo abaningi.

Ikhwezi likholwa wukuthi imizamo yalawamadoda ngesikhathi soku-phumula kwawo ifanele ukubongwa ibatshazwe. Yizenzo ezifana nalezi izivela ezibilinini zabantu uqobo ukuba zisize abanye eziyawukhuphula njalo isizwe sabantu abamnyama.

Abenu bempela,

ABAHLELI

LAPHA NALAPHAYA

EzaseEDENDALE

Georgetown.

Bekunomgidi omuhle kabi ka Mnumzane Charles Mpanza neNkosi-kazi yakhe, kukhunjulwa ukushada kwabo osekuyiminyaka e-25 bashada, beloku bahlalisana kahle. Kukhale izinsimbi impela, kwangenwa endlini yeSonto eWeseli, yagcwala ngabantu. Lomgidi ubumgidi mitatu ngoba indodakazi yabo u Gladys Tokozile ubekumbula ukushada kwake no Mn. Mdunge onguthisha eEdendale Practising School. Okwesithathuke beku wukuthakazela ukubonana besekaya namadodana abo o-Boy no Makuza, be vela e-Goli laphe besebenza khona. LomGidi wa uhleleke kahle kakhulu, nezekhulu zaseEdendale ezazikhona ziziningi. Sengathi inganda imigidi enje.

Y. M. C. A.

Lenhlangano iyaghubeka impela. Iholo le ebiyiMakethe isisebenzela kuyo i-Y.M.C.A., ngakoke isilungiselelwa izinhlobo ngezinhlobo zemidlalo. Sethemba ukuthi abantu base-Edendale bazoyisebenzisa lendlu ngoba uma beyiyekile, njenge Makethe, nayo iyobuyeivalwe ukuba yindlu yemidlalo, kulingwe okunye. Noma mhlaumbe bese yenziwa igalaji nje noma ibe yisikole uma inganakiwe.

Kukhona abakhala ngokuthi zonke izinto zenzelwa ngase Plessislaer (Sutherlands).

Nansike indawo yenu laphe nengabungazelana khona - i-Social Centre yenu. Khombisanike ukuthi beniyifuna into enje. Kuhle abantabenu babe bebdawo ingcono kune "Koliji lasesihluthu". Ngisho ukudlala amadayisi (dice) emgwaqeni.

KwaMacibise.

Inhlangano ye-Edendale Welfare Society nenhlangano yezimpofana zakithi, i-Edendale Benevolent Society, zelekelelene zenzela izingane zakwaMacibise uKhisimusi omnandi ngo December 16. Bewenzelwe isikoleni saseWeseli kwaMacibise, abantu bengamakhulu amabili - indlu igcwele Umsebenzi wa uphethwe ngu sihlalo - Mrs. Allsopp ongu sihlalo se-Edendale Welfare Society no Mnumzane F. J.

Mazibuko ongusihlalo se Edendale Benevolent Society. Uyabongeka umsebenzi wokwelekelela kothisha balesi - sikole namakhosikaza eBenevolent Society. Imali eyasetshenziswa kulomkhosi ngu-£15 okwathengwa ngaye oswidi, nokubandayo nezinto zokudlala zezingane, nje ngamabola nokunye, kwaculwa kwamnandi kwadela.

E-Ashdown.

I-Advisory Board yase Ashdown ibithumele amanxusa amabili abantmzane A. W. Kumalo no E. S. B. Msimanga, ukuya emhlanganweni omkhulu wama-Board amalokishi onke e-South Africa obuseThekwini ngoJanuary 4 kuze kube January 7, 1952. Umuzi uyobikelwa emhlanganweni omkhulu ozobizwa yi-Board, uhlanganele esikoleni.

Gwala - Sosibo.

Kushade umshado omuhle kanjani pho! wendodakazi ka Gwala eAshdown, ishadela kwa Sosibo kwaMacibise, khona eAshdown mhla ka-January 29, 1952. Ifindo liboshelwe esontweni emaRomeni - Henryville Catholic Church. Uyewagcina ngobumnandi kwaSosibo ngoLwesithathu laba abashadile bobabile sibafisela inhlobo enhle nonwele olude!

Izikole.

Isikole sezivuliwe! Sethemba ukuthi kuzoya ngokuya izingane zonke zigqoke inyufomu yesikoli, zibukeke kahle njengezingane ezisafunda, hayi sengathi yizintombi nezinsizwa. Sengathi impela zonke izikole zingaba nenyufomu nonyaka.

Ukuhubeka kwalendawo yakithi.

Amadamu amanzi azophuzisa uMacibise, nesibedlela esisha, ne Ashdown aseqaliwe. Elokugala lakhiwa ngenhla kwase maRomeni, emadlelweni. Amanye kwezinye izindawo azolandela.

Iholo entsha yomuzi wonke isizophela. Yinhle yini pho! Sengathi kuzobakhona nendlu yamabuku laphe umuntu angayozilibazisa khona ngokufunda. Kungathi futhi kuzoqalwa nesikole semisebenzi khona.

Umgwago Omusha ozodlula kulesi sibedlela esisha esakhiwayo usuzoqalwa khona manje. Imithi kawatela ebitshalwe khona ngakwa Poyrandi isigenciwe. Yilapho

I S . I L I L O

UTHulasizwe, uKHINGI, ukhotheme!
Siyalila thina Bantu.
Ufe lapho esesebangeni okungathiwa
Useyindoda eqinile.
Ngenxa yokukhuthala abewukhuthalele
ngako umsebenzi wakhe
Amandla akhe abe eseya ephela.

Khona ngaso lesa sikhathi yena no-
muzi wakhe
Abevakashela ngaso lapha e-South
Africa, ehamba nendlunkulu
Wa eseqalile ukuba buthakathaka

Iminyaka eminingi yempi, nezinka-
thazo ezasala ekupheleni kwayo,
zenz' isixwazi kuye,
Ngoba ngaphezu kwako konke wabe
zihlupha nenhlalakahle yabantu
bakhe.

Izinhliziyo zethu mazibeke kakhulu
ku-Queen Mary - unina kaKHINGI
lo osesithele, zibeke nase
Ndlovukazini nakumadodakazi ayo
amabili. Laba bobane izinyem-
bezi zethu yibona ziqondene
nabo kakhulu!

PHUMULA ngokuTHULA

NATHI lapha, sibona kufanele sisho ngoku-
sobala ukuthi sinamathele kuKhwini noMyeni
wakhe, asebejutshwe ukuba babuse phezu
kombuso wonke.

Okuhle okumhlophe ekubuseni kwabo!

UNkulunkulu abenabo!

uzodabula khonake lapho!

Umgwaqo eHarewood-Siyamu.

Usweleke kabi umgwaqo osuka eSiyamu udabule eHarewood, udlule eAshdown, bese uwela ebulohweni elikhulu. Sizwa ukuthi iKhomishini ne Board iphezu kwalo loludaba.

EzaseHOWICK WEST

Zibingelelo.

Sibingelela izihlobo zethu kuleli lezifunda ezinga phansi kwe Komishani esabe sizi Khumbulile ezifisweni zethu ezinhle zonyaka omusha 1952. Izibongo bangane nakuwe mhleli nakuye umntwana i-Khwezi, sethemba ukuthi njengoba sesi wuqalile unyaka omsha esabe sekade siwulindele, uzosiphatha kahle sonke.

* * *

Izifunda ze Midlands Region.

Namuhla ngithande ukuba ngike ngithi fahla ngezinye izifunda zeKomishani esi ngazange sizwe lutho ngazo ezinhleni zaleli lethu elingumntwana, kanti ubu wazi ukuthi usekhulile phela umntwana lo, ngoba nonyaka uzoxoxa oku ningeni ngisho nokusha imbala. Lalelake mfundi weKhwezi.

Cedara Public Health Area.

Kulesisi funda kukho izinto eziningi esinga xoxanyazo kodwa, ngikhethe ukuba ngiqale ngese ngikubone kuyindingeko enkulu. Soloku lomuzi oncane wa ngena embusweni weKhomishani, mhlaumbe ngenxa yezimali ezithelwa yiwo ezincane kakhulu yiko ubungaka boni zithelo zini eziyi nqubekela phambili nezi yindlela edingekayo, empilweni yethu nokunye.

Vegetable Club.

Ngike ngahambela kulo muzi, ngifuna owabo umubano ngoku zisiza, noku zimisela kwabo uku sizana ne Komishana kwaba ku bona kufane lekile. Sesethemba ukuthi emvako kuthola umqondo waba khulu be sifunda lesi beKhomishana, singase siyi phembe iVegetable Club, esi bona ukuthi ingaba nosizo empilweni yemizimba yethu,

nase kuvimbeleni izifo ezithize ngokudla izidlo ezidingwa umzimba womuntu bazimisele abayizakha mizi yase Cedara ukusukuma babambane ngeza ndla ibasize iKomishani, kule Club. (Hlanganani nina baseCedara, uma ni hlangene kweni kudingayo mina ngine themba lo kuthi iKomishani iyonizwela "Izwi leningi ilona lizwi elinamandla".)

* * *

Ubuwazi nje ukuthi likhona iBola eCedara.

Noma umzilo wase Cedara ungumuzi omncane kodwa zikhona izi nhlansi ezikhomba ukuthi nawo ungumuzi ophilayo, uma ungase uthole abazo wuxasa, bawufukule. Lapha eCedara kukhona ama Clubs ebola avuthayo, esethemba ukuzwa oku khulu ngawo emihleni ezayo kulo leli lezifunda zeKomishani.

* * *

Lapha eCedara sike sabona izi hlobo zethu ngazo izinsuku zama holidi lawa adlule, othisha abafundisa kulo leli laseNatal abanye babo, banga bantwana boku zalwa kuwo umzilo. Kusijabulisile kakhulu ukubona lezizi hlobo, sike simikezelane imizondo nazo, ngomzilo, nezinto ezingawe nza uqubekele phambili. Omunye wabo kwabe ku tisha S. Ngcobo.

* * *

Izindingo eCedara.

Ngenxa yamanzi angekho, he Clinic noku nye oku ningi bayakhala abase Cedara, kepha mina ngithi. Besenazile nje mina base Cedara ukuthi, likhona i-Clinic elingani siza eHowick West (George Ross) leli Clinic lingo LWESIBILI nolo SINE kabili ngesonto kuphela wozami nisheshe ngoba kuvalwa ngamadina ngesi khathi sika 12 emini.

Amanzi.

Ngiduma la ukusho ukuthi lenzingo ingenye yezindingo ezipha mbili kakhulu, empilweni yomuntu kepha ngo bukhulu bayo nokuba semqoka kwayo - idulile ngako iyothatha isikhathi ukuba iphumelele kodwa, ka ku ngosi khohlwa ukuthi imizamo yonke ikhona ezandleni zethu, ngakoke masinga lahli ithemba nomakunjalo.

* * *

Kuba Ntwana Besikole.

iCedara le phela inaso isikole, esethemba ukuthi olisha bezobafundisa abantwana ukuba balime izingadi emakhaya ukuba bakwazi ukuthola imifino edingwa igazi emizimbeni yethu, sizo zama nathi ukucela izimbewu ku Komishani uba size abantwana nxabezi misele ukuzisiza habo ngo kukhuthalela izingadi, loku kuyoba luncedo empilweni nase kuvimbeleni izifo e zinge nye nge T.B. kwaba dala naba ncane.

* * *

Izikhumbulo.

Sikhumbula abantwana aba bili bo muzi ka Tahle abaya eGrahamstown kwe lase koloni, ukuyo londwa khona ngenxa yesifo esibi kakhulu seT.B. esabe sihla sele abazali bezingane, nabo siba fisela uku lulama baze basinde unkulunkulu kahlulwa lutho nina bomzi ka Tahle thina nezihlobo zenu sohala sini khumbula njalo njalo.

* * *

Lions River and Tweedie Public Health Areas.

Le eminye yemizi engaphansi kwe zandla zekhomishani, izakha mizi zalapha zikhala nge ndingeko ye Clinic - Nanti izwi leseluleko nina bomuzi wase Tweedie ne Lions River - Benazi nje ukuthi seli khona iClinic labe Grey's elibango LWESIBILI nango LWESINE. Ngakoke wozani nizo fumana uncdo lwempilo lapha ku galwa ekuseni ngo 8 kuvalwe ngo 12 emini.

* * *

Izakhiwo zezindlu abanye benu bebe ngazi ukuthi iwovisi lika Poyinandi e like Jojilos (George Ross) lakuthi wa kuse Howick West, linga nilungiselela onke amalungelo aqonde ne nezakhiwo noma luphi uhlobo lwe sakhiwo-fika e wovisi noma ngaluphi usuku uyomfumana ekhona uma Balane oyokucoze la konke okudinga yo maqondana nezakhiwo, umanxa ufuna iplani lokwakha noma yini waqondana naloku.

* * *

Intela 1952.

Sikhumbuza izakhi zalezizi funda kanye ne zesi duze ne Hovisi leli le Komishana elise Howick West ukuba sesi shayile belu isi

khathi soku thelela amaBayisikili ne Zinja kunyaka amsha ka 1952 - LALELISISA - kungaze kuphele inyanga ka MARCH 1952 ungaka lithe leli iBayisikili lakho nezinja zakho, ngoba loko ku ngase ku ku bangele ukuba ungene ezindlekweni zezi uhlawulo enkantolo, ngakoke zama ukuba uyaphela umashi usu thelile.

* * *

Howick West.Ukukhanya okushakulomuzi Imidlalo.

Ubuwazi ukuthi nezihambi ezidlula ngendlela, sezi wubonile umzi lo ukuthi ufanelekile ukuba ukhule uqhube kele phambili enyangeni le edlule ka Jan. Besi nomdlalo obizwa ngokuthi i"Merry-go-Round" owalettha ukukhanya okusha phakathi komuzi lo wase Howick West, ngoba wabe uqala ukuze ube khona lapha.

Sibonga ku Mbali wesi funda lesi wakwa Poyinandi ukuba azosiphah loluhlobo lomdlalo phakathi komuzi siyabo kini nobabili ba nomzane, sethemba ukuthi niyo phinde futhi nisiphe loku noma okungaphezulu, kwaloku.

* * *

IBola.

Kusavaliwe noko kweze bola lapha, into nje kasi bonisisi kahle izithelo zika soseshini, ngoba amaClub, abengaka waqed i rounds ka 1950, asaz ukuthi yini kusoseshini,

* * *

Sike sabona lapha phakathi komuzi ngamaholide nje laba bahlobo abavela kundawo nge ndawo ngishe nase O.F.S. mbala.

* * *

Mr. Mpetwane evela eGoli esavakashele u Mfowabo kababa wake uMnunzane odumileyo u Mabalune wo meli eHowick uMasson.

* * *

Inkosazane uMiss Bernadette Lep waseBethlehem eOrange Free State ube vak shele mgane wakhe u nkosazane Rita Mkize wodume lwezama Guides eMgungundlovu ongutisha khona ePietermaritzburg nenkosazane le eyabe imvakashele iti tishelakazi khona le eFlestata.

* * *

Sithokoze nokubona abantwana bomuzi akade bese makolishi naba fundisayo bebuye nezi ndaba ezimnandi, sibongela imfoka Lions opasi le emfundweni yake usezoba nguthisha nonyaka.

* * *

Bekuhambele lapha phakathi komuzi uRev. A. H. Zulu, B.A., L.Th., we bandla lama Church of England waseThekwini esi kholwa ukuthi wabe vaka shele umhlobo wakhe kona phakathi komuzi.

* * *

Sibone uMr. T. Nongogo wase Kokstad umfowabo ka nkosikazi ka Mnumzane B. Madikwa olapha kwa Poyinandi, uNongogo lo ngi si Tyndeni sase Polela Institute.

* * *

Sibone ne nkosazane uMiss Patricia Siyo udade wabo ka Nurse Ntuli okhona lapha kwa Poyinandi evela eEdendale, inkosazane le ngoku zalwa ivela e-Koloni kwelase East London.

* * *

Sibonga ku mnumzane we komishane uEngineer ngokusipha amanzi. Sibonga kakhulu.

* * *

Ihlahla lezingane lika Khisimusi.

Sibonga ku ma khosazane nababe sizana nawo nezi khulu zomuzi waseHowick, ngemizamo yonke aba sinikayona noku mela lolu suku lwomdlalo waba ntwana ukuba lube yimpumelelo - noma kwaba khona ezinye izintwana ezinga lunganga kahle, kodwa sibonga kulabo abasipha izipho zezi mali nalabo ababe wumele umsebenzi sengathi ninge dinwe nangomso.

* * *

Sizwa ukuthi kuzoshada inkosazane ka Mfundisi Nxumalo ose Lot 7 Dale, kuzolezi usuku. Siku fisela impumelelo emendweni ne nhlala kahle nkosazane.

* * *

Imisebenzi ka Mnumzane E. F. Amod wasePomeroy ongumnini ndawo engu Quail asakhe izindlu ezi mbili zesitini, wethembisa ukwakha eyesithathu - Lolu kuyisi bone lo esihle, mina ngiyaku tusa -

ngifisa sengathi, wonke umuntu one ndawo angamlingisa, ika-khulu kulezi nsuku zana muhla lapho abantu be zizwe ngezizwe be dinga izindlu, nyakaza ni nami bo makhelwane nilingise lo mnumzane - kayikho into ekulahle kelayo kodwa uyozoza kade eku cineni namanji.

* * *

Umn. B. Madikwa usithumela izindaba lezi ezimnandi zase-Howick West:-

Imidlalo eHowick West.

Indaba ethi "Amasu angcono okuphola" eyavela ezinhleni ze-Ikhwezi likaSeptember ngayithokozela kakhulu. Siyagcizelela ukuthi yabe iqondene nabancane nabadala esigodini sakithi. Imidlalo ingazakha izimilo kuyimfanelo yabazali ukweluleka izingane ngokuba zithande imidlalo emihle ephumuza igazi. Ibafundisa ukuzwana futhi ibalibazise bendawonye. Benze izinto ngokubambisana.

* * *

Isikole sakusihlwa saseAshdown.

Kulo Ikhwezi likaOctober safunda ngokuthi kuzoqalwa isikole sakusihlwa masinyane eAshdown. Kangazi noma sesavulwa yini kodwa ngiyababonga abasunguli baso. Kabakho yini abakhile eHowick West abangalandela izinyathelo ezinhle zikaMn. Msimang no Mn. Thuse baseAshdown ngokuqala isikole sakusihlwa lapha. Ingani, bakithi.

(Sesiyasebenza isikole sakusihlwa eAshdown. Nanko umbiko ngaso kulona leli lanamuhla. - Abahleli.)

* * *

UMn. Colin Sipho Madikwa inkosana kaMn. noNkk. Madikwa ufisa ukubongela umalume wakhe uMn. Themba Nongogo osanda kuphumelela ezifundweni ePholela Institute. "

* * *

Umlobeli wethu ufisa ukuba Ikhwezi lazise ukuthi abanye abaqashi kabezani nabaninizindawo ngentela yamaRates. Weluleka abaqashi abakulohlupho baye kwo-Phethe indawo yabo wakwaKhomishani abeluleke.

eWASCHBANK

Siyambonga umhlobo wethu u-Thath' ufak' esakeni ngezindaba lezi zase Waschbank:-

"Umn. Johannes D. Khoza induna yasemaDeleni kwaKhomishani nomshumayeli owaziwayo webandla lamaEthiopian Church of South Africa kade esahlabe ikhefu lon-yaka ekukomfa yebandla labo e-Kroonstad. Uncoma umusa wabantu bakhona.

"Sifisa ukubongela laba ezinhleni lezi uMn. noNkk. Eric H. Ntuli ngokuphiwa ngenyanga edlulile indodana. Umn. Ntuli nguthisha kwaKhathikhulu nguMbhalwe Advisory Board lapha. Basashaywa ngumoya eMpate.

* * *

"IBand yakwaSobantu Harlem Brothers' inogazi ngezinsuku lezi. Siyidlale eDundee, Glencoe, Newcastle nakwezinye izindawo nalapha. Nashaya ingoma egculisayo yenze nobengathandi ukudansa asukume. IMusic ye 'sax' ka Tommy Dhlamini iyenga ngangoba kulukhuni ukuhlala-nje phansi uma seyikhala.

Bayeza lababafana ngengoma yabo evusa usinga phansi kuka ngubane. Uma becophelela-nje kukhulu abazokwenza enyakatho ne-Natal.

* * *

"IRound yesine yendebe ye Landsdawn yadlala enkundleni yamandiya ngoDecember 9. Onke amaclub kaSosesheni ayekhona adlala kusuka ngo 10 ekuseni. Umdlalo ngamunye udlala amaMini-thi ayi 15 kungakashinshwa noma sekushinshiwe.

"Umdlalo wokuqala wama Burnside name Rangers ulingana. Adlula ngegoli elilodwa amaBurnside.

"Emdlalweni wesibili wama-Northern Stars namaRovers badlala kahle awoKalamazoo noZoro emuva. Ngemuva kwomshudulo amaStars alifaka elihle Kwaba wukuphela kwalo lelo.

"Umdlalo wesithathu amaRangers namaYoung Tigers ugijima ushisa. ICentre yamaTigers ofunda eMariannahill yenza imidwebo eminingi eyingozi kodwa phinde ayithole imbobo yamaRangers. UC.C.C. iforward

yamaRangers walifaka sekuya eku-pheleni. Awina amaRangers. UHele, Rev C., Uyinjinga no A.I. wamaRangers badlala kahle kakhulu.

Kwolandelayo amaLions anamathala kuma Roses alikola kusukwa phansi-nje. Emuva kwalokho ama-Roses anikwa iPheneli uSweet Sugar walinameka phakathi. Umdlalo waphela zilingana 1 - 1. UGoli omncane wamaLions (Mazibuko) wadlala ngempela wabasindisa abakubo obhicini. U 7 Days Hard Labour No Fine wama Roses wadlala kakhulu.

AmaBurnside namaYoung Tigers adlala idraw kalangena ndawo.

Roses vs, Northern Stars - draw.

Rangers 'A' vs. Rangers 'B' -
4 - 1.

Hungry Lions vs. Rovers - draw.

Rangers vs. Burnside - draw,
Wabe umuhle lomdlalo kakhulu.

AmaHungry Lions namaNorthern Stars adlala umdlalo omuhle. Isikoro savulwa ngu 'Joh'burg Style' wamaLions ngomshoshaphansi. Athukuthela amaStars alifaka elawo. Abuya aliphinda elinye. Adlula ngo 2 - 1.

AmaTigers adlula kuma Rangers 'B' ngo 1.

Umdlalo wokugcina wamaRovers nama Roses kwase kuphinda wama Northern Stars namaRangers kodwa wachithwa yimvula ungakadlali.

* * *

"UMiss Assiane Nyembe osebenza eGoli uwudle ekhaya uKhisimusi. Nomfowabo uAlfred wayefikile evela eThekwini. UMiss Nyembe wayehamba nomhlobo wakhe uMiss Alice Nagudulela wakwaHlathikhulu.

* * *

"UMn. no Nkk. E. Z. Butelezi bake gqi lapha. Behlala kwaMn. P. J. Nkosi umgundi wasekhaya. Umn. Butelezi uPhethe isikole sakwaHulumeni eGingindhlovu. Wake wafundisa lapha ekhaya.

* * *

"UMn. Tommy Dhlamini wakwa-Khomishani uke wathi qu eOverport eThekwini ehlala kwaMn. noNkk. R. A. Manyoni.

* * *

"Sibongela uMn. noNkk. Willie Lakhiza Khoza ngendodana abayiphiwe ngoDecember 30, 1951. Kuyathokozwa kwaKhoza ngokufika kwendodana nendhlafa - uVusumuzi.

* * *

"EKuseni libantu bahle ngoDecember 17 uThath' ufak' esakeni wabonwa ebhasini libhiza lehle lenyuka izitaba lapha ekhaya ehamba ebuka izwe. Uthi kuya eDouglas lomisile. Imvula kayikho. Isichotho kwezinye izindawo sabulala ukudla.

* * *

"Siyadabuka ngokungaphili kuka Mrs. Esther Mtimkulu noMrs. Charles Xala. Ikhwezi libafisela ukululama masinyane.

* * *

"UMn. Nimrod 'Boy' Mtimkulu wase S. A. Police, Ladysmith, uchitha iholide yakhe yonyaka ekhaya lapha. Umzala wakhe uMn. Elias Zwane waseRuigtefontein, usekhaya naye ngokuhlaba ikhefu evela eDundee.

* * *

"UMn. 'Boy' Mtimkulu usaphola nomfowabo uBaxter oyiHealth Assistant lapha. U'Boy' uqonde ukuthi qu eGoli engakabuyeli emsebenzini.

* * *

"UMn. Ephraim Lamola wakwaDokotela lapha usahlabe ikhefu lonyaka alichitha nabazali ePotgietersrust, eNyakatho Transvaal.

* * *

"Siyadabuka kakhulu ukubika ukufa ngoDecember 15 kuka Mrs. Minah Madela emuva kwokugula isikhathi eside. Wafihlwa emathuneni aseWaschbank, inkonzo iphethwe nguMfundisi weLutheran Church esizwa ngu Rev. A. W. Nyembe. Bebaningi abamphekezele. Sizwelana noMn. noNkk. Dube abahlala eGoli ababekhona emgcwabeni kanina.

eCLERMONT

Siyambonga uMn. Ngobese ngezindaba lezi:-

"Ikwaya ethiwa Clermong Lads and Lasses Combined Choir ephethwe nguMn. H. W. Mdlozini yahlabelela kuWayelense eThekwini ekuseni ngoDecember 14, 1951. Beyisi 9 abahlabeleli, amazwi abo ezwakala kamnandi behlabelela izingoma eziqanjwa nguyena uqobo umphathi wabo. Umn. Mdlozini wayeluhlinzeke usuku lolo ngezingoma lezi: 'Umanda ngaphakathi', 'Ikhiwane elihle', 'Wayengcono Utsaba', 'Sesimtholile' no 'Mgcinisihlalo'.

UMN. Mdlozini usebenza kwaKhomishani eClermont. Ingoma isegazi ni kuyena. Elinye lamagama akhe anogazi ezinganeni zesikole ngu 'Umanda ngaphakathi' aliqamba ngo 1934. Kusukela mhla lokho useqambe amagama ayikhulu esiZulu alisha kuwona lithiwa 'Isidumo sika1949 African-Indian Riots'.

Lapho ecelwa uMn. Mdlozini ukusho ukuthi kwabe kunjani kwa-Broadcast House usimze athi-nje: 'Ingoma yaba yilokho engabe ngifisa ibeyikhona. Noma yagculisa noma kayigculisanga ngithi yabayingoma uma yafeza izilokotho zani engabe ngizisho ngengoma.'

Wethemba ukuthi uyobuya elithole futhi elinye ithuba lokuya kwa-Broadcast House.

uSister Knowles waseK.E.H. weziguli ezelashelwa eKilini eClermont, wasiza abasebenzi nge-wayalense. Uyabongeka ngomusa wakhe nangenhliziyo yakhe enhle."

ISIKOLE SAKUSIHLWA SASEASHDOWN

(UMn. E. S. B. Msimang ngomunye wabantu abaziwayo kakhulu eEdendale usithumele lombiko ngomzamo osekelwa y'Ikhwezi ngakho konke. - AbaHleli.)

Ngo October 11, 1951, abambalwa abadala baqala ukuhlangana emhlanganweni wethu wokuqala wesikole sakusihlwa. Sikhanyise ngekhandlelo sabhala phansi abokuqala abazofunda abayi 18 ubuningi ngobusuku bokuqala, ubudala babo buphakathi kweminyaka engama 15 kuya 45.

Ngisizwa nguMn. B. M. J. Thusi Ophethe isikole saseAshdown noMn. E. Chamane, osebenza esibhedlela eGrey's noMn. S. Mkize uMabhalana kwaNdaba zaBantu Omkhulu,, sathungatha umkhondo wokwazi ngesikole

sakusihlwa kwabazi ngezemfundo eMgungundhlovu.

UMn. Prozesky Umhloli wezi-kole zaBantu wasitshela ukuthi abe-Mfundo bebambisene nabakwaKopeletsheni bayaziqhuba izikole zakusihlwa eMgungundhlovu. Ziqhuba imfundo igcine kuStandadi 6 kanti thina eAshdown sinabafuna ukufunda abakuJ.C. nakuMatric. ngezi-fundo zonke zokhona.

UMn. Howell uMpathi wesikole sokufundisa okwezandla sabamhlophe eMgungundhlovu wathi angasisiza ngezeluleko kodwa uma sesidlule kwezinye izithikamezo ezithile singaluthola olunye usizo kuyena.

Saya kwabesiGungu esimele abafundayo kwiUniversity yaseNatal kodwa bona uqobo abafundayo baph-ezu kwokuqala zona izikole zakusihlwa ngonyaka ozayo kabakwazi ukusisiza.

Kwabonakula ukuthi usizo oluzovela ngaphandle luyanthuleka kwakhanya ukuthi kuzofuneka sizenzele thina. Kwaqala ngokuba kufundise uMn. Thusi nami kuphela kusasukwa phansi. Umn. Thusi wafundisa abaqala phansi mina ngaqala ngabakwaStandadi 2 kuya ku 6. Phakathi nenyanga kwafika uMn. Chonco ofundisa abaqalayo isiNgisi. NgoNovember kwafika futhi ababili besilisa othisha abafundisa emini eAshdown abahola osheleni ababili kusihlwa okwamanje.

Ngokwanda kwohulukhuni boku-thola othisha abazinikeleyo i-Komidi ephethe imsebenzi yabona kufanele ithi akukhokhwe 2/- umuntu ngamunye ofundayo ngenyanga kusukela ekuqaleni kukaNovember abafunda amaKilasi aseqhube-kile bakhokhe 3/- umuntu. So-buya sikuhlele lokhu ngonyaka ozayo.

Njengoba ugesi okhanyisa isikole kawukalungi wonke ngableka amalambu akhanyayo kakhulu kuMn. Laidlaw yiwona asisizayo okwamanje.

Abafundayo baphuma ezindaweni ezahlukeneyo. Ngo October 31 sasinabafundayo abangama 70 kuvamise bonke ubusuku abakhona babengama 55. Iningi liphuma e-Ashdown abanye kwaMpumuza abanye eSekilandi, imvamisa abasebenza ezindlini zabelungu nakwaMachibise naseMt. Partridge.

Isikole sivulwa kane ngesonto kufundwe amaAwa amabili ngobusuku kusuka ku 7 kuya ku 9. Esesikugalile esikubona kuzobawusizo olukhulu kwabafundayo nokuzobathokozisa wukuxoxa ngezinto ezehlakalayo namuhla. Kanye ngamasonto amabili amaKilasi onke ayahlangana uMn. Thusi noma mina sibafundise ngeMpilo, ngokuGuguleka kwenhlabathi nengozi yakho, ngokufuya izinkukhu endaweni encane, ngokuphatha ukudla, ngezeNkolo nezinye izindaba ezinosizo, njengokuham-bela kukaNgqongqoshe nosizo lwezikole zezingane ezincane nokunyeke.

Ngenkathi ezayo sethemba ukucela UMsizi kaDokotela weKhomishani n'Ophethe iPosi bazoseluleka ngokwonga nabanye abakhulu ukuze abafundayo bangafundi kuphela ngencwadi kodwa imiqondo yabo ibebanzi ngokwazi izinto zonke ezimqoka.

Sizomisa iSigungu esiyisimbelambela ngonyaka ozayo uma isikole sesamukelwe ngabeMfundo nabesikole semfundo yezandla abamhlophe baseMgungundhlovu senzela ukuba bathole ukuholwa abafundayo.

Kulo Ikhwezi elizayo siyobika futhi ngesikole sakusihlwa sase-Ashdown B. 6, Ashdown Location.

E. S. B. MSIMANG.

UMKHOSI KAKHISIMUSI EASHDOWN

(Umn. A. S. Mngadi olobe lendaba ehlabamxhwele, uyaqala ukulobela Ikhwezi. Siyabonga, Ngema wena kaMadhlokovu. Sihlowa ngokuphindwa.)

Kuyaqala ngqa ukuba iAshdown ibeneHlahla likaKhisimusi selokhu yabakhona ohalweni lolu. Lomkhosi wabe usesikoleni salapha ngosuku lukaNyunyezi. Ababekwezela lomlilo wentokozo ngamalungu eAdvisory Board yalapha besizwa ngamalungu eAshdown Rentpayers' Association neKomidi lesikole salapha kanye neKilabhu labesifazana baseAshdown.

Kwathi kusasele amasonto amane ngaphambi kwosuku olukhulu amabandla lawa ayengasalali elungiselela usuku ukuba luphumelele. Aqoqaimali engango £6/10/- phakathi kwomuzi yokuthenga okwehla

kamnandi emphinjeni nasesiphundu. Wasisiza Ophethe eHovisi lika-Khomishani eEdendale ukuba sisebenzise umbhobho wokuMemeza wakwa-Khomishani. Amemeza adela amalungu eKhodi ngesiMemezi leso sombhobho. Ehamba ngemotho eyabe iqashelwe khona ukwethwala umbhobho lowo. Kuphuma nayo ingoma emnandi kuwona umbhobho lowo kuzwakala amaphimbo awo Mnu. F. Makathini, E. S. B. Msimang noA. S. Mngadi beluleka abantu ukuza emkhosini bebeluleka nangalokho okufanele bakwenze nokungafanele bakwenze.

Pho, wasiza umbhobho ndini ngoba kwalunga konke. Kwathi kusesekuseni kwanyakaza enkundleni yesikole ngosuku lukaNyunyezi. Abantu abadala nabasha benyathelana belethe izipho zehlala. Umuthi sewumile uhlobe njengomakoti.

Emuva kwamazwana nguSihlalo uMn. F. Makathini kwaqalwa. Ithi ingabankulu ingazekeki, beseke zinqunywa amakhanda ziyekwa. KungeNgoma, kungemdlalo kungenisini. Amakwaya athokozisa abantu ababengama 500 nanka:

The Lilies of Ashdown - zika F. Makathini.
The Bomber Rhythm Boys - zika Rufus Ngcobo.
Ashdown Sunlight Home Girls - zika G. Makathini.
Ashdown Sunrise Old Boys - bonke abafa bakwaMcunu.

Amazwi akhuthazayo akhulunywa ngawobaNumzana B. M. J. Thusi INhloko yesikole saseAshdown, A. W. Kumalo, uMbhali weAdvisory Board yaseAshdown no E. S. B. Msimang, iSocial Worker nelungu leAdvisory Board yaseAshdown.

Ukuhlabelela kunandiswa ngokuba emuva kwakho kwabiwe izipho kwabanenhlalane. Kusashunqa wona belu umbhobho umemeza izipho.

UMn. A. S. Mngadi owayebhekene nemininingwane yonke eqondene nomkhosi usitshela ukuthi:

Kwabe kukhona abantu abangama 500. Izipho zingama 450 kwabanenhlalane. Abesifazana bebaningi kunabesilisa. Abesifazana bevathe kahle kunabesilisa. Abesilisa bethanda ukungejwayeli ukuhlala eduze kwomkabo isikhathi eside.

Kukhona nezihambeli ziphuma kude kwoMdhloti nakwoBulwer. Lapho sekukhwabulwa umkhosi kwangena okwehlélangesiphundu. Izingane zathi ziyobe sibonwe ngubani zazitika, abafobeli bansondo! Bonke bakuthokozela okuphuzwayo okwabe kwenziwe ngabesifazana be-Club.

Waphela umkhosi ngo 4 seliya ngomutsha wendoda

Sibonga usizo lwalaba: Ikhomishani. AboMnyango weMfundo. Amaphoyisa eSekilandi. Nabo ugobo abantu baseAshdown bonke benza umkhosi ubeyingqala.

NKOSI SIKELELA I AFRIKA.

A. S. MNGADI.

IBANDLA LESIZWE

Enye yezinto okuyaye kuxoxwe ngazo emihlanganweni yabantu abamnyama ngezinsuku lezi yi-Bandla leSizwe. Ziningi izizathu ezibekwayo ezithi kufanele abantu babenesonto labo lobuzwe. Noma singaqondile lapha ukubeka imininingwane eqondene nokusekela nokuphikisa kwethu lemiqondo ikakhulu ethinta isimo sobupolitiki nesenhlanguanisela seBandla elinjalo kufanele kodwa sizibeke obala izinto ezinjalo ukuze zihlolwe ngeso lezenkolo.

Okokuqala kukhona umqondo othi phezu kwakho Konke ukushumayela kwabo abelungu bayahluleka ukwenza umfunziselo wobuzalwane buka Kristu kubo bonke abakhulwa kuyena, okuthi noma zingekho izithikamezo zemithetho eseke isonto ezahlukenisa abelungu nabangesibo, kuvamile njalo ukuba kubengabelungu abanikwa izikhundla ezinkulu. ISonto labantu bodwa lingakulungisa lokho ngokususa bonke abelungu phakathi kwalo libonise ukuthi izithelo zokwahlukanisa izizwe zingavunwa yisiswe sonke.

Beseke kubakhona umqondo walabo abanomoya ikakhulu wobupolitiki kunomoya wobukholwa ababona kulokhokwahlukana emasontweni okubangela ukuba abantu bangakwazi ukuhlanguana bodwa, nokuthi njen-goba ukwahlukana lokho kwaphenjwa

ngabelungu abafundisi uqobo abeza nevangeli kulelizwe kungase kube mhlawumbe yisu lelo lokwahlukanisa abantu na? Kubekhona inkolo kwabanye abazamayo befuna ukukhuphula abakubo bali-bone iBandla lingenye yezinto okufanele abantu asebethuthukile babenazo - bayagcizelela ukuba omnyama naye abenolwakhe uphawu lwenthuthuko nesithunzi sayo.

Ngithe ngifisa ukuhlola izizathu lezo ngohlangothi lwenkolo kuphela; ukuba ngikwenze kahle lokho kufanele singangabazi ukuthi igama elithi iBandla lithini. Ngoba uma singenaqiniso nalo singeke sikusole lokhu okulotshwe ngemla. Ngakho masibuze eBhabhelini. Into yokuqala esiyibonayo kuyona yikuthi igama elisetshenziswa kakhulu njalo kuyo yonke iTestamente eNsha (elihunyushwa ngesi-Ngisi kuthiwa ISONTO) yigama lesiGiliki elithi ECCLESIA. lakhiwe nganagama amabili EK asho ukuthi 'phandle' nelithi KALEO, ukubiza, elisho labo "ababizelwe ngaphandle", ababizelwe ngaphandle nguNkulunkulu. Kufanele sigcizelele ngempela kulawamazwi. ISonto noma iBandla kakusiyo inhlanganisela yabantu abahlangana ndawonye ngokwabo ngoba bezwana kwokuningi; EWangelini lika-Johane sifunda ukuthi uJesu wathi. "Kakho ongeza kimpina engadonswa nguBaba" lokho yikhona kuyitshe legumbi okusekwe phezu kwalo ukubakhona kweBandla, iNhlanganisela yalabo abadonselwe kuKristu nguNkulunkulu - bedonswe yizibopho zothando. Njengoba uNkulunkulu enguMsunguli nomphembi wakho bonke lokho, nguYe Onika iBandla isimilo sobuqotho balo KAKUSIBONA abesilisa habesifazana abakulona.

Kungakhoke kukhona izinto ezithile uNkulunkulu azinike aboMuzi wakhe, iBandla. Kaku-sizona ezenziwa yithina, kakukho lutho esingalwenza ngazo, kuphela yikuba sizamukele noma singazamukeli.

Kulezizinto zine izinto ezimqoka ezanikezwa eBandleni uyakuzibona zibekwe enkolweni yasendulo noma EMazwini eNkolo yeBantu, selwadolula iminyaka engama 1,600 abesilisa nabesifazana abakholwayo bezifunda ngen-tobeko yonke leyominyaka zibizwa ngokuthi iNkolo yaseNicene. Kuyona kukhona lawamazwi: "Ngiyakholwa eBandleni elilodwa, elingcwele lobukhatholika nobu-

postoli" - Makesihlole ngayinye yalezizinto ezine.

UBUnye beBandla. ITestament eNsha igcizelela ekuthini ku-Kristu senziwa sibeMunye - njen-gamadodana namadodakazi okwabel-wa. "Ngakho thina esibaningi senziwe mzimba Munye kuKristu" kusho uMpostoli Paule. Kodwa noma ngubani obhekayo abone ubuningi bamabandla ahlukeneyo nezingxabano ezivamise ukubakhona phakathi kwawo angabona ukuthi kukhona okungalungile lapho. Noma angabe uqinisile ngokusho njalo nokuthi ukuhlangukuyinto enhle kakhulu kodwa kufanele umuntu acophelele kakhulu efuna imbanga eyenza ukuba kufuneke ukuba ibekhona lenhlangukuyinto. Ngoba abanye bangase bayifunele ubupolitiki ukuba amakholwa ahlangane alwe nobukhomanisi noma ukuze abantu bakwazi ukuziqinisa ekuzabalazeni kubelungu.

Abanye bangayifuna ukuba i-Bandla likwazi ngokushesha ukuqhuba umsebenzi walo wevangeli. Sikhumbula umbuzo owabuzwa nguDr. Ambedkar, umholi wabantu abadeli-weyo eNdiya, ekholweni elingu-Mbhishophu Azariah waseDornakal, owayethe mabangene bonke eBandleni lobuKristu - wathi, "Ninawo umzimba owodwa ezingangena kuwona njengomuntu munye?" Kepha zombili izizathu lezi kazigculisi ngeqiniso. Sikhona futhi sinye kuphela isizathu sokuba kufunwe ukuhlangukuyinto - ngesokuba sithobele ukuphiwa nguNkulunkulu, ukuphiwa nguNkulunkulu uBunye.

Ubungcwele beBandla. EBhayibheleni ubungcwele buyisimo somqondo wokusehlukanisa - ngoNkulunkulu. Abantu abangcwele babengabantu abahlukanisiwe nguNkulunkulu ukuba benze intando yakhe elungileyo. Ngakhoke ne-Bandla, elingabantwana abangcwele bakaNkulunkulu, lahlukanisiwe "linobuzwe balo emazulwini", njengoba kusho uMpostoli Paule, njengoba wayazi kufanele liyiphile yonke impilo yalo lapha emhlabeni phakathi kwabakubo besilisa nabesifazana. Umphumela walenxubevange yokwahlukaniswa nguNkulunkulu kodwa kudlule kuhlalwe ndawonye habesilisa nabesifazana yokuba, uthi omunye umlenze usezulwini omunye ube usemhlabeni, yikuthi iBandla lingeke lizihlanganise ngokupheleleyo nenhlangukuyinto yobuzwe obupheleleyo emhlabeni, noma nesu elinjalo elifana helobupolitiki nezincubo zabo, ngoba kuzosweleka lingakhohlwa wukwa-

hlukaniswa kwalo, ubungcwele balo. Labo abafuna eBandleni into efana nesingcifizo-nje ezizovumela imixhwele yobuzwe noma yezinjongo zabo bahlulekile ngempela ukubona okuyikhona kungumsebenzi wempela we-Bandla.

Ubukhatholika beBandla. Ubukhulu balo, ububanzi balo. Kaku-fanele iBandla libukwe kuphela liyinhlanganisela yabantu endaweni ethile, noma kusedolobheni noma kusemaphandleni. Ngoba iBandla yinhlanganisela yobulungu obwenabela ezinhlangothini ezimbili njengezingalo zesiPhambano uqobo, ezibheke phezulu nasemacaleni. "Ezibheke phezulu" ukuthi zihlanganisa bonke abakhulwayo kusukela emuva endulo kuyothi ngci kubapostoli abayishumi nanye abahlangana eGumbini elingasenhla emuva kwokubethelwa kukaKristu. "Ezibheke emacaleni" yikuthi izingalo zeBandla zigone umhlaba wonke ukuba zibasondeze bonke labo okuyawukuthi noma nini habize igama likaKristu.

Umake sivumelana nokuphiwa lokhu kweBandla elambethe izwe kukhonake izinto esingeke sazenza. Kakho ongaqala iBandla njenge-Bandla elilodwa lesizwe sama-Africa. Ngoba lokho kusengathi lowo useBandleni noma usebenzelana neBandla elaqalwa iminyaka engama 19 amakhulu eyadlulayo. Kakho onganquma ukuthi ngubani ongaba noma ongeke abengoweBandla leli. Bakhona abakwenzayo lokho, bakhombisa ngalokho ukuphika kwabo isiphiwo lesi ukusamukela kwethu okusihlanganisa nabantu iningi labo esingazukuvumelana nalo noma silithande. Kodwa sizolinga ukulithanda lonke ku-Kristu. (Ngoba ngokwethu singeke nje nempela) konke lokho kuseyikhona lokho kuphiwa nguNkulunkulu oku yintengo yokuba ngabahlangeneyo abayizoni ezihlengiweyo nabalungileyo abayizoni.

Okwokugcina, ubuPostoli, ukuthobela ubufakazi babapostoli nemibono yabo. Kufanele iBandla liseke phezulu kwalokhu izizathu ezilibangela ukuba libekhona-nje liphile. Ukuba lingene ngokuphelele ezindabeni zobupolitiki? Ukuba libeyinxenye yemizamo yentuthuko yabantu abaqhubekela phambili ngomoya wobuzwe babo? Qhobo. Ukufakazela amandla asindizayo asekuzalweni naseMpilweni nasekufeni nasekuVukeni kukaJesu Kristu - Yebo. Nanko umsebenzi wabapostoli nesifakazo sabo - ukuzimisela kuphela ngento

emqoka empilweni yethu - ubuhlobo bethu noNkulunkulu; ubuhlobo okufanele sibuphile empilweni yethu yemihla emalokishi, amabhasini, emisebezini, nasemabhayisikobhu - kodwa lezizinto ziyizinto ezingemqoka empilweni yethu.

Nazoke izimpawu ezine zesiseko seBandla - ukuphiwa kwalo okufanele ngazo ikholwa noma yiliphi lingahlola ngazo noma yiliphi iBandla okuthiwa kalingene kulona. Ngalezindlela noma yiliphi iBandla labantu bodwa kufanele lilahlwe kusukwa-nje. Mhlawumbe benilindele ukuba nimuzwe esho njalo umlungu, ongimfundisi futhi lowomlungu! Kanginisoli ngokucabanga kanjalo kodwa nginicela ukuba nibheke ezweni lapho imizamo yokuhlangana beyenziwa neBandla, okugathiwa ngelesizwe. Kuse-Ningizimu yaseNdiya lapho. Kodwa isimo sahlukile kancane. Abakhulwayo bayidlanzana elincane phakathi kwezwe elingamaHindu kulababantu abaningi kakhulu kubona ngamandiya.

Noma sikuvumela lokwahluka okuncane akesilalele amazwi oMbhi-shophu Azariah waseDornakal lapho ethi: "Sifanele sibe neBandla elilodwa iBandla laseNdiya elingabayikhaya lethu lemphefumulo lapho inkolo yasendiya ingasombuluka kahle kulona, IGATSHA ELIPHILAYO LEBANDLA ELINGCWELE ELENABILE LABAPOSTOLI uphawu olusobala lwenhlango ezweni elahlukene phakathi, lidonsa bonke abantu eNkosini yethu e-Busisiweyo." (Kulabo abayithandayo lendaba ngibeluleka bafunde indaba ngaye elotshwe nguCarol Graham yacindezelwa ngabeStudent Christian Movement Press).

Uyaphindaphinda uBishop Azariah ekhombisa abakubo ababefuna ukuhlangothana lawamaqiniso ebakhumbuza ngokuthi bahlangenalo lonke iBandla likaKristu esola ukufisa kwabo ukuzimela noma isimo sobupolitiki sinjani.

Kwanga amazwi kaBishop Azariah angezwakala njalo ezinhliziyweni zabo bonke abathanda izwe lakubo.

P. W. R. RUSSELL.

* * * * *

28 MAR 1952



IKHWWEZU



Prepared and published
by the
Local Health Commission,
Natal.

UNKIND WORDS

A peasant with a troubled conscience went to a monk for advice, saying he had circulated a vile story about another, only to find it was not true.

"If you wish to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go through every dooryard in the village and drop into each one of them a fluffy feather."

The peasant did as he was told. Then he came back to the monk and said he had atoned for his folly.

"Not yet," he replied, "you must now return and gather up every feather you have dropped."

"But the wind will have blown them all away," protested the peasant.

"Yes, my son," said the monk, "and so it is with evil words. They are easily dropped, but no matter how hard you try, you can never get them back."

The time that man has seen out on this earth is but the tick of a clock when it is compared with the aeons that stretch before him. Close your eyes and look back down the immense passage of time; and then look forward... Your glance at the future will show you no end, for the centuries that have passed are but a small fraction of the time that is still to come.

Yet men - all men - have come a long way from the primaeval ages when they conveyed their thoughts with nothing more than a grunt. Viewed against the total history of man - the hundreds of thousands of years that separate us from those early forebears of ours - the difference between the civilisation of the white man and that of the Bantu is but a minute in the endless sequence of time. A minute in time, yet counted on our man-reckoned calendars, possibly 100 years, or even more, or less.

Whether it will take the Bantu 100 years to bring his civilisation to the same forward point as the Europeans', or whether it will take him less, depends largely on the Bantu himself. The history of man shows that he has only risen to the heights of a superior civilisation when the true effort has come from within him. No civilisation can be superimposed and retained in its entire strength; it must be absorbed and understood, the brilliance of its vision perceived and lighting the minds of the people.

The Bantu sees the white South African living in comfort, apparently without undue effort, and he would like to attain this standard, also without any great effort. Does he, perhaps, dismiss the fact that it has taken the white man 3,000 years, and more, to raise himself by his own sweat and tenacity from a life not unlike primitive Bantu life, to his present high position? If sometimes the thought passes that the white man's civilisation is by no means perfect, remember that in South Africa we cannot boast that we possess the best example of it - and even where it is of high degree, it is still acknowledged to be but the fumbling beginnings of a true civilisation.

What has been said will serve to show that, against the immense background of man's total history,

the difference between the Bantu and the European civilisations is but a small thing, and yet when it is measured in years, it assumes great size, and will require great effort to abolish.

Mr. Wadley, Chairman of the Local Health Commission, remarked at the opening of the Edendale Public Hall on a point that has given rise to these thoughts. He was glad, he said, to know that white people had given £2,000 towards the cost of the hall, because this act of friendship might help to counteract the sense of despondency that is growing among the Africans.

The growing feeling of frustration and despondency - that is what we are concerned about most, for there is no doubt that this feeling is strong among Africans - and indeed, among all non-Europeans. But today our words apply particularly to the African.

We are not going to say that this feeling is unjustified; we believe, in part, that it is justified, for the attitude of many white people in this country leaves much to be desired.

BUT THIS IS OUR MESSAGE : stand back from the roaring flux of life so that you are not overwhelmed by it. Stand far back, among the lofty stars, and look down and see the world as it is seen by God.

The great problems that beset the Bantu in his dealings with the white men who govern will not seem so heartbreakingly insoluble. In years, they will take many to overcome; but in the great stream of time, no more than the passing of a minute.

It is not a simple task to look from the stars; it requires great vision. But if you have that vision, the problems of life fade to their true size, and the heart is strengthened.

For men with vision we look to the Africans who are educated, the Africans who understand the civilisation of Europe. There are some who do undoubtedly possess this vision, but unfortunately there appear to be those who do not. The Bantu nation requires at this time of trial that all her leaders be strong and courageous,

yet there are those who are resentful and despondent because they cannot see the struggle of their people in its true relation to the great plan of life.

There is justification for this resentment and despondency felt by certain of the Bantu leaders, for although they have bridged a gap, this personal achievement of theirs is not acknowledged by the majority of the white people. We sympathise with their feelings, but we cannot acquiesce in them.

For now, if at no other time, is great vision required.

Do not fill your hearts, and the hearts of the people, with hatred, frustration and despondency. Hatred breeds hatred and nothing else. Hatred and resentment dictate a policy of violence and haste - but please take this to your hearts : there is quite a large number of white people who are sympathetic to the Bantu nation; with understanding on the part of the Bantu leaders that number will increase, but with violent and hasty action the number will just as surely decrease, and the way in the end will be longer.

Voice your grievances and stand determinedly by your rights, but cast hatred aside and arm yourself with knowledge and the courage that lives with the farseeing. The resolute strength of a people who know where they are going and what they want will win the way forward far, far quicker than all the brash heroics of a few blind leaders.

Knowledge and wisdom are irresistible : know that.

Yours faithfully,

THE EDITORS.

* * *

Where there is no vision, the people perish : but he that keepeth the law, happy is he.

(Proverbs of Solomon).

* * *

DID YOU KNOW?

THAT Tuberculosis is not hereditary? Children born of tubercular parents are born free from the disease, and they can be brought up to be strong and healthy.

Tuberculosis germs spread from one person to another by coughing and sneezing, by kissing or by being taken somehow into the mouth. The greatest danger of spread is from intimate contact with someone who has the disease in active form. One cough may broadcast thousands of germs, and the disease can be spread by contaminated articles, too.

Tuberculosis is caused by tiny germs that we cannot see around us. These germs get into the lungs and damage them, and at first they give no sign that they are at work. Then follow listlessness, loss of weight, a cough that will not clear up and - danger signal - the spitting of blood. If you have any of these symptoms go to your clinic and ask to be examined. In the early stages the disease can be cured, but if it is left too long there is little hope.

Anxiety about the welfare of your family may cause you to hide the disease. Remember that if you do this you will in the end spread it all about you. In December 148 pupils from Coedmore School (near Clermont) were X-rayed and one pupil was found to be suffering from Tuberculosis. A visit to his home revealed that his father was a chronic tuberculous and yet had stubbornly resisted all efforts to have him X-rayed. His blind obstinacy will lead to his own death and possibly to that of his son. Is it worth it?

Are you afraid to report the disease because you wonder who will feed and clothe your family? The Natal Anti-Tuberculosis Association will pay your family a monthly grant if it is in need; they will see that your wife and children do not starve. (With acknowledgements to "News Flash", the official organ of the Natal Anti-Tuberculosis Association.)

* * *

...THAT the opening of the Public Hall at Edendale received a great deal of publicity in the Pietermaritzburg newspaper, "The Natal Witness"? There were four reports on different aspects of the opening and what it meant to Edendale, as well as six pictures showing the Hall, the nursery school percussion band and its conductor, and visitors to the opening ceremony.

And that is not all. The entire editorial was devoted to the progress that has been made at Edendale. "It may reasonably be supposed that the provision of a meeting hall", the editorial states, "will make possible the more rapid growth of communal responsibility, and will hasten the time when the people of Edendale will be able to take a fuller share in the management of their own affairs."

* * *

...THAT Mr. R. R. R. Dhlomo, editor of Ilanga laseNatal, has received the first Vilakazi Memorial Award to be made? The award was endowed last year as a tribute to the late Dr. B. W. Vilakazi, the father of modern Zulu literature.

The award is made annually for the most meritorious African contribution to Nguni literature.

Mr. Dhlomo is the author of historical works on Chaka, Dingane and Mpande, apart from other books. He lives at Siyamu, Edendale, where he has written many of these books. Although he is a busy man, Mr. Dhlomo has always found time to solve Ikhwezi's translation worries.

Congratulations, Mr. Dhlomo!

* * *

...THAT somebody prised open a water tank at Kameelkop near Waschbank? Much of the water was lost and to repair the tank cost time and money.

It is a common belief that the Government (or any public body) has so much money that it can easily afford to pay for a little wanton destruction. This is not so. The damage to the tank may

in itself seem a little thing, but in one year hundreds of these little acts cost the country thousands of pounds. To-day, when the demands on governing bodies are so great, we cannot afford this needless expenditure.

We know that a few irresponsible persons only cause this damage. In a "Letter to our Readers" last year, the editors wrote: "The most effective way of putting a stop to this damage 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."

We are sure that the majority of our residents are not in agreement with the acts of destruction, and that they will do their utmost to bring them to an end.

* * *

...THAT Mrs. M. F. Allsopp, who contributes the article on nursery schools, is chairman of the Edendale Welfare Society? This organisation is very well-known for the fine work it has done in Edendale - its sole object and purpose is to further the wellbeing of the people of that Area.

To its credit stand the four nursery schools mentioned in Mrs. Allsopp's article, the indigents' and cripples' home, the School of Industry and a number of other achievements.

* * *

...THAT Nurse Mngadi, who wrote the article on "The Advantages of Nursing", has been on the staff of the Local Health Commission since 1945 and is one of the senior nurses?

Doubly-certificated at King Edward VIII Hospital, Nurse Mngadi needs no introduction to Edendale readers as her work at the Clinic there, coupled with her pleasant and cheerful disposition, have won her many friends.

A married woman with two sons, she is an example of how a nurse

can continue to serve her community even after marriage.

* * *

...THAT Rev. C. E. Hampson, who contributed the article "We Waste South Africa", is on the staff of St. Saviour's Cathedral, Pietermaritzburg? He was born and bred in Durban and served with the U.D.F. during the war. After his demobilisation he read for a degree at Rhodes University and later prepared for Holy Orders at St. Paul's College, Grahamstown.

During January he attended a Government Land Service Camp near Underberg, where practical methods of combating the serious menace of soil erosion were demonstrated. (Rev. Hampson's article deals largely with the wastage of the soil of South Africa.)

* * *

...THAT 1,736,480 gallons of water were supplied by the Local Health Commission to the people of Edendale during the month of December alone? This is 32,000 gallons more than were supplied during November.

...THAT Clermont used 254,346 gallons during December? and that at Howick West 17 standpipes were made available? Thirty applications for private connections have been received, but butcheries and trading concerns will be given first priority so that the health of the many can be safeguarded before the health of the few. (These figures were given in the monthly report of the Engineer.)

COMMISSION AFFAIRS

In 1947 a paper summing up the aims and activities of the Local Health Commission was read to the S. A. Institute of Municipal Treasurers and Accountants by the Chairman of the Commission, Mr. T. M. Wadley.

What Mr. Wadley said in 1947 still holds true today, and in this and subsequent issues of Ikhwezi, we shall quote informative extracts from his paper. We begin with :

"The Commission in Operation."

First Appointment : The Commission was first appointed with effect from the 1st November, 1941, and had, of course, to establish a completely new organisation. This was not altogether a disadvantage, but it naturally caused delay in showing practical and fruitful results. The position was not improved by the fact that the creation of the Commission synchronised with the war period and its abnormal conditions. These conditions gave rise to considerable difficulty in recruiting suitable personnel and the obtaining of necessary supplies and labour for the effectual carrying out of the work calling for the Commission's attention. The difficulties were, of course, common to all undertakings not directly concerned with the war effort, but were probably more severely felt in a new undertaking.

Officials : As matters have evolved the principal officers at head office are a secretary, medical officer of health and engineer. In public health areas, where the size and population warrants it, counterparts to these head office officials, other than the secretary, are installed; an Area Secretary being the Commission's chief executive and administrative officer in a public health area. These area officials are under the supervision and direction of the relative head official. What other officials and servants are appointed to an area is naturally dependent upon the local requirements.

Employment of non-Europeans : As a matter of policy, the Commission makes the greatest possible use of the services of Africans where the inhabitants are predominantly native, and already has in its employ, in addition to labourers, a number of African artisans, clerks and health assistants. As regards the last two classes, they are in the first instance selected on the basis of certain minimum qualifications. Experience in connection with health matters is naturally an added qualification for health assistants, but methods are in use to give the necessary training and experience to those who lack it but have the necessary educational foundation upon which to build.

The Commission's activities are, therefore, opening up an avenue of employment to the African which not only provides him with a reasonably paid job, but enables him to take an increasing share in public service work and develops a desire and capacity to enlarge his usefulness in local government. The same principle is being applied to Indians in areas where the population includes large numbers of that race.

* * *

ELECTRICITY AT ASHDOWN

In December the Ashdown Advisory Board asked the Commission to bring electricity into the homes of those Ashdown people who could afford to pay for it.

After careful consideration the Commission regretted that at present it could not provide this service, because the cost of connecting houses scattered here and there would be proportionately too great, and because new tenants entering a house where electricity had been installed, might not be able to afford the costs involved.

Street lighting has been provided in Ashdown, but extensions into homes would mean high costs of installation and fairly high monthly charges for the electricity used.

* * *

THE KHUMALO FAMILY

To-day we want you to meet newcomers to the pages of Ikhwezi - the Khumalo family! First there is Mr. Khumalo, who owns a shoemakers' shop down in the village. He is just beginning to spread a little around the middle, and there are lines about his eyes which deepen when he laughs.

Then there is Mrs. Khumalo, who is plump and homely - we shall have a word to say about her in a minute, but first let us greet her children: Joseph, who is 13 and just about to be promoted to a secondary school; Lucas, his nine-year-old brother who is also at school; and little Tembili.

But now we have a little secret to tell you: Mrs. Khumalo is expecting a baby! She is a wise woman and she knows how responsible is her task of rearing a healthy family, and so before her baby is born she visits her antenatal clinic.

The brisk and efficient nurses are very busy, but presently it is Mrs. Khumalo's turn. She listens attentively as the nurse gives her advice.

"Firstly," Nurse says, "the health of the mother during the nine months before the baby's birth is very important, because the baby depends upon her for his health and nourishment."

"Every day you should take a walk in the fresh air for exercise - especially if you usually spend most of your time inside the house. Fresh air and sunshine are important to the mother and to the unborn baby."

"Try to get to bed early so that you have a good night's sleep, and later, when it is almost time for baby to be born, lie down for a little while in the afternoons."

Mrs. Khumalo smiles. "I have three healthy, noisy children," she says, "but I shall try to keep them occupied while I rest."

Nurse smiles too. "Yes, children can be a handful. Now, Mrs. Khumalo, I should like to tell you about your clothing. All your garments should hang from the shoulders and not from the hip, and they must be loose. Your shoes should be well fitted with broad low heels."

"Pay special attention to your teeth and gums, because they can poison your whole body if they are bad - if your teeth ache go and see a dentist."

"Yes, I intend to see one," says Mrs. Khumalo.

"Good," says Nurse. "Now I should just like to say a word about your diet: it should be simple and good - fresh fruit and vegetables, brown bread, plenty of water and milk or amasi. Those are the main things to remember."

"When you have time visit us again so that you can be shown

how to bath the baby, and how to prepare your breasts for feeding the baby when it is born - and, of course you will remember to keep all things clean, otherwise the child may sicken and die from the germs which live in dirt."

Nurse and Mrs. Khumalo rise. "Thank you very much for your advice," says Mrs. Khumalo. "You have told me some things that were new to me and I am glad to know about them. Goodbye, and thank you."

"Goodbye, Mrs. Khumalo - and don't forget, you will let Doctor examine you at least once before baby is born, won't you? He will be able to tell you whether you are quite healthy so that baby has the best chance of surviving."

"Oh! yes, I shall visit the Doctor too. Goodbye."

Mrs. Khumalo leaves the clinic pleased with all she has learned. Her child shall have every care that will help it become strong and healthy.

(Staff Nurse Ngcobo, of Eden-dale Clinic, gave Mrs. Khumalo this advice. Next month we shall tell you more about the Khumalo family, and how Mrs. Khumalo was taught to prepare a layette for her baby.)

PAAIE, OORPAAIE, EN SERWITUTE

Hierdie artikel strewe om, vir die gewone persoon, verskillende wanbegrippe op te los in verband met die Kommissie se beleid insake die voorsiening van pad toe toegang na eiendomme, en die aanskaffing van serwitute. (Wanneer 'n gedeelte van 'n persoon se grond gebruik word deur 'n openbare bestuur vir die bou van paaie, of die le van waterpype - vir die voordeel van die inwoners - dan is daardie gedeelte grond deur 'n serwituut verband.)

Baie plaaslike bestuur moeilikhede ontstaan van die algemene aanleg en onderverdeling van grond in publieke gesondheidsgebiede. Dit mag vir jou vreemd klink, maar die voorsiening van noodsaaklike dienste en ingenieurstoestelle is intiem verbonde

met die manier waarop grond verdeel is onder die belastingbetalers.

Verlede dae was stadsaanlegbeginsels nie in ag geneem nie, en vandag nog beshou menige persone dit as onnodig en 'n gier. Grond was deur landmeters opgesny op las van die eienaar wie se enigste mikpunt was om die grootste geldelike wins te maak deur opveiling. Oor gemeentelewe was daar nie gepeins nie; en omrede hierdie feit, was daar so min grond as moontlik opsy gesit vir paaie, vloedwater, waterserwitute en publieke dienste.

Grond vir hierdie doeleindes is noodsaaklik vir spaarsaam handhawing van fondse deur plaaslike besture wie verantwoordelik is vir publieke dienste en welsyn.

Moderne wetgewing het hierdie gebrek van beheer ontruim en enige persoon wat 'n dorp aanle word verplig om volle grondvoorsiening te maak vir plaaslike bestuur benodighede. Dit beteken publieke vereistes en kan van passing wees op 'n enkele onderverdeling van grond.

Die foute van die verlede heers vernaamlik in Publieke gesondheidsgebiede en noodsaak omslagtige en Kostelike herstellende maatreels. Neem paaie as 'n voorbeeld. Waar hul bestaan word publieke paaie op die kaart en transport geregistreer en berus werktuiglik by die plaaslike of provinsiale bestuur. Dit rus op die plaaslike bestuur om hierdie paaie te bou en onderhou, en alleenlik op hierdie klas van toegang na grondpersele mag die plaaslike bestuur publieke geld spandeer.

Waar geen publieke paaie bestaan, moet hul gekry word deur aankoop, onderhandel of onteiening. Hierdie metodes is langdurend en verkwistend en noodsaak uitgawe van publieke geld wat tot beter voordeel op, noodsaaklike dienste spandeer kan word. Dis 'n skone gemeente verlies en 'n klassieke voorbeeld van gevalle waar die oorspronklike grondeienaar geldelike wins insamel tot nadeel van die gemeente en waar huidige grondeienaars waardevolle grond verloor deur die geldgierigheid van sy regsvoorganger.

Vandag egter, kan geen onderverdeling geskied sonder registrering van voldoende toegang wat

berus by die plaaslike bestuur.

Aanmerklike groot onderverdelings bestaan sonder registrering van paaie of padserwiture op die kaart in transport. Toegangsreg in sulke gevalle is deur die wet verseker deur noodweg.

Die ongesonde toestand in verband met toegang is ooglopend omrede dit verander kan word daar die noodweg nie noodsaaklik bepaal is nie. Die eienaar wie wens om grond op te sny vir woondoeleindes is oorrompel omrede alhoewel hy padvoorsiening moet verskaf, daar geen bepaalde skakelpunte is met bestaande paaie. Die hoofsaaklikste hinderpaal aangaande die grondeienaar is wel dat die plaaslike oowerheid wettiglik verhinder is om nie-bepaalde paaie oor privaateiendom te bou.

'n Dergelyke toestand heers waar toegang aan persele voorsien word deur 'n "oorpad", of pad serwiture wat berus by naburige eiendomme.

Hier weer mag die plaaslike bestuur nie wettiglik oorpaaie of padserwiture bou in onderhou nie. In baie gevalle is dit die rede waarom die Kommissie nie kan voldoen aan versoeke vir hierdie diens nie.

Daar bestaan 'n ingewikkelde wetlike handelwyse waardeur die plaaslike bestuur 'n oorp pad mag oorneem met die toestemming van die meerderheid van die grondeienaars wat reg op die oorp pad het, maar die daad is toestemmend as ook langdradig en kosbaar.

Nog 'n vername verskynsel handel met die voorsiening van water en munisipaledienste. Menige belastingbetalers het al seker gewonder waarom die Kommissie dan serwiture oor hul grond vra om waterpype te lê. Sou voorbedagtheid gebruik gewees het insake die voorsiening van water en dreinerings serwiture toe die grond oorspronklik verdeel was, sou die nodigheid vir privaatonderhandeling klaarblyklik nou nie tevoorskyn gekom het nie. Om ontegstreekse en derhalwe onnodige kostelike koerse te vermy is dit noodsaaklik om serwiture te verskaf vir hierdie geriewe.

Met 'n serwituut kry die Kommissie slegs die reg om pype byvoorbeeld binne die beperking te lê, as ook toegangreg vir behoud

doeleindes. Gewoonlik is die eienaar nie gestrem in die gebruik van die grond nie en die serwituut is nie publiek openbaar nie. Die gewone beperkinge verbindend op 'n serwituut is eerstens dat die eienaar nie daarop mag bou nie en ten tweedens dat geen bome daar geplant mag word nie. Anders mag die grond tot eienut gebruik word.

Die onderwerp is ingewikkeld en kan ten volle nie in so 'n kort artikel behandel word nie. Volgende maand sal ek op eenvoudige wyse probeer uiteenset die vername werkwys wat gevolg moet word met die onderverdeling van grond, 'n handelwyse wat terloops insluit verskaffing van paaie en serwiture.

S. NEWMARK,
INGENIEUR.

ROADS, RIGHTS-OF-WAY AND SERVITUDES SIMPLIFIED.

This article endeavours to clarify to the man-in-the-street various misconceptions about the provision of roadways to properties, and the acquisition of servitudes, in Commission areas. (When a portion of a man's land is used by some public authority for, let us say, the building of roads, or the laying of water-pipes - for the good of the community - then that portion of land is 'bound by servitude'.)

Many of the difficulties of local government arise from the general layout and subdivision of land in public health areas. This may seem strange to you, but the provision of essential services and engineering works are intimately connected with the manner in which the land is divided amongst the ratepayers.

In the past, no heed was paid to the principles of townplanning and to-day many persons still regard it as a fad and unnecessary. Land was cut up by land surveyors at the behest of owners whose sole object was to gain the greatest financial benefit from sales. No thought was given to community life and because of this, as little land as possible was set aside for roads, drainage, stormwater and water

servitudes and public services.

Land for these purposes is essential to the economic operation of local government, which is responsible for public services and welfare.

Modern legislation has eliminated this lack of control and compels any person establishing a township, which incidentally may consist of one subdivision, to make full land provision for local authority requirements. This means public requirements.

Especially prevalent in public health areas, the mistakes of the past require lengthy and costly remedial measures. Take the case of roads. Public roadways are registered on all diagrams and deeds and they are automatically the responsibility of the local authority or the provincial Government. It is the responsibility of the local authority, in the area under its control, to construct and maintain these public roads, and only on this type of access to land is the local authority entitled to spend public funds.

Where there are no public roads, these must be obtained by purchase, negotiation or expropriation. These processes are lengthy and expensive, involving the expenditure of public funds which could be spent to better advantage on essential services. It is a dead loss to the community and is a classic example of instances where the original landowner gains financially to the detriment of the public and where the present landowner loses valuable land

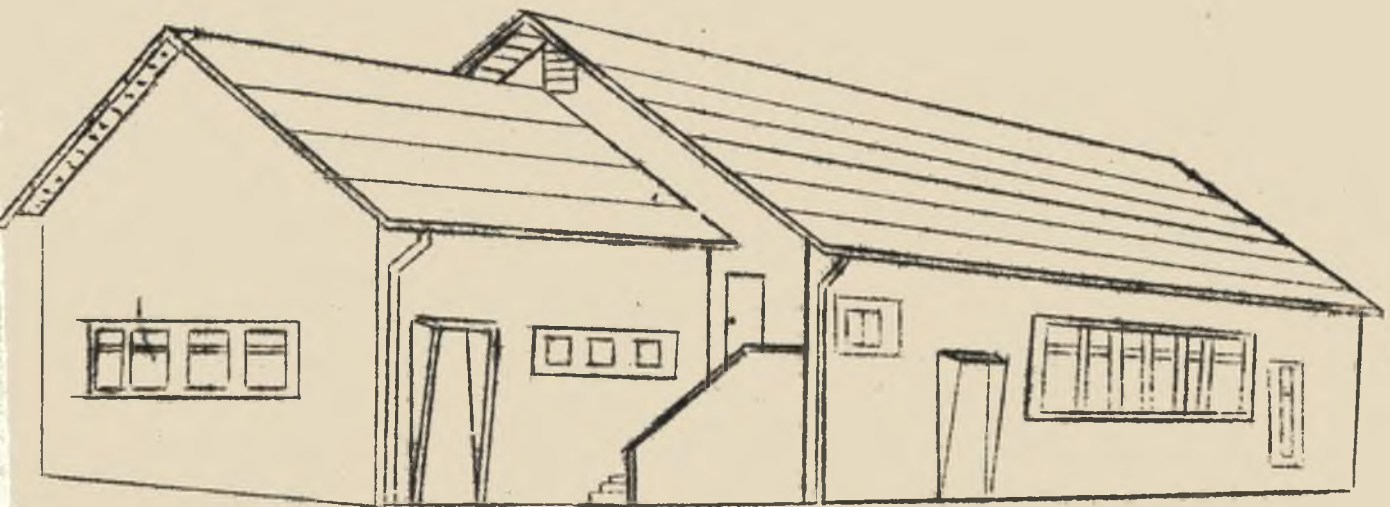
through the cupidity of his predecessor in title.

To-day, however, no subdivision can be made without registration in favour of the local authority of proper access, i.e. roadways.

Reasonably large subdivisions exist without registered roads or road servitudes being registered in the title deeds. Right-of-access is assured in such cases by law as a way of necessity. But the unsatisfactory legal position is obvious as we shall show, because the 'way of necessity' is not necessarily defined. The owner who wishes to subdivide land into smaller residential lots is at a disadvantage in that, although he has to provide roads, there are no defined links with existing roads and the local authority is debarred by law from constructing undefined roads over private property.

A similar position arises where access to lots is provided by means of rights-of-way, or road servitudes, on adjacent properties. Here again the local authority has no legal power to construct and maintain the right-of-way or road servitude, and these are the reasons why, in many cases, the Commission has been unable to meet requests for this service.

There is a somewhat complicated legal procedure whereby the local authority may take over a right-of-way with the consent of the majority of the owners of property in whom these rights vest, but the action is only permissive, as well as being lengthy and costly.



EDENDALE HALL - Side View.

Another important phase deals with the provision of water and other municipal services. Many ratepayers may have wondered why the Commission requires servitudes over their land to lay, for example, watermains.

Had forethought been used in providing water and drainage servitudes when the land was originally subdivided, the need for private negotiation would obviously not have arisen. To avoid roundabout and therefore unnecessarily expensive routes it is essential to obtain servitudes to provide these amenities.

The servitude merely gives the Commission the right, for instance, to lay pipes within its confines, and to have access thereto for maintenance purposes. The owner is not normally debarred from using the land, nor is the servitude open to the public. The usual restrictions placed on a servitude are that firstly the owner may not erect any buildings thereon, and secondly may not plant trees within the servitude; otherwise he may use the land to his advantage.

The subject matter is involved and cannot be dealt with in all its aspects fully in such a short paper. Next month I shall endeavour to explain in simple terms the important procedure with respect to subdivision of land which involves automatically roads and servitudes.

S. NEWMARK,
ENGINEER.

THE OPENING OF THE EDENDALE HALL.

For Edendale and for the Local Health Commission this was undoubtedly the event of the month. The sun shone and the brightly-dressed people came and filled the hall, and listened intently to the speeches and to the fine singing of the school choirs. They admired the design and the high quality of the hall, and when the ceremony was over, they left impressed with the shape that the new Edendale is taking.

There was a spirit abroad that was never known in the days of

of the old Edendale. The school children were shining and neatly-dressed, and the parents were proud of their children and of the progress that the community had made. This Hall and the other amenities that have been provided in Edendale are but steps on a long road, but they are steps in the right direction. And it is quite evident that the people of Edendale know this, for it is reflected in their more purposeful bearing.

The ceremony, which was attended by the Administrator of Natal, and the Mayor of Maritzburg, began with the blessing of the Hall by the Anglican Bishop of Natal, the Right Reverend Vernon Inman. The congregation stood while he invoked the protection of God.

* * * *

Mr. T. M. Wadley, Chairman of the Local Health Commission, gave an important account of a new and developing aspect of the Commission's work - Welfare.

Edendale, he said, was the first public health area to be proclaimed and it is, and always has been, the largest of the areas, with a population today of more than 16,000. It had been in a state of chaos; there was a crying need for a pure water supply, for electric lights, for roads and bridges, for health services, and for houses so that the slums could be cleared. These were the first tasks of the Commission, and they were heavy enough. But these tasks have been partially fulfilled and it must be evident to any fair-minded person that the general standard of well-being in the Area has been raised.

Much of the credit for this must go to the Provincial Council of Natal, who have always been generous in the money they have provided for the Commission's undertakings.

When the basic needs of the community had been met, the Commission was able to take stock. It found that there was a great want among the people for something just as important as medicine, houses, roads and public buildings. More than all these, the people needed that which would build them into a self-respecting community, turning its back on the bad old

conditions, to fashion new and worthwhile conditions for itself.

That is the aim of the work of social welfare. The emphasis was to be upon the individual, for one of the earliest lessons learned by the Commission was that as it sought the well-being of each person, only then did the well-being of the people as a whole begin to rise.

"I think we learned that lesson mainly through the Clinic in the early days. We were very fortunate in securing the services of doctors who believed that health is the health of the WHOLE MAN. It is not enough just to cure his body of disease; if he is to truly well, then - so far as possible - he must be well and at peace in mind and soul as well as body. It is no good putting a man into hospital for Tuberculosis if his poverty is eating into his mind, or if his family life is broken and corrupt, or if a dirty home and criminal associates are all he has to look to on his return. It is no good to give a woman free medicine for her baby's cough, if she is too poor to buy food to keep the child alive.

"So, as the hundreds and thousands of sick and poor and hungry came to the Commission's clinic, we began to realise that, in fact, we carried a great responsibility which we had not realised. We began to understand that we must try to improve the conditions of life of every individual person in the area, if it were ever to become the enlightened prosperous community we hoped to see."

To-day the Commission has a whole section of its staff devoted to welfare work. It has obtained thousands of pounds in poor-relief each year, for needy non-Europeans. The beginnings were very humble, but they are growing, and now the people have in this hall tangible evidence of that growth. "Even though it had to wait its turn and give precedence to the more material needs," said Mr. Wadley, "I can think of no more useful object for promoting the well-being of the community. The Commission derives much satisfaction that, at long last, this vision has become a reality.

"That satisfaction is enhanced by the fact that the erection of

this building is for the greater part the work of the Africans themselves. This is in pursuance of our general policy that, so far as is practicable and possible, these people should in their own areas be given every encouragement and opportunity to supply their own needs."

Mr. Wadley pointed out that the Commission does not regard itself as being a permanent institution in the areas. "In each one we regard ourselves as trustees, with the duty and obligation of bringing these people to the stage where the assumption of their own local government responsibilities is a practical measure. But it will not suffice to simply throw the responsibility on to the African. The withdrawal of the assistance and guidance which he has needed in the past should be a gradual process, attaining full measure as his confidence and ability to adequately discharge the task grows to maturity.

"I have much pleasure in declaring this Hall open."

* * * *

Mrs. M. F. Allsopp, Chairman of the Edendale Welfare Society, traced the beginnings of the Technical Centre to its present position at the fine new hall.

Before Mrs. Allsopp spoke she was introduced by Mr. Wadley, who said that the Edendale Welfare Society had raised £2,000 from the people of Maritzburg towards the cost of the hall. He welcomed this help from a voluntary body, because, apart from its material value, it also demonstrated that there were Europeans who were willing to pay more than lip service to the needs of the non-European.

This aspect was very important, and he felt sure that it was doing much to break down the spirit of depression which was so often found to exist, particularly, among the African people.

Mr. F. J. Mazibuko, vice-Chairman of the Edendale Advisory Board, rendered service as interpreter, and then made a short speech. His community, he said,

greatly appreciated that African artisans had been employed to build the hall; that is what his people were pressing for - and the quality of workmanship showed too that the African was able to build.

Mr. Singh, Principal of Mount Partridge Indian School, said he had been amazed at the beauty of the Hall. Usual one had come to associate inferiority with structures provided for non-Europeans, but there was nothing inferior about this hall. It set a fine standard towards which the rest of Edendale should strive, and it set a fine example of what could be achieved by good will and co-operation. Much of the credit should go to Mrs. Allsopp, fairy-godmother to Edendale.

Mr. Singh concluded: "Goodwill and co-operation built this hall - what a South Africa we could build with these same two qualities!"

* * * *

Tea was served by the very busy Domestic Science Class of the Ashdown Government School, and during the ceremony choirs from Caluza and Ashdown Schools were listened to attentively by the packed hall. The audience stood when the combined choirs sang Nkosi Sikelela iAfrika and God Save the Queen.

Earlier the audience had been captivated by the percussion band from Plessislaer Nursery School. These shiny-faced toddlers stole the show for a time.

* * * *

AFFAIRS OF IKHWEZI

The child is still growing. The little pile of Ikhwezis that we used to send out to our readers in the early days has grown now to quite a large pile. Last month we issued 600 copies, and this month the number will rise to 700.

To be able to do this we have had to seek some way of economising, for the costs of producing Ikhwezi are increasing, and, moreover, paper is not so plentiful that we can just go on using more and more of it.

Our solution to the problem is based upon these facts: We have some readers who read English alone; we have others who read Zulu alone; and thirdly we have those who would like to have both editions combined so that they can refer from one to the other.

The third group, we believe, is the biggest, and for their convenience we are printing 300 copies of English and Zulu versions combined. For each of the other groups we are printing 200 copies in English and 200 in Zulu - a total in all of 700 copies.

In this way we are able to increase our circulation without an increase in cost, but if you are dissatisfied with this scheme, don't hesitate to write and tell us your objections. The address is:

The Editors,
Ikhwezi,
P. O. Box 416,
PIETERMARITZBURG.

The Editors.

* * *

HERE AND THERE

EDENDALE

A correspondent who wishes to remain anonymous has sent us these reports from Edendale. Thank you, Anon!

"Ashdown Night School."

As reported in the last issue, the Adult Education classes at Ashdown School are now in full swing. Recently we received the syllabuses for all classes up to Standard III from Mr. Prozesky, the Honorary Director of Night schools in the Maritzburg districts. All classes will write their examinations in November.

We have a class of five students whom we are preparing for the University of South Africa Standard VIII examination. Those who wish to avail themselves of this class should enrol before April 7.

Afrikaans classes will be introduced this year as an extra

subject, provided we are able to secure the voluntary services of someone who is able to teach Afrikaans. The demand for the subject is very great, but we lack teachers.

At the time of writing there are 62 pupils on the roll, and four paid and one voluntary teacher. They are Miss Madonda and Messrs. Gcaba, Mthetwa, Zwane and Msimang.

We wish to record our high appreciation of the Education Department's action in granting us the use of the schoolrooms at Ashdown. It is necessary that we pay £1 per month for the electric lights and this, we know, will impose a strain on the meagre funds raised by means of school fees.

Those who are with us in these efforts will do us a great service if they make a donation to help meet the electricity charges. We shall then be able to pay the teachers from the school fees. Donations should be sent to Ikhwezi, 195, Longmarket Street, Pietermaritzburg."

(To start the ball rolling, we have an anonymous contribution of 5/- . Who is going to be next? - The Editors.)

* * *

"Siyamu Nursery.

The concert held at the New Edendale Hall to raise funds in aid of the new Siyamu Nursery School was a great success. The Siyamu Women's Club, Edendale School and Ashdown School choirs rendered a variety programme of melodious music.

Mr. E. Masinga, of the S. A. Broadcasting Corporation, made a short speech of encouragement and the concert was attended by many prominent Edendale residents. The committee raised a little over £6.

In the evening a "Jam session" (dance) was enjoyed by a good crowd dancing to the rhythm of an Indian band from Maritzburg, who came to play, free of charge, having been asked only the day before. They deserve, and have, our highest appreciation. African bands should develop this type of spirit.

Because the children of Siyamu Nursery School are the future scholars of Caluza, people expressed surprise at the absence of the Caluza Choir. They hope that the choir will be represented at future entertainments."

* * *

"The Opening of Edendale Hall.

Many Africans and representatives of the Indian community were present at the official opening of the Hall. Among these we saw : Rev. and Mrs. Gcabashe, Miss M. Mthembu, Mr. and Mrs. B. M. J. Thusi, Mr. and Mrs. A. I. Molefe, Messrs. H. S. Msimang, P. M. J. Mabuza, R. R. Bengani, S. S. Zulu, O. S. Kumalo, P. S. Zulu and Mr. and Mrs. E. S. B. Msimang.

Nurses H. Poswa, A. A. Ntuli, M. A. Mngadi, I. V. Ngcobo, R. Cebekulu, Meyiwa, P. Mncube and E. Vezi looked smart in their white uniforms.

The weaker sex was represented by the Misses N. L. Msimang, Makanya, J. Ngcobo, F. Mokoena, M. Makathini, and by Mrs. G. Mngadi and Mrs. Xakaza.

* * *

WASCHBANK

"Sport.

Soccer is the most popular sport among Africans and appears to be played in season and out. On February 24 several clubs were invited to take part in a series of Cup competition contests at Elandslaagte, Mr. Landsdale, the Compound Manager, having donated the Cup. Clubs from as far afield as Ladysmith and Dannhauser took part. At the close of the day's play, the Rangers, of Elandslaagte, emerged winners. They beat the Waschbank Roses by 3 goals to 1."

*

"The annual general meeting of the W. & D. A. F. A. took place this year on March 8 at the Waschbank Government School. The following reports were submitted and accepted as true records :

the President's report, the Secretary's report and the Treasurer's financial report. The election of officers was deferred until March 16 and the results will appear in the next issue of Ikhwezi."

* * *

"Social.

Mr. Tommy Dlamini, until recently employed by the L.H.C. as clerk in the Secretarial Department, has left for Durban to study medicine at the non-European Medical School. The Waschbank Roses have lost a good, fast and scheming centre-forward, but we wish Tommy well in his new career."

*

"A fair crowd of well-wishers gathered at Mr. and Mrs. Jacob J. Vere's residence to wish their daughter, Stella Thabile, 'many happy returns of the day' on her first birthday. Among those present were : Mr. and Mrs. Peters Mathunjwa, Miss S. S. Vere, Mesdames Bertha Nyauza, Bertha Dlamini, Dorah Zwane, Messrs. Shanbangu, Mayolo, Ngubane, W. F. Madela, Vivian Sithole, P. J. Nkosi, W. Vere and Bax."

*

"Mrs. E. Nyembe, of Kameelkop, has left for Johannesburg on a short visit to see her daughter and to obtain medical advice."

* * *

"We regret to have to report in these columns the death of Mrs. Charles Xala who died in Grey's Hospital, Maritzburg. The burial took place at Tholeni. We sympathise with the relatives in their bereavement."

"THATHU 'FAKESAKENI".

CLERMONT

An old friend, who does not wield his able pen often enough for our liking, sends us news from Clermont. Thank you, Mr. Seitisho.
- The Editors.

"Sport.

The Clermont Home Defenders Football Club recently played friendly matches against the Union Jacks Football Club from Durban. The standard of play in both A and B divisions was very high. We may expect to see some good football when the season starts shortly. The B division match ended in a victory for the Clermont Home Defenders, the score being 2 - 0, and the A division match was won by the Union Jacks, 4 - 2.

*

"The members of the Clermont Daffodils Tennis Club are busy making arrangements to affiliate with the Durban and District Tennis Union.

* * *

"Boys' Brigade.

The 1st Clermont and the 2nd Durban Companies of the Boys' Brigade recently attended a memorial service in honour of a Brigadier, the late Amon Ndhlovu, at Kenville. The service was dignified and moving and all were touched as the Brigade band led the procession in slow march round the building.

*

"The 1st Clermont Company recently received a handsome cheque, being a grant from the Directors of the Clermont Township company. ... and they tell us that with that amount and the little they have been able to contribute themselves, they have been able to place a deposit on the band instruments they hope to have in a few weeks' time. Hearty thanks are due to the Clermont Township Company for this fine gesture.

* * *

"Personalia.

Mr. Ray Nyanda has been appointed Secretary to the Clermont (P.H.) Advisory Board. We wish him every success in this difficult task. Mr. Nyanda is also Secretary of the Bantu Bus Company.

*

"Mr. F. E. Ngema of the Bantu Bus Company recently paid a visit to Johannesburg on business.

*

"The Clermont Lads and Lasses, under Mr. H. W. Mdhlozini, have lost one of their members, Miss Beatrice Williams, who was recently married to Mr. Edwin Matile. We wish this couple every happiness in their new life.

*

"The staff of the Christianenburg Government School has been enlarged by the addition of the following new members : Mr. S. Thusi, Mesdames Buthelezi and Ngubane, and Miss Shoji. The Principal of this school is Mr. I. D. Ndelu.

*

"The Paramount Chief, Cyprian Bhokuzulu ka Solomon, was expected to pay a short visit to Clermont on Saturday, 1st March, 1952, but, unfortunately, no proper arrangements had been made for his visit. We understand that these are now being made for him to visit this Area towards the end of March.

*

"At a meeting held recently the following were elected office bearers for the Clermont Residents Committee:-

Mr. G.N.B. Sitole - Chairman
Mr. J.A. Mavundhla - vice-Chairman
Mr. R.D. Mkwana - Secretary
Mr. M.D. Ncube - Treasurer.

* * *

"General.

Work has already started on widening and macadamising the road from New Germany to Clermont. This road has been in a very bad state of repair and now, even in rainy weather, our buses roll down nicely!

*

"We understand that the Local Health Commission will soon undertake the erection of the Public Hall and Administrative Block on Lot 1106, Clermont. When these works are completed, Clermont will look really attractive."

* * *

HOWICK WEST

Mr. P. Mpungose supplies us again with these paragraphs of news. Further paragraphs which we did not have time to translate will be found in the Zulu section. -

The Editors.

"Wedding.

On Sunday, February 17, Kumarie Parvathee Devi, the eldest daughter of Mr. and Mrs. R. Bikha, of Howick West, was married to Kumar Sunpalhmanie of Port Shepstone.

A large crowd of Europeans, Africans and Indians attended the colourful wedding ceremony and the reception; and after the feasting, there was dancing and making merry. The day was a successful one, and will be long remembered.

We wish the couple the best of luck in their new home!"

(Ikhwezi, too!)

* * *

"It is rumoured that our doctor, who took Dr. Davery's place, and whose name we do not yet know, but whom we knew popularly as "Madevu", has secured a higher post than he at present occupies, and is no longer to come to the Clinic on Fridays. We will be very sorry indeed if the rumour turns out to be true.

We also learn that the Engineer, for whose services we have expressed gratitude, is no longer in this Area. He has also been given another post."

(Dr. C. R. Mackenzie - or "Madevu" as he was popularly known - has indeed left Howick West (where he was relief Medical Officer of Health) to become the Commission's Deputy Medical Officer of Health. Dr. J. N. Sher, who is the Assistant Medical Officer of Health for the Midlands Region, will now be the visiting doctor for Howick West.

The Engineer, Mr. E. L. Bennett, has been promoted to Head Office and his place has been taken by Mr. L. H. C. Pechey, Midlands Regional Engineer. - The Editors.)

* * *

WE WASTE SOUTH AFRICA

I believe that we are wasting South Africa as our Motherland. The possibilities of this country make one's head reel, but what we do in effect by our stupid and wasteful behaviour is such, that to misquote the English poet Wordsworth, it gives rise to thoughts which lie too deep for tears.

The vast majority of us were born and bred here, but until the term "South African" means all the children of this country, we are all of us condemned to be, in some sense, alien. No one likes to be thought of as a foreigner. The English people, for example, have been such a capable and powerful race for so long, that they have quite forgotten the indignity of being a "foreign" or subject race. They may also have forgotten that adversity tries and purifies and that the values of other peoples might quite easily be as good as their own. And so we waste the human resources of South Africa.

Secondly, we waste the land of South Africa. One of the things I am convinced about is the sanctity of our land. I believe we are to tend it, and to till it, and to love it. If we want to live we have to produce our food, and just because food is now so often tinned in a factory, it does not mean that it is made in the factory. There has always been an insistence in Christian teaching that manual labour is one of the noblest employments, an insistence that man is at one with the rest of nature, and must feel a reverence for the fields and its fruits.

Some years ago, I remember seeing a placard at some station in the Northern Cape illustrating our rape of the earth. In South Africa we have a cycle of droughts and floods - we all know that - and the countryside becomes in consequence increasingly poor. I was most affected by the placard, especially when I reflected that although we knew all about our peculiar conditions, we did very little to learn from them. I repeat, we DO know what to do for the care of the soil. It is nothing new, or confined to Western Civilization; but to harness the new and powerful methods of

Western Civilization, we seem strangely reluctant.

Palestine under the Jews is being made to blossom like the rose because the people love the land and want to live there. The question then arises, do we love our land? or are we simply content to stay here just so long as we can go on digging gold out of it, and exist by buying the tinned foods coming into it.

During January I spent a week at a land Service Camp, near Underberg. There, over a hundred men and women planted trees, filled up dongas, dug trenches, and generally learnt some of the methods of soil conservation. It was interesting, healthy and above all, useful. Just so long as you and I continue to live in South Africa, so long must we care for our land - for it is all we have to live on!

Gold and grand pianos and glasses of beer may all fade away, but the land remains to give life to us all, as long as we keep it alive.

And now you will see that I am on common ground. Belief in the sanctity of the soil is not confined to any one nation or culture - it breeds nations and cultures. It is a belief which all men may have, and, we hope, do have in common. It is a fundamental belief, and it is also a uniting belief. Now there is very little point in laying blame for what is past at any one's door. We should all be found guilty. It is much more important that each one who reads about these things in various papers and magazines searches his own conscience, and asks himself WHAT HE INTENDS TO DO ABOUT IT IN THE FUTURE. You might have no land : well then help your friends, or talk to them, or advise them. You might own land : do you use it or misuse it, or do you not use it at all? Have you ever asked anyone how to improve it, or ever collected your friends to help drain or manure it?

The belief then in the sanctity of our land is something we might have in common. Perhaps you can think of other things. From that starting point, we look back to the beginning of this essay, and we look at it in another light. If we love our land, we must care - and care desperately - what sort of people live in it. We must be fit to till it, to enjoy it and to

govern it. We must be anxious to plant trees, to conserve water, and to build in sympathy with the landscape. We must be careful to be healthy, strong and single-hearted. We must be humble and sincere with all our friends and neighbours.

Then, we shall be building up a civilization; then we shall be repairing our ruins; then we shall renew the waste land, to raise up a new generation with a surer hope and a brighter future.

C. E. HAMPSON.

THE ADVANTAGES OF NURSING

The advantages of the "noble profession" are so great as to outweigh any of the so-called disadvantages. To all of us, nursing appeals to the finer qualities and instincts of our natures - service for others in the good of humanity. It is a hard life, but it is a worth-while life. It strengthens character by its demands on reliability, stability, cheerfulness and discipline and builds up at an early age a better preparedness and ability to meet the realities of life. The knowledge absorbed in the three to four years' training is a well to draw from through life; and ever-present is the opportunity to assist in alleviating pain and distress.

Early rising (which the old adage assures us makes one healthy, wealthy and wise) should not be a drawback, nor the long hours calling for cheerful and unselfish attendance upon all and sundry in varying degrees of illness. When this is weighed against the good that has been achieved, the balance will not be found wanting.

Nursing is one of the few professions open to a woman that remains useful throughout her life regardless of where her lot is cast.

The following are a few of the advantages of the nursing profession:-

1. It calls for, and develops, all

that is best in human nature such as the spirit of self-sacrifice, patience, sympathy, fortitude, resourcefulness and courage.

2. It is an extremely useful profession in that the services of a nurse are always in demand. She is always being called upon to help in allaying one or other of the numerous afflictions of humanity. In the crowded communities of our modern cities or in the scattered and backward communities of the countryside, she has a most important place to fill. At every sick bed, at each maternity case, for each physical pain the services of a nurse and her advice are sought. Imagine what our lives would be like without her!

3. Nursing also has certain very definite economic advantages. Whilst training, a nurse gets her board and lodging, free laundry and uniforms, a shoe allowance and free medical attention in addition to her salary. She is also entitled to 30 days leave during which she is granted certain travel concessions. This means that from the time she commences her training a nurse becomes completely independent.

Nursing also has this advantage, that a woman can continue to serve even after marriage and can make a substantial contribution towards maintaining her family. This is particularly useful when a woman is unfortunate enough to lose her husband. She can earn a good salary, support her family and avoid becoming a burden on the state.

4. Because of her practical and specialised training in health matters a nurse is capable of wielding great influence for good, more especially in a backward community. By her example she can lead her people from superstition and fear to an enlightened conception of the cause and cure of diseases. In this direction, her civilising influence can be even greater, perhaps, than that of the doctor or the missionary.

* * *

For those who might be interested in taking up nursing, we publish a list of training schools for nurses:-

King Edward VIII Hospital,
Congella, Durban.

Victoria Hospital, Lovedale,
Cape Province.

Coronation Hospital, Johannesburg.

Germiston Hospital, Germiston,
Transvaal.

Sir Henry Elliot Hospital,
Umtata, Cape.

Baragwanath Hospital, Johannes-
burg.

Kwamagwaza Hospital, Melmoth,
Zululand.

McCord Zulu Hospital, Overport,
Durban.

Kokstad Hospital, Kokstad,
East Griqualand.

Grey Hospital, King William's
Town, Cape Province.

Facilities exist in British hospitals for the further training of qualified non-European nurses. Those interested should apply for information to the Office of the High Commissioner for Great Britain, Pretoria.

(We shall endeavour to publish in a later edition an article giving fuller information on nursing overseas. - The Editors).

* * *

T H A N K S

It was very kind of some of the members of Edendale and Howick communities to express their messages of condolence following the bereavement of my sister, and it was also very kind of those members of the South African Women's Society, Edendale community, and staff of the Local Health Commission and Grey's, who came to see me and assured their sympathy.

S. VILAKAZI.

NURSERY SCHOOLS IN EDENDALE

In this sphere the most important event of the month was undoubtedly the opening of Siyamu Nursery School. No aid could be obtained from the Government because of its policy of first developing senior education, and so the task of establishing the school fell upon the Edendale Welfare Society and the community of Siyamu. This was to be an adventure in self-help.

The response from the community was good and on March 1 the first 29 pupils trooped into the school, which is situated at the old Technical Centre, Caluza. The salary of the teacher is being paid for the first year by the Welfare Society, which also supplied the furniture and the kitchen equipment. On their own behalf the parents pay 6d. a week towards the upkeep of the school and they also pay for the services of the cook. Toys were provided by a Maritzburg institution which happened to be in the fortunate position of having more than it needed.

There are four nursery schools in Edendale, all of which were founded by the Edendale Welfare Society. Some help is given by the Government - at Plessislaer School, for instance, the teachers' salaries are paid and a grant of 4d. per day for each child is made - but in the main the schools must look after themselves. They need money and any other help which can be given; in connection with Courtesy Week, Sunday Schools in Maritzburg and older school children in Edendale have been asked to contribute what help they can. (An extract from the appeal to the school children of Edendale will be quoted at the end of this article.

An interesting experiment in self-help was made this year, when parents of the children attending the nursery schools were invited to assist members of Toc H and the Students' Christian Association in erecting open-air shelters at the schools. The response was fairly good and the completed shelters are of tremendous value and in constant use. The materials were donated by the Edendale Welfare Society.

The idea of nursery schools in

Edendale first bore fruit in 1945, when the school at Plessislaer was opened. Now there are 400 young children, between the ages of two and six, in attendance at the four schools each day. Working mothers find the schools a great help, for the children are cared for most of the day, fed and shown how to play in harmony with their young fellows. Even after a short while at school, the improvement in health and appearance is quite marked.

The schools generally begin at 8.30, and from this time until 3 p.m., when they go home, the children are taught "ring" games, physical exercises, singing in Zulu and English and how to play percussion instruments, and various other elementary crafts. And of course they have time to rest, wrapped in their little blankets, and to drink their milk and eat their food.

The food is plain but wholesome, including vegetable stew, mealie-rice, bread, amasi and putu, half-a-pint of milk daily and meat twice per week, as well as fruit and raw carrot. The Local Health Commission supplies the milk. (It has also supplied in most cases the buildings, rent-free, in which the schools are established.)

The health of these young citizens of the future is, of course, very important, and nurses from the Local Health Commission's clinics visit the schools and carry out immunisations. Children who are ill attend the clinics for treatment.

This has been a rapid survey of the nursery schools in Edendale, and the aims and objects of the schools have been only lightly touched upon - but anyone who has seen the improvement in the children will agree that the results speak for themselves.

M. F. ALLSOPP.

* * *

During Courtesy Week Mr. L. J. Hodgkiss, an official of the Local Health Commission, spoke to children at Caluza, Ashdown and Edendale Schools.

"I want to talk about a very important matter," he said. "One in which I am sure you can all help. In Edendale we have Emuseni - a home for old and crippled Africans - and three schools for small African children. I am sure that some of you have young brothers and sisters attending these schools, and I don't think I will be wrong if I say that some of you know the old people who live in the Home.

"These schools and the Home do not receive enough money from the Government to keep them going, and the Edendale Welfare Society (which is responsible for their keep) finds it hard to carry on. The chairman of the Society, Mrs. Allsopp, works very hard - without pay - to collect money and things for the old people and the children, but she now needs help.

"This may seem strange to you, because I don't suppose you have ever thought that these places did need help. I know we fall into the habit of accepting things, but I tell you now that help - your help - is needed.

"Well,' you think, 'how can I help when on occasion I do not have enough food to eat and not enough clothing to keep out the cold?' This is how it might be done. Each one of you should make a Courtesy Week resolution to help, and when you have made that resolution, the next thing is to work out ways and means of helping. A leader would be needed, and I think a teacher should take that job on.

"There are various ways of helping. Perhaps you could do some gardening, or cut somebody's lawn, or sweep and clean up a garden, or if you are a girl, perhaps you could look after somebody's children. These jobs could be done after school and I am sure you could earn a penny a week, or even more, to give to your own people.

"And if, for some reason, you cannot do these jobs, perhaps you could go to the nursery schools or the Home and help to make a vegetable garden so that your people can have fresh and cheap food."

(Mr. Hodgkiss has pointed a way in which the nursery schools and Emuseni can be materially helped.

It will mean sacrifices, but -
how about it, the schools of
Edendale? - The Editors.)

* * * *

WHY HOUSES ARE ATTACHED

In the Christmas Ikhwezi, Mr. W. M. Msimang asked two questions :

- (1) What inducement is held out to prospective homebuilders in the way of loans and other assistance; and
- (2) What are the rules governing the attaching of houses for the non-payment of rates.

Question (1) will be answered in an article which we hope to publish in our next issue, and question (2) has been answered by a Commission official in these terms:

"The Commission's rating regulations make provision for the ultimate sale of properties upon which rates and penalties have been outstanding for any length of time. According to the law the Commission should apply within three years of rates becoming overdue to the Master of the Supreme Court for an order to sell the immovable property upon which rates have accrued.

"This sounds very harsh, but if it is thought out sanely, it will be appreciated that there is nothing else that can be done. The ratepayer is given a long time in which to make his payments. First of all he receives an account, then a notice appears in the public press informing him that rates have been assessed, then reminders are sent out, and then, if payment is still not made, a rates defaulters' list is drawn up. The Commission's Legal Adviser is brought into the matter and he is requested to attach the property - but before he takes such action he sends out another notice, and it is only after this notice has been ignored that the final step is taken. This is an application by the Commission to the Master of the Supreme Court for authority to sell the property - and even at this stage the Commission must give six months' notice in the public press that such action is

about to be taken.

"If the property is eventually sold, the Master would allow the Commission to receive from the sale price of the property only those rates, penalties and expenses that are owing. The balance would be handed back to the defaulter.

"Look at it from another point of view : is it fair that most of the ratepayers should be called upon to pay rates, which they do, while others flatly refuse to make payment? Is it not right that the Commission should do all within its power to recover the amounts due to it? It is only by this means that the Commission will be able to give the people within its Public Health Areas the services they require. If no action is taken against defaulters, then in a very short time no rates whatsoever would be paid.

"Finally, rates have been outstanding since 1943, yet it is not until now - nine years later - that the attachment of houses is about to begin. The Commission feels that it has been patient in this matter, but that it cannot for ever go on patiently waiting for rates that, it appears, will never be paid."

* * * *

The Editors would like to point out that for the purpose of stimulating discussion, controversial articles are from time to time included in Ikhwezi. Opinions expressed in these articles are not necessarily the opinions of either the Local Health Commission or Ikhwezi.

* * * * *

THE Y.M.C.A. IN EDENDALE

Some time has passed since I last gave you a review of our activities in Edendale. Looking back at that last issue of Ikhwezi I find that some of the things which I had hoped to be able to report on in this issue have been held up for one reason or another, while others have progressed further than I had anticipated.

As you know, the Hall has not yet been opened. The reason for this is that we struck a number of unexpected snags over the alterations which we had to make. During the last few weeks we have been trying to find a way out of these difficulties, and I hope that by next month I may be able to tell you about the arrangements for the opening, if not about the event itself.

Boxing.

Boxing classes at Macibise are taking place in the Methodist Church Hall now that the old Anglican Church has been removed. The number of boys attending increases weekly and it is becoming a problem to fit everyone into the Hall. However, new recruits are always welcome and for the benefit of anyone wishing to join, classes take place at 5.30 p.m. on Tuesdays and Thursdays.

Football.

The Ashdown Club has played a number of matches and has met with a fair amount of success. Its best effort was to draw with the strong Dangerous Arrows team. Arrangements are now being made to try to enter the Club in the MARITZBURG League.

Regular weekly games continue to be held at Edendale on Sunday afternoons and at Ashdown on Saturday and Sunday afternoons, and if any of you would like a game you are always welcome.

Another important step which has been taken is the founding of a Football and Basket Ball League among the schools at Edendale. The league got off to an excellent start on Saturday, March 8, when Edendale played Caluza at Georgetown and Ashdown played Henryville at Ashdown. There was a very good turn out of spectators and they certainly had a fine morning's entertainment.

Results were:-

Football.

- A. Caluza 3 Edendale 1
Ashdown 2 Henryville 1
- B. Caluza 5 Edendale 1
Ashdown 0 Henryville 2
- C. Caluza 3 Edendale 8
Ashdown 1 Henryville 0

Basketball.

- A. Caluza 3 Edendale 6
Ashdown 22 Henryville 2
- B. Caluza 8 Edendale 0
Ashdown 15 Henryville 3
- C. Caluza 0 Edendale 6
Ashdown 12 Henryville 5

These matches will take place on all Saturday mornings, except April 12 and May 24, until the end of June.

PETER BROWN.

* * *

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

NAME :

ADDRESS :

.....

DONATION : £ : : .

ANNUAL SUBSCRIPTION : 1/-d.

* * *

Send Coupon to:-

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

* * * * *

If you are looking for a helping hand, remember that there is one at the end of your arm.

* * * * *



Lilungiswe lakhishwa Isigodhlo
se

Local Health Commission,
Natal.

AMAZWI ESIHLUKU

Umlimi owa ehlushwa yisazelo waya wacela iseluleku ku-monk, wathi ubehamba ekhuluma kabi kakhulu ngomunye umuntu, kanti uzogcina ngokufumana ukuthi ubengakhulumi iqiniso.

"Uma uvisa ukuthula enhliziyweni yakho," kusho i-monk, "gwalisa isaka lakho ngezimpaphe ezithembile zenkuku, uhambe nazo ungene emagcekeni eminyango yonke yalomuzi, kuthi komnyango njalo uwise uphapse lubelunye."

Umlimi wenza njengoba etsheliwe. Wa esebuya ezotshela i-monk ukuthi useshwelezile ngesono sakihe.

I-monk lathi "Awukaq di. Kufanele manje uphindele laphe ubuhamba uvisa izimpaphe khona uzicoshe zonke futhi."

"Phela umoya uzobe se uziphephethe zonke zemuka," kusho umlimi-ke.

"Ngempela, ndodana," sekusho i-monk, "kunjaloke futhi nangamazwi amabi, kulula ukuwakhuluma, kuthi kodwa noma usuzama kangakanani ukuwaqeda, awube usakwazi."



Prepared and published
by the
Local Health Commission,
Natal.

THE HOUSE WITH THE GOLDEN WINDOWS

Long ago a lad sat on his side of the hill each evening, and looked far across the valley at the golden windows of a house on the other hillside. They gleamed in the sunset until the night slowly dimmed them.

After longing wistfully he resolved to leave home and travel to the house with the golden windows. So one evening down the steep side of the valley he went, and the sight of the gleaming windows spurred him on. But night fell and he grew tired and he slept, and when he awoke dawn was not far off. Hurriedly now he climbed the hillside and at last, just as the dawn came and the bright eastern sun appeared on the edge of the mountain top over his head, he was rewarded! He had come upon the house with the golden windows - but the windows were no longer golden! They were just of ordinary glass.

Puzzled, he turned his head and looked across the valley, back to his own home - and there was the house with the golden windows! The sun was shining from behind him, gilding the panes he knew so well. Without hesitating he hastened down the hillside and across the valley to his home and there he was content to stay, for it was the most beautiful home in the valley.

Published at the Head Office of
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195, Longmarket Street,
PIETERMARITZBURG.

A LETTER TO OUR READERS

The times we live in have been variously described. Ours has been called The Atomic Age (because we have discovered the deadly power that lies in splitting the atom) : The Age of Mechanisation (because machines can do nearly everything, today, which once was done by human minds and bodies) : The Age of Industrial Expansion (because factories expand as human lives get narrower) : The Post-War Age (because two world-wars have robbed us of security and marked the soul of the common man with something very like despair).

It occurs to us that observers - if they haven't done so already - may some time also think to describe ours as the Age of FRUSTRATION.

Certainly, the word is on everyone's lips, these days. And it is easy, when we have the "frustration" mood upon us, to see ourselves as so-many helpless units, prevented and precluded from achieving any of the things we most desire. You can see yourself frustrated by reason of your race, your creed, your colour, your poverty, your lack of education, or your lack of influence. You can feel yourself pinned down by legislation, regulation, the weight of group opinion, or the burden of ill-will.

In some degree, these thoughts are common to us all. For these, it seems, are the days when nothing is easy to accomplish - whether it be the finding of accommodation, the achievement of social happiness, or even the buying of half-a-pint of milk across a counter. These are the days when nobody appears to want us to do anything! - or, at least, when everyone appears determined to make the doing difficult. In short, these are days when the word "frustrated" seems to describe us ordinary people pretty well.

But the time when a word is on everyone's lips is precisely the time when we should sit down and examine that word; make sure what it really means; and decide whether we are using it rightly. It is always easy to pick up a word, or a phrase, second-hand : to take it over from other people and use it, without bringing any thought of our own to bear on the matter. So far as we do this, we become "second-hand" thinkers : which is the same as saying that we are not thinking at all.

What, really, then, is the meaning of "frustration"? And what thought - really - lies behind it when we use it?

The dictionary ties it up closely with a Latin word - "frustra" - which means "in vain", "To frustrate", therefore, means "TO DEFEAT", "to render useless, vain, impossible".

Now is this the meaning - the real and thought-out meaning - which we put into our talk about frustration? Do we genuinely mean that our strivings are made "useless" or "vain" at every turn? - our aims made "impossible"? - our objects destined to "DEFEAT"?

A lot of us, if we are truthful, would probably admit at once that we don't mean quite as much as that. The thing that most of us are probably trying to put across is how extraordinarily difficult it is these days to go peacefully about our ordinary affairs, or satisfy our simple human purposes towards adequate shelter, food and clothing, towards friendship, goodwill and security. We are aware of legislation, regulation, post-war "conditions", inter-racial tensions, and so on, which hamper, hinder, thwart, or bother us in the simplest of our everyday pursuits and efforts. But, unless we mean, literally, that our endeavours are rendered "useless", and our aims "impossible", we have no right to use the word "frustrated".

When, therefore, someone sympathises with us in our "frustration" - and (more important still) when we are tempted to be sorry for ourselves about it! - it would be well for us to remember that the word is rather loosely used, today. That most of us employ it simply to convey a sense of hindrance : of obstacles across our path.

Now hindrances and obstacles,

however, tiresome, are NOT the same thing as defeat - unless we choose to make them so. The obstacle, indeed, may be a source of POWER. We see it working that way in nature and in nations. The wide and easy-flowing river meets obstruction in the form of rocks or dams or narrows : at once it gathers strength to carve itself a different channel, or cut its way through the offending obstacle - a strength so great that it can be employed as "power" in mills and factories and electricity supply. Steam, left unhindered, simply drifts to mingle with the air; but steam obstructed moves the locomotive.

The story of man's progress is, in large part, the story of gathered human strength - and human wit stepped-up - in face of obstacles.

Whole nations, baulked in their desire for empire or material supremacy, have altered course and led the world in art or literature or science.

And, even in our ordinary human lives, the obstacle can fulfil the same useful, wholesome purpose - challenging our wills, increasing our strength, and rousing us from apathy. In this sense, it will be the very opposite of a "frustration".

It is a thought to carry with us when the perpetual sense of hindrance gets us down : a thought to bear in mind when we are tempted to self-pity by a sense of individual or "group" frustration - which, in fact, may be (and often is) no more than the obstruction calling us to greater strength of purpose, or guiding us to find a different, and more useful, channel for our energies.

Yours faithfully,

THE EDITORS.

COMMISSION AFFAIRS

In the March Ikhwezi we quoted extracts from a paper, prepared by Mr. T. M. Wadley, Chairman, of the policies and functions of the Local Health Commission.*

Points dealt with last month were the origin of the Commission, its officials, and the employment of non-Europeans. This month we begin with :

" The Commission in Operation.

Procedure. The Commission meets in much the same way as other local authorities. Most subjects are first deliberated upon informally in committee, and then finally resolved upon at a formal meeting. At all such meetings officials directly concerned with areas or reports are in attendance whilst their matters are being dealt with. The principal head office officials are in attendance at all meetings for the purpose of advising Commissioners and to keep in touch with all decisions and the discussions leading thereto. Commissioners are, however, at all times engaged on the work of the Commission and in attendance at C.C. or other of its offices.

Rates are levied. As already indicated, the Commission has power to impose rates and this power is being exercised. In ordinary cases the cost of local government is properly placed on the community for whose benefit the government exists, and the Commission does not contemplate departing from that principle where circumstances will permit of adherence to it. It is, however, obvious that, for the time being at all events, most of the areas coming under its control, however much they may be urban in character, abound with features that preclude the application of such a principle in its entirety. Facts so far established confirm the opinion formed by the Commission in its earliest investigations, that it would be utterly impossible to extract the cost from communities subsisting at such low economic levels, apart from the inhumanity of such an effort. Until the general level of income-earning capacity of the "constituents" in the Commission's areas can be raised to figures that will make it possible for them to raise their standards, the bulk of the

cost will have to be met from other sources.

Burden of cost. This is not an appropriate opportunity to enter into controversy as to where the burden of cost should lie. For the present the Provincial Council has accepted responsibility for providing the necessary funds. The Commission's requirements are likely to grow to a very considerable figure if the policy which the legislation adumbrates is to be fully implemented, and an annual figure of £250,000 may well be anticipated when measures to combat irregular urbanisation are in force throughout the entire province.

Major requirements of Areas. It is found that the major requirements general to public health areas include the following:-

- (a) water supply
- (b) sanitation
- (c) health services
- (d) roads
- (e) lighting
- (f) housing

This does not necessarily indicate an order of priority though the first three items embrace essentials in every area likely to engage the Commission's attention. It has, however, become apparent that in many cases only very limited improvement can be expected unless re-housing is tackled on vigorous lines. The Commission further feels that it would be lacking in a proper conception of its task of endeavouring to regularise urbanisation, if its programme ignored the need for amenities such as halls and recreation grounds. These matters are, therefore, not being overlooked, though precedence is being given to the primary needs. "

* * * * *

DID YOU KNOW ?

...THAT in the past three months 25 people have lost their lives in Natal after being struck by lightning? Mr. W. C. Lindemann, writing to a daily paper, points out that most of the deaths occurred when African huts were struck. He suggests a remedy

that should come within the scope of even the poorer sections of the community.

Four or five lengths of ordinary wire should be joined together, bunch-like, at the highest point of the house or hut. These lengths are then led separately down the sides of the house and buried deeply in the ground. This method is simple but effective and is equivalent to the orthodox type of protection found in cities.

If you are interested in protecting yourself, this method will be explained to you in more detail at any area office.

* * * * *

...THAT the water in your area is tested periodically to make sure that it is free from germs?

The Health Department informs us that samples of water are taken from the reservoirs and sent to a laboratory, where they are very carefully analysed. If there are germs present they ferment certain kinds of sugars - and in this way make themselves known. This test may sound fairly simple, but it is in fact highly complicated.

A second test is to count by scientific methods the number of germs in a small quantity of water. If there are more than a certain number of germs, and if the germs have fermented the sugars (in the first test), then the water is dangerous. It has been contaminated, most probably by human filth.

The germs that live in contaminated water can cause the dangerous disease known as enteric, and many other diseases. So if you want your community to be a healthy one, keep your water clean.

* * * * *

...THAT a very wellknown American woman visited Edendale during the month, and that she had some interesting things to say about the Area? The woman is Mrs. Carlton Smith, farmer and one of the vice-presidents of the Associated Countrywomen of the World. During her life Mrs. Smith has lived in or visited every country in the world;

South Africa has been the last on her list. "Perhaps," she said, "I kept the most interesting one for the end."

Before she came to Natal Mrs. Smith lived for a time in the Cape, and she has also visited the Transvaal. When she came to Edendale she first showed interest in the state of the land - for as we have said, she is a farmer, and a wise one. She was concerned at the signs of erosion on the hillsides: "There is only one way to stop that," she said, "and that is to reduce the number of cattle. The land must not be overburdened."

Mrs. Smith saw Ashdown and she was impressed with the Creteweld houses, which she considered substantial and inexpensive. Her visit to the village reminded her of an earlier impression that the Africans of South Africa, a group with minority rights, have more done for them, materially, than have minority groups in other parts of the world.

"But," she said, "the white people pay insufficient attention to the Africans' difficult period of transition from rural to city life. There should be some form of education for these people which would allow them to fit more easily into their new life". A very useful medium for this sort of education would be provided by schools like Ashdown Night School, which she considered highly commendable. "There should be more schools like this," she said.

(Mrs. Carlton Smith has indeed put her finger on a great need: the need for showing the African how to lead a fuller urban life. Perhaps we shall be able to interest the Commission in this matter. - The Editors.)

* * * *

...THAT the Natal Provincial Administration has made six acres of ground available at King Edward VIII Hospital, Durban, for the building of the new non-European Medical School? It is expected that building operations on the new school will start shortly.

The medical School is presently situated in temporary quarters at

Wentworth, which is a long way out of Durban proper. When the new School is built it will be situated in a more central position, and the students will also have a fine field of study in the adjacent hospital, which is one of Durban's biggest.

* * * *

...THAT the Municipality of Gwelo, Southern Rhodesia, has provided a fully-furnished four-roomed cottage for the accommodation of distinguished Africans visiting Gwelo? This cottage is already being put to good use, and Gwelo must be congratulated on its enterprise. (From Race Relations News.)

* * * *

...THAT dog and cycle licences were due on January 1? If you have not paid for your licences already it is advisable that you do so now - they cost no more, but if the police find you without a licence you may be fined 10/-d., as well as having to pay the licence fee.

* * * *

...THAT when you make out cheques or postal orders for the payment of your rates, or for services rendered to you, you should make them payable to "the Area Secretary" (but not his name), or to "the Local Health Commission"? Area Secretaries have had trouble cashing cheques and postal orders because these have been made out to Mr. Brown, or Mr. Smith, or whoever-it-is, when these people have long ago left the area and moved to another area, or to another job.

* * * *

OUR CONTRIBUTORS

Father Schimlek who contributes the sensible and forthright article "Good Health must be Earned", is the editor of the Catholic Zulu weekly, "Umafrika" which is printed by African tradesmen at Mariannhill Mission, near Durban.

Father Schimlek graduated overseas and passed his Teachers' examination at Maritzburg in 1934. He assisted Father Bernard Huss for a time and then became vice-principal of Mariannhill College, but in 1949 he had to give up teaching because of bad health. During his sick leave he wrote three books : one of a purely religious nature, the second a biography of Father Huss, and the third, "Medicine versus Witchcraft", concerns the medical mission of Mariannhill. A fourth book "The story of Mariannhill", is due to be published soon in the U.S.A.

Father Schimlek is also chaplain to the St. Mary's Hospital of Mariannhill.

* *

It would be an impertinence for us to "introduce" Mr. Alan Paton to our readers. His name, and "Cry, the Beloved Country", are household words in Britain, in America and even amongst us who are his fellow-countrymen!

We content ourselves with voicing the very real gratitude of Ikhwezi that, on the eve of his departure for England, Mr. Paton could spare time to write an article for us to publish.

His message to us is an urgent, and a timely, one. When he writes, "Kindness is a language of its own", he voices - most beautifully - what Ikhwezi has always longed to say : that in kindness - in awareness of our human kinship - lie the answers to our problems of race, of caste, of varying creed.

* * * *

It is with pleasure that we present, in the next column, Mr. Paton's article.

* * * *

ARE AFRICANS GRATEFUL?

Some people will not like the question; they will consider it insulting that such a question should be asked. They will say that it is as foolish a question as to ask, "are short men clever?". They will object to a question that is asked about a race.

Now while much of this is true, it does not alter the fact that the question actually is asked, and very often too. It is of course nearly always asked by white people, and the reason is that our country being what it is, white people do most of the giving, and black people most of the receiving, measured in material terms.

Some white householders do a great deal for their African servants over and above paying their wages. They furnish their rooms well. They include their servants, sometimes also their servants' children, in the ceremony of Christmas presents. They are considerate when their servants are ill, helpful when they are in trouble. Some of these employers keep their servants for many years; some experience trouble. What can be the reason for this?

Sometimes the giver gives many things to the receiver, but of himself and herself nothing at all. There is no warmth in the relationship, and each remains cold. In such a relationship it is not surprising if thanks also are expressed coldly. This is often the case.

Sometimes the giver of the gift is really trying to buy something with his gift. He wants to buy comfort, loyalty, and freedom from trouble; sometimes he is trying to buy affection and respect; sometimes - worst of all - he is trying to buy subservience. Therefore if he gives on Monday, he is angry when he has trouble on Friday. But you cannot buy good relationships; they come from what people are, not from what people give or receive.

The truth is that giving and receiving are not important things in a good relationship. One should give gifts, not to achieve some end outside themselves, but because giving is a joy in itself. When giving is a joy in itself, it is a joy also to receive. No

people show this joy in receiving more simply and innocently than the African people. They make one glad that one has given.

Africans are not more grateful or more ungrateful than other people. Gratitude is a natural expression, whether one is black or white, rich or poor, educated or uneducated. It is not lacking in races; it is lacking only in certain people, who for some reason are selfish and grasping, or are afraid to show their true feelings.

There are some foolish people who say, "kindness means nothing to an African, except to make him ask for more". The people who say this are not really saying something terrible about Africans; they are saying something terrible about themselves. They do not know how to be kind or to give; they show kindness or generosity for some other purpose, not understanding that they are sufficient in themselves.

There may be some cases where the language difficulty causes people to think that Africans are ungrateful, but I do not think these are many. Kindness is a language of its own; it shows in the face and eyes, and can be spoken without a knowledge of English, Afrikaans, or Zulu.

Kindness is an expression of a person's attitude towards others. Justice without kindness is cold; kindness without justice is a mere pretence. Kindness has another name, which is love. It is not really a question of kindness and gratitude; it is a question of loving and being loved.

In this country with its manifold problems that leave us often bewildered, we should not hide our love. Wherever else we are helpless, we should not be helpless in this. Are Africans grateful? We might as well ask the question, can Africans love? They can not only love, but they are as dependent on love as any other people in the world. They find it as hard as any people to love the unloving. They respond to love as readily as any people. Most often when we say they are ungrateful, it is because we have given them, not love, but only gifts.

ALAN PATON.

HERE AND THERE

CLERMONT

Homecraft Show.

Did you know that the Clermont Women's Club, in conjunction with the Nursery School Mothers' Club, is holding a show of homecrafts in June 1952? The exact date has not yet been fixed, but it will be announced in the next issue of Ikhwezi. Prizes are to be offered for the different classes of work exhibited, which will include all types of needlework, cookery, beadwork, grasswork, weaving, pottery, etc. Anyone interested may obtain further information from Mrs. E. Manqele, the Secretary of the Club. Come along, women of Clermont, and make this your show!

The Native Commissioner, Pinetown, is organising a large Agricultural Show in Clermont for July, and it is hoped that the Homecraft Show will attract many entries, so that the best work can then be exhibited at the larger Agricultural Show the following month.

* * *

Paramount Chief Visits Clermont Township.

March 22, 1952, was a Red-letter day here when this village of ours was honoured by the visit of Paramount Chief Cyprian Bhekuzulu and the Royal Family.

The Chief was accompanied by his wife and the Princes of the Royal House.

Arrangements for the welcome of such a distinguished gathering was in the capable hands of Mr. H. S. Mtetwa, Deputy-Chairman of the Advisory Board, and Chairman of the Clermont Branch of the African National Congress. He was assisted by Mr. G. B. Sithole, Chairman of the Residents' Committee, and his assistant Mr. J. A. Mavundla.

All roads leading to the Lutheran Church, where the ceremony of welcome took place, were crowded with people. Some wore gay flags. Thanks to the Commander of the Police, Pinetown, and the Native Commissioner, the occasion was not marred by any unpleasant incidents.

Mr. H. S. Mtetwa introduced the Royal Visitors to the people after the Rev. Kumalo had opened with prayer and the Fannin Government School and Lutheran School Choirs pleased the assembly with their singing. Our two prominent businessmen, Messrs. F. Ngema and I. Alexander, assisted with donations and Mr. Ngema gave us free use of his lorry.

The community gave itself up to having a good time with its Royal Visitors, but space does not allow me to detail the many incidents that made the day a memorable one.

W. A. BHULOSE.

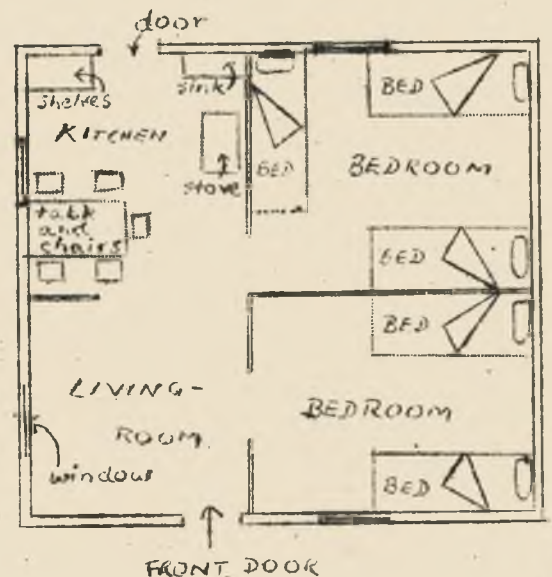
help in bringing about this improvement in the Area. Classes are held in the Good Shepherd Mission Infants' School and all those who are interested in learning are advised to make good use of this amenity while it is available."

(The Community of Howick West seems to be a progressive one; Ikhwezi wishes Rev. Dunn and his helpers good fortune in their new venture. - The Editors.)

* * *

"Football Tourney. On March 31

The CRETEWELD HOUSE



These houses, costing £350 each, and rented at £1.1.8 per month, have been erected at Ashdown, near Edendale.

Plan (view from above, with roof removed).
Scale : $\frac{1}{8}$ inch = 1 foot.

HOWICK WEST

There seems to be a great deal going on in Howick West, and here is our friend, Mr. P. Mpungose, with reports on all the proceedings:-

"Night School.

Howick West possesses now the privilege formerly enjoyed exclusively by Ashdown and neighbourhood - a night school has been started! To Rev. J. S. Dunn go our grateful thanks for his kind

a gathering of the clubs of Howick and district took place at the Howick West Sportsground, to participate in the J. Vilakazi Trophy Five-a-Side Competition. Twenty teams (including some visitors from as far afield as Edendale) prepared to do battle, and the onlookers settled down for an exciting afternoon. Fortunately the weather kept fine, and the spectators were not disappointed as play began and continued at a cracking pace.

It was found impossible to finish off all the matches on this day and so the final rounds were held over

until the following Sunday, April 6. The day commenced as planned and the spectators were given more thrills as play swept into the final rounds. At the end of the interesting two days' play, Young Tigers I emerged as winners of the tourney, and runners-up were Young Tigers II - both teams from the Howick African Location (they must have the same trainer!). The winners were presented with the Vilakazi Trophy. Congratulations to the winners and may they have more success in the field of sport!

"Football Meeting. The annual general meeting of the Howick and District African Football Association was held on March 30 at the Howick African School. The following were elected office-bearers for 1952 :-

President : P. Kwela;
vice-President : F. Ngcobo;
Secretary : P. Mpungose;
Assistant Secretary : R. Themba;
Treasurer : D. Mbense;
Assistant Treasurer : J. Nene.

Executive Committee : the above office bearers, together with the Rev. J. S. Dunn, A. R. Mkize and J. Madlalose.

Misconduct Committee : The President and Secretary, together with Messrs. S. Buthelezi, J. Nene, F. Ngcobo, R. Themba and A. R. Mkize.

Fixtures Committee : P. Mpungose, A. R. Mkize and S. Buthelezi.

Delegates : Rev. J. S. Dunn and Mr. D. Mbense.

Patrons : Messrs. G. T. Stokes, W. Sage, E. H. Hean, A. J. Leake and C. Sutton.

Since this meeting the Association has decided to seek affiliation with the Natal African Football Association and an application has been filed with the latter body. It is hoped that the application will be favourably considered at the annual meeting of the Natal Association to be held shortly.

* * *

"Congratulations. This month our congratulations go to young Mr. Buthelezi of Lot 21, Quail, on

his success some time ago in gaining a Teacher's Certificate and on being appointed to a school not too far from home - Sweetwaters Government Native School. Look after yourself, Mr. Buthelezi, (says our correspondent), and do well the duties of your profession.

* * *

"Obituaries. We sorrowfully extend our sympathies to these families who have been bereaved:-

Mr. and Mrs. James Tshawe of Lot 43, Dale, on the loss of their first-born son;

Mrs. P. Ntombela and family of Lot 2, Dale, on the loss of Mr. Paulos Ntombela, husband and father;

Mr. and Mrs. Alfred Mkize, of Lot 21, Dale, on the death of their eldest daughter, Mina."

Our correspondent pauses here to ask that people cast aside their superstitious dread of death and console those who have been bereaved. "Let us learn to be a sympathetic people, to come together at times of mourning," he pleads. "No one dies because of the evil will of another; death is natural and human."

* * *

But now we have some better news for you : our correspondent is the proud father of an infant daughter, "Lindie". Congratulations, Mr. Mpungose, and we are pleased that, despite predictions, Lindie is strong and healthy.

Mr. Mpungose wishes to thank his friends and relatives for their prayers and kind wishes.

* * *

WASCHBANK

"Sport. The interesting round of school sports returned with the opening of the schools after the Christmas holidays. On Saturday, March 15, Glencoe Government School visited Waschbank Government School with four teams each of basket ball and football players, to play off

a series of friendly matches - a preliminary clash before the sterner Cup Competitions ahead! It was really thrilling to watch these matches!

Results. Basketball:

A Division : Goalless draw;
B Division : Waschbank won;
C Division : Glencoe won;
D Division : Waschbank won.

Soccer:

A and B divisions of Northern Stars (Waschbank School) won their matches 1 - 0 and 2 - 1, respectively. A Division of the Northern Stars play sound football; is this because new teachers have joined the school, or because of the untiring efforts of Mr. J. J. J. Madela in training the boys? Probably most credit should go to Mr. Madela.

*

"March 16 was another 'red-letter' day when the Springboks, Young Tigers and Waschbank Roses Football Clubs clashed in a competition for a cup donated by Mr. Johannes D. Khoza, now President of the Waschbank and District Football Association. The games took place at the Indian Sports ground. In the first game Young Tigers lost to Springboks and the final was played between Waschbank Roses and Springboks, the game ending in a draw.

*

"The Waschbank Indian Football Club (Riverside) has risen from the dead. (Both Indian clubs dwindled into thin air before the close of the season last year). A stiff friendly match against Wesselsnek heralded their resurrection and showed that they had lost little of their skill during their "sleep" for they beat Wesselsnek by 4 - 0! This should be an incentive to the Club to join an Association.

*

"The results of the matches played on April 6 were:

Waschbank Roses.....	5
Try Agains.....	1
Northern Stars.....	4
Hungry Lions.....	1

On April 14 Hungry Lions drew with Waschbank Roses in an exciting game. There was no score.

*

"In the last issue of Ikhwezi I mentioned that although the annual general meeting of the Waschbank and District Football Association took place early in March, no elections were held (apart from the choice of Mr. Johannes D. Khoza as President) because of the apathy of the members. Notices were sent out, but very few members attended the meeting.

The elections have been deferred to a later date - not known at the time of writing - and it is earnestly hoped that members will make an effort this time.

*

"We are pleased to welcome the newly-formed club 'Try Agains' into the Association. The famous Rangers of Elandsloagte have left us to join the Ladysmith Association and the Winter Roses of Burnside have disbanded.

*

"A peep into the internal activities of some Football Associations gives one a sense of deep appreciation of the grand efforts made by some officials to promote sport among the Bantu. Through these efforts one foresees a bright future for African sport.

"Tennis. Another year has gone past without any move by the officials of the club to summon a meeting to discuss ways and means of completing the tennis court started two years ago. Won't someone please come forward and start the ball rolling?

* * *

"Social. Mrs. E. Nyembe, who has been to Johannesburg to seek medical advice, has returned.

*

"Mr. Clement Luthuli who has been teaching at Dannhauser, has joined the staff of the Waschbank African Government School. Welcome to you, Mr. Luthuli.

* * *

"The Easter holidays are over now and everybody has returned from holidaying to normal life once more. During the Easter week-end, there were several activities round about the country, both religious and sporting. A group of Methodists headed by the Rev. N. M. Nomvete and Mr. T. P. Mngadi and including 'Manyano' women, attended Good Friday services at Lenge, about 30 miles away.

* * *

"Obituary. We regret to report the death, after a long illness, of Mr. Philemon Marhwa at Tholeni. The burial took place on April 1 and was attended by almost 500 people from all over Waschbank, Tholeni and Hlathikulu.

* * *

"This month, accompanied by Mr. Willie Lajika Gweje Khoza, I went along the by-ways and cross-roads to see and hear what happened over the weekend. What did we find? - a group of young guitarists (self-taught) entertaining audiences with some of the latest jive numbers! The 'Harlem Brothers' dance band, which for some time provided music, has broken up, but our guitarists, Solomon Mtembu and Philemon Ndhlovu, were an appropriate substitute where no proper band existed. The audience, we observed, quickly adapted and adjusted itself to this type of string music by waltzing, fox-trotting and 'jiving'. An hour spent with this group is spent pleasantly."

THATH' UFAK' ESAKENI.

HARDEN HEIGHTS

From our friend, Mr. A. T. David, we have received the following news:-

"Welcome and Farewell. Mr. R. Sewpaul, B.A., has been appointed Principal of the Harden Heights Government-aided Indian School, in succession to Mr. V. C. Nobin. The whole community welcomes him wholeheartedly.

Recently we said farewell to the Manager of the Harden Heights

Wattle Company and his wife, Mr. and Mrs. J. F. Forsyth Thompson, after their 21 years of residence at the Heights. The African community assembled in their newly-built school, and with Mrs. R. Petersen as M. C., they expressed their gratitude for the many kindnesses of Mr. and Mrs. Thompson. Little African school-girls and boys were dressed very neatly and they sang very well. Later Mr. Thompson was presented with a purse.

The Indian community said their farewells at the Indian School, and the M. C., Mr. David, outlined the history of that school and of the African one, and showed the large part played by Mr. Thompson. He said that under the guidance of the manager the Indian school was rebuilt in 1936 and a new African one was established in 1938. Both schools were well-built and provided with the necessary amenities, including a sportsfield.

'He was a gentleman; seldom does one come across such a fine man. Mrs. Thompson too was very kind and sympathetic, ready with her help and advice to mothers in sickness and death,' said Mr. David. He was very sorry that the years of service had brought about a breakdown in the health of Mr. Thompson.

The Indian community presented him with a desk inscribed with a silver tablet.

* * *

"Courtesy Week. Teachers and pupils of the Indian school sent a courtesy gift of buns to the pupils of the African school. Mrs. Petersen, Principal of the African school, sent a very fine reply in thanks. (Congratulations, Harden Heights Indian School, on a pleasant thought. - The Editors.)

EDENDALE

Our Associate Editor, Mr. R. Dookran, Principal of the Esther Payne Smith School, Maritzburg, sends us these paragraphs of news and comment:-

"It is encouraging to know that out of 1,500 Indian Teachers in

in the schools of Natal 1,450 are members of an Organisation known as the Natal Indian Teachers' Society. The Society hopes soon to have 100% membership, which would be an achievement for any Institution. The Society has fifteen branches throughout Natal, and each branch discusses its own matters. Anything of common interest is discussed at any Executive Council Meeting in Durban at which delegates from all branches meet. All branches have adopted a scheme to provide schools for 30,000 Indian children who are out of school. The teachers have undertaken to donate voluntarily £25,000 by monthly instalments over a period of 36 months.

Another matter of praise is that the teachers have already paid a year's subscription in advance to the Society. They feel that if any Institution has to exist, its financial position should not be overlooked.

* * * *

"Education in India has also made progress, for educating fifteen per cent. of the World's population is not an easy matter. The Committee on Ways and Means for financing the educational development has drawn up a programme to have compulsory education introduced during two five-year and one six-year plans. The programme includes reorientation of primary education, social education of adults, reintegration into society of the handicapped, and the use of new media for mass education.

* * * *

"The members of the Shri Vishnu Temple, Maritzburg, are to be congratulated on erecting a new school where 200 Indian children who were growing up in illiteracy have now been provided with schooling. It has received the status of a Government-aided School and Mr. A. S. George has been appointed as Acting Principal.

* * * *

"The Maritzburg Indian Technical Institute which conducts evening classes in primary and secondary education for non-European adults, now provides for sewing, motor engineering, radio engineering, typing, shorthand, bookkeeping and Afrikaans. There are over 400 students and the examination

results have been very satisfactory. Students have been successful in writing examinations in motor and radio engineering.

* * * *

"With the advent of winter, football stockings and boots, which were tucked away, are now being brought out. Young football enthusiasts are looking forward to the Association matches. Maritzburg has two Indian Associations under whose auspices Soccer is played under proper control on Saturdays and Sundays. The matches are well conducted and keenly contested.

* * * *

"Table Tennis is becoming very popular and nearly every evening there are competitions at the Willowfontain Arya Samaj Hall.

* * * *

"The future of Cricket seems to be bright, especially among the young men of Plessislaer. The Plessislaer Cricket Club has a team of fine young men who should develop well. With 'Superman's' 105 runs not out, and 'Gab's' fast bowling the prospects for 1953 are good. Good luck, Plessislaer, keep the King of Sports going!

* * * *

"Weekend fishing is a growing hobby, and many budding anglers spend their Sundays at the Umgeni Dam. The fishermen always come home with the fishing yarn that the big one got away by straightening the hook. It is suggested that to catch these bigger fish, bigger hooks be tried!

* * * *

"Congratulations to Luckan Rampersad, Nardev Dhookie and RoopSing Rambharos on joining the band of Benedicts. Let there be no trouble in their married lives.

* * * *

"It is about time the Local Health Commission made up its mind about erecting houses for Indians on Giles' land. The land was bought for this purpose and the dilly-dally game is not satisfactory. There are several Indians who are in need of houses. One has to take off one's cap to

to the Maritzburg Municipality for having erected 24 houses last year for Indians, at the lower end of the town."

In regard to the last paragraph a Commission official points out that the Giles' land housing scheme was at first delayed because of opposition from Indians, and that, now this opposition has ended, the Scheme cannot proceed until an acceptable plan under the Group Areas Act has been thrashed out.

The implications of the Act are very wide and its fair execution presents great difficulty. Discussions are at present proceeding with the Maritzburg Corporation on the possibility of an overall plan, but early results at this difficult time cannot be expected. - The Editors.

* * * *

EDENDALE WELFARE SOCIETY

There are institutions in Edendale such as nursery schools and Emuseni, the Home of Kindness; and fine buildings such as the newly-opened public hall, which owe much to the Edendale Welfare Society. And the Edendale Welfare Society owes much to Mrs. A. H. Allsopp, the Society's tireless and determined Chairman; for it has been she who has led the Society in the performance of its tasks. That is why we feel a sense of loss when we report that the Society will soon be losing the leadership of its Chairman, for when Professor Allsopp retires from the Teachers' Training College in June, he and Mrs. Allsopp intend to leave Maritzburg for the coast.

At the annual general meeting of the Society, which was held in April, Mr. J. C. Boshoff, Acting Chairman of the Local Health Commission, spoke of the many fine qualities of Mrs. Allsopp, and of the regret felt at her coming departure. "Year after year she has placed at the Society's disposal her time, her work, her gifts and her great spirit of determination; and supremely she has led the Society with courage and with vision. We shall miss her sorely when she leaves us."

We are sure that the readers of Ikhwezi, and particularly those who live in Edendale, will agree with the words of Mr. Boshoff. It is not yet time to say goodbye, but when the time does come, our hearts will be sad.

Mr. Boshoff also spoke of a scheme which, again owing a great deal to Mrs. Allsopp, will only come to fruition after her departure. He was referring to the tearoom which will be built in the vicinity of the Edendale Hospital, and which be run by the Society for the benefit of the community of Edendale - that is, all profits will be used by the Society for promoting the welfare of the people.

"Fortunately," said Mr. Boshoff, "Mrs. Allsopp leaves us, at the moment, on a sound financial footing. But I suppose most of us have wondered, at some time or another, how we should ever raise the money for our work if she were not here. I believe that our Tearoom-to-be supplies the answer. I am convinced that, with care, it will become a paying - and a highly-paying - proposition. And I foresee, in its profit-margin, not only the main and stable source of income for the work of our Society, but also the source wherefrom financial aid may be given to other charitable and deserving causes in the Area. That at least is my hope and belief."

The annual report of the Society was presented by Mrs. Allsopp and adopted. Attendances at nursery schools, she said, had increased during the year, and it had become obvious that a new school at Henryville was needed. Discussions with Archbishop Hurley on the possibility of erecting a building on the property of Henryville Aided School were taking place.

The library adjoining the newly-opened hall is nearly ready and several gifts of books and money have been received.

The Society has decided to support the Arts and Crafts Bursaries scheme, which enables suitable students to go to Indaleni for a two-year course in Arts and Crafts. The scheme is intended to foster the teaching of art in schools and to eventually develop

craftsmanship on an economic basis.

Jerseys are required this coming winter for the old people of Emuseni.

* * *

**EDENDALE & DISTRICT
BENEVOLENT SOCIETY.**

The audit report for the year ended December 31, 1951, shows that the Society spent £145 in grants during the year. People in need were supplied with food and other necessities to the extent of £140, and £5 was donated to a children's Christmas party held at Macibise.

Income during the year was £39, of which donations and collections totalled £18, and the Local Health Commission's grant £21.

Money spent in excess of income was £118, which meant that the Society had to eat into its reserves accumulated in a building society account. This was not surprising considering the number of appeals for aid received by the Society: if more money had been received - particularly from the well-to-do of Maritzburg - there would have been no deficit.

* * *

THE KHUMALO FAMILY

In last month's article we made a slight mistake. There was so much noise in the busy clinic that we thought we had heard Nurse tell Mrs. Khumalo to come back to the Clinic when she felt like it. Actually, Nurse made a definite appointment with Mrs. Khumalo, as is always done in these cases.

If Nurse had felt the slightest doubt about Mrs. Khumalo's condition, she would have arranged to have her examined by the Doctor, but as Mrs. Khumalo was in good health, this was not necessary. All women who are having their first baby are ex-

amined by a doctor as a matter of essential routine. - The Editors.

* * *

Last month, you will remember, Mrs. Khumalo visited the ante-natal clinic to learn what she should do to improve her health before the birth of her baby. To-day, while her husband is working at his shoemaker's shop in the village, she makes a visit to the women's club, for it has been arranged that an instructress shall show how a baby's layette is made.

There are not too many women at the club, but Mrs. Khumalo greets those she knows and they talk pleasantly until the time comes for the lecture to begin. The instructress stands up and begins to describe the Ideal Layette: "You must understand," she says, "that 'ideal' means the best, something to be striven for, so that if you cannot provide a layette quite up to the standards of the one I am going to describe, please do not be discouraged. Naturally, you should try to do so, but better some parts of the layette than none at all."

"Now, I shall give you a list of the baby's ideal layette, and then I shall tell you how and of what materials you should make the clothes.

"Baby should have:-

- Four knitted woollen vests.
- Four flannel day-gowns, 24 inches long.
- Four plainer gowns for nightwear.
- Four knitted woollen jackets to reach the knees.
- Four pairs woollen bootees to reach the knees.
- A small, closely-knitted carrying-shawl, 36 x 36 inches.
- A woollen cap (without strings), especially for winter.
- Six small-size fine napkins.
- Six large-size fine napkins.
- A flannel square, bound at the edges with ribbon, to be used over napkins when baby goes out.

"Those then are the things that a mother should have for her baby.

"For the vests, soft porous wool of the finest texture is best for baby's delicate skin, and these vests should be made long enough to cover at birth baby's thighs, or even his knees, and with sleeves long enough to reach below

the elbows. The fronts should be fastened with tapes - not with buttons or safety pins.

"You should use a soft flannel for the gowns, and you should make them with the neck big enough for baby's head to be easily slipped in and out. The gowns, which should be tied with tape or ribbon, should be long enough to cover baby's feet. The sleeves may be wrist-length and drawn in with ribbon, and the edges and hems of the gowns should be plain - finished with feather stitching if you like - but not with lace trimming.

"The warm woollen closely-knitted jackets should have sleeves to the wrist, and they should reach to the knees.

"Bootees should be long enough to reach up to the knees.

"A carrying shawl should be finely knitted in white wool, and a very light cap or bonnet should be made, without strings - to be tied under the chin."

The instructress described with more detail how the various garments could be made, but we do not have space to tell it all here, so perhaps if you go to your women's club you will find out for yourself.

When the instructress had finished, Mrs. Khumalo hurried down to the Commission's offices to collect her share of vegetables from the Vegetable Club. Every week she and many other members would pay in 2/6d. each and with this money a social worker would go to the nearest market and buy vegetables cheaply and these would be shared out among the members. Mrs. Khumalo's share this week was:

- 1 pumpkin,
- 3 lbs. potatoes,
- 1 lb. onions,
- 1 lb. tomatoes,
- 2 lbs. green beans, and
- 6 oranges,

which, as she told the social worker, was very cheap indeed.

She hurried home now to cook dinner for her husband and her three children.

(Miss V. Sigwili, social worker for Edendale and District, was the speaker at the Women's Club.)

We shall be hearing more about the Khumalo family next month. Perhaps Mr. Khumalo is wondering why he should pay rates on his house, or perhaps Joseph and his brother, Lucas, are telling their mother all about the football match against the rival school. Well, we shall see.

* * *

WHAT IS SCOUTING ?

I have been asked to write a short article on Scouting for your magazine. After having had the privilege of running the 12th Natal Gilwell Scout Wood Badge Course, as reported by Mr. A. B. C. Xaba in a previous issue, I feel that I have something in common with my non-European brother Scouts.

Scouting is a way of life and is closely linked with the Christian religion. In Scouting we have a code of living, namely, the ten Scout Laws, bound together with the Scout Promise. If one studies the Ten Laws he will find in each the word "is", or its equivalent. The word "is" means something positive and active. It is no use a Scout sitting down and seeing someone else, for example, illtreating an animal and calmly saying "I am not cruel to it"; he should be up and doing his best to assist the animal and to prevent further cruelty. He is then keeping the Sixth Scout Law: "A Scout is a friend to animals". It is only by doing his best to keep the Ten Scout Laws that he develops his character and unconsciously grows up to be a good citizen. Our laws are closely linked with the perfect commandment Our Lord gave us "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself". If we in Scouting can teach our boys, through Scouting, Our Lord's commandment, then we shall have done something worthwhile.

The other aspect of Scouting develops the boy physically and mentally. This is done through games, exercises and through the Badge Tests. We are, in fact, trying to teach him to be self-reliant, and not to be a burden on other people.

How can we teach our boys all these things of Scouting? The obvious answer is that we should be trained ourselves.

It was a great privilege for me to have run the last Training Camp for non-European Scouters in January. During the nine days we were in Camp together, I learnt more and more about the non-European Scouts, their difficulties and problems, and I humbly trust that I was enabled to help and advise the Scouters present.

May you all go along the Scouting Trail and find success in the work you are doing for your own boys and when you come to the end of life's Trail may you leave the world a little better than you found it.

B. C. DOWNHAM (Uncle Cecil),
DIVISIONAL SECRETARY FOR
THE NATAL DIVISION.

* * *

Scout News : The Boy Scouts and Girl Guides Associations are holding a combined concert at the Maritzburg City Hall on Saturday, 17th May, 1952.

* * *

Magnus Rover Scouts received a letter from Buckingham Palace acknowledging their letter of condolence, following the death of the King.

* * *

Our thanks go to Mr. B. C. Downham, of Durban, for his article.

* * * AKELA.

* * *

"LONE WOLF":

We regret that space allows us only one Scouting article in each issue. Will you meet Akela (Mr. M. M. Moodley) and arrange with him joint articles, perhaps, or alternate articles on Scouting and Guiding? - The Editors.

* * *

GOOD HEALTH MUST BE EARNED

The current attitude towards the problems of our bodily wellbeing is that good health is a gift which comes down upon those who are lucky, and that sickness is a curse which hits the less fortunate one - and nothing can be done about it but to submit to whatever power makes the choice for the one or the other.

Another incorrect attitude is that too much stress is laid on the giving of health, and all is forgotten about the obligation of those who are receiving it.

From these two erroneous attitudes the real difficulty of our health services emanates. Ignorance, wilful neglect, coupled with the failure to observe and practise the most elementary principles of hygienic living result from this state of mind.

We must remember that health must be earned. It will not come or remain with us on its own accord. It cannot be given. It is a task that needs our every-day attention. If a man wants to become a teacher he must learn for many years and undergo many hardships; if he wants to be a tradesman, a tailor, shoemaker, printer, he must attend seriously to his trade; and a farmer must work from morning till night and do many tasks which he does not like if he wants to make a living from his farm. Yet nobody can be a good teacher, a successful tradesman, an efficient farmer unless he has good health; and just this fundamental condition is left to take care of itself.

There cannot be health unless we make it our daily task to observe hygienic habits : keep our body and our house clean; take regular meals; eat solid, nourishing food, if possible such which we have grown on our own farm or in our garden even if its taste is less delicious than the food we buy from the store. We must avoid all excesses in drinking, smoking and loose living, have enough rest and sleep and observe all the other rules of correct living, which by now are no secret to anybody in South Africa.

If there is greater concentration upon the responsibility of each individual with regard to his own health, and to the wellbeing

of those under his care, there will be less complaining about inadequate medical care and insufficient hospitalisation. Good health is the ideal for which people must work and worry, not for large hospitals and many doctors, otherwise we shall fall into the fallacy of putting the cart before the horse and then wonder why there is no progress on the road to social happiness.

The old people had a saying which was very true : Ijubela ladla indlovu - It is the little thing that causes great harm. It is the small neglects of our health habits that ruin our health. And another saying which should warn us : Nantoke isulubezi elavela ubani. Let us learn from the misfortune of others and avoid falling into the same pit. Let the many people in the hospitals and the invalids in the homes be a lesson to us and help us to make up our minds to take care of our health before it is too late to mend, otherwise we shall join the great number of such fools of whom it is said : Ulimela omkulu awudlelwa zeze.

F. SCHIMLEK, C.M.M.

* * *

THE Y. M. C. A. IN EDENDALE

The Y. M. C. A. venture in Edendale continues to flourish. The FOOTBALL CLUB, which was started in Ashdown has been registered with the Maritzburg Bantu Football Association under the name of the Ashdown Rovers F. C. Both A and B teams have entered the Maritzburg League and they will be playing their first matches within the next week or two. Good luck to them both! - and above all we rely on them to play their matches in the very best sporting spirit.

* * *

The SCHOOLS SPORTS LEAGUE, which had just started when I last wrote, has since become a firmly-established weekly event watched by a large crowd of spectators. The results to date are:-

Football:

A. Caluza 1 Ashdown 0
Caluza 3 Henryville 1

B. Edendale 5 Esigodini 0
Caluza 2 Ashdown 0
Henryville 7 Esigodini 0
Caluza 0 Henryville 2

C. Edendale 2 Esigodini 5
Caluza 0 Ashdown 1
Esigodini 4 Henryville 1
Esigodini 2 Ashdown 3
Caluza 2 Henryville 1

Basketball:

A. Edendale 12 Esigodini 1
Caluza 12 Ashdown 6
Esigodini 2 Henryville 5
Caluza 20 Henryville 2

B. Edendale 4 Esigodini 1
Caluza 9 Ashdown 6
Esigodini 4 Henryville 7
Caluza 21 Henryville 7

C. Caluza 4 Ashdown 14
Esigodini 0 Henryville 6
Caluza 6 Henryville 7

Boxing at the Methodist Church in Macibise is going from strength to strength and we now have to apply for use of the new Welfare Hall in order to accommodate all our members. We hope to make this move sometime after Easter.

Table Tennis.

If there is sufficient demand, afternoon table tennis sessions will be started in the Y.M.C.A. Hall at Georgetown, after the Easter holidays - so if you feel like taking up this game come and see me at the Hall.

PETER BROWN.

* * *

Remember, when you point your finger accusingly at someone else - you've three fingers pointing at yourself.

* * *

"A Ratepayer". The conditions of hire of Edendale Hall are due to be gazetted soon and will be published in the next edition of Ikhwezi. Your second letter will also be published next month.

The Editors.



19 JUN 1952



Lilungiswe lakhishwa Isigodhlo
se

Local Health Commission,

Natal.

INDLU ENAMAFASITELA EGOLIDE

Endulo umfana wayehlezi nganeno kwegquma njalo uma seliyoshona abheke ngaphesheya kwesigodi abone amafasitela egolide endlu eyabe ingaphesheya kwesigodi. Akhanye amafasitela lawa uma ehlatshwa yimisebe yelanga aze afiphazwe wukushona kwelanga.

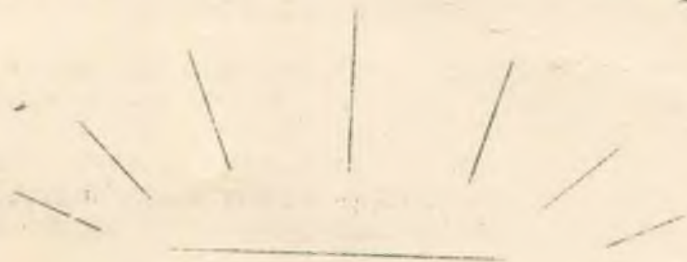
Alangazelele umfana lowo ukuba asuke ekhaya ahambe izwe afike lapho kukhona indlu leyo enamafasitela egolide. Kwenzeka ngelinye ilanga sekuhwalala nanguye eshona ngasesogodini leso elokhu ewabona amafasitela lawo akhanyayo kusengathi ayaombiza. Waficwa wubusuku, wakhathala walala, kuthe esevuka kwase kuzontwela ezansi. Nangoke esesuka ngamandla edundubala igquma kwathinje lapho ilanga liqala ukuhlaba ngemisebe yalo phezulu lapho egqumeni ayesekulona wabonga.

Wazithela kuyona indlu leyo enamafasitela egolide..kodwa amafasitela ayengasesilona igolide! Ayesezana-nje namanye amafasitela.

Kwamangalisa lokho, waphenduka wabheka ngaphesheya kwesigodi esebheka ngelapho kade evela ngakhona ngasekhaya. Mamo! NANSIYA INDLU ENAMAFASITELA EGOLIDE. Ilanga manje labe selikhanya ngemuva kwakhe liwenza amafasitela lawo ayewazi kahle esebonakala sengathi akhanya igolide. Kibesabuza nanguye esehla eshona esigodini ehliisa igquma esebange ekhaya. Wafika ekhaya wahlala phansi ngoba wabesebonile ukuthi kayikho enye indlu eyedlula eyakwabo kuleyondawo.



IKHWEZI



Prepared and published
by the
Local Health Commission,
Natal.

One evening a humble traveller, tired and stained with dust, came to the desert city of Khartoum, where the Blue Nile joins the White. He carried a pack on his back, but he carried it awkwardly, for one of the shoulder-straps was broken.

In the market-place he sought a saddler to repair his strap, and in a tiny shop he found one : an angular man, with a quiet countenance.

The saddler took the strap in his hand and looked at it. "No," he said, "I do not wish to repair it."

The traveller thought to himself : this man is a true merchant, he wants more money. But he did not utter his thoughts aloud. Instead he said, "But do you not understand? The strap must be repaired, for I cannot continue my journey without it."

The saddler gazed at the traveller, and the traveller saw that the other's eyes were tired, as though he had not had enough sleep. At last the saddler said, "It is all right, I will do it. Come back in an hour's time."

Relieved that his strap should be repaired, but a little fearful that he might be required to pay dearly for the work, the traveller left the shop. He returned in an hour's time and asked whether the work had been completed.

"Yes," said the saddler, "the work has been completed."

"Why, then," enquired the traveller, "did you at first not wish to do it?"

"The hour was late, and I had much other work which I should have first completed," was the answer.

The traveller stood silent for a moment, and then he thanked the craftsman. Finally he asked, "What is the charge?"

The saddler gazed with kindly eyes at the man opposite him. "There is no charge," he said.

* *

This story is a true one, and the events of which it tells happened very recently. It is a story of mistrust and kindness - and it has a third quality which has not yet been revealed : the traveller was white, and the saddler was dark-skinned.

And so we have a story of mistrust, kindness and goodwill between men of two races.

When there appears to be a great wave of mistrust and intolerance abroad, do not forget that there is also a great fund of kindness and goodwill among the people, of all races.

Do not forget that - and sometimes, perhaps, add to that fund, for in kindness and goodwill lies something near to the very meaning of life.

THE EDITORS.

Published at the Head office of
the Local Health Commission,
195, Longmarket Street,
PIETERMARITZBURG.

COMMISSION AFFAIRS

We continue to quote extracts from the paper prepared by Mr. T. M. Wadley, Chairman, on the workings of the Local Health Commission. In the two previous issues we dealt with, under the general heading of "The Commission in Operation: First Appointment, Officials, Employment of non-Europeans, Procedure, Levying of Rates, Burden of Cost, and the Major Requirements of the Areas.

In this issue we begin with:

"Advisory Boards. The nature of the Commission and its method of appointment renders it desirable that co-operation of the inhabitants of areas should be encouraged. In every area an advisory board is appointed on an elective basis, and its views are sought on matters relating to their area. These boards are not provided for in the legislative structure of the Commission. They are working with various degrees of success, but the experience of them is such as to justify their establishment. It is not to be expected that they would function to the complete satisfaction of either the Commission or the members of the board, but their usefulness is such that the Commission itself is desirous that the system should continue, and believes that its advantages to both sides are destined to become greater with the mutual experience being gained. In one area the board has appointed committees to deal with special aspects of the Commission's activities.

"Preliminaries to establishment of an area. The first preliminary to the establishment of a public health area is its designation by the Administrator of Natal for the purpose of investigation. This usually arises following a recommendation by the Commission. The area is then surveyed by the Commission's officials, with particular

reference to such points as:-

- (1) extent of area,
- (2) population,
- (3) health conditions,
- (4) water supplies,
- (5) housing conditions,
- (6) rating capacity,
- (7) Provincial grant required.

On the basis of the report made to the Commission by its officials, the Commission makes recommendations to the Administrator. If these include the proclamation of a public health area, and it is approved by the Administrator, the area is defined and a name assigned to it. Thereupon the Commission becomes the local authority for the area, with the responsibilities attaching to such an authority under the various laws in force throughout the Union.

AN AREA IN DETAIL : EDENDALE AND DISTRICT.

"Proclamation. Description. The Edendale and District Public Health Area was proclaimed on April 1st, 1942. It is contiguous to the city of Pietermaritzburg, and includes the districts known as Edendale, Plessislaer and Mount Partridge, together with a portion of the Slangspruit lots. Edendale proper is 6,123 acres in extent and is a released area as referred to in the Native Trust and Land Act, No. 18 of 1936 - that is to say, it is one in which natives may freely acquire land, and land once acquired therein by a native may only be disposed of to a native. Of the 6,123 acres, 2,751 acres are chiefly commonage, a few acres having been set aside for public purposes. The density of the population is very high in some parts of this area.

"Population. The extent of the public health area as a whole is approximately 14 square miles. The population as estimated in 1933 was:-

Europeans.....	223
Coloureds.....	133
Asiatics.....	1,038
Natives.....	6,779

Total..... 8,173

The population at May 8th, 1946, had increased to.....16,139.

"Sanitary and Housing Conditions. In respect of Edendale proper, the Thornton ('Black Areas') Committee

stated in its report that:-

'The sanitary conditions at Edendale were deplorable in the extreme. The water supply was derived in a few places from roof tanks, in many cases from shallow, unprotected wells, often sited close to pit privies, and for the rest direct from the Umsindusi River and its tributaries. The dwellings consist for the most part of ill-lit and very badly-ventilated wattle-and-daub structures often without sanitary conveniences. When the latter are provided they are mostly insanitary and badly sited,'

and the conditions as they existed when the jurisdiction of the Commission was extended to the area were, to put the matter at its very best, in no way improved. There were 3,366 wattle-and-daub dwellings out of a total of 3,903; 85 per cent. of all dwellings could not be regarded as suitable for occupation. "

* * * *

DID YOU KNOW ?

...THAT the Indian Government has offered to send a team of Indian nurses to South Africa, to encourage Indian girls to train as nurses? The Natal Indian Organisation has passed a resolution asking the Government of the Union of South Africa to provide the facilities necessary to enable the Indian nurses to enter South Africa.

* *

...THAT a social centre for Africans is to be built at the cost of £8,000 at Estcourt, Natal? This centre, which will consist of an entertainment and assembly hall, and a creche, has been made possible by assistance from the National War Memorial Health Foundation. A clinic and a beer-hall in the same Native village are to be erected by the Town Council of Estcourt.

* *

...THAT an African student, Mr. Edward Makhene, was awarded this year's Junior Scott Medal in Zoology? This award is given by the South African Biological Society to the best candidate in Zoology at the B.Sc. examination of the University of South Africa. Mr. Makhene obtained his B.Sc. in 1950 at Fort Hare, with a distinction in Zoology. He is now studying medicine at the University of the Witwatersrand and has had the honour of being appointed the only African demonstrator in the Department of Anatomy. (Race Relations News.)

* *

...THAT a firm of African builders in Clermont has erected substantial housing for Africans, Europeans and Indians to the value of £14,000? At present they are tackling their biggest job so far - the erection of a £3,500 church of burnt brick under a tiled roof. The operations are being supervised by a European architect.

This is a fine example of what the African people can achieve by virtue of their own effort.

* *

...THAT the African magazine, "Drum", has announced a short story contest for Africans, with a £50 prize for the winning entry? Prizes will be given for all other stories accepted for publication by the magazine. Three well-known authors will judge the entries - our own Mr. R. R. R. Dhlomo, editor of Ilanga lase Natal and translator for Ikhwezi, Mr. Alan Paton and Mr. Peter Abrahams.

While we believe there is no easy road to the writing of short stories that will hold the attention of the wider public, we also believe that there may well be hidden talent among the African people, and that this talent deserves every encouragement. (Race Relations News.)

* * * *

THE VALUATION ROLL : ITS COMPILATION AND THE RIGHT OF APPEAL.

Once again a new financial year has come upon us, and with it the preparation of the Valuation Rolls; the hearing of appeals by the Valuation Appeal Board; and finally the payment of rates.

The Valuation Rolls are registers in which are detailed the description of properties within Public Health Areas, their ownership and their assessed value, and it is upon this assessed value that rates may be levied. The Valuator, who is qualified in his profession, examines properties within the areas and places upon them a valuation derived from the reasonable market value of the land and of the estimated cost of the buildings. Should the owner of a property believe that the valuation is not a just one then he has every right to appeal against that valuation.

Before commencing with the right of appeal I should like to make clear that the assessment of property values, and in fact the whole structure of the valuation roll system, is governed by Rating Regulations which are promulgated by the Provincial Administration. The Rating Regulations of the Local Health Commission are almost the same as those of any other local authority in Natal such as Durban and Pietermaritzburg, and the procedures adopted in valuing properties are, broadly speaking, also the same.

Right of Appeal. The popular name of "Domesday Book" (a Book which was completed in England in the year 1086, and was the first valuation roll ever to be prepared), is said to be derived from the fact that there was no appeal against any of its valuations or other contents, but in our Rating Regulations the Right of Appeal is specifically laid down.

Rating Regulation No. 11 clearly states that any person owning property in a public health area who is aggrieved by any valuation or by reason of his appearing as a ratepayer in the Valuation Roll, or of anything else done under the authority of Rating Regulation No. 10, may appeal against the same at any time within one month after the

date of publication of a notice on the notice boards at Area Offices, and in the Press, indicating that the Valuation Roll is open for inspection - usually at the office of the Area Secretary.

If anybody owning property wishes to appeal he must do so in writing to the Area Secretary, and he must clearly say why he objects to the valuation. The Commission provides special forms for this purpose, and if you desire to appeal you may get one from the Area Secretary. But remember when you appeal, that you must appeal against the value or entry of your property in the valuation roll, and you must give clear reasons why you think the valuation or entry is wrong. The valuers are bound under oath to place, to the best of their ability, a fair valuation on your property, but they are only human and can make mistakes, like everybody else.

If you feel you have good reason to appeal, you must do so in the specified time previously mentioned. Shortly after that time another notice appearing on the notice board or in the newspaper will advise you when the Appeal Board will sit to consider your appeal. The Appeal Board is there to decide whether you have a good case for a reduction in value of your property, and whether or not the valuer has acted in terms of the Regulations.

Generally speaking, everybody is given the chance to appeal at least once in each year, and that is shortly after the valuation rolls have been amended and brought up to date. The notice advising that this has been done usually appears round about June in each year, that is, about three months after the commencement of the new financial year.

So remember then:-

- (a) to watch for the notice appearing about this time of the year, advising that the Valuation Roll is open for inspection at the office of the Area Secretary, for one month only;
- (b) to examine the Valuation Roll yourself, and note the details of the entry and valuation of your property;
- (c) that if you are genuinely

aggrieved by something done in connection with your property, to ask the Area Secretary for an objection form;

- (d) to fill in the objection form and return it to the Area Secretary within 30 days of the first notice appearing in the newspaper;
- (e) that after that date you will not be permitted to lodge an appeal against the valuation of property as shown in the valuation roll until the next amended roll is prepared.

The Valuation Roll is, therefore, a much more clement instrument than the Domesday Book, because it gives the owner of property a means of redress. Use that means of redress, but use it only when you have a real and genuine grievance against the valuation or entry of your property in the Valuation Roll.

P. J. CHERRY,
VALUATOR.

* * * *

HERE AND THERE

WASCHBANK.

"Weddings. The marriage took place at Ruigtefontein last month between Miss Sophia Mncunu and Mr. William Nimrod Hlatshwayo, son of the late Jostinus and Mrs. Hlatshwayo. The marriage ceremony was conducted before an enthusiastic gathering, by the Rev. N. M. Nomvete, B.A., at the Methodist Church. Before her marriage the bride was employed at the Granby Estates Sweet Factory, and the groom, who is a trained tailor, is engaged at his trade in Glencoe.

* *

"There was another social occasion on April 12 when a

double wedding between the daughters of Mr. and Mrs. Bachu Aheer and the sons of Mr. Singh, of Hathorn's Hill, Maritzburg, took place at Waschbank. Kumarie Chundrawathie Devi, third daughter of Mr. and Mrs. Aheer, was married to Kumar Sunder Singh, Mr. Singh's first son, and Kumarie Poolwathie Devi, the fourth daughter, to Kumar Kuwar Singh. The marriage ceremony was conducted by the Rev. Pundit Simboo Maharaj, of Ladysmith.

After dinner, which was enjoyed by the large number of wellwishers, the happy couples drove to their new home near Maritzburg.

* *

"Sport. The second round of the Football Association League was held on April 20. The Young Tigers of Wesselsnek did not turn up and a 'walkover' (2 points) was awarded to their opponents, Try Agains, but the scheduled match between Waschbank Roses and Northern Stars took place, and was keenly fought, ending in a draw, one-all.

The game was fast and thrilling from the first to the last whistle. Paulos Khoza scored a beautiful grounder for Northern Stars, but 'Msomi', the Waschbank Roses' left-winger, equalised some time later. Towards the end the players took advantage of the referee and play was rather rough. There was no further score.

* *

"The newly-formed Indian Club, 'Riverview', is up and doing and has affiliated with the Glencoe and District Indian Football Association. On April 20 the Club clashed with the Rovers of Glencoe at the Waschbank Indian Sports Ground, and won the match 3 - 2.

The officials of the Club are:-

President : Mr. Frank Maharaj;
Chairman : Mr. Sayed Mohamed;
Secretary : Mr. B. B. Maharaj;
Assistant Secretary : Mr. R. Ramathaur;

Captain : Mr. J. H. Harry;
vice-Captain : Mr. T. Dass;
Manager : Mr. Ram Dubree;
Trainer : Mr. B. D. Rajh;
Delegate : Mr. Ganda Khan;

Referees : Messrs. M. Subriel,
R. R. Maharaj and Hoosen
Khan.

(I notice no Treasurer, gentlemen -
who is going to look after the
money? - Our Correspondent.)

* *

"The Waschbank and District
African Football Association have
held their elections at last and
the following have been elected:-

President : Mr. Johannes D. Khoza;
vice-President : Mr. B. Mavuso;
Secretary : Mr. S. S. Nyandeni;
Assistant Secretary : Mr. Shabangu;
Treasurer : Mr. T. P. Mngadi.

Fixtures Committee : Messrs. N.
Gabuza, P. Mbense, P. Marhwa,
Johannes D. Khoza and S. S.
Nyadeni.

Misconduct and Protest Committee :
Messrs. P. Ntuli, F. Marhwa,
Ngubane, Shabangu and B. Mavuso.
Referees Board : Messrs. G. Mtembu,
J. J. Madela, R. Nkosi, P. B.
Mtinkulu and I. Luvuno.

The election of Mr. Khoza as
President comes at a time when the
Association is on the decline -
only four clubs have affiliated
as compared with seven last year.
But the President is busy already
reviving enthusiasm and reorgani-
singing the Association, and at present
is negotiating with the Natal Afri-
can Football Association towards
affiliation. That will be a great
day! Well-informed in soccer
administration, Mr. Khoza is the
right man in the right place.

* *

"Waschbank Government School
visited Glencoe on April 19 to take
part in friendly basketball games
organised by the teachers. Other
schools participating were Glencoe,
Dundee and St. Lewis. Waschbank
played well and won their games
against Glencoe and Dundee, but
were beaten 13 - 12 (rugby score?)
by St. Lewis.

* *

"The Waschbank Football Log at
present is as follows:-

P W L D Points

Waschbank Roses	3	1	-	2	4
Northern Stars	2	1	-	1	3
Try Agains	3	1	1	1	3
Hungry Lions	3	-	1	2	2

Other results : On April 27, Hun-
gry Lions drew 3 - 3 with Try
Agains (we believe our correspon-
dent, former goalkeeper for Wasch-
bank Roses, turned out for Hungry
Lions. Does this mean his return
to active football?)

Riverview F. C. lost to the more
experienced Burnside F. C. 3 to 1
- their first defeat since their
revival. Riverview nonetheless
put up a good fight and with more
practice they should improve a
great deal.

* *

"Social. The Rev. N. M. Nom-
vete and his family spent a week-
end at Tholeni, where they were
the guests of Miss Girlie A. Xala,
daughter of Mr. Charles and the
late Mrs. Xala. Prayers were
held over the weekend.

* *

Mrs. E. Sitebe and her daughter,
Dagmary, have returned from their
Easter holidays. Before proceed-
ing to their home at Lenge they
spent a few days at Waschbank.

* *

"Obituary. We regret to report
the death last week of Mr. Ahmed
Ismail Ameen, of 'Klippoor' farm,
after a long illness. Mr. Ameen,
who was 84 years old, came from
Ghala, India, about 65 years ago
to start in business. He leaves
a widow, four sons, two daughters,
grandchildren and a host of friends
and relatives to mourn his sad loss.
He was buried in the Muslim ceme-
tery, after the usual Friday
prayers. "

THATH' UFAK' ESAKENI.

* *

EDENDALE

Somkanda, who has staunchly contributed over a long period to "Ikhwezi", is unable to send us anything this month because of pressure of work. We, and Somkanda, should be extremely pleased if other correspondents in the Area could be found to relieve his burden. We want correspondents of all races - we have been promised more news about Indian doings, but when we get it, the contributor has often been a friendly African. So more news, please, from our Indian friends, and from our African and Coloured friends too. - The Editors.

HOWICK WEST

"Women's Clubs. It is the season now for cold mornings and evenings, and the time when the ladies should have ready warm jerseys for their husbands, their children and themselves. If they have not yet knitted these garments, wool is still available at the Area office, for sale at cost price to members of the Women's Club.

Now let me ask politely a question: Why is it that some members of the Club forget to pay their membership fees? Support your Club by meeting your obligations!

* *

"Sport. The new season's first soccer matches of the Howick and District African Football Association have now begun. From time to time the results will be published in Ikhwezi.

We trust the Association will make the organisation of the matches good, but of course most depends on the way in which the clubs affiliated to the Association co-operate.

* *

"Holiday Sports. We congratulate the Howick African (Government) School Football Club on the mark they made at the very beginning of a new series of football

tournaments - they won the Floating Trophy for inter-school soccer, which was competed for in Maritzburg on Easter Saturday! There was a great cheering and rejoicing in the Howick African Location, at the triumphant return of the boys from Maritzburg that evening. For days afterwards one could still hear the people talking about the great victory.

Keep it up, boys, and win again - but remember, should you lose, be sportsmen and don't give up the game. You can still be champions the next time.

* *

"Vegetable Club. The membership of the Vegetable Club has been declining and although it is with sorrow that I learn that this is partly due to some of our factory workers being put off, it is also due to the lack of interest shown by other people.

The Club is run to the advantage of the people, for the health-giving vegetables are bought very cheaply - support this club of yours, which is backed by the Local Health Commission, or otherwise it may die. You need pay only 1/3d. or 2/6d. per week for a good quantity of vegetables and fruit.

* *

"Guides and Scouts. I have the pleasure of reporting on this subject of importance to our youth of today.

On Sunday, May 4, the Girl Guides of Howick Indian School held a display at the Howick West Sports Ground, and everybody was really taken with the variety of interesting activities that they performed so well. I am sure that the young girls and boys among the onlookers must then have been very keen to become members of the Movement - well then! there is still time, if you are a scholar, to join!

During April the District Commissioner came to Howick West from Maritzburg to encourage the re-organisation of the Boy Scout Movement. School-boys who join will not regret having done so for

there is much pleasure and happiness to be gained from the Scouts. I appeal to all parents to provide their children with the few things they require - then possibly those children who run away from School will see that education is not all reading and writing, and perhaps they will give up gambling at street-corners and return to their lessons, and the school's interesting activities of Scouting and Guiding.

* *

"Births. Our congratulations go this month to the following fellow-families of our Area on the birth of children:-

To Mr. and Mrs. Mbongo of Lot 5, Dale, for a bonny son;

To Mr. and Mrs. Kahn of Lot 7, Dale, for a bonny son;

To Mr. and Mrs. Nodada of Lot 7, Dale for a daughter;

To Mr. and Mrs. J. Mncunu of Lot 4, Dale, for a daughter;

To Mr. and Mrs. Patric Ross of Lot 21, Dale, for their bonny son, Raymond.

* *

"Weddings. Congratulations to the following young couples who were wed during April:-

Mr. and Mrs. Beharielal Dooarkparsadth, of Lot 16, Dale, and

Mr. Kunar R. Gogo, of Newcastle, and Miss Kumaree Mathee Deni, youngest daughter of Mrs. Bhika, of Lot 1, Dale.

The best of happiness in your new life.

* * *

EDENDALE BUS SERVICE

We have received the letter below from Mr. F. J. Mazibuko, of the Edendale Advisory Board. A reply was invited from the Maritzburg Transport Department

and this will be found following Mr. Mazibuko's letter:-

The Editor,
IKHWEZI.

Dear Sir,

1. Readers of "Ikhwezi", especially those who work in Pietermaritzburg but who live in Edendale, are aware of the unpleasant experience often awaiting them after a day's work in town : that of having to stand in a long queue for a bus which very frequently passes them full or overloaded.

2. The fact that since the last World War, buses, their spare parts and their maintenance have almost doubled in cost, is appreciated; yet one is at a loss to know why this hardship should be reserved for the non-European alone. Certain operators have endeavoured to remedy this hardship by applying for additional Motor Carrier certificates, but were successfully opposed by the Pietermaritzburg Corporation. We should like to ask why.

3. From time to time representations for a better transport service on this route have been made, and each time the reply from the Corporation has been that this service is being run at a loss. The question arises then whether the Pietermaritzburg Corporation should not be prepared to run this service at a loss, for a fair portion of Pietermaritzburg's prosperity is derived from this source of cheap labour at Edendale. Moreover, apart from the purely humane consideration, a worker who is rapidly transported from his home to his work is more likely to be a contented and productive worker.

4. The conception of an unprofitable service is not new to the Corporation as is borne out by the fact that there are no long queues of Europeans, and seldom are they ever passed at the "stops" because of buses being too full; on the contrary, buses run to schedule whether full or empty - in most cases empty.

5. Under re-organisation the number of passenger buses serving the Edendale area should be able to cope with the heavy traffic at all times. The Maritzburg Corporation provides sixteen buses and the two Indian owners have between them

eight buses. In all the route, eight miles in extent, is served by 24 buses a day of 15 hours. At peak periods, that is, between 5 and 7.30 p.m., an efficiently managed transport service with a fleet of 24 buses should be able to eliminate congestion not only at the starting points but also at all intermediate bus-stops by running a three-minute service in quick sequence and by arranging for a number of "pick-up" buses to follow immediately after one already full.

6. The position at present is that Corporation buses have a time-table and the privately-owned buses appear to have none. Because of the unsatisfactory organisation, Corporation buses at peak periods get completely out of schedule with the consequence of a riot of disorganisation. At other normal times, privately-owned buses tend to exploit the Corporation time-table by leaving a starting point a few minutes ahead of a Corporation bus. The ensuing race, during which each bus endeavours to reach a particular bus-stop in order to get passengers, can only be imagined.

7. There have also been instances concerning privately-owned buses where certain bus-stops with two or more passengers waiting have been by-passed by the buses rushing to popular bus-stops. The ordinary rules governing passenger vehicular transport are scarcely observed and the right to board a bus has become a gratuitous concession depending entirely on the goodwill of the operator.

8. As a result of this riotous competition between buses, the failure to keep to the time-table, the consequent congestion on the buses themselves, tempers of both passengers and conductors rise. Perplexed and bewildered, some European drivers and bus conductors in desperation adopt a domineering attitude towards non-European passengers and very often the matter ends up as an assault case, much to the detriment of race relations already strained.

9. One cannot help repeating - if only in order to impress upon the bus operators and the general public the seriousness of the position - that there is nothing

so heart-rending as the sight of tired people waiting for hours at intermediate stops, under all weather conditions, while buses pass through "full". For this reason many who could have caught the bus at the far end of the town walk long distances to get to the Bus Terminus in Berg Street. It has become almost a rule that persons arriving at the Native Market at 5.30 p.m. cannot leave until about 6.30 p.m., or even later than that, as the majority of Indian-owned buses stop running at 6 p.m.

10. The possible remedy, it would appear, does not lie in the increase of the number of buses, much though that would be desirable - but in the establishment of some independent controlling body with authority to draw up a composite time-table for all buses, irrespective of ownership. The body should have a staff of four dispatchers and four inspectors or checkers. All buses holding certificates for this route, and the alternating drivers and conductors, should be registered with the controlling body, the cost of running the system to be borne by the operators jointly. In the event of there being no machinery for the creation of such a body, the Local Road Transportation Board should seek powers for some such measure of control.

Yours faithfully,

F. J. MAZIBUKO.

In reply, Mr. F. McDonald, on behalf of the City Transport Manager, writes as follows:-

The Editor,
IKLWEZI.

Dear Sir,

I have noted the paper from Mr. F. J. Mazibuko. Much of it is reasonable, but much of it, too, is muddled thinking.

I think your contributor should try to look at things fairly and to take a longer view. It is ABSOLUTELY CERTAIN that since the Corporation started operating bus services to Edendale in 1947, the population of the area has been much better served than it was before. In 1946 the bus services were chaotic; all buses were operated as it suited the operators. It is also certain that non-

European areas surrounding Pietermaritzburg are better served by transport than are similar areas in Durban or other large centres, where this job has been left entirely to "private enterprise", and where many evils exist - due to unrestricted competition - that have been avoided here.

My Department is doing its best to meet the growing needs of the area, and figures prove that more and more use is being made of our service. In March 1947, for instance, we carried 125,387 passengers on this road. In March 1950 we carried 173,429 and in March 1952 226,427. This is a record of progress. In addition, the total number of passengers carried on all routes has increased from 177,235 in March 1939 to 819,437 in March 1952; that is, it has more than quadrupled since the beginning of the war, due mostly to increased non-European traffic, and this has strained our resources to the limit.

Edendale travellers cannot have their cake and eat it. Fares to Edendale are lower than on other services; passengers are getting far better value for their money than European passengers on our City routes. It costs 5d. to Edendale and 5d. to Scottsville. And the troubles of queues, and long waits at peak load times, are NOT confined to the Edendale Road. These troubles apply to all routes.

I have numbered the paragraphs of Mr. Mazibuko's letter and comment in detail as follows:-

1. According to a report published in the "Natal Witness" lately, the Edendale area is the third largest municipal area, in respect of population, in Natal. The problem of transport, whether by municipal or non-municipal vehicles, is therefore a big job. Most of the people of Edendale who go out to work, go to Pietermaritzburg. So that thousands of people, including scholars, have to be transported daily in two directions. There is no diversity of routes, as in most towns.

2. The hardship is NOT reserved exclusively for the non-whites, but is common to all peoples in all countries. As regards the City opposing some private applicants for transport certificates

to Edendale, the reason is given by Mr. Mazibuko later, in his paragraphs 6, 7 and 8.

3. The estimated transport loss for this financial year is £25,145, and any proposed plan which would increase that deficit must be very carefully considered. The Edendale service is run at a far heavier loss than any of the City services.

4. The transport Department gets requests for better services on ALL routes, and the Department is doing its best to provide them. Loose statements that buses run empty on European routes are easy to make, but would be hard to prove. In fact, Edendale has a far better service than many "European" areas.

5. The number of buses employed on the Edendale run is admitted to be adequate throughout most of the day. It is only early morning and late afternoon services that are hard to organise. But until there is an adequate road from Pietermaritzburg to Edendale, and until the Railways take their fair share of the traffic, there must always be queues.

6. The actual position is that the Corporation buses work to a schedule, with many duplicates at peak hours. It is reliably stated that the other bus operators employ scouts to give a signal to drivers when to drive to a bus-stop to pick up passengers in advance of an approaching Municipal bus. That there is a "riot of disorganisation" is a very exaggerated form of speech.

7. We agree.

8. There is a certain amount of romancing in this paragraph. The truth is that the would-be passengers who are kept waiting for buses get restless, and on Saturday and Sunday evenings many are intoxicated - this leads to clashes. Occasional "incidents" are inevitable. They occur on all routes. They are the exception, not the rule.

9. The only helpful fact which comes out of this paragraph is that "the position becomes worse about 6.30 p.m. as the majority of Indian-owned buses stop running at 6 p.m.". This we know to be true. We have drawn attention to it repeatedly.

10. There is no reason why the privately-owned buses should not be run to schedule. If they fail to do so, the Local Road Transportation Board might be asked to refuse renewal of the operators' certificates. Certainly if all buses on this route were under unified control, a better service could be given; there would be less unpleasantness, less danger, fewer abuses, and greater efficiency all round. But because of lack of co-operation from the private owners, the remedy proposed by the writer would probably be worse than the disease.

Yours faithfully,

F. McDONALD,
for CITY ELECTRICAL ENGINEER
& TRANSPORT MANAGER.

(Two sides of this difficult problem have been shown. We believe that both views have a great deal of truth about them: we know that at "peak" hours the available Edendale transport is not adequate, and we know also that the Maritzburg Transport Department is extremely hard-pressed - during March alone more than 300 trips had to be cancelled because of breakdowns and shortages of buses.

We cannot expect that publication of Mr. Mazibuko's letter will lead to any rapid improvement of the position, but we do believe that by keeping the authorities informed of the people's needs and wishes, those needs may all the sooner be met. - The Editors.)

* * * * *

HOUSING LOANS.

The Natal Housing Board has recently advised all Local Authorities in the Province that there will be no Housing Funds available for municipal schemes or for individuals, during the financial year 1952/53. A sum of £650,000 was allocated to the Province from Housing Funds, but this amount has already been absorbed by "contractual liabilities" (large-scale housing schemes).

Because there is now no money available the Commission will not be able to continue with its

"Loans to Individuals" scheme. This is regrettable but before we voice criticism we must pause to think where the £650,000 is going. A large portion of this money is being used for the provision of sub-economic housing for Africans at Umlazi, near Durban, and we will all agree that this is an urgent need.

The Commission is endeavouring to find moneys from other sources for the financing of its Loans to Individuals scheme but since money is at present difficult to obtain, very little hope is held of the Commission being successful.

G. Y. TAYLOR.

* * * * *

GUIDING

In agreement with Akela (the Scoutmaster), Lone Wolf will contribute articles from time to time on Guiding.

She will tell of the spirit of Guiding and how a Patrol Leader, through her interest in each member of her patrol, may help Guides to experience the fun of work and play done together.

She will tell of many other things about Guiding : how to run the patrol-in-council; how to add to your knowledge and understanding of Guiding; how lessons may be taught in an arresting way; and other things of interest to Patrol Leaders and Guides.

* * * * *

PRAYER.

The Sioux had a prayer :

"Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

* * * * *

THE FAITH OF THE FOUNDATION

The National War Memorial Health Foundation is a great venture of faith. It began with faith in the hearts of soldiers who wanted to remember their fallen comrades in a new and lovely way. So they chose to give money to help the living who were unable to enjoy full and beautiful lives.

The Foundation continued in faith, believing that all good South Africans would help the work forward, and this has proved a true belief.

The Foundation teaches a new faith, a belief in health, real health. We do not try to cure sickness, for that is the business of the hospitals. We say that if a man is given good food and some exercises and physical recreation, the healthy body God gave him will continue in health. We say too that if he is taught to be useful and to find pleasure in sensible ways, his mind and his feeling will grow in health.

So we gather together those who are in need and help them to help themselves to health.

Come with me on a journey round South Africa and see what we are doing.

Let us begin the journey in Johannesburg and travel out 14 miles along the Western highway, the Potchefstroom road to Moroka Township, a place which once was sack-shanty town and now has many fine homes for Africans. Here is a splendid building: the Moroka Community Centre with its big airy rooms, its garden, and next door, a home for the staff. A nursery school for 100 children is a very useful feature of the Centre. The women members come for sewing and the men and boys for physical training. There are books to read and dramatic shows. At Christmas-time the Centre produced a lovely Nativity play, acted with great reverence and spirit.

The good people who run the African Children's Feeding Scheme come to the Centre and sell cheaply their generous helpings of bread, peanut butter and milk

for a penny. The Foundation buys vegetables and groceries in the best markets and the "Jeep" (our station wagon) makes many journeys from Johannesburg to carry food to the Centre.

Further, much further, down the Western highway is Potchefstroom and there is a nursery for African children which once almost had to close its doors from lack of funds. But the Foundation had faith in nursery schools and gave money to help as it does with another nursery, the Ama-Jelli at Jabavu, a township adjoining Moroka.

Back in Johannesburg we see a famous building, dedicated to a great man. It is called The Jan H. Hofmeyr School of Social Work and there, large numbers of Africans are trained every year. Twelve students are there now because the Foundation is paying the fees for them. If this were not so, they could not attend the school and receive the special training which will help them to help so many others. Five former Foundation bursars, trained at this school, are working in our Centres now.

Now over to Pretoria and we stop in the Municipal Car Park in van der Walt Street. At the back of this car park we see two long buildings. One is a dining room open every day to the office workers of the city. Here a health-giving lunch is provided at the low average cost of one and three-pence. The other building provides rooms in which members of the Foundation Lunch Club may rest awhile. In the evenings this Centre is used by Clubs and for dancing.

At Mooiplaats, away behind Voortrekkerhoogte, is an African shanty town and there the Foundation has built a little Centre and provided a nurse who visits the mothers and the babies, encouraging them in the rules of healthy living.

In Natal, we have always tried to help the African people of Edendale. A Social Worker was appointed there in March 1949, and soon became a great friend to all Edendale with her clubs and vegetable schemes, her community activities and her good, sensible advice. This lady is now employed by the Local Health Commission but soon the Foundation will appoint an African Social Worker to help her.

Away then, through the mountains and down to the sea. In Lamont, near Durban, the Foundation has long been active, with two fine African social workers running a Community Centre in a Municipal Hall. Now the time has come for Lamont to build its own Foundation Centre. They have new ideas and Durban will soon surprise us all.

Travelling down the coast we come to East London, where the biggest Centre of all has been built. This is in Duncan Village and the work is organised by a very fine graduate of the Jan H. Hofmeyr School, Mr. Eric Nomvete. In addition to his skill in social work, Mr. Nomvete is an accomplished actor and musician. He has trained a grand variety company called "Foundation Frolics". Their entertainments raise good money to develop the social work of the Centre.

The proudest day in the life of the Duncan Village Centre was April 14th, 1951, when it was officially opened by that very famous American lady, Dr. Helen Keller, in the presence of 1,200 people. Dr. Keller has written the story of her visit to our country and in it she tells of this great day.

Away up in the Ciskei, near Kingwilliamstown, the Foundation has a little centre for African sport and recreation, a centre called the Mount Coke Health Field.

At New Brighton Township, Port Elizabeth, you will find a Foundation Youth Club for Africans. Many organisations have helped the people of New Brighton. The Rotary Club have given a swimming pool, the Municipality a day nursery and the Foundation a Youth Centre.

Now let us pay a visit to the Mother City and call upon our energetic, enthusiastic members in Goodwood. Here are two Community Centres for Coloureds, one in a small old hall and the other in a splendid modern building designed by the Foundation. Outside the little centre is a mobile canteen, a veteran of the War years. Inside, in the kitchen, big churns are being filled with hot soup. Presently the canteen van will set off to sell the soup at 1d. per pint to

the poor people of the district. In both Centres we find nursery schools and work classes and social groups. At the new Centre they have the builders in again! So many members have joined, that a new wing is urgently needed. The Centre Supervisor helps her members in a hundred ways and here little office is the place where they tell her their troubles, when unemployment, marriage problems and distress strike at their homes.

We end our journey in the Free State. In the Heatherdale Location, Bloemfontein, is a tiny happy nursery school and at Ladybrand a scheme which, last year alone, provided 4,590 pre-school children with oranges and vitamin extracts.

This is part of the Foundation's work today. Tomorrow is so full of hope. Here is faith and vision. "Where there is no vision the people perish." But the people of South Africa shall not perish from hunger or from misery while the vision of the men of faith who established the National War Memorial Health Foundation lives on in those who serve it still.

PHYLLIS S. LEAN.

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THE Y.M.C.A. IN EDENDALE.

There is good news this month for those of you who have been looking forward to the opening of our Hall at Georgetown. The electrical fittings have been installed and, as I write, we are waiting only for the Corporation to connect the hall to the mains. I hope that by the time this issue of Ikhwezi reaches you the old Georgetown Market Hall will be functioning fully as a Y.M.C.A. Recreation-Centre.

Here are some facts about the Centre. In order to use it you will have to become a member. Membership is restricted to people of twelve years and over. The membership fee is 3/- per annum for people over the age of 18 and 1/6d. for those between 12 and 18 years of age.

In addition, before being accepted for membership, your name will have to go before the Y.M.C.A. Edendale Committee, and they will have to approve your membership before you are accepted. This Committee consists of one or two European Y.M.C.A. members and a number of prominent Edendale Africans.

If you are accepted as a member you will then be able to make use of the Hall and the facilities it offers. At the moment these facilities consist of:- Table Tennis, Draughts, Darts, Piano, Gramophone, Magazines and Books, Chairs and Tables where you can relax and write a letter or read a book or do other things that you may wish to.

In addition to these facilities you will be entitled to attend debates, lectures, etc., which will take place every so often in the evenings.

Boxing classes will take place as soon as satisfactory coaching arrangements have been made. If you wish to attend these you may (this is not certain) have to pay a little extra.

Cinemas will be held occasionally. There will be a charge for these and members will be on exactly the same footing as the general public. The same applies to any concerts, etc., which may be held to raise funds.

These then are some of the facts about the Y.M.C.A. Centre. If you join you will get a lot of fun out of it, but your membership also carries with it a certain responsibility to the Y.M.C.A. If you abuse that responsibility in any way (such as through drunken behaviour or gambling) it is in the power of the committee to cancel your membership - but we are sure that once you have joined that will not be likely to happen.

Finally, I hope that the Hall will open during the first week in June so please come and see me NOW about joining.

* *

As I seem to have taken up most of my space in telling you about "things to come" I will give only a very brief account of our activities in the area during the last month :

Football : The Asidown Rovers "A" and "B" teams are now in the M.B.F.A. League and are acquitting themselves very creditably. The "A" team, in particular, has improved greatly in the last fortnight.

Over the end of May there has been a slight lull in the Schools' League, but it will start again in June.

Boxing : continues in the Methodist Church, Macibise. It is probable that classes will continue to be held there as the Y.M.C.A. is not able to afford to hire the Public Hall as often as would be necessary to keep the boxing going.

PETER BROWN.

* * * * *

THE KHUMALO FAMILY

Mr. Khumalo was standing in the Area office and he was getting off his chest what he felt about the paying of rates. "What do we get in return?", he demanded. "The roads are bad, the street-lights are few, we do not have water in our homes, and when....", and so he went on, not noticing that a group of men stood behind him. Presently, during a pause in Mr. Khumalo's harangue, one of the men, an official of the Local Health Commission, spoke to the clerk behind the counter. "I am conducting an interested visitor from England around the Area," he said. "Perhaps this gentleman" - indicating Mr. Khumalo - "would care to come along and see some of the improvements for himself."

The clerk introduced Mr. Khumalo to the official, and Mr. Khumalo, although still hot under the collar was pleased and a little excited to accept this sudden invitation from out of the blue. It was unlikely that the chance would happen again - and while he was away, his workman could well look after his shoemaker's shop. And so Mr. Khumalo joined the official and the Englishman in their tour around the Area.

They were first of all taken to the Water Purification Works,

and the Area Engineer explained to them how the "raw" water came to the works by pipeline from a dam. "Chemicals - lime and alum - are added to the water," said the Engineer, "and then it is passed through sedimentation basins (where matter in the water may settle to the bottom), and sand filters, after which chlorine is added to kill all harmful germs. The water then flows into storage reservoirs, and is finally distributed by pipeline throughout the Area, by means of standpipes, or private connections to homes.

"In Edendale, excluding Ashdown," the Engineer continued, "there are 130 private connections and 50 standpipes, while in Ashdown there are 129 private connections and the remaining 277 houses are served by standpipes at the rate of one for every four houses."

Mr. Khumalo, who had no more than a vague idea how his pure water was delivered to him, found this very interesting, as did too the Englishman, who listened intently.

The Engineer began to speak again. "New 6-inch to 8-inch main pipelines are being laid at present in various parts of the Area, and a 100,000-gallon reservoir is being built to supply the increasing demand for water."

Having inspected the Purification Works, the party was shown some of the road-system in the Area. "At present," said the Engineer, "there is little progress in road-building because we cannot easily get spares for our road-making machinery. But in the past the Commission has constructed several new roads and streets, within built-up areas. Hardening of existing roads has been undertaken, and more progress will be made when the machinery is in full working order again.

"Work has started on a new bridge across a river, and numerous culverts have been laid under roads to allow the drainage of stormwater. Two causeways, which are passable most of the year, have been laid across the river, and there is, of course, also a high-level bridge."

Mr. Khumalo agreed that there were signs of progress, and having caught the ear of the Engineer, he asked what was being done to fight erosion. The Engineer

agreed that erosion was a most serious menace and required urgent attention. "Work which has been carried out," he said, "consists mainly of the building of boulder 'bolsters', that is, walls of boulders encased in pig-netting, across dongas. Anti-erosion furrows to impede the rush of storm-water have also been dug." This, Mr. Khumalo agreed, was having some effect on the loss of soil. The Englishman, who came from a land where there is very little erosion, was pleased to find that steps had been taken to fight what was to him a most startling destruction of the land.

Now the group came to a sub-economic housing scheme, and they were impressed by this, and other substantial buildings in the Area, such as the Public Hall, the offices, the clinic, the market-hall, the latrine blocks, the Works Depot and the house for the location Superintendent.

Finally, the Engineer pointed out the streetlights, which had been put up at the expense of the Commission.

What he had shown, he said, was the work being done in one Area. Different problems had to be overcome in different Areas.

The Englishman then enquired how much the ratepayers were required to pay for these services. "Well," said the Engineer, "I believe that the average yearly rates for this Area are about 30/-d."

"Thirty shillings!" the Englishman exclaimed. "And for that 30/-d. the ratepayer also gets health and administrative services?"

"Yes," the Engineer said, and Mr. Khumalo agreed privately that perhaps his 30/-d. did go quite a long way.

(The Englishman and Mr. Khumalo next visited the Clinic and the Area Area office, and we shall tell about about that visit in the next issue of Ikhwezi.

Mr. L. H. C. Pechey, Regional Engineer, was the Engineer giving the information to the Englishman and Mr. Khumalo. - The Editors.)

* * *

OUR CONTRIBUTORS

Mrs. Phyllis Scarnell Lean, who has contributed the article "The Faith of the Foundation", is the National Secretary of the National War Memorial Health Foundation.

Mrs. Lean was born in England and was educated at a public school where social service was a long-established tradition, and where the scholars were encouraged to discover in themselves and in others, talents which might be developed in the service of man.

During the war Mrs. Lean organised schemes for the accommodation of homeless children, and established community activities, hostels, emergency feeding centres and nursery schools for the children of people whose lives were disrupted by war. Later she was employed by the British Government to lecture on various aspects of health and social welfare, and in organising public relations campaigns calculated to maintain the health and morale of the people of Britain.

Arriving in South Africa in 1947, Mrs. Lean was introduced to the Foundation by Mr. Nicholas Monsarrat, who is now National Chairman of this unique War Memorial. Mrs. Lean was initially appointed as Public Relations Officer to the Foundation and subsequently National Secretary. She feels that the Health Foundation will increasingly, as the years go by, offer a solution to the major health and social welfare problems of South Africa.

* * * *

Mr. P. J. Cherry, who is Valuator for the Commission, has written the article on valuation rolls and the manner in which a property-owner may appeal against the valuation placed on his property, or his entry upon the Roll.

Mr. Cherry, who was educated at the College of the Little Flower, Northern Transvaal, and at Natal University, is a member of the S. A. Institute of Valuers, student member of the Royal Institution of Chartered Surveyors (Valuation Subdivision), and Council Member of the Natal Association of Draughtsmen.

He has lighter interests, too, for he is chairman of the Maritzburg and District Soccer Referees Association and Vice-Chairman of the Natal Badminton Association.

* * *

HARDEN HEIGHTS SCOUT GROUP

The following have been elected to office for this year:-

Patrons : Messrs. J. Swan, J. Goodwin and J. F. Forsyth Thompson.

President : Mr. H. Sewpaul.

Secretary & Treasurer : Messrs. A. Moodley and L. David.

Scoutmaster : Mr. A. Moodley.

Assistant Scoutmaster : Mr. R. Maharaj.

Rover Leader : Mr. A. T. David.

Committee : Messrs. H. Sewpaul, J. Badul, V. V. Naidoo, A. T. David, A. Moodley, S. Prugusan, L. David.

The Scouts and Rovers recently help their first-ever variety show, aided by the free services of the Harden Heights Indian Orchestra. The Hall was packed and the show was very successful. Mothers showed a keen interest this year and attended in numbers. Well done.

A. S. DAVID.

(Mr. David. We regret that we do not have space for your other article. - The Editors.)

* * *

LETTERS TO THE EDITOR

Plessislaer.

The Editor,
IKHWEZI.

Dear Sir,

New Hall - Edendale.

Much has been read about this new Hall in the newspapers; let us hope good use will be made of it.

Will the Editor inform the public whether this Hall may be hired out for use by, for example, physical culture or debating society clubs, or to residents for weddings or other social pur-

poses?

Some light on the subject will be much appreciated.

"A RATEPAYER".

(The Edendale Public Hall is available for hire by public bodies or private individuals for any of the activities mentioned above by "A Ratepayer", or for any other reasonable communal activity. Application should be made to the Area Secretary, Local Health Commission, Edendale.

It had been hoped to publish the conditions of hire in this issue of Ikhwezi, but as they have not yet been gazetted, that is not possible. The interim conditions may be obtained from the Edendale Area Secretary. - The Editors.)

* * * *

Edendale.

The Editor,
IKHWEZI.

Edendale Water Supply.

Dear Sir,

If there is anything most tangible that the Local Health Commission has really done and which is appreciated by residents both young and old, it is the supply of water. Yes, one realises this when one has been struggling in the past to get just enough good water to survive. In the hearts of thousands who use the water supply I can read in bold letters "A BIG THANK YOU, LOCAL HEALTH COMMISSION!"

Is it not then possible for the Commission to see that this "good work" is not marred by the Department responsible for the purification by the addition of rather too much XYZ chemical preparation?

Recently, our water has been rather too strongly "chemicalised" and I am sorry to say quite a few residents turn to their wells to find palatable water.

No matter what explanation the authorities will advance, of one thing I am certain: "Too much of anything is harmful".

A further point which will be appreciated is to inform residents

a few days before any interference is to be made with the watermains, etc.

Once again, Mr. Editor, allow me to say "A BIG THANK YOU, COMMISSION, FOR THE WATER SUPPLY".

"A RATEPAYER".

(A Ratepayer. We have received this information from the Engineer's Department: "The Department is aware of excess chlorine in the water, but unfortunately this cannot be remedied at present as the machine which controls the dosage is defective. The Commission has already authorised the purchase of two replacement machines, one of which will be a standby, but due to the fact that such machines are not in common use some delay will be experienced in procuring them. In the meantime the public may rest assured that although the water may not be pleasant to taste it is not harmful.

Whenever it is possible to give warning of water supplies being cut off for repairs or improvements to be effected this will be done, but it is most often the case that supplies are cut off when bursts occur and no warning can be given." - The Editors.)

* * * *

Howick West.

The Editor,
IKHWEZI.

Thanks to the Indian Girl Guides.

On Sunday, May 4, the people of Howick West and around greatly enjoyed the short but very interesting show put on by the Indian Girl Guides of Howick School. There was feasting after the show and at the end a lot of groceries were left over and it was decided by the organisers of the Girl Guides and by Mr. L. B. David, Principal of the School, that this food should be distributed among the poor of all races in the Area.

I personally wish to express the great appreciation and thanks of the people - when they saw the groceries and the sugar, which is unobtainable even to the rich, they just said "Hau! It is true that God still has his eyes on

the poor".

Thank you again, Mr. David, Miss V. Suboryan and Miss D. Suboryan, for this kind deed which shall live in the hearts of our poor people. The Assistant Medical Officer of Health has also expressed his gratitude for this kind action.

Yours faithfully,

P. MPUNGOSE.

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AFFAIRS OF IKHWEZI

The stripling Ikhwezi grows venturesome, and this month we find him journeying out to two new Areas, on the very doorstep of the busy City of Durban. Umhlatuzana and Cavendish are the names of the two areas, and we ask our readers to welcome these new acquaintances of ours into the circle of Ikhwezi friendship. We shall soon be hearing of their doings and their news, and they shall be reading of yours : gaining new ideas and learning of the progress that their fellow people are making.

To introduce Ikhwezi, members of the Editorial Committee, including Mr. J. C. Boshoff, Acting Chairman of the Commission, went on tour through the Areas and finished with a meeting on the top of a hill in Umhlatuzana. Almost 500 men and women were there and they greeted Ikhwezi enthusiastically. Copies were passed from hand to hand, and when the supply ran out, the magazine was torn page from page so that all should know what shape it took, and what message it conveyed.

Thank you, our new friends, for your very warm welcome.

We now look to you, and the people of Cavendish, to supply us with your domestic news, your grievances and your criticisms, but please try and make these constructive - tell us what you think is wrong, but also tell us what you think should be done to improve the position. You may either write directly to us (The Editors, Ikhwezi, P. O. Box 416, Pietermaritzburg) or you may

choose a man who will collect the news and pass it on to us, either directly, or by way of a Local Health Commission official.

We were not able to meet many of the inhabitants of Cavendish, but we sincerely hope that they will respond to our invitation to send us their news. We are printing more Ikhwezis as from this month and part of the increase will go to Cavendish, and part to Umhlatuzana. This number is limited, and we ask our readers to pass on Ikhwezi once they have read it.

To our new readers, once more we say, welcome to Ikhwezi! -
THE EDITORS.

* * *

SENATOR E. H. BROOKES

Senator Edgar H. Brookes, writing from Grey's Hospital, Maritzburg, to Ilanga lase Natal, has stated with regret that a sudden and serious illness has prevented him from attending the Senate in Cape Town for the rest of the 1952 Session. If he recovers sufficiently to resume his seat in 1953, Senator Brookes will continue to represent the Africans of Natal and Zululand, but if he does not regain his strength, he will make way for a man in more robust health.

The readers of Ikhwezi will join the Editors in praying for the recovery of this stouthearted champion of the non-European. Our sympathy goes out to him and his family.

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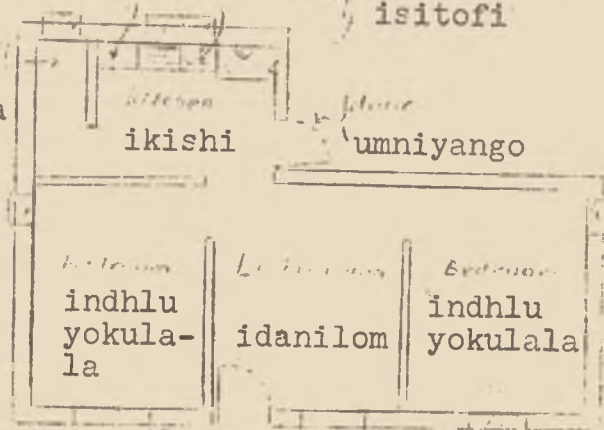
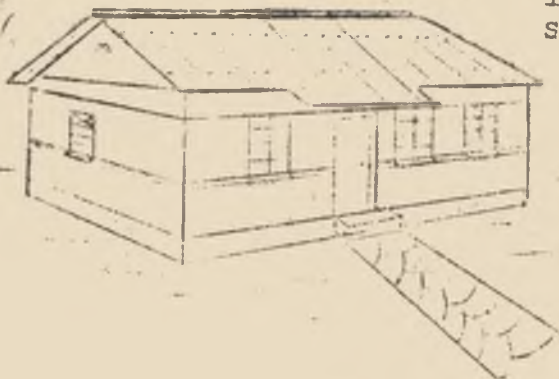
CLERMONT WOMEN'S SHOW

DON'T FORGET ! - The Clermont Women's Club are holding their Show - open free to any woman - in the Clermont Nursery School on June 25 at 2 p.m. Cash Prizes donated by the Westville Women's Institute, will be awarded in the following classes:
(1) Cakes, bread, etc.
(2) Grass mats. (3) Beadwork.
(4) Crochet work. (5) Knitting.
(6) Machine sewing. (7) Hand Sewing. (8) Other crafts.

Iyona enye inhlobo yendhlu lena eyakhwe e-Ashdown Location e-Edendale Immali ekishwa uku-yaka, nganye nedladla, £327.

uSinki

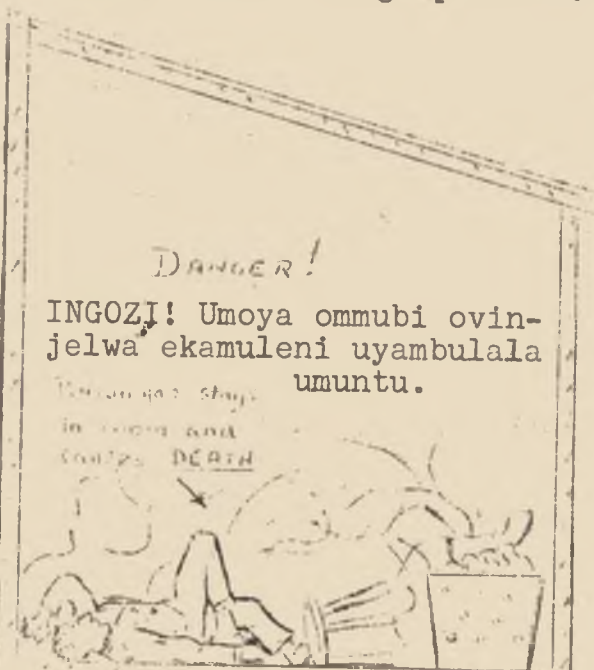
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ifasitela

- FLAN -
- ISITOMBE. -

Umoya ommubi owega phandle.



(From the "Hunt" Range Mass. Dec.)

When you build a fire in your room, make sure there is a chimney or some other way by which smoke can escape, for smoke contains deadly gases.

* * * * *

REV. THEO NGUBANE

The sudden tragic death of the Rev. Theo Ngubane, of Pietermaritzburg, has shocked those men and women who knew him, or of him.

Rev. Ngubane died on his way from a confirmation class, after he had fallen from his bicycle.

The difficult circumstances

Mawzi basa umlilo endhlini yakho,
wobeka ukuthi ukhona ushimuli noma
indawo enye lako phuma inthuthu -
ngoba yona inthuthu inomoya ommubi.

* * * * *

of his widow and family have prompted Mr. P. A. Xakaza, of the Local Health Commission, Edendale, to donate monthly sum of £1/6/- to cover the cost of the house rent. This is a most praiseworthy action and Ikhwezi commends Mr. Xakaza's kindness. Miss Lee, a former Editor of Ikhwezi, will also make a donation of £1 a month. Mr. D.N.Bang, Manager of the Native Administration Department, Otto St., Maritzburg, will receive donations in aid of Mrs. Ngubane.

50 5511 1952



IKHWEZI

Lilungiswe lakhishwa Isigodhlo

se

Local Health Commission,

Natal.

INCWADI KUBAFUNDI BETHU

NGOBUNYE ubusuku isihambi sikhathele siphuphuthokile wuthuli lwendlela safinyelela edolobheni laschlane eKhartoum lapho umfula iNile oluhlaza uhlangene namhlophe. Wayethwele umthwalo emhlane, ewuthwele kabi ngoba esinye isibambo sawo segxalaba sasihlephukile.

Endalini wacela ukuba umthungi wezikhumba amlungisele sona, esitolo leso esincane wafica indoda ezacile-nje inobuso obuzothile.

Umthungi walithatha ibhande lelo elihlephukile walibheka wathi: "Cha, kangifuni ukulithunga."

Isihambi sacabanga sodwa sathi ngumkhandi ngempela lona ofuna imali enkulu. Kodwa kazaphumisela imicabango yakhe. Wathi ngomlomo. "Kawugondi yini?" Ngifuna lithungwe ibhande lelo ngoba ngingeke ngiqhubeke endleleni lingathungiwe."

Umthungi wambheka umhambi wabona ukuthi amehlo omthungi akhathele sengathi kazango alale. Was'ethi umthungi, "Kulungile ngizolithunga. Awubuye ubuye emva kwesikhashana."

Athokoze ngoba ibhande lakhe lizothungwa umhambi ashaywe uvalo lokutni angase abizwe imali enkulu yokulithunga. Emuva kwesikhathi leso, abuyele esitolo. Abuze ukuthi selithungiwe yini ibhande?

"Yebo," kuphendula umthungi. "Sengiqedile."

"Bewengabelani kugala ukulithunga?" Kubuza isihambi.

"Bese kudlule isikhathi," kuphendula umthungi, "Kuyilapho bengineminye imisebenzi okufanele ngigale ngayo."

Sathula isikhashana isihambi sasesibonga kumthungi. Saphetha ngokubuza imali yokuthunga.

Umthungi wasibheka ngamehlo akhe akhathele isihambi. "Kangibi-zi lutho."

+ + + +

Lendaba iyingqiniso. Konke lokhu okukuyo kusanda ukwenzeka. Yindaba ephethe ukungethembi nomusa. Inokunye kwesithathu esingakakuvezi. Isihambi kwabe kungumlungu, umthungi kungumuntu.

Nansoke indaba yokungethembi yomusa nokuzwelana kuBantu ababili bezizwe ezahlukeneyo.

Lapho kuvunguza umoya wokungethembeni nokucunukelana ungabokhohlwa ukuthi ukhona futhi umoya wobuhlobo nobuhle phakathi kwa-Bantu BEZIZWE ZONKE.

Ungakhohlwa futhi, ukuthi ngenye inkathi ukuba nawe uphonse kulesosivivane unzamo wakho womusa nomoya wokuzwana ngoba yilokho okwenza ukuphila kwempela kubeyinto engase ibekhona emhlabeni.

Abenu ngempela,

ABAHLELI.

IZINDABA ZEKHOMISHANI

Siyaqhubeka nokucaphuna emazwini akhulunywa nguSihlalo weKhomishani uMn. T. M. Wadley ngokusebenza kweKhomishani. Ezincwadini ezimbili ezindulela lena sakhuluma "Ngokusebenza kweKhomishani", ngokumiswa kwayo, ngezisebenzi zayo ezingemhlophe nangenqubo yayo, nangokuthelisa amaRates nangezindleko zokuphatha kwayo nezidingo ezimqoka ezindaweni zayo.

Namuhla sikhuluma:

NGAMADVISORY BOARDS. Isimo sokumiswa kweKhomishani nendlela eyamiswa ngayo kudinga ukuba ibambisane nabantu abakhile ezindaweni eziphetheyo. Kuyoyonke indawo kumiswa iAdvisory Board ngokukhethe zicelwe izeluleko zayo kwokuthinta abantu endaweni leyo. AmaBhodi lawa kawekho emthethweni owamiswa yiKhomishani. Ayaqhuba ngezindlela ezibonakalayo kodwa sekubonakele ukuthi kuswelekile ukuba abekhona. Kwabe kungalindlelwe ukuba asebenze ngokuyokwane-lisa iKhomishani noma amalungu awo, kodwa usizo lwawo lubangele ukuba iKhomishani uqobo ifise ukuqhuba ngawo yethemba ukuthi usizo lwawo kuyona nakubantu luyoze lubonakale ngempela ngezikhathi ezizayo. Kwenye indawo iBhodi yakhetha amaKomidi azobhekana nezinto eziqondane nomsebenzi weKhomishani.

OKUQALWA NGALHO UMA KUMISWA
INDAWO EZOPHATHWA NGABEMPILO.

Okwokuqala uma kumiswa iBandla leMpilo endaweni Ophethe isiFunda uye ayikhombe indawo leyo ukuba ihlolwe. Lokho kusuke kucele yona iKhomishani. Beseke indawo ihlolwa ngabeKhomishani begxile emaphuzwini lawa:

- (1) Ubukhulu bendawo.
- (2) Ubuningi babantu.
- (3) Impilo yayo.
- (4) Isimo samanzi.
- (5) Isimo sezindlu.
- (6) Amandla okuthela kwayo amaRates.
- (7) Imali okusweleke ikhishwe ngabesiFunda.

Kulowombiko owenziwa kwiKhomishani bese iKhomishani inxusa Ophethe isiFunda ngekubonayo kufanele kwenziwe. Uma kufanele kumenyezwe leyondawo ukuba iphathe ngabempilo avume naye Ophethe isiFunda indawo leyo ihlelwe kahle bese inikwa igama layo. Beseke uyabusa lapho uKhomishani ngemi-

thetho leyo okufanele abuse ngayo efanayo yonke iNyunyani.

ISIMO SENDAWO NAKHO KONKE :
EYASEEDENDALE NAMAPHETHELO.

Isimemezelo. Nokuyichaza. Indawo yeMpilo yaseEdendale namaphethelo ayo yamenyezwe ngomthetho kaApril 1, 1942. Incikene nedolobha laseThawini imumethe izigodi zaseEdendale, Plessislaer nase Mount Partridge kanye nenzenye yeziqinti zaseSlangspruit. EyaseEdendale uqobo inamaYeka angu 6,123 ububanzi yindawo eyabelwe abantu ngokumthetho weNative Trust and Land Act No.18 ka1936 okusho ukuthi yindawo lapho abantu bengazithengela imihlaba bathole amatayitele kuyona, uma sebewathengile bawa-thengise kubantu kuphela hhayi kwabazinye izizwe. KulawamaYeka angu 6,123 angu 2,751 imvama yid-lelo ayingcosane kuwona ebekelwe ukusetshenziswa ukusiza abantu. Abantu baminyene ngempela kwezinye izindawo lapha.

ABANTU. Ububanzi bendawo yonke yeMpilo bungama 14 square miles ngo 1933 ubuningi babantu babulinganiswa kanje:

Abelungu	223
Amakhaladi	133
Amandiya	1,038.
Abantu	6,779

Sebebonke 8,173

Ubuningi bezizwe ngoMay 8, 1946, base bande ngama 16,139.

UKUNGCOLA NESIMO SEZINDLU. E-Edendale uqobo iKhomishani kaThorn-ton yathi embikweni wayo : Isimo sokungcola eEdendale sibi ngempela. Ingcosana yamanzi itholwa kuma-thangi amanye atholwa eziphethwini ezincane ezinye eziseduze nezindlu zangasese amanye atholwa emfuleni uMsunduze nemingenela yawo. Izindlu zivamise ukuba ngezodaka ezingenazintuba ezinhle zokungena ilanga nomoya eziningi kazinazindawo zangasese. Lapho zikhona ezangasese zingcolile futhi zakhiwe lapho kungafanele."

Mhla iKhomishani imiswa kuleyondawo isimo sabe sisenjalo. Izindlu zodaka zabe zingama 3,366 ezindlini sezizonke ezabe zingama 3,903 iningi lazo zingafanele ukuhlala abantu."

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UBUWAZI - NJE?

...UKUTHI iphepha laBantu elithiwa DRUM licela inselela yempikiswano yokuloba udaba olufushane lweng-xoxo emnandi ilotshwe ngaBantu kuphela. Umklomelo ngu £50 kulowo olobe ehlaba umxhwele ngempela. Nezinye-ke ziyowathola amajuphwama emiklomelo eziyongena ephepheni.

Abayokwahlula kulomncintiswano ngabalobi abathathu abaziwayo. Umhlobo wethu uMnu. R. R. R. Dhlomo uMhleli WeLanga LaseNatal ongimhimushi futhi welkhwezi; noMnu. Alan Paton noMnu. Peter Abrahams.

Noma sikhohlwa ukuthi kulukhuni ukuloba izindaba ezinjalo ezingahlaba izwe umxhwele, sikhohlwa futhi wukuthi bangase babekhona kuBantu abanekhono lokuloba NOKUTHI IKHONO LELO KUSWELEKE LIKHUTHAZWE. (Race Relations News.)

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...UKUTHI uHulumeni waseNdiya ucele ukuthumela idlanzana lawo-Nesi bamaNdiya kulelizwe bazokhuthaza amantombazana amaNdiye ukuba ngawoNesi. Inhlango i-Natal Indian Organisation yakhipha isinqumo icela uHulumeni waleli ukuvula amathuba okuba awoNesi baseNdiya bangene kulelizwe.

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...UKUTHI kuzokwakhiwa iSocial Centre, indlu yokubungazana ya-Bantu eMtshezi ngo £8,000? Lendlu eyoba namaholo emidlalo nawemihlangano nendlwana yokuhlala izingane, izobakhona ngosizo lwabe National War Memorial Health Foundation. UKopeletsheni wase-Mtshezi uzokwakha khona futhi e-Lokishini amatshe neKlinika.

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...UKUTHI umuntu ofundayo uMnu. Edward Makhene unikwe iMendlela ethiwa Junior Scott ngezifundo ze-Zoology? Lomklomelo unikezwa ngabe South African Biological Society kulowo odlule abanye kwezifundo ze-Zoology zeziqu zobu B.Sc. kwi-University of South Africa.

UMnu. Makhene wathola iziqu zobu S.Sc. ngo 1950 eFort Hare wakhuza phezulu kwi Zoology. Usefundela ubuDokotela eWitwatersrand University eGoli unodumo lokuba asize kwaboMnyango ofundisa ngamathambo omzimba. (Race Relations News.)

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...UKUTHI abakhi baBantu eClermont sebegede izindlu zaBantu nabelungu namaNdiya ezibize £14,000? Manje baphethe umsebenzi wabo omkhulukazi wokwakha indlu yeSonto ka £3,500 yezitini ezishisiwe yafulelwa ngazo futhi. Babhekwe ngumlungu.

Kukhombisa umzamo omuhle ongenziwa ngaBantu uma bezizamela.

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ILUNGelo LOKUDLULISA ISIKHALO SAKHO MAYELANA NENANI LENDAWO YAKHO.

Sewufikile futhi unyaka omusha oza nokulungiswa kwohlelo lwamaNani ezindawo, bokuba abakhalayo balethe izikhalo zabo eBhodini be-seke kulandela ukuthelelwa kwamaRates.

Uhlu lwamaNani kulotshwe kulona isimo sezindawo eziphethwe ngabeMpilo, nokuthi ngezobani nokuthi iNani lazo liyini. Kulaphoke kunqunywa khona ubukhulu bentela yamaRates. Lona ohlela iNani lenhlabathi nelezakhiwo uyawazi umsebenzi wakhe, ufike ahlele izindawo lezo azibekela iNani alibona uma lilinganiswa nesimo samaNani angase abizwe lona. Alinganise umhlaba nezakhiwo. Uma imninindawo ephikisana nesinqumo sakhe unalo ilungelo lokudlulisa isikhalo sakhe. Ilungelo lokukhala nendlela okunqunywe ngayo iNani sikuchachisa kahle lapha njengoba uMhleli engicele ukuba ngikwenze.

Ngingakaqali ngelungelo lokudlulisa isikhalo ngifisa ukuchachisa ukuthi ukumiswa kweNani lendawo naso sonke-nje isimo sokumisa iNani lezindawo nezakhiwo kusekwe ngomthetho wamaRates owamiswa nguHulumeni weSiFunda. Imithetho yamaRates yeKhomishani icishe ifane naleyo yababusi bonke eNatal njen-gabase Thekwini naseMgungundhlovu nenqubo okuqhutshwa ngayo kumiswa amaNani ezindawo iyefana.

Ilungelo lokuzikhalela. Igama elithi "Domesday Book" eyaqedwa eNgilandi ngo 1086 okwabe kungeyokugala incwadi yamaNani eyenziwa. Leligama elithi (Okungaguqukiyo) labe likhombisa ukuthi ngaleyonkathi labe lingekho ilungelo lokudlulisa isikhalo sakho, kodwa thina kweyethu inqubo yentela yamaRates kuyadlulwa nezikhalo.

Imithetho yentala yamaRates

ikubeka obala ukuthi noma wubani onenhlabathi endaweni yeMpilo ima engeneliswa yiNani elibekiwe lenhlabathi yakhe njengomtheli wamaRates noma yini eyenziwa phansi kwomthetho wamaRates No. 10 angasidlulisa isikhalo sakhe ingakapheli inyanga kusukela mhla kuvazwa isaziso salokho emaHovisi abeMpilo noma ephepheni okusho ukuthi isinqumo samaBani sesingahlolwa emaHovisi Ophethe leyondawo.

Uma umninindawo efuna ukudlulisa isikhalo sakhe, kasilobe phansi alobele Ophethe iHovisi kuleyondawo, akubeke obala akusolayo. Akhona amaphepha enziwe yiKhomishani okulotshwa kuwo isikhalo ungalithola kwophethe iHovisi leMpilo endaweni yakini. Ungakhohlwa uma ukhala ukuthi ungasola iNani lenhlabathi yakho elisemqulwini lowo wamaNani, usho obala ukuthi ukhaliswa yini. Bafungisiwe ngomthetho abamisa amaNani ezindawo ukuba bakumise ngo- buqotho abacabanga ukuthi yiNani elihle lendawo yakho. Kodwa nabo bangazenza iziphonsiso njengaBantu bonke.

Uma uzizwa ukuthi kufanele udlulise isikhalo sakhe KWENZE LOKHO NGESIKHATHI ESIMISIWEYO njengoba sishilo ngenhla. Emuva kwesikhathi leso kuvele esinye isaziso ephepheni noma eHovisi lophethe indawo leyo sikutshela ukuthi iBhodi vezikhalo iyohlala nini. Yonake izonquma ukuthi isikhalo sakho ngeNani lendawo yakho kufanele lehliswe noma qha.

Kuvamise ukuba wonke umuntu anikwe ithuba lokudlulisa isikhalo sakhe kanye ngonyaka emuva kwokuba uhlelo lwamaNani sekuhlelwe ngokusha futhi. Kuvame ukuba isaziso siphume ngoJune yonke iminyaka, emuva kwezinyanga ezintathu sewuqalile unyaka omusha wezimali.

Khumbulanike ukuba:

- (a) Nilinde isaziso esiyophuma ngalenkathi yonyaka sinitshela ukuthi uhlu lwamaNani ezindawo zenu selulungisiwe ukuba niluhlole eHovisi lophethe indawo yakini inkathi YENYANGA KUPHELA.
- (b) Uzihlolele wena uhlu lolu ukubone kahle konke okulotshwe khona ngendawo yakho.
- (c) Uma unesikhalo ngempela ngokwenziwa endaweni yakho ucele

Ophethe iHovisi lelo akunike ifomu uyigcwalise.

- (d) Uyigcwalise lefomu yephepha bese uyibuyiza eHovisi lophethe indawo yeMpilo yakini zingakadluli izinsuku ezingama 30 kwaphuma iSaziso ephepheni.
- (e) Uma sekudlule izinsuku lezo ungeke usavunyelwa udlulise isikhalo ngendawo yakho njengoba injalo ohleni lwamaNani ezindawo.

Uhlu lwamaNani ezindawo lwezikhathi zanamuhla lungcono kakhulu kunalolo olwabe luthiwa "Domesday Book" ngoba kulo lwanamuhla unelungelo lokudlulisa isikhalo sakho ngendawo yakho. Lisebenzise ithuba lelo, kodwa phela lisebenzise ima unezizathu zempela ngokumiswa kweNani lendawo yakho ohleni lwamagama.

P. J. CHERRY,
UMMISI WOHELELO LWA-
MANANI EZINDAWO.

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LAPHA NALAPHAYA

WASCHBANK.

"Imishado. Ngenyanga edlule eRuigtefontein sabe sinomshado ka-Nkosazana Sophia Mcunu noMnu. William Nimrod Hlatshwayo iNdodana yoMufi uJustinus No.Nkk, Hlatshwayo. Ifundo laboshwa ngumfundisi N. M. Nomvete, B.A., eSontweni laseWeseli. Umakoti wabesebenza eGranby Estates Sweet Facotry umkhwenyana ungumsiki wezingubo, uyazisebenzela eGlencoe.

* * *

"Imidlalo. IRound yesibili ye-League yadlalwa ngo April 20. AmaYoung Tigers aseWesselsnek kawafika, adla imsobo amaTry Agains. Anikwa amaPoint amabili. Umdlalo wamaWaschbank Roses namaNorthern Stars umuhle ngempela. Kayikho eyephuka uphondo - kwaba One - nhlangothi zombili.

Umdlalo wabe ushisa. UPaulos Khoza wathumela umshishilizo kumaNorthern Lights wegoli. Kodwa uMsomi iLeft-wing yamaRoses yathola elayo nayo. Kwathi sewuyophela umdlalo kwakhala isicathu-

10. Unompempe engasaboni kahle.

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IWaschbank & District African Football Association beyikhetha singasazi. UMongameli : Johannes D. Khoza; iPhini lakhe B. Mavuso, umBhali S. S. Nyandeni, iPhini lakhe Shabangu, uSikhwama T. P. Mngadi.

Fixtures Committee : Banumzana P. Ntuli, F. Marhwa, Johannes D. Khoza, S. S. Nyandeni.

Misconduct & Protest Committee : Banumzana P. Ntuli, F. Marhwa, Ngubane, Shabangu, B. Mavuso.

Referees Board : Banumzana G. Mtembu, J. J. Madela, R. Nkosi, P. B. Mtinkulu, I. Luvuno.

UMnu. Khoza ukhethwa engamele ngenkathi uSoseshani efa. Kusan-gene amaClub amaNe kuphela kanti nyakenye ayeyi 7. Kodwa umi ngezinyawo uMongameli uthela umoya wesifudumezi ebakhuthaza. Ucela kwabeNatal A.F.C. ukuba babangeni-se kubo. Sokuthokozela lokho uma kwenzekile. UMnu. Khoza yindoda enokwazi.kwezikhundla lesi.

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Isikole Waschbank Government School sahambela eGlencoe ngo April 19 siyodlala iBasketball umdlala owabe uzimaziswe ngawoThisha. Ezinye ezabe zikhona izikole Glen-coe, Dundee, St. Lewis. Yadlala kahle iWaschbank yabehlula abase-Dundee neGlencoe. Yona yehlulwa ngo 13 - 12 yi St. Lewis.

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Zimi kanje ezebhola okwamanje:

	P	W	L	D	Points.
Waschbank Roses	3	1	-	2	4
Northern Stars	2	1	-	1	3
Try Agains	3	1	1	1	3
Hungry Lions	3	-	1	2	2

Ngo April 27 amaHungry Lions a-dlala idraw 3 - 3 namaTry Agains.

AmaRiverview F. C. adliwa ngama-Burnside F. C. 3 - 1 eqala uk-wahlulwa selokhu avuka ngokusha. Adlala umdlalo omuhle amaRiver-view.

* * *

"Ukubungazana. Umfundisi N. M. Nomvete nabantwana bake-"bathi" qu eTholeni ekupheleni

kwelidlule, behambele uNkosazana Girlie A. Xala iNdodakazi kaMnu. noMufi Nkosikazi Xala. Kwenziwa umkhuleko.

UNKosikazi E. Sitebe neNdodakazi uDagmary sebebuyile kumaHolide e-Phasika. Bake bathi qu eWaschbank bengakadluleli ekhaya eLenge.

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EDENDALE.

USomkanda onesikhathi eside e-lobela Ikhwezi kasithumele lutho ngalenyanga ngokubanjwa yimise-benzi. USomkanda angajabula uma bengavele abalobeli kulendawo bamphumuze. Sifuna abalobeli be-zizwe zonke. Sethenjiswa izindaba zamaNdiya kepha uma sezifika kube ngezilotshwe ngaBantu abayizihlo-bo. Azize phela izindaba bahlobo bethu bamaNdiya, baBantu bama-Khaladi.

ABAHLELI.

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AMABHASI E-EDENDALE.

Nansi incwadi esiyamukele ivela kuMnu. F. J. Mazibuko weAdvisory Board yaseEdendale. Sayicelela impendulo kwabaphethe amaBhasi bakwaKopeletsheni. Nayo ilandela ekaMnu, Mazibuko:-

Mhleli,
IKHWEZI.

Mnumzana,

1. Abafundi beIkhwezi ikakhulu abasebenza eThawini behlala e-Edendale bahlupheka kakhulu emuva kwemisebenzi belinde amaBhasi iningi lawo elibashiya bemile, e-gcwele.

2. Siyazi ukuthi kusukela ngenkathi yempi izindleko zezinto zama-Bhasi ziyabiza. Kepha kasiboni okubangela lolohlupho lwethweswe aBantu bodwa. Bakhona abacela ukuhambisa amaBhasi abo lapha basize aBantu kodwa kwenqaba yena uqobo uKopeletsheni. Wayenqabelani?

3. Kade kwakulokho kucelwa ukuba amaBhasi lapha ahambe ngendlela egculisayo aphen-dule uKopeletsheni ngelithi kabuyelwa lutho yena ku-

lomgwaqo. Umbuzo uthi kakufanele yini uKopeletsheni alahlekelwe kulomgwaqo njengoba imnotho wo-Mgungundhlovu uvela ezisebenzini lezi zaseEdendale ezingatholi namali egculisayo. Futhi-nje isisebenzi esihamba kahle siya emsebenzini singakhathazeki sisebenza ngenhliziyo enhle, nangenkuthalo.

4. Kakusiyo into entsha kuKopeletsheni yokuthi uyalahlekelwa ngoba abelungu kasize singababona bemi udwendwe belinde amaBhasi futhi kawabashiya eziTobhini ngoba kuthiwa agcwele. Kepha awabo ahamba ngezikhathi ngisho engenabo aBantu phakathi.

5. Uma kungahlelwa kahle amaBhasi aya eEdendale angabethwala kahle aBantu zonke izikhathi, uKopeletsheni ufaka amaBhasi ayi 16 abaninimaBhasi bamaNdiya ababili bafake ayisi 8. Umgwaqo ubude hawo obungamaMayela ayi 8 unamaBhasi angama 24 ngosuku lwama Awa angu 15. Ngesikhathi sebebani aBantu phakathi kuka 5 noPhasi 7 amaBhasi angama 24 uma ehlelwa kahle angabethwala kahle aBantu esuka lapho eqala khona abathathe nakuzo iziTophu elandelayo eduze kuzinge kulandela iBhasi elizocosha abasele kweligcwele.

6. Okwamanje amaBhasi kaKopeletsheni ane Time Table lawa amanye sengathi kawanayo. Lokhu kubangela kuthi ngezikhathi zaBantu abaningi amaBhasi ahambe ingxoviyanje. Kuyenzeka futhi ukuba lawa angesiwo akaKopeletsheni asuke ngaphambi kwawakwaKopeletsheni esiTophini. Laphoke kube yikati negundane esukelana eyobanga aBantu eziTophini ezinkulu.

7. Wona lawa angesiwo akaKopeletsheni ake abadlule aBantu kwezinye iziTophu uma beyingcosane, ajahe lapho bebaningi khona. Yephulwe yonke imithetho yamaBhasi nokukhwela eBhasini kupheke imbhedimehlwana-nje engaqondakaliyo.

8. Ngokuncintisana okunje kwamaBhasi, engahambi ngezikhathi noku-gwala kwawo aBantu nawoKhondatha baxabane. Beseke abanye odilayiva noKhondatha babelungu bebhodlela kuBantu kwokunye ize itholane nangamankomane. Buphele ubuhlobo obuhle ezizweni lezi.

9. Impela ngiyagcizelela ukuthi kubuhlungu kuyankenketha ukubona aBantu bekhathele bemi isikhathi eside belinde amaBhasi noma lin-

jani iZulu kodwa amaBhasi abadlule egcwele. Baze basuke enhla nedolobha behamba ngezinyawo beya eMatsheni. Abafika eMatsheni ngoPhasi 5 ntambama baze bathole iBhasi ngoPhasi 6 ngoba iningi lamaBhasi amaNdiya ayeka ngo 6 ntambama.

10. IKhambi kalikho ekubeni kwan-diswe amaBhasi noma lokho kufanele, kodwa iKhambi lingaba kubehlona ozomiswa akhe iTime Table yamaBhasi onke lawa. Abashayeli nawoKhondatha babephansi kwakhe kodwa izindleko zithwale ngamaninimaBhasi. Uma lokho kungeke kwenziwe abe Local Transportation Board mabacele umthetho wokuyilungisa lenkinga.

Owakho,

F. J. MAZIBUKO.

Impendulo kaMnu. F. McDonald egameni laboMnyango wamaBhasi akwa-Kopeletsheni nansi:-

Mhleli,
IKHWEZI.

Mnumzana,

Ngiyifundile incwadi kaMnu. F. J. Mazibuko. Inxenye yayo enkuluyezwakala impela, kodwa futhi enye inxenye iyaphaphalaza.

Kufanele imlobeli wakho asibheke kabanzi izinto. Kusobala bha ukuthi selokhu uKopeletsheni afaka amaBhasi eEdendale ngo 1947 aBantu bakhona basizakala kunakuqala. Ngo 1946 amaBhasi khona ayeyinsumansumane. Ezihambela ngokuthanda kwawo. Yiqiniso futhi ukuthi amaBhasi athwala aBantu eduze noMgungundhlovu abethwala kangcono kunaseThekwini nakwamanye amadolobha amakhulu, lapho amaBhasi asebenza lapho ethwala aBantu bodwa lapho kukhona izici eziningi futhi kuncintiswane emigwaqweni.

Lomnyango uzama ngempela ukusiza aBantu baseEdendale, izibalo zifakaza ukuthi amaBhasi ethu asebenza kakhulu impela. NgoMarch 1947 sethwala kulomgwaqo aBantu abayizi 125,387. NgoMarch 1950 sethwala 173,429. NgoMarch 1952 sethwala 226,427. Yinkomba yenqubekela phambili leyo. Nakwezinye izindawo aBantu esabethwala ngoMarch 1939 beyizi 177,235. Sebekhule ngoMarch 1952 babayizi 819,437. Ngokwanda njalo kwabangesibo abelungu. Nathi lokho kwababinda impela.

Abantu baseEdendale kabakwazi

ukuyishaya emuva bayishaye phambili. Imali yokuya eEdendale iphansi kunakweminye imigwaqo. Bathola usizo ngaleyomali olwedlula olutholwa ngabelungu edolobheni. Kubiza 5d. ukuya eEdendale ukuya eScottsville kubiza 5d. nakho. Ukulinda isikhathi eside amaBhasi kakusiyo into eyenzeka kuphela eEdendale. Kukhona zonke izindlela.

Ngiphendula uMnu. Mazibuko ngezihloko azibekile.

1. Mayelana nombiko ephepheni leNatal Witness indawo yaseEdendale ngeyesithathu ezindaweni ezinkulu kakhulu ngobuningi baBantu ezilapho eNatal. Umsebenzi wokuthwala laboBantu mkhulu ngempela. Iningi lezisebenzi zaseEdendale zisebenza eThawini okusho ukuthi izinkulungwane zaBantu kanye nezingane zesikole kufanele zihambe zinsuku zonke ngamaBhasi ziya, zibuya. Izindlela yinye, kazahlukenene njengakwamanye amadolobha.

2. Uhlupho kakusilo olwaBantu bodwa. Uhlupha zonke izizwe emazweni onke. Mayelana nokuthi uKopeletsheni uvimbela abafuna ukufaka amaBhasi lapha eEdendale yena futhi uMnu. Mazibuko uyaziphendula ezigabeni zakhe zeziNombolo 6, 7 no 8.

3. Ukulahlekelwa okulinganisiwayo kuwo lonyaka yizi £25,145. Noma yiliphi isu elingase likwengeze ukulahlekelwa okungako kufanele libhekisiswe ngempela. Silahlekelwa lapha eEdendale ukwedlula zonke izindlela edolobheni.

4. LoMnyango ucelwa zonke izindawo ukuba uhambise kahle amaBhasi nawo uyalinga ukukwenza lokho. Kulula ukuthi amaBhasi abelungu avame ukuzigengezela-nje kodwa iqiniso lalokho lilukhuni ukulikhomba. Eqinisweni amaBhasi eEdendale ahamba kangcono kunasezindaweni eziningi okuthiwa ngezabelungu.

5. Kuyavunywa ukuthi amaBhasi ahamba eEdendale anele phakathi nosuku. Kusekuseni nantambamalapho kuvela uhlupho. Lokho kuyoze kulunge mhla kwabakhona imigwaqo omuhle oya eEdendale nabazitimela nabo bethwale aBantu ngezitimela zabo.

6. AmaBhasi akwaKopeletsheni ahamba ngezikhathi, ongezwe uma aBantu sebekhandene. Kuzwakala

iqiniso lokuthi amanye amaBhasi okungesiwo akwaKopeletsheni ayaqhwebana ukuba agijime ngaphambu kwelika Kopeletsheni eya esiTophini, Kakusilo iqiniso ukuthi kuvela insimsnsumane yobunyakanyaka amaBhasini.

7. Siyalivuma leliphuzu.

8. Kuleliphuzu kukhona umqondo osengathi uyantela. Abantu abalinda amaBhasi bayacasuka ngamaSonto nangemigqibelo kusihlwa iningi labo lidakiwe kudale izimpana. Zingephele "izimpana" ezingelutho-nje zikhona kuzo zonke izindlela.

9. Okuwusizo kuleliphuzu yikuthi isimo sibasibi ngoPhasi 6 ngoba iningi lamaBhasi amaNdiya ayeka ukuhamba ngo 6. Kuyiqiniso lokho esilaziyo. Kade nathi sasikubika.

10. Kasikho isizathu esibangela amaBhasi amaNdiya angahambi ngezikhathi. Uma engakwenzi lokho abeLocal Road Transportation Board bangacelwa bangabavumeli nezitifikezo ezintsha. Yebo, uma onke amaBhasi engaphathwa nguMnyango owodwa angahamba kangcono kakhulu, igwemeke ingozi nochuku. Kodwa ngoba laba bamanye amaBhasi kabafuni ukubambisana iKhambi lomlobeli lingabanga umonakalo ongaphezu kwalo okhona.

Owakho,

F. McDONALD,
EGAMENI LOMPHATHI WOMNYANGO WAMABHASI NOWENJINIYELA KAGEST.

Nansoke imiqondo emibili odabeni olubucayi. Sikholwa ukuthi yombili imumethe iqiniso. Siyazi ukuthi ngezikhathi zaBantu abanengi amaBhasi aya eEdendale kawanele, siyazi futhi ukuthi aboMnyango wezimoto bakwaKopeletsheni bathwele umthwalo osindayo. NgoMarch yedwa-nje kwaficakala ukuthi ukuhamba kwamaBhasi ezindleleni ezingaphezu kwama 300 kwamiswa ngenxa yokwaphuka kwamaBhasi nokungabikho kwawo.

Kasisho ukuthi incwadi lena kaMnu. Mazibuko izozenza zibengcono masimyanne izinto lapha, kodwa sethamba ukuthi uma abaphathayo bezizwa izikhalo zaBantu bayoze bazilungise. ABAHLELI.

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IMALI EBOLEKWAYO YEZINDLU.

IBhodi yoMnyango owakha izindlu yaseNatal isanda ukutshela bonke abaBusi bezindawo esiFundeni lesi ukuthi imali ebolekwayo yokwakha izindlu kayizukutholakala ukuba ibasize noma isize aBantu ngabanye ngalonyaka 1952/53. Imali engu £650,000 eyanikwa isiFunda iphuma esiKhawameni sokwalha izindlu seyasebenziswa emisebenzini emikhulu yokwakha izindlu.

Ngoba kayisekho imali neKhomishani kayisakwazi ukuboleka aBantu imali yokwakha. Kuyasidakubisa lokho, kodwa singasoli akesicabange kuqala ukuthi lowo £650,000 wenzani. Isigamu esikhulu salemali isebenza ekwakheni izindlu zaBantu eMlazi ngaseThekwini. Yebo, ngumsebenzi ofaneleyo lowo.

Ikhomishani iyalinga ukuthola imali kwezinye izindawo ukuba isize ngayo aBantu ababolekayo, kodwa njengoba imali iyindlala-nje kakwethembisi ukuthi iKhomishani izoyithola.

G. Y. TAYLOR.

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HOWICK WEST

Amakilabhu Abesifazana. Yinkathi lena yamakhaza ekuseni nakusihlwa osekufanele abesifazana balungise okufudumele kwamajezi abanumzana babo nezingane zabo nezabo uqobo. Uma ungakaziniitheli elakho isekhona iWulu emaHovisi abeMpilo ithengiswa ngenani elikahle kumalungu eClub. Akengibuze umbuzo ngenhlonipho : Yini ebangela amanye amalungu eClub angayikhiphi imali yobulungu bawo? SEKELANI ICLUB yenu ngokwenza izimfanelo zenu. IMI

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Imidlalo. Imidlalo emisha yokugqala kuSosesheni walapha phansi kwe Howick & District A.F.A. seyiqalile. Siyizinge sibika ngemidlalo kulona Ikhwezi.

Sethemba ukuthi uSosesheni uzoyiphatha kahle imidlalo kodwa okukhulu kugxile kuwona amaClub kaSosesheni uma ezwana.

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Imidlalo YeHolidi. Sihalalisela abadlali bebhola besikole saseHowick ngokuthi begala-nje ukudlala babeyithatha indebe yezikole zonke zihlangene. Yabezidlalelwa ngama-Easter eMgungundhlovu. Kakulalwanga eLokishi lalapha mhla lokho kujatshulwe kuhalaliswa ukuhlalabana kwabafana. Kwaba yindaba egudwini nangezinsuku ezilandelayo.

Ningadangali bafana, kuphindenifuthi enikwenzile, kodwa noma nahluliwe ningalahli ithemba. Niyenqoba futhi ngomuso.

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AmaClub Ezilimo. Amalungu eClub yezilimo ayancipha ngizwa kuthiwa okunye okubangela lokho yingoba abasebenzi kumaFectri kabavunyelwanga kanti nawo amalungu kawakunaki lokhu.

IClub lena yenzelwa ukusiza abantu ngoba izilimo lezi eziletha impilo kubantu zithengwa ngemali encane. Ikhomishani iyakusekela lokhu okuhle nani kusekeleni kungafi. Nikhipha kuphela 1/3 noma 2/6 ngesonto nithole ukudla okuningi nezithelo.

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Abazelweyo. Ngalenyanga sibongela laba esigodini lesi abaphiwe izingane :

Mnu. noNkk. Mbongo, Lot 5, Dale, indodana.
Mnu. No.Nkk Khan, Lot 8, Dale, indodana.
Mnu. NoNkk. Nodada, Lot 7, intombi.
Mnu. NoNkk. J. Mcunu, Lot 4, Dale, intombi.
Mnu. noNkk. Patrick Ross, Lot 21, Dale, indodana.

* * *

Imishado. Sibongela laba abasha abasanda ukushada ngoApril :
Mnu. noNkk. Beharielal Doorckparasath, Lot 16, noMnu. Kunar R. Gogo wase Newcastle noNkosazana Kumaree Mathee Deni, indodakazi encane kaMrs. Bhika Lot 1, Dale.

Okuhle kodwa empilweni yenu ensha.

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I Y.M.C.A. E-EDENDALE

Nazi ezimnandi ngokuvulwa kweHolo yethu eEdendale. Sekufakiwe konke okukagesi, sesilindele u-

Kopeletsheni asifakele izintambo ezingena endlini. Ngethemba ukuthi niyothi nilifunda Ikhwezi leli iHolo endala yaseEdendale ye-Makethe iyoba seyisebenza unsebenzi wayo omkhulu oqondene nemininigwane ye Y.M.C.A.

Nakhu okunye ngesigfawu lesi. Uma ufuna ukusethamela joyina ubeyilungu. Kungena abaneminyaka yobudala engu 12 kuya phezulu. Ujoyina ngo 3/- ngonyaka uma uneminyaka engaphezu kuka 18 ubudala ujoyine ngo 1/6 uma uneminyaka ephakathi kuka 12 no 18.

Uma ungakamukelwa ubeyilungu igama lakho liyohlolwa yiKomiti ye Y.M.C.A. yaseEdendale kubeyibona abavuma kuqala ubeyilungu. LeliKomidi linabelungu ababili be Y.M.C.A. nabaMnyama abaziwayo.

Uma wamukelwa ubeyilungu ungawathola wonke amalungelo aseHolweni. Nanka akhona okwamanje : Table Tennis, Draughts, Darts, Piano, Gramophone, Magazine, Books. Uhlale ezihlalweni ufunde kahle noma ulobe incwadi noma wenze okunye okuthandayo.

Kukhona okunye ongakuthola okufana namaDebates nezingxoxo nokunye okuyovamisa kusihlwa.

Kuzofundiswa nesibhakela uma sekuhlelwe kahle. Mhlawumbe ima ufuna ukufundiswa ungase ukhiphe imadlana. Kasinaqiniso kodwa lalokho.

Siyobukisa namaBhayisikobhu namalungu ayokhipha imali emnyango kanye nabangesiwo kulemibukiso nakumaKhonsathi ayokwenziwa esiKhwama sethu.

Uma ujoyina wozitika ngokujabulisayo kodwa wazi ukuthi kufanele uhloniphe izilokotho zobu Y.M.C.A. Uma ungazigcini mhlawumbe ngokudakwa nangokugambula iKomidi iyokuxosha. Sethemba ukuthi ungeke ukwenze lokho uma sewujoyinile.

Ngethemba ukuthi iHolo izovulwa ngeSonto lokuqala kuJune wozani nizojoyina. Sengithathe isikhala nginitshela ngokuzayo. Sengizothi qaphuqaphu ngesikwenzile ngalenyanga.

IBHOLA : AmaAshdown Rovers "A" no "B" sebejoyine i M.B.F.A. League badlala umdlalo oncomekayo. Abakwa "A" bayagculisa ngempela.

Sekuya ekupheleni kukaMay yan-

cipha imidlalo yezikole izovuka futhi ngo June.

ISIBHAKELA : Siyavutha eSontweni lakwaWeseli kwaMachibise. Abasifundayo bazofundela khona ngoba abe Y.M.C.A. kabanawo amandla okuqasha njalo iHolo bafundele khona.

PETER BROWN.

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UMUZI WAKWA-KUMALO

UMnu. Kumalo wabemile emaHovisi akwaKhomishani ekhuluma ngentela yamaRates. "Sitholani ngokuthela amaRates? Imigwaqo mibi, kayinazo yonke izibane. Amanzi kawekho ezindlini...." Wayethetha impela. Uthe esagwinya amathe umlungu weKhomishani wakhuluma nomaBhalane. "Ngizohambisa umlungu ovela eNgilandi abone lendawo. Mhlawumbe uKumalo lona naye angathanda ahambe nathi azibonele okwenziwayo."

Umabhalane amazise uKumalo kumlungu uKumalo noma wayesafudumele wajabula uma ezothola lelithuba. Isisebenzi sakhe samgcinela ishabhu lakhe lezicathulo. UKumalo wahamba nabo abelungu labo behlola indawo.

Baqala laphaya eMshinini ohlabulula amanzi osegqumeni iNjiniyela yamchasisela ukuthi amanzi angakahlanzeki eze ngephayiphi ephuma eDamini. Athelwe imithi bese ethelwa emathangini lapho ukungcola kwawo kuzika phansi kuphume nenhlabathi. Bese kuthelwa omunye umuthi obulala amagciwane. Bese etheleka emathangini azosuka lapho ngamaphayiphi eseya ezindaweni ngezindawo zaBantu.

UNjiniyela wathi eEdendale kuphela ingabalwa iAshdown abathola amanzi ngqo bangama 130, ompompi bangama 50 eAshdown izindlu ezingama 129 zithola amanzi ezisele ezingama 277 ziwathola kwompompi. Umunye uthelela izindlu eziNe.

UMnu. Kumalo obengazi lutho ngalokho mayelana namanzi awatholayo wazivula ngempela izindlebe elalela kanye nomlungu lowo.

INjiniyela yaqhubeka yathi :

"Kumbelwa manje amaphayiphi amasha awo 6 inch kuya ku 8 inch ezindaweni eziningi lapha kukhona ithangi elikhulu eliyophatha amagalani amanzi angama 100,000 ngoba ayadingeka kakhulu."

Emuva kwakuhlola uMshini lowo ohlambulula amanzi bahlola isimo semigwaqo. Yathi iNjiniyela okwamanje kasikaqhubeki kakhulu ekulungiseni imigwaqo ngoba kazi-tholakali kahle izinsimbi zemishini eyenza imigwaqo. Kodwa i-Khomishani seyalungisa imigwaqo emisha ezindaweni ezakhiweyo. Kuzoqiniswa imigwaqo ekhona uma seyifikile imishini.

Seliqaliwe ibhuloho eliwela umfula kwenziwa imisele eminingi emigwaqweni ezohambisa izikhukhula. Nokunye okuningi okuweza aBantu emifuleni.

UMnu. Kumalo wavuma ukuthi kukhona ngempela okwenziwayo. Wabuza ukuthi inhlabathi ivikelwa kanjani. Yamvumela iNjiniyela ukuthi yindaba emqoka leyo efuna ukuphuthunywa. Osekwenziwe kusavalwa izindonga ngamatshe amakhulu afakwe ocingweni. Kwembiwa imisele yokubamba inhlabathi. Wavuma uKumalo ukuthi kuyosiza konke lokho. Ingisi elabe liphuma ezweni lapho inhlabathi ingaguguleki lakuthokozela osekwenziwe ukukhalima ukuguguleka kwenhlabathi into eyesabisayo leyo.

Base bezobuka izindlu ezakhiwa yiKhomishani bezithokozela nezinkulu ezakhiwe yiyona iKhomishani neHolo neKilinika namaHovisi namaKilozethe neMakethe neShabhu lemisebenzi nendlu yophethe iLokishi.

Yabakhombisa ugesi emgwaqweni owafakwa yiKhomishani. Konke lokho wathi kwenziwe endaweni eyodwa. Okunye okuqondene nezinye kuyahluka njengezidingo zezindawo lezo.

Ingisi labuza ukuthi aBantu bathela malini yamaRates ukuthola zonke izinto lezi.

UNjiniyela wathi bathela ngo-nyaka kulendawo ama 30/- osheleni.

Wakhuza wababaza umlungu oy-ingisi. Wathi, "Kuphela-nje ama 30/- osheleni athola zonke izinto lezi zempilo nosizo?"

Yavuma iNjiniyela noKumalo wavuma ngenhliziyo ukuthi impela uyasebenza lo 30/-.

Ingisi lelo noMnu. Kumalo bahambela eClinic nasemaHhovisi aphethe lendawo siyonixoxela ngohambo lolo kwelizayo Ikhwezi.

UMnu. L. H. C. Pechey iNjiniyela ephethe isigodi nguyena okhuluma lapha eNgisini nakuMnu. Kumalo. - ABAHLELI.

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ABALOBELI BETHU

UNkosikazi Phyllis Scarnell Lean osilobele udaba oluthi "Inkolo yabeFoundation" nguMbhalali we-National War Memorial Health Foundation.

Wazalwa eNgilandi wafunda esikoleni usizo lwenhalakahle kwabe kuyinto ejwayelekile abafundayo bekhuthazwa ukuveza amathalente abo angaba wusizo kwabanye emhlabeni.

Ngenkathi yemi uNkk. Lean wenza amasu okulonda izingane ezingenzwo amakhaya esiza naBantu bezigaba zonke esiza nasemaHostela nasezikoleni zezingane zaBantu ababedungwe yimpi. Waphetha ngokusebenzela uHulumeni eNgilandi ehamba eshumayela ngamasu empilo nawenhlalakahle nawobuhlobo kuBantu ukuqinisa izinhliziyiyo zamaNgisi.

Wafika kulelizwe uNkk. Lean e-South Africa ngo 1947 wabona umsebenzi wabeFoundation ewukhonjiswa nguMnu. Nicholas Monsarrat onguSihlalo kazwe lonke walesisiKhum-buzelo esiyingqala sempi. Waban-gumholi wesigaba esithile kusona waphetha ngokuba nguMbhalali wasi kazwe lonke. Ukhulwa wukuthi le-Nhlangano izokhula ngokuhamba kweminyaka ibe yiKhambi kwezempilo nezenhlalakahle eSouth Africa.

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UMnu. P. J. Cherry nguyena ophethe umsebenzi wokubeka amanani emihlabathi nezakhiwo kwiKhomishani. Nguye oloba ngodaba lolo eluleka abaninizindawo ngokumiswa kwenani lemihlabathi yabo.

UMnu. Cherry wafunda eCollege of the Little Flower eNyakatho ne-Transvaal naseNatal University uyilungu leNhlangano yabamisa inani lemihlaba nezakhiwo neminye

imihlangano enjalo.

Kanti ubuye abenguSihlalo we-Nhlangano yawoNompempe bebhola baseMaritsburg namaphethelo nephini likaSihlalo leNatal Badminton Association.

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OKUQONDENE NEKHWEZI

Iyakhula lengane, futhi iyaqina. Ngalenyanga siyifika lena eMhlathuzana naseKhavandishi, ngaseThekwimi uqobo. Yizindawo ezintsha zombili lezi esezingene esibayeni sobuhlobo seKhwezi. Kakusekude sizwe izindaba ezivela kuzona nazo zifunde ngezenu. Sishiyelane imiqondo sazane nangezenqubekela phambili yethu sonke.

IsiGungu esihlela Ikhwezi besiyokwazisa Ikhwezi khona kukhona noMnu. J. C. Boshoff obambeke uSihlalo weKhomishani bahamba kuzona izindawo lezi bagcina benomhlangano eggumeni eMhlathuzana. Kukhona abesilisa nabesifazana abangama 500 balibingelela Ikhwezi ngentokozo. Baphana ngalo baze bahlephulelana ngalo imbala.

Siyabonga zihlobo zethu ezintsha ngokuzenamela okungakaya.

Sekunganike baseKhavandishi ukuba nisazise ngenhlalo yonke yenu. Uma nisola nakha nisitshela nangelokho enifuna nenzelwe khona endaweni yenu. Lobelani abaHleli, Ikhwezi, P. O. Box 416, Pietermaritzburg. Uma nithanda nikhethe ozoqoqa alobe izindaba zenu nizithumele kithi noma nizinike abeHovisi likaKhomishani laphe.

Kasibabonanga abaningi baseKhavandishi kodwa sethemba ukuthi bazosabela kulesisicelo. Sizogaya Ikhwezi eliningi kusukela kulenyanga. Ukuze lifinyelele eKhavandishi naseMhlathuzana. Uma sewulifundile Ikhwezi lidlulisele kowumunye.

Siyaphinda sithi Ikhwezi liyana-mukela sihlobo sethu.

ABAHLELI.

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USIGELE E. H. BROOKES

USigele Edgar H. Brookes ulobele "Ilanga LaseNatal" esesi-Bhedlela eGrey's eMgungundhlovu ezibika ukudabuka ngokungaphili kwakhe osekumvimbele abeseBandla leziGele eCape Town ngalengkathi. Uma ebangcono uyobuyela eBandla leziGele ngo 1953 akhonzele uZulu okwaZulu naseSilungwini, kodwa uma engabingcono useyodedela omunye osaphila kahle akhonzele uZulu.

Abafundi beIkhwezi kanye nabaHleli balo bakhuleka ukuba leliqhawe elimele abangemhlophe lilulame. Siyamzwela nabomuzi wakhe.

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CLERMONT WOMEN'S SHOW

Abesifazana beClub baseClermont bazobanombukiso wabesifazana bonke eClermont Nursery School ngo June 25 ngo 2 ntambama. AbeWestville Women's Institute bayeletha imiklomelo eyonikwa abedlule abanye.

- (1) ngamaKhekhe nezinkwa nokunye;
- (2) Omata botshani amacansi;
- (3) ubuhlalu;
- (4) Imikhilosho;
- (5) ukunitha;
- (6) ukuthunga ngomshini;
- (7) ukuthunga ngezandla;
- (8) nokunye.

* * *

INKOLO YABESISEKELO

INHLANGANO ethiwa National War Memorial Health Foundation ngumzamo omkhulu wenkolo. Waphembeka ngenkolo ezinhliziyweni zamabutho ayefisa ukukhumbula abangane bawo abalele empini ngendlela ensha nethandekayo. Ngakho baqoka ukunike-la imali ukusiza abaphilayo ukuphila impilo emnandi.

Yaqhubeka ngenkolo inhlango lena ikholelwa wukuthi bonke base-South Africa bayowusekela umsebenzi nempela.

Lenhlango ifundisa ngenkolo ensha, ukukholelwa empilweni ehlwabusileyo ngempela. Kasilingi ukwelapha ukugula ngoba ngumsebenzi wezibhedlela lowo. Sithi uma umuntu ethola ukudla okuhle egijimisa kahle igazi ephatheke kahle umzimba wakhe oqinile awunikwa ngusomandla uyohlala njalo uphilile. Sithi futhi uma efundiswa ukuzisiza nokuzitholozisa ngezindlela ezifanele umqondo wakhe uyophila naye uqobo.

Ngakho sihlanganisa abantulayo sibasize ukuba bazisize nabo bathole impilo enhle.

Akesihambisane lendlela kulonke laseSouth Africa ukubona esikwenzayo.

Masiqale eGoli sihambe ama-Mayela angu 14 siqonde ngasentshonalanga eMoroka Township eyane ingamaVungu manje eseyinezindlu ezinhle zabantu. Nasi indlu enhle ngempela ethiwa Moroka Community Centre namakamelo ayo amakhulu ashaywa ngumoya, nezingadizayo eduze kwayo indlu yabasebenza khona. Kukhona zendlu uesikole sezingane ezincane eziyikhulu nekamelo labesifazana lokuthungela nelabafana nabesilisa lokunyakazisa igazi. Kukhona nezincwadi zokufundwa. NgoKhisimusi kulendlu kuye kudlalwe imidlalo eqondene noKristu ukuzalwa kwakhe.

Abantu abalungileyo abaphethe uumsebenzi wokupha izingane zabantu ukudla beza kulendlu bazothengiza ngenani eliphansi izinkwa nebhotele lamantongomane nobisi ngendibilishi. Indlu lena ithenge izilimo nokudla ezimakethe ezikahle kuthwalwe yinqola yethu ikususa edolobheni kuza lapha.

Uma sedlula siqonde ngakhona futhi entshonalanga ngomgwaqo sifika ePotchefstroom kukhona isikole

sezingane ezincane esicishe savalwa ngokuntula imali yokusondla. Kodwa abalenhlangano babenenkolo ezikoleni zezingane banikela imali ukusisiza njengoba isisiza esinye esithiwa AmaJelli eJabavu.

EGoli kukhona isakhiwo esikhulu esiyisikhumbuzo somuntu omkhulu esibizwa ngokuthi Jan H. Hofmeyr School of Social Work kufunda khona abaningi abantu. Abayishumi nambili abakhona lapho bekhishelwa yiyona lenhlango imali ngoba bona babengenayo imfundo yabo izobenza basize abanye abayisihlanu abafunda lapho sebesebenza kuzona izindlu zenhlango yethu.

EPitoli ngasePark ethiwa Vander Walt kukhona amabhilidi amabili amade. Enye yindlu yokudlela yezisebenzi zabantu. Bathola ukudla okuqinisa imizimba ngemali engu 1/3. Elinye ibholidi kukhona izindlu lapho abaphethe lendlu bephumula khona. Kusihlwa lendlu kwenziwa kuyona imidanso nokubungazana.

EMooiplaats ngeruva lweNkambu kukhona idolobhana labantu eliyivungu inhlango lena yakhe khona indlwana yathola uNesi osiza ohambela abazali bezingane nezingane ebafundisa impilo enhle.

ENatal silinga njalo ukusiza abantu baseEdendale. Kwakhetwa iSocial Worker ngoMarch 1949 wabalusizo kubantu bonke eEdendale lapho kukhona amaclubs nokuthengiselana ngezilimo, esiza ngowelukeka njalo okuhle. Usebenzela iKhomishani masinyane lenhlango izokhetha omnyama wokum-siza.

ELamont eduze naseThekwini lenhlango kade yasebenza ngabantu ababili bamasocial worker abaphethe lomsebenzi elokishi. ILamont sekufike isikhathi sokuba izakhele eyayo indlu. ITheku lingase lisethuse sonke ngesakhiwo. leso.

EEast London kukhona isakhiwo esizedlula zonke salenhlangano. EDuncan Village umsebenzi uphe-thwe ngowafunda eJan Hofmeyr School uMn. Eric Nomvete oneziqu. Unesiphiwo futhi sokuhlabelela adlale imidlalo. Unesigejane sabadlali abathiwa "Foundation Frolics". IMidlalo yabo itholela indlu leyo imali.

Usuku lwentaka iyekele amaphiko lapha lwaba ngomhla ka April 14,

1951, mhla ivulwa ngo Dr. Helen Kellerisaziwa seNkosikazi yase-Melika engaboni emehlweni oselobe ngokuhambela kwakhe kulelizwe wakuxoxa nokuvula kwakhe leyondlu.

ECiskei ngaseKingWilliamstown inhlangothi yakhe indawo yemidlalo nokuphola kwabantu ebizwa ithiwe Mount Coke Health Field.

ENew Brighton ePort Elizabeth kukhona iClub yabasha yayo lenhlangano. Ziningi izinhlangano ezisize abantu baseNew Brighton. Abe Rotary Club babenzela ichibi loku-bhukuda uMasipala wabanika isikole sezingane ezincane lenhlangano yabanika indlu leyo yabasha.

Akesihambe eCape Town sihambele abakhuthaleyo baseGoodwood. Kukhona izakhiwo ezimbili zamakhaladi Kukhona ngaphandle kwendlu inqodlana ehambayo, insalela yezi-khathi zempi. Phakathi eKhawishini kukhona izimbiza ezinkulu ezigcwele isobho elishisayo. Kuzofika iVeni iyolithengisa ngendibilishi iPhayinti kwabahluphekayo besigodi. Kukhona izikole ezimbili zezingane namaKlasi abasebenzayo. Sekuzokwakhiwa esinye isigaba sendlu ngenxa yobuningi babangenayo. Ophethe uyabasiza ngezindlela eziningi abantu lapho beza ehhovisi lakhe nezinkathazo zabo zonke zase-makhaya nezemisebenzi yazo.

Siyphe the indlela yethu eFrey-stata elokishi laseFeatherdale eBlouemfontein kukhona isikole esincane sezingane eLadybrand kweziwa umsebenzi okwathi ngonyaka odlulile wodwa wapha izingane zabantu ezin-gakayi ezikoleni amaWolinshi nokunye ukudla izingane ezingama 4,590.

Nansoke inxenye yomsebenzi walenhlangano ethiwa Foundation okwamuhla. Ingomuso lisethembisa esikhulu isethembiso. "Lapho lingekho khona ithemba abantu bayabhubha". Kodwa bangeke bafe kulo lonke laseSouth Africa bebulawa yindlela nokuntula ima kusekhona abantu abakhohlwayo yinkolo lena ebafudumezayo eyabenza baqala lenhlangano okuyiyona ephilayo ezinhliziyweni zabo.

PHYLLIS S. LEAN.

* * *

IZINCWADI ZABALOBELI BETHU

Mhleli,
IKHWEZI.

Mnumzana,

OHOLo ENSHA EEDENDALE.

Sesifunda kakhulu ngaleHolo ensha esethemba ukuthi izosetshenziswa kahle.

Ngicela uMhleli asitshale ukuthi leHolo ingaqashwa yini ukuba kwenziwe kuyona imidlalo yokugijimisa igazi neyezingxoxo ngabantu abathile noma ngumuntu ngayedwa nokuba iqashelwe imishado neminye imibuthano.

"Ratepayer"

(IHolo lena ensha yaseEdendale ingaqashwa noma ngubani noma yiyiphi inhlangothi yenze lokho okubuzwa ngumlobeli nokunye okugondene. nemibuthano yabantu. Izicelo mazithunyelwe kuArea Secretary, Local Health Commission, Edendale.

Sabe sethembe ukuyiveza imithe-tho okuqashwa ngayo leHolo kulona Ikhwezi kodwa ngoba kayikaveli ephepheni lakwaFulumeni wesiFunda kasikwazi. Kodwa ngingezwa kuyena uArea Secretary. - Abahleli.)

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Edendale.

kuMhleli,
IKHWEZI.

Mnumzana,

Amanzi eEdendale.

Uma kukhona okubonakalayo ose-kwenziwe yiKhomishani futhi okubongwa ngabadala nabancane ngamanzi. Yebo sikubona kahle lokho uma sicabanga ukuthi ngezikhathi ezidlule sabe siwantula ngempela amanzi. Impela ezinkulungwaneni ezisebenzisa amanzi ngithi ngamagama amakhulu SIYABONGA KAKHULU KHOMISHANI.

Kungebe yinto enhle yini uma lomsebenzi omuhle kangaka iKhomishani ingavumi woniwe nguMnyango owuphethe ngokuthela kakhulu umuthi ohlambulula amanzi?

Kusanda ukwenzeka ukuba amanzi ethu adungeke ngempela yilomuthi baza abantu baphindele emiseleni beyofuna amanzi amahle. Noma

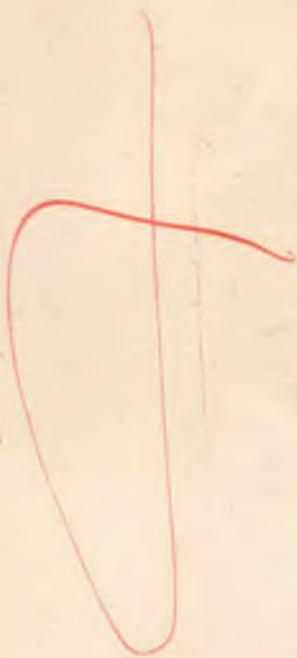
bengathini bona kodwa ngithi noma yiyiphi into uma seyeqile ebangeni layo kayinambitheki. Kungakuhle futhi abantu batshelwe uma kuzothintwa amaphayiphi.

Ngiyaphinda, Mhleli ngamagama amakhulu ngithi SIYABONGA KHOMISEANI NGAMANZI OSINIRA WONA.

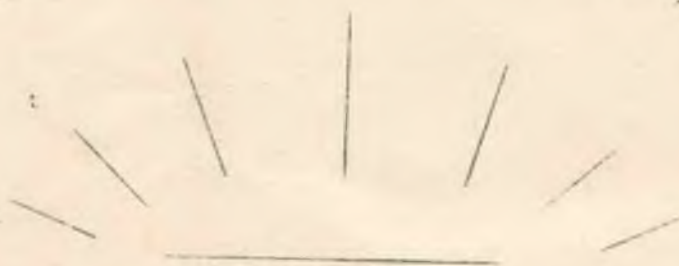
"Ratepayer".

(Kuwe Ratepayer : Nakhu esikubikelwa yiNjiniyela. "LoMnyango uyazi ukuthi muningi umuthi phakathi kwamanzi kodwa okwamanje kugelungiswe lokho ngoba umshini olinganisa umuthi kawulungile kahle. IKhomishani seyivumile ukuba ithengwe emibili omununye oyohlala-nje ulindele ukulimala kwomunye. Kodwa izokwephuza ukufika ngoba yimishini engajwayekile. Kodwa yazini lokhu ukuthi noma amanzi enganambitheki emlonweni kodwa kawanayo neze ingozi.

Nama kwenzeka ukuyala abantu uma kuzovalwa amaphayiphi noma elungiswa kodwa kuvamise ukuba amanzi avalwe ngokujuma uma kuvele ukuqhuma kwephayiphi singakwazike ukunitshela kahle. - AbaHleli.)



IKHWEZI



Prepared and published
by the
Local Health Commission,
Natal.

A LETTER TO OUR READERS

Recently two films have been made and shown in South Africa : "Cry, the Beloved Country" and "The Magic Garden". Both films dealt with the South African Bantu, and, in the second, the cast was formed entirely of African actors - most of them amateurs and completely new to the film camera.

Both these pictures have been shown overseas, and acclaimed. "Cry, the Beloved Country" is gaining a reputation as one of the best, and most sincere films ever made, and "The Magic Garden" was shown at the Edinburgh Festival, a great European festival of music and art, and gained an Honours Award. The London "Daily Mail" called it the best comedy for 10 years.

These South African pictures have surprised the world. Both were directed by Britons, and they combined the ~~realism~~ and the honest appreciation of human values that is typical of the new Britain.

These pictures are the beginning in South Africa of a great new art-form that can, and probably will, prove to be one of the most influential educative instruments at our disposal. In Britain, the cinema and television are having a profound effect upon school teaching methods. There is no doubt that in South Africa the effect will be even greater, for one does not even have to be able to read to follow the telling message of a bioscope film. If there were any doubt, the reactions of any Bantu audience would dispel it immediately. Here is a great, untapped mass of people who bring every faculty to bear in concentration upon a film show. The bioscope is the perfect medium of education - and relaxation. There is but little doubt that we are watching the beginnings of what will be a most important activity in South Africa, deeply - and beneficially, if wisely executed - influencing all races, and particularly the more backward ones. The foundations of the South African film tradition have been well laid - let us hope with all our heart that they will continue as they were began - fruitfully, in friendly co-operation between black and white.

THE EDITORS.

COMMISSION AFFAIRS

In this month's issue the extracts quoted from the paper prepared by Mr. T. M. Wadley, Chairman, on the workings of the Local Health Commission, give way to a summary of the Annual Report for the year July 1950 to June 1951.

The Annual Report, which has just been released to the public, covers the activities of the Commission in all Areas, although because of their importance, it will be found that emphasis has been laid upon Edendale and Clermont. In the summary given below will be found a great deal of authoritative information about these and other Areas.

"Advisory Boards and Committees. The Commission reports another year of even and helpful functioning on the part of the Advisory bodies. These are still only five in number. Howick West failed to elect a Board, succumbing, apparently, to internal dissension after an earlier enthusiasm for the project.

"The advisory system of representation has met with much criticism, from European and non-European quarters alike, on the ground that it is productive of little concrete result. Whatever may be the merits of such criticism in the general way, it should be realised that the most important function of the advisory system, at the present stage of Commission government, is its influence on the formulation of policy.....This 'influence' is a reality, and, further, a very humanising factor in deliberations on all Area matters.... And in order to promote a spirit of understanding, the Commission does its best to keep in touch with Area thought and feeling, and its Advisory Boards provide the essential link."

THE ESTABLISHED AREAS

"Edendale. In its last report the Commission expressed a certain satisfaction with the improvement in the general appearance of Edendale. 'The Area', it remarked, 'no longer conveys the immediate impression of wretchedness which characterised it in the early days. Portions of the settlement may even be said to

have a relatively prosperous look about them."

"The improvement has been well maintained in this year. 162 new houses were built, and on the 'public' side, the second unit of the Commission's administrative block had been completed by the end of the year, at a cost of £6,255, and put into immediate use as the new clinic; the enormous £500,000 Provincial Hospital was well under way; the new combined Public Hall and Technical School was fast taking shape; and 156 further sub-economic houses were going up at Ashdown. In the result, the Area generally is fast acquiring a substantial look, and something very like a European civic centre is beginning to lend the place an air of permanence and stability."

But : "It is disappointing to report that, with a few valiant exceptions, the people would seem to have little impulse towards the beautifying of their properties." This is so despite the fact that the Commission has made every effort to awaken interest in the idea of gardening.

"Clermont. This African township, the second public health area to be established, differs from Edendale in one important respect : that it is extremely difficult, at Head Office, to get the 'feel' of the community. The administration pattern at Clermont has followed closely the lines of Edendale's control : roads and streets have been improved, substantial building encouraged, an interim water-supply scheme instituted, and street-lighting installed; local trading has been facilitated, the clinical and 'welfare' needs of the people have been ungrudgingly served, and the eternal 'human factor' always kept in mind. But the provision of these services has not evoked the same response as has been gained from Edendale.

"Now that it is included in the new Central Coastal Region, Clermont may come more readily to see itself as part of a wider scheme of things, and learn something of what can be achieved by genuine co-operation."

"Waschbank. The Commission's last report indicated that its administration of this Area was largely confined to clearing-up the

worst conditions and then preventing deterioration. Its control, however, is not entirely devoid of certain more positive aspects, and the year under review has seen a number of definite ameliorations effected in the Area. Two water schemes have been installed, roads and business-premises have been steadily improved, and a degree of voluntary rebuilding, on substantial lines, is doing something to lessen the once-general shabbiness of the township.

"Vital Statistics. During the year there was an appreciable drop, at both Edendale and Clermont, in the death-rate of babies under the age of one year - the first big drop for six years.

In both Areas the major cause of death among Africans was bronchitis and pneumonia.

"Tuberculosis. The absence of a National policy for the prevention of this disease, especially in regard to the provision of housing and adequate food - the main factors in the prevention of the disease - has resulted in a depressing report! The number of registered cases has almost doubled in the past two years, at both Edendale and Clermont, rising to 194 at Edendale and 129 at Clermont.

Many of the children who attended the clinics were healthy which was "a pleasing feature of the report". The Clermont nursery school is popular - the children attending there being the best behaved in the township.

THE ENGINEER'S REPORT.

Housing Schemes and individual housing for non-Europeans have been held up because of high building costs, limited money for large-scale schemes, and the difficulty in finding contractors who would be prepared to build houses at a low margin of profit. Despite strenuous efforts by the Engineer's Department to overcome the last obstacle, they could not report success.

The newly-proclaimed area of Umhlathuzana in the Central Coastal Region presents a vast housing problem in that shack settlements abound, and permanent dwellings are few. Well-sited and suitable land has been found for the development of controlled temporary dwellings, where water, health and

administrative services can be centralised.

Soil Conservation. "Control by regulations will have to be instituted if a start is to be made in Edendale and Albert Falls on soil conservation. It has become very clear that the Commission will possibly never be able to meet the financial burdens of full-scale soil conservation and reclamation schemes, but the least that can be done is to allow commonages to recover from the ravages of overstocking, and so partly rehabilitate themselves. All experts agree that very stringent grazing regulations, limiting stock to one beast per 15 acres at Edendale, for example, must be promulgated immediately. A special committee has this matter in hand."

Water. There has been good progress in the provision of this service. £56,647 has been spent on the Edendale system, and a large sum will also be spent in Clermont when water is obtained from the Pinetown Regional Water Supply Corporation. Meanwhile a temporary service supplies pure water. Pure water has also been provided at Waschbank, Howick West, the Midlands Region, and additional supplies are planned for Edendale and other areas, to cost thousands of pounds.

During the year Edendale used no less than 18½ million gallons of water, and at Ashdown the consumption was 5 million gallons!

THE SECRETARY'S REPORT

The work of the Secretarial Department is not, perhaps, as wellknown in the Areas as the work of the Engineer's and Medical Officer of Health's Departments, but in the efficient organisation of the Commission, and in the care of the intricate financial system, plus a multiplicity of everyday problems, its work is of equal importance.

Detailed accounts of the year's working were included in the Secretary's report, and from this can be seen that £168,000 was the total amount spent by the Commission in its control and development of the Areas. Of this amount the Province of Natal provided £97,000 and the income from the Areas was £26,000. That is, for every £1 provided by the residents within the Areas, the Province provided

£4. At Edendale £88,000 was spent; at Clermont £30,000; at Howick West £5,000 and at Waschbank £10,000.

* * * * *

HERE AND THERE

EDENDALE

The Edendale Benevolent Society held its annual meeting at Emuseni on Sunday, May 25, under the chairmanship of Mr. F. J. Mazibuko. The meeting was fairly well attended by members and also present were Mr. J. C. Boshoff, Deputy Chairman of the Commission, Mr. D. R. Donaldson, the Secretary, and other European sympathisers. Miss Lee, a former editor of Ikhwezi, was unable to attend because of the serious illness of her mother.

Mr. Excell Msimang, the Honorary Secretary/Treasurer, presented the report, in which it was stated that the Society had spent £157 and had received by donation £39. There was a balance remaining of £142. In this, the seventh year of its existence, the Society was able steadily and quietly to relieve a number of cases of extreme poverty. Schoolbooks and fees had been provided where otherwise the pupils would have been forced to leave school; rents had been paid; groceries, vegetables and clothing bought, and in some urgent cases transport had been provided. Thirty-eight persons were helped, but the voluntary committee was kept busy interviewing and considering 152 cases.

The Society's record is one of patient endeavour to aid sorely-pressed members of its own community, and is a notable example of "self-help".

The report stressed the great need in the Area for an Orphanage and for a home for the mentally-backward.

Mr. Donaldson spoke wittily and praised the work of the Society. He drew attention to its decreasing funds and suggested that the committee should make a drive to increase the number of members who would make a monthly donation of 1/-d. This would help to swell the funds, and he considered that

there should be a fair number of Edendale residents who were in a position to make this donation. For every pound that was collected, the Local Health Commission would give another pound.

Mr. Donaldson also mentioned that he would approach the committee of the National War Memorial Health Foundation to find out whether they would be willing to sponsor the collecting of funds for an African creche at Edendale, at the same time as their project for a European creche in Pietermaritzburg. This suggestion was received enthusiastically and members of the Benevolent Society offered their help. The film showing of "The Magic Garden" and "Drums for a Holiday" at Edendale and Sobantuville, with proceeds going towards the Edendale creche, were a direct result of Mr. Donaldson's suggestion. A liaison committee to proceed with fund-collecting will probably soon be established.

* * *

New Library. At the May monthly meeting of the Edendale Welfare Society, Miss H. M. Hurley announced that sufficient books had been collected for the Library adjoining the new Hall soon to start functioning. Final arrangements are to be made and by the time this issue is in the Area the Library will probably be open. It is free to all Edendale residents - so please make use of it. More news of this Library will be published in the next issue of Ikhwezi. Watch out for it!

* * *

Percussion Bands. Under the heading "Excitement in Edendale" the Natal Witness gave this report: "The Edendale Nursery Schools made history this week when members of the South African Broadcasting Corporation, in cars and jeeps and complete with recording equipment, went to the schools to make recordings of the children's percussion bands and the singing. It is hoped that this recording will soon be part of a national broadcast.

"When the record was played back to the children their eyes just about popped out of their heads."

In the monthly report of the Edendale Welfare Society, Mrs. Allsopp said that a number of visitors had been taken to the Area during the month, and all had been most impressed with the nursery schools' percussion bands.

(We shall be seeing these little musicians on the screen next! -
The Editors.)

* * *

CLERMONT

"Nursery School Picnic. The Nursery School children were singing with great joy when the big bus called for them, at the Nursery School at 9 a.m. on May 23, to take them to the seaside at Durban for a day's picnic. Some of them saw the sea for the first time in their lives : it was a river of many, many waters, and the waters were dancing, the waters, the waves, were playing high - as some of the little ones reported to their parents on their arrival home.

Thanks to the headteacher, Miss M. Buthelezi, and her staff.

* * *

More Buses? A public meeting was held near the bus rank under the chairmanship of Mr. Geo. N. Sithole, to consider a new bus service proposed by Mr. I. Alexander.

Mr. Alexander said : "I have made application to the Road Transportation Board, as I propose to run a bus service of my own between Clermont and Durban, in addition to the existing service. From you, the people of Clermont, I wish to know whether additional buses are necessary - I have two new buses ready for the road and others are in the making."

The Chairman replied that naturally any increased bus service would be welcomed, but he would like Mr. Alexander to clear up a point of importance, that is, would the bus-drivers, conductors and other employees be Africans?

Mr. Alexander promised that, if his application were successful, all the employees in his bus ser-

vice would indeed be Africans. This statement was received with approval, as it was felt that businesses which gained their livelihood from Clermont African township should employ African labour.

B. B. CELE.

* * *

Children's Sports Day. For many years May 24 has been the African school children's Picnic Day! It is so familiar to African children that even those not attending school know and celebrate it. In rural areas where the "school-shy" element prevails, fathers become relief-shepherds while the herdboys are off to celebrate this day together with their school-going contemporaries.

Long before the event, expectation began to run so high that such comments as "This month moves at a tortoise-pace, and May 24 ought to be here by now" were commonplace among the children and to an observer it became abundantly clear that expectation is the greatest happiness.

As sure as dawn precedes morn, May 24 did arrive and it was a red-letter day at Clermont! When sunlight poured down its golden beams from the sky, children poured into the streets chanting music while fathers, mothers, brothers and sisters, impelled by the thrill of music bowled out of doors to line the streets to see and hear for themselves. Processions led from all schools to the Playground.

It was here that hopes to win and fears to lose were realised. Nevertheless, the spirit in which the children competed was indicative of their sportsmanship, for even also-rans were never despondent - the sporting spirit remained high throughout the day.

The planning committee for this sports day were Messrs. Ndelu (Principal, Christianenburg School and convener), Latha, Ngcobo (Acting Principal, Fannin School), Ninela, Mbutho, Shezi, Thusi and Mesdames. Phakathi (Principal, Clernaville School, and Secretary to this Committee), Nhlangulela, Lembede, Khuzwayo and Mzobe.

The happy success of this children's sports day depended on the planning and organisation of the

committee, who had the co-operation of the school teachers as a whole. The list of contributors (below) from the schools participating is proof that they deserved to be congratulated:-

Christianenburg School	£5	12	9
Roman Catholic School	£2	-	-
Nursery School	£1	14	2
Clernaville School	£2	1	2
Fannin School	£2	-	-
Business Firms	£1	13	6

Prizes were given to winners. Games were not interschool competitions but were between the children, irrespective of their particular schools.

* * *

Burglary: Fannin Government School. Mr. S. N. Ngcobo, acting Principal, has reported a burglary at the school and the loss of many articles. Entrance was gained into the storeroom on Sunday night, May 25, by the removal of a window pane and the bending of an iron bar until there was sufficient room for a small person, probably a boy, to squeeze through.

Articles stolen were 400 yards of various cloths used for sewing lessons, 30 tablets of soap and a pair of scissors. The C.I.D. at Pinetown are investigating, but at the time of writing there had been no arrests. Fingerprints have been taken.

This type of crime has become a source of worry and anxiety to teachers, as other schools in the Area have suffered similar burglaries. The Fannin Government School is apparently regarded as a gold mine, for this is not the first time that it has been broken into.

P. B. KHUMALO.

* * *

MIDLANDS REGION

Mr. D. Bramdool, founder and editor of South Africa's national Indian newspaper, The Leader, left his home in Pietermaritzburg on June 15 for a three to six months' holiday in the United Kingdom. Mr. Bramdool, who is being accompanied by his wife, is travelling mainly for health

reasons, but while he is away he will study conditions in the various countries through which he passes. He is sailing on the "Warwick Castle" via the East Coast.

Since its birth in 1940, The Leader has grown to be the most widely-circulated Indian paper in Africa.

* * *

HOWICK WEST

Weddings. There was another wedding in the Bhika family on May 25 when Miss Kumarie D. Devi (Daisy), the eldest daughter of Mr. and Mrs. Ramdeen Bhika, was married to Mr. Kumar Hurriram (Henry), the fourth son of Mr. and Mrs. Dawoonarain Kaloo, of Pepworth, Ladysmith. Nothing was lacking and the ceremony was a great success, and enjoyed by everyone present. We should like to wish the couple a happily married life.

* * *

Mr. and Mrs. J. Heywood, of Lot 7, Dale, took us by surprise when they announced the wedding of their son, Ephraim, to Miss E. Kubeka, of Colenso. This wedding, too, which took place on May 17, will be one of long memory in this Area of ours. We congratulate the bride and groom and wish them happiness.

* * *

New School Hall and Bioscope?

Mr. Thumbe Reddy, of Lot 5, Dale, has proposed to erect a new school hall, which could be used for a bioscope, on his land at Lot 5. Surely everyone can see that light is gradually coming to Howick West. Mr. Reddy is to be encouraged in his project and personally I wish him success.

The idea of a school hall is of first importance, more especially since the Howick Indian School is already over-crowded and cannot admit any more children - I know a number of parents whose children have been turned away, a state of affairs that has lasted for two years.

For this reason Mr. Reddy de-

serves the support of the residents for this project, which is not for his own good alone.

* * *

Sport. It is quiet on this front during the present week, although recently we watched an interesting game of soccer between the Union Jacks and Sarmcol (the Rubber Factory's team). Unfortunately, towards the end of play, John Welcome, of the Union Jacks, was accidentally injured and had to be attended to by a doctor. He is now being treated at Grey's Hospital, Maritzburg, and is improving.

P. MPUNGOSE.

(We apologise for the omission of Mr. Mpungose's name from under last month's report from Howick West. - The Editors.)

* * *

OUR CONTRIBUTORS

Desmond Craib drew on his experience of colonial administration for the writing of the article "Saving the Soil of Kenya". In 1945, after his return from the War, he joined the "Natal Witness", but in 1947 he left with his wife and young child to take up an appointment with the British Colonial Administrative Service, and in the following two years had varied experience of African tribal people in Kenya.

Mr. Craib was educated at Hilton College, near Pietermaritzburg, and at Cambridge University, where he took his B.A.(Hons.) Degree. During the war he served in Abyssinia, the Western Desert and in Italy with the First South African Division and later the Sixth S. A. Armoured Division. He was awarded the Military Cross for an act of gallantry and twice Mentioned in Despatches.

In 1949 Mr. Craib returned to the "Natal Witness" and is now a director of that newspaper. He informs Ikhwezi that he lives at Sweetwaters, next to Zwartkop Native Reserve, where he endeavours to take an interest in his African neighbours.

* * *

DID YOU KNOW?

...THAT the South African Institute of Race Relations has published a series of informational booklets specially prepared for Africans? The booklets are: "Africans and the Police", by Julius Lewin; "Education Through Reading", by Dr. Edward Roux; "Food", by Dr. Neil MacVicar; "Doctor or Witchdoctor?", by Dr. G. W. Gale, and "How to get higher wages", by A. Lynn Saffery. The authors are all eminent South African men, and they have presented their many helpful facts clearly. The cost of each booklet (including postage) is three-pence - if you wish to order any of these booklets, write to the Secretary, S. A. Institute of Race Relations, P. O. Box 97, Johannesburg, and include a Postal Order for the necessary amount (3d. per booklet).

* * *

...THAT African women in Maritzburg are worried about juvenile delinquency in the city, and in an effort to combat it, have offered their savings of a few hundred pounds for the building of a corrective home? The Secretary of the African Women's Society, Mrs. E. J. Mhlongo, has approached Mr. D. N. Bang, Native Municipal Manager, with the suggestion that the home should rehabilitate delinquent boys and teach them a useful trade. Mr. Bang intends to approach the Department of Social Welfare "to see what can be done".

The saving of several hundred pounds by a band of African women must have involved a great deal of hardship; their gesture is most remarkable and we sincerely hope that it bears good fruit. (Race Relations News.)

* * *

...THAT the Bantu News Agency has opened a bookshop in Umgeni Road, Durban, to supply the literary and stationery needs of the African people? In the past, a report from Ilanga laseNatal says, there have been cases where people have had to postpone sitting for examinations through lack of books. This new shop, with qualified African assistants aware of the needs of the people they serve, should greatly help to overcome this dissability. It deserves

support.

* * *

...THAT in Pietermaritzburg there are 2,000 European blood donors, some hundreds of Indians - and one African? And did you know that a large proportion of all the blood donated is used for Africans? We have heard it said that if Africans gave their blood it would be used for Indians - well, why not? The Indian people do not ask themselves whom their blood will save - they give it willingly in the knowledge that their blood will save life : European, African or Indian.

The giving of blood three or four times a year is a painless process, and far from it being harmful, many people have reported that they have felt better after ridding their body of this small quantity of blood. New blood is formed within the body in 24 hours.

Do you want to feel that you have saved a life - perhaps that of one of your family, or one of your close friends? If you do, write to the Pietermaritzburg Blood Transfusion Service, 305, Pietermaritz Street, Pietermaritzburg, and they will give you the necessary information.

Postscript. The name of the solitary African to give blood in Pietermaritzburg is Moses Shangase. Remember that name, for Mr. Shangase has made history.

* * *

LETTERS TO THE EDITORS

P.O.Clernaville.

The Editors,
IKHWEZI.

Sirs,

Ikhwezi has all along been referred to by its Editors as a child and until now we did not fully realise what that implied. Now we know that indeed it is a child and, as such, like all children, it is a sensation-monger. Children become sensation-mongers in order to have the attention of their parents focussed on them.

The "un-news" of Clermont made the child ill and she cried for the visit to Clermont, in order to be seen there as all children like to be seen - and once seen, having attention focussed on them.

The parents of the child were set guessing in their minds as to whether : "Will it be a visit to Clermont?", or "to be seen?" that will cure the child from her ills. On consultation with the child's doctor, the latter said the visit will, but the child said "to be seen will". Consultation with the specialist revealed that both a visit and to be seen should be a panacea to the child's ills. Thus a visit to Clermont was arranged and invitations were extended to us to come and see the child and come we did and saw the child. It is obvious that the child was right and that seeing her will evoke love for her from us. Now we love her and proof of that is the flow of news you are receiving today. "Thank you, child! for were it not for your sensation-mongering, we should not have been honoured with a visit from the Editorial Staff of the Ikhwezi."

P. B. KHUMALO.

(The diagnosis of Mr. Khumalo has indeed much of truth in it - except perhaps that we desired nothing quite so spectacular as "sensation-mongering" to draw the attention of our Clermont friends to us. However, our desire for this attention did indeed take us to Clermont and there we, in turn, were honoured by a gathering larger than we expected, which listened attentively to what we had to say, and then put forth its own views on how Ikhwezi could best serve the Area.

The Area now appears to have shaken itself from its slumbers and we thank our contributors for the news they have sent us. Please keep it up, Clermont - and we from this side will do our best to keep the conversation two-sided and of use. - The Editors.)

* * *

You can preach a better sermon with your life than with your lips.

* * *

SAVING THE SOIL OF KENYA

Having spent only two years in Kenya, in the service of the British Administration, I do not pretend to write an authoritative article on the country. I do, however, appreciate the privilege of being asked to contribute to "Ikhwezi", and hope that you will be interested to hear of some of the steps that are being taken there to combat soil erosion - particularly in the Native Reserves. As you know, soil erosion is a menace which threatens us in South Africa just as much as it does the inhabitants of Kenya.

One of the first innovations that would strike an African from our country on seeing a Native Reserve in Kenya would be the rows of terraces that are visible on the hillsides. These terraces are designed to prevent the erosion of the soil which takes place on cultivated slopes during heavy falls of rain. They arrest the downward flow of water and catch the topsoil which is washed down from the land above, so that although the terraces themselves become filled up in time and have to be re-dug, at least they have served the purpose of saving that valuable topsoil from being washed into a river and down to the sea.

It is a pity that more of these terraces are not visible on the slopes of our own Native Reserves.

In Kenya today no one is allowed to cultivate a hill slope until the area he intends to cultivate has first been terraced. In the case of sloping lands which are already established under cultivation, terraces are being made and repaired on a communal system under the control of the chiefs. In each Location all able-bodied men have to turn out for this work wherever it is most needed on one or two days per week. The members of these gangs receive no pay for their work, but they have the satisfaction of seeing the improvement brought about by soil conservation in the "bad lands" of their district, and they know that when work is needed in their own particular area they will be assisted in doing it by the men from neighbouring areas. Of course, not everyone enjoys digging terraces in another's land, and pressure often has to be brought to

bear by the Government and the Chiefs to see that the work is done, but the benefits of this soil conservation work are now so obvious that the task is becoming easier.

In large areas of Kenya cultivation is not practised by the Africans as some tribes are nomads who herd cattle and whose diet consists entirely of meat and milk. In such places the great danger to the soil lies in overstocking, or allowing too many animals to graze a small area. Goats are the most damaging form of livestock, and every endeavour is made to discourage the people from keeping them. As you can imagine this is a difficult task, because only the more intelligent are prepared to listen to the Government's advice when it involves a reduction in the number of stock owned by the people.

On the whole, the agricultural tribes in Kenya - those who cultivate the soil as well as keeping cattle - have done more towards soil conservation than the pastoral tribes. They are beginning to realise that they are fortunate in having valuable land in a country where crops such as mealies and millet can be grown twice a year instead of only once. This is due to the fact that Kenya lies across the equator where the sun is almost equally hot all the year round, and only the rain controls the seasons. As there is a rainy season twice in each year crops can be planted twice. This, of course, doubles the amount that can be reaped each year, but it also makes the conservation of the soil, and the use of compost and manure doubly important. Some members of the KIKUYU Tribe, who live not far from Nairobi, are excellent farmers who have achieved a great deal of success and wealth by growing crops using intelligent farming methods - the adequate use of compost and manure and the practice of soil conservation. Their cattle are kept in kraals at nights, and every scrap of manure is accumulated and used on the lands. Nor does burning play any part in their programme as everything possible is turned into compost. These men, admittedly few in number as yet, put many European farmers to shame. They represent the first major step towards better farming practice by Africans as their farms

are proof to their more backward countrymen that it does pay to follow the advice of the Government Agricultural Officers.

I have not seen as much of Native Reserves in South Africa as I have in Kenya, so I shall not attempt to draw comparisons, but I do express the hope that we have progressive African farmers in this country who farm as well as the leading Kikuyus, and that they are setting an example for others to follow. I must, however, mention something I have seen in this country which would only be done on penalty of a fine in Kenya, and that is the cultivation of land right up to the bank of a river. This is simply asking to have the topsoil dumped into the sea, as the first heavy rain washes it over the bank and into the river. In Kenya no cultivation is allowed for a certain number of paces from a river bank, and the natural grass in this belt along the river helps to hold the bank together and to arrest some of the soil from higher slopes which is washed towards the river. In Zululand I have even seen mealies growing in the river beds when the rivers were low. This, of course, is not actually harmful, but merely a case of trying to catch a last quick crop from some fertile soil which is on its way to the sea - but the harmful thing is the fact that this valuable soil was ever allowed to get into the river bed.

In Kenya, a country which is not blessed with as many rivers as ours, the people are becoming aware of the danger of neglecting their soil. The danger is as great here and everyone, whether he be European or African, owes it to his descendants to combat the menace of bad farming practice.

DESMOND CRAIB.

* * * * *

THE Y.M.C.A. in EDENDALE

As was hoped, the Y.M.C.A. Hall at Edendale was opened early in June and is now available for the use of members.

The hours during which the Hall is open are:-

Weekdays (except Wednesdays)
10.30 a.m. - 12.30 p.m.
2.45 p.m. - 4.45 p.m.
Wednesdays 10.30 a.m. - 12.30 p.m.
Saturdays 10.00 a.m. - 12 noon.
Sundays 2 p.m. - 5 p.m.

These times have only been laid down as a beginning and we rely on members to let us know of any alterations they would like to have made, as well as for suggestions as to new activities which they would like to see taking place in the Hall.

Official Opening. The Hall will be officially opened by the Administrator on Saturday, July 26th at 10 a.m. All readers of Ikhwezi will be very welcome.

Sport.

Boxing. The new classes at Georgetown have not yet been started owing to the fact that Mr. Elliot, who is to train the members has been ill. It is hoped that he will be well enough to start training sometime during July.

Football. The final rounds in the school's League will be played off during the last week of this term, and the results of the various divisions will appear in next month's Ikhwezi.

PETER BROWN.

* * * * *

JOIN THE
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Edendale & District Benevolent Socy.,
B. 6, Ashdown, P. O. PLESSISLAER.

THE EDENDALE TECHNICAL CENTRE

Eleven pupils of the Edendale Technical Centre, which is housed in the new Hall, are busy making a fair amount of the furniture required by non-European schools throughout Natal. Under the careful and watchful eye of their qualified woodwork instructor, Mr. W. Mkiye, tables, desks, cupboards, benches and a variety of other articles are shaped, assembled and sent out to the schools in a steady flow. The illustrations which accompany this article (some of the drawings were made by Mr. Mkiye), show a small selection of the work turned out by these boys.

The average age of the boys is 21. After they had gained their Standard Six Certificates, they were admitted as pupils for a three-year course, after which, if they are successful in their examinations, they will be awarded a Woodworking Diploma. According to Mr. Mkiye, there is a steady demand for these youths after they have graduated: some will be employed by the Education Department as assistants to Woodwork Instructors and as school handymen, and others will be absorbed by industry as qualified woodworkers. There is a waiting-list of youths desiring to enter the School, but unfortunately there is no equipment for more than the present enrolment of 11. Eight of the pupils joined the School at its inception in 1950 and are now in their third year, and last year - when they leave they will make room for a new set of pupils.

During a recent visit to the School I found the pupils working industriously and with a notable degree of initiative. If they were presented with a particularly knotty problem, they had no hesitation in taking it to Mr. Mkiye, but generally they proceeded with their work steadily and with apparent confidence. The standard of work was high and finished articles were attractive and very solidly made. Mr. Mkiye informed me that the pupils were able to tackle more complicated work than they were doing, but as it was the policy of the Education Department to have articles made which were needed by schools, that aspect could not be developed greatly. Nonetheless there were

two or three articles of furniture which showed a fairly high standard of craftsmanship and skill.

The pupils have shown a keenness and aptitude for their work - as proof of that is the fact that the original class has dwindled only slightly during the last two years.

The idea of a Technical Centre was born in the minds of some members of the Edendale Welfare Society as long ago as 1944. In 1945 the Society received a letter from the Deputy Chairman of the Local Health Commission, Mr. J. C. Boshoff, suggesting a Centre where essential furniture for sale to the inhabitants of the Commission's housing schemes could be repaired or made. This scheme, following a grant from the Welfare Society, was put into operation, but was only moderately successful because of the lack of premises. Various Government Departments were approached for help, but they were unwilling to launch out on this sort of experiment.

The Welfare Society then bought tools and timber and was preparing, in 1948, to move into a cottage made available by the Education Department at Caluza School, when the present Government decreed that new projects in Native Education would not be permitted. Eventually, through the personal help of the Administrator of Natal, Mr. D. G. Shepstone, this decree was relaxed and in 1950 the Technical Centre was started, in its small way.

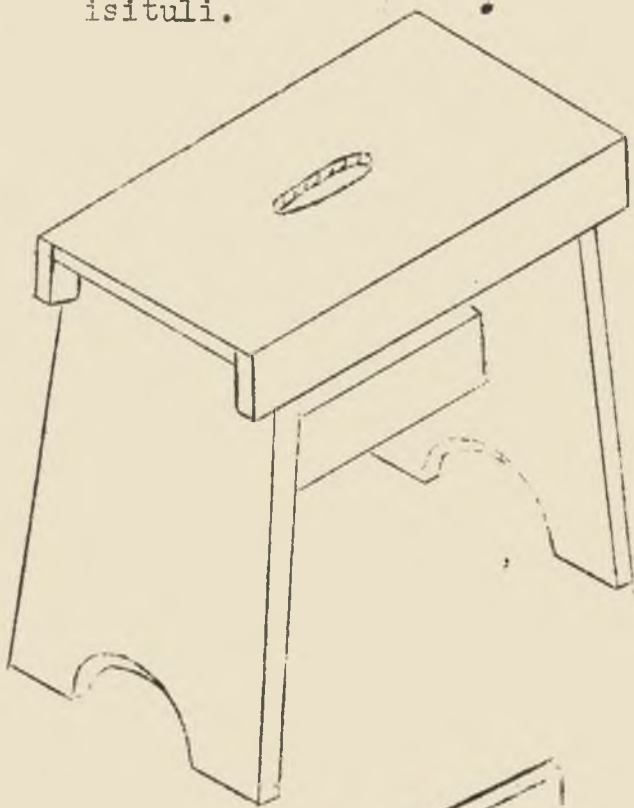
Furniture was at first made or repaired for private sale, but after the immediate needs of the people were to some degree met, and following the transfer of the school to the Education Department, the pupils have been concentrating, as has been said, on the requirements of schools.

There is a well-worn saying: great enterprises may have small beginnings. The Edendale Technical Centre has come some distance from the small cottage at Caluza, and it still has a much longer way to go: perhaps the dream of a fine Technical School, offering courses in many of the branches of Engineering and Handicrafts, may not be as remote as it seems now.

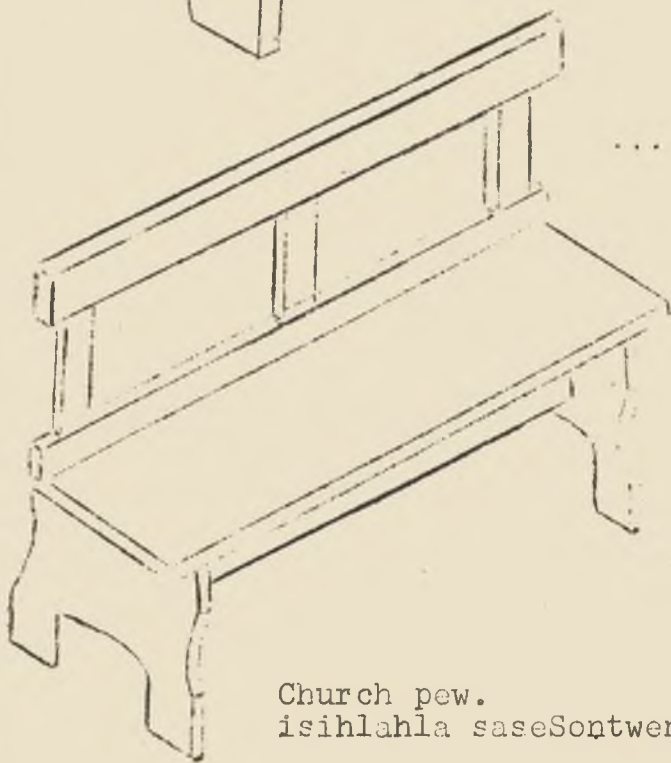
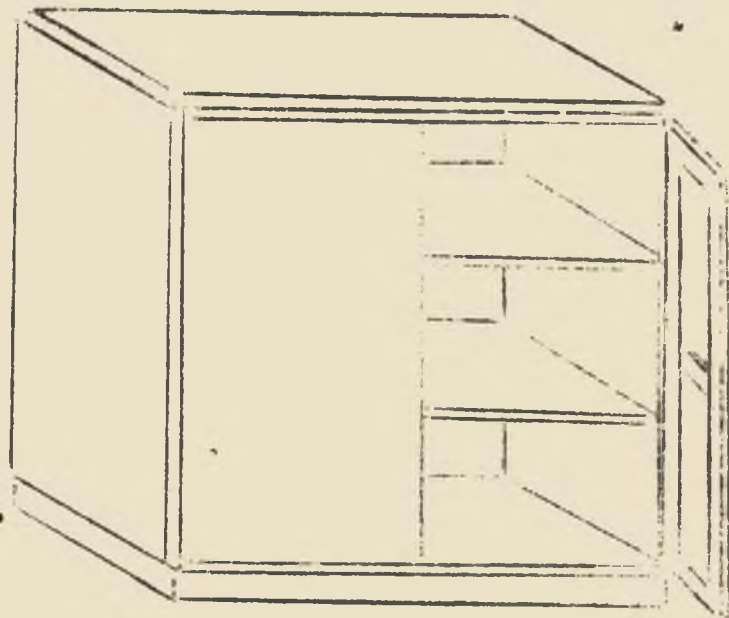
B. G. A.

EDENDALE TECHNICAL CENTRE
ISIKOLO SASE-EDENDALE TECHNICAL CENTRE

stool.
isituli.



cupboard.
ikhabedi



Church pew.
isihlahla saseSontweni.



Teacher's chair.
isituli somfundiso.

These articles are made by pupils of the Edendale Technical Centre, for Government Native Schools throughout Natal. (Drawings supplied by the Centre.)

Lezimphahla sakhwe ingani zesi-kolo sase-Edendale Technical Centre futhi zithunyelwa kuzona zonke izikolo zaHulumeni e-Natal. (Izitombe ziphwe isikolo sase-Edendale Technical Centre.)

SENATOR E. H. BROCKES

Senator Brookes, Native Representative for Natal and Zululand, was discharged from hospital recently following a serious illness. He is at present in the convalescent stage, but it will be some time, if at all, before he is able to resume his full Parliamentary duties. However, in a letter, Senator Brookes says that he is likely to make a good recovery. We, and our readers, hope that this will be so.

* * *

ADVISORY BOARD ELECTIONS

Clermont, which has always shown a lively interest in its own local elections, is busily preparing for the poll on July 12. A number of seats for which there was more than one candidate are to be contested, and there is no doubt that rivalry will be keen.

Clermont may congratulate itself on the progressive way in which it regards its own local elections. The people are known to be more conscious of their voting rights than most other African communities in Natal, and have shown themselves willing to use this weapon in their hands, to elect the representatives whom they think will do their cause the most good. Democratic procedure depends for its life on the lively interest of the people, for if that is not present candidates who do not represent the majority of the people may well be returned to power.

In contrast to Clermont, the residents of Edendale have not done anything much about their elections. There were 13 vacancies - which would have ensured a majority for any particular group - yet only two nominations for these seats were received. The conscientious and hardworking Edendale Board, which has achieved a great many improvements in the Area, has been accused of being a "puppet" instrument in the hands of the Commission. If you really believe that, why do you not become a Board member and tell the Commission these views of yours? They will pay far more attention to you as a responsible member

than if you whisper them at street corners. This fact Clermont has found out for itself, and that is why you will find them on voting-day hurrying about to ensure that their voice will be heard by the Commission. The people of Edendale, on the other hand, are supplying their critics with ammunition, for those critics are now able to say, "These people are not even interested in their own progress, or welfare."

* * *

SCOUTING AND GUIDING

TRACKING

Dear Leader,

This is one of the most exciting parts of Guiding - noticing "signs", putting two and two together and following close on the trail! The tracking signs are secret signs and on that account alone, they make an instant appeal. I am sure the Chief Scout, when he included tracking in our tests, had a vision of Guides tracking each other through woods, across stretches of open space, learning to use their eyes and their witsa heap of stones, a bent twig, a footprint - adventure!

Here are some hints on how to train your recruit. In the first place you must arouse interest. Why not go out with her one Saturday afternoon, and let her lay a trail for the rest of the Patrol to follow? Take plenty of time and make the trail simple but exciting. Explain to her that she is going to leave secret signs and messages for the others. Let her suggest how it should be done and what material she would use. Let her try first, then help her, discussing the signs, etc., as you go along. If, for instance, she makes a sign with leaves, you could ask her what would happen if it were a windy day. Allow her to make the signs and leave the messages herself, and she will feel she has achieved something, and, what is more, she will remember. Here are some points to remember :

- (1) Until Guides are experienced trackers, leave plenty of "signs";
- (2) Do not use material which can

be blown away or knocked out of place. Different kinds of materials can be used - twigs, stones, knotted grass, wool, flour, etc. Avoid chalk as it is difficult to rub out;

- (3) All signs must be removed by last people;
- (4) Should she lose her way ask her what she would do to pick up the trail again, and then suggest that a good way is to go back to the last sign and circle round it until the next sign is found.

Give your recruit plenty of opportunity to lay trails and follow trails. Leave her to find out things for herself. It is so much easier to tell everything than to stand back and allow her to use her intelligence and imagination.

Explain to your recruit the type of test she must be prepared to pass. (1) She should know the scout signs, where they should be placed, and the type of material which can be used. (2) She should be able to lay a simple trail by herself. (3) She should be able to follow a trail.

If you aim at a high standard of work, your Guides will rise to it, and not only learn a tremendous lot, but they will be laying a sound foundation to their Guiding.

Good luck, and good guiding,

LONE WOLF and AKELA.

* * *

THE KHUMALO FAMILY

In our last issue, you may remember, we left Mr. Khumalo, in company with a visiting Englishman and an official of the Local Health Commission, on his way to the local clinic. Previously Mr. Khumalo and the Englishman had been shown the various engineering projects within the Area.

When the three men visited the clinic they found under the shelter a very large group of mothers with their young babies, waiting to be attended to. Some of the babies

were thin and weakly-looking, and some had clothing that was dirty and tattered, but it was good to see how many were fat and chuckling, and how well they were dressed in warm, woolly jerseys, pants and bootees. Inside, a clinic clerk was checking register-cards and midst the medley of crying babies, laughing babies and chattering mothers, the capable nurses were dressing wounds, weighing youngsters, giving advice to anxious mothers, and in special cases tins, and packets of special foods for their babies.

Looking up from her work, the nursing sister smiled at her visitors and welcomed them to the clinic. "It is the child welfare day," she said, "that is why there is so much din. But then we would much rather have plenty of noise like this than quietness, which would mean that no one was coming to us."

"Your clinic, then, is popular?" the Englishman asked.

Sister assured him it was. She showed how the number of mothers who brought their children to be examined had increased each year, until now there were more than 150 on each of the child welfare days. They were gaining confidence in the medical staff and were bringing along their children even if they were healthy - which was a good sign, and good practice, too, for it enabled the nurses to give advice about the care of the child, so that disease could be prevented before it started. "Unfortunately," said Sister, "it is very seldom that mothers care enough to carry out what they have been told, or to prepare correctly the special foods given to them." Mr. Khumalo thought of the child he and his wife were expecting, and he silently vowed that the instructions his wife was given would be carried out to the best of his and her ability, so that the child would have a good and fair chance of survival. He heard Sister saying "...and at least half of all the deaths among Africans occur before the age of five years." Before five years! Then Mrs. Khumalo and he must be even more sure that the baby was given good care in its first few years of life.

There was a little excitement at this moment while a sobbing boy from the nearby school was

brought in to the clinic to have a nasty cut in his foot cleansed and bandaged. When his sobs had subsided and he had gone on his way to his home, Sister turned to her visitors : "I hope his mother sees that his wound is kept clean," she said, and then, returning to child welfare, she mentioned that the clinical services were at last having effect on the heavy death rate of babies - for the first time in six years it had shown a big drop, in her clinic and at other Area clinics. That was heartening news.

"What other services," the Englishman enquired, "does the clinic provide?"

"Well," Sister replied, "We have the ante-natal clinic on one day in the week, in which expectant mothers are examined by nurses and, if necessary, by the Doctor. It is in this way that many cases of venereal disease, which has such terrible effect and yet can be cured in its early stages, come to light. We give advice about the care of the infant and of the mother, and we encourage her to bring her baby along to the clinic at periodic intervals, so that we can check on both mother's and baby's health."

Mr. Khumalo remembered that it had only been a short while ago that his wife had received advice about their expected child.

"In addition," Sister continued, "we carry out the normal work of a clinic; all the everyday cuts and wounds and sores that do not need hospital care, are treated here. We dispense medicines, we inoculate and vaccinate adults and children against deadly diseases like smallpox, diphtheria and typhoid - going out to schools if necessary - and we X-Ray Tuberculosis-suspects. Apart from this we have an emergency night nursing service used for childbirth. We have a staff of African, Indian and European Health Inspectors, Visitors and Assistants who are constantly out in the field inspecting premises, advising people, helping the sick, and in addition we have two full-time social workers who gain pensions and relief payments for needy people, spread knowledge about community activities and help to organise many of these activities.

"Health these days covers a

a very wide field : it is connected with the healthy recreation and sport of the people, the prevention of as much anxiety as possible through social welfare work, the prevention of conditions which may help disease - for example, regular tests of the drinking water are made to ensure that it is not polluted - and, of course, the actual cure of sickness. There is a great need for these sort of services among the more backward people, and there is no doubt that they are having a profound and sometimes pleasing effect upon the way of life of these people. The battle is a continuous one on a very wide front, and although it seems at times that we are making no headway, I think that perhaps we really are laying the foundations of a good and capable health service."

The visitors nodded in agreement; there was no doubt but that the busy, bustling clinic was fulfilling a great need of the community's. They thanked the Sister and took their leave, and thoughtfully Mr. Khumalo followed his companions. Yes, it was true that the clinic was ungrudgingly doing its best to help the sick and the lame, at no great cost to the people.....

And now the three were back in the Area office, from where they had begun their tour of the Area. The Commission official spoke to his companions. "This department is the least publicised of them all," he said, "and yet it is quite essential to the smooth running of the Commission as a whole. The financial structure of the Commission is based upon it : the payment of wages, from the labourer digging ditches, to the Engineer; the collection of rates and licences, which partly pay for these wages; the settling of a hundred and one different questions and problems which arise from the dealings with the people - these, and a great deal of correspondence with other authorities and businesses, are the jobs which the Secretarial Department deals with day by day."

"And for this," the Englishman enquired, "the average ratepayer pays 30s. a year? - for the buildings and the roads, the lights, the bridges and the anti-erosion work? - for the health and social welfare services, and for the work of the Secretarial Department? That is remarkable!"

"Well, of course that 30s. does

not cover the cost of all these services," the official explained. "We believe the community cannot afford to pay much more, so the Provincial Government supplies us with £4 for every £1 that we gain from our residents. That still does not cover all the expenses, so we borrow money and pay it back over the years." He turned now to Mr. Khumalo. "Well, Mr. Khumalo, I hope we have not wearied you with all these facts and figures?"

"No," said Mr. Khumalo. "Perhaps if I had just read them in a book I would have been bored, but because I was able to go around and see all these things for myself, I found it very interesting."

"I am glad to hear that," the official said. "Well, goodbye, Mr. Khumalo."

"Goodbye," said the Englishman.

"Goodbye," said Mr. Khumalo, and the three parted, and went their respective ways.

* * * *

BIOSCOPE - EDENDALE HALL

The Hall's first bioscope show was held on Saturday evening, June 21, and to judge by the size of the crowd, and the rapt attention which was given to the films, the evening was very successful.

The first film, loaned by the British Information Office, was a colourful "documentary" of life in Ashanti, on the West Coast of Africa. The second was the popular African film (made in Alexandra Township, Johannesburg), "The Magic Garden". Both films were well received.

A collection, in aid of an African creche in Edendale (where working mothers will be able to leave their babies during the day) was taken, and realised £2.5.10.

The films were shown the night before at Sobantu Hall, and the collection (also in aid of the Edendale creche) realised £2.15.10. Unfortunately these amounts barely cover the cost of hiring "The Magic Garden".

An extra bus was provided by the Maritzburg Corporation after the show at Edendale, and was much appreciated.

* * * *

On Wednesday, June 18, the Nursery Schools gave a successful concert at the Hall (the Hall already seems to be serving a very useful function), and £5 was raised towards another nursery school for the Area. A further £21 for the same purpose was raised at the performance of "Hamlet" by the Convent Girls' School, Pietermaritzburg.

* * * *

LETTERS TO THE EDITORS

(Mr. I. M. Mabaso, of Clermont, challenges Ikhwezi to prove its good faith by publishing the letter which appears below. The letter is printed as received, with the omission only of two sentences which, in the opinion of the Editors, might arouse inter-racial antagonism and ill-will. Ikhwezi's readers will remember that "the child" bars only two kinds of message from its pages; the message of personal abuse, and the message which may stir ill-feeling between one race and another. For the rest, it is unafraid.

It is true that Mr. Mabaso likens "the child" to "cold porridge" in his Area, and that he is harsh in condemnation of the Local Health Commission. But these things, after all, are part of that Voice of Conversation which "the child" has asked for - and criticism, when it is genuine and honestly intended, is fair matter for these pages. We confirm to Mr. Mabaso our remark which he says has encouraged him: that Ikhwezi wants to hear the talk of true voices, and that either side has the right to praise or to condemn.

Further, we remember that Mr. Mabaso's spoken words - when we made his acquaintance at the meeting - were kinder and more courteous than his written views!. We thank him for reporting that meeting for this number, and welcome him to join us in our "conversation".

We comment, further on, on certain points which he has raised.
- The Editors.)

" AN OPPORTUNITY PRESENTS ITSELF

Ikhwezi Meeting at Clermont

The meeting held at Clermont on the 23rd May, 1952, in the office of the Local Health Commission - the meeting convened by the European Area Secretary, Mr. F. A. Freeman, was not a big one because it had been arranged to take place on a working day; also, despite the fact that notices issued approximated 500. Those present - Europeans included - numbered 32. There were 25 Africans and 7 Europeans.

The Ikhwezi Management - the people styled, the "Editorial Committee" - had themselves come.

The aim of this visit was to find out what was responsible for the Ikhwezi being like cold porridge (unpopular) here at Clermont, whereas in other Local Health Commission Areas it was quite popular.

2. In order to make its object quite clear, that its authors are the Local Health Commission.

3. To ascertain - after its objects have been convincingly explained - what the people here in Clermont think; and to find out what methods could be adopted to make it so popular amongst the people as to induce them to read it, and also to cause them to contribute news items of their progress, criticism or praise of, or comment on the Commission's administration. To find out who may be its agent, or receiver of letters intended for it.

Its owners then proceeded to give explanation. However, the person who gave the most satisfactory explanation was a European lady who was its first editor when it was started. What she said showed that she was stating the facts she knew about the Ikhwezi. Her explanation of all the points given was clear. There are three matters about which I shall write at some length : (a) We chose Mr. B. B. Cele to receive the Ikhwezi; and from whom we will all get it; and through whom letters to it would be sent. The reason is that he has extensive knowledge about newspapers. Nearly the whole country knows that he was editor of newspapers over a long period. This will help in obvi-

ating the need of rejection by the editors of, say, a letter for something that could have been put right easily by its author, and it would then go from here with the knowledge that it is in order.

(b) The explanation given was that the Ikhwezi is the voice of conversation between two people - the Local Health Commission and a person whose property falls within the Local Health Commission's jurisdiction - each party having the right to praise or to condemn. Both express their views (through it) because it is the mouth-piece for both. It does not talk alone, for a person who speaks to himself is like a lunatic. (c) That, largely, is what has encouraged me, as I am never satisfied with mere statements that are not put into practice. I shall now go into the heart of the matter:-

1. The Local Health Commission's administration is not at all satisfactory - not a bit - in the Clermont area, as at present set up.

(a) A mere figurehead called the Advisory Board was created; and the uninformed would, on hearing the name, think that a genuine Board mentioned in Act No. 25 of 1945, under section 21, was meant whereas it is merely clothed in that name, while internally it has neither voice nor soul. It's an "imitation Advisory Board".....

(b) The existing Board is made to handle ordure with their hands in this manner : There is an Ordinance and regulations for the control of the Commission and its employees and the Area; also rules governing the Board (Rules of Election and Order). It is said that these Rules of Election and Order were made by the Board, and yet it is not allowed to amend them. Still, under the Regulations the Board is given responsible work. The Regulations are brought to the Board ready made - without the Board having been asked as to whether they are good or bad. They are issued with legal authority, as law - the people are told. The people are told they come from the Board, and the Board is told they emanate from the Commission and the Government, and that they (the Board) have no say about them, but

it should tell the people not to break them. If you tell a person, it is enough for him to ask you just one question, namely, "Where and when did you pass these regulations?" You are silenced. There is no worse question than telling a person to manage something and use it as his own, when it is not really his; and when at the same time he receives no pay for frightening the people with the snake!

While this is still the position, it is advisable for the Commission to administer its regulations itself, and to have the Board abolished; let the people speak for themselves as ratepayers, rather than that they should have their time taken up about nothing, until such time as the Commission is an adviser of a real Board. There should be no Advisory Board until such time when the Board will be a lawfully constituted Board and the Local Health Commission be the advisers or supervisors of such Board in Clermont as a purely African Township.

But, do you think the African will listen? You will hear them say they want self-government, whereas in fact individually they want to be the Whiteman's petty attendants. I conclude by saying that if there exists an evil administration on earth, it is the Local Health Commission. An administration that says, "Represent me, but you shall have no say in this thing of yours, I will handle it for you". It is better I should be without a guardian if that is the position!

If what was said at the meeting is true, let this letter be published. It is beyond the measure allowed, but let it be published as it is, because it deals with two subjects - The meeting held, and the information given to the people about the Ikhwezi, and my views about the Local Health Commission.

I. M. MABASO. "

1. Ikhwezi welcomes the decision of the meeting to appoint Mr. B. B. Cele as local representative. We assure Mr. Mabaso that the editing of matter from the Areas - whether correspondence, articles, news-items or anything else - is confined to the occasional correction of grammatical or other

obvious "slips", the occasional shortening of an item which would otherwise make too great a demand on space; and the very rare cutting out of a comment of over-personal nature or unguarded "racial feeling". NO letter, article, etc., is rejected on account of its need for slight correction of this kind.

Ikhwezi, however, is delighted to have at its disposal the services of one with the editorial knowledge and experience of Mr. Cele. We look forward to receiving our Clermont contributions in excellent order and at an excellent level of judgment and good taste.

2. Mr. Mabaso is mistaken on certain points connected with the Advisory Board. In the first place, he is disappointed because it is "not a genuine Board" established in terms of Act 25 of 1945: it is only an "imitation".

3. Does he not realise that the Commission's Boards CANNOT be established under that Act, because the Commission itself is not under that Act? And would the people of Clermont wish to see the Commission come under the Act - thus turning the township into a Native Location, without rights of property-freehold? Would they wish to be controlled as a "Lamont" or a "Somtseu" is controlled? Do they no longer value their rights to buy and sell land in their Area?

4. Only in one part of one Area does the Commission control in terms of the Natives (Urban Areas) Act - and that is in the Ashdown Native Location in Edendale. Here the Commission has, of course, set up an Advisory Board constituted in terms of that Act.

5. Further, has Mr. Mabaso any reason to believe that the Boards set up under the Act have really any more influence and authority than the Commission's Boards? We cannot go into the whole question of these latter bodies today, but we refer our correspondent to the Ikhwezi of May 1950 in which their standing and their influence were made clear.

6. Mr. Mabaso would like to see a "genuine" Board in Clermont, with the Commission acting only as advisers (or supervisors) to it. He is not alone in this hope. The Commission believes in ultimate

self-rule for all its Areas. But it believes, as well, that its present Advisory Boards - rightly understood, rightly used and honourably supported - are the best and most direct training-ground for this end.

7. The English have a saying that "it is foolish to throw away your dirty water before you have clean". We think this is the mistake which Mr. Mabaso makes when he says that he would rather have no Advisory Board until he can get the kind he wants. The present kind of Board can be the voice of the people. It can represent their needs and their desires. It can influence Commission views and policies. And it can train men and women to become the future Councillors of independent and self-governing communities. Need one say more?

8. We are not concerned to defend the Local Health Commission against Mr. Mabaso's attack on it as an "evil" administration. There are hundreds of Africans whose improved health and happier circumstances testify to the opposite view : hundreds who gratefully acknowledge the benefit of Commission rule. - Editors.

* * *

S T O P P R E S S

An African, alleged to have been responsible for the burglary at Fannin Government School, Glermont, and numerous other burglaries at schools throughout Natal, has been arrested by the Police.

* * *



IKHWEZI

Lilungiswe lakhishwa Isigodhlo

se

Local Health Commission,

Natal.

I CADI KUDALOBELE BETHU

Kusanda ukukhonziswa amfilemu amabili kulelizwe elithi "Cry, the Beloved Country" nelithi "The Magic Garden". Omabili athinta impilo yabantu kulelizwe, elesibili abadlali kulonkwabe kungabantu abamnyama bawo, imvama yabo kungabaqalayo ukwenza uhlobo lolo londle.

Ayikhonziswa omabili phesheya amfilemu lawa abanewozawoza. Leli elithi, "Cry, the Beloved Country", libatshazwa kakhulu kuthiwa lingelinye lamfilemu amakhulu ake enziwa. Leli elithi "The Magic Garden" laboniswa embukisweni waseEdinburgh umbukiso omkhulu wabelungu wokwazi kwokuhlabelela nokwemidlalo, lathola umklomelo. Iphephandaba elithiwa London Daily Mail lithi eminyakeni eyishumi edlule kaliko ifilemu elihlekisayo ukwedlula leli.

Alathusile izwa amfilemu lawa. Ayenziwanga ngisi omabili, akhombis umoya osawukhona eNgilandi wokuzwelanisa nezimpilo zabantu ezweni.

Ayimikhwazi omabili kulelizwe ohlobo olungandile lomdlalo onesigqi ongase uphethe ngokuba yisikole esikhulu sefundo. Engilandi amfilemu nethelavishini asiza kakhulu ngokulitha amasu amasha emfundo. Kasingabazi ukuthi nakulelizwe amasu lawo azobamkhulu. Ngoba nongafundile ayakubona okugondiwe yizithombo zamfilemu.

Eyabonakala loholo nakubo abantu uqobo. Ngoba ifilemu libukisa isineke nokulitha ezolomkhulu. Yindawo lapho bekhabekhona ikhefu kanti futhi khona lapho bayafunda.

Siphezu kwenkombe enkulu kulelizwe elokotha okungase kusize izizwa zonke uma isatshenziswa ngokufanelcoyo; ikakhulu yizizwe ezingakafundiswa kahle nezisesemuva. Isiseko semfundo elithwa yifilemu simisiwe, esethembekile ukuthi sizokuma njengoba siqalwa ngezithelo zobuhlobo bokubambisana phakathi kwabamnyama nabamhlophe.

ABAHLELI.

IZINDABA ZEKHOMISHANI

Ngalenyanga esikucaphune emazwini kaMnu. T. M. Wadley, uSihlalo weKhomishani mayelana nokusenenza kweKhomishani kudedela isikhala umbiko wonyaka weKhomishani ka July 1950 kuya ku June 1951.

Lombiko osanda ukuphuma ufumbethe konke okwenziwa yiKhomishani ezindaweni zayo zonke noma phela kugcizelelwe endaweni yaseEdendale neyaseClermont ngoba zinkulu zona. Nakhuke okufinyeziwe esikucaphune embikweni :

"AMA-ADVISORY BOARDS NAMAKOMIDI

IKhomishani ibika usizo lwokusebenza kwamaAdvisory Boards. Mahlanu akhona. E-Howick West bahluleka ukumisa iBhodi mhlawumbe benziwa wukungezwani phakathi kwabo, kanti babeqale ngokwethembisa okukhulu.

"Inqubo yamaBhodi isolwa kakhulu ngabelungu nabangesibo abelungu ngoba bethi kayinalusizo olukhulu. Noma zinjalo izinsolo ngokubanzi kufanele kwaziwe ukuthi okusemqoka emsebenzini wamaBhodi okwamanje ezindaweni zeKhomishani, yikuba isize ngomqondo wayo ekwakhiweni kwenqubo. Lomqondo ukhona ngempela futhi uletha umoya wokuzwana ezingxoxweni lezi. Ukuze kwande umoya wokuzwana iKhomishani ilinga ngamandla ayo onke ukuzwana nokuthintana nezindawo zayo, amaBhodi lawake yiwona okugathiwa yiketango elihlanganisa iKhomishani naBantu bezindawo lezo.

IZINDAWO EZIMISIWEYC

"EDENDALE : Embikweni wayo odlule iKhomishani yawuveza umqondo owaneliswayo ngokubukeka okungcono osekukhona eEdendale. Lendawo kusho iKhomishani kayisabukeki inesimo sobubi esabe sikhona ekgaleni. Ezinye izigaba zendawo lena kungashiwo impela ukuthi zibukeka seziphucukile impela.

"Inqubeko isinjalo nangawo lonyaka. Kwakhiwe izindlu ezintsha eziyi 162 ezamaHovisi kaKhomishani kuqedwe indlu enkulu ngawo lonyaka ezobiza £6,255 iyiClinic entsha. Isibhedlela esikhulu sikaHulumeni wesiFunda esizobiza £500,000 siyakhiwa. IHolo entsha eliyisikole futhi sokubazana nalo seliyaphela. Sekwakhiwa ezinye izindlu eAshdown eziyi 156. Indawo ithatha isimo esijiyile

impela, esifana nendawo yabelungu, esiyenza lendawo izothe ibenomhlana. dla.

Kodwa kuyadabukisa ukubika ukuthi uquqaba lwaBantu lubonakala lunganakile ukwenza izindawo zalo zibukeke ngaphandle kwabayingcosana abanesibindi. Phezu kwokuba iKhomishani izama kakhulu ukubakhuthaza ukulungisa izindawo zabo.

CLERMONT : Lomuzi waBantu ongowesibili omkhulu weKhomishani wahluke kwowaseEdendale ngephuzu linye elikhulu : ukuthi kulukhuni kakhulu kwabeHovisi elikhulu ukwazi "umqondo" waBantu. Inqubo yokuphatha ifana neyaseEdendale: imigwaqo nawogesi kuthuthukisiwe kwakhuthazwa izakhiwo ezinkulu, kwafakwa amanzi, kwavunyelwa izitolo, benzela amathuba amaClinic nolunye usizo lwempilo aBantu. Kubhekelle izidingo zabo. Kodwa zonke izinto lezi kabazithokozelanga aBantu njengoba bazithokozela eEdendale.

Njengoba iClermont seyifakwe phansi kwendawo entsha esanda ukugqalwa yaPhakathi noGu, ingase izibone seyiphakathi kwezinto ezibanzi kakhulu IFUNDE UKUTHI KUKHONA OKUNGATHOLWA NGOKUBAMBISANA NGEQINISO.

WASCHBANK : Emibikweni wayo wokugcina ukuthi ukubusa kwayo lendawo kusewukushanyela amavungu kuvinjelwe ukubuyela emuva. Kodwa kukhona izimpawu ezivelayo zokuphatha kwayo ngawo lonyaka kuvele okuningana okungamathuba amahle kuBantu bendawo. Kwafakwa amanzi, kwakhiwa imigwaqo nezinye izakhiwo ezivele zibangele ukuba indawo lena ibukeke.

IZIBALO EZIMQOKA : Ngawo unyaka lona kwancipha eEdendale naseClermont ukufa okukhulu kwezingane eziphansi kwonyaka ubudala, kuqala eminyakeni eyisithupha.

Kuzozombili izindawo okwabangela ukufa okukhulu kwabadala wukufa kwesifuba nokwamaphaphu.

Isifuba : Ukungabikho kwesu likaHulumeni lokubika isifo lesi ikakhulu mayelana nokuntuleka kwezindlu nokudla okwaneleyo - izimbangi ezimbili ezimqoka ezingavimbela ukufa - kubanga usizi. Ababikwe ukugula yisifo lesi baphindwe kabili ubuningi ezibalweni zeminyaka emibili edlulile, eEdendale nase Clermont, eEdendale baba 194 eClermont 129 abaphethwe yisifo lesi.

Iningi lezingane eziza eClinic ziphile kahle, "okuyinto ethokozi-sayo kulombiko!". Isikole sezingane ezincane eClermont sinewozawoza, yizona izingane zalapho esikoleni leso esiziphethe kahle impela kulendawo.

UMBIKO KANJINIYELA

IZINDLU : Izakhiwo zezindlu neza-Bantu ngabanye zisavinjelwe yizindleko ezinkulu zokwakha nokuncipha kwemali nokuntuleka kwabakhi abangasebenza ngamaholo enzuzo encane. Phezu kwemizamo emikhulu yo-Mnyango weNjiniyela ukuqeda konke lokho kuselukhuni.

Indawo entsha esanda ukumiswa yaseMhlathuzana inezinkinga ezinkulu zezindlu ngoba kwande amavungu khona izindlu ezimileyo ziyingcosane. Umhlaba okahle ofaneleyo sewutholiwe okuzokwakhiwa kuwo izindlu eziphuthumayo ezikahle, lapho kuyotholakala khona amanzi nokunye kwempilo kuyotholakala.

UKWONGA INHLABATHI : Kuzovinjelwa lengozi ngomthetho eEdendale naseAlbert Falls. Kusobala ukuthi iKhomishani ingeke ibenamandla okuthola imali yokulwa ngokupheleleyo nalengozi, kodwa engakwenza yikuba idlelo lihlumelele utshani obuphendlwa yimfuyo eningi. Zonke izazi ziyavumelana ngokuthi kufanele kuncishiswe imfuyo ngomthetho oqinile impela eEdendale. Inkomo ibeyinye endaweni engama Eka ayi 15. IKomidi eyamiswayo ilusingethe udaba lolu.

AMANZI : Kuyaqhutshwa ngempela lapha. Imali eseyisebenzile eEdendale iyizi £56,647 enye futhi eningi izosebenza e-Clermont ukudonsa amanzi. Okwamanje kusasebenza amaphayiphi amanzi acwebile. NaseWaschbank, Howick West nase-Midlands Region asekhona amanzi amahle, azokwandiswa eEdendale nakwezinye izindawo ngezinkulungwane zawompondo.

Ngawo unyaka lona iEdendale yasebenzisa amanzi angengaphanzi kwamagalani ayizi 18½ miliyoni e-Ashdown aba 5 miliyoni galani.

UMBIKO WOMBHALI

Mhlawumbe umsebenzi woMnyango woMbhali kawaziwa kakhulu ezindaweni zekhomishani njengoweNjiniyela nakoDokotela weMpilo, kanti ekusebenzi kahle kweKhomishani yonke nasekuphatheni imininingwane yezimali ezinye izinkinga zokubusa umsebenzi wawo usemqoka ngempela

njengeminye.

Umbiko woMbhali uphethe konke ngezimali, sithole kuwo nokuthi isi £168,000 zasebenziswa yiKhomishani ekuphatheni nasekuthuthukiseni izindawo zayo. Kulemali uHulumeni wesifunda wakhapha £97,000, imali eyangena iphuma ezindaweni zekhomishani yaba £26,000 okusho ukuthi wonke umpondo othelwa ngaBantu ezindaweni zekhomishani uHulumeni wesifunda wanikela ngabaNe £4. E-Edendale kwasebenza imali eyizi £88,000, eClermont £30,000 eHowick West £5,000 eWaschbank £10,000.

* * * *

Y.M.C.A. E-EDENDALE

Njengokwethemba kwethu i-Y.M.C.A. Hall eEdendale yavulwa ekuqaleni kuka June seyilindele abajoyinayo manje. Nazi izikhathi ezobenza ngazo:-

NGOMSOMBULUKO NOLWESIBILI:

Ivulwa ngo 10.30 a.m. kuya ku

12.30 p.m.

" " 2.45 a.m. " 4.45 p.m.

NGOLWESITHATHU :

ngo 10.30 a.m. kuya ku 12.30 p.m.

NGOMQIBELO:

ngo 10.00 a.m. kuya ku 12 emini.

NGAMASONGO:

ngo 2 p.m. kuya ku 5 p.m.

Izikhathi lezi zimiswe-nje ngoba kusaqalwa, sethemba ukuthi amalunga azositshela izikhathi azibona zifanele iningi. Nokuba basitshela nangokunye abafisa kwenziwe eHolweni lena.

USUKU LOKUVULA : IHolo ngomkhosi ngoyinhloko kaHulumeni wesifunda ngoMgqibelo, July 26 ngo 10 eku-seni. Bayamenywa bonke abafundi beIkhwezi.

IMIDLALO: Isibhakela : Kakukaqalwa nabasha ngoba uMnu. Elliot ozobafundisa ubengaphilile. Kwe-thembeka ukuthi uyobesengcono ngo July ukuba aqale umsebenzi woku-fundisa.

Ibhola: AmaRound okugcina emidlalo yezikole azoqedelwa ekuvalweni kwezikole kwasebusika. Imibiko ngabanqobile nokunye ivele eKhwezini lenyanga elandelayo.

* * * *

LAPHA NALAPHA

EDENDALE.

I-Edendale Benevolent Society yabinomhlangano wonyaka Emuseni ngeSonto, May 25, uSihlalo kungu-Mnu. F. J. Mazibuko. Bebaningi abakhona abangamalungu, kukhona futhi uMnu. J. C. Boshoff iphini lika Sihlalo wekhomishani noMnu. D. R. Donaldson, Umbhali wekhomishani nabanye abamhlophe abezwelana nathi. uMiss Lee owake waba nguMhleli weKhwezi kezanga ngokugulelwa kabi ngunina.

UMnu. Excell Msimang umbhali - noSikhwama wabeka umbiko wakhe athi kuwo inhlangothi isebenzise imali eyi £157 yaphiwa iminikelo £39. Kwasala imali eyi £142. Ngalonyaka wesikhombisa inhlangothi yasiza abanengi abantula usizo kakhulu. Bathengelwa izincwadi zesikole bakhokhelwa imali yezikole kusizwa abantwana ababengase bangayi ezikoleni ngokweswela. Abanye bakhokhelwa imali yezindlu, bathengelwa ukudla nezingubo kwokuphuthumayo banikwe nokokubethwala. Kwasizakala abantu abangama 38. Kodwa okwakhulunywa nabo kufunwa iqiniso lezinhlupheko zabo nekhambi lokubasiza babeyi 152.

Yinkomba yemizamo ebekezelayo yamalungu alenhlangothi okusiza abakubo. Wumkhwazi wokuzisiza.

Umbiko wagcizelela uthi kulendawo kusweleke umuzi wezintandane nomuzi wezingane ezibuthaka ngobuchopho.

UMnu. Donaldson wakhuluma ngokuhlwbabusele encoma imizamo yenhlangothi. Wakhomba ukuthi imali yayo iyancipha weluleka ukuba kuzanywe ukwandisa isibalo samalungu ayo ayonikela nyanga zonke ngoSheleni lilinye. Singakhula isikhwama senhlangothi. Wathi ucabanga ukuthi baningana abantu eEdendale abangakwenza lokho. Uma kutholakala upondo iKhomishani nayo inikela ngompondo.

UMnu. Donaldson wathi uzobonana nesigungu seNational War Memorial Health Foundation ezwe ukuthi bangavuma yini ukuqoqa imali yendlu yokubheka izingane ezincane eEdendale ngenkathi beqala inhloso yendlu yezingane ezincane zabelungueMgungundhlowu. Lomqondo wemukelwe ngentokozo, amalungu alenhlangothi athi azosiza nawo. Isithombe sefilimu esithiwa "The

Magic Garden" nesithiwa "Drums for a Holiday". eEdendale nakwa Sobantu imali etholwa lapho iyosiza indlu yezingane eEdendale kwaba ngimphumela weseluleko sika-Mnu. Donaldson. Kungase kumiswe isigungu sokuqoqa imali yalomsebenzi.

* * *

Indlu Entsha yezincwadi. Emhlanganweni wenyanga ka May eEdendale Welfare Society uMiss H. M. Hurley sezikhona ezanele izincwadi zendlu eyencikene neHolo elisha, esiyizovulwa. Ningase nithi nilifunda leli ibeseyivuliwe indlu yezincwadi. Ngeyesihle kubobonke base Edendale. Zitikeneni ngezincwadi. Sobuya silobe ngalendlu yezincwadi kulo Ikhwezi. Qaphani.

* * *

Imitshingo nezigubhu. Iphephan-daba iNatal Witness lisanda ukuveza lendaba: Izikole zezingane ezincane eEdendale zenze indaba exwayo ngaleliSonto mhla zihanjelwa ngabe South African Broadcasting Corporation ngezimotho bephethe imishini ethwebula amazwi, bahambela izikole beyolalela izingane zihlabelela zibanga um-sindo. Kwethembeka ukuthi abakuthwebula kuyozwakala ocingweni lwomoya lwezwe lonke.

"Kwathi lapho sezidlalelwa izingane lokho okade zikwenza zaqhunsula amehlo zimangala."

Embikweni wenyanga weEdendale Welfare Society uMrs. Allsopp wathi izihambeli eziningi zahambela kulendawo ngalenyanga zakuthokozela okwenziwa yizingane ezikoleni lezi.

(Sizozibona izingane lezi masinyane emifanekisweni yebhayisikobhu masinyane.- AbaMhleli.)

* * *

CLERMONT.

IPIKINIKI YE-NURSERY SCHOOL. Izingane zesikole seNursery zalibingelela ngokuhlabelela kwentokozo iBhasi lifika ngo 9 ekuseni ngo May 23 lizobayisa olwandle eThekwini. Ezinye zabe ziqala ukubona ulwandle. Zamangaliswa wukubona amaza egubhazela, edlala.

Sibonga uTisha wazo uMiss M.

Buthlezi nabasizi bakhe.

* * *

AMABHASI. Ehlanguweni womuzi okade useduze neRenki yamaBhasi wonganyelwe nguMnu. Geo. N. Sitole waxoxa ngesicelo sikaMnu. I. Alexander sokuhambisa amaBhasi e-Clermont aya eThekwini. Wathi usenawo amabili amasha, amanye aya-khiwa. Wathi usecele kwabeBhodi ukuba bamvumele nendlela leyo. Ucela aBantu baseClermont bamsize.

USihlalo wathi bayakuthokozela ukwandiswa kwamaBhasi kodwa bafuna ukuzwa kuMnu. Alexander ukuthi uzoqasha aBantu bodwa na?

UMnu. Alexander wethembisa ukuthi uma evunyelwa endleleni uyoqasha a-Bantu. Bakwenenezela lokho aBantu ngoba abaphethe imisebenzi ezindaweni zaBantu kufanele baqashe a-Bantu.

B. B. CELE.

* * *

USUKU LWEMIDLALO LWEZINGANE. Umhlaka May 24 sewajwayeleka ezinganeni zesikole nezinye-nje njengosuku lwemidlalo. Nasemaphandle ni abalusayo baphunyuzwa ngoyise bona bayojabula nezinye izingane.

Lwafika usuku lolo lukaMay 24 eClermont selubhekwe ngabomvu. Izingane zagcwala imigwaqo zihamba zihlabelela, ziphuma ezikoleni zonke ziya enkundleni yemidlalo.

Zaqhudelana ngomoya omuhle izingane lonke usuku.

Ababephethe lomsebenzi ngaba-Numzana Ndelu, (Principal, Christianenburg School), Latha, Ngcobo (Acting Principal, Fannin School), Ninela, Mbutho, Shezi, Thusi nama-Khosikazi Phakathi (Principal, Clernaville School onguMbali we-Komidi lena), Ihlangulela, lembede, Kuzwayo, Mzobe.

YileKomidi eyabangela usuku luphumelele kahle bebambisene nawo-Tisha. Nakhu okuncomekayo okwenziwa yizingane:

Christianenburg School	£5	12	9
Roman Catholic School	£2	-	-
Nursery School	£1	14	2
Clernaville School	£2	1	2
Fannin School	£2	-	-
Abamabhizinisi	£1	13	6

Bathola imiklomelo abanqobayo.

Imidlalo kwabe kungeyezingane zonke, kungaqhudelani izikole.

* * *

UBUGEBENGU. UMnu. S. N. Ngcobo osabambe isikhundla sokuba ngu-Tisha Omkhulu eFannin Government School ubika abagqekezi esikoleni kwaduka izinto eziningi. Kwagqekezwa kusihlwa ngeSonto, May 25, kwasuswa ucezu lwefasitela, kwagotshwa insimbi evimbile waza wangena lowo okusengathi ngumfana kuleyo mbobo.

Okwebiwa ngamayadi ezingubo angu 400 okufundiswa ngawo ukuthunga, izingcezu zensipho 30 nesikele. Abaseshi base Pine-town bathungatha umkhondo. Bathola imifanekiso yeminwe lapho.

Lobubusela buletha ivuso kwo-Tisha ngoba ziningi izikole lapha ezivelelwe yilelishwa. Lesi saseFannin Government School sibukwa siyigolide elimbelwe ngoba kasiqali ukugqekezwa namuhla.

P. B. KHUMALO.

* * *

HOWICK WEST

IMIDLALO. Kusathule esigabeni lesi noma sike sabukela umdlalo omuhle webhola wama Union Jacks neSarmcol (baseNjolobeni). Kuthe sewuyophela sadabuka ukuba uJohn Welcome wama Union Jacks alimale ngengozi wahlolwa ngu-Dokotela. UseGrey's Hospital okwamanje, eMgungundhlovu, uye-thembisa.

* * *

IHOLO ENTSHA YESIKOLE NEBHAYISI-KOBHU. UMnu. Thumbu Reddy wakwa Lot 5, Dale, uhlose ukwakha iHolo entsha yesikole engasebenza ibe yibhayisikobhu endaweni yakhe ku Lot 5. Kuyeza ukukhanya eHowick West. Siyambonga uMnu. Reddy kulenhloso. Ngimfisela impumelelo.

Indlu yesikole ngumqondo omuhle impela ngoba isikole samaNdiya siminyene, izingane eziningi kazi-yithola indawo.

Yingakho kufanele abongwe uMnu. Reddy.

* * *

IMISHADO. Bekushada uMiss Ku-
marie D. Devi (Daisy) iNkosazana
kaMnu. noNkk. Ramdeen Bhika,
ishada noMnu. Kumar Hurriram
(Henry) iNdodana yesiNe kaMnu.
noNkk. Dawoonarain Kaloo base-
Pepworth.

* * *

Basethusa uMnu. noNkk. J.
Heywood baku Lot 7, Dale, ngom-
shado weNdodana yabo uEphraim ku-
Nkosazana E. Kubeka wase Colenso.

(Siyaxolisa ngokushiya igama
lika Mnu. Mpungose ezindabeni
zaseHowick West ngenyanga edlu-
lile. - ABAHLELI.)

* * *

ABALOBELI BETHU

U-Desmond Craib wayiloba incwadi
yakhe ethi "Ukulonda inhlabathi
eKenya" ngazibonelela khona. Ngo
1945 ephuma empini wasebenza
ephepheni laseNatal iNatal Wit-
ness ngo 1947 wahamba nomkakhe
nengane ukuyosebenza kwaHulumeni
waseNgilandi kumazwe aseAfrica.
Iminyaka emibili eseKenya wafunda
okuningi ngabaMnyama.

UMnu. Craib wafunda eHilton
College ngaseMgungundhlovu nase
Cambridge University waphasa
iziqu zobu B.A. (Hons.) Empini
walwa eBhisiniya, naseHlane
naseItaly neviyo le 6th Division
wabuya wabeseviyweni elithiwa
Sixth S. A. Armoured Division.
Waklonyeliswa ngeMendlela yobu-
qhawe wabatshazwa kabili embi-
kweni yeziNduna zempi.

Ngo 1949 uMnu. Craib wabuyela
ku"Natal Witness" lapho namuhla
engumphathi walo. Utshela
IKhwezi ukuthi wakhe eSweetwaters
wencikene noNokhesheni wakwaMpu-
muza, lapho elinga ukuzwana na-
Bantu bakhona.

* * *

UBUWAZI-NJE?

...UKUTHI abe South African In-
stitute of Race Relations bakhipe
izincwajana zokufundwa ezinosizo
kumaAfrica? Amagama azo nanka :

"Africans and the Police", ngu
Julius Lewin; "Education through
Reading", ngu Dr. Edward Roux;
"Food", ngu Dr. Neil MacVicar;
"Doctor or Witchdoctor?", ngu
Dr. G. N. Gale; "How to get
higher Wages", ngu A. Lynn
Saffery. Abalobi ngabelungu aba-
ziwayo bonke bakubeka ukwazi kwabo
ngokucacileyo. Iyinye incwadi
ngu 3d. sekuhlangene neyePosi.
Thumela kuMbhali, S. A. Institute
of Race Relations, P. O. Box 97,
Johannesburg, ufake imali yephe-
pha engango 3d.

* * *

...UKUTHI abesifazana babantu e-
Mgungundhlovu bayakhathazeka ngo-
kungaziphathi kahle kwensha
edolobheni nokuthi bezama ikhambi
sebenikele ngemadlana yabo abebe-
yigcinile ukuba kwakhiwe IKhaya
labantwana labo ukuba balondeke
bagcineke. Umbhali wenhlan-
gano yabo uNkosikazi E. J. Mhlango
useke wabonana noMnu. D. N. Bang,
iNkosi yakwaMuhle eMgungundhlovu
ngomqondo wokuba kwakhiwe IKhaya
leli lokuvikela abafana abahlu-
lwa yizimilo libafundise nemi-
sebenzi yezandla. UMn. Bang
uqonde ukubona aboMnyango we-
Nhlalakahle ezwe ukuthi bange-
nzani bona. Kasingabazi ukuthi
leyomali engamakhulu abebezi-
gcinele yona abesifazana isho
ukuzinikela nokuzidela kwabo
okukhulu ezinhlophekweni abanazo,
sethemba ukuthi lenhloso yabo
izophumelela. (Race Relations
News.)

* * *

...UKUTHI abeBantu News Agency
sebevule indlela yokuthengisa izi-
ncwadi zokufundwa nokunye kwo-
kuloba. Kuzothengiselwa abantu.
Umbiko oseLangeni laseNatal uthi
ngeminyaka edlulile abebefuna
ukuhlola bebezwe bayeke ngoba
izincwadi ezidingekayo zingekho.
Lesitolo habantu abamnyama aba-
waziyo umsebenzi nezenswelo za-
bantu bakubo sizoba nosizo olukhu-
lu kubantu. Sisekeleni.

* * *

...UKUTHI abelungu abanikela nge-
gazi labo ukuba limuncwe ukusiza
abagulayo bayizi 2,000 namakhulu
amaNdiya - nomuntu oyedwa qwaba!
Uyazi ukuthi inxenye eningi ye-
gazi lelo isiza aBantu uqono?
Siyezwa kuthiwa uma aBantu beni-
kela ngegazi labo lizosiza ama-
Ndiya. Pho, kunani lokho? Ka-
wabuzi amaNdiya ukuthi igazi lawo

Liyosiza obani. Bayanikela ngalo ngentshiseko ngoba bazi ukuthi lizosindisa imphefumulo noma ngowomlungu, ngowendiya, ngowomuntu.

Ukunikela ngegazi kathathu ngonyaka kakunabuhlungu, abanye impela babika ukuzizwa sebengcono emuva kwokuncelwa amathonsi lawo egazi. Liyavela elisha igazi emzimbeni amaAwa angama 24 emuva kwalokho.

Uma ufuna ukwazi ukuthi sewuke wasindisa umphefumulo, mhlawumbe womunye kubantabakho noma isihlobo sakho, lobela abePietermaritzburg Blood Transfusion Service, 305, Pietermaritz Street, Pietermaritzburg bayokutshela ofanele ukwenze.

ELOKUGCINA : Igama lomuntu oyedwa owanikela ngegazi lakhe eMgungundlovu ngu Moses Shangase. Ningalikhohlwa igama lelo lika Mnu. Shangase ngoba yingqayizivele ayenzileyo.

* * *

INDAWO YEMFUNDO YEZANDLA E-EDENDALE.

Bemi ngezinyawo abalisa abayi 11 kulenduyemfundo yezandla e-Edendale benza impahla yezikole zonke zaBantu eNatal. Babhekwe yiso elibukhali nelicophelelayo likaMnu. W. Mkize obafundisayo, benza amatafula, amadeski, amakhabhadi, izihlalo nokunye okuningi okwahlukene kuthunyelwe ezikoleni kulandelana. Izi-thombe lezi (ezinye zazo ezathwebulwa nguMnu. Mkise) zikhomba okuthile okuyingcosana-nje yezinto ezenziwa ngabafana labo.

Ubudala babo bungama 21 iminyaka. Bathi ukuqeda ukufunda u-Standard 6 baqala esikoleni lesi izifundo zeminyaka emithathu okuyakuthi uma bephumelela banikwe iDiploma yokubaza. UMnu. Mkize uthi bayafunwa kakhulu abafana laba uma sebewazi lomsebenzi. Abanye bayosebenzela uMnyango weMfundo besiza abafundisayo ukubaza, nokusiza ezikoleni, abanye. Abanye bathole imisebenzi yokubaza. Bakhona asebelinde ukungena esikoleni lesi, kodwa okwamanje kazikaneli izinto abangasebenza ngazo. Zanele laba abayi 11 kuphela. Abayisi 8 kubo bangena esikoleni

mhla siqalwayo ngo 1950 sebephethe unyaka wesithathu wokugcina, bazothe bangaqeda kungene. abanye endaweni yabo.

Mhla ngivakashela isikole lesi ngafica abafundayo besebenza ngenkuthalo nangokucophelela. Uma kuvela okuthile okubaxakayo bakuyise kuMnu. Mkize, kodwa bevamise ukuzisebenzela ngokuzethemba kwokuningi. Umsebenzi abawenzayo ubabazeka uncomeka. Umnu. Mkize wangitshela ukuthi abafundayo bangenza okulukhuni kunalokho engakubona bekwenza, kodwa ingubo yoMnyango weMfundo ithi abenze izinto ezidingeka ezikoleni, ngakho okunye babengakwenzi kangako. Noma kunjalo zabe zikhona izimpahla ezakhombisa ngempela ukuthi zenziwe ngokwazi nokucephelela okukhulu.

Abafundayo bakhombisa umoya wokushiseka othanda umsebenzi wabo lokho kuvezwa yingoba abaqala mhla sivulwayo iningi labo lisabambelele!

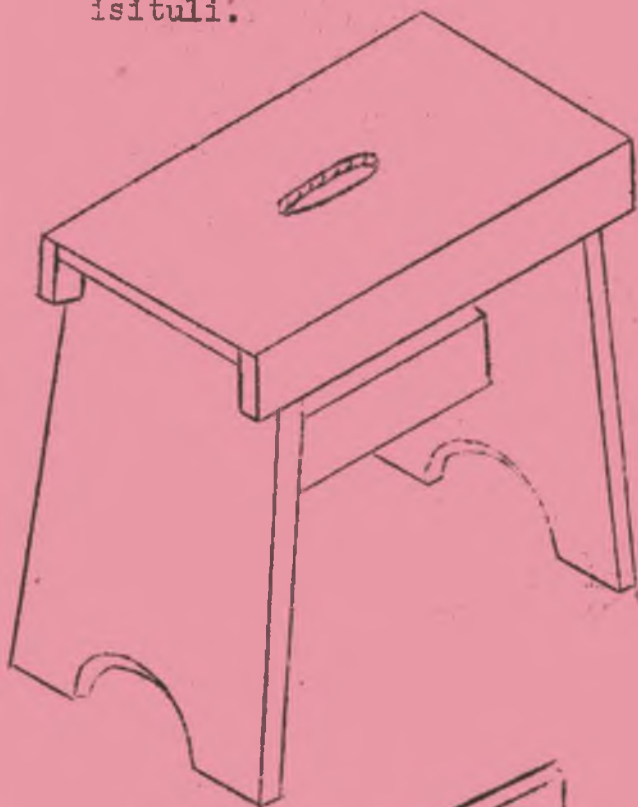
Inhlansi yesikole lesi somsebenzi wezandla yaphembeka emiqondweni yabanye beNhlanguano ethiwa Edendale Welfare Society ngo 1944. Kwathi ngo 1945 abenhlanguano bamukela incwadi iphuma kuMsekeli Sihlalo weKhomishani uMnu. J. C. Boshoff yeluleka ukuba kumiswe indawo lapho kungenziwa khona impahla engathengisela aBantu bendawo noma ilungiswe khona. Lomqondo walandelwa ngumnikelo wemali iphuma kuleNhlanguano iEdendale Welfare Society kodwa indawo ekahle kayatholakala ngakho kakwaqhutshwa kahle kakhulu. Kwacelwa usizo kwimiNyango eminingi yakwaHulumeni kodwa kalwatholakala.

Yaseke inhlanguano yeWelfare Society ithenga izinsimbi nama-pulangwe yazilungiselela ngo 1948 ukusebenzisa indlu eyabe isetshenziswa ngabeMfundo kwaCaluza School, kwathi kusenjalo loHulumeni wanquma ukuthi izinhloso ezintsha eziqondene nemfundo yaBantu kazivumeli. Kwaphetha ngokuba ngosizo lwakhe uqobo Oyinhloko kaHulumeni wesiFunda saseNatal uMnu. D. G. Shepstone, lomthetho waxegiswa kwathi ngo 1950 saqalwa isikole lesi ngemizamo emincane.

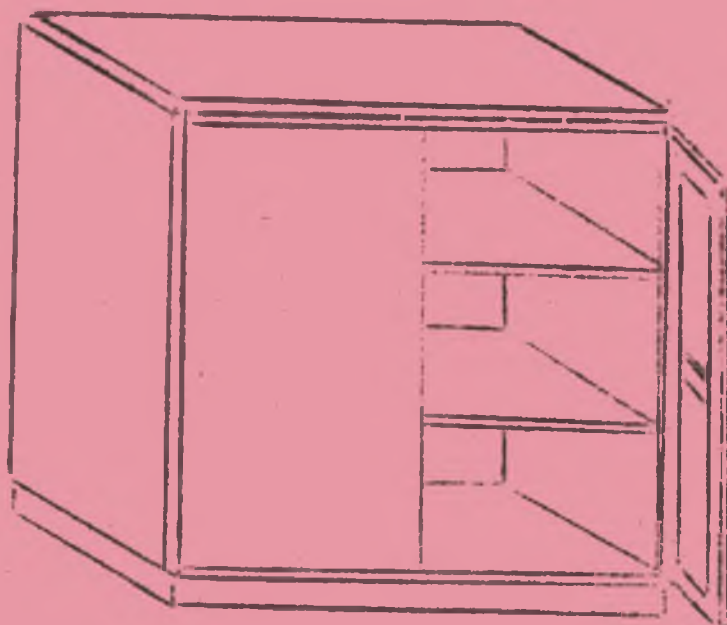
Kwaqalwa kwenziwa noma kwalungiswa impahla yokuthengisa kuthe izidingo zaBantu sezanele sekulandela ukuba isikole leso sibephansi kwoMnyango weMfundo, abafundayo manje sebenza impahla yezikole kuphela.

EDENDALE TECHNICAL CENTRE
ISIKOLO SASE-EDENDALE TECHNICAL CENTRE

stool.
isituli.



cupboard.
ikhabedi



Church pew.
isihlahla saseSontweni.



Teacher's chair.
isituli somfundiso.

These articles are made by pupils of the Edendale Technical Centre, for Government Native Schools throughout Natal. (Drawings supplied by the Centre.)

Lezimphahla sakhwe ingani zesi-kolo sase-Edendale Technical Centre futhi zithunyelwa kuzona zonke izikolo zaHulumeni e-Natal. (Izitombe ziphwe isikolo sase-Edendale Technical Centre.)

Kukhona izwi elithi : Izinto ezinkulu ziqala kancane. Namuhla isikole lesi semisebenzi yezandla saseEdendale sivela ibanga elide kwaCaluza, kusekude nalapho siqonde khona. Mhlawumbe kakusekude ukuba izifiso ezisafana nephupho namuhla zifezeke zokuba kubekhona isikole esihle, esipheleleyo, esiyo fundisa zonke izigaba zombunjiniyela neminye yezandla enosizo.

* * *

UKULONDA INHLABATHI EKENYA

Kangizukuloba ngokuzinweba kwokwazi kakhulu ngoba ngihlale iminyaka emibili-nje eKenya ngisebenzela uHulumeni wasengilandi. Kodwa ngiyalibonga ithuba lokucelwa ukulobela Ikhwezi ngethemba ukuthi nizokuthokozela ukuzwa ngemizamo eyenziwayo yokulonda inhlabathi ikakhulu eZabelweni zabantu. Niyazi phela ukuthi ukuguguleka kwenhlabathi kuyingozi kithina eSouth Africa njengoba kunjalo naseKenya. Okwokuqala-nje okungathatha amehlo omuntu waleli uma ebona ISabelosaseKenya yizinhla zezitebhisi ezibonakala emagqumeni. Izitebhisi lezi zenzelwe ukukalima ukuguguleka kwenhlabathi, ezindaweni ezilinyiweyo uma lina izulu. Zibambe amanzi ehlayo nenhlabathi enhle enokudla noma zona zibuye zigcwele zibuya zimbiwe kodwa zibe ziyisindisile inhlabathi ukungalahlekeli emifuleni iyogcina olwandle.

Kuyadabukisa ukuba izitebhisi lezi kazikho kangako eZabelweni zaleli lakithi.

EKenya kabavunyelwa ukulima indawo eyehlelayo umuntu engaqalanga ngokuyibiyela ngezi tebhisi zokubamba inhlabathi. Lapho sezikhona izitebhisi emasimini alinyiweyo zenziwa ngabantu bendawonye phansi kwabaNumzana babo. Kuye wonke uNolheshini kuphuma izinsizwa eziqatha noma kanye noma kabili ngesonto ziyokwenza lowomsebenzi. Kabaholelwa ngokwenza lokho kodwa bathokoziswa wukubona indawo yakubo ithola amathuba amahle okwonga inhlabathi yayo bayazi futhi ukuthi uma befuna usizo kweyakubo indawo bayosizwa ngabanye abaphume kwezinye izindawo ezakhelene nabo. Kakusho phela ukuthi bonke bayakuthokozela ukuyosebenza kwezabanye izindawo

ngakho ngenye inkathi uHulumeni uyabacindezela nabaNumzana ukuba bakwenze lokho namuhla usizo lwokonga inhlabathi selusobala ngangoba kabasahluphi abantu bekubalekela ukusiza.

Ezindaweni ezinkulu eKenya abantu abamnyama kabalimi ngoba abanye babo kabahlali ndawonye isikhathi eside baphila kakhulu ngenyama nobisi. Ezindaweni ezinjalo ingozi ekhona kuzona wukuminyana kwemfuyo nokuvumela imfuyo idle endaweni encane kunayo. Izimbuzi yizona ezedlula zonke izilwane ekuqedeni utshani kwenziwa yonke imizamo ukuba abantu bangazifuyi. Kulukhuni lokho ngoba ngabantu abanobuchopho kuphela abathobela lelozwi likaHulumeni uma ethi abaphungule izinkomo nemfuyo.

Imvamisa yabantu abalimayo eKenya nabafuyile basebenze kakhulu ekwongeni inhlabathi kunalabo abangalimile. Bayabona ukuthi banenhlanhla ukuba nenhlabathi lapho beggalima kuyona kabili ngonyaka umbila namabele. Lokho kwenziwa ngoba iKenya yizwe elimile eduze nomncele lapho ilanga lishisa ngokucishe kufane wonke unyaka yizimvula kuphela ezikhomba izikhathi zonyaka. Izimvula zina kabili ngonyaka ngakho nezilimo zingalinywa kabili. Kubangele ukuba nokudla okuvunwayo ngonyaka kubekuningi kwenze futhi ukwonga inhlabathi nokusebenzisa umquba nomanyolo kubeyizinto ezisemqoka. Abanye besizwe samaKIKUYU abahlale duze kwaseNairobi ngabalimi ngempela asebezenzele okuningi nomotho ngokulima izilimo zabo ngamasu amahle besebenzisa kahle umanyolo bonga nenhlabathi.

Izinkomo zabo zihlala ezibayeni kusihlwa bawuqoqe wonke imquba bawusebenzise emasimini abo. Kabavamisile ukushisa izibi bazenza umquba. Abantu laba abayingcosana badelisa bahlule babalimi babelungu imbala. Yibona izingqalabutho zokulima ngamasu amahle kubantu ngoba labo bakubo abagafuni ukuya phambili bayabona ukuthi kuyinto enhle ukulandela ezeluleko zikaHulumeni.

Sengizibonile iZabelo eziningi zabantu kuleli njengoba ngazibona eKenya. Kodwa kangizikulinganisa kodwa ngithi sinabo abamnyama kuleli abalima ngamasu amahle afana nawabaseKIKUYU nabo kufanele balandele ngabanye. Kufanele ngikuveze lokhu engikubone kulelizwe okungenziwa ngengozi yokujeziswa

eKenya ukulima inhlabathi uze uthi ngci eduze nomfula. Ngokwenza njalo wenza injlabathi yakho enomnotho ongene emfuleni uma lina. EKenya kakuvunywa ukulima izilinganiso ezithile kuya emfuleni utshani obuphakathi kwomfula nensimu bubambe inhlabathi namanzi emvula kuvimbele inhlabathi ephuma emagqumeni ingachithekeli emfuleni. KwaZulu ngike ngibone umbila uqobo ulinywe emfuleni uma womile. Kakusho lokho ukuthi kubi kangako kusho ukuthi umuntu ulinga ukuthola okuncane enhlabathini eqonde alwandle iguguleka. Into embi kulokhu yikuba yona-nje leyonhlabathi enonile yavunyelwa iyohlala lapho emfuleni ilethwa yizikhukhula.

EKenya izwe elingenayo imifula eminingi njengelethu abantu bayayibona ingozi yokunganaki inhlabathi yabo. Ingozi yinkulu lapha kufanele wonke umuntu omnyama nomhlophe ukuba lawe nokuguguleka kwenhlabathi ayilondele izizukulwane zakhe, angayilimi-nje ngendlela engalungile.

DESMOND CRAIB.

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UMUZI WAKHUMALO

Niyokhumbula ukuthi sagcina sixoxe ngoMn. Khumalo ehamba nomlungu oyisihambi kanye nomlungu weKhomishani. Sabagcina beyobona eKlinika, sebevela kwezinye izindawo zemisebenzi yaKhomishani.

Bathe uma bafike eKlinika bafica phansi kwompheme awonina abaningi nezingane zabo. Ezinye izingane zondile, ezinye zevathe izingubo ezidabukile, zingcolile. Zikhona futhi nezinye eziningi izingane ezikhuluphele ezihlala ngokumoyizela zevathe ojezi boboya namabhulukwana afudumeleyo. Endlini leyo umabhalane wase-Hovisi leKlinika wayesebenza engenasikhathi elungisa amakhadi okulotshwa kuwona amagama, ezingeze yizingane eziklabalasayo, ezinye zihleka kuxokozela-nje onina nawoNesi abawaziyo umsebenzi wabo bebopha amanzeba, abanye balinganisa esikalini izingane, beluleka onina bazo, abanye bebhanika ukudla kwaseKlinika kwe-mpilo okusemathinini kwezingane zabo.

UNesi omkhulu lapho wababheka emamatheka laba abahambela naye ephethe mathupha umsebenzi wakhe. Wababingelela. Wathi namuhla wusuku lwezingane yingakho kuphithizela kangaka. Wathi kodwa baqome wona umsindo lowo kunokuthula ngoba umsindo usho ukuthi abantu bayeza eKlinika. Abuse umlungu athi okusho ukuthi bayayithanda iKlinika lena na?

Aphendule uSister athi kunjalo. Wathi isibalo salabo abaletha izingane zabo eKlinika siyakhula yonke iminyaka ngangoba ngezinsuku zemibuthano yezingane ziba ngama 150 ngalusuku lunye. Abantu bayabethemba manje oNesi nawodokotela baletha izingane ngisho ziphilile kahle, kuyinto enhle nekhuthazayo leyo, ngoba oNesi bathola ithuba lokweluleka onina ukuze izifo zikhalimeke zingakangeni kakhulu ezinganeni. Kodwa kuyadabukisa ukuthi abanye abazali kabazilandeli ezeluleko zethu nezokulungisa ukudla ngezindlela esibatshele zona. Ngisho ukudla esibhanika khona lapha.

UMn. Khumalo wacabanga ngengane yakhe ababeyilindle benoNkosikazi Khumalo ukuba izalwe wafunga ukuthi uNkosikazi wakhe uyozenza zonke izeluleko zawoNesi ukuze iphile kahle. Wezwa uSister ethi iningi lezingane zifa zingakafiki eminyakeni emihlanu ubudala. Iminyaka emihlanu ingakapheli zizelwe! Wabona ukuthi kufanele yena noNkosikazi wakhe bayinakekele ingane yabo ingakawuqedi-nje nonuka wokuqala izelwe.

Kwezwakala umsinjwana khona lapho kanti kubibitheka umfanyana evela esikoleni esiseduze owayeze eKlinika ezoboshwa onyaweni agezwe isilonda leso ayesikwe kusona. Uthe eseboshiwe zaphela izinyembezi uSister wasethi ngethemba-ukuthi unina uzolibheka kahle inxeba lelo lihlale lihlanzekile. Waseqhubeka ethi usizo lweKlinika luyabonakala ngoba kuyancipha ukufa ezinganeni emuva kweminyaka eyisithupha kubhebhethaka. Yinto ethokozisayo leyo, kusho uSister.

Libuze iNgisi lithi yiluphi olunye usizo lweKlinika kubantu na?

Aphendule uSister athi kanye ngesonto sibaneKlinika yokweluleka abakhulelweyo, bahlolwe ngawoNesi uma kufanele bahlolwe ngoDokotela. Ngalendlela kuye kuvele nabaguliswa yizifo zangasese ezelaphekayo uma ziphtunyiwe zisa-

gala. Seluleke ngokuphatheka kukanina nengane, simkhuthaze ukuba ayilethe njalo eKlinika ukuze zibone ukuthi unina nengane baphila kahle yini.

Sikwenza lokhu-nje sibe siwuhubha umsebenzi wethu eKlinika, kusho uSister, sibopha amaxeba nezilonda okungayi esibhedlela, sikhuphe imithi, sijove ukuvikela ingxobongo nesifo sesisu nemfiva, siye uqobo nasezikoleni uma kufanele, sihlale ngomshini amaphaphu nezifuba sifuna ukuthi sikhona yini isifo seT.B. Ebusuku sihlala siqaphile uma kusuka izidumo ezidinga ukuphuthunywa zokubeletha. Sinezisebenzi zabantu nezabelungu nezama ndiya ezibhekele impilo yendawo ngezigaba zonke zempilo. Ziphumela emizini zihlola izindlela abaziphethe ngazo emakhaya abantu, zihlola nezindlu nezindawo, zeluleke abantu zisize abagulayo Bakhona ababili bamaSocial Workers abatholela abagugile nabantulayo imali yesondlo basize nangenhlalakahle phakathi kwomuzi.

Impilo ngezinsuku lezi enemixhantela ethinta imidlalo nezikhathi zokuphumula nokuvimbela ivuso kubantu ngamasu okubungazana nokuqeda isimo esingadala ukutetema kwempilo. Kuhlo-lwanamanzi njalo ukuba kubonwe ukuthi kangcolile yini nokubheka abagulayo. Lonke usizo lolu luyafuneka kakhulu kubantu abangafundile nabaswele, kanti futhi luyabonakala usizo lwazo empilweni yabo. Impi lena ilwanzuku zonke emizileni ebanzi; noma ngenye inkathi kubasengathi kasenzi lutho ngicabanga ukuthi siyazibeka izisekelo zemizamo emihle yempilo.

Izihambeli zakuvuma konke lokho zathi yebo iKlinika leyo okuyaluzwa kuyona kusetshenzwa inosizo ngempela kulendawo. Bambonga uSister bahamba ebalandela eabanga kakhulu uMn. Khumalo Yebo iKlinika isiza ngempela abagulayo kodwa bengakhokhi nakhulu.

Babuyela ehovisi lomphathi weKhomishani wathi kubona loMnyango kawubatshezwa kakhulu njengeminye, kanti yiwona obangela iKhomishani isebenze kahle. Isimo sokusebenza kwemali yeKhomishani sigxile kuwo loMnyango. Ukuholela izisebenzi kusukela kweziphatha ishofolo kuya kuNjiniyela uqobo, ukuqoqa amaRates namalayisense okuyiwona

eholela inxenye yamaholo nokunye okuningi kakhulu okuthinta abantu nokulobelana nabanye abaphethe nezinye izinto ezinjalo zezinsuku zonke. Konke kwenziwa yiloMnyango.

Libuze iNgisi lithi konke lokhu abantu abahlezi kulendawo bakukhokhela kuphela lo R1/10/- ngonyaka? Izindlu, imigwaqo, namabhuloho nokuvimbela ukuguguleka kwenhlambathi, nosizo lwempilo nolwenhlalakahle nosizo lwoMnyango lona woMbhali? Kuyamangalisa isibili!

"Yebom phela lowo R1/10/- kawuzivali izindleko zakho konke lokho," kusho umlungu weKhomishani "Sikholwa yikuthi abantu kabanayo imali abangathela ngayo yingakho uHulumeni wesifunda esinika ompondo abane ngaye wonke umpondo othelwa ngabantu. Nayo leyomali kayaneli zonke izindleko bese siboleka imali siyibuyisele emuva kweminyaka ethile.

Wabheka kuMn. Khumalo, wathi, "Mnu. Khumalo, ngethemba ukuthi kawukhathele yikho konke lokhu esikukhulumayo?"

"Qha," kusho uMn. Khumalo. "Mhlawumbe uma bengikufunda encwadini ngabe sengikhathele kodwa ngoba ngizibonele ngawami amehlo kungithokozisa kakhulu."

"Ngiyathokozisa ukuzwa usho njalo," kusho umlungu weKhomishani. "Sala kahleke, Mn. Khumalo."

"Sala kahle," kusho iNgisi.

"Hambani kahle," kusho uMn. Khumalo.

Bahlukana yilowo waziha bela ngendlela yakhe.

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IBHASIKHOBHU EHOLWENI YASEEDENDALE

Umbukiso wokuqala eHolweni lena weBhasikobhu wabe ungo Mgqibelo kusihlwa June 21. Kwahle kwabonakala ngobuningi babantu nokuthokoza kwabo ukuthi wubusuku obuthokozelelwayo impela.

Ifilimu lokuqala labe libolekwe kwabeMnyango osakaza izindaba zamaNgisi elikhombisa inkambo yaseAshanti ogwini lwase Ntshonalanga yaseAfrika. Elesibili kuyilelo elinewozawoza labantu elenziwa e-

Alexandra Township eGoli elithiwa "The Magic Garden". Omabili abathokozisa.

Kwacelwa iminikelo yokusiza ukwakha indlwana yezingane ezincane zabantu eEdendale abazoz shiyakhona abazali uma beya kosebenza emini. Kwatholakala £2/5/10.

Zase zike zakhonjiswa izithombe lezi ngayizolo kusihlwa eSobantu nakhona kwacelwa umnikelo wayo indlu leyo kwatholakala £2/15/10. Kudabukisa-nje ukuthi lemali kayaneli ngisho nemali okwaqashwa ngayo ifilimu elithiwa "The Magic Garden".

UKopeletsheni wasiza ngebhasi kushihlwa emuva kwombukiso lokuthutha abantu. Kwabongeka impela lokho.

* * *

NgolwesiThathu, June 18, izikole zezingane ezincane zabaneKhonsathi enhle eHolweni kwatholakala £5 ukuba kwakhiwe esinye isikole zezingane kulendawo. Kwatholakala imali £21 yokusiza sona isikole leso emdlalweni wabelungu othiwa "Hamlet" wamantombazana esigodlo Convent Girls' School, eMgungundhlovu.

* * *

USIGELE E. H. BROOKES

Usigele Brookes umkhulumeli wabantu eNatal nakwaZulu usephumile esibhedlela lokhu uke waphatheka kabana impela wukungaphili. Usahlezike ekhaya okwamanje ubutha amandla. Uma kuzokwenzeka aphindele emshudulweni wePhalamende sisekude isikhathi leso.

Usilobele wathi wethemba ukuthi uzolulama masinyane.

Sithi nathi nabafundi bethu kwanga kungabanjalo.

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UKHETHO LWAMAADVISORY BOARDS

IClermont ilungiselelela ukhetho oluzoba ngoJuly 12 njengeminyaka yonke. Kuzofunwa abazothatha izikhundla eziveleyo zabaphumayo. Kuyodela omakhasane.

Kufanele iClermont izincome ngokunaka kwayo lelithuba lobudemokrasi. AbaseClermont amalungelo abo okuvota bawana kekele ukwadlula ezinye izindawo. eNatal. Iithuba leli balisebenzisa ukuvo-tela abakhulumeli babo ababethembayo. Inqubo yobudimokrasi imiswe yikukhuthala kwabantu laba ngoba uma bengaphapheme bangabona sebe-khulunyelwa ngabantu abangabakhethele.

Uma siqhathanisa iClermont neEdendale sifika iEdendale isonge izandla-nje ngokhetho. Izikhundla okufanele zivalwe eEdendale ziyil3, ezinika ithuba elihle noma yiliphi iqembu lokuba libenevoti enkulu kwiBhodi. Kodwa amagama mabili kuphela afikayo azovotelwa. IBhodi yaseEdendale ekhuthela nezimisele eziyenze okukhulu okuhle kulendawo ikhonjwa ngeminwe kuthiwe iyizincelebane zikaKhomishani. Uma nikukholelwa lokho kaningeni ngani eBhodini nintshele emehlweni uKhomishani enikusola kuyena?

Kungcono lokho kunokuhamba ninyenyeza ezingosini zemigwaqo. Bayalibona iqiniso leli abaseClermont, yingakho mhla kwevoti ubabona behlabenyuka khona befuna amadoda azobayizwi labo eliyofinyelela kuKhomishani. AbaseEdendale bona banika izitha zabo izikhali ngoba namuhla izitha lezo zithi : "Lababantu kabayinakile intuthuko yendawo yabo".

* * *

IZINCWADI ZABALOBELI

(UMn. I. M. Mabaso waseClermont ucela inselele eKhwezini ukuba likhombise iqiniso lalo ngokuveza incwadi yakhe ayilobile esiyiveza ngezansi lapha. Incwadi leyo siyifake njengoba siyamukele ngaphandle kwezahluwana ezimbili abahleli abazibona zingadala umoya omubi phakathi kwezizwe nochuku. Abafundi be-Ikhwezi bayokhumbula ukuthi "ingane" lena ithiye kuphela izinto ezimbili ezincwadini ezizovela ezinhleni zayo : ukunukubeza abanye nokufaka izindaba ezingadala ukungezwani phakathi kwezizwe. Kwokunye kayesabi lutho.

Kuyiqiniso ukuthi uMn. Mabaso ulinganisa "ingane" nephalishi elibandayo endaweni yakubo nokusola kwakhe iKhomishani. Izinto lezi ziyisigamu senkulumo "ingane" eyicelayo nensolo uma imumethe

inhloso yeqiniso neyokwakha. Siyaqinisa kuMn. Mabaso izwi lethu athi limkhuthazile : elithi Ikhwezi liyathanda ukuzwa amazwi aqinisileyo alinga ukukhomba okudinga ukulungiswa nokuthi izinhlangathi zombili zinelungelo lokusola nokuncoma.

Futhi sikhumbula amazwi omlomo kaMn. Mabaso mhla sikhuluma naye emhlanganweni ayemahle ethembile kunalawa awalobile. Siyambonga ukusibikela ngomhlangano lowo simbingelela futhi ukuba ahlanganeyele nathi ezingxoxweni.

Sithinta futhi ezinye izihloko azivezayo uMn. Mabaso.

ABAHLELI.)

" LIVULEKILE ITUBA UMHLANGANO WE IKHWEZI ECLERMONT

Emhlangaweni obuseClermont ngomhlaka 23 May, 1952, eoffice le Local Health Commission owabe umenywe unoBhala wesiGodi omhlope Mr. F. A. Freeman wabeungemkulu ngesizatu sokuqondaniswa nosuku lokusebenza pezukwezaziso ezakishwa ezabalwa ku 500. Ababekona babengu 32 kuhlangene nabamhlope. AbaNsundu babengu 25 abamhlope 7. Kwakufike bona ngempela abapete Ikhwezi. Okutiwa Editorial Committee.

Injongo kwaku ukuzwa ukuthi okwenza Ikhwezi libenjengepalishi elibanda yo lapa eClermont yini kwezinye izindawo ezipetwe iLocal Health Commission liyigugu nje na?

2. Ukuzwakalisa kahle injongo yalo abasunguli balo uLocal Health Commission.

3. Ukuthi lapa eClermont labo abakona babona ndlelani nxa sebezazwe injongo yalo baneliswa sulini elingenza lijwayeleke litandeke kubantu ukulifunda nokubala izindaba za60 zentutuko, noma zokusola noma zokutusa ubukona noma ubunjani bempato kaKhomishini. Nokuthi ubani ongefanela abe ngumamukeli walo noma umamukeli wezincwadi eziqondiswe kulo na.

Bacazake abaninilo owacaza wahlaba umxhwele omhlope wesiFaza e ong mbhali wokuqala owalibhalayo mhla lizalwayo. Inkulumo yake yezwakala ukuthi ukuluma ebeka iqiniso alazinge Ikhwezi incazeloke yonke yayi cacile kakulu kuzozonke lezihloko esezishiwo.

Kutatu engizokuveza kaba nzi lapa. (a) Saketa uMnu, B. B. Cele amukele Ikhwezi lonke silitole kuye zonke izincwadi eziya kulo zidlule kuye. Isizatu ukuba unolwazi olubanzi ngamapepa cishizwelonke liyazi ubengumhleli wamapepa isikati esiningi loko ke kuzosisiza ukuba incwadi ingaze iyobuyiswa pambili ngento anoku yilungisa nomniniyo kalula lapa ihambe incwadi sewazi kahle ukuthi ilungile. (b) Incazelo iti Ikhwezi inxoxo yaBantu ababili uLocal Health Commission nomuntu opatelwe uLocal Health Commission endaweni yake ilowo uhelungelo lokuveza akusolayo noma akubongayo. Bakulume bobabili. Ngoba lingumlomo wabo bobabili. Alikulumi nxa kukuluma munye ngoba usuke afane nohlanya ekuluma yedwa. (c) Iloko ke okungikutaze kakulu ngoba mna angeneliswa neze izinto ezishiwo ngomlomo zingenziwa sengiqala umsebenzike:-

1. Umbuso ka Local Health Commission awugculisi neze, neze, endaweni yaseClermont ngendlela omiswe ngayo. Kwamiswa ibantshi okuthiwa iAdvisory Board ongazi angacabanga ukuthi nxa ezwa igama kushiwo yona qobo nje pakathi akunazwi nampefumulo (Its an imitation Advisory Board).....

LeBoard ekona ipatiswa amasimba ngezandla kanje kukona iOrdinance epe te uLocal Health Commission kukona amaRegulations apete indawo nezisebe nzi zeLocal Health Commission besekuba imiteto epete iBoard (Rules of Election and Order). IBoard le kutiwa imiteto emiswe yiyo le Rules of Election and Order. Jodwa futi ayivunyelwe ukuyiti amend yona. Kanti emsebenzini leBoard inikwa imisebenzi epakeme yama Regulations abusa wonke umuzi. Abe amaRegulations aletwa kuyo ezenziwe ingabuziwa ukuthi mahlle noma mabi amaRegulation into epuma ngomteto ingumteto le imitation Advisory Board kutiwa eyayo kubantu kuyo kutiwe eka Local Health Commission no Hulumeni aninazwi kuyo kodwa tshelani abantu bangayepuli uti uyamtshela umuntu abuze umbuzo owodwa wokuthi lemiteto yenu nayipasisa nini kupi ziyimise "entumeni" awuko umbuzo omubi odlula ukuba umuntu ati akapate into ayisebenzise njengento yake ibe ingesiyo yake abe engaholi namali ngonunusela abakubo ngaleyo nyoka.

Nxa izinto zisenjalo bekulungile uLocal Health Commission azipatele imiteto yake. Kupele neBoard leyo. Abantu bazikulumele ngobuRatepayer babo kunokubalibazisa ngeze kuze

kufike isikati sokuba iLocal Health Commission ibe abeluleki be Board qobo. (There should be no Advisory Board until such time when the Board will be a lawful constituted Board and the Local Health Commission be the advisers or supervisors of such Board in Clermont as a purely African Township.)

Poke abantu bayezwa yini ngoba ungezwa beti bafuna uzibuse kanti basho ukuba inceku yomlungu ngabanye. Ngigcina ngokuti nxa ukona imbuso omubike emhlabeni nankuke kaKhomishani. Oti ngipatele wena kodwa awunazwi kulento yabo ngipatele yona ngcono ngihlale ngingenampateli nxakunjalo.

Ayipumeke lencwadi nxakuliginiso obekushiwo idlulile eslinganisweni esishiwo kodwa kuhle ifakwe injalo ngoba ipete izindaba ezimbili : Umhlangano obukona, nokwazisa abantu nge IKHWEZI. Nendabale yami ngo Local Health Commission.

I. H. MABASO. "

1. Ikhwezi liyasamukela isinqumo esenziwa wumhlangano sokukhetha uMn. B. B. Cele ukubayintatheli yezuzi. Siyamazisa uMn. Mabaso ukuthi ukhulela kwethu izindaba ezivela kulomuzi kuyakuba-nje wawulungisa isiphonisswana zokuloba namanye amaphutha nokufinyoza lapho kufanele sifinyeze khona ukwonga isikhala, nokususa amazwi esiwabona eqonde esiqwini somuntu nangase adale ukungezwani phakathi kwezizwe. Kasizilahli isincwadi nezindaba ezinamaphuzu lawa esiwawulungisayo.

Kuyalithokozisa Ikhwezi ukuthola umlobeli onokwazi kukaMn. Cele Kuyosithokozisa ukwamukela izindaba zaseClermont seziyisimo esihle esihluzekile.

2. Umn. Mabaso uyaphonsisa mayelana namaphuzu aqondene neAdvisory Board uthi uyadumala ngoba iBhodi kayikho emthethweni omiswe ngamaphuzu kaAct 25 ka 1945, uthi iyisigxobo-nje.

3. Kaboni yini uMn. Mabaso ukuthi amaBhodi eKhomishani angelabephansi kwomthetho lowo ngoba yona uqobo iKhomishani kayikho phansi kwawo? Konje abantu baseClermont bangase bathande yini ukuba iKhomishani ibephansi kwomthetho bese iClermont iphenduka ilokishi elinganawo amalungelo okuthenga inhlabathi ngeTayitela.

Bangathanda ukuphathwa njengabantu baseLamont noma baseMsizini. Kabasawazisi amalungelo abo okuthenga nokuthengisa ngemihlaba yabo ezindaweni zabo?

4. Yindawo yinye kuphela esigodini esisodwa lapho iKhomishani isebenza ngomthetho we Natives (Urban Areas) Act laphoke kuseAshdown Location eduze naseEdendale. Laphake iKhomishani imise iAdvisory Board phansi kwomthetho lowo.

5. Konje uMn. Mabaso unazo yini izizathu ezibangela ukuba acabange kuthi amaBhodi amiswe phansi kwomthetho lona anamandla amakhulu edlula amaBhodi akhiwe yiKhomishani? Kasikwazi namuhla ukuxoxa kabanzi ngodaba lwamaBhodi kodwa sithi uMn. Mabaso kafunde Ikhwezi lika May 1950 azizwele ngesithunzi nesimo samaBhodi lawa.

6. Umn. Mabaso ufisa kubekhona iBhodi yempela eClermont ebusayo iKhomishani yona ibengabelulekinje noma ababhekeli bayo. Kayedwa kulomqondo uMn. Mabaso. Ikhomishani ikholelwa wukuthi kuyophethe ngokuba abantu baziphathe ezindaweni zabo. Kodwa ikholwa futhi ukuthi amaBhodi lawa ayo akhona namuhla ima esekelwa kahle eqondwa injongo yawo yiwona zinkundla zokufundela ukuziphatha lokho.

7. Abelungu banesisho esithi, "kuwubulima ukuchitha amanzi angcolile ungakabinawo ahlanzekile." Sicabanga ukuthi yisiphonsiso lesi esenziwa nguMn. Mabaso uma ethi kungcono kungabikho Bhodi uma singenayo leyo ayifunayo. AmaBhodi lawa akhona angabayilona Izwi labantu. Angabakhulumela abamele. Angawudonsa umqondo nezilokotho zeKhomishani. Angabafundisa abesilisa nabesifazana ukuba balungiselele ukuba ngamaKhansela ezikhathi ezizayo lapho sebeziphathele uZibuse. Konje kukhona okunye esingakusho okwedlula lokhu?

8. Kasizimisele ukuvikela iKhomishani kuMn. Mabaso uma eyidumba ngegama elithi ngumbuso "omubi". Bangamakhulu abantu abanempilo enhle namuhla nethokozisayo abangasho okungafani nokushiwo nguMn. Mabaso amakhulu abonga iKhomishani ngombuso wayo onosizo. - ABAHLELI.

* * *

P.O. Clernaville.

MHLELI,
IKHWEZI.

Mnumzana,

Kade abahleli beIkhwezi bethi liyingane besingazi ukuthi kuthini lokho kuze bubemanje. Sesibonile ukuthi njengomntwana lifuna ukubukwa. Ukungabikho kwezindaba eClermont kwabangela lengane ingaphatheki kahle yazimisela ukuvakashela eClermont izobonwa ngabazali bayo bakhona.

Bathe abazali besamangele ukuthi ingabe izokwenzani kwavela ukuthi ifuna ukusekelwa nokuba abazali bavele ezinhleni zayo. Nempela kwathi ukuba bayibone ingane bayithanda abantu baseClermont njengoba nibona sekutheleke izindaba zakhona namuhla. Siyabonga, ngane ukuba abahleli basihambe le lapha.

P. B. KHUMALO.

(Ukubuka kukaMn. Khumalo kuqinisile. Kodwa saya eClermont ngoba sifuna ukuzwana nabo. Nempela kwabuthana abantu esasingabalindele ngobuningi. Bala-lela lokho esabe sikusho. Nabo bayibeka eyabo imiqondo yokuthi Ikhwezi lingabasiza kanjani.

Kubonakala ukuthi lendawo seiyazithuntuta ubuthongo siyababonga abalobeli bethu ngezindaba abasithumele zona. Ningadinwake Clermont nathi ngapha sizozama ukuba sibambisane nani.
- ABAHLELI.)

* * *

EPHUTHUMAYO

Sizwa kuthiwa uboshiwe umuntu omnyama okusolelwa kuyena ukuthi nguyena yini owagqekeza esikoleni saseFannin Government School, Clermont, nakwezinye izikole eziningi eNatal.

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IKHWEZI



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A LETTER TO OUR READERS

Our message, today, is not our own. It is at once the message and the challenge of a life : a long life lived in the United States of America, and which ended in 1915.

Here are some of the things which have been said about the man who lived it:-

"He was born a slave in the poorest circumstances. He died the head of a great school which he had established, a pioneer in rural education, the interpreter and spokesman of millions.

"He was known internationally, recognised by presidents and crowned heads, by captains of industry and finance - the hero of the people. And yet he was a modest citizen, a neighbour and a friend.

"His book recounts the story of his life with a moving simplicity, forgetful of self, which has made it one of the books that the world will not let die. It has been translated into many foreign languages. It has inspired thousands of disadvantaged persons handicapped by birth or circumstance, to realise a larger life.

"He was one of the world's great men, one of the very limited number of men who make enduring contributions to human progress, one of the world's immortals, a man who had inspired and led his fellowmen to higher things.

"But it was not the world's acclaim, the newspaper front page, or the dramatic range and contrast of his achievements that gave him claim to a place among those great lives that we cherish. There was a quality of simplicity and sincerity that gave him the common touch of the truly great.

"There was nothing sectional, nothing racial, nothing narrow in his outlook or his sympathy. In the midst of misunderstanding, he saw beyond the petty bickerings and irritations of the moment. He emphasised the common interests of a great humanity, and had no time to waste on the divisive interests that set one group against another.

"It can be said of him that he had been among all sorts of people - the rich and the poor, the great and the lowly - that he was always the same - a Christian, a gentleman."

WHO lived this life, at once so simple and so beautiful that it challenges mankind to follow?

Of WHOM have these amazing words of praise been spoken?

Of Booker T. Washington - American negro - who enjoyed the admiration and respect of black and white alike; who wrote, in "Up from Slavery", the inspiring record of his life; who, by the engaging qualities of forthrightness and simplicity and friendliness, left his world a better place than he had found it, and won an undying name among his countrymen.

Here are three things he said. They had tremendous meaning for the people of his day. They have tremendous meaning for us NOW:-

"There is no defence or security for any of us, except in the highest intelligence and development of all."

"We shall prosper in proportion as we learn to dignify and glorify labour, and put brains and skill into the common occupations of life."

"NO MAN, WHITE OR BLACK, SHALL DRAG ME DOWN SO LOW AS TO MAKE ME HATE HIM."

Let us who are ordinary folk - us readers of Ikhwezi - think on his words.

Yours faithfully,

THE EDITORS.

DID YOU KNOW ?

...THAT if soil is lacking in quality, the food that is grown from it - the grass that feeds the cattle, the mealies that feed the man - is also lacking in quality? And that if the food is lacking in quality, then man is open to many sorts of illness? His bone structure will not harden properly, and his teeth will be poor, and he will more easily fall prey to diseases like tuberculosis.

Look after the land, and it will look after you. Form a stack of your garden rubbish, or throw it into a shallow pit, and when it has thoroughly rotted, spread it

about on your land. This compost, as it is called, will help to replenish the elements that have been drawn out by growing plants.

* * *

COMMISSION AFFAIRS

In 1947 Mr. T. M. Wadley, Chairman of the Local Health Commission, prepared a paper describing the work of the Commission. The Area of Edendale was used as an example because it was considered that the problems of Edendale, in most respects, would be the problems of the other Areas.

In the last extract from Mr. Wadley's report, the population and the deplorable housing conditions at Edendale were discussed. In this extract we begin with :

"Rates. It has to be remembered that liability for rates is something new to the inhabitants. Under the circumstances the collections have been good. For the first year in which rates were imposed there is now less than £200 outstanding, whilst the recoveries for the first three years amount to 85 per cent. of the total due.

EDENDALE HEALTH DEPARTMENT.

Extraordinary services rendered. The health department carries out a number of services not ordinarily undertaken by municipal health departments, e.g. family welfare services, services to the indigent home, factory health service, assistance with poor relief, etc. The Commission has proceeded in all departments on the basis of rendering the community every possible service and help within its power, with the object of making its control more acceptable than might be expected if its presence merely represented a series of prohibitions.

Nature of area increases costs. Whilst there are very densely populated parts in the Area, it is semi-rural, and the cost of providing services is considerably greater than would be the case in a closely settled urban community. Some of the contributing factors are:-

- (i) the difficulty of obtaining pure water supplies where no reticulated system exists;
- (ii) the scattering of residential premises;
- (iii) absence of roads, or - where there are roads - their relatively poor condition;
- (iv) the illiterate state of the majority of the community obliges members of the staff to spend a relatively long time in making plain even the simplest of instructions.

Health Centre. The Commission maintains a health centre which, by arrangement with the hospital

administration, also serves as a general out-patient department of Grey's Hospital. In addition to the outpatient service, clinics are conducted for mothers and babies, ante- and post-natal cases, family spacing, venereal disease, tuberculosis. These services are available not only for Edendale residents, but are also open to people from outside the area, who constitute approximately 20 per cent. of all persons attending. The Commission's nurses carry out confinements in the patients' homes in some instances, but 50 per cent. of all births in the Area occur in hospital. A free ambulance service for the health centre is provided by the hospital administration. Total attendances at the health centre during the year ended 30th June, 1946, numbered 43,000. At the centre, issues are made of free or subsidised milk to ante-natal cases and to mothers and babies attending the clinic sessions.

Advisory Board's health committee. The Medical Officer of Health is chairman of the Health Committee of the Advisory Board. This arrangement enables the Medical Officer of Health to gain first-hand knowledge of the reaction of the community to the services provided, and he learns the wishes of the public. At the same time, it enables him to acquaint representative members of the community with the aims of public health and methods of improving the health of the community.

EDENDALE ENGINEER'S DEPARTMENT.

Unusual difficulties. Few local authorities can have been faced at their inception with the problem of providing municipal amenities of every description to a community as large as and as widely dispersed as Edendale. The Area had developed in a haphazard manner, to a stage where health was seriously endangered for lack of essential services. The layout of the area showed a complete lack of the application of primary principles of town-planning, and plans available were very inaccurate. The re-planning of the Area is a considerable task, and whilst it would have been preferable to defer all constructional work pending the preparation of a comprehensive plan of development, such a course would have much delayed any improvement in the Area.

Water supply. As a pure water supply is essential to the health of a community, first consideration was given to the establishment of a water scheme, and after many amendments a final scheme with a maximum capacity of 600,000 gallons per day was adopted and constructed. The scheme includes modern semi-automatic purification works, storage reservoirs of 1 1/2 million gallon capacity, reticulated water to all houses falling within the housing scheme and 22 miles of main reticulation throughout the major portion of the Area. The estimated cost of the full scheme is £50,000. Raw water is being taken from a point just below the Henley Dam, the Pietermaritzburg City Council having agreed to supply it at a very low rate of cost.

Electricity. In a community such as Edendale, where the income of ratepayers is at a low level, the establishment of an amenity such as electricity supply is a heavy burden on the finances of a local authority.

Cemeteries. The system of burials was primitive and inadequate. Existing cemeteries were surveyed, extended, and properly laid out to standard requirements, and to the requirements of the Health Department. Additional cemeteries have been established to provide for the various denominations.

Training of non-European labour. As a matter of policy the Commission has employed non-Europeans as artisans, plant operators and labourers wherever possible. In all building work non-European artisans are employed on construction under European supervision. Prospective artisans are trained in building construction on actual constructional work. A labour force of 55 artisans (in 1947) has been built up by these means, and under good supervision their work has been gratifying.

Connecting link between Commission and ratepayers. The Engineer is chairman of the public works committee of the Edendale Advisory Board. By this means he is made aware of the desires of the inhabitants, and also of contemplated works which they might deem to be of importance to the community as a whole.

* * * *

HERE AND THERE

EDENDALE

Mr. R. R. R. Dhlomo, representing the African Owners Group, and Mr. S. S. Zulu, representing the African Tenants Group, have been nominated and appointed to the Edendale and District (PHA) Advisory Board, with effect from July 1, 1952, to June 30, 1954.

A number of seats remain vacant as there were insufficient nominations. The Advisory Board has the power to elect members to fill these seats.

* * *

HOWICK WEST

"Baby Show. June was a month of shows, and so a Baby Show was held at the Howick Native School in the early part of the month. We must praise the Health Department of the Local Health Commission for the good results that were obtained by the children and babies of the residents of Howick West; we are convinced that credit should go to the Doctor and Nurses, for the care and the good advice they give each week, and also to the organisers of the Vegetable Club for the health-giving foods they provide.

* * *

"Sport. Another entertainment by the Indian Girl Guides of Howick (dressed as Red Cross Nurses?) was given at the Howick West Sportsground on Saturday, June 28. This show was organised in aid of school funds and was pleasantly presented.

*

Several Soccer matches were played during the month by visiting teams against the local defenders, the Union Jacks. We proudly announce the results as follows : Union Jacks vs. Tannery Stars, of Maritzburg, win for both A and B teams, and vs. SARMCOL, a win again for both A and B teams. Against Young Tigers (B) of Howick African Location, Union Jacks B drew.

On July 6 Union Jacks A lost 3 - 0 to Young Tigers A, and the

B team lost 1 - 0.

*

Five-a-Side Tournament. We hope to publish later the results of this tournament to be played off on July 13, organised by the Union Jacks F.C. All the local clubs are open to compete for the Cup, which has been very kindly presented by Mr. Alie, of Howick West. Gestures like this are a real encouragement to boys to take to the sport.

* * *

"Vegetable Club. We are pleased to notice that the number of contributors is steadily rising. This is good news.

* * *

"Obituaries. Our prayers follow Motsamai Mokwena, who died of Tuberculosis. The late Mokwena had not even a relative in the Area, and has been staying with a friend. We thank the Local Authority for providing a coffin and the transport and a grave, and also his friends and some Basutos in the Area who kindly offered their assistance.

* * *

"General. Greetings to our old friends of the Area, students and teachers, who are here again on their winter holidays. They say they are glad to see the child Ikhwezi still living - thank you, friends; how about writing something of what you think of the child Ikhwezi, or what you have seen during your holidays here? "

P. MPUNGOSE.

* * *

HARDEN HEIGHTS

For the first time ever an athletic meeting was held at Harden Heights in June organised by the Principal, Mr. H. Sewpaul, B.A., and teachers of the Indian School. It was very successful and is to become an annual event.

The idea of the meeting was Mr. Sewpaul's, who was wellknown on the North Coast and at Mayville, Durban, for his keen sportsmanship.

"For the first time in my 21

years' stay at the Heights," writes Mr. A. T. David, who sent us this report, "our womenfolk came along to see their children compete. Many of them had travelled long distances to be present." (It was not so long ago that custom would have demanded that these mothers stay at home.)

Among the events were : Spoon and Potato race, Threading the Needle, Open Skipping, Picking potatoes, Relay Races, Sack Race and various straightforward sprints and long-distance races. For the adults there were an Old Crocks' race, Ladies Sarrie race and Tug of War. "The Tug-of-War," says Mr. David, "caused plenty of laughter, to see fat men, thin men, lean men tugging at the rope."

Excellent prizes were presented, and Mr. G. Ramdeen gave a beautiful floating trophy in remembrance of his late father, Mr. Davi Ramdeen. Mr. D. Ramdeen began the first night school in Harden Heights in 1931, and until his death worked unceasingly towards the establishment of a worthy school. His vision has been fulfilled for there is now a fine Government-aided Indian School at Harden Heights.

The officials of the sports meeting were Messrs. A. T. David, Director of Sports; V. V. Naidoo, Referee; M. N. Govender, Record Clerk and M. R. Maharaj, announcer.

Swans House won the J. F. Forsyth-Thompson Cup, and Thompson House won the Davi Ramdeen Cup.

* * * *

The coming-of-age of Mr. Surven son of Mr. and Mrs. Arputhan (we were not able to read this name correctly - the Editors) was celebrated recently at a dinner party. The cake was cut by Mrs. Faith David, godmother of Surven."

A. T. DAVID.

* * * *

CLERMONT

CLERMONT'S "ROYAL" SHOW

The Clermont Bantu Nursery Schoolroom was the venue of a miniature "Royal" Show on Wednesday, June 25, under the auspices of the

Westville Women's Institute. This was the second show to be held and due to the success of the first, and the enthusiasm of the Bantu women, is to be an annual event in the township.

Long paper-covered tables held the exhibits of knitted goods, hand- and machine-sewn garments, embroidery, patchwork, felt and other handicrafts, while in a corner was displayed grass-weaving in various forms. The adjacent small kitchen held the cookery exhibits which were a real credit to these women not blessed with electric stoves, "Mix-masters" or even the humble egg beater. One outstanding exhibit was the hand-embroidered tea-cloths made by Miss Winifred Ntsele, whose craft had been handed down by her mother, who, in turn, had been trained by early missionary women in the New Germany area.

About 30 members of the Westville Women's Institute attended the Show, among whom were the President, Mrs. N. F. Mann, Mrs. Rayner, who for some time has given bi-monthly instruction and demonstrations in needlework and handicraft to the women of the township, and Mrs. C. Platt who, in fluent Zulu, spoke to the assembled gathering on the merits of the Show. Several of the members acted as judges. The cash prizes were contributed by the Westville Women's Institute and there was great applause as these were presented.

Entries of green peas, carrots, beans and even sugar-cane graced the Agricultural section and it is hoped that the enthusiasm recently shown for home gardening will enlarge this part of the annual show.

The following were the First-prize winners in the various sections:-

Hand Embroidery..	Miss Winifred Ntsele.
Crochet Work.....	Mrs. C. Susi, Mrs. J. N. Yene and Mrs. I. Mbikwane.
Knitting.....	Mrs. Gladys Mseleku.
Knitted Jersey....	Miss Linda Khanyile.
"	Mr. George Thusi (the only male entrant) *
Patchwork.....	Mrs. Manqeale.

Grass Weaving..	Mrs. Nxumalo.
Fancy Weaving..	Mrs. Nxumalo.
Felt Handbag...	Mrs. L. Ndlozini
Cakes.....	Mrs. Zubane and Mrs. Mseleku
Scones.....	Mrs. Zubane.
Vegetables.....	Mrs. Nzimande.
Dressmaking....	Mrs. M. Koza.
Child's Knitted Set..	Mrs. Mquabe.

Floral bouquets were presented to three members of the Westville Women's Institute by Mrs. Yene.

(Thank you, Mrs. Manqeale, for an excellent report of what must have been a very interesting event. We hope to hear next of the success of the entrants to Clermont's Agricultural Show, which is being organised by the Native Commissioner, Pinetown. -
The Editors.)

* * *

ADVISORY BOARD ELECTIONS

Five candidates contested the three vacancies in Clermont's Central Ward Advisory Board elections on July 12. The following were elected: W. MAVUNDHLA, R. D. NKWANAZI and J. J. SITOLE.

129 voters (each with 3 votes) recorded 332 votes. There were only 3 spoilt papers in the incident-free elections.

Interest in the elections was very high and two motor cars were used to carry voters to and from the polling station at the Area office. When the results were announced at 5.30 p.m. more than 50 people were waiting to hear them.

The candidates whose nominations were uncontested have yet to be duly declared members of the Board by the Chairman of the Commission. This will be done soon.

* * *

RATEPAYERS' ASSOCIATION

The Editors of Ikhwezi have been asked to publish an article explaining the functions of Ratepayers' Associations. In response to this request, "B.H.C.", an experienced member of the Local Health Commission staff, has provided Ikhwezi with the authoritative article which follows.

* * *

"I have pleasure in furnishing my views on Ratepayers' Associations in their relation to the Advisory Boards, or Advisory Committees, established in several of the public health areas under the jurisdiction of the Local Health Commission.

Before dealing, however, with the question of a Ratepayers' Association, I wish to give some observations on the Advisory Boards.

While Advisory Boards are not statutory bodies under the Local Health Commission (Public Health Areas Control) Ordinance No. 20 of 1941 or the Regulations framed thereunder, they are the bodies recognised by the Commission to advise it on all matters (except the staff) affecting the various areas. The Boards submit, for the Commission's approval, rules for conducting their proceedings and also for election of members. In terms of Regulation 1 of Part 17 of the Commission's Regulations published under Provincial Notice No. 404/1945, the Commission may make grants to members of Boards for the purpose of defraying the costs incurred by them in serving on such Boards in attending meetings and conferences held in any part of the Union of South Africa, having as their object the inculcation of civil responsibilities.

As Advisory Boards are recognised by the Commission, they play a very important advisory part in the development of the various public health areas. In this regard, the Boards have direct contact with the Commission and any recommendations submitted by them always receive the Commission's most earnest and careful consideration. In some public health areas the Boards adopt a similar procedure to Town Councils by appointing standing committees which con-

sider various matters referred to them by the Boards and which submit reports and recommendations to the Boards for their approval or otherwise. In this way, the Board members are being trained in local government practice and procedure and are thereby gaining valuable and considerable experience for conducting their own affairs when the time arrives for them to do so.

It will be seen, therefore, that the Advisory Boards perform important functions in the public health areas and, in the circumstances, it is hardly conceivable that a Ratepayers' Association would be in a position to serve a community in any better way than an Advisory Board, or that a Ratepayers' Association would really be necessary, as it would in effect be a duplication of an Advisory Board without the same recognition accorded to it by the Commission. Owners, as well as occupiers of property in the public health areas, are fully represented on the Board and any matters affecting their interests could well be ventilated in and through such Boards to the Commission.

Turning now to a Ratepayers' Association, the name would imply that this would be an Association of persons who pay rates and would appear to exclude people who are occupiers or tenants of property. Such is not the case and is quite an erroneous view as both owners and tenants are eligible for membership of Ratepayers' Associations and it is right and proper that they should be as they are just as much ratepayers as owners: occupiers or tenants pay the rates through their rents.

(Under the Rents Act, owners are entitled to include the rates in the rent of the property and in local authority areas an occupier exercises a vote at elections on equality with owners, subject, of course, to the provisions of the Ordinance, i.e. Ordinance No. 21 of 1942.)

A Ratepayers' Association is usually formed in large towns ostensibly for the purpose of co-operating with town councils and assisting them in any of their big undertakings, but very often they are the means of 'putting a brake' on the activities of town councils or at least of attempting to do so, because it is possible that the

scheme on which the council proposes to embark does not find favour with the Ratepayers' Association owing to the expense involved and the possible increase of rates to meet the additional expenditure or for some other good and sufficient reasons. Very often a Ratepayers' Association is the medium through which the views of ratepayers can be expressed on any proposals which town councils may have under consideration, and it is to afford persons this opportunity that Ratepayers' Associations are formed - but very often, too, it is an organisation which allows disgruntled persons to ventilate their grievances about an official or some other petty and unimportant matter. This is more particularly applicable in small local authority areas. Ratepayers' Associations are sometimes used as the channel for nomination and election of a town councillor or a member of the Local Board. Persons who aspire to such offices, generally dominate the proceedings at meetings of the Association with their personality and strong expressions of views, and having duly received the nomination and ultimately election to the body concerned, they frequently absent themselves from further meetings of the Association.

Ratepayers' Associations in small towns often find great difficulty in maintaining a live and active Association for the reason, I think, that there are insufficient matters of real and vital interest and importance to warrant the existence of an Association, and because, too, of the lack of suitable persons who are willing and able to devote their time and attention to the organisation and administration of the affairs of such an Association.

Town Councils are usually prepared to recognise Ratepayers' Associations, subject to the submission for approval of their constitution which sets out the aims and objects of the Association, and some Councils are also willing to receive and consider any communications directed to them on matters concerning the wellbeing of the town, but most Councils resent criticism of their actions although any expression of appreciation is highly welcomed. Copies of agendas, together with reports, etc., may even be forwarded to

Ratepayers' Associations but this is invariably done after the matters as set out on the agendas have been disposed of and are an accomplished fact.

Ratepayers' Associations must, therefore, have a constitution. The Constitution provides for the following:-

1. Name of the Association;
2. Election of President or Chairman;
3. Election of vice-President or vice-Chairman;
4. Executive Committee consisting of President, or Chairman, and vice-President, or vice-Chairman, Honorary Secretary/Honorary Treasurer and, say, five members of the Association;
5. Election of five members of the Executive Committee;
6. Appointment of Honorary Secretary and Honorary Treasurer;
7. Appointment of Honorary Auditor;
8. Annual subscription, say, 2/6.
Note : The subscription is low to encourage as many ratepayers as possible to become members.
9. Financial year;
10. Keeping of Accounts;
11. Preparation of Revenue and Expenditure Account and Balance Sheet for submission to Annual General Meeting;
12. Holding of an annual General Meeting and a special General Meeting if called by requisition signed by nine members addressed to the President or Chairman to consider any special subject;
13. Holding of regular meetings of the executive committee, say, not less than once a quarter;
14. Period of Notice to be given in respect of 12 and 13;
15. The Constitution not to be amended unless due notice is given for consideration at the Annual General Meeting or Special General Meeting. A majority of two-thirds of those present at the meeting is required before any amendment is effective;
16. Keeping of minutes of meetings by the Honorary Secretary;
17. Quorum at Annual General meeting and the special General Meeting and at meetings of the Executive Committee;
18. Decisions shall be by majority vote, the President or the Chairman having a casting as well as a deliberative vote in the event of there being an

- equal number of votes;
19. Owners and occupiers of property to be eligible for membership of the Association;
 20. Aims and objects of the Association:-
 - (a) To co-operate in every possible way with the Advisory Board in the development of the Area;
 - (b) To assist in forwarding any schemes for the improvement of the Area;
 - (c) To make suitable representations on any matter as affecting the Area to the Advisory Board and to follow up such representations to a successful conclusion;
 - (d) To oppose with utmost vigour any schemes and proposals which, in the opinion of the Association, are undesirable or unnecessary;
 - (e) To promote the interests of the Area;
 - (f) To support the election of any candidate who has been nominated to fill a vacancy on the Council or Local Board and who is approved by the Association, and
 - (g) To examine thoroughly any proposal for increasing the rates or charges of an Area and to take such action thereon as may be deemed necessary and desirable. "

B. H. C.

(Ratepayers' Associations have been formed at Clermont and Siyamu, and in one or two predominantly European Areas. When representative of a typical cross-section of the people within a ward, they serve a useful function in making known, as "B. H. C." has mentioned, the particular needs of that ward. Siyamu Ratepayers' Association, for instance, has played an important part in the establishment of the Siyamu Nursery School and the Siyamu Cemetery, and in making known their need for a bridge and a telephone service.

It should be stressed that Ratepayers' Associations do not, as a rule, deal directly with the Local Health Commission. They inform the local Advisory Board of their views and these

are then represented to the Commission by the Board concerned. -
The Editors.)

* * *

AFFAIRS OF IKHWEZI

As you will have noticed, the experiment of binding Ikhwezi with a cover has not lasted very long! Much as we prefer the new cover, we cannot continue to use it because of expense, and technical difficulties (printing such a large sheet of paper is a difficult process). So now we ask you to accept Ikhwezi as you have always known it : less glamorous, but underneath still the same little fellow of goodwill. -

The Editors.

* * *

THE ENDURANCE OF MAN : MARATHON RUNNING

Man is an enduring animal. Place him anywhere between the equatorial forests of Africa and the frozen wastes of Greenland, and he will probably survive. Not so with other creatures : move them from their habitual environment and they will almost surely die. Even the crafty monkey, let loose in England, would fret and mope until he too gave up the will to live.

What is the reason for man's survival all over the face of the earth, under all sorts of conditions? One reason, of course, is his high intelligence : he can build himself a shelter, clothe himself, and feed himself by growing crops, or hunting in many diverse ways. Another very important reason is his will-power, his will-to-live. Where lower animals just give up the ghost and lie down to die, man will cling to life with amazing tenacity and bend the elements to his needs.

This tenacity of purpose can be demonstrated in many ways, but perhaps the most striking is the hunting method of the Masai warriors, in Northern Tanganyika.

Where the bush is thin, providing little cover; a warrior will run after a buck until it drops -

not completely exhausted, but so stricken with terror at the remorseless figure striding on and on behind it, that its muscles fail. It senses that against the tenacious endurance of man, it has no hope - and so it surrenders.

In more civilised countries, where man is not normally called upon for feats of physical endurance in his everyday life, he still shows, from time to time, that his powers have not completely atrophied.

Have raced horses, horses guided by the will of man, and have quite frequently beaten them. A few years ago a woman rider pitted her mount against the runners in the Comrades Marathon between Durban and Pietermaritzburg: at Drummond (28 miles from Durban) where she was still behind the leading man, the woman rider was forced to give up because of her strained, tired horse.

Muscularly, it is inconceivable that puny man should be able to run down a horse or a buck - what then, gives him this ability? It is, as we have said, his tenacity, his will-to-conquer.

For many hundreds of years long-distance running has captured the imagination of civilised men who have desired to show that endurance is not a lost quality. The feat of a Greek soldier, 2,400 years ago, has never been forgotten. This man, Pheidipides, fought all day with the Greek army at a place called Marathon against the invading Persians. Victory came to the Greeks, although they had been outnumbered 6 to one, and Pheidipides was chosen to carry the great news to Athens 26 miles away. Although exhausted, he ran all the way, and at the outskirts of Athens gasped out "Rejoice, we conquer", and then fell dead.

From that feat comes our word "Marathon" and as long as there is glory in physical endurance, so long will there be marathon races. In this spirit the Comrades Marathon, run between Durban and Maritzburg, was founded soon after the First World War. The distance is 54 miles, more than twice that of the original "Marathon", over a hilly and hard,

macadamised course. The race is the longest and most gruelling annual event in the world, and from it have sprung world champion runners: Arthur Newton, from Harding, Natal, and "Hardy" Ballington, from Durban - both champions for years. In 1938 Ballington ran 100 miles in 13½ hours - from Bath to London, non-stop! That is an incredible feat; it is equivalent to running from Maritzburg to Durban and back to Maritzburg again, without stopping, and at a constant fast trot. It is doubtful whether any animal could equal that feat for it was only Ballington's immeasurable tenacity that kept him striding along, with a splitting headache, for hour after weary hour. The call upon his willpower was overwhelming. Muscularly, by the logic of mere physical power, the feat should have been quite impossible, but long after all feeling and sensibility had left him, that unknown, abstract force, the human will, kept his muscles flexing and unflexing for hour after hour, mile after mile, indomitably.

That is the defence, if it needs any, and the glory of the Marathon. It has an appeal that is responded to by all peoples. Before the war the firm of Suncrush Limited ran a Durban-Maritzburg race for Indians and Coloureds, who were enthusiastic about it. The Indian G. Murugasen, won more than once, in times that were only a few minutes outside the record, to demonstrate that grit and tenacity are the attributes of all people.

Because the Provincial authorities considered that the danger to traffic involved in one race (the Comrades) was bad enough, they banned the younger "Suncrush Marathon". But I hear now that the Firm is hoping to get permission once more to hold the race - in the meantime they are seeking the shield which they presented and of which they have now lost track. If you have heard of the whereabouts of this shield, will you please get in touch with the Editor of Ikhwezi, P. O. Box 416, Pietermaritzburg? Once the shield is in circulation again, the Firm might be able to plead with the Provincial Authorities more forcibly, and perhaps we shall again see non-Europeans running in this greathearted race - and breaking the record!

"AMADEVU".

(Amadevu writes with a certain amount of authority, as he successfully completed the arduous Durban-Maritzburg Marathon last month, to win a silver medal. Congratulations, Amadevu! - The Editors.)

* * *

THE Y.M.C.A. IN EDENDALE

The Y.M.C.A. Hall has now been open for just over a month, and more than 100 adults and young people have put down their names to join. These people are from all sorts of age groups and no matter what their age they seem to get a lot of fun out of what the place has to offer.

From now on the Hall will only be open to those who have expressed a wish to join, or who are already members. But there is no limit to the number of members and if you are interested in joining please come and see me at the Hall. You can then have a good look round to see if you think that the Club is worth joining. If you decide that it is you can give your name to me and you will then be free to use the Club until your name has been before the Committee.

Schools League.

The final matches in this series were played during the last week before the July holidays. Final results were as follows:-

Football. A. Section.

Winners : Caluza, 9 points.
Runners-up : Ashdown, 7 points.

(The final game of this Section, between Caluza and Ashdown, was very close indeed. If Ashdown had won a replay would have been necessary. As it was, Caluza just managed to force a draw and so made sure of winning the Section.)

B. Section.

Winners : Caluza, 8 points.

C. Section.

Winners : Ashdown, 12 points.
(Ashdown did not lose any points in this section.)

Basket Ball. A. Section.

Winners : Caluza, 10 points.

B. Section.

Winners : Caluza, 12 points.

C. Section.

Winners : Ashdown, 11 points.

After the holidays it is hoped to run a "knock-out" competition amongst the schools, and it is also hoped to pick a combined Edendale Schools Team to play against some school team from outside the Area.

Boxing.

The classes at Georgetown will start in early August.

* * * *

MR. D. BRAMDAW

It is with deep regret that we learned of the death at sea of Mr. D. Bramdaw, Editor of the Indian weekly newspaper, "The Leader".

Mr. Bramdaw was on his way to Britain when he died. His body was cremated at Aden.

Shortly before he left Pietermaritzburg to begin his journey, Mr. Bramdaw had promised Ikhwezi that, on his return, he would write an article on his travels. Now he will never return; our sympathy goes out to his wife and family. - The Editors.

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LETTERS TO THE EDITORS

Clermont Township

The Editors,
IKHWEZI.

Dear Sir,

In reply to Mr. F. J. Mazibuko's letter, the Member of Edendale Advisory Board, re transport difficulties.

I write to give a few suggestions which, I think, can help the people of Edendale. We people of

Clermont have been the victims of this trouble since this Township was established. But I am glad to say, from December 1951, we became newborns in that transport troubles are unknown. The experiments or ways of operating buses mentioned by Mr. Mazibuko were tried and all proved a failure, but, finally, a successful way was found, which I shall explain.

In my experience all transport - trains, buses, etc. - operated by Corporations or by the Government offers one nothing but "Ayikondawo" - no place, or congestion : people packed up in gangways and in compartments like sardines. That is why in most civilised countries, transport of any description is done by private operators.

The various bus operators have different ideas of approach on the things that affect the people, but their aim is one : to the benefit of the people of Clermont.

At present we are now faced with the election of the members of the Advisory Board - six members having been "time-expired". It is with regret that these members have been "time-expired" before the Conference which was promised by the Local Health Commission, but I hope that the Conference will be arranged - where common problems for the Areas under the Commission will be discussed.

It is a great pleasure to state that the members of the Advisory Board of 1951/52 provided Clermont with a sound transport by supporting the application of an African bus operator.

Yours faithfully,

" X "

(It is with some scepticism that we print this unsigned letter. We do not believe that private enterprise has operated very successfully at Edendale; in fact, on its past record, we are inclined to believe that its bus service was inadequate. However, the letter touches on one "angle" of the problem, so we publish it as it stands.

In regard to the annual joint meeting (Conference) of representatives of Advisory Boards with the Commission, this will take place at Head Office, Pieter-

maritzburg on August 6. General matters affecting all the Areas will be discussed.

The expenses of the delegates from the Advisory Boards will be met by the Commission. -
The Editors.)

* * *

IKHWEZI AT HOWICK WEST

On the morning of Saturday, July 19, "the child" set out to visit one of the Areas where he has always felt most warmly welcome and where the general spirit of co-operation between the people and the Commission is most marked - the old settlement of Dale and Quail, now known collectively as "Howick West".

Our next number will, we hope, carry a full account of the "Ikhwezi" meeting, at which the magazine's working-committee and editorial board were represented by Mr. J. C. Boshoff (Deputy Chairman of the Commission), Mr. Aldworth, Mrs. Anstey, Miss Lee and Mr. Taylor. Some forty of Ikhwezi's friends were at the meeting, and, amongst us, we cleared up a number of local Ikhwezi problems, including date-of-issue, distribution, and so on. And Ikhwezi was able to convey his personal thanks to Mr. Mpungose and the Rev. J. Dunn for their constant and unfailing help. This is important, for they have been very good friends to "the child".

Until next number, then, Ikhwezi contents himself with thanking Howick West for their kindly welcome.

* * *

NEXT TIME !

Look out for your September Ikhwezi - in which Mr. Roy writes a most interesting article on Africans and the books they buy - the Engineer tells us ALL (yes, we mean "all"!) about water-connections - and the Khumalo family increase their knowledge of local affairs!

* * *



Umqulu. 3 Nembe 6

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg.

AUGUST 1952

INCWADI KUBALOBELI BETHU.

Izwi lethu namuhla kakusilona elethu. Yizwi eliyinselele yokuphila okude : okuphilwe inkathi ende eMelika, kwaphetheka ngo 1915.

Nazi ezinye zezinto ezishiwo ngomuntu owaphila lempilo:-

"Wazalwa ebugqileni obumpofu kakhulu. Waga eseyinhloko yesikole esikhulu esaqanjwa nguye, umphembi wemfundo yasemaphandleni, umkhulumeli nomphenyeli wezigidi zabantu.

"Wabaziwa yizwe lonke, enhlonishwa ngawoMongameli nezikhulu zomhlabathi yizingqwele zemisebenzi nezazi zemali, iqhawe labantu. Kepha ethobile kunabaningi, engumakhelwane nesihlobo esihle.

"Incwadi yakhe ixoxa ngenkambo yokuphila kwakhe ngeindlela elula ehlaba umxhwele, engazincomi, okuyibangela ibengenywe yezincwadi engeke ikhohlakale emhlabeni. Seyahunyushwa ngezilimi eziningi. Yakhuthaza izinkulungwane zabantu ezingenawo kahle amathuba ezazalwa ebuphofini nasekukhandlekeni, ukuba nazo zidonsele phambili.

"Waengomunye wamadoda amakhulu ezweni, engowabayingcosana abanikela esivivaneni semizamo yentuthuko yesizwe, engomunye wabantu amagama abo angayukufa nanini, umuntu owakhuthaza waholela abantu bakhe ezintweni ezimqoka zempilo.

"Kodwa kwabe kungesikho ukufuna ukubatshazwa yizwe, nokuvela emaphepheni nokuba kukhulunywe ngaye kubatshazwa, kuqhathaniswa ukusebenza kwakhe okwabangela abengomunye wabakhulu emhlabeni. Okusemqoka YISIMILO SAKHE SOUBA-MOMOYA OPHANSI NEQINISO OKWAMENZA ABAMKHULU NGEMPELA.

"Wayengenabandlululo bobuzwe nokubukela phansi abanye. Phakathi kwokungezwani wayibuka kude ngalena engalibali yimibango yaleyonkathi. Ebhekele kakhulu iningi engalibali yimibango eqhatha abantu bendawonye.

"Singathi ngaye wabengumuntu kubantu bonke, abampofu nezicebi abakhulu nabancane, efana kubo bonke....eyi-kholwa enobuntu.

Ngubani lona owaphila lempilo emnene enhle ekhomba indlela yokulandelwa ngabantu bonke?

Amazwi lawa amangalisayo akhulunywa ngobani?

NguBOOKER T. WASHINGTON, uMnigilososi waseMelika, owayehlonyiswa ngabamnyama, owaloba incwadi ethi, "Up from Slavery", incwadi ekhuthazayo ngempilo yakhe, owathi ngesimilo sakhe esihle nobuqotho nobuhlobo washiya lomhlaba ungcono kunalokho awufica uyikhona, wazenzela igama elingafiyo kubantu bakubo.

Nazi izinto ezintathu azisho. Zabanomphumela omkhulu kubantu ngaleyonkathi. Nakithina ziyashumayela ngesibindi.

"Kakukho ukuzivikela nokuqiniseka kithina ngaphandle kwokuba sibambelele ezintweni zengqondo ephakeme noku-yithuthukisa."

Siyakunotha kulingane nokubuka kwethu ubukhulu nokuhlonipheka kwokusebenza, sifake imiqondo nenhlakani-pho ekuzameleni impilo yemihla yethu."

"KAKHO UMUNTU OMNYAMA NOMELOPHE OYAKUNGIDONSELA PHANSI NGANGOBA NGINGAZE NGIMZONDE."

Kwanga thina esingabantu abancane..thina bafundi beIkhwezi..singawalonda amazwi akhe.

Abenu ngempela,

ABAHLELI.

UBUWAZI-NJE NA?

...UKUTHI uma inhlabathi iswele ubuqotho ukudla okulinywa kuyo notshani bezinkomo, umbila odliwayo nakho konke lokho kuswela ubuqotho. Uma ukudla kungagculisi ngomhlandle, umuntu ubayisisulu sezifo. Amathambo akhe angaqini kahle, amazinyo abebuthaka abeyisisulu sezifo ezifana neTB.

Londa inhlabathi nawe iyakuku londa. Qoqa izibi ensimini noma uzifake emgodini uma sezibolile kuhlakaze enhlabathini yakho. Lomquba uyakusiza inhlabathi yakho ithole umnotho owabesewudliwe yizithelo ezikhulayo.

* * *

IZINDABA ZEKHOMISHANI

Ngo 1947 uMnu. T. M. Wadley uSihlalo weKhomishani wenza inkulume ngokusebenza kweKhomishani. Walinganisa ngendawo yase Edendale ngoba izinkinga zayo ziyizinkinga zezinye izindawo.

Esakucaphuna enkulumeni yokucina kaMnu. Wadley kwabe kungabantu ubuningi babo abaseEdendale nesimo esibi sendawo nezakhiwo.

Kulena sikhuluma ngamaRATES. Ukuthelela amaRates makukhunjulwe ukuthi into entsha kuBantu. Kepha noma kunjalo abantu bathela kahle. Ngonyaka wokuqala mhla kumiswa amaRates imali engakakhi-shwa ingama £200 kuyilapho esafunwa yeminyaka emithathu yoku-

qala iyizi 85 per cent. Kuyo' yonke.

UMNYANGO WEMPILO E-EDENDALE

UMSEBENZI OBABAZEKAYO : Lo-Mnyango wenza okuningi okungenziwa ngisho nawoKopeletsheni eminyango lana. Okuphathelele enhlalweni yasekhaya, umuzi wezim-pabanga, usizo kwabasebenza kumafectri, usizo lwabompofu, nokunye. Ikhomishani iqhuba ngendlela yokusiza ngakho konke zonke izigaba zaBantu ukuze ukuphatha kwayo kwamukeleke kunokuba ilibale kuphela ukushaya imithetho-nje ethikamezayo.

ISIMO SENDAWO SIDALA IZINDLEKO.

Noma sikhona isigodi esiminyene endaweni, isabudolobha, izindleko zokuyinika izidingo zayo zinkulu ngempela zedlula ezin-gabe ziyikhona uma ibiyidolobha. Nakhu okumqoka okubangela lokho:-

- (i) Ubulukhuni bokuletha amanzi amahle lapho indlela yokuwacwenga ingekho.
- (ii) Ukuhlakazeka kwemizi.
- (iii) Ukungabikho kwemigwaqo, lapho ikhona isimo sayo esibi.
- (iv) Ukungafundi kweningi labantu bendawo okubangela abaphethe bachithe isikhathi bechaza nento eziwubala.

INDAWO YEMPILO.

Ikhomishani inendawo yeMpilo, ngokuzwana nabesibhedlela ibheke labo abangafanele ukuya esibhedlela eGrey's.

Ngaphezu kwalokho inamaKlinika abesifazane nezingane, nokweluleka abakhulelwe nasebebelethe; balhalise kahle imizi, kubhekelwe abaphethwe yisifuba nezifo zangasese. Kakusizakali abase Edendale kuphela kodwa nabangaphandle kwendawo. ONesi beKhomishani babelethisa emakhaya aBantu kwokunye kodwa iningi laBantu libelethela esibhedlela. I-Ambulense ibathwala ngesihle abasuka lapha. Ngonyaka ophela ngo June 30, 1946, ababezilethe endaweni yeMpilo babeyizi 43,000. Kulendawo baphiwa ngesihle ubisi noma ngen-tengo ephansi kwabakhulelwe nakwonina nezingane eziza eClinic.

IKOMIDI YEMPILO YEEHODI.

Ophethe impilo yesiGodi unguSihlalo weKomidi yeMpilo yeBhodi.

Okwenza Ophethe impilo akwazi konke okudingwa ngaBantu kwempilo ezwe nokusola nokubonga kwabo. Futhi abuye akwazi ukutshela abamele aBantu ngezilokotho nenqubo yoMnyango weMpilo zokusiza aBantu.

UMNYANGO WENJINIYELA E-EDENDALE

UBULUKHUNI OBUNGANDILE : Bambalwa ababusi abangase bake babhekana besaqala nengwadla efana nesimo esabe sikhona eEdendale. Lendawo yabe iqhubekela phambili ngendlela eyabangela ukuba impilo yaBantu ibesengozini ngenxa yokuntuleka kwamasu empilo. Indawo imiswe ngokungabhekeli isimo sobudolobha, amampulani ayekhona engakhombi kahle iqiniso. Uku-yimisa kabusha indawo lena ngumsebenzi omkhulu okusabangele nana-muhla ukuba onke amasu okuyilungisa angenziwa ngoba engalibazisa.

AMANZI : Amanzi amahle ayinto emqoka empilweni yaBantu, kwaqalwa ngawo. Emuva kwokuguqula okwabe kuqalwe ngakho, kwafinyelelwa inlelisu lokuthola amagalani amanzi ayizi 600,000 ngosuku. Kwakhiwake lapho kuzocwenga amanzi ngemishini, alondwe emathangini amagalani ayi 1½ miliyoni ubukhulu, athunyelwe ezindlini ezusibdeke kumaphayiphi amakhulu kuhambe amaMayela angama 22 amanzi phakathi nezindawo ezimqoka. Konke lokhu kubhekwe ukuba kubize £50,000. Amanzi angahlambululekile adonswa asondezwe neHenley Dam ukopeletsheni waseMgungundhlovu uvumile ukuwasakaza ngemali encane.

UGESI : Endaweni efana neEdendale, lapho amaholo aBantu eman-cane, ukusebenza kukagesi ng-mthwalo omkhulu wezindleko kwabaphetheyo.

AMANGCWABA : Kwabe kungcwatshwa ngendlela endala engafanele. Ahlolwa amangcwaba ayekhona, andiswa, ahlelwa kabusha avumelana nemithetho yeMpilo. Asekhona amanye enziwe ezinkolo zonke.

UKUFUNDISA IZISEBENZI EZINGEMHLOPHE.

Inqubo yeKhomishani wukuqasha emisebenzini abangemhlophe emahovisi, emishinini nakweminye imisebenzi. Ezakhiweni zonke kwakha abangesibo abelungu bebhekwe ngumlungu bafundiswe ukwakha uqobo lwezindlu. Ngo 1947 abakhi abanjalo babeyizi 55 umsebenzi wabo ugculisa.

OKUHLANGANISA IKHOMISHANI NAMA-RATEPAYER.

I-Njiniyela inguSihlalo we-Komidi lezakhiwo nemisebenzi le-Advisory Board yase Edendale. Ngalendlela uyazizwa azazi izidingo zaBantu, ezwe nezikhalo zabo ngemisebenzi abafuna yenziwe.

* * *

LAPHA NALAPHAYAHOWICK WEST

UMBUKISO WEZINGANE. Inyanga ka-June iyinyanga yemibukiso kwabakhona umbukiso wezingane ekuqaleni kwenyanga esikoleni Howick Native School. Sincoma abeMpilo ye-Khomishani ngokubukeka kwezingane nabantwana babazali abakhe lapha. Sikholwa yikuthi kufanele kubongwe uDokotela nawo Nesi ngokuphatheka kahle kwezingane nangezeluleko zabo onke amasonto nakubaququzeleli bamaClub ezilimo ngokudla okunempilo kwabo.

* * *

IMIDLALO. Yabaminingi imidlalo yebhola ngalenyanga kuhambele amaThimu amaningi ezodlala nelalapha amaUnion Jacks. Kuyasi tho kozisa ukwazisa ngemiphumela yemidlalo. Union Jacks vs. Tannery Stars aseMgungundhlovu kwawina bobalili u A noB. IUnion Jackson neSARMCOL kwawina futhi bobabili u A noB. Idlala namaYoung Tigers B aseHowick African Location uB. WamaUnion Jacks badlala idraw.

NgoJuly 6 yadliwa ngamaYoung Tigers kudla oA, ngo 3 - 0 no B wadliwa ngo 1 - 0.

UMDLALO WE FIVE-A-SIDE. Sethemba ukubika emuva kwesikhathi ngo-kuhamba kwalomdlalo owaqedelwa ngo July 13 uphethwe ngamaUnion Jacks. Onke amaClub alapha angangena kulomdlalo weNkomishi enikezwe nguM. Alie waseHowick West. Usizo olufana nalolu lukhuthaza abafana emidlalweni.

* * *

AMAClub EZILIMO. Kuyathokozisa ukukhula kwesibalo samalungu alenhlango.

ABANGASEKHO. Imikhuleko yethu

ilandela uMotsamai othathwe yisifo seT.B. Umufi lona wabengenaso isihlobo segazi lapha, wabehlala nesihlobo. Sibonga abaphathi abasiza ngebhokisi nokunthwala nethuna nabahlobo bakhe babe-Suthu kulendawo abamsiza.

* * *

INXUBEVANGE. Sibingelela izihlobo ezindala kulendawo abafundayo nawothisha abebenathi futhi ngamaholide. Bathokoziswa wukubona Ikhwezi lisacasula abaphilayo. Siyabonga zihlobo. Phela anoke nithi kancane ukusilobela enikucabangayo ngeKhwezi nangenikubone lapha ngamaholide.

P. MPUNGOSE.

* * *

EDENDALE.

UMn. R. R. R. Dhlomo omele abanikazindawo noMn. S. S. Zulu omele amaQashi amagama abo amiswa bakhethwa futhi ukubangamalungu eRhodi yakwaKhomishani kusukela kuJuly 1, 1952, kuya ku June 30, 1954.

Zisekhona izihlalo ezingenabo abameli bazo ngoba amagama ayenganele amiswayo. IBhodi inamandla okukhetha abangazigcwalisa. Babayisihlanu ababemele ukhetho ezikhundleni ezintathu ezivulekile eClermont kuCentral Ward ngoJuly 12. Kwakhethwa laba : W. MAVUNDHLA, R. D. MKWANAZI no J. J. SITOLE.

Abavotayo abangama 129 emunye enamavoti amathathu bavota ka 332. Amaphepha okuvota angahambanga ngendlela abamathathu kulolokhetho oluhle.

Lwabe lunewozawoza ukhetho kukhona nezimotho ezimbili zithwala abavotayo beyovota. Kuthe sekumenyezela abaphumelele ngo 5.30 ntambama ababekhona bezolalela bengaphezu kwama 50.

Labo amagama abo amiswa kodwa kwabanga namanye bazokwaziswa ubulungu babo eRhodi nguSihlalo weKhomishani. Masinyane.

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INHLANGANO YAMARATEPAYERS

AbaHleli beIkhwezi baceliwe ukuveza incwadi echaza ngokusebenza kwezinhlangano zamaRatepayers. Kwacelwa u"B.H.C." osebenza kwikhomishani olwaziyo udaba lolu ukuba alobe ngalo.

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"Kuyangithokozisa ukubeka umqondo wami mayelana namaRatepayers abambisana namaAdvisory Board nama Komidi amaAdvisory Boards asezindaweni eziphethwe yiKhomishani.

Ngingakangeni odabeni lwezinhlangano zamaRatepayers ngizoke ngithinte kancane amaAdvisory Boards.

Noma amaAdvisory Boards engekho phansi kwomthetho phansi kweKhomishani ngokumiswa kwayo ngumthetho No. 20 ka 1941 iKhomishani iyawamukela ukuba ayeluleke kukho konke okuthinta izindawo eziphethwe ngaphandle kwokuthinta izisebenzi. AmaBhodi aletha kwikhomishani imithetho eqondene nenqubo yawo nokukhethwa kwamalungu. Ngephuzu lesigaba 1 senxenywe 17 yemithetho yeKhomishani eyamenezelwa Phansi kwesimemezelo No. 404/1945 iKhomishani ingawanika amalungu amaBhodi imadlana yezindleko zokuza emihlanganweni nasemibuthanweni ephakathi nezwe lonke ethinta inhla-lakahle.

AmaAdvisory Boards ayemukelwa yiKhomishani, asebenza omkhulu umsebenzi. Asondelene neKhomishani ukuba ayeluleke ngokuthinta aBantu, nayo ikucabangisise. Kwezinye izindawo amaBhodi enza njalo kwaKopeletsheni akhethe amaKomidi azohlola zonke izindaba ezilethwe kuwo ngamaBhodi abuyise imiqondo yawo nezinqumo zawo eBhodini. Ngalendlela amalungu amaBhodi afunda ukuzibusa ngenqubo nangendlela efanele yokuziphathela izinto zawo mhla safika izikhathi.

Kusobala ukuthi amaBhodi enza omkhulu umsebenzi ezindabeni zeKhomishani. Kusobalake ukuthi inhlangano yamaRatepayers amandla okusebenza kwayo agxile ekubambisaneni neAdvisory Board. Abaninimizindawo nabaqashi banabaKhulumeli kumaAdvisory Boards ababeka izikhalo zabo kumaBhodi ziye kwikhomishani.

Sibuyeke kumaRatepayers, igama lisho ukuthi yinhlangano yaBantu abathela amaRates, okungathi kalibathinti abaqashi. Kodwa kaku-njalo ngoba abaqashi nabaninimi-hlaba bangamalungu enhlangano yamaRatepayer ngoba nabaqashi bayefanalahlo nabininimizindawo, ngoba bathela amaRates ngentela abayithelela izindlu zabo. Phansi kwomthetho wentela yezindlu abaninimizindawo banelungelo lokufaka intela yamaRates entelweni yezindlu, kanti futhi ezindaweni zeKhomishani abaqashi bangavotela amalungu eBhodi phansi kwemibandela yesimemezelo No. 21 ka 1942.

Kuvamise inhlangano yamaRatepayer ibesemadolobheni amakhulu ukuze ibambisane nawoKopeletsheni ekubuseni kwabo, kwokunye ibeyisiKhinyabezo kubo uma bengase ebnze inqubo izinhlangano zamaRatepayer ezingahambisani nayo. Kuvamise futhi ukuba inhlangano yamaRatepayer ibengumlomo waBantu kuKopeletsheni. Izinhlangano lezi ziphenjwa ukunika laboBantu ithuba lokuletha izikhalo zabo zezinhlobo zonke phambi kukaKopeletsheni. Kunjalo kakhulu ezindaweni ezincane. Izinhlangano zamaRatepayer emadolobheni amancane zikhethe abayozimela emihlanganweni yawoKopeletsheni neminye yababusi. Zivamisa ukungabinazo izindaba eziningi zokuxoxwa njalo nangenxa yokungabikho kwaBantu abafanele nabanesikhathi sokuphatha inhlangano leyo.

AwoKopeletsheni bayawamukela amaRatepayers ngombandela wokuba bahlale kuqala imithetho asekwengayo bezwe izilokotho zayo. Bavume abanye oKopeletsheni ukuzwa nokuhlola izikhalo zamaRatepayer ezilethwe kubo. Abanye bathumele izingxoxo abazoxoxa ngazo kumaRatepayers.

Kusobalake ukuthi izinhlangano zamaRatepayers zinemithe-tho ezisekwe ngayo okufanele ibenalemibandela:-

1. Igama lenhlangano.
2. Ukukhetha uMongameli noma uSihlalo.
3. Ukukhetha iphini labo bobabili.
4. Ukukhetha isiGungu esingu Sihlalo, ophini lakhe, uMbhalali, uSikhwama, noma nama-lungu ayisiHlanu enhlangano.
5. Ukukhetha lawomalungu ayisiHlanu.
6. Ukukhetha uMbhalali no Sikh-wama.

7. Ukukhetha ozohlola amaBhuku.
8. Imali yonyaka mhlawumbe u 2/6. Yincane lemali ukuze kubebaningi abajoyinayo.
9. Ukuhlola imali yonyaka.
10. Ukugcina imali.
11. Ukulungisa imali esebenzile nengenile ukuba kubikwe emhlanganweni wonyaka.
12. Umhlangano wonyaka nomhlangano ophuthumayo uma umenywe ngamalungu ayi 9 awuqondisa kuSihlalo.
13. Umhlangano ovamisile wesiGungu noma kanye ngeKwata.
14. Inkathi yeSaziso somhlangano 12 noma 13 izinsuku.
15. Isiseko singeguqulwe ngaphandle kweSaziso esicela lokho esiyohlolwa emhlanganweni wonyaka noma ophuthumayo. Iningi lirume kuqala andukuba kuguqulwe.
16. Umbhali alonde amaMinithi omhlangano.
17. Ubuningi balabo abangaqhuba umhlangano wonyaka nophuthumayo noma wesiGungu.
18. Izinquma ziba ngevoti leningi uSihlalo anqamule uma kulingana amavoti endlini.
19. Abaninindawo nabaqashi bangaba ngamalungu enhlangano.
20. Izilokotho zenhlangano.
 - (a) Ukubambisana kukho konke neAdvisory Board ekuthuthukiseni indawo.
 - (b) Ukusiza ekuletheni amasu angathuthukisa indawo.
 - (c) Ukuletha izindaba ezithinta indawo kuAdvisory Board zilandelwe zize ziphumelele.
 - (d) Kuliwe ngempela nenqubo nezilokotho umhlangano ozibona zingafanele.
 - (e) Kuzanyelwe inhlalakahle yendawo.
 - (f) Ukusekela ukhetho lwalowo ozogcwalisa isikhundla eBhodini noma eMkhandlwini ovunywe yinhlangano.
 - (g) Kuhlolwe ngempela yonke injongo yokukhuphula amaRates nenywe ingunqulo ekhona endaweni kwenziwe umzabalazo ofanele.

"B.H.C."

(Sezikhona izinhlangano zamaRatepayer eClermont naseSiyamu nakwezinye izindawo ezivamise abelungu. Zenze umsebenzi omkhulu phakathi kwenxube yezizwe njengoba eseshilo u"B.H.C." Inhlangano yeSiyamu Ratepayers seyisebenze umsebenzi omkhulu yamisa isikole seNursery yalwa udaba lwamaNgcwaba yakhala ngebhuloho nangokufuna uthetheleloni.

Kufanele kugcizelelwe kuthiwe izinhlangano zamaRatepayer kazi-thumele izikhalo zazo ngqo ku-Khomishani. Zibikela iAdvisory Board yonake iBhodi izidlulisele kwikhomishani. - ABAHLELI.)

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I Y.M.C.A. E-EDENDALE

Seyivuliwe iHall yeY.M.C.A. inkathi yenyanga manje sebedlule ekhulwini abadala nabasha asebelobe amagama abo bejoyina. Ngabantu bezigaba zonke kakulutho ubudala bwabo bayathokoza kulendawo.

Kusukela manje iHall izovulelwa labo asebefuna ukujoyina nalabo asebejoyinile, kodwa kakuvinjelwe abajoyinayo noma bangabanganani. Uma ufuna woza ubonane nami eHolweni. Uphonse amehlo ngaphakathi, uma ugculiswa nginike igama nekheli lakho beseke uzithokozisa kuyona lize igama lakho lihlolwe yiKomidi.

IMIDLALO YEZIKOLE. Imidlalo yokugcina yadlalwa sekuzovalwa ngoJune. Yema kanje:

IBHOLA : ISIGABA A.
Abanqoba : Caluza 9 points.
Kwalandela : Ashdown 7 points.

Umdlalo wokugcina kulaba kwaba ongaphansi nongaphezulu. Uma yabe inqobile iAshdown ngabe kwaphindwa futhi. Kodwake uCaluza wasinda ngokudlala idraw wawinake esigabeni lesi.

ISIGABA B :
Abanqoba : Caluza 8 points.

ISIGABA C :
Abanqoba : Ashdown 12 points.

(IAshdown kayizange iluze noma linye ipoint lapha.)

BASKET BALL : ISIGABA A :
Abanqoba : Caluza 10 points.

ISIGABA B :
Abanqoba : Caluza 12 points.

ISIGABA C :
Abanqoba : Ashdown 11 points.

Uma sekuvulwe izikole sethemba ukuqala imidlalo yama"knock-out" yezikole sethemba futhi ukukhetha iPick yezikole zihlasele isikole esingaphandle kwalendawo yaki thi.

OKUQONDENE NEIKHWEZI

Njengoba senibonile ukulinganisa esabe sikwenza kwokubopha Ikhwezi ngokulemboza amakhasi alo, kakuthananga isikhathi eside. Noma besikuthanda ukwembozwa kwalo siyahluleka ngenxa yezindleko nohlupho lwemishini (kulukhuni uqwenbe alukhulu kangako). Siyanicelake ukwamukela Ikhwezi njengoba labe linjalo kuqala lingabukeki kangako kodwa phela limumethe zona izandaba zalo ezijwayelekile zokuzwana nomoya omuhle. - ABAHELELI.

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UKUQINISELA KWOMUNTU:
UMJAHU OMUDE NGEMPELA

Umuntu yisidalwa esikwaziyo ukuqiniselela. Mbeke naphi phakathi kwamahlathi ashisayo apha-
kathi neAfrika noma ezindaweni ezibanda emkantsheni zaseGreenland mhlawumbe angadlula aphile. Kodwa kakunjalo kwezinye izidalwa. Uma uzisusa ezindaweni zazo ezize jwayele zingafa. Nenkawu lena ehlikihlile uma ungayidedela eNgilandi ingahlala ngokuncinzeke mhlawumbe iphethe ngokufa.

Yini okubangela umuntu aphile emhlabeni wonke ngisho izinto zilukhuni. Okunye yingoba unengqondo ephakeme. Uyakwazi ukuzakhela isivikelo azambathise aziphe ukudla ngokulima izilimo nangokuzingela. Okunye okusemqoka yingoba eyisidalwa esikufunayo ukuphila. Lapho ezinye izidalwa zilahla iithemba umuntu uyanamathela empilweni njengesinama angavumi ukunqotshwa wukufa.

Ukuzimisela okungako kungavezwa ngezindlela eziningi kodwa mhlawumbe ezedlula zonke zindlela yokuzingela kwabantu okuthiwa amaMasai baseNyakatho neTanganyika. Lapho izihlahla zizincane engakwazi ukuzifihla umzingeli uyisukela inyamazane ize ifumbeke phansi wukukhathala, kodwa kungesikho ukukhatha ngempela kwenziwa wuvalo lokubona umuntu eyilandela noma ithi yenzani engagudluko. Ize izithele kuyena.

Emazweni aphucukile umuntu kakuswelekile enze njalo kodwa uyakuveza ukuqiniselela kwakhe ngezikhathi ezithile ukuthi usakwazi ukuqiniselela. Bakhona abake bajahe namahashi abanye bawashiye. Ngayo leminyaka edlulile owesifazana onesibindi wake wathi uzogijima

ngehashi aphikisane nabelungu laba abake bagijime besuka eMgungundhlovu beya eThekwini ngezinyawo. Kuthe liseDrummond amamayela angama 28 usuka eThekwini lisalandela owayegijima ngezinyawo wokuqala wadela owesifazana ngoba ihashi labe selikhathele.

Ngemisipha kuphikiseka ukuthi angathi umuntu emncane kangaka ehlule ihasha nenyamazane. Yini emqinisayo? Yingoba ekwazi ukuqiniselela ukuqiniselela anqobe.

Iminyaka eminingi ukugijima ibanga elide kuyinto enewozawoza kwabaningi. Kuyinto yezingqwele. Ibutho leGriki ngeminyaka engama 2,400 eyadlula lenza into engabuyange yakhohlakala. Igama lama-kungu Pheidippides owalwa usukulonke esebuthweni lamaGriki endaweni ethiwa Marathon behlaselwa ngamaPersia. Angoba amaGriki phezu kwokuba isitha zabe ziwedlulengobuningi uPheidippides wakhethekile ukuyisa izindaba ezimnandi zokugijima edolobheni elikhulu lase-Athens amamayela angama 26 kusukela lapho. Phezu kwokukhathala kwakhe wagijima yonke leyondlela uthe eseseminceleni yedolobha wameza ngezwi elibindekile: "Thokozani, siyanqoba". Wawaphansi wafa.

Kusukela kulesosenzo esibabazekayo lapho abelungu bathola khona igama elithi "Marathon", uma busekhona emhlabeni ubukhulu bokuqiniselela iyobakhona imijahonemide ethiwa ngama marathon. Umlomjalo lomjaho omkhulu wezinyawo wabelungu phakathi kweTheku noMgungundhlovu owasungulwa emva kwempi yokuqala. Ubude bawo ngamaMayela angama 54 uphindwe ngokwedlula kabili umjaho wokuqala we "Marathon". Lona mhlalengquma unyuke amagquma. Uyedlula yonke ngobude nangobunzima bawo esemhlabeni sekuvela kuwona amaqhawe amakhulu awo Arthur Newton, waseHarding, no "Hardy" Ballington waseThekwini isingqwele ezimbini iminyaka eminingi. Ngo 1938 uBallington wagijima amamayela ayikhulu ngamaAwa ayi32 esuka eBath eya eLondon engamile ndawo. Into emangalisayo leyo kufana nokugijima usuka eMgungundhlovu eThekwini ubuyele futhi eMgungundhlovu ungazange uphumule ndawo, ulukhu ulubeke lapho ulubeke khona, uqhukhi kancane. Kuyangabazeka ukuthi singakhona isilwandle esingagijima kanjalo ngoba naye uBallington wayesemiswe yisibindi sokuqiniselela kwakhe. Wenza izinto okwabe kungafanele-nje yenziwe

ngumuntu ophilayo. Wasekelwa wamiswa wukuzinikela nokuzimisela kwakhe.

Nampo ubukhulu balomjaho. Udonsa izibongelo zabezizwe zonke. Ngaphambi kwempi iFemu yakwa Suncrush Limited yasungula umjaho wezinyawo wamandiya kusuka e-Thekwini kuya Emgungundhlovy namakhaladi. Kwangoba izikhathi eziningi indiya uG. Murugasen egijima ngempela wachishe wenza amarekodi. Okusho ukuthi ukubekezela okwezizwe zonke.

Ngoba abafhethe isiFunda becabanga ukuthi kuyingozi emigwaqweni ukugijima lokho bawuvimbela lowo weSuncrush ngoba wabe usandukuqala wona. Ngizwa kuthiwa iFemu leyo yethemba ukuvunyelwa futhi iwenze umjaho lowo Okwamanje bafuna iHawu ababelenze umhlomelo elalahleka. Uma uke wezwa ngalo lobela uMhleli weIkhwezi, P. O. Box 416, Pietermaritzburg. Mhla lavela futhi iHawu iFemu ingase incenge ababusi besiFunda ukuvuvumela lomjaho sibone nabangesibona abelungu bagijima mhla-wumbe benza amarekodi.

"AMADEVU".

"Amadevu aloba ngokwazi loludaba ngoba wake wagijima waphimelala kuwona lomjaho wezinyawo phakathi kweTheku noMgungundhlovy ngenyanga edlulile wathola umklomelo weMendlela yeSiliva. Siyakuhlalalisela, Madevu. -

ABAHLELI.)

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IZINCWADI ZABALOBELI BOMHLELI

Kubahleli,
IKHWEZI.

Banumzana,

Ngiphendula uMn. F. J. Mazibuko ilungu leBhodi yaseEdendale ngokuhlupha kwamabhasi. Ngiloba ukuveza umqondo ongase usize abantu baseEdendale. Thina e-Clermont kade sasihlushwa yilona uhlupho olunjalo. Ngiyathokoza ukuthi kusukela ngoDecember 1951 ziphelile izinhlopheko zethu. Izindlela namasu okuhambisa amabhasi okushiwo nguMn. Mazibuko kwahluleka saza sathola indlela eyaphumelela.

Ekubukeni kwami zonke izinto ezihambayo izitimela, amabhasi nokunye kukaKopeletsheni noma kukaHulumeni kusinika into ibenye kuphela : "Kayikho indawo", kuminyene kayikho ngempela indawo. Abantu baminyane okwezinhlanzi ethinini. Yingakho emazweni aphucuzekile ukuhambisa izinto ezithwala abantu kweziwa ngabantu abazimele.

Abaninimabhasi abahlukeneyo banezindlela ezahlukenene zokubhekana nezinto ezisiza abantu kodwa injongo yabo yinye lapha : ukusiza abantu baseClermont.

Okwamanje sibhekene nokukhetha amalungu eBhodi, abayisithupha sebedlulelwe yisikhathi sabo. Kuyadabukisa ukuba laba sebedlulelwe yisikhathi sabo ngaphambi kwomhlangano wamaBhodi onke esawethenjiswa yiKhomishani. Kodwa ngethemba ukuthi uzobakhona umhlangano lowo ukuze uchwaninge izinto ezithinta izindawo lezi ezifanayo.

Kuyathokozisa ukuthi amalungu eBhodi yonyaka 1951/52 asinika lapha eClermont izinto zokusithwala ezisanele ngokusekela amabhasi omuntu omnyama.

Owakho ngempela,

" X "

(Siyicindezela lencwadi singabaza engenagama lomniniyo. Kasi- kholwa ukuthi amabhasi abaniniwo abazimele asebenza ngempumelelo eEdendale, impela sikholwa uma sibuka okudlule ukuthi kagculisi neze. Kodwake ngoba lencwadi ithinta iphuzu elithile odabeni lolu siyayiveza njengoba injalo Mayelana nomhlangano wamaBhodi onke eKhomishani azohlangana e-Hovisi elikhulu eMgungundhlovy r August 6. Kuyoxoxwa ngezindaba ezithinta zonke izigodi.

IKhomishani iyozikhokha zonke izindleko zabayokuza emhlanganweni bengamalungu amaBhodi. - ABAHLELI.)

* * *



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A LETTER TO OUR READERS

In July we gave a great deal of space to a letter from Mr. I. M. Mabaso, of Clermont, in which he violently attacked the Advisory Boards of the Local Health Commission. This month we print a reply received from Mr. H. Selby Msimang, a former member of the African Representative Council, and, as we believe it represents the best of moderate African thought, we ask no apology for giving it the status of an editorial. Mr. Msimang's letter follows.

"Sir,

I read Mr. Mabaso's letter with great interest. I admired its candour, but not perhaps the disclosure of a mental attitude which is shared by a number of people - perhaps they may be among the 'uninformed' he has referred to. But then 'it is folly to be wise where ignorance is bliss'.

The Basuto have a magnificent expression : 'Thou fool, go with the wise to get wisdom'. Consultation (for that is what Advisory Boards stand for), conducted in an atmosphere of co-operation, mutual helpfulness and in the spirit of give-and-take, has been recognised the world over as the most effective instrument for settling disputes, dispelling misunderstanding and of getting to know the other man's point-of-view. A wise man will, at all times, make the best use of the instrument, and endeavour through it to gain not only knowledge, but a thorough understanding of the problems of common interest. He would readily appreciate the need for a round-table talk, a

free and frank exchange of views and ideas, and the necessity of making his contribution in the interest of the whole. Experience will convince him that arrogance; to affect to know more than the next man; to belittle others; and, above all, failure to seize the least opportunity for the furtherance of his own aspirations, are elements which make consultation impossible. Experience gained in consultation with those who know better, or in the company of the wise, will urge him to seek knowledge in order to comprehend the intricacies of the problems with which he has to deal.

Advisory Boards were created for the purpose of consultation between the local authorities and the residents. Their success depends almost entirely on the spirit of goodwill and mutual confidence on both sides. Either party to consultation must strive to gain and encourage the atmosphere of goodwill. But this can only be possible where parties to consultation are on an equal level of understanding of the matter before them. With Africans, whose background is largely rural, it means that there must first be a real effort on their part to acquire elementary knowledge of why in an urban area certain things are done, and why certain others are taboo. Conditions in rural settlements, where God's fresh air and pure water are a guarantee against impurities which are the order in urban settlements, are so vastly different. Without clear knowledge of why and wherefore a measure of control and a certain amount of taxation are necessary in urban areas, it would be folly to pass judgment.

Some years ago I was invited by the residents of the Uitenhage Location in the Cape Province to lead a deputation to the Town Council. When I was being briefed, I discovered that the chief complaints were about water rates, light and sanitation charges, etc. When I explained why these taxes had to be imposed on them, they were so completely convinced that the deputation was withdrawn.

Any reasonable person who cares to improve his knowledge of urban matters should welcome a system which brings him within reach of that knowledge. It is unfortunate that Mr. Mabaso should find cause to reject the system because it has not been established under a certain law. This is a hasty judgment which can only reflect an 'uninformed' mind.

I have already said that consultation, to be effective, must be conducted in an atmosphere of co-operation, mutual helpfulness, and in the spirit of give-and-take. Is Mr. Mabaso aware that Advisory Boards created under the Act he mentions were imposed upon local authorities, who have never accepted them in spirit, but merely tolerate them as a necessary encumbrance? If he is, he should welcome a spontaneous system created by a local authority genuinely seeking the goodwill and the co-operation of the residents, and free from all the red-tape with which the Statutory system is bound. The Local Health Commission regards the advisory board system in its Areas as its own child which it must nurse and encourage as far as the co-operation and

willing support of the residents will allow it. It is the only system that stands the chance of succeeding.

Perhaps Mr. Mabaso is not aware that under the Ordinance establishing the Local Health Commission, a time would come when the residents would be required to take over and manage their own Areas. When the residents are willing and ready to prepare themselves for self-government, it is the Local Health Commission which will probably hasten the day for such an eventuality. But the people must qualify for so great a responsibility, and through the Commission's system of advisory boards that opportunity is being offered. Mr. Mabaso calls members mere figureheads, which must be taken to mean that, in his opinion, these members of the Clermont Advisory Board are incompetent to make the institution as effective as it should be. If that is so, it is then not the system that is bad, but the members. In other words, if members of an advisory board fail to respond, Clermont is never likely to qualify for self-government.

There are passages in Mr. Mabaso's letter which betray an inferiority complex. Those of the residents who exhibit an appreciation of the opportunity offered them by the Commission under the Advisory Board system, he stigmatises as 'Whiteman's petty attendants'. When the goodwill of the Commission extends towards the people of its Areas, Mr. Mabaso gives it a wrong colour which, to me, is evidence of his unappreciative mind. This is totally unAfrican. Mr. Mabaso is toying with a system which is destined to give him his independence, but he does not know it.

If you abolish the Advisory Board system, you set the clock back for many years. "

Yours faithfully,

THE EDITORS.

* * * * *

DID YOUR KNOW?

...THAT a great African Arts Festival, in which more than 3,000 Africans will participate, is to be held in the Durban City Hall from September 8 to 13? Sponsored by Durban Rotarians and groups interested in Bantu art, the Festival will include choir-singing (40 choirs have entered), dancing, drama and performances on musical instruments. There will also be a large section devoted to Arts and Crafts.

On September 13 the Festival concert will be open to the general public.

...THAT broadcasting studios for Africans are now being completed in Pietermaritzburg, and that one day African programmes will be sent "over the air" from these studios? The plans for this development are still confidential, but they are expected to be put into operation in the not-too-distant future.

* * *

...THAT the Corporation of Pietermaritzburg estimates that it will lose £35,000 this year on its bus transport service? This is a very

large sum which the Corporation cannot afford, and so it has had to reduce its service on most of its routes, including Edendale. Where possible, rush-hour services will remain as before, but there will be fewer buses during the period in between. Scholars' fares will be increased from 1d. to 1½d., but there will be no other increases.

* * *

...THAT emergency night nursing services for childbirth are available at Clermont and Edendale? At Clermont the patient should be brought to the Clinic, where her confinement will be dealt with by the night nursing staff. The system at Edendale is different: by attending ante-natal clinics before the child is born, a mother may make arrangements for the birth of her child to take place at her home, under the care of a qualified midwife. In the event of a night childbirth emergency, one of the nurses' guards should be contacted. These guards live at K 9 and A 67, Ashdown, and outside each of their homes is a red light.

In a message to Ikhwezi, the Assistant Medical Officer of Health urges all expectant mothers to attend ante-natal clinics in all areas where they are held. Treatment is free, and it is to the benefit of both the mother and the child.

* * *

AFFAIRS OF IKHWEZI

When delegates from the Advisory Boards of Clermont, Edendale and Ashdown recently attended a joint meeting with the Local Health Commission, they put forward a suggestion that Ikhwezi should be printed, that is should be sold and that it should accept advertisements.

The Deputy Chairman, Mr. Boshoff, told the delegates this: "No one could be keener than the Commission to have the magazine printed, but the financial implications forbid us considering such a step now. In its present form Ikhwezi costs us £12 for 800 copies, while the cost of printing it would range from £31/10/- (a quotation from an Indian firm) to £42. Photo-

graphs, line-drawings, etc., would cost extra.

"As for selling Ikhwezi, even at a small price, you must accept my word that such an action would bring the Commission up against legal difficulties which might even result in our no longer being allowed to publish the paper. At the moment the legal complications are too much for us. Incidentally, the other local authorities that publish similar magazines do not charge for them - probably because of the same legal difficulties.

"These legal complications also prevent us from accepting advertisements. This is a pity, but on the best of legal advice, we have realised that the issue should not be forced now.

"As the Commission is not empowered to sell the paper, or to accept advertisements, it has been suggested that Ikhwezi should be put under private ownership. This would solve all the legal difficulties, but then it would mean that the Commission would be obliged to surrender all rights over the paper. This position would obviously be absurd - Ikhwezi is, after all, the Commission's paper."

In conclusion Mr. Boshoff said, "We are genuinely grateful to all of you who have given thought to making suggestions for Ikhwezi's welfare - we know much of the magazine's success is owing to your own personal support and goodwill. We thank you very sincerely for these things, but we ask you to understand that, for the present, we cannot entertain more ambitious schemes".

* * *

RAIN!

In some parts of the world coloured rain will stain the rooftops and the roadways and your clothing if you are caught out in it. There is red rain caused by red mineral dust; yellow rain caused by the sulphur in the atmosphere after a volcanic eruption; black rain which has collected the soot drifting up from great forest fires.

* * *

WATER CONNECTIONS

Water from natural sources such as rivers, springs and wells is always liable to contamination, and therefore acts as a disease and epidemic carrier.

For this reason public supplies are taken from these natural sources, purified and delivered to the consumer in sealed containers - that is, pipes.

Local authorities incur the heavy expenditure involved for three main reasons : public health, cleanliness and convenience to the consumers, who are assured of a pure commodity when drawing water from their taps.

The first two reasons given can be considered complementary, as cleanliness, apart from being next to godliness, is essential to the promotion of health in any community. The convenience, of course, is obvious.

For personal bodily cleanliness there is no substitute for water, and unless the latter is available in quantity and easily accessible, personal hygiene has a tendency to diminish. Few persons are energetic enough to carry large quantities for long distances so as to have a daily bath. A private water connection overcomes this labour.

The Commission, for financial reasons, has had to design its water supply schemes on a basis which gives, through standpipe supplies, domestic water to a section of the community. Provision, however, has been made to supply as many persons as possible with direct private connections, where the inhabitants can afford the service. The growth of this service in Edendale, for example, has been most gratifying and shows appreciation of a service in which the initial personal capital outlay is more than compensated by the convenience afforded. The total quantity of water consumed in the Area for the last year exceeded 20 million gallons, and from a very small beginning the quantity used by private consumers has reached 6½ millions, or approximately one-third of the total used. The number of consumers trebled last year, and that this great increase has been maintained since then is shown by the fact

that the monthly consumption has grown from 346 to 530 thousand gallons.

Apart from the health and convenience aspects, the consumption of water should, for financial reasons, be encouraged, because the greater the quantity of water used within the capacity of the present plant, the cheaper it is to produce and the cheaper it is to the consumer.

The Engineer's Department has the duty, as well as the pleasure, of advising applicants on the supply of water. To the lay mind the application system may seem to be unnecessarily lengthy and complicated. A proper understanding, however, of the need for protecting the interests of the general public, the landlord as well as tenant, will dispel this view. The financial responsibilities of the landlord-tenant relationship must be clearly defined; let me, for instance, make clear the fact that a tenant can apply for, and obtain a connection, if the landowner is unwilling to incur any expense.

How to apply for a water connection.

For the sake of clarity the procedure is detailed in stages, inclusive of the duties of the various Departments concerned.

Stage I : (Note : All forms mentioned are obtainable from the Engineer's Department.) Initial application for a connection is made by the completion of forms W(1)P and W(11)P, in duplicate. The first is completed by the person who is to pay for the connection from the Commission's main supply, and the second by the occupier of the premises - to indicate who is to be responsible for the water charges, i.e. deposit, meter rent and water accounts.

These forms are then submitted by the applicants to the local Engineer.

Stage II : After receiving a report from the Water Inspector the Engineer completes form W.12 (P), which fixes the fees payable, and form W. 13(P) in respect of supply (deposit, meter rent, etc.) and forwards both to the Secretary, together with partially completed form W. 6(P). Forms W. 3. P and

W.3/1(P), referred to in Stage III, are included.

Stage III : Where the applicant pays both connection fee and Water charges, the Engineer completes W.3(P) and submits the originals to the applicant.

Where there are two applicants, i.e. where the owner applies for a connection and the tenant applies for a water supply, the Engineer completes W.3/1(P) for the owner and W(3)P goes to the tenant.

In addition, blank forms W4(P) and W8(P) are sent to the applicant for a connection, together with explanatory notices W.9(P) and W14(P).

Stage IV : If applicable the applicant completes W9(P) and returns it to the Engineer who replies on W10(P) retaining a section thereof for filing.

Stage V : The applicant/s goes/go to the Area Secretary to complete W6(P), which is the agreement form. If there are two applicants, i.e. one for the connection and the other for water supply, each should complete this form which is amended so as to indicate the responsibilities of each party.

Stage VI : The Area Secretary now advises the Engineer on Stage V, and the latter issues instructions for installation work.

Stage VII : Here it is of importance to remember that the Commission's work does not include anything inside the boundaries of the property, e.g., plumbing in connection with the house. For this purpose the services of a private plumber must be used. The applicant's plumber sends W4(P) to the Engineer, who, after being satisfied that the work carried out on the property is satisfactory, installs the main connection.

In cases where the applicant's installation is not approved a special notice from the Engineer is given.

The whole procedure which may seem lengthy and complicated is really simple as it proceeds from stage to stage, and any explanations required will be given in detail by Area officials.

Let me end by saying that all

those who have obtained private connections find it a great boon and well worth the little extra trouble and money spent.

Get yours too and join the happy band!

S. NEWMARK,
ENGINEER.

* * * *

WATERAANSLUITINGE

Water verkry van natuurlike bronne soos riviere, fonteine, en putte, is byna altyd blootgestel aan besmetting, en dien dus as kwaal en heersendesiekte vervoermiddel.

Om hierdie rede word publieke voorrade van natuurlike bronne geëem, gereinig en aan die verbruiker gelewer in verseëlde pype.

Plaaslike besture gaan hierdie hoe uitgawe om drie hoof redes aan, publieke gesondheid, sindelikeid, en die gemak van die verbruiker, wie dan van 'n suiwer gerief verseker is wanneer water getrek word van sy eie krane.

Die eerste twee redes kan as aanvullend beskou word, daar reinheid, afgesien van die feit dat dit naasaan vroomheid beskou word, noodsaaklik in enige gemeente is vir die bevordiging van die gesondheid van die mens. Die gemak is natuurlik ooglopend.

Vir eie liggaamlike sindelikeid het water geen plaasvervanger nie, en tensy laasgenoemde maklik en in groot hoeveelheid beskikbaar is, neem gesondheidsleer af. Baie min mense is bedrywig genoeg om 'n groot klomp water ver te dra vir daaglikse badwater. 'n Private wateraansluiting voorkom hierdie arbeid.

Die Kommissie moes om geldelike redes, sy watervoorraadskeemas uiteensit op 'n manier waardeur straatkrane 'n metode is van watergee aan 'n gedeelte van die bevolking. Nogtans is voorsiening gemaak om soveel persone moontlik van private aansluitings te voorsien waar die

diens bekostig kan word.

Die uitbreiding van hierdie diens te Edendale byvoorbeeld, is hoogs bevredigend, en toon waarderend van 'n diens aan waarin die oorspronklike persoonlike belegging vergoed is deur die gerief wat aangebring is. Gedurende die afgelope jaar was die totale gebruik van water meer as 20 miljoen gellings, en uitbreidend van 'n klein beginsel gebruik private verbruikers nou 6½ miljoen, of sowat een derde van die hele totaal. Die getal verbruikers het verdriedubbel en hierdie aansienlike vergroting is volgehou soos blyk uit die feit dat die gemiddelde maandelikse verbruik, sedert daardie tyd, van 346 tot 530 duisend gellings gegroei het.

Afgesien van die gesondheids en geriefs oogpunte behoort die gebruik van water, om finansiële redes, aangemoedig te word, daar die koste van oplewering en verkoop aan die verbruiker verminder met die vermeerdering van gebruik binne die perke en vermoë van die hedendaagse uitrusting.

Dit is die Ingenieursdepartement se plig, sowel as begeerte, om inligting aan aanvraers te gee in verband met watervoorraad. Die aansoekstelsel mag vir die leek onnodig langdradig en ingewikkeld voorkom. Nietemin sal 'n deeglike begrip van die wenslikheid vir beskerming van die algemene publiek, die grondeienaar sowel as die huurder, die sienswyse uit die weg ruim. Die geldelike verantwoordelikhede van die eienaar-huurder verwantskap moet neergelê word. Byvoorbeeld kan ek verduidelik dat 'n huurder aansoek kan doen om 'n aansluiting en dit self kan verkry, indien die grondeienaar onwillig is om die onkoste te dra.

Hoe om 'n private aansluiting te verkry

Om helderheid te verkry word die prosedure asook die pligte van die betrokke departemente stapsgewys verduidelik.

Stap I : (L.W. alle vorms waarvan melding gemaak is, is verkrybaar van die Ingenieur.)

Die eerste aansoek om 'n aansluiting word gemaak deur dubbel voltooiing van vorms W(1)P en W(11)P, eersgenoemde deur die

persoon wie vir die aansluiting van die Kommissie se pupstelsel sal betaal, die tweede deur die bewoner van die perseel, om aan te dui wie verantwoordelik sal wees vir water koste, d.w.s., deposito, meterhuur en waterrekeninge.

Hierdie vorms word dan aan die plaaslike Ingenieur gestuur.

Stap II : Nadat hy 'n rapport van die waterinspekteur ontvang voltooi die Ingenieur vorm W12(P), wat die aansluitingsfooi ens., bepaal, en ook vorm W13(P) in verband met voorraad (deposito, meterhuur, ens.). Voltooi die vorms, tesame met vorm W6(P) (gedeeltelik voltooi) word aan die sekretaris gestuur asook vorms W3P en W3/1(P) waarvan melding in Stap III gemaak word.

Stap III : Waar die aanvrager beide aansluiting en waterfooi betaal voltooi die ingenieur W3(P) en stuur hy die oorspronklike vorms na die aanvrager.

Waar daar twee aanvraers is, d.w.s., waar die eienaar aansoek doen om die aansluiting en die bewoner om die voorraad water, voltooi die ingenieur W3/1(P) vir die eienaar, en W(3)P gaan na die bewoner.

Boonop word aan die aanvrager oningevulde vorms W4(P) en W8(P) gestuur vergesel van verduidelikende kennisgewings W9(P) en W14(P).

Stap IV : Indien toepaslik, vul die aanvrager vorm W9(P) in en stuur dit aan die ingenieur wie antwoord op W10P en 'n gedulte daarvan op lêer plaas.

Stap V : Die aanvrager(s) gaan na die sekretaris om die ooreenkoms-vorm W6(P) te voltooi. Indien daar twee aanvraers is, n.l., een vir aansluiting en een vir watervoorraad, moet beide die vorm, wat verande is om die verantwoordelike van altwee aan te dui, invul.

Stap VI : Die Streeks-sekretaris stel nou die Ingenieur op hoogte van sake in verband met stap V en bevel word dan gegee om die aansluiting te maak.

Stap VII : Hier is dit van belang om te onthou dat Kommissiewerks niks insluit binne die perke van die perseel, bv., loodgieterswerk in verband met die huis. Vir sulke doeleindes moet die dienste

van 'n private loodgieter verkry en gebruik word. Die aanvraer se loodgieter stuur vorm W4(P) aan die ingenieur, wie, nadat hy verseker is dat die werk op die perseel bevredigend uitgevoer is, dan die hoofaansluiting verskaaf. In gevalle waar die aansoek van die hand gewys is, word 'n spesiale kennisgewing deur die ingenieur uitgestuur.

Die prosedure, wat miskien langdradig en ingewikkeld voorkom is waarlik eenvoudig soos stap vir stap verduidelik is, en enige verduidelikinge wat benodig mag word kan van streeksamptenare verkry word.

Ek wil graag afsluit deur to meld dat al diegene wie privaat aansluitings verkry het, well vind dat dit 'n groot seen is en die bietjie buitengewone moeite en uitgawe deeglik loon.

Kry tog u eie, en sluit by die gelukkige bende aan!

S. NEWMARK,
INGENIEUR.

* * * *

HERE AND THERE

It is with very great pleasure that Ikhwezi this month welcomes two new friends to the family circle, the doings of which are recorded each month in Here and There. Two packages arrived at the Ikhwezi editorial office, one from Umhlatuzana and Cavendish, and one from Albert Falls, near Pietermaritzburg, and in these packages were the first reports from those Areas. It is with pleasure, then, that we print them below.

UMHLATUZANA AND CAVENDISH

"We appreciate being welcomed by the readers of Ikhwezi, the renowned paper of the Local Health Commission. We waited patiently to belong to that body and at last were called to attend a meeting in which we were informed by officials that we were members. Now, we say, stay with us, we are your friends. Come visit us.

(We shall be pleased to when

we can find time to leave our office. - The Editors.)

* * *

"Sports. We expect it will not be long before you hear of us in this big area at the doorstep of the Indian Ocean.

* * *

"Birth. Mrs. I. Zuma thanks the visiting doctor and nurse of King Edward Hospital for the safe birth of a baby boy at our Clermont Township Clinic.

* * *

"Obituary. We regret to report the death this month of Old Mapumulo of the Railways.

* * *

"In conclusion, we thank heartily the Local Health Commission staff and officials for their educative advice on many subjects! Good health to the Commission and Ikhwezi!"
(News collected by A.T. GWABENI.)

ALBERT FALLS.

"Native Government School. Will you please allow us space in Ikhwezi to say a word about our Native School?

Manned by eight teachers under the principalship of Mr. J. P. Gwalla, and with a roll of approximately 350 children, this school has 'Forward' as part of its motto. While class education receives first attention, extra-school activities which gain the interest of the learners and which are of much educational and practical value, find their place. These activities are sports of various kinds and a strongly-organised movement of Scouts and Girls Guides. No wonder the school has been rewarded with the success of winning three music trophies in the Infants', Lower Primary and Higher Primary Departments on May 23. Still more successes are being aimed at.

The standard achieved in this educational centre will always be credited to the late Mr. J. Peattie, who erected the school,

and his family, who indefatigably continue to offer help."

M. W. DLAMINI,
P. H. KHUMALO.

(We thank our correspondents for their Afrikaans translation of the above report, but regret that we do not have the space to print it.
- The Editors.)

WASCHBANK

"Social. In July the marriage between Miss Petronella Marie Buyisiwe, eldest daughter of Mrs. and the late Mr. R. A. Manyoni of Overport, Durban, and Mr. Thomas H. T. Vusumuzi, the only son of Mr. and Mrs. A. B. Dlamini of Ruigtefontein, Waschbank, took place in Durban. The reception was held at Waschbank in the Indian Hall. Yes, it was a grand marriage. Several constructive speeches were made, interspersed by lovely musical items. By the way, Mr. Dlamini at one time worked for the Local Health Commission at Waschbank as a clerk. He is now a medical student at the recently-opened School of Medicine at Wentworth, Durban. Tom, we wish you and Mrs. Dlamini a happily married life.

*

"The Rev. N. Makepeace Nomvete, B.A., and family, accompanied by Misses Pearl Nomvete, V. Nkomuzwayo, Eunice Mncube, A. Madela and Mrs. Norah Nkomuzwayo, visited Tholeni on religious pursuits. After service they were invited by Miss Girlie A. J. J. Xala to dinner at her home.

*

"Staff Nurse E. Nomusa Shezi is spending her holidays with her mother at Tholeni. Miss Shezi is nursing at the Coronation Hospital, Johannesburg, and hopes to visit Durban before resuming her duties.

*

"Mr. Milton Assegaai Xala, of Tholeni, left for Pretoria to attend the Vacation School, and hopes to be home a week before the opening of the school term.

"Waschbank has been treated to first-class entertainment recently by the occasional visits of circuses. Each time the attendance has been excellent.

*

"We are glad to welcome Mr. D. R. Smith, of Ladysmith, who has joined the secretarial department of the Commission at Waschbank. We wish you success in your new job.

*

"Miss Maybel Khoza has joined the staff of the Government African School. Welcome to you, Miss Khoza. We hope you will enjoy teaching at Waschbank among the pleasant staff under the head-mastership of Mr. Solly Nyandeni.

* * *

"Sport. I understand that the once notable Waschbank Roses Football Club will clash with the Rovers F. C., of 'By-Products' in the final of the third round. The results will be published in the next issue of Ikhwezi.

Nevertheless, Waschbank Soccer enthusiasts may never again see first-class soccer such as was played during the 1949-1951 seasons. This was during the period when the Roses had affiliated with the Dundee and District African Football Association. The stars then were S. Mkwanzazi (Washelala mali yamampondo), M. Mkwanzazi (Springbok), Kenneth Nxumalo (Hele), Frederick Ntuli (Seven Days Hard Labour), Goodwin Mtembu (Express), Shabalala (Cilo), E. Luvuno (Studebaker), Guliwe (Dabulamanzhi), James Mlambo (Walamba Mambo), Johnny Walker, Tom Dlamini (Sweet Sugar) and Baxter Mtinkulu (Thath' ufak' esakeni). This group of near 'professionals' has now disbanded mainly due to the lack of a suitable ground here (a sad state of affairs); the disaffiliation from the D. & D. Football Association and, lastly, the introduction of the Waschbank Football Association, which is now very weak.

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"Mr. N. M. Nomvete informs me that a tennis club has been started at Evansdale, Waschbank,

and that a goodly number of young folk is showing interest in the game. Besides the introduction of sport at Evansdale, Mr. Nomvete has done several things to promote sound social life among the community. He successfully combines social work with his religious pursuits, a sound combination.

* * *

"Obituary. We regret to report the death of Mr. Ntshangase of Besters, Ladysmith District, after a short illness. Mr. Ntshangase was the father of Mrs. Peters Mathunjwa, of Waschbank. We sympathise with the relatives in their bereavement.

*

"The death of Ramdey Mathura, 57, widow of the late Mr. Gopie Singh, occurred at the residence of her only son, Mr. Sewmangel Singh, on Sunday, July 20. She had suffered continuously for four years. Her burial took place at the new Waschbank cemetery, and many people attended. Mrs. Singh leaves behind her son, a daughter-in-law, and grandchildren to mourn her loss. Mr. Sewmangel Singh and family thank all friends and relatives for their kind messages of sympathy."

"THATH' UFAK' ESAKENI."

CLERMONT

"Social. 'Blow, blow, thou winter wind, thou art not so unkind....' so said the organisers of the farewell party to Miss Mavis Buthelezi when bitterly cold winds from the south marred the occasion. The party, held at the Day Nursery School as a token of the good regard in which Miss Buthelezi was held, marked her impending retirement from the teaching profession in order, we hear, to take up a new venture.

Speeches of tribute were made by Mrs. L. Msimang, representing the mothers, Mrs. D. Lembede, of the Nursery staff, Mr. Mngadi, of the Christianenburg School, Mr. S. Ngcobo, acting Head of the Fannin School, and Miss Jane Radebe.

No speaker failed to pay homage to Miss Buthelezi. Her behaviour and character, they said, were exemplary, and as a teacher the manner in which she had performed her work had won the confidence of the parents and of the children under her care.

A trio of choristers entertained the gathering with musical items. Miss R. Gumede, on behalf of the parents, presented a glass fruit set; Miss Kuzwayo, on behalf of the Nursery staff, a vase; and Mr. Mngadi, on behalf of the Christianenburg School, a tray and water set, and a cruet set. Gifts of money were also made.

Miss Buthelezi, greatly moved, sincerely thanked her wellwishers, and the party ended with the singing of Nkosi Sikelela iAfrica.

*

"Children from Johannesburg. In the first week of July, I met a fleet of buses with an army of children on board. When I made enquiries, I was told that the buses were taking the children, 200 in number, from Pimville Location in Johannesburg to a holiday by the seaside. I immediately thought of the Pied Piper of Hamelin who led a multitude of children into a secret opening in the side of a mountain, but this, of course, was a much happier occasion!

The children were putting up at Clermont for the night before resuming their journey. Some difficulty was found in accommodating them all, but the problem was eased by the offer of two churches, together with the Minister's residences.

In charge of the children were Rev. Majola and a team of 15 teachers from the Location. The party returned to Johannesburg a week later.

(This is a most interesting report, Mr. Khumalo, of a noteworthy event. We hope that this holiday was the forerunner of more to come for the underprivileged children of the Johannesburg locations. - The Editors.)

* * *

"Sports. The following is a list of the winners of the various events held at the Children's great

Sports Day in May:-

Girls' Flat Race, 25 yards :
 Phezisile Cele.
 Boys' Flat Race, 25 yards : Sipho
 Mqadi.
 Boys' and Girls' Flat Race, 25 yds.:
 Levy Mazibuko.
 Girls' 50 yards race : Roselina
 Mlawwa.
 Girls' 50 yards race : Edith Mkize.
 150 yards race : Thomas Mkize.
 100 do Beauty Ndhlovu.
 100 do Meshack Mlaba.
 100 do Andrina Mhlongo.
 100 do Eugenia Mdunge.
 100 do Virginia Ndelu.
 100 do Samuel Habede.
 100 do Timothy Zondo.
 100 do Elliot Mhlaba.
 Bottle Race : Mildred Mkwena
 220 yards Race : Darrel Shenzi.
 Shoe-fastening Race : Bathiel
 Ndhlovu.
 880 yards Race : Agrippa Vilakazi."

* * *

"On July 19 Enoch Skay, the son of Mr. and Mrs. P. C. Mntungwa, was married to the daughter of Mr. and Mrs. L. V. Cele, of Road 27, Chesterville. Many guests listened to the speeches at the home of the Mntungwas, and later danced and played games, and were then ferried in two buses to the F. J. Farrell Hall, Sontseu Road, Durban, where the reception was held. All those present wished the bride and bridegroom every happiness."

P. B. KHUMALO.

HOWICK WEST.

"Social. I wish to congratulate Mr. A. Mpetwane, of Lot 2, Dale, on his 70th birthday. I was very surprised when the elderly, but young-looking, Mr. Mpetwane mentioned to me that he was in his 71st year. I am glad that we at Howick West still have one or two old residents in the Area from whom we can still learn - about the Area, and other things.

Mr. C. W. Potgieter, owner of Lot 13, Dale, is another of these old people. He is over 80 years of age and hopes to marry again before he is called to everlasting rest, he says."

* * *

Our correspondent wishes to say to those holiday makers who were in the Area during the vacation period, "go well back to your places of work. Here's wishing you the best in life".

* * *

"Visit of Ikhwezi. It was with pleasure that we met and had discussions with the members of the Ikhwezi Editorial Board. I, and others of the Area, should like to thank the Deputy Chairman of the Commission, Mr. Boshoff, and the editorial staff - for believe me or not, we of Howick West benefited a lot from this visit. The information given by the speakers left us with a knowledge of things that we might not otherwise have learnt, even through the child Ikhwezi itself; therefore, I wish to thank you, once more, trusting that through this article I have caused you to realise that you did not come to Howick West for nothing, but that you did our readers of Ikhwezi a service. Here I should also like to thank my colleagues for having made themselves available to welcome Mr. Boshoff and his staff."

(We are very pleased that you found Ikhwezi's editorial visit of some service, Mr. Mpungose. We, too, thank your colleagues for their welcome and for their kind attention to our words. We are sure that we were able to explain the purpose and the meaning of the child Ikhwezi much better through this personal visit, than through a number of written words. Perhaps we shall be able to persuade Mr. Boshoff to allow us in the future another one of these goodwill visits. The Editors.)

* * *

New Social Worker. Welcome now Mr. F. V. Clementz, who comes to the Local Health Commission after 6 years with the Social Affairs Department of Johannesburg. Mr. Clementz was brought up in the Free State, studied Social Science at Rhodes University, Grahamstown, and fought with the S. A. Artillery in Italy during the war. His work in Johannesburg dealt entirely with European welfare; he has joined the Commission because he prefers to work in the non-European cause.

* * *

"It is regrettable that the H. & D. A.F. A. has not yet made any effort to start the seasonal matches, but the reason may be a lack of co-operation amongst the clubs affiliated to the Association."

* * *

"Vegetable Club. We welcome the new Social Worker, Mr. F. V. Clementz, the successor of Miss Alexander. We of these Clubs will do our best to co-operate with Mr. Clementz. We have noticed a considerable improvement already following the appointment of the new Social Worker and therefore hope that our organisation will prosper more and more. At last we have a driver for the Club something we have been lacking for some time. Thanks to the officials who have thought so wisely of our needs."

* * *

"Water. Most of the people in the Area have long wished to have private water connections to their properties; the time is ripe now for their hopes and wishes to become fact. Come to the office of the Local Health Commission for correct information free. You can get water right to your kitchen, and anywhere else where you wish to have it, and the charges have been made economical - so it is up to you now!"

* * *

"Obituary. Our prayers this month go to those who have been called to rest recently :

John Swaarts, of Lot 13, Dale, and Mr. A. Welcome of Lot 10, Quail."

P. MPUNGOSÉ.

EDENDALE

"New Road. The Natal Roads Department is at present at work on the new road through Edendale which will cost £40,000 per mile.

The Pietermaritzburg Corporation is responsible for the road to the top of the hill above Masons Mill and recently the City Council authorised the expenditure of £12,000, for the rebuilding of the first section of the road from the Gaol to the Railway Compound.

Eventually the whole road will be rebuilt and widened, and cycle tracks will be provided.

* * *

Ashdown Night School. Some time ago the child Ikhwezi asked the Education Department to cancel the monthly £1 charge imposed on the Night School for the use of electric lights.

We have pleasure in reporting that our request has finally been granted, and that no charge for electricity will be made in the future.

* * *

HARDEN HEIGHTS

Social. Recently, at the residence of Mr. A. T. David, relatives and friends gathered to congratulate Lambert Edwin, son of Mr. David, on his 21st birthday.

Guests came from as far afield as Pietermaritzburg.

* * *

EDENDALE LIBRARY

The library, situated next to the new Public Hall, Plessislaer, will be opened in the near future when an African teacher, who has been appointed, is ready to begin his duties.

* * *

OUR CONTRIBUTOR.

Mr. Roy, who writes the article over the page, was born and educated in Scotland. He was trained by a London firm of publishers and came to South Africa to represent them. The war came and Mr. Roy served with S. A. Forces and was taken prisoner at Tobruk in 1942. In 1948 he joined the board of the Maritzburg publishing firm of Shuter & Shooter and, although he does not say so himself, he has been closely associated with the progressive and enlightened publishing policy of that firm.

* * *

THE AFRICAN AND BOOKS

While several hundred thousand South African Natives have received at least some formal education at schools throughout the country, comparatively few reached up to Junior Certificate standard or beyond. The vast majority, mainly for economic reasons, saw out three or four of the early years of schooling, leaving to earn a livelihood with a rudimentary knowledge of the three Rs, and an awakened curiosity. It would be idle in this brief summary to comment on the literature bought by the tiny minority of Natives who matriculate and - mainly in the teaching profession - graduate at universities : I shall concern myself only with the book purchases of those Natives who, now earning a precarious living, have learned, with varying degrees of understanding, to read, or at least to want to read, in their own language and in English.

Unfortunately, so far as the Zulu is concerned, and about whom I can speak with some knowledge, little literature in his own language exists outside of school textbooks. Of what there is, the Bible in Zulu is easily the most sought-after book, although its distribution by booksellers is discouraged by its publishers, the British & Foreign Bible Society and many a Native, having perhaps walked several miles to a bookshop expressly to buy his "Ibaible" goes away empty handed, and disappointed. Several hymn-books in Zulu, issued by some of the larger religious denominations, are available through the bookseller, and are bought in large numbers. The lives of the famous Zulu kings, such as Dingane, Shaka, Umpande, and Cetshwayo have been portrayed in Zulu and are bought readily, with demand each year outdistancing its predecessor. Simple illustrated books have been published, in Zulu, covering the lives of Peter and Paul, and extracting some of the picturesque stories from the New and Old Testaments. Such books have a moderate extra-mural sale, but without their prescription for school use, none of these elementary religious books could have been published economically. Particularising, the Zulu Old Testament story book was published, and lacked adoption in schools be-

cause of its "fundamental" bias. The publishers lost several hundred pounds for their pains : sales after three years were a few hundred copies compared to the printing of five thousand - the minimum edition necessary to produce the book at a price which the Zulu could afford. I should explain that the Zulu Literature Committee, which recommends books for prescription to the Chief Inspector of Native Education, must necessarily choose books which, so far as is humanly possible, give offence to none of the Christian Churches, who, through their mission schools, contribute so generously to the total of African education. Strangely, the same publishers, having experience of losing money, will continue to issue what they consider are books in the Zulu language which warrant publication, and not all of such books will find favour with educational authority. To publish in the Zulu medium, there must be some motive extraneous to the purely mercenary - but this generalisation applies to honest publishing in any language.

A little Zulu book of dream interpretation, a translation from an English 'dream-book', sells almost unfortunately well : unfortunately if we take the point of view that the book might add to the inherited superstitions of the African. The book is, however, quite harmless, and may give innocuous meanings to dreams capable of sinister interpretation by the local sangoma. We booksellers do receive some difficult complaints or questionnaires from Africans who, students of their Zulu dream book, dream dreams outside the range of the book, or find that events following dreams are at variance with the printed word. Simple English-Zulu vocabularies, intended for the English housewife, are frequently purchased by the semi-educated Native, and a book published specifically for the Zulu court interpreter seems often to be bought for a literary appeal undisclosed to its publisher.

In English, a book which attracts great African custom is a popular brand of "letter-writer". The Native correspondence in my firm includes many letters based on the teachings of the letter-writer, and it is not uncommon to have some of the pattern letters in-

cluded holus-bolus with simple requests quite unrelated to the pattern. For example, we may read a lengthy effusion turning down our hand in marriage, followed by "Plese send me a price-list" - this last being the inspiration and operative clause of the letter. Chead English dictionaries sell in thousands to the African, and one in particular with the title "King's English Dictionary" was spectacularly popular. Published in Canada, dollar shortage has caused a scarcity of "King's English" - and I suppose our topically minded African will want a Queen's English dictionary during the present reign. Ready reckoners find a wide market, especially with Africans paid on an output basis, and books on some of the dubious "sciences" such as astrology and chiromancy are perennial favourites. It is pleasing to record the growing demand for books which offer forms of self-education, and encyclopedias, designed for English youth and therefore full illustrated and fairly simple have a modest sale among African adolescents and adults.

Perhaps obviously the less pretentious handicraft books with subjects such as carpentry, joinery, bricklaying, house-painting are bought extensively, and there is a steady call for books which reveal the mysteries of driving a car.. But Dr. Marie Stopes is disappointed with the paucity of sales accorded to a cheap South African edition of one of her books on birth-control, the which was written simply enough for African comprehension. Conversely, Africans buy large numbers and varieties of books concerned with the intimacies of married life - and again the bookseller will often be asked for rulings on matters quite distinct from book-selling.

The few books I have mentioned do not pretend to be an exhaustive list of the book purchases of the semi-literate African : I have purposely mentioned certain books and types of book which are popular, and these may suffice to indicate trends which develop from a scanty formal education.

Let me add that, having had the advantages of education up to and beyond matriculation, the

African becomes a reader of cosmopolitan and discriminating taste, who reads with understanding and appreciation, and is capable of intelligent criticism. I am one of those who will welcome the extension of higher education to an ever-increasing number of Africans, in the conviction that Christian civilization and education are handmaidens, and that the measure of the real wealth of a nation is that of the mental development of its population.

C. A. ROY.

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THE AGRICULTURAL FRONT.

"A revolution," says the Natal Witness, "is taking place in the African farming areas of Natal. African farmers are showing a readiness beyond all expectation to sell off scrub cattle and become dairy farmers in the best modern sense."

Four dairying schemes have been started and these have been so successful that another 15 are planned.

At Olivier, near Bergville, 32 African farmers who turned to dairying have spent £2,300 on good milking cows, and their milk cheque this year was £1,595.

These farmers now have smaller herds of good quality and this helps to keep the grass on the land as a "good" cow eats no more than a "scrub" milkless one.

* * * * *

THE Y.M.C.A. IN EDENDALE

Most of you will have read elsewhere of the opening of our Hall by the Administrator, so I

will not give you any details of the event except to say that I think all those who were there enjoyed themselves.

Since the opening there has been a steady increase in our membership and members have been making good use of the Centre at all times.

Boxing classes started in the Y.M.C.A. Hall at the beginning of August and are being very well supported. They take place at 6 p.m. on Tuesday and Thursday evenings and are run by Mr. Elliott of Edendale, who has had considerable boxing experience overseas, as well as in the Union. Boxing has not yet started in the Public Hall at Plessislaer because the response has been so poor. If the school children from the Plessislaer area really want to attend these classes they should give their names to the Head-teachers of their schools.

Football and basketball will be started in the schools soon. This term, the Y.M.C.A. is hoping to run a "knockout" competition for children, and the finals should be played off towards the end of September. These will be followed by a match between a Combined Edendale Schools' team and one from outside the Area.

* * *

Remember! - YOU can join the Y.M.C.A.! Why not do so before the next issue of Ikhwezi is due?

PETER BROWN.

SCOUTING

This month Akela presents an extract from an article by the World Camp Chief, Mr. John Thurman, of Britain: "Why are South African Scoutmasters Scared of Getting Wet?"

"What is wrong with Scouting in South Africa? asks Mr. Thurman. Why does the Scout Movement lack support from the public and help from individuals? Why does it need more leaders - men to lead

Scout troops, women, especially married women, to run Cub Packs?

"Is it, as I have been told, because of the competition of the cinema? Or because the boys and young men of this country are too interested in the girls? I do not believe these are the reasons. South Africa is not the only country in the world that shows films, while the female of the species, to my certain knowledge, exists in plenitude the world over.

"The reasons, I think, are these: I find regrettably too little camping; I find a certain fearfulness of getting wet; I find a lack of imagination and a slavishness to tradition. I find these things not in the boy but in his leader - the desire to play safe rather than to adventure out into the glorious surroundings which are the hinterland of each of our cities.

So please let us have a little more of the spirit of adventure."

LETTERS TO THE EDITOR

Clermont Township,
P. O. CLERNAVILLE.

The Editor,
IKHWEZI.

Dear Sir,

Election at Clermont.

This is to tell you of the exciting election events in which most residents took part.

The election was held on July 12, 1952, at the Clermont offices of the Commission, and it was such a sparkling event that it should come to the notice of Ikhwezi.

In the 1951 Area Election all seats in the four Wards were vacant. This year only three seats were vacant and these were all in the Central Ward.

Candidates considered it their duty to provide transport for their voters, as well as energetic agents for propaganda - this was done in a most civilised way, and when the day arrived there were CARS, FLAGS, LEAFLETS - all sorts

of things, in fact, were seen. It was really a great day at Clermont. We wish this spirit to go on.

The candidates were as follows:-

Mr. H. C. Sibisi and Mr. T. W. Hlongwa (Ratepayers), who were defeated, and

Rev. W. J. MAVUNDELA, Mr. R. MKWANAZI and Mr. J. J. SITOLE (all members of the Residents' Committee) who were elected.

Good luck to our new members!

Thank you, Sir,

Yours faithfully,

M. A. BEULOSE.

* * * *

Clermont Township,
P. O. CLERNAVILLE.

The Editor,
IKHWEZI.

Dear Sir,

Never before did I imagine that my pen would one day write to report such unpleasant news as Sister Bilborough's resignation. Many at Clermont will be shocked to learn of her resignation, for it is not only her that we have lost, but also the good qualities she possessed and for which she was loved and respected. Her temperament, self-denial, wise counsel, her ever-ready willingness to help the hapless, and her altruistic spirit towards the Africans drew admiration from many who came into contact with her.

The non-European staff at Clermont held a farewell reception in honour of Sister Bilborough, to pay their homage to her. Nurse D. Cele, on behalf of the staff, made a speech in which she said that although Sister's task was by no means an easy one, it was, however, made easier by her (Sister's) devotion to duty and co-operative spirit. Besides that, Sister took a keen interest in social welfare work. She was instrumental in founding the Benevolent Society, the Women's sewing and vegetable clubs, and every year she took pains to organise a children's Christmas party, the success of which al-

ways depended on her efforts, said Nurse Cele. She then presented Sister with a beautiful leather case which was bought by the African staff as a token of their high regard.

After thanking the staff for the present, Sister said it was true that her task was by no means an easy one, but it had been made easier by the co-operation of both European and non-European staffs, and she hoped that such co-operation would be extended to her successor. In conclusion, she said that although there was an old adage, "Out of sight, out of mind", she would always remember us. WE, TOO, SHALL REMEMBER HER.

Yours faithfully,

P. B. KHUMALO.

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OBITUARY.

MR. L. B. ROBERTS

Mr. Lance B. Roberts, the Commission's senior assistant surveyor, died suddenly on July 30, a few days after returning from his holiday on the South Coast.

In the performance of his duties Mr. Roberts served the Commission, his Department and the people faithfully and well for six years. He had been with the Commission longer than most other officials.

The Commission and the Department have lost a good servant, and the Staff and the public a sincere friend. His cheerful disposition and ways, his unfailing courtesy and good work, endeared him to everyone. We shall all miss him, but I am sure that his spirit and work will serve as a lasting memory of his stay with us.

We all join in extending to his widow and son our sincerest sympathy in their loss, and trust that their grief will, to a small extent, be softened by the knowledge that he was held in great esteem as a man by all - his employers, his colleagues and his men.

S.N.

* * *

29 OCT 1952



Umqulu 3 Nembe 7 Lilungiswe lasakazwa yiKhomishani SEPTEMBER 1952.
195 Longmarket Street, Maritzburg.

INCWADI KUBALOBELI BETHU

NgoJuly uMnu. I. M. Mabaso isikhala esikhulu lapha, wasola kakhulu amaAdvisory Boards eKhomishani. Ngalenyanga siveza impendulo evela kuMnu. H. Selby Msimang owabengumkhulumeli waBantu, esikholwa yikuthi iveza umqondo ozothile woquqaba lwaBantu. Siyinyika isikhala somhleli ngesibindi. Uthi uMnu. Msimang:

"Mnumzana,

Ngayifunda ngentokozo incwadi kaMnu. Mabaso. Yangihlaba umxhwele ngokukhuluma obala okusenhleziyweni yakhe kodwa ngingahlatshwa umxhwele wumqondo okuBantu abaningi mhlawumbe okuyilabo ababiza ngokuthi 'kabazi'. Lithi izwi labadala kungcono ukuzenza ongazi uma uzoziveza ubuwula bakho ngokuzenza owaziyo.

ABesutu banezwi elithi, 'Siwula, hamba nezihlakaniphi ukuze uhlakaniphe'. Ukushiyelana imiqondo (okuyinto emelwe ngamaBhodi) kwenziwa kuhleziwe phansi, kuxoxwa ngomoya wokufunana nokubonelelana, yinto eyenziwa izwe lonke lingaka-nje, ukuba kulingwe ngayo ukwakha ubuhlobo nokuqeda izinsolo nokwazana imiqondo. Umuntu ohlakaniphile wohlala njalo esisebenzisa isikhali esinjalo, alinge ngaso ukuzuza ingqondo nokwazi izinkinga zezinhlobo zonke ezithinta aBantu. Uyakuthokozela ukotha iBandla, ashiyelane imiqondo namanye amadoda ukuze naye owakhe uzwakale eBandla lelo. Kakusizi ukuziveza wena uyindoda engakhathali ukuhlangana namanye nokuziveza ngokunukubeza abanye nokuthanda njalo ukumela okuyisiza wena wedwa. Umqondo owuthole ngokushiyelana imiqondo nabanye abazi kangcono noma abahlakaniphile kumenza umuntu

afune ukwazi ukuze ahlinzeke zonke izinkinga zemi-qondo ehluzekile ahlangana nayo.

Ama-Advisory Boards enzelwe ukushiyelana imi-qondo kwabaBusi nabaBuswayo. Impumelelo yawo igximekeke emoyeni wokubambisana nokwethembana. Bobabili laba kusweleke bazimisele ukuxoxa ngomoya wokuzwelana. Kungenzeka lokho uma abaxoxayo benemiqondo ehluzekile bonke. KuBantu abase-nemiqondo yoBantu kufanele kuqala bafunde ukwazi okubangela ezinye izinto zenziwe emadolobheni kodwa zibe ezinye zingavunyelwe. Zahlukile izinto emaphandleni lapho ilanga lika Somandla nomoya opholile kuhlamba izinto ezingase zibeyingozi empilweni emadolobheni. Uma ungenalo iqiniso elibangela kwenziwe imiBuso ethile nezintela ezithile emadolobheni, kuwubuwula ukusuka usole-nje.

Ngeninyaka edlulile ngacelwa ngaBantu belokishi lase Tinara eKoloni ngiyobahola ima beyokhuluma noKopeletsheni. Kuthe sebengifumbathisa amazwi ayokhulunywa ngezwa ukuthi izinsolo zabo ezimqoka ziphathelele entelweni yamanzi noGesi nokungcola nokunye. Kodwa kuthe lapho sengibachachisela okubangela bawathele amaRates lawo balibona iqiniso, kababe besaya ukuyobona uKopeletsheni.

Noma ngubani onomqondo ofisa ukuthasisela umqondo wakhe ngezinto zamadolobha kufanele akuthokozele okumsondeza ekwazini lokho. Kubuhlungu ukuba uMnu. Mabaso antshinge lenqubo ngoba-nje ingamisiwe phansi kwomthetho othile. Wukuthatha izinto ngamawala lokho okukhomba umqondo 'ongazi kahle'.

Sengishilo ngathi ukuze ukuzhiyelana imiqondo kuphumelele kusweleke amadoda axoxe ngomoya wokuzwana nokusizana nokubonelelana. Uma uMnu. Mabaso ekwazi ukuthi amaBhodi amiswe phansi kwomthetho AHLAHELELWA kuBantu, bengazange bawamukele ngomoya omuhle, kodwa bawamukela-nje njengomthwalo ongasizi lutho, bekufanele awathokozele laba amiswe ngentando yokubambisana naBantu angakhinyabeziwe yizimpambosi zemithetho ebophe amiswe ngomthetho. IKhomishani iwabuka amaBhodi endaweni zayo njengengane yayo encane, eyikhuthazayo ukuba ibambisane nayo uma aBantu bonke bekwamukela ukubambisana. Yiyona uqobo kuphela engase iphumelele.

Mhlawumbe kazi uMnu. Mabaso ukuthi phansi kwomthetho omise iKhomishani likhona iphuzu elithi iyofika inkathi yokuba aBantu baziphathele umbuso wabo ezindaweni zabo. Uma aBantu sebekulungele bekufuna ukuzibusa yiyona iKhomishani engalusondeza usuku lolu. KODWA KUSWELEKE ABANTU BAZIBONAKALISE SEBOKUFANELE UKUWUTHWALA LOWOMTHWALO NGOKUZIFUNDISA NGAMA-BHODI LAWAYITHUBA LABO. UMnu. Mabaso uthi amalungu amaBhodi yizigxobo-nje okusho ukuthi ubona amalungu eBhodi aseClermont engenabo ubuchopho bokughuba ngendlela eyobanosizo kuBantu. Uma kunjalo kakusiyo enecala kodwa ngamalungu anecala. Kusho ukuthi uma amalungu eBhodi ahlu-leka ukwenza umsebenzi wawo kusobala ukuthi iClermont ingeke ize izibuse.

Kulhona akulobile uMnu. Mabaso okukhomba ukuzeya yena uqobo. Labo abakwemukelayo okuncane abakunikwa yiKhomishani ngamaBhodi ubabiza ngokuthi 'yizincelebane zabelungu'. Uma iKhomi-

shani ilinga ukuveza umoya omuhle kuBantu uMnu. Mabaso uyakungabaza lokho, kimina umqondo onjalo ngumqondo ongabongiyo. Umqondo ongesiwo womdabu woBuntu bakithi. Umnu. Mabaso 'uchoba izintwala' inqubo eqonde ukumnika ukuziphatha, kodwa kakuboni yena lokho.

Uma uyiqeda lenqubo yamaBhodi ubuyisela emuva intuthuko yesizwe. "

Abenu ngempela,

ABAHLELI.

* * * * *

UBUWAZI-NJE ?

...UKUTHI amaHovisi lapho abantu bezosakazelwa khona izindaba somoya aseyakhiwa eMgungundhlovu nokuthi ngolunye usuku izindaba zomoya eziqondene nabantu ziyophuma khona lapho? Kuseyisifuba okuhlosiwe kodwa kakusezinsuku zatshwala kuphumelele.

* * *

...UKUTHI kuzobakhona umdlalo omkhulu wabantu okuyoncintisana kuwona abantu abangaphezu kwezi 3,000 oyobaseCity Hall eThekwini ngo September 8 kuya ku 13? Uququzelelwa ngabe Durban rotarians nabanye abelungu abasekela imizamo yabantu yokuhlakanipha. Kuyohlabelela namakwaya (Sekunene amakwaya angama 40) kudanswe, kudlalwe imidlalo kushaywe izinsimbi zabelungu. Kubekhona isigaba esikhulu sezinto eziqoshiwe zenziwe ngozandla.

NgoSeptember 13 kubekhona iKhonsethi enkulu yomkhosi kaWenke uWonke.

* * *

...UKUTHI uKopeletsheni wasoMgungundhlovu uzolahlekelwa yizi £35,000 ngalonyaka emaBhasini akhe? Yiningi lemali ngakho uKopeletsheni uzowanciphisa amaBhasi zonke izindlela naseEdendale uma kwenzeka. Kodwa ngezikhathi zokuminyana kwaBantu kawazukuncipha. Phakathi nosuku azoncipha. Nimali yezingane zesikole izokhula isuka ku 1d. iya ku 1½d. kuphela.

* * *

...UKUTHI ukubhekela ababelethayo ebusuku okuphuthumayo kuyasebenza eClermont naseEdendale? E-Clermont isiguli sibolethwa eClinic lapho bekhona oNesi ebusuku. E-Edendale uma abakhulelwe bejwayela iClinic njalo umzali uyawenza amalungiselelo okubelethela ekhaya ebhekwe ngumbelethisi ofundisiwe. Uma ebeletha kusihlwa kubikelwa ababhekeli oNesi abahlala kwa K9 naku A67 eAshdown okukhanya isibane esibonvu phandle kwemizi yabo.

Ezwini alibeka kulo Ikhwezi uDokotela weMpilo weluleka abakhulelw beze njalo eClinic lapho behlala khona. Bahlolwa ngesihle bathole usizo nezingane zabo.

* * *

IZINDABA ZE-IKHWEZI

Mhla izithunywa zamaBhodi ezivela eClermont, Edendale nase-Ashdown zibuthene emhlanganweni wamaBhodi neKhomishani zabeka umqondo othi Ikhwezi malicindezelwe, lithengiswe, lithathe izaziso.

Iphini lika Sihlalo uMnu. Boshoff wathi : "IKhomishani uqobo ingawuthokozela impela lowomqondo kodwa yizindleko ezivimbe endleleni. Kuso isimo lesi elikuso Ikhwezi lidla £12 uma licindezelwa libengama 800, uma licindezelwa lingasibiza £31.10 (ngokusho kwabacindezeli bamaNdiya) kuya ku £42. Izithombe namablocki kubize ngaphezulu.

"Ephuzwini lokuthengisa 'Ikhwezi' noma ngemadlana-nje IKhomishani ingase ivelelwe wutaku lwendaba emthethweni olungase luphethe NGOKUBA SENQATSEHELWE-NJE NOKULICINDEZELA IPHEPHA LELI. Okwamanje izinkinga zomthetho zisihlezi emhlangane. Nabanye ababusi abanamaphepha afana neKhomishani kabawathengisi mhlawumbe besindwa yiwona lomthwalo womthetho.

"Wona lamaphuzu omthetho asivimbela ukwamukela izaziso. Kuyadabukisa lokho, kodwa base-luleka abameli ngelithi akesibekahle okwamanje.

"Njengoba iKhomishani ingenawo amandla okuthengisa Ikhwezi nokwamukela izaziso umqondo uthi alithathwe ngozolimela yedwa. Lokho kungalugeda uhlupho lwomthetho, kodwa kusho ukuthi iKhomishani ingalahlekelwa yilungelo loku-phatha Ikhwezi. Yisimo leso esingeke senzeke ngoba phela Ikhwezi leli yiphepha leKhomishani.

Waphetha ngelithi uMnu. Boshoff: "Siyanibonga ngempela nonke enibeka imiqondo ephathelele kulo Ikhwezi. Siyazi ukuthi lenqubo yalo igxile kinina ngokulisekela ngomoya omuhle. Konke lokho sikubonga isibili. Kodwa okwamanje yazini kahle ukuthi kasi-kwazi ukwenabela phambili nge-Ikhwezi."

* * * * *

UMZILA WEZOKULIMA

Iphaphandaba leNatal Witness

lithi, "kwenzeka ingqala ekulimeni kwabantu eNatal. Abalimi babantu bakhombisa ngendlela ebeyingalindelwe ukuvuma ukuthengisa izinkomo ezingenalo usizo bathenge ezobisi bathengise ngalo".

Sekuqalwe amasu amane okuthengisa ngobisi abanempumelelo enkulu ngangokuba sekuzoqalwa amanye ayi 15.

E0livier nagseBergville, abalimi babantu abangu 32 ababuyela ekuthengiseni ngobisi sebesebenzise imali engama £2,300 bethenga izinkomazi ezinhle zobisi nonyaka-nje bathole imali yobisi engama £1,595.

Abalimi laba sebefuye izinkomo eziyingcosane zohlobo okusiza notshani ukuba bukhulu kahle ngoba phela inkomo yohlobo kayidli ukwedlula leyo enganalo usizo.

* * *

• INDLU YAMABHUKU

E-EDENDALE.

Lendlu encikene neHolo entsha ePlessislaer isizovulwa uma u-Thisha womuntu ozoyibheka ezelungele umsebenzi wakhe.

* * *

ISOCIAL WORKER ENTSHA. Sibingelala uMnu. F. V. Clementz osejoyine iKhomishani emuva kweminyaka eyisi 6 eMnyango weSocial Work eGoli. UMnu. Clementz wakhulela eFree State wabufundela eRhodes University, Grahamstown, ubu Social Work, walwa empini eNtaliyane kulena edlulile.

EGoli wabesebenzela abelungu kodwa uze kwiKhomishani ngoba efisa ukusebenzela abangesibo abelungu.

* * *

UMnu. C. A. Roy obale incwadi "Umuntu Namabhuku" kulemphumelo, wazalwa eScotland buthi weza e-South Africa eseyinsizwa emele abasakazi bamabhuku baseLondon afundiswa yibona. Ngempi ka 1939-1945 waba yibanjwa emzileni wase-Tobruk ngo 1942. Ngo 1948 wabangomunye wabaphethe benkampani ecindezela isakaze izincwadi yase-Mgungundhlovu.

* * *

UMUNTU NAMABHUKU

Noma bebaningi ngezinkulungwane abantu abafundile kancane ezikoleni kodwa bayingcosana kakhulu abafinyelele encwadini ka-J.C. noma badlula kuyona. Iningi labo ngokugabinawo bafunda bafinyelela emfundweni yeminyaka emithathu noma emine bashiya izikole ukuyosebenza bazi kuphela izifundo zesisekelo sokuqala kodwa sebenezifiso zokuqhubeka. Kasikho isikhala lapha ukukhuluma kabanzi ngamabhuku athengwa yidlanzana elincane elifundile i-khulu abangothisha, noma abafunda ezikoleni ezinkulu. Ngizokhuluma ngokuthengwa kwezincwadi yilabo abaziphilisayo kalukhuni kodwa sebekwazi ukufunda naba-funayo ukufunda ngolimi lwakubo.

Kuyadabukisa ukuthi mayelana nesiZulu udaba engingaxoxa ngalo ngokuzethemba ziyingcosana kakhulu izincwadi ezilotshiwe ngesiZulu ezingafundwa ezikoleni. Kulezo okuyiyona esemqoka yi-Bhaibhele noma ukuthengiswa kwayo kakukhuthazwa ngabasakazi bayo abeBritish & Foreign Bible Society. Baningi abantu abaya ezitolo beyothenga iBhaibhele babuye bengayitholanga bedumele. Ziningi izincwadi zokuhlabelela ezithengwayo kakhulu. Izindaba ngamaKhosi akwaZulu adumileyo awoDingane, Shaka, Mpande no-Cetshwayo zikhona ngesiZulu zithengwa kakhulu minyaka yonke. Zikhona nezincwajana ezinemifanekiso ngesiZulu zixoxa ngempilo yawoPetro nawo Paule nemifanekiso ecashunwe eBhaibhelini elidala nelisha. Zithengwa kancane izincwadi lezi ngaphandle kwasezikoleni, kodwa uma zabe zingamiselwanga ukuba zifundwe ezikoleni ngabe kazizange zicindezelwe izincwadi lezi. Indaba eyathathwa eNcwadini endala ye-Bhaibhele engafundwanga ezikoleni yathi seyicindezelwe abacindezeli balahlekelwa yimali eningi, ukuthengwa kwayo emuva kweminyaka emithathu kwaba ngamakhulu ayingcosana kanti kwabe kucindezelwe izinkulungwane ezinhlanu, isibalo leso okuvamise ukucindezelwa ngaso ukuze incwadi ithengiswe ngemali angabanamandla u-Mzulu ukuyithenga.

Ngingachachisa ngokuthi i-Komidi yolimi lwesiZulu okuyiyona eluleka ngezincwadi ezifanele ukufundwa ibikele uhloli Omkhulu wemfundo yabantu ikhetha izincwadi ezingazukucasula noma

iyiphi inkolo ezisekele imfundo yabantu. Kuyamangalisa ukuthi bona abasakazi bezincwadi noma belahlekelwa yimali bazoqhubeka bezicindezela izincwadi ngesiZulu ezifanele ukucindezelwa noma kungesizona zonke eziyothokozelwa ngabemfundo. Ukucindezela izincwadi ngesiZulu kufanele kubhekelwe nokunye okungesikhona-nje ukuzuza imali - kubacindezeli abathembekileyo.

Incwadi encane yesiZulu yamaphupho ehunyushwe esiNgisini ithengisa kahle kakhulu, noma phela kudabukisa ukuthi incwadi leyo ingase ikwandise ukukholelwa ezeni kwabantu. Yona kodwa kayinangozi lencwadi. Ichacisa amaphupho okungase kuthi uma echachiswa yisangoma ethuse kakhulu, yona iwachachisa kalula. Thina bacindezeli sike sibuzwe imibuzo elukhuni sisolwe futhi ngabantu abafunda lencwadi yamaphupho uma bephupha amaphupho angekho kuyona noma sebebona ukuthi amaphupho abo kawahambi ngendlela ebe-yichazwa. Izincwadi ezilula zesingizi nesiZulu zokusiza abelungukazi zivamise ukuthengwa ngabantu abangafundile kakhulu, incwadi eyacindezelwa ukusiza abahumusha ezinkantolo ivamise ukuthengwa nayilabo abangasivezi isifuba sabo ukuthi bayithengeni.

Incwadi elotshwe ngesiNgisi ethengwa kakhulu ngabantu yincwadi okuthiwa "ifundisa ukuloba incwadi". Baningi abalobela umsebenzi engiwuphethe abakufunda kuleyoncwadi ukuloba ngaleyondlela ngenye inkathi bayicaphune yonke leyoncwadi yesilungu uma besilobela abantu bafake nokungaswelekile. Njengokuthi sike samukele incwadi isho ukuthi kayivumi ukuba sishade bese igcina ngokuthi "ngithimeleni uhla lwamabhuku enu" okusho ukuthi yiyona ngqikithi leyo ayelobe eqonde yona. Amabhuku lawa athiwa ngamadictionary abiza kalula athengwa kakhulu ngabantu.

Ezinye izincwadi ezithengwayo ngezokubala nezikhuluma ngezinkanyezi nokunye okunjalo. Kuyanda ukufunwa kwezincwadi zokuzifundisa nezokwazi.

Ziyathengwa futhi izincwadi zokubaza nezokubeka izitini nezokupenda nezincwadi ezikhuluma ngemishini yezimotho. Kodwa incwadi kaDr. Marie Stopes ebiza kalula ekhuluma ngokunciphisa inzalo kayinalo iwozawoza. Kodwa

abantu bayazithenga kakhulu izincwadi ezikhuluma ngemfihlakalo yabantu abaganene.

Izincwadi ezimbalwa engizibeke lapha kangisho ukuthi seziphelele zonke ezifundwa ngabantu abangafundile kakhulu. Ngiveze ngesibomu izincwadi ezinedumela, ekungabonwa ngazo lapho kuhamba khona imfundo enganelisiyo. Mangilibeke elithi asebethole imfundo efika ku matriculation nangaphezulu umuntu uyakwazi ukufunda izincwadi zomqondo akwazi nokuchwaninga akufundayo ngingomunye abafisayo ukuba abantu banikwe imfundo ephekeme ngokukholelwa yikuthi iNkolo nemfundo kuyinto ezwanayo nokuthi ukunotha kwesizwe yikuba abantu baso bathuthuke ngemiqondo.

C. A. ROY.

* * * *

LAPHA NALAPHAYA

ALBERT FALLS.

"Isikole sabantu sakwaHulumeni salapha sinothisha abayisi 8 phansi kweqhude Mn. J. P. Gwala nezingane ezingama 350 isikole lesi isaga saso sithi "Phambili". Phezu kwokuba imfundo yasemakilasini kuyiyona esemqoka kukhona okunye okwenziwa emuva kwesikole okunosizo kwabafundayo ngezindlela eziningi. Yimidlalo leyo yezinhlobo zonke nezigaba eziqinile zawoVulindlela nawoGirl Guides. Kakumangalisi ukuba isikole lesi sathola imiklomelo emithathu yezindebe zengomaema-Kilasini abancane, nawabangaphezulu nawabakhulu ngemfundo ngo May 23. Sisaphokophele ukuthola eminye imiklomelo.

Impumelelo leyo etholwa kulesigcaki semfundo iyokhonselwa emizamweni yoMufi uMn. J. Peattie owakhe isikole kanye nomuzi wakhe asasimele nanamuhla.

M. W. DLAMINI,
P. H. KUMALO. "

(Siyababonga abalobeli bethu ngokusithumela nangesiBhunu lombiko noma singekho isikhala sokuwufaka. - Abahleli.)

* * * *

WASCHBANK

"UKUBUNGAZANA. NgoJuly umshado kaNkosazana Petronella Marie Buyisiwe, inkosazana kaNkk. noMufi uMn. R. A. Manyoni baseOverport, Durban, noMn. Thomas H. T. Vusumuzi, indodana eyodwa kaMn. no Nkk. A. B. Dlamini baseRuigtefontein, Waschbank, waguja eThekwini. Kwabungazwana eWaschbank eHolweni lamandiya. Umshado umuhle. Kwakhulunywa kahle kakhulu, kuvunywa ezimnandi izingoma. UMn. Dlamini wake wasebenza kwaKhomishani eWaschbank enguNobhala. Manje ufundela ubudokotela eWentworth eTekwini. Sinifisela okuhle Tom nomkakho.

* * *

"Umfundisi N. Makepeace Nomvete, B. A., nomuzi behamba noNkosazana Pearl Nomvete, V. Nkomuzwayo, Eunice Mncube, A. Madela noNkk. Norah Nkomuzwayo bebehambe eTholeni ngezenkolo. Enva kwenkonzo bacelwa nguNkosazana Girlie A. J. J. Xala ukuba bayothola okwasethunjini kwabo.

* * *

"UStaff Nurse E. Nomusa Shezi usahlaba ikhefu ekhaya eTholeni nonina. UMiss Shezi unguNesi eCoronation Hospital, eGoli, wethemba ukuthi qu eThekwini engakabuyeli emsebenzini.

* * *

"UMn. Assegaai Xala waqonda ePitoli eya esikoleni sasebusika sawoThisha. Wethemba ukubuyela ekhaya kusasele isonto zingakavulwa izikole.

* * *

"IWaschbank ibenenhlanhla ngokuthokoziswa wukuhanjelwa yi-Sekisi. Kugcwele abantu.

* * *

"Siyathokoza ukubingelela uMn. D. R. Smith waseMnambithi osesebenza emahovisi eKhomishani engumbhali. Sikufisela inhlanhla.

* * *

"UNkosaz: Maybela Khoza usengomunye wawoThisha besikole sakwaHulumeni lapha. Halala, Miss Khoza. Sethemba ukuthi wokuthokozela ukufundisa eWaschbank kanye

nabafundisayo abamnandi besiTafu sikaThisha omkhulu uMn. Solly Nyandeni.

* * *

"IMIDLALO. Ngizwa ukuthi ama-Waschbank Roses odumo lwalapha azobambana nama Rovers F. C. akwa-'By-Products' kwiFinal ku3rd. Round. Niyokuzwa ekhwezini elizayo.

Kodwa phela kungase kwenzeke ukuba singabuyi silibone ibhola elihle lingana neleminyaka 1949-1951 ngenkathi amaRoses esadlalela iDundee & D.A.F.A. Izin-gwazi kungo S. Mkwanzazi (Washelela mali yamaMpondo), M. Mkwanzazi (Springbok), Kenneth Nxumalo (Hele) Frederick Ntuli (Seven days Hard Labour), Goodwin Mtembu (Express), Shabalala (Cilo), E. Luvuno (Studebaker), Guliwe (Dabulamanzi), James Mlambo (Walamba Mambo), Johnny Walkerm Tom Dlamini (Sweet Sugar), noBaxter Mtinkulu (Thath' ufak' esakeni). Izing-wazi lezi ezabe ziyizingqwele ngempela sezahlakazeka ngenxa yokuntula inkundla enhle. (Into edabukisayo) nangenxa yokuphuma kuD. & D.F.A. nokumiswa kwe-Waschbank Football Association eseyibuthaka kakhulu manje.

* * *

"UMn. N. M. Nomvete ungibikela ukuthi seyiqaliwe iclub yeTennis eEvansdale nokuthi baningana abasha abayenemele. Ngaphande kwokuqala imidlalo eEvansdale uMn. Nomvete wenze okuningi kwokukhuthaza ukubungazana phakathi kwabantu. Ukuhlanganisile okwenkolo kanye nokwelizwi leNkosi.

* * *

"ONGASEKHO. Siyadabuka ukubika ngokusweleka emuva kwokugula isikhathi esincane kukaMn. Ntshangase waseBesters. Wabenguyise kaNkosikazi Peters Mathunjwa waseWaschbank. Sizwelana nezi-hlobo.

THATH' UFAK' ESAKENI."

CLERMONT.

"Mhla kwomkhosi wokuvallelisa uNkosazana Mavis Butelezi umoya obandayo wawupatha kabi. Wen-

zelwa kwiNursery School. Umkhosi wakhombisa ukuthi ubethandela u-Miss Butelezi ekufundiseni kwakhe. Manje sizwa ukuthi uyokwenza omunye umsebenzi.

Kwakhuluma bemncoma laba uNkk. L. Msimang, emele oNina, noNkk. D. Lembede wesiKole leso, Mn. Mngadi wesikole saseChristianen-burg, noMn. S. Ngcobo, osabambile ubuNhloko besikole sakwaFannin noMiss Jane Radebe. Bonke bancoma ukuziphatha kwakhe ngesimilo uMiss Butelezi eyisibonelo esihle sobuthisha ethenjiwe ngabazali nezingane.

Kwanandisa abathathu ngezingoma. UMiss R. Gumede egameni labaZali wamupha iGlass fruti set, uMiss Kuzwayo egameni laba-fundisayo wamupha iflowervase uMn. Mngadi egameni lesikole saseChristianenburg itray ne water set ne cruet set. Waphiwa nemali.

Wababongabonke uMiss Butelezi kwaphetha ngeculo Nkosi Sikela la iAfrika.

* * *

"IZINGANE ZASEGOLI. Ngesonto lokuqala kuJuly ngahlangana nama-bhasi egcwele izingane. Lapho ngibuza kwathiwa amabhasi athwele izingane ezingama 200 zesikole sasePimville eGoli zozoshaywa ngumoya wolwandle. Izingane zabe zingenise ubusuku lobo eClermont. Kwabayinkinga ukuzotholela zonke indawo kodwa aphutuma amasonto amabili kanye nezindlu ezimbili zabafundisi.

Ababephetha izingane kungu Mfundisi Majola nawothisha abayisi 15 baseLokishi lelo. Bahlala isonto olwandle base bebuyela eGoli.

(Ngumbiko omnandi lona Mn. Kumalo, ngodaba olikhulu. Sethemba ukuthi leholide yandulela amanye ezingane ezingatholi kahle impilo ehlwabusile emalokishi aseGoli. - Abahleli.)

* * *

"IMIDLALO. Nampa abathola imiklomelo ngosuku lwomkhosi wemidlalo yezingane ngo May:

Owamantombazaba umjaho 25 yards : Pheziile Cele.

Owabafana umjaho, 25 yards : Sipho Mqadi.

Abafana namantombazana : Levy

Mazibuko.

50 yards : Roselina Mlawa.
 50 " Edith Mkize.
 150 " Thomas Mki
 100 " Beauty Ndhlovu
 100 " Meshack Mlaba
 100 " Andrina Mhlongo
 100 " Eugenia Mdunge
 100 " Virginia Ndelu
 100 " Samuel Hadebe
 100 " Timothy Zondo
 100 " Elliot Mhlaba
 Umjaho webhodlela : Mildred Mkwena
 220 yards : Darrel Shozi
 Wokubopha isicathulo : Bathiel
 Ndhlovu.
 880 yards : Agrippa Vilakazi.

* * *

"NgoJuly 19 uEnoch Skay indodana ka Mnu. noNkk. L. V. Cele baku Road 27, Chesterville. Bebaningi aBantu bezwa nezinkulumo zokuyala kwaMntungwa, baphetha ngokudansa, base bethwalwa ngamaBhasi amabili beya eHolweni yakwa J.F. Farrell eMsizini lapho kwabungazwana khona. Bonke befisela abashadi impilo enhle."

P. B. KHUMALO

* * *

HOWICK WEST

"Ngibongela umnu. A. Mpetwane waku Lot 2, Dale, osefinyelele entangeni yama 70. Kwangimangalisa uma engitshela ukuthi usekulentanga ngoba usahambela phezul oweqha-we. Kuyabongeka ukuba iHowick West isenabo abadala esingafunda kuba ngalendawo nangezinye izinto.

Umnu. C. W. Potgieter wakwa Lot 13, Dale, ngomunye wabadala abasadla amabele. Usedlulile entangeni yama 80 kepha uthi wethamba ukuthi osazoshada futhi engakalishiyi lelizwe.

* * *

Umlobeli wethu ufisela izihambeli ezabe zibahambolo ngamaholide "zibuyele kahle emakubo."

* * *

"Sihanjelwe Yikhwezi. Kwasi-thokozisa ukuhanjelwa nokuxoxa na-Bahleli beKhwezi. Siyabonga sonke uMnu. Boshoff ipini lika Sihlalo weKhomishani nabeBandla leKhwezi ngoba sazuza imiqondo emisha. Sezwa esabe sikuzwe ngisho ngalo uqobo

Ikhwezi. Kufanele nikwazi ukuthi kanisihambelanga ngeze lapha e-Howick West. Ngibonga nabakithi abamukela umnu. Boshoff neBandla lakhe.

(Siyajabula mnu. Mpungose uma ukunihambela kweKhwezi kwabalusizo. Sibabonga nobambisene nabo ngokusamukela nokusipha kahle kwabo "izindlebe zabo." Yebo amazwi omlomo sibonana ayawedlula amaningi alotshwa phansi. Mhlawumbe siyobuya simcele uMnu. Boshoff asivumele futhi sinihambela ngomoya omuhle - Abahleli.)

* * *

"Amanzi. Sokunesikhathi esi6alulekile izakhamizi zalendawo zifisa uku6a kungeniswe amanzi ezindaweni za6o. Sesifikileke nanje lesi sikhathi lapho kuzogcaliseka kona onke lawo mathemba a6o nezifiso za6o. Wozanike e-Kovisi eliniphetheyo kwa "Poyinandi" (iKhomishani) nizothola khona indlela nezeluleko zeqiniso, mahala-nje. Lamanzi angangeniswa ngisho phakathi eKhishini lakho - noma kukuyihi enye indawo ofuna ukuwase6enzisa khona, nezimali zokuwakhokhela zihleliwe futhi ngendlela ezovumelana nezimeko zaloyo naloyo. **NANSOKE INTANDO YENU - NEZI6ONO FUTHI SEKU EZENU"**

P. MPUNGUSE

* * *

Kuyathokozisa ukubingelela izihlobo ezimbili ezintsha ze-Ikhwezi, esixoxa ngokwenzekayo ezindaweni zazo ngoba kufike izindaba ziphura kuzona, eihlatuzana naseCavendish nase-Albert Falls. Ikhwezi liziveza ngokujabula.

UMHLATUZANA NE-CAVENDISH

"Kuyasithokozisa ukubingelelwa ngabafundi be Ikhwezi iphepha elaziwayo leKhomishani. Kade sabe silindele ukuzihlanganise nani selokhu sabanomhlangano esatshelwa ngabaphathi ukuthi singamalungu. Sithi hlalane nathi, siyizihlobo zenu. Nisihambela."

(Siyonihambela ngentokozo uma sithola ithuba - Abahleli)

* * *

"Imidlalo kakusekude nizwe ngemidlalo yethu kulendawo enkulu yethu eyencikene nc-gu. (Wobona iPage 11)

UKUNGENISA AMANZI

Amanzi aphuma ezindaweni zawo zemvelo njengeziphethu nemifula avamise ukungcola alethe izifo.

Yilokho okubangela ukuba amanzi azophuzwa ngabantu athathwe ezindaweni lezo ahlambululwe ngemithi bese elethwa kubantu evaliwe - ngamaphayiphi.

Abaphethe basebenzisa imali eningi ngezizathu ezintathu : ukuba abantu bathole impilo enhle, ukuhlanzeka nokutholakala kahle kwayo abawathola ngokuvulela imimpimpi.

Izizathu ezimbili zokuqala zilumathene ngoba ukuhlanzeka kudala impilo enhle kubantu. Kanti kuyasiza nokutholakala kahle kwamanzi.

Ukuhlala uhlanzekile emzimbeni ngumsebenzi omkhulu wamanzi umake engatholakali kahle kuyancipha nokuhlanzeka kahle emzimbeni. Bayingcosana abangathwala amanzi besuka kude ukuba bayogeza ngawo imizimba. Umake amanzi eza endlini yakho kubalula lokho.

Ukugwema izindleko iKhomishani yazifunela awayo amasu okulethela abantu amanzi ngamathumbu asiza abantu abaningi. Kodwa kuyenziwa nokuba abantu ngabanye bawathole ezindlini zabo uma benayo imali yokuwathelela. Ukwanda kwosizo olunjalo eEdendale kuyabongeka kakhulu kukhombisa ukubonga kwabantu usizo olunembuyiselo. Amanzi asetshenzisiwe ngonyaka odlulile eEdendale abangama galani ayizi 20, miliyoni, kwathi labo abasebenzisa amanzi eza ezindlini zabo babangamagalani ayizi 63 miliyoni. Banda ngokuphindwe kathathu nyakenye kulokhu kunjalo nangawo lonyaka ngoba ngenyanga amagalani abangama 346 kuya 530 ezinkulungwane.

Nangaphandle-nje kwokubhekela impilo nensizakalo ukusethsensiswa kwamanzi kufanele kukhuthazwe ngoba uma esetshenziswa kakhulu impela ngamandla umshini owagwedlayo kubiza kalula ukuwasebenza ngomshini bese kubiza kalula nakubantu abawasebenzisayo.

AboMnyango weNjininiyela kungumsebenzi wabo kanti futhi kuya bathokozisa ukweluleka abafuna amanzi angene ezindlini zabo. Uma nibheka ningase nithi kulukhuni kakuzwakali kahle konke

lokhu kanti uma seniqondisisa kahle nizobona ukuthi yonke iminingwane lena yenzelwe ukuvikela umrinindawo nomqashi. Kufanele kwaziwe lapho kuthinteka khona umninindawo nalapho kuthinteka khona umqashi. Ngizochachisa kanje ukuthi umqashi angacela avunyelwe ukungenisa amanzi endlini yakhe uma umninindawo engavumi yena ukwenza lokho ngemali yakhe.

NANSI INDLELA YOKUCELA AMANZI ANGENE ENDLINI.

Ukuze kuchache ngizobeka ngokulandelana kwamabanga okucela nokuthi yimiphi imiNyango ethwala lomsebenzi.

OKOKUQALA : (Qaphela ukuthi onke amaphepha ocela ngawo atholwa eMnyango kaNjininiyela) Uqala ucele iphepha uligcwalise uwaphinde amaphepha athiwa W(I)P nelithi W(II)P Elokuqala ligcwaliswa yilowo ozokhipha imali yokuthatha amanzi esuka ethumbini elikhulu leKhomishani, elesibili ligcwaliswe ngohlezi endlini leyo. Ukukhomba ukuthi ngubani ozothwala izindleko zemali yezibambiso neyokuthelela amanzi nokunye.

Amaphepha lawa bese enikezwa iNjininiyela elapho eduze.

OKWESIBILI : Uzakuthi angathola umbiko ophuma kuMhloli waManzi uNjininiyela agcwalise iphepha W12(P) elikhomba imali ezokhokhwa nelineye W.13(P) eliqondene nemali yesibambiso neyentela nokunye awathumele omabili kuMbhalali weKhomishani kanye nephepha elingagcwalisiwe ngci W.6(P). Kanye namaphepha W. 3(P) esikhuluma ngawo esinyathelweni sesithathu.

OKWESITHATHU : Uma umceli ezothelela ukulethwa kwamanzi endlini nentela yamanzi iNjininiyela igcwalisa iphepha W.3(P)P bese imnika amaphepha lawo lowo ocelayo.

Uma bebabili abacelayo, okuthi umninindawo ecela amanzi eze ekhaya, umqashi ecela ukuba athole amanzi iNjininiyela igcwalisa iphepha W.3/I(P) lomninindawo nelineye W(3)P lomqashi.

Abuye athumele kulowo ocelayo amaphepha angalotshwe lutho W4(P) nelithi W8(P) kanye nesaziso esichachisayo esithiwa W.9(P) no W14(P)P.

OKWESINE : Uma kwenzeka ocelayo agcwalise iphepha W9(P) alibuyi-

sele kuNjiniyela yena aphenidule ngephepha W10(P) aligcine elinye ukuba lifayilwe.

OKWESIHLAMU : Beseke ocelayo eya kuArea Secretary ayogcwalisa iphepha W6(P) eliyisivumelwano. Uma bebabili abacelayo, omunye ecela amanzi eze endlini, omunye ecela amanzi-nje ngamunye bagcwalise iphepha lelo eliguquliwe ukuba limkhombe ngamunye ozokwethwala izindleko.

OKWESITHUPHA : UArea Secretary abesetshela iNjiniyela ngesinyathelo 5 beseke iNjiniyela ithi mawuqalwe umsebenzi.

OKWESIKHOMBISA : Kufanele lapha kukhunjulwe ukuthi umsebenzi ozokwenziwa ngabeKhomishani kawuthinti okungaphakathi kwomncele wendawo, okufana nokulungisa indlu okufakwa kuyona umpompi. Lokho kuyodingeka ukufunela lowo oqondene nakho. Lowo ke ozolungisa indlu uyothumela iphepha W4(P) kuNjiniyela oyakuthi uma esedelile ukuthi umsebenzi owenziwe endlini muhle alifake ithumbu eliyodonsa amanzi kwelikhulu.

Uma isicelo singavunywa iNjiniyela iyokwazisa ngeSaziso.

Konke lokhu okubonakala kukude futhi kuyimpambosi kulula empendleni ngoba kuhamba ngezinyathelo niyonikwa incazelo ngabakwa Area Secretary.

Ngigcina ngelithi bonke asibethole amanzi angena ezindaweni zabo bakubona kulusizo olukhulu nemali abayikhokha bayaneliswa ukuthi yenze umsebenzi ofaneleyo.

Yiba ngomunye wabo nawe uthokoze.

S. NEWMARK,
NJINIYELA.

I Y.M.C.A. EEDENDALE

Abaningi benu seba funda kwenye indawo ngokuvulwa kweHolo yethu ensha ng'OPhethe uHulumeni wesifunda ngakho kangisezukulubuyela futhi emuva kulokho ngahandle kwokuthi ababelapho bathokoza kakhulu.

Kusukela mhla ivulwa amalungu ethu ayakhula futhi ayayisebenzisa iHolo zonke izikhathi.

AmaKilasi okufunda isibhakela aqalwe eY.M.C.A. ekuqaleni kuka August baningi abangenile kuwona. Aqala ngo 6 ntambama ngolwesi-Bili nangolwesiNe aphethwe ngu-Mn. Elliott waseEdendale owakufundela ukushaya inqindi phesheya nakulona leli. Kasikaqalwa isibhakela eholweni ensha ePlessislaer ngoba bayingcosana abafunayo. Uma izingane zesikole zase Plessislaer zifuna ukufunda isibhakela mazilethe amagama azo kwoThisha abakhulu bezikole zabo.

Ibhola noBasketball kuzovalwa njengoba sekuvulwe izikole. NgaleTerm iY.M.C.A. yethemba ukuqala imidlalo yama "knockouts" yezingane imidlalo yokugcina idlalwe ekupheleni kukaSeptember. Bese kulandela iMatch yezikole zonke zihlangene zaseEdendale zidlala neClub ephuma ngaphandle.

* * *

Khumbulani...NINGA joyina iY.M.C.A. Akeni joyine phela lingakafundwa Ikhwezi lenyanga ezayo.

PETER BROWN.

ONGASEKHO

MN. L. B. ROBERTS

UMN Lance B. Roberts uMpompoli omkhulu ongumsizi woMpompoli nomdabuli wakwaKhomishani wafa ngokuzuma ngoJuly 30 emuva kwezinsukwana evela ekuphumuleni kwakhe ogwini lwaseNingizimu.

Ekusebenzeni kwakhe uMn. Roberts wayikhonza iKhomishani noMnyango wakhe nabantu ngokwethembeka iminyaka eyedlula isithupha. Wabesebenza kwiKhomishani inkathi ende eyedlula abaningi.

IKhomishani noMnyango wakhe balahlekelwe yisisebenzi esilungileyo nabebebenza naye nomphakathi balahlekelwe yisihlobo seqiniso. Wabezithandekisa ngokuhlala ethokoza njalo futhi enomoya omuhle. Siyamkhumbula sonke ngethemba ukuthi umoya wakhe uzohlala phakathi kwethu usenze sihlale ngokumkhumbula njalo.

Sizwelana nomfelokazi nendodana kulolusizi abakulona sethemba ukuthi ubuhlungu ababuzwayo buzothanjiswa kancane wukwazi ukuthi wabe-

thembekile futhi ethandwa ngabantu bonke ayesebenza kanye nabo kanye nayebasebenzela.

S.N.

* * * * *

UMHLATUZANA NE-CAVENDISH

"Ongasekho. Siyadabuka ukubika ukusweleka kukaKhehla uMapumulo WakwaLoliwe.

* *

"Siphetha ngokubonga iKhomishani nabesebenzi bayo ngezeluleko ezifundisayo. Unwele olude Khomishane nawe Ikhwezi."

Izindaba ziqoqwe ngu A. T. GWABENI.

* * *

IZINCWADI EZILOTSHELELWA UMHELELI

Clermont Township,
P.O. Clernaville.

Mhleli,
Ikhwezi.

Mnumzana,

Uketho eClermont

Ngifisa ukukwazisa ngokhetho olwabanedumela iningi lomuzi lokhetha.

Usuku lwokhetho lwabe lungu July 12, 1952, emahovisi ekhomishani eClermont kungesuku oluhle ngempela okufanele luvele kulona Ikhwezi.

Ngo 1951 izikhundla zonke zabe zivulekile eziGabeni zozine. Panyaka-nje kwabe kuvuleke izikhundla ezintathukuphela zonke zisesiGabeni esiPhakathi.

Ababecela ukhetho bakubona kufanele ukubabathwale abavotayo nabasekeli babo ngezimotho, bakwenza lokho ngendlela egculisayo yesilungu. Ngosuku lolo izimetho zaqhamuka ziphephezela amaflegi. namapheshana nokuningi okuhle. Kungusuku oluhle impela eClermont esifisa ukuba lowomoya ungafiphali.

Nampa ababefuna ukhetho:

Mn. E. C. Sibisi noMn.

T. W. Hlongwa (Ratepayers)

Bahlulwa bobabili kwakhe-

thwa Umfundisi W. J. Lavundla,

Mn. R. Mkwanazi, no Mn.

J. J. Sitole (Bonke ngamalungu eResidents' Committee.)

Okuhle esinifusela khona nina enikhethiwe.

Ngiyabonga, Mnumzana,
Owakho,

M. A. BHULOSE

(Siyabonga, Mn. Bhulose, ngalendaba yosuku olukhulu eClermont. Nathi siyafisa ukuba lomoya wokuncintisana uqhubeke ukuze iClermont ikhethi iBhodi ngempela emele iningi labantu bomuzi - Abahleli)

* * *

P.O. Clernaville

Mhleli,
Ikhwezi.

Mnumzana,

Kungidabukisa impela ukubika udaba olubuhlungu lwokuyeka umsebenzi kuka Sister Bilsborough. Badabuka kakhulu eClermont bezlokho. Silahlekelwe nguye nakho konke okuhle ayesisiza ngakho, ezidelile esikhonzile, esikhonzele. Ebathanda aBantu.

Samvalelisa sonke bakwaKhomishani baBantu eClermont u-Sister Bilsborough. UPurse D. Cele wakhulumela isitafu eba-buza ebonga imisebenzi ka Sister ayezinikele kuwo. Futhi ekhuthalele nenhlala kahle yaBantu. Nguye owaphemba iBenevolent Society nama-Club abesifazana okuthunga nawezilimo. Eggugquzelela imikhosi yezingane ka-Khisimusi eyabe imihle, kusho u-Nurse Cele. Wase epha uSister iCase lesikhumba esihle elathengwa ngaBantu bembonga.

USister wabonga wathi yebo umsebenzi wabe ulukhuni lodwa ngokubambisana kwabo bonke wabalula. Wathi nakuye ozothatha indawo yakhe makubanjiswane naye. Wathi noma kuthiwa "Izintaba ezikude zingomasithela" kodwa wosikhumbula njalo. NATHI SIYOM-KHUMBULA NJALO.

Owakho,

P.B. KHUMALO



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Commission, 195, Longmarket Street, PIETER-
MARITZBURG.

A LETTER TO OUR READERS

The Government Commission of Enquiry into the Development of Native Areas sat recently in Pietermaritzburg, and the Natal Agricultural Union, among other bodies, gave this Commission its ideas on how Native Areas could best be developed. In a document revealing a highly progressive outlook, this idea was expressed : For the African to advance, his labour must be continuous, and it must gain in efficiency. This applies, of course, to the great bulk of Africans - the army of labourers and industrial workers.

Let us examine these two points : continuity of labour and gain in efficiency. In the earlier days when the two main avenues of employment in South Africa were the mines and domestic service, nobody cared much that labour was inefficient, and that it was constantly on the move. It suited the employers, for it kept labour cheap, and it suited the workers, for they were still mostly an agricultural and pastoral people who liked to return to their farms.

But those days are over now - or they are on their way out. The main force in South Africa's economy today is secondary industry, formed of those hundreds of little factories concentrated in the towns : shoe factories, furniture factories, engineering workshops, and scores more. These factories must have stable and efficient working people, otherwise they become uneconomic. They will pay more money for workers who they know will not leave them, just when they are trained - on the excuse that they wish to plough a little, and drink a little, and lie in the sun for a while.

It is, of course, difficult to advocate stability when it is almost impossible for an African to find a home for himself and his family near his work. But employers and municipalities - and farmers, where farm labourers are concerned - are reluctant to build houses for an uneconomic and shifting population.

Let these people show that they are willing to become efficient workers, and they will find the powers-that-be more ready to listen to their demands.

Yours faithfully,

THE EDITORS.

* * * * *

DID YOU KNOW?

THAT...the social conscience of South Africa is taking a long time to awaken, but actions which we hear about from time to time suggest that at least it is awakening. A new paper mill is being built in Zululand, and the housing that will be provided for non-Europeans should set the pattern for future industrial housing schemes. For Africans there will be houses on substantial plots, each with a lounge, two bedrooms, kitchen, bathroom (with a bath and hot and cold water), and a bicycle shed. Houses for Indians will be even more elaborate, but details about them have not yet been given.

THAT...the Institute of Race Relations has established a holiday camp for Africans at the mouth of the Ingani River, Natal Coast? Societies wishing to use the site for holiday camps should apply to the Institute of Race Relations, P. O. Box 2612, Durban.

BABY CLINICS : CALLING ALL MOTHERS

Mothers, I thought that you might like to know something about the Baby Clinics. I can see you

sitting at home and thinking along these lines : "Now, just what is a Baby Clinic for?" "Do we take our sick babies only to the Clinic, or can we take them along to have them weighed, or to see if they are getting the right food or to find out if there is anything else which we should be doing for them?"

It is quite right that one should wonder about these things. Every good mother wants her baby to grow into a fine, healthy person : naturally she wants to know all about the things that will help her achieve this great aim.

I will now try to explain to you why these clinics are held.

Strangely enough, the Baby Clinics are not just for sick babies. If your baby is sick, we will, of course, give it every attention. That is why Doctor is there : and Sister sends the sick babies through to see Doctor if it is necessary.

But now let me tell you the most important reason for having these clinics. It is very simple really. The clinics are there to help you to keep your babies well. Babies who are brought to the clinic regularly for weighing and advice, whether they are well or not, are the ones who thrive and do well if the mothers carry our instructions carefully.

1. It is important that a baby be fed according to its weight and age.
2. We all know that mother's milk is the best food for the

22 OCT 1952

With the Compliments

of

The LOCAL HEALTH COMMISSION (NATAL)

22 OCT 1952

1) Mr. Hechi Sep 2

2) Intvany

baby, but when it gets to a certain age there are other foods which it should have in addition to mother's milk. After all, it is the duty of an adult to teach the child to eat properly.

This introduction of other foods should be done with the advice of someone who knows something about the feeding of babies. So much depends upon the weight and condition of each separate baby. Foods which agree with one baby may not suit another. Babies are not all the same, you know! - just as grown-up people are not all the same.

3. Mothers should be taught what to use and how to prepare the food.
4. There may be some little thing which puzzles the mother. Well, why not come to the Baby Clinic and ask Sister to help you? She can so easily explain these things and help the mother to understand.
5. Very, very important, too, are the immunisations and vaccinations which are given to guard you and your children - against deadly diseases such as Diphtheria and Small-pox.

Mothers! Is it not better for your child to have a slightly painful arm or a slight fever which soon passes, than to have it catch these dreadful diseases and remain scarred for life or perhaps not even survive? We have seen from our yearly figures that the greater proportion of babies and children who die from these diseases come from those who have not been immunised. This is indeed a very sad state of affairs, when these immunisations can be done so easily and without cost to the parents.

In these modern times we have conveniently situated centres with specially trained staff to do these things for you.

Your children will thank you for helping them to grow into fine, healthy men and women. That is why the clinics are here to help you. Try and spare a little time each week or every fortnight to bring your babies to the clinic. We'll be glad to see you.

Having spoken to the mothers, I think it would not be out of place to say a word to the fathers. After all, the father is the head of the household, and he is the one who should encourage his wife to do all that is possible to rear healthy, happy children. So we look to you, fathers, for assistance in this matter.

"NURSE".

* * *

THE Y.M.C.A. IN EDENDALE

Membership is on the increase but we are still suffering from a shortage of older members, and also of girls and young women. If we can build up a sufficiently large girl membership then I will be only too glad to set aside one afternoon a week for their exclusive use. If you (a girl), and some of your girl-friends, are keen on joining but are not too sure how to set about it, come and see me and I will explain how it is done and, as I have said, if there are enough of you I will see to it that you have one afternoon to yourselves, in addition to your having full use of the hall at all other times.

Boxing. The Georgetown class is growing steadily and we hope to put on a show at Christmas time or early in the New Year. (This should be an interesting event. - The Editors.) Schoolboys can now attend classes at the Plessislaer Hall on Wednesdays and Fridays at 3.30 p.m.

Football and Basketball. The semi-finals of the Y.M.C.A. Knock-out Competition have now been played off. The Finals will take place on Friday, October 17. Football Finals will take place at the L. H. C. ground at Plessislaer and Basketball games will take place at the Ashdown School Grounds. After the games are over prizes will be presented to the winning teams in this Competition as well as to those which were successful in the League matches played earlier in the year.

Teams taking part in the finals of the Knock-Out Competition are:-

(continued on page 15).

COMMISSION AFFAIRS

In this, the last of a series of extracts from a paper prepared in 1947 by Mr. T. M. Wadley, Chairman of the Local Health Commission, we present :

LINES ON WHICH THE COMMISSION IS EXPECTED TO DEVELOP IN THE FUTURE.

"Many surveys made. In the course of its existence the Commission's work has embraced considerably more than the operation of public health areas. In particular, it has completed surveys of practically all the areas to which the Thornton Committee made reference, and many others in addition. In some cases it has helped to solve irregular urbanisation without becoming the local authority. It has specifically stated on several occasions that it does not wish to be judged by the number of public health areas established. On the contrary, it conceives that the testimonial to be striven for is the complete elimination of the necessity for such areas.

"Regional organisations proposed. Obviously the Commission has a better appreciation of its task than was possible when it was first appointed. In respect of the whole province it now has on record much detail regarding irregular urbanisation outside existing local authorities, and not a little about that subject as it exists within local authorities. As a result, the Commission has now come to the conclusion that future development should be on regional lines. With some exceptions, the public health areas to be established will be small in size and population, not warranting independent organisations. Consequently the basis of their administration will be a regional staff, charged with the responsibility under head office direction and supervision, of several public health areas within the region, and at the same time to observe and report on unsatisfactory developments beyond those areas. It is hoped eventually to devise a simple rural local authority system for the uncontrolled areas, in order to prevent such good work as may be done being nullified by developments beyond local authority areas.

"Formation of first region.

The first regional staff is now (1947) being formed, and one public health area within the region is about to be proclaimed, with others only waiting on the development of the organisation. It is expected that the province can be covered adequately with five such regional organisations, but no attempt will be made to create any of the others until sufficient experience of working the first one is gained to justify expansion on these lines.

"Can the Commission system solve the problem? It may be expected that some opinion should be expressed as to the Commission's utility and the prospect of its making any considerable contribution towards the alleviation of irregular urbanisation. The evils of irregular urbanisation are probably greater to-day than they were when the Thornton Committee surveyed them throughout the Union. So far as Natal is concerned the problem grows daily, and will only be abated in proportion to the speed with which control can be put into operation. It can only be expected to disappear if in respect of non-urban areas measures are adopted to prevent the features of irregular urbanisation arising. The system represented by the Commission is, it is submitted, a practical and possible method of achieving the desired end. It would be idle to minimise the cost of the system, but it is not difficult to demonstrate that the cost may still fall to be incurred in other ways without beneficial results.

"Solution is in the interests of all. It is not uncommon to hear expressions of opinion that are critical of measure taken to regularise and improve urban conditions of non-Europeans. These do not appear to take cognizance of inevitable trends in human nature, and the gregarious instinct of human beings, with their obvious repercussions, irrespective of class, race or creed. The Commission does not expect to be able to solve the problems of juxtaposition and propinquity (the close association of several races) to the satisfaction of intolerant minds. Its task is one calling for humane approach, and the discharge of its task is as much in the interests of the well-favoured ones in our society, as in the interests of those upon

whom it is imposed.

"With adequate financial support Commission system should solve the problem. The Commission is an autonomous (self-governing) body, and within the framework of its legislative structure it has as much freedom of action as is possessed by any local government body. Since, however, it is dependent upon the Province for the greater part of its revenue, its autonomy is conditioned by the measure of financial support accorded. In other words, it is also an instrument of provincial policy, and at the least the Province regulates the tempo even if perhaps it does not entirely call the tune. There is no evidence to show that the Province regrets the step taken in constituting the Commission, or that the growing cost of its existence will not be faced. If that is so, there is no reason why the system should not eventually overtake the growth of irregular urbanisation and in course of time bring about its elimination. That state of affairs is probably many years away, but it represents the goal, and when reached the Commission will have outgrown its usefulness; and in the course of its existence it will be ready at appropriate times to surrender its rights, privileges and duties to those whom it may have helped on the road to the attainment of self-governing status."

* * * *

HERE AND THERE

EDENDALE

"Music. Since the opening of the Public Hall, there has been a slight fever of entertainment. So far, only the African Ink Spots have made a noise big enough to write home about.

The three shows they presented at Edendale certainly attracted crowds of both young and old lovers of music. Yes, the Spots jump from spot to spot - but it is a pity they did not combine their voices and instruments in their various numbers. Usually it was either voice or instrument alone. I hope the new band that is being formed in Edendale will take heed of this point.

In the world of classics, I am without doubt that the rendering of three pieces at the Opening of the Y.M.C.A. Hall by the Methodist Quintet was an excellent piece of work. I would urge every lover of sacred and classical music to attend all functions where this choir is to sing. Your ears will not be 'sorry' for having listened to them.

"Did you know, by the way, that the Methodist Church in Edendale was 100 'per cent' old last year. It was founded in 1851.

"Next Sunday I shall visit the Anglican Church and listen to the music of their Choir."

* * *

"1851 - 1951. The Natal University has published a book 'EXPERIMENT AT EDENDALE'. It is obtainable from booksellers in Maritzburg at 30/-. The book is worthwhile and it was in this book that I read that Edendale was established in 1851. It was with dismay that I remember this year is 1952 : we have failed our forebears, I thought. Something should have been done to celebrate the centenary of the founding of this seat of Christianity and education.

It is not yet too late.....

* * *

"Rates. The same book reveals that the original buyers (Ononklevu) agreed that rates be levied on their properties in order to defray any expenses incurred by the Trustees for community services. The agreement between 'Ononklevu' and the Trustees was made in 1863. So, by interpretation, it means we began paying rates as far back as 1863 - How would that be? You had better buy the book, friends - it is a 'gold-mine' of information.

* * *

"Edendale Advisory Board. Reading further in the same book, I see that the status of the advisory board is explained, and judging by the comments of the scientific writers, there is a great future for the men in the boards because of the experience they are gaining in local authority administration.

* * *

"Tenants versus Trees. Some tenants have been living on the same land for over a generation. If you look around their homes you will NOT see a T - R - E - E. Could it be because tenants are 'tree-haters'? If you told me this I would not believe it.

Mr. Tenant, if you had planted one peach tree, which gave you, say, 150 peaches each season, for the 25 years you have been on someone's property you would have eaten (25 x 150) 3,750 peaches, and during the same period you would have gained *XXX vitamins. Landlords, eject tenants who do NOT plant fruit trees on your property!

* (Somkanda's way of saying 'very many'. - Editors.)

* * *

"Commonage. Our commonage is an eye-sore, bare, eroded and bleeding from over-use.

You stock-owners, have you heard of the GREEN CROSS COMMITTEES which are being formed throughout South Africa to organise campaigns to restore 'GREEN' to the bleeding land. Watch the papers carefully, or visit the Clinic and ask the Honorary Secretary of the Edendale Benevolent Society for information. He will tell you how you can win a £5,500 farm, or tractor or motor car.

* * *

"Adult Education. Mr. E. S. B. Msimang advises that the Ashdown night school has re-opened with a rather a low number of students for its second term. Will you readers of Ikhwezi, please remind your friends that the school re-opened on August 4. All those who wish to improve themselves should not miss this second opportunity of acquiring education.

Mr. B. M. J. Thusi advises that the Education Department has decided not to charge the night school £1 per month for lights. This means that the Education Department is contributing £1 per month towards the school. I appeal to you, then, my fellow Africans, not to tell Messrs. Thusi and Msimang merely to say 'thank you, Makosi' to the Department, but let us show them a full school. That would be a better and greater 'thank you' than a

plain one. On behalf of the night school, Somkanda says to the Department, 'Ukwanda kwaliwa umtakati' (it is within the power of the great to make wise alterations).

Cheerio, good reading and thinking until we meet next month.

SOMKANDA. "

* * * * *

CLERMONT.

"Clermont Bantu Show. The Clermont Adult Show and Native Schools Exhibition will be held at Fannin Government School, Clermont Township on December 14, 1952. Preparations for the occasion are being intensified at the local schools, and residents seem to have been inspired with great enthusiasm. This is manifest, for instance, by the interest they are taking in preparing vegetable gardens. The Health Department, Clermont, is busy supplying vegetable seeds free to the many who come to avail themselves of this kind offer.

We appeal to the readers of Ikhwezi to ensure that this news runs like wild-fire to every corner of Clermont and that everybody marks this date - DECEMBER 14 - and brings to the show his or her exhibits. This is the opportunity for everyone to make use of his talent : remember the parable of ~~the~~ certain man who was given the talent to use, but hid it instead, and was rebuked for sloth.

Any information sought may be obtained from the Show committee members who are : The Magistrate, Pinetown; Mr. R. A. Rawlins, Clermont Township (Pty.), Ltd.; Mr. F. A. Freeman; New Germany Builders Suppliers; Mr. R. D. Mkwana; Mr. H. S. Mtetwa and Mrs. R. S. Mtshali, all of Clermont.

The success of this Show will depend on the enthusiasm and support of the Clermont residents. There will be a lot to make your flesh creep - you will win prizes - you will hear the thrill of music - you will see all kinds

of fascinating and exciting games."

* * *

"Mr. F. A. Freeman Goes. A farewell function was held at the Commission's Offices at Clermont in honour of Mr. Freeman, the Area Secretary, when members of the African staff paid their tributes to him.

For more than five years, said the Chairman, Mr. Freeman had been at Clermont and proved himself to be a man of goodwill and influence. As a boss he was genuine and it had been a pleasure to work under him, for there had never been a sense of suppression, frustration nor humiliation. His attitude towards the Africans and the spirit behind it won him honour and respect from all who came into contact with him.

Another speaker said, 'Mr. Freeman's deeds and attitude towards the Africans were not pretentious, but were realistic and came from a heart in which the interest and the welfare of the Africans played a major part'.

Mr. Morrison, Regional Secretary, Central Coastal Region, said that although he had had very little opportunity of being with Mr. Freeman, the speeches made in his honour confirmed beyond all doubt the opinion he had held of him.

In his reply, Mr. Freeman said he was grateful for the tributes paid to him and the gifts he had received. He would like to thank both European and non-European staffs for the co-operation they had accorded him during his stay in Clermont for, had it not been for that co-operation, his position would have been untenable. 'Thank you for everything', he concluded.

Mr. Freeman was presented with two oil paintings from the African staff and labourers, and with personal gifts ranging from greens to a chicken.

* * *

"Wild Sophiatown. Mr. I. J. Msweli of the Secretarial staff at Clermont, who has been on leave at Sophiatown in Johannesburg, resumed duty on August 18. When asked about the riots between the Russians and the Civil Guards, he

said 'they were remarkable by their absence', but he added that that did not mean that everything was quiet; he witnessed spectacular incidents that would seem incredible to readers.

For instance, a certain man teacher from Springs on a visit to Sophiatown was met by an umfaa who begged a sixpence from him - which the teacher gave and for which he was rewarded with a knife stab which put him in hospital for his kindness! The assailant was arrested and convicted and given a suspended sentence and no sooner was he back home when the house of the detective who arrested him was set ablaze!

Again, when travelling by train to Benoni, his heart was in his mouth when he saw three natives run over by a train at a crossing. He states that a group of Natives was fighting right in the middle of the track and the approach of the train did not deter them - although it is difficult to say whether or not they noticed the train because of the din of their struggle.

* * *

"Daffodils Tennis Club. Happiness abounds within the hearts of tennis enthusiasts at Clermont, for a long-felt need has at last been satisfied by the temporary acquisition of a tennis court, loaned by the Local Health Commission. It is anticipated that by the time the Commission requires this ground for other purposes, some fortunate combination of circumstances will have presented the players with a permanent tennis court where the life of this sport in Clermont may be prolonged.

To an observer, the progress made in equipping this newly-acquired tennis court is astounding when considering the infancy of the tennis club. We gratefully report that the Secretary of the Clermont Township (Pty.) Limited, played an eminent part in this progress by donating a brand-new net to the Daffodils Lawn Tennis Club. We congratulate the Daffodils on this magnificent gift, and, at the same time, express our deepest appreciation to the donor.

* * *

"Tragic Death. We are deeply grieved to learn from Mr. I. P. Seitisho, Lieutenant of the 1st Clermont Company of The Boys' Brigade, that David Mchunu was the victim of a cold-blooded assault which ended in the youngster's death.

The deceased was Drum-Major of the 2nd Durban Company of the Boys' Brigade. His home is at Ridgeview where he was ambushed by his assailants at about sunset, fifty yards from his home. The injuries suffered were so grave that when he arrived home a few moments after the assault, he was ~~speechless and deaf~~. The ambulance was summoned immediately, but he died soon after he was admitted to hospital.

David Mchunu was the pride of the 2nd Durban Company, and here at Clermont many who had seen him display his art with the Drum-Major's Mace will mourn his sudden and tragic death. The Brigadiers, and everybody who knew him, say he was a promising youth.

We extend our deepest sympathy to the bereaved parents and relatives of David for the irreparable loss they have suffered. "

P. B. KHUMALO.

WASCHBANK

"Advisory Board Elections.

On August 16 elections took place at the Indian School Hall. The vacancies contested for were caused by the expiration of the period of office of some members. The following were elected:-

Messrs. M. S. Mall (Chairman).
H. S. Mall (Assistant Secretary).
Frank Maharaj (vice-Chairman).
H. S. Kunene (Secretary).
Joseph Marhwa (Assegaai Kraal).
Simon V. Ntuli (Assegaai Kraal).
E. E. Ameen (Waschbank).
Peters Job Mathunjwa (Waschbank).
Derrick Dladla (Ruigtefontein).
S. S. Nyandeni (Waschbank).

* * *

"Fire! On the night of August 10 an old wood-and-iron building belonging to Messrs. A. Khan & Sons was razed to the ground by fire while Mr. Khan was away. Two African umfaans and an Indian assistant were sleeping on the premises and the fire was discovered by the assistant who gave the alarm. A crowd of helpers saved the new shop adjacent to the old wood-and-iron structure from catching alight. Mr. Khan's personal belongings, estimated at £300, were destroyed. The cause of the fire is unknown.

* * *

"Sport. Not so very long ago we reported in these columns how successfully the Riverside Indian F. C. was progressing. This Club has proved strong since its resuscitation, but in the semi-final of the second round against Glencoe Stellas they unfortunately lost by 5 goals to 2. The match against the Rovers of Glencoe ended in a draw 4 - 4. This game was replayed at Glencoe later and Riverside won by 4 goals to 1. Some weeks later Riverside beat the favourites Glencoe Stellas 2 - 0, and thus qualified to meet Burnside Sporta "A" in the final. Another semi-final is pending between the Riverside F. C. and Dundee United. The quarter-finals played between the Rovers F. C. and the Waschbank Roses F. C. on August 30 ended in favour of the Rovers by the odd goal. This is the T. P. Mngadi round. Rovers thus qualify to meet the winners between the Northern Stars and Rovers of Glencoe in the quarter-finals.

* * *

"Our prayers this month go to Mrs. E. Nyembe and Mrs. Martha Shabalala who have been bedridden for several months. We wish them a speedy recovery.

* * *

"Mr. Vincent Vere, formerly of the 'Morning Star Cash Store', Kameelkop, has returned from a short visit to Johannesburg, where he visited friends.

* * *

"Mrs. Milton E. Xaba, who has been staying at Tholeni with her baby son, will resume duties on September 1 at Greytown Hospital

where she is a nurse. Mrs. Xaba's husband is a school-teacher at Greytown.

* * *

"Obituary. The death occurred on August 11 at Kameelkop of Mr. Ben N. I. Ndima at the age of 76. He leaves a widow, two daughters and two sons and a number of grandchildren. Mr. Ndima was the first-born in a family of 8. He had suffered for several years from Asthma. The funeral service was conducted by the Evangelist Myeni of the Swedish Mission Church, assisted by Evangelist E. Zwane. Mr. Ndima was a staunch member of the Presbyterian Church but because of his illness was unable to travel distances so attended the services at the Swedish Mission Church. The burial took place at the new Waschbank cemetery. All his sons working in Johannesburg attended the funeral. Mr. Freddie Lalta Boodhoo drove the cortege to the cemetery, followed by a crowd of over one hundred mourners. The residents of Kameelkop sympathise with the relatives in their bereavement.

*

"We live in a world of sorrow and disappointment, and weeping has a bigger place than laughter'. We regret to report the death at Kameelkop of another of the older residents. Mrs. E. Nyembe died on August 25 and her remains were laid to rest on the 26th. Mrs. Nyembe, whose husband died very many years ago, is survived by three daughters and two sons and grandchildren. The funeral service was conducted by Evangelists Ntombela (Tholeni) and P. H. Myeni (Kameelkop). Among the mourners were - Mrs. Lena Magasela, Misses Asiyena and Ida Nyembe (daughters), Mr. Reuben Nyembe, Mr. and Mrs. Paulus Ntuli, Mrs. A. Msimang, Mr. T. P. Mngadi, Mr. Jacob Mathunjwa, Mr. H. S. Kunene and several others. We sympathise with the family in their bereavement."

"THAT' UFAK' ESAKENI!"

HOWICK WEST

"Sport. The Five-a-Side soccer tournament for Mr. Allie's Trophy took place on the after-

noon of August 17. Only 11 teams took part in the competition, which was eventually won by the spirited side trained by L. Matthews - the Union Jacks (known previously as the Boom-Rockers). G. Zondi's side were runners-up. This was a most interesting afternoon - congratulations to Mr. Matthews and his team, a strong one which knows the system of Five-a-side. But try again, Zondi.

* * *

"Vegetable Club. We are very proud that our Club is now keeping up a membership of almost 100 every week - no less than Edendale or Clermont, which is very good. This is in spite of the fact that onions are out of sight, out of mind, because of the high price. We thank our members for their support.

Why can't the Women's Club do as well, too? Is it because they want someone behind them? 'Ingani engakhali ifela embelekweni' (Speak up for yourself, for no one else will do it for you.) The remedy lies within your own hands.

* * *

"Since we welcomed our new social worker, Mr. Clementz, last month, we have become used to seeing his little car early every Wednesday morning, as he brings with him Old Age and Invalidity grants, and, above all, the many fresh vegetables bought at the Pietermaritzburg Market. Thanks, Mr. Social Worker, your stay with us will enable you to learn more about us than you could be told."

P. MPUNGOSE.

* * * * *

SIYMAU WOMEN'S INSTITUTE

This organisation is the child of the Siyamu Ratepayers' Association. It is formed of women who love their land and who are determined to do something to show this love. Inspired by the good works of the Edendale Welfare Society, which has established Nursery Schools practically all over Edendale for our young ones, these women are trying to help this Society by the aid they give to

the Nursery School at Siyamu.

They have volunteered to pay the monthly wages of the cook and the woman who cleans the Nursery every Friday. Out of their meagre funds, which are becoming exhausted, they have paid for the building of a serviceable latrine for the children. With the kind and cheerfully-given help of the Students Christian Association of the Natal University, under the inspiring leadership of the self-effacing Mr. Lowe, the Nursery School walls have been given a white-washing "face-lift", cracks in the cement floors have been filled up and other small repairs done.....All this during the spare time of these students on precious Saturday afternoons.

The Institute aims in the near future to organise a Jumble Sale, when they hope to raise a few shillings and pence to augment their funds. Many thanks are due to the Edendale Benevolent Society for its kind donations to the Institute.

The Institute has an efficient Executive Committee which works in close co-operation with the Edendale Welfare Society through Miss Nogcansa, the Nursery School teacher who is the link between the Institute and the Society.

It is pleasing and encouraging to note that the Society recognises the Siyamu Women's Institute and is prepared to work closely with it. Siyamu women hope that in the near future - next term, perhaps - the attendance at the School will have trebled, necessitating expansion in the School's activities.

The Local Health Commission is thanked for its interest in these efforts of Self-help among the Africans here....NYONITHWELE.

R. R. R. DHLOMO.

* * *

The Edendale Library, adjacent to the new Public Hall, is open every Tuesday. Make use of this library - it is free.

* * *

REPORT FROM HONG KONG

Mr. George Soobiah, son of a wellknown Pietermaritzburg Indian, served in the Royal Air Force during the War. After the end of the War he worked in the Local Health Commission for a while and then rejoined the R. A. F. in Britain. He has been regularly receiving copies of Ikhwezi, and now, for Ikhwezi, he sends this interesting report of life in Hong Kong, where he is now stationed.

Ikhwezi, and we are sure we also speak for all our readers, sends best wishes and safe journeys, to George Soobiah. - The Editors.

Signal Sqdrn. A.4,
F.E.A.F., Royal Air
Force Station KAI TAK,
British Army Post
Office No. 1,
HONG KONG.

The Editor,
IKHWEZI.

Dear Sir,

Many thanks for the copies of Ikhwezi, which find me regularly.

On arrival in England, after a pleasant and restful voyage, I visited the Festival of Britain which I enjoyed - it shows the wonderful step up in Science, etc.

After a course in signals, I was sent to Cyprus for six weeks, then to Germany as radio operator. At the time of the death of our late King, I was an instructor (Technical Training Command). Many of us in this command had been detailed for the Guard of Honour, and I was honoured to be one of the 10,000 servicemen in uniform who lined the route. Our wing was placed in Sussex Gardens, near Paddington. It was almost two hours before the cortege passed me, for the route is three miles long. London and its crowds mourned and they were ever so silent. The pomp and pageantry accorded to British tradition, so colourful and yet so solemn, is unique.

My thoughts went back to the time when I was in London in 1945

when I joined the merry crowd at Buckingham Palace on Victory in Europe Day and again on Victory in Japan Day and for the organised Victory Parade. "The joys and sorrows in one's short life...."

Early in June I arrived at the Far Eastern Air Force Headquarters, Singapore. For the past two months I have been at Hong Kong and hope to be stationed here for some time. We are kept very busy when we are on actual duty. Duty flights have taken me to Japan, Malaya, Manila (Philippine Is.), Labuan (N. Borneo), Ceylon, Maripul (India) and around China.

Both at home and abroad the R.A.F. have a very high standard of living, care and wellbeing, and I am really enjoying the peacetime Air Force, whether on or off duty.

I think South China is rather fascinating, as it would be to any foreigner. I spend much time sight-seeing and on drives to the Peaks and the New Territories.

I am stationed at Kai Tak at the city of Kowloon air and sea-drome. A five-minute ferry ride takes me to Hong Kong Island. Both are large, busy cities. The population of Hong Kong Island is a little over two millions.

The climate is sub-tropical and is governed to a large extent by monsoons. The summer which ends in October is hot and humid, whereas the Winter is, I believe, cool and dry. We are also liable to be affected by typhoons from July to October, but I am glad to say we have experienced no more than heavy rains and strong winds.

I have enclosed a couple of cuttings from the local daily papers on the Health returns. T.B. is rather pronounced. (The cuttings read: "64 die from T.B. during one week".)

With my very best wishes to the Commission and its Staff,

Yours faithfully,

G. J. SOOBIAH.

* * *

OUR CONTRIBUTORS

Don (R. D.) McKenzie ("Experiment at Botha's Hill"), had a good job. One day he left it, in "mad surrender" to a great ideal, and from nothing he built the Toc H T.B. Settlement in the Valley of a Thousand Hills, near Botha's Hill. Men like these give us back our faith in men: Don McKenzie inspired men to come and spend their leisure hours working and sweating under his direction, to lay the foundations and build the walls of his dream-come-to-reality.

When to-day's politicians have died, the Settlement will live on.

Don McKenzie is a bachelor in his forties who served in North Africa during the War. His love and understanding of the African people - he was born in Zululand - fit him for the creation of this Settlement, the idea of which has haunted him since the days of his return from the War.

Turn now to "Experiment at Botha's Hill".

* * *

EXPERIMENT AT BOTHA'S HILL.

Two years ago there was a winding road that led down into the lovely Valley of a Thousand Hills and, after the road had ceased to decline, it found its level and wandered among the grass-covered hills which stretched as far as the eye could see. The winding road is still there, but set on a hill beside it, and in the valley adjoining the Native Reserve, a little village is growing. It is a village of neat thatched rondavels, hospital wards, square cottages and various other buildings, built on a foundation of faith, sweat and toil - but no tears. Here it was on a Summer's day in 1950 that Toc H took the first step in an act of faith; the first step in its contribution towards the fight against Tuberculosis amongst our African people.

Toc H had studied the alarming and increasing death rate and it

learned that every day in South Africa the toll of Tuberculosis causes 55 funerals to pass by. Almost certain explanation of this high mortality rate is the lack of knowledge of the nature of the disease and of the circumstances which cause it, and the deep fear of the loss of employment and separation from loved ones if the disease is diagnosed. Medical authorities suggested, therefore, that the practical and sensible way to tackle the problem was to establish Settlements where, under skilled nursing and rehabilitative methods, patients could be brought back to health and at the same time equipped to earn a living and know how to avoid the circumstances which laid them low, once they were fit to return to their communities again. Part of their convalescent treatment would be to follow some useful occupation and receive guidance in soil conservation, productivity, and the principles of nutrition and hygiene.

Toc H could think of 99 reasons for undertaking this work voluntarily; one of its members could think of 99 reasons for hanging on to the security of a good career to one reason for making the mad surrender. And on a Summer's day in 1950 he chose the mad surrender, but with a sure faith in the Voice that called. Armed with very little money and fully aware of the enormity of the task, he stepped upon that winding road that led from Botha's Hill into the Valley of a Thousand Hills.

With the help of Toc H and many other sympathetic people of all races a plan was gradually evolved and the work begun. Many were the difficulties that beset those early months but in spite of the lack of funds and the setbacks that must accompany work of an experimental nature, in the fullness of time every need was met. In those days life on the Settlement was lonely and the days on which working parties were expected were eagerly anticipated. Slowly but surely buildings began to take shape and the public began to take notice, we began to win support and co-operation from likely and sometimes most unlikely quarters until today, two years later - even if a thousand and one problems still have to be solved,

and these followed by many we have not even thought of - we are established and we have arrived at the 'end of the beginning'.

It was appreciated from the first that for the scheme to be a success, the support and interest of the African people would be essential. Talks have been held with Africans living in the Botha's Hill Area in order to keep them informed of the purposes and plans of the Settlement. In addition African leaders in Durban have been invited to meetings and the whole scheme has been put before them. African Ministers of religion have also visited the Settlement. By this means we hope, not only to win their support and interest, but to encourage them to help in the actual work and to teach their fellow-people what is the purpose and design of the Settlement. Numbers of Indian and Coloured communities have also expressed a desire to help. All this is a great encouragement, and if in the sphere of health we can obtain a common interest and endeavour we shall achieve great things.

The Toc H Settlement is one part of the general plan to fight Tuberculosis, and must never be considered in isolation. The Settlement has at present seven child patients who are doing well in these lovely surroundings, putting on weight and showing every sign of being thoroughly content. An African teacher is employed to give them daily lessons and a qualified nurse cares for their health. Doctors visit the Settlement from time to time and advise when necessary. The children have excellent food and all the fresh air necessary for their well-being. A new ward is almost ready to be occupied by another 14 patients and if our plans materialise as quickly as we hope, by the end of March next year we hope to have 50 patients sharing in this opportunity to find health and happiness again.

R. D. MCKENZIE.

* * *

LETTERS TO THE EDITOR

Clermont Township,
P. O. CLERNAVILLE.

The Editor,
IKHWEZI.

Dear Sir,

Clermont-Pinetown Bus Service.

There are two buses operating on this route, each belonging to separate companies. The service at peak hours is far from satisfactory and should there be a break-down of one of the buses, the position is aggravated - and even if there is not a break-down, the workers during the peak hours resort to walking from Clermont Bus Rank across to New Germany, where they avail themselves of the Indian buses to Pinetown. During "lull" hours, too, some still walk to New Germany in order to avoid paying 4d. fares which are being charged by one of these buses instead of the previous "tickey".

People are wondering whether or not the increased fare is legal and, if so, why the other bus continues to charge a tickey. The 4d. charge started this month.

Yours faithfully,

P. B. KHUMALO.

(The increased fare was imposed legally, Mr. Khumalo. The Road Transportation Board at Durban has informed us that the bus company in question was granted the right to increase its fare to 4d. The other company has not applied for an increase. However, there appears to have been some misunderstanding about what the Transportation Board agreed to, and so the Board is now reviewing the matter. We shall probably be able to publish its new decision in the next issue of Ikhwezi. - The Editors.)

* *

Howick West.

The Editor,
IKHWEZI.

Dear Sir,

Advice for Howick West.

It is about time that the Indian community paid more attention to meetings held in this Area.

When the Ikhwezi meeting took place on July 19, a very small number of landowners attended. Wake up, landlords, and show your spirit of communal upliftment. Do attend meetings where we can thrash out grievances, instead of forcing us to speak at street-corners about this or that not being right. Half-yearly meetings are advisable in this populated area for general discussions and improvement.

On another matter my sympathy goes to the children who sometimes have very narrow escapes from cars travelling at very high speeds. Can we not ask the Commission to erect traffic signs for the betterment of pedestrians.

I hope my views will be met with the support of the community of Howick West.

Yours faithfully,

D. SOOKDEW.

(Although Mr. Sookdew does not necessarily advocate an Advisory Board for Howick West, he has given in his letter two very good reasons why one should be formed. In the first place, landlords and tenants would be represented on an Advisory Board, and they would be able to discuss all their differences at regular meetings, and also they would be able to ask the Commission for improvements with one voice.

In the second place, the Commission has been ignorant of the fact that traffic signs are required in the Area. Now it learns this by way of a letter to Ikhwezi. How much better if this matter could have been brought officially to the Commission's notice some time ago by an Advisory Board.

Howick West is a progressive community, but it is handicapped

because it has no Advisory Board. The Local Health Commission earlier encouraged the formation of one, but after a promising start it apparently succumbed to internal dissension. Why not look into the matter, Mr. Sookdew, and suggest again that one be formed? Ikhwezi and Commission officials will give all the information and help they can. - The Editors.)

* * *

Umhlatuzana.

The Editors,
IKHWEZI.

Dear Sirs,

In the last issue were printed our congratulations to the editorial staff on the introduction of the magazine, Ikhwezi, and to the officials of the Local Health Commission. We look forward to the great reforms of this organisation: the opening of roads in the Area, the repeated explanations on cleanliness, and the reasons why we should discourage the growth of shacks. It is evident to us that we were walking under the cloud of disaster as a people.

However, we have a few requests to put to our authorities, which were passed unanimously at our Ikhwezi meetings: (a) that we apply for assistance in obtaining water fit for human consumption, as we have been told now that water from the Umhlatuzana River is unfit; (b) that an office of enquiry be established; and (c) that a central clinic for mothers and babies (an urgent necessity) be established.

Long live our officials and Ikhwezi!

(Mrs.) J. GUMEDE.

(We thank you for your letter, Mrs. Gumede, and we shall tell you now what is being planned for Umhlatuzana. First of all, we must emphasise that the Local Health Commission merely by taking over an Area, cannot immediately put all things right. The Commission has only a limited amount of money, and it has more than 20 Areas like Umhlatuzana which all need a share of this money.

Umhlatuzana is a very hilly and rough Area, and for that reason roads will cost many thousands of pounds. They must also be carefully planned so that Umhlatuzana may grow in an orderly fashion: do not expect these roads too quickly.

For the same reasons it will take time to provide the Area with a supply of pure water. The Acting Medical Officer of Health has informed Ikhwezi that until water is supplied, the simplest way to kill the germs in the river water is to boil this water beforehand.

In regard to a clinic, the Doctor says that the establishment of one is the first thought in the minds of the Health Department, but no definite indication can be given yet when this step is to be taken. Plans are being considered now.

And as for a local office of enquiry, we can tell you that one is to be opened shortly in Umhlatuzana - it may be open by the time this issue of Ikhwezi gets into the Area.

We shall steadily bring improvements to Umhlatuzana, Mrs. Gumede - and with the helpful co-operation of your people, we shall do our best to help you.
- The Editors.)

* * *

OTHER CORRESPONDENCE.

Pressure on space does not allow us to print a second letter received from Mr. I. M. Mabaso of Clermont. His communication, as he himself remarks, raises no new point of argument. Its main contention is that Ikhwezi's editors were at fault in publishing in the one edition his indictment of the Commission's Advisory Boards, and the Commission's reply. This, in Mr. Mabaso's view, amounted to "plucking the words from his mouth".

We regret that Mr. Mabaso should feel dissatisfaction on this point. Where an important matter is involved, however, it

has always been Ikhwezi's policy to publish letter-and-reply, as far as possible, in the same issue - for the simple reason that the magazine appears only at long intervals, and the contents of a "letter" may well be forgotten by the time the "answer" appears, if that answer is held over to the next number. - The Editors.

(Will readers please regard this correspondence as now closed.
The Editors.)

* * * * *

THE AGRICULTURAL FRONT

The South African Sugar Association has proposed that 100,000 acres in Natal's Native Reserves should be put under sugarcane by African farmers. The sugar produced from these lands would eventually amount to 45,000 tons, which would mean the end for a long time of all South Africa's sugar shortages.

The plan has been acclaimed as one of the most realistic put to the Commission for the Development of Native Areas. It proposes that 30 experimental farms should be established, employing altogether 30 European overseers, 150 non-European demonstrators, and 450 other non-European workers. Other agricultural workers would also be employed. Villages would be built in the centre of each cane-growing area.

The cost of developing this scheme is estimated at £1,500,000 (including housing), but it would soon pay for itself. The profits would go in the form of dividends to the African workers, who would be employed on a co-operative basis. The wages of a worker would be £3 a month, plus rations and free medical attention, and 4d. a day when cutting cane - plus the dividend, which is estimated at £6 a month.

The proposal is being studied now by the Government Commission, which is expected to issue its findings in a month or two.

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The Y.M.C.A. in Edendale. (Continued from page 3.)

Football:

A Division...Ashdown vs. Caluza
B Division...Ashdown vs. Caluza
C Division...Edendale vs. Henryville.

Basketball:

A Division..Caluza vs. Winners of Henryville and Ashdown.
B Division..Caluza vs. Winners of Henryville and Ashdown.
C Division..Esigodini vs. Winners of Henryville and Ashdown.

After this the Y.M.C.A. schools sports programme for the year will be rounded off with a match between a combined Edendale Schools FOOTBALL team and a team from some other area. It is not certain when this match will take place but we hope it will be on Friday October 31 or on November 1. However these dates have still to be confirmed, but when they have been, an announcement will appear in Ikhwezi (if possible) and in Ilanga.

PETER BROWN.

* * * * *

The Editor,
IKHWEZI.

Dear Sir,

Housing Problem of Howick WEST.

This is a very disheartening issue, yet left unattended to by the local authority. From my own point of view it does seem as if the Local Health Commission can, but has not, improved our conditions of residence.

The Commission took over control of this area in 1948, I believe. Water, roads and various clubs and the Clinic have been brought to the Area and improved it, but the most important thing of all, HOUSING, has been omitted. How can we appreciate all the benefits that have been provided, if they have not been provided on a sound foundation? - even ants make themselves a home and then

look for food. Pure water and vegetables, drugs from the Clinic, are wasted when brought to a home which is worse than a stable.

Our troubles are due to the fact that we are being refused permission by the property-owners to erect planned houses of the approved wattle-and-daub type; or else we are afraid to build an improved structure in case we find tomorrow that the property-owner has ordered us off his land, and that we may have to meet the cost of demolishing the house after having spent a lot of money on building it.

Of course, the property-owner has the right to eject me from his land when he feels like it, and I cannot argue with him (as he is the Landlord) unless I am prepared to pay rent beyond my means. And then I find that no receipt is issued by the Landlord, to save himself from trouble.

I think if the Local Health Commission would be prepared to buy land and let us build wattle and daub houses of approved plan - until the time when it can afford to provide us with a location - our living standards would be much improved. This applies not only to Africans, but to Coloureds and Indians, too. I realise that a subeconomic scheme will not be a thing of the present for us because of the expense, but it is in my mind, and surely not mine alone, that if the Commission were to accept my views, the people would be better looked after than at present.

Yours faithfully,

"A RESIDENT".

(There has not yet been an opportunity to bring the contents of this letter to the notice of the Commission. We would suggest that, in the meantime, the writer approach the Regional Secretary and discuss this vexatious question with him.

- The Editors.

IKHWW



31 OCT 1952

Umqulu 3 Nembe 8

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg.

OCTOBER 1952

INCWADI KUBALOBELI BETHU

IKHOMISHANI kaHulumeni ehlola isimo senhlalo yabantu eZabelweni kade ihlezi eMgungundhlovu kwababeka ubufakazi phambi kwayo ngabenhlango yabalimi abamhlophe baseNatal. Kuleyoncwadi eyaveza umqondo ohluzekile kwavela lona emqoka : Ukuze abantu bathuthuke kufanele basebenze banganqamuli, kushiwo iningi labantu eliyizisebenzi.

Akesikuhlale lokhu sibone ukuthi kuthini ukusebenza umuntu anganqamuli. Ezinsukwini ezidlule lapho imisebenzi emikhulu yabantu kuseyiziMayini nasezindlini zabelungu kakho owayesihlupha ngokuthi izisebenzi kazanele nokuthi zihlala ngokunyakaza njalo emisebenzini. Kwabe kukuhle kubelungu ngoba kwabe kwenza ukuthola isisebenzi kubelula naso sibize kancane nazo izisebenzi zisizakale ngoba kwabe kuvamise izisebenzi ezingabantu basemakhaya abalimayo, bafune ukubuyela emakhaya abo.

Sezidlulile izinsuku lezo, noma singathi ziya-dlula. Kodwa namuhla lapho izisebenzi zidingeka kakhulu khona kusemisebenzini emikhulu yamafectri lawa agcwele onke amadolobha, lapho kwenziwa khona izi-a-thulo, nezimpahla zezindlu neminye imisebenzi emikhulu. Amafectrie lawa kusweleke abenezisebenzi ezimileyo ezingahambi kodwa ezihlala njalo zisebenza. Uma zihamba njalo umsebenzi wefectri kawunabuyiselo. Bayoziholele imali eningi izisebenzi ezingazukuba shiya emuva kwesikhathi zisanda ukufundiswa imisebenzi, zibike ukuthi zisayakolima emakhaya, ziyophuza kancane futhi zilibale wukuthamela ilanga.

Kulukhuni ukuthi akusekwe ngokuqinileyo uma kulukhuni kumuntu ukuthola umuzi omileyo eduze

kwalapho esebenza khona. Kodwa abanikazi-msebenzi nawokopeletsheni nabalimi uma kuqondene nezisebenzi zabantu babonakala bemadolonzima ukuzalwela izindlu ezizobiza kalula ngoba bangabantu abangahlali njalo emisebenzini. Uma behlala njalo emisebenzini basebenze ngokugculisayo, bayobona ukuthi abanikazimsebenzi bayafuna ukukwenza abakufunayo.

Abenu beqiniso,

ABAHLELI.

* * *

UBUWAZI-NJE?

UKUTHI unembeza wezwe lase-South Africa noma ulibala wukuvuka ebuthongweni bokunganki, kodwa siyezwa ngezihlathi ezithile okusenza sibone ukuthi uyavulka unembeza wabaningi. Kwakhiwa umshini omkhulu wokwenza amaphepha kwaZulu abantu bazokwahlwela izindlu eziyobayimikwazi emihle ngezikhathi ezizayo kwabaphethe amabhizinisi. Abananyama bezokwahlwela izindlu eziqintini ezibanzi, indlu ibenamakamelo lokungenela, amabili okulala, ikhishi nendle yokugezela umzimba namanzi ashisayo nabandayo nendlwana yokuhlala ibhayisikili. Ezamandiya zona ziyobankulu kwalezi besingakezwa ngazo.

* * *

UKUTHI....AbeInstitute of Race Relations sebemise indawo lapho abantu abananyama bengathola khona ithuba lokuhlala ikhefu ngamaholide, eseduze nomfula Ingani, othungulu lwaseNingizimu eNatal. Izinhlangano ezifisa ukuhambela kulendawo ngamaholide mazilobele abeInstitute of Race Relations, P. O. Box 2612, Durban.

ISIGABA SOKULIMA

INKAMPAHI yabelungu bakaShukela ibeke umqondo wokuba abantu abananyama banikwe ama-Eka ayizi 100,000 eNatal kumaLizevu baline lwona umoba. Bathi ushukela ongatholakala

kulendawo ungaba ngamathani ayizi 45,000 okusho ukuthi kungaphela ukuncipha lukashukela kulelizwe isikhathi eside.

Lomqondo bayawubabaza abaningi bathi yivonawona ngempela ongasiza ezindaweni zabantu. Umqondo uthi akugale ngamapulazi angama30 okuzolingwa ngawo kugashwe abelungu bokufundisa abantu abangama 30 nabahloli benhlabathi abananyama abangama 150 nezisebenzi zabantu ezingama 450. Nezinye izisebenzi zabantu zingaqashwa zokulima. Kwakhiwe imizi phakathi kwendawo lapho kuzolinywa khona umoba.

Imali yokwenza wonke lomsebenzi ilinganiswa ukubayizi £1,500,000 (sekuhlangene neyemi-zi) kodwa ingabuya masinyane lemali. Inzuzo etholakala kulomsebenzi ibuyele ezisebenzini zabantu eziyoqashwa ngesu lokubambisana habaphethe umsebenzi. Iholo lesisebenzi libengu £3 ngenyanga kanye nokudla nokuhlolwa ngudokotela ongeze £4d. ngosuku uma sekukhehlwa umoba kanye namankonyane ayovela lapho alinganiswa ukuba abeyisithupha sawompondo ngenyanga.

Lomqondo uhlolwa yibandla likaHulumeni okubhekwe ukuba liveze umqondo walo ngalo masinyane.

* * *

Indlu lapho kuhlala khona izincwadi zokufundwa yaseEdendale encikene neHholo ensa-ivulwa njalo ngolweziBili. Yisebenziseni...ngesihle.

* * *

IKLINIKA YEZINGANE : IZWI KUBAZALIKAZI.

BAZALIKAZI, kufikela kimina ukuthi ningase nithande ukuzwa kancane ngeKlinika yabantwana. Sengathi ngiyanibona nihlezi emakhaya nicabanga nithi : "Konje umsebenzi weKlinika yezingane ungabe uyini-nje? Kufanele siyise izingane zigulayo kuphela eKlinika noma siziyise kuphela uma ziyokalwa, noma siyokuzwa ukuthi zingabe zidla ukudla okufanele yini noma-nje siyokuzwa okungabe kufanele sikwenze ngezingane zethu?"

Kuyinto efanele ukuba sizibuze imibuzo efana nalena. Kakho unina ongathandi ingane yakhe ikhule kahle, iphilile ithokoza; ngakho ufisa ukwazi konke ngosizo angaluthola lokuba aphumelele.

Ngizolinga ukunichachisela ukuthi amaKlinika lawa ayini umsebenzi wawo.

Kuyamangalisa ukuthi amaklinika kawasebenzi kuphela ezinganeni ezigulayo, noma phela uma igula iyaluthola lonke usizo olufanele. Yikho-nje nimbona ekhona uDokotela, uSister uthumela izingane ezigulayo kuDokotela ukuba abone ukuthi ziguliswa yini.

Ngizonitshela okusemqoka okubangela abekhona amaklinika. Kulula nje. AMAKLINIKA ENZIWA UKUNISIZA UKUBA NIKWAZI UKUGCINA IZINGANE ZENU ZIPHILE KAHLE. Izinganeezilethwa kumaKlinika njalo ziyokalwa zihlolwe noma ziyagula noma kaziguli yizona ezikhula kahle ziphile kahle uma onina bazo bekwenzile konke abatshelwe khona.

1. Kuyinto enkulu ukuba ingane iphiwe ukudla kuvumelane nesisindo sayo nobudala bayo.
2. Siyazi ukuthi ubisi lwebele wukudla okwedlalu konke enganeni kodwa sezifinyelela ebudaleni obuthile kufanele zidle okunye ukudla ukuthasisela obisini lwebele. Yimfanelo yomdala ukufundiša ingane ukuba idle ngendlela efaneleyo.

Uma seyizokudla okunye ukudla kufanele nelulekwe yilabo abakwaziyo ukupha izingane ukudla. Ngoba kuya ngesisindo nesimo sengane ngayinye.

Ukudla okuvumelana nenye ingane kakuvumelani nenye. Kazifani phela izingane njengabadala bengafani.

3. Onina kufanele bafundiswe uhlobo lwokudla okufanele nokukulungisela ingane.
4. Kungase kubekhona izinto ezincane ezingaxaka unina. Woza phela nazo ekilini yezingane ucele uSister akweluleke. Unamandla yena okukuchachisela izinto lezo.
5. Okusemqoka futhi yimijovo nokukleklwa olwenziwayo ukuvikela ingane ezifweni ezinamandla zengxobongo nezishu.

Bonina. Kungcono ukuba ingane kubebuhlungu ingalo noma ibenemfiva encane okubuya njalo empilweni yayo ima zingaphethanga ngokuyibulala. Siyabona ngembiko ephuma minyaka yonke ukuthi izingane ezifa kakhulu ngezifo lezi yilezo eziphuma lapho zingajovwanga khona. Yinto ebuhlunguleyo, ngoba zingajovwa zivikelwe ngaphandle kwendibilishi ekhokhwayo.

Ngezikhathi lezi sinezindawo ezimiswe kahle ukuba zisize ngabasebenzi bazo abafundisiwe ukunenzela izinto lezi.

Ziyonibonga izingane ngokuzisiza ukuba zikhule ziqinile emizimbeni nesegezini. Nakho okubangela amaklinika abekhona naisize. Lingani onke amasonto ukuthola ithuba noma kanye ngamasonto amabili milethe izingane zenu eKlinika. Siyojabula ukunibona.

Njengoba sengikhulume nawonina sengibeka izwi nakubona oyise. Phela uyise yinsika yomuzi nguyena okufanele akhuthaze unina ukuba akhulise kahle izingane ekhaya. Sibheke kinina boyise ukuba nisisize kulendaba.

"UNESI."

IZINDABA ZEKHOMISHANI

LAPHAKE njengoba sekungeyokugcina lena ezincwadini ebesicaphuna kuzona enkulumweni kaSihlalo weKhomishani uMn. T. M. Wadley eyenza ngo 1947 sibika lokhu :

IZINDLELA OKUBHEKWE UKUBA
IKHOMISHANI ITHUTPUKE NGAZO
NGESIKEATHI ESIZAYO.

"Sekuhlolwe ngokupopola izikha-
 thi eziningi. Ngenkathi yokuphila
 kwayo iKhomishani yasingatha okwe-
 dlula kuphela okugondene nokwem-
 pilo ezindaqeni eziphethe. Eqini-
 sweni seyizihlole zonke izindawo
 iKhomishani ka Thornton eyathi ka-
 zihlolwe nezinye futhi. Kwezinye
 yasiza ohlelweni lwokwakha
 okungafanele kwesidolobha ezin-
 daweni engaphethe kuzona. Kade
 yagcizelela iKhomishani ukuthi
 kayifuni ukubatshezwa ngokusebenza
 kwayo ngobuningi bezindawo eyazi-
 phembayo. Yona ibona ukuthi into
 okufanele isukunyelwe yikuba izin-
 dawo ezinjalo ziphele-nje zona
 uqobo lwazo.

"UKUMISA UHLELO LWOKUPHATHA
NGEZIGABA ZALO. Kusobala ukuthi
 manje iKhomishani seyibona kang-
 cono kunamhla imiswayo okungumse-
 benzi wayo. Mayelana nesiFunda lo-
 sonke seyinobufakazi obugcwele
 obumayelana nokwakha ubudolobha
 obungafanele ngaphandle kwezindawo
 eziphethe ngababusi bazo futhi
 seyazi kangcono kuzona uqobo izin-
 dawo ezingaphakathi kwemibuso ezi-
 phethe. Ngokubona nokwazi zonke
 izimo lezo iKhomishani seyibone
 ukuthi yonke intuthuko ezayo ku-
 fanele ihambe ngezigaba zezindawo.
 Ngombandela othi izindawo esezi-
 yomiswa ngezikhathi ezizayo ukuba
 ziphathwe, zibencane ngobukhulu
 nangobuningi babantu abakuzona kun-
 gafuneki kubekhona okunye okunga-
 phandle kwazo okungathiwa nakho
 kuphethe lapho. Ngakho ziphathwe
 ngabaphethe kulezondawo bephansi
 kweso lehovisi elikhulu lokubabheka
 nokubaleleka, kubekhona kulesosi-
 gaba izigodi eziningi zempilo nga-
 phansi kwezigaba lezo kodwa idlule
 ibike ibone okungase kungagculisi
 kwenziwa ngaphandle kwezigodi lezo
 eziphetheyo. Likhona ithemba
 lokuthi kuzomiswa umbusi emaphand-
 leni oyakuphatha izindawo ezinge-
 nabo ababusi bazo ukuze imisebenzi
 emihle eyenziwa ngaphakathi kwe-
 zigodi ingalinyazwa yilokho ok-
 wenziwa ngaphandle kwazo.

"UKWAKHIWA KWESIGABA SOKUQALA.
 Sekuqaliwe ukumiswa isigaba soku-
 qala esizophatha (1947) kumiswe isi-
 gaba sempilo sibesinye phakathi kwe-
 sigaba leso ezinye zibe zilinde
 ukuqhubela kwohlelo lonke lwomse-
 benzi. Kwethembeka ukuthi sonke
 isiFunda lesi singaneliswa wukuba
 nezigaba eziphetheyo eziyisihlanu
 kodwa kazizugqalwa ezinye kuze ku-
 bonakale kahle ngesokuqala ukuthi

umsebenzi sesingawuphatha kahle
 uqhubeke.

"KONJE IKHOMISHANI NGENQUBO
YAYO INGALITHOLA YINI IKHAMB I LA-
LENDLELA? Bakhona abalindele
 ukuba iKhomishani iveze umqondo
 wayo ngosizo nangezindlela yona
 engase ilungise ngazo inhlalo lena
 engafanele yobudolobha. Sikhu-
 lile kakhulu isimo esibi senhlalo
 yobudolobha emaphandleni sedlula
 inkathi leyo okwamiswa ngayo iban-
 dla lika Thornton ukuba ihlole kulo
 lonke leNyunyani. Khona lapha e-
 Natal inkinga lena iya ngokukhula
 iyoncipha ima ikhalinywa ngamand-
 la okungamiswa ngayo masu okuyipha-
 tha. Ingancipha uma kuvela amasu
 okuba izindawo ezingesiwona ama-
 dolobha kuvezwe izindlela zoku-
 vimbela kuzona ukungena kwenqubo
 engafanele yobudolobha. Inqubo
 emelwe yiKhomishani kuthiwa yi-
 yona engase idale indlela efane-
 leyo. Yona kusobala ukuthi iyo-
 banezindleko ezinkulu ngempela
 kodwa makwaziwe ukuthi izindleko
 lezo ziyovela nangezinye izindle-
 la ezingase zingabinalo usizo.

"IKHAMB I LIYOSIZA ABANINGI.
 Kuvamisile ukuba sizwe izinsolo
 ezisola amasu elingayo ukulungisa
 isimo senhlalo yasemadolobheni
 yabangesibo abelungu. Labo
 abasolayo kababoni ukuthi isimo
 sobuntu nokuthintana kwezizwe
 sesihamba ngasiphi isimo manje
 nokuthi isimo leso kasinandaba
 nobuzwe nesikhumba somuntu ngamun-
 ye noma nenkolo yakhe. Kayisho
 iKhomishani ukuthi ingase ilithole
 ikhambi lokuminyana kwezizwe ze-
 zinhlobo zonke ngendlela engane-
 lisa wonke umuntu. Yona izolinga
 ukuqhuba ngendlela yokuthintana
 ngokuzwana nabantu ibhekele labo
 abanezinto kanye nalabo abange-
 nazo kahle.

"UMA IMALI INGABAKHONA INQUBO
YEKHO MISHANI INGALITHOLA IKHAMB I.
 Ikhomishani yibandla elizibusayo
 phakathi kwezindlela zemithetho
 elizakhela yona linamandla ok-
 wenza lokho elikufunayo afana noma
 ngawamuphi uHulumeni. Kodwa
 njengoba nayo Ikhomishani yethembe-
 le kuHulumeni wesifunda ngosizo
 lwemali amandla ayo asekw phezu
 kwemali enikwa yona. Kusho ukuthi
 iKhomishani iseyisandla sikaHu-
 lumeni wesifunda yisona isiFunda
 okungathiwa sinamandla okuthi
 akuqhutshwe ngejubane elingaka
 noma qha. Kakubonakali ukuthi
 isiFunda siyazisola ngokumisa
 kwaso iKhomishani nokuthi ukukhula
 kwezindleko zombuso weKhomishani
 singasesingakuvumeli isiFunda.

Uma kunjalo kayikho into engaban-gela ukuba inqubo yeKhomishani yahluleke ukukhalima izindlela ezingafanele zokuhlala impilo yobudolobha engafanele nokuthi isigcino iyophetha ngokusiqeda isimo esinjalo. Leyonkathi isekude kakhulu mhlawumbe kodwa yiyona okugondwe kuyona, mhla ya-finyelela kuyona iKhomishani iyobe seyifinyelele ebudaleni bayo nase-kubeni wusizo. Njengoba isekhona-nje ngezikhathi lezo ezifaneleyo iyakuwanikeza amandla ayo amalun-gelo ayo nezimfanelo zayo kulabo eyobe ibasizile ukuba bakwazi uku-ziphatha ngokuzibusa."

LAPHA NALAPHAYA

EDENDALE.

"INGOMA. Kusukela mhla ivul-wa iHolo ensha kukhona umkhuhlane omncane wokuthanda imidlalo yezi-nhlobo zonke. Kodwa kuze kube-manje ngabadlali abathiwa African Inkspots asebeke banyakazisa kule-Holo ngokugculisayo.

Imidlalo yabo emithathu abayen-zayo eEdendale yadonsa izixuku zensha nabadala abathanda ingoma. Yebo njengegama labo bagxuma ba-suke lapha bahlale laphaya, kodwa sadabuka ukuba emidlalweni yabo babengadlalisi kanye imitshingo namaphimbo ezingomeni zabo. Ba-becula ngamaphimbo noma ngemit-shingo kodwa bangakuxubi. Nge-themba ukuthi isigejane sebhendi eqalwayo eEdendale izokuqaphela lokhu engikushoyo.

Ezweni lezingoma ezihlwabusile ezibumbeneyo ngikholwa ukuthi izingoma ezintathu ezahlatshelwa mhla kuvulwa iY.M.C.A. ensha eEdendale sihlabelelwa yiKwaya yaseWeseli zabe zihlaba umxwele ngempela. Sengathi bonke aba-thanda ingoma yohlobo olunjalo, izingoma ezizothile nezenkolo neziphakemeyo baye kuyo yonke imikhosi okuyohlabelela kuyona leyokwaya. Izindlebe zenu zi-yothokoza ukuzwa ukudla kwazo.

Niyazi-nje ukuthi iBandla lama-Weseli eEdendale labe lifinyelela eminyakeni eyikhulu yobudala ngo-nyaka odlulile? Laphenjwa ngo-nyaka 1851.

"Ngesonto elizayo ngizohambela esontweni laseChurch ngoyokuzwa

ukuhlabelela kwekwaya yakhona."

* *

"IMinyaka 1851-1951. AbeNatal University bacindezele incwadi ethi, "EXPERIMENT AT EDENDALE". Ithengiswa ezitolo zamaBhuku ngo 30/- eMgungundhlovu. Iyifanele leyomali kukuyona incwadi leyo engithole kuyona umuzi waseEden-dale waphenjwa ngonyaka 1851. Ngadabuka sengibona ukuthi lo-nyaka esikuwona ngokal952. Kasi-bakhumbulanga okhokho bethu. Ngoba ngabe senza umkhosi woku-thokozela iminyaka eyikhulu wa-miswa lomuzi weNkolo nowemfundo.

Lisekhona-bo ithuba lokuba-khumbula.....

* *

"AMARATES. Yona leyoncwadi iveza ukuthi awoNonhlevu bavuma ukuba kuthelwe amaRates emihla-beni yabo ukuze bakhokhe izind-leko zamaTrustees asebenzela umuzi. Isivumelwamo sawoNonhlevu namaTrustees senziwa ngo-1863. Kusho ukuthi sagala uku-thelela amaRates ngo 1863. Kon-je kungase kubenjalo ngempela? Thengani incwadi bahlobo bami, nizizwele elumumethe okungumno-tho.

"EDENDALE ADVISORY BOARD.

Ngifunda futhi kuyona incwadi leyo ngibona ukuthi siyachachiswa isimo somthetho samaAdvisory Boards, uma sizwa imiqondo yezazi ezabe zisichachisa kusobala ukuthi likhulu ithuba elizofum-bathwa ngamaAdvisory Boards nge-sikhathi esizayo ngoba amadoda awo athola ukwazi okukhulu kwoku-zibusa.

"ABAQASHI NEMITHI YEZITHELO.

Abanye abakhi kade bahlala ezin-daweni abaqashe kuzona inkathi ende kakhulu. Kodwa uma ubheka imizi yabo kawuboni nowodwa umuthi wezithelo. Konje bangabe abaqashi bazonda imithi. Kangi-kholwa yilokho.

We, mqashi, uma wabe utshale wabamunye-nje umuthi wathola ku-wona amapetshisi angama 150 min-yaka yonke leminyaka engama 25 wakhile kulendawo ngabe sewadla amapetshisi angama 3,750 ubuningo wathola ngenkathileyo impilo enhle futhi ngokuphindiwe. Bani-kazindawo, baxosheni ezindaweni zenu abaqashi abangatshali imithi yezithelo.

"IDLELO. Idlelo lethu libanga usizi emehlweni, liphundleke liye-
thusa. Nina enifuyile nike
nizwe-nje kukhulunywa ngendlela
yokulinga ukunciphisa ukuphundleka
kwenhlabathi kulo lonke laseSouth
Africa. Sekukhona amaKhomisi
alinga ukuletha utshani obuluhla-
za emadlelweni. Fundisisani ama-
phephandaba noma nize kumBhali we-
Edendale Benevolent Society ose-
Klinika anitshela okunye ngalen-
daba. Uzonitshela ukuthi ninga-
liwina kanjani ipulazi lika £5,500
noma imotho noma ugandaganda.

"IMFUNDO YABADALA. UMn. E. S.
B. Msimang uthi isiKole saseAsh-
down sakushihlwa sesivuliwe nok-
ukuthi isikole savulwa ngoAugust
4. Bonke abafuna ukuthasisela
emfundweni yabo mabeze kusekhona
ithuba.

UMn. B. M. J. Thusi uthi abe-
Mfundo sebenqume ukuba bangasi-
bizi imali engumpondo kagesi isi-
kole lesi okusho ukuthi abeMfundo
banikela ngompondo ngenyanga esi-
koleni lesi. Ngiyanincenga ba-
kithi ukuba ningasimze-nje nit-
shele uMn. Thusi noMsimang ukuba
banibongele kwabeMfundo kodwa
masikhombise ukubonga kwethu nge-
sikole esigcwele abafundayo baze
baswele indawo. Lokho kungaba
wukubonga okwedlula kwomlomo.
Egameni lesiKole uyabonga uSom-
kanda kwabeMfundo. Ukwanda kwa-
liwa ngumthakathi. Salani kahle
size sibonane ngenyanga ezayo.
Okwamanje fundani okumnandi nih-
luze nemiqondo."

"SOMKANDA".

CLERMONT

"UMBUKISO WABANTU ECLERMONT.
Umbukiso wabadala baseClermont
nowezingane zezikole uyakuba ezi-
koleni sakwaFannin Government
School ngoDecember 14, 1952. Ase-
qaliwe ngamandla amalungiselelo
ezikoleni nokubona abadala aba-
bonakala beshiswa ngumoya woku-
khuthala. Kubonakala lokhu ngo-
kunakekela kwabo izingadi zabo
zenifino. AbeMpilo eClermont
bapha abantu imbewu yezilimo
ngesihle labo abayicelayo.

Sicela abafundi beIkhwezi ukuba
bayihlanye le ndaba ifane nom-
lilo kazokhele ibhebhethetheke.
Ngosuku December 14 wonke alethe
okwakhe embukisweni. Yithuba

lalabo abaneziphiwo leli. Ebhayi-
bhelini wasolwa lowo owathi ngo-
kunikwa ithalente elilodwa wali-
thukusa.

Okunye enifuna ukuzwazi niyo-
kuzwa kwabeKomidi nampa: UMthe-
thimacala, ePinetown, Mn. R. A.
Rawlins, Clermont Township (Pty.)
Limited, New Germany Builders'
Suppliers, Mr. R. D. Mkwanazi,
Mr. H. S. Mtetwa no Mrs. R. S.
Mtshali bonke ngabaseClermont.

Uyophumelela lombukiso uma
abaninindawo beshiseka. Niyo-
thokoziswa ngokuningi nithole
imiklomelo nizwe izingoma ezi-
hlaba umxhwele nibone imidlalo
ekhangayo.

* *

"UMN. F. A. FREEMAN UHAMBILE.
Kwenziwa umkhosi wokumvalelisa
uMn. Freeman wenzelwa emahovisi
akwa Khomishani kuhlangene abase-
benzi bonke abamnyama.

USihlalo wathi sekudlule in-
kathi yeminyaka emihlanu uMn.
Freeman eseClermont waziveza eyin-
doda yomoya omuhle nesithunzi.
Wathi njengomuntu abesebenza nga-
phansi kwakhe wayenesandla esihle
esizwelayo esingacindezeli phansi
nesingadumazi. Umoya wakhe ku-
bantu kwamenzela inhlonipho enkulu
kubona bonke ababebonana naye.

Omunye owakhuluma wathi, 'Izenzo
zikaMn. Freeman nokubuka kwakhe
abantu kwabe kungesikhona kwoku-
zenzisa kodwa kuphuma enhliziyweni
yokuthanda abantu kakhulu".

UMn. Morrison, umbhali wesiGodi,
Central Coastal Region, wathi noma
ebenethuba elincane lokuhlala noMn.
Freeman izinkulumo ezenziwe ngaye
ziyiziqiniselelo sezinhliziyiyo zalabo
abamaziyiyo.

Esephendula uMn. Freeman wathi
uyawabonga amazwi akhulunywe ngaye
nezipho aziphiwe. Ubonga abelungu
nabantu abesebenza nabo ngokubam-
bisana naye emsebenzini wakhe
eClermont ngoba ima kwabe kungesi-
khona ukubambisana lokho ngabe um-
sebenzi wakhe wabalukhuni. Ngi-
yanibonga kakhulu ngakho konke",
kusho uMn. Freeman.

UMn. Freeman waphiwa imifane-
kiso emibili eyenziwa ngobungcwetsh
ephiwa yizisebenzi zabantu waphiwa
nezinye izipho ezifana nemifino
nezinkukhu.

"KWAMPUNZI EDL'EMINI ESCPHIA-

TOWN. UMn. I. J. Msweli omunye wawonobhala bakwaKhomishani kade ehlaba ikhefu eSophiatown eGoli useyasebenza futhi manje uqale ngo August 18. Uma simbuza ngezibhelelu zamaRussian namaCivil Guards uthi 'kwabe kukhala ibhungezi' kuthule cwaka, kodwa kungasho ukuthi sekuthule yonke into. Welamela izinto ezamshaqisa igazi.

Uthi uthisha othile wesilisa esuka eSprings ehambele eSophiatown wahlangabezwa ngumfanyana wamcela uzukwa. Wamupha uzukwa umfana ndini wabonga ngokufaka ummese kuthisha. Wasiwa esibhedlela. Waboshwa owamgwazayo waboshelwa ngaphandle kwejele uthe mhla ebuyayo indlu yomseshi owambopha yabonwa seyivutha amalan-gabi.

Ngelinye ilanga ehamba ngaso futhi isitimela eya eBenoni washywa nguvalo olubi ebona abantu abathathu benyathelwa yisitimela Uthi babelwa abantu laba abanin-gana belwe kuwona ulayini wesiti-mela. Sithe siqhamuka isitimela kabasinaka nokusinaka, kasazi noma babesibona yini njengabantu ababelibele wukulwa.

* *

"Daffodils Tennis Club. Baye jabula abathanda itennis eClermont ngoba into akade babeyifuna seyitholakele beyibolekwa yi-Khomishani....inkundla yokudlala itennis. Kucatshangwa ukuthi iyothi ifika inkathi yokuba iKhomishani seliwufuna umhlaba lowo ukwenzela kuwona omunye umsebenzi kuyokwenzeka ukuba kuvele ithuba lokuba abadlali betennis bathole enye inkundla yetennis lapho bengadlala khona lomdlalo.

Uyamangala obonayo ukushesha kwokwenziwa nokulungiswa kwale-inkundla ngesikhathi esifushane kangaka. Sibika ngokubonga imizamo eyenziwa nguMbhalali we Nkampani Clermont Township (Pty), Ltd., owanikela ngeNethi elisha kwabe Daffodils Club. Siyababongela ngalesipho esikhulu kangaka simbonga yena uqobo obaphe sona.

* *

"Ukufa okubuhlungu. Kwasi-dabukisa ngempela ukuzwa ngo-Mn. I. P. Seitisho Lt. welst. Clermont Company of the Boys' Brigade ukuthi uDavid Mchunu wafa kabuhlungu ngokugwazwa ngendlu-zula waphangalala.

UMufi wabe eshaya isigubhu kuliviyi lesiBili leDurban Boys' Brigade. IKhaya kuseRidgeview lapho avinjezelwa khona yizinswelaboys lisanda ukushona eduze-nje nakwabo. Walimala kabi kakhulu ngangoba wathi efika ekhaya engasakhulumi engasezwa. Wayiswa esibhedlela ngasona isikhathi leso kodwa wafa efika-nje esibhedlela.

UDavid Mchunu wabeyintando yeviyi le 2nd. Durban Company nalapha eClermont abambona edlala isigubhu esihola ngodondolo lwa-baqhubi bamaviyo bayodabuka ngokufa kwakhe ukubi. Bonke bathi wabethembisa lomla.

Sikhalela abazali bakhe nezi-hlobo kulolusizi olungangaka.

WASCHBANK

"Ukhetho lwamaAdvisory Boards. Lwabe lungu August 16 esikoleni samandiya. Kuvalwa izindawo zalabo abase bephelele yisikhathi. Kwakhethwa laba : Bamumzana M. S. Mall, Sihlalo; H. S. Mall, iphini likaMbhalali: Frank Maharaj, iphini likaSihlalo; H. S. Kunene, uMbhalali; Joseph Marhwa, Assegai Kraal; Simon V. Ntuli, Assegai Kraal; E. E. Ameen, Waschbank; Peters Job Mathunjwa, Waschbank; Derrick Dladla, Ruigtefontein; S. S. Nyandeni, Waschbank.

* *

"Sizwelana ngemikhuleko ngalenyanga noNkk. E. Nyembe noNkk. Martha Shabalala osekunesikhathi eside belele phansi ukugula. Sibafisela ukululama.

* *

"UMn. Vincent Vere owabengowe-Morning Star Cash Store, Kameelkop usebuyiele eGoli lapho aye-hambele izihlobo.

* *

"Nkk. Milton E. Xaba, okade ehlala eTholeni nomfana wakhe omncane uzobuyela emsebenzini esibhedlela saseGreytown lapho engu-Nurse khona. Umyeni wakhe unguthisha khona eGreytown.

* *

"ONGASEKHO. Kushone ngo

August 11 eKameelkop uMn. Ben N. I. Ndimba ubudala 76. Ushiya umfelokazi namadodakazi amabili nabafana ababili habazukulu abaningi. Yena wabeyinkosana kubantwama abayisi 8. Wabeseguliswe iminyaka eminingi wukucinana kwo-moya. Inkonzo yomngcwabo yabe iphethwe nguMvangeli Myeni we-Swedish Church esizwa nguMvangeli E. Zwane. UMn. Zwane wabeyisikhuthali seqiniso seBandla le-Presbyterian Church kodwa ngokungaphili kwakhe engenamandla okuhamba indawo ende ngakho esesonta eSwedish Mission Church. Wafihlwa emathuneni amasha aseWaschbank. Ekhona onke amadodana akhe asebenza eGoli. Bebaningi abantu abamphelezele. Abakhi baseKameelkop bezwelana nezi-hlobo zakhe.

* *

"Omunye osishiyile eKameelkop nguNkk. E. Nyembe ngoAugust 25 wafihlwa ngo August 26. UNkk. Nyembe umyeni wakhe uwafa nge minyaka eminingi edlulile ushiye amadodakazi amathathu nabafana ababili nabazukulu. Inkonzo iphethwe nguMvangeli Ntombela waseTholeni noP. H. Myeni wase-Kameelkop. Abakhalayo nampa ababekhona : Mrs. Lena Magasela, Misses Asiyena noIda Nyembe, amadodakazi Mn. Reuben Nyembe, Mr. noMrs. Paulus Ntuli, Mrs. A. Msimang, Mr. T. P. Mngadi, Mr. Jacob Mathunjwa, Mr. H. A. Kunene, nabanye abaningi. Sizwelana nabomuzi wakhe."

"THAT' UFAK' ESAKENI".

HOWICK WEST

"IMIDLALO. Umdlalo we Five-a-Side wendebe kaMn. Allie wabango August 17. Amatimu eyi II adlala indebe yathathwa ngamaUnion Jacks aphethwe ngu L. Matthews ayaziwa kuqala ngokuthi ngamaBoom-Rockers. Kwalandela abakaG. Zondi. Kwabe kukuhle kudelile. Sibongela uMn. Matthews netimu yakhe enamandla eyazi imithetho ka Five-a-side. Ungalahli ithemba, Nondaba.

* *

"AMACLUB EMIFINO. Siyaziqhenya ngeClub lethu wonke amasonto elinesibalo esicishe sigcwele samalungu esingasilele kakhulu kwe-

saseEdendale nase Clermont. Into ebongekayo leyo. Konke lokhu kwenzeka uNyanisi engabonwa nan-gokhalo ngenza yokukhuphuka kwentengo yakhe. Siyanibonga malungu ethu ngokusisiza.

Kubangelwa yini iClub laBesifazana lingenzi okufanayo nalo? Yingoba befuna ozobalusa njalo. Ingane engakhali ifela embelekweni. Zikhulumeleni enikufunayo kakho oyonikhulumela. Ik-hambi lisezandleni zenu.

"Kusukela mhla sibingelela ukubakhona kukaSocial Worker uMn. Clementz ngenyanga edlulile sesivamise ukubona imotho yakhe encane njalo ngolwesithathu eku-seni elethe imali yesondlo sabadala nabaphelelewe ngamandla elethe futhi imifino emisha ethengwe eMakethe eThawini. Siyabonga, Mn, Social Worker. Uma uhlala eduze kwethu wofunda okuningi ngathi okwedlulwa kwokutshelwa."

P. MPUNGOSE.

* * * * *

INHLANGANO YAMAKHOSIKAZI ASESIYAMU

LENHLANGANO izalwa yinhlangano ethiwa Siyamu Ratepayers' Association. Yasekwa ngabesifazana abathanda izwe lakubo abazimisele ukukhombisa uthando lolo. Bafudunyezwa yimizamo emihle yenhlangano ethiwa Edendale Welfare Society okuyiyona eyaphemba ama-Nursery School kulolonke iEdendale asiza izingane zethu, abesifazana balenhlangano balinga ukusizana nale nhlangano ngokuzama nabo ukusekela isikole sezingane zincane eSiyamu.

Bazimisele ngesihle ukuholela umpheki nenkosikazi egeza indlu yesikole njalo ngawolwesiHlanu. Kukhona imadlala abalinga ukuyiqoqa eseyincipha manje, baholela nalowo owakha izindlwana zangesese zezingane. Ngosizo olubongekayo abalunikwa ngabafundayo abamhlophe besiKole saseNatal University beholwa ngumlisa omhlophe onenhliziyoy enhle uMn. Lowe, sebewenda ngomcako izindonga zendlu yokufundela bagcwalisa izisele phansi kusemende ukuze izingane zingalimali, benza nokunye okuncane..bekwenza konke lokhu ngenkathi yabo yoku-

phumula yangeniGqibelo.

Amakhosikazi lawa aqonde ukuba enze indali enkulu yezingubo ezindala ukuthola imali yesikhwama sabo. Babonga inhlango ethiwa Edendale Benevolent Society ngeminkelo yosizo ebasiza ngayo.

Lenhlango isebenza ngesiGungu sayo esikwaziyo ukusebenza esisondelene ngemizamo nabeEdendale Welfare Society ngokuthuma nokubika ngomlomo kaMiss Nogcansa, ofundisa esikoleni lesi.

Kuyabongeka ukuba abeEdendale Welfare Society bayamukele lenhlango yamaKhosikazi aseSiyamu nokuthi bazimisele ukusebenzelana nayo. Abesifazana baseSiyamu bethemba ukuthi ngonyaka ozayo mhlawumbe zizokwanda izingane ezifundayo esikoleni lesi ukuze nase sande sikhule.

Iyabongeka iKhomishani ngokusekela imizamo yokuzakha yabantu kulendawo....NYONITHWELE.

R. R. R. DHLOMO.

UMBIKO OVELA EHONG KONG

UMn. George Soobiah indiya elaziwayo laseMgungundhlovu wayelwa esigabeni somoya kulempi edluli le nesigaba somoya seR.A.F. Emuva kwempi wasebenza isikhashana kwiKhomishani wabuyela futhi wangena eviyweni lempi yomoya yaseNgilandi. Ubewathola njalo amaphepha eKhwazi yingakho esithumela namuhla ngenhlalo yase Hong Kong lapho ekhona. Ikhwezi nabafundi balo limfisela okuhle nokuphepha ezingozini uGeorge Soobiah.....ABAHLELI.

* *

Mhleli,
IKHWEZI.

Mnumzana,

Ngiwabonga kakhulu amaphephandaba eKhwazi engawamukela njalo. Sahamba kahle olwandle safinyelela kahle eNgilandi kugujwa umkhosi wokunqoba kwengilandi. Umkhosi obabazekayo.

Emuva kwokufunda ukukhuluma ngezincingo ngathunyelwa eCyprus amasonto ayisithupha ngase ngiya

eJalimane ngomsebenzi wokushaya ucingo lwomoya. Ngenkathi yokukhothama kweNkosi yaseNgilandi ngabe ngifundisa esinye isigaba samabutho. Abaningi kithi esigabeni lesi banikwa umsebenzi wukuma eduze kwabafelweyo nami ngabanodumo ukuba ngomunye wezinkulungwane zamabutho evathe izingubo zobubutho ayemile uhele yonke indlela okuzodlula kuyona isidumbu seNkosi.

Ngasibona isidumbu sidlula lapho ngangikhona sekudlule amaAwa amabili ngimile singakadluli ngoba indlela yinde amaMayela amathathu. Balila abaseNgilandi kwathula umoya. Kukhona ubukhosi obujwayelekile baseNgilandi kodwa bunesizotha esimangalisayo.

Ngakhumbula inkathi ngiseNgilandi ngo 1945 ngingomunye wababethokoza ezixukwini phambi kweziGodlo saseBuckingham mhla sithokozela ukunqoba namhla sithokozela ukunqoba iJapan. "Yeka ukuthokoza nokudabuka okukhona empilweni yomuntu emfushane...."

Ekuqaleni kukaJune ngafika enkambu yamabutho aseMpumalanga eSingapore. Izinyanga lezi ezidlulile ezimbili bengise Hong Kong lapho ngingase ngibekhona isikhashana. Sibambeka kakhulu uma sisebenza umsebenzi wethu. Sengike ngandiza ngaya eJapan, Malaya, Manila, Labuan, Ceylon, Maripul naseShayina ngilizungeza.

Uma sisekhaya iviyo lezindiza zeR.A.F. noma zingaphandle kwemincele yasekhaya liphila impilo ephakeme kakhulu yokuzibhekela nokuziphatha kahle. Kuyangithokozisa ukuphila impilo yempi kodwa kusahleziwe ngokuthula noma sithunyiwe noma sihle zi-nje enkambu.

Ngicabanga ukuthi elaseShayina laseMpumalanga kumuntu ofikayo kulona. Ngichitha isikhathi sani ngihamba-hamba ngibuka izwe lakhona lonke.

Lapho ngikhona ngiseNkambu yaseKai Tak yeviyu lempi yezindiza. Uma ngihamba ngesikebhe ngithatha amaninithi amahlanu ngiwelela ngaphesheya kweziqhingi zaseHong Kong. Ngamadolobha amaKhulu omabili lawa. Ubuningi babantu edolobheni laseHong Kong bedlule kancane ezigidini ezimbili.

Izulu lakhona liyashisa livamise izimvula. Ihlobo eliphela

October liyashisa linesifudumezi, kantike ubusika buyabanda bomile. Siye silindele neziphepho kusuka kuJuly kuya kuOctober kodwa ngiyesejabula ukuthi okwamanje sithola izimvula ezinkulu nemimoya evunguza ngamandla. Ngifake kulencwadi engikucaphune emaphepheni alapha ngezempilo. Isifo seT.B. siyabonakala.

(Lokho athi ukucaphune emaphepheni kuthi abafile bangama 64 yisifo seT.B. ngesonto lilinye.)

Ngifisela iKhomishani okuhle nabasebenzi nayo.

Owakho wempela,

G. J. SOOBIAH.

* * * * *

ABALOBELI BETHU

UDon (R. D.) McKenzie (woMzamo wakwaBhota) wayenomsebenzi omuhle ayewusebenza. Kwathi kungazelelwe-nje wawufuqa phansi, edonswa wukushiseka kwenhliziyo idonswa wukuzinikela emzamweni omkhulu ayezimisele wona, wakha esisekweni esingekho umuzi we Toc H wabaguliswa yisifo seT.B. wawakha emagqumeni lawo ayisixhobo akwaNyuswa eduze negquma lakwa Bhota. Amadoda anesibindi nokuzinikela okufana nalena asibuyisela ithemba ebuntwini obusekhona emhlabeni kwabaqotho. UDon McKenzie waphemba umlilo wenkuthalo nakwabanye ngesenzo sakhe nabo bamlandela ngezikhathi zabo zokuphumula, batheleka khona emagqumeni lawo bezosebenza umsebenzi wesihle, baluka kwanjeyz abakhomba lapha nalaphaya, babeleka isisekelo sendlu, bakha izindonga zalokho ayekubuka kufana nephupho ngezikhathi ezingaphambili. Zema izindonga. Bayothi sebefile sabakhohlwa bonke laba abakhuluma ngemilomo ezobupolitike zona izindonga zomuzi lona ziyobe zisamile.....

UDon McKenzie yimpohlo esentangeni yamashumi amane eminyaka wabejoyinile kulempi esanda ukuphela wayilwa enhla naleli. Uthando lwokuzwela indlu emnyama lwamfudumeza ngazo izikhathi lezo.. wazalwa kwaZulu..konke lokho kwamenza afenele ukwakha izindonga lezi, lomcabango okade wawumbelesele kusukela mhla evela empini.

Akenifunde ngezansi lapha.....

* *

UMZAMO WOKULINGA KWABHOTA.

Ngenkathi yeminyaka emibili edlulile kwabe kukhona imgwaqo owabe uzombeleza wehlela phansi esigodini esendlalwe phansi kwamagqumo ayizinkulungwane, uthi umgwaqo lowo ungapheza ukunwabuzela, bese uqonda ngqo phambili, usuwendlalekile, udabule amagquma lawo ambethe utshani, uze ushone kude lena lapho isu lingasaboni kahle. Usekhona umgwaqo lowo nanamuhla, eduze-nje kwawo egqumeni elincikenei noNokhesheni wakwaNyuswa sekukhona umuzi omcane ohulayo. Ngumuzi wamaqhugwana amahle akhiwe isinono, anemibhede yesibhedlela nezindlu zesimanje nezinye izakhiwo ezingangana..konke lokhu kwakhiwe phezu kwesiseko sethemba nenkolo nangezithukuthuku nokuzimisela kweqiniso. Kwathi ehlobo loNyaka 1950 abe Toc H. bahamba izinyathelo sokuqala senkolo, isinyathelo sokuqala sokuphonsa esivivaneni somshudulo olwa impi ekhankasele indlu emnyama yesifo seT.B.

AbeToc H basebefunde kakhulu ngokwanda kwesifo lesi kuthiwa siqeda abantu abaningi kuthiwa nsuku zonke kuleziwe sidlula nabantu abangama 55. Kwabonakala ukuthi okubangela abantu bafe kangaka wukungasi ngesimo sesifo leso nokusibangelayo nokuba abantu besabe ukuziveza ngoba bezolahlekelwa yimisebenzi uma betholwa benaso zilambe izingane zabo. Awo-dokotela babona ukuthi isu elihla-kaniphile lokulwa nesifo lesi yikuba kwakhiwe umuzi lapho abantu beyobaphansi kwezandla ezikwaziyo ukuphatha iziguli sikwazi nokubanika isibindi sokululama, futhi izifuli zifunde ukuziphilisa ngendlela enhle eyakuzigwemisa ekungeneni ezingozini zempilo ebangela isifo leso. Okunye kwe-imizamo abayiqondile yokwelapha iziguli kwaba uma sezingco no kwaba yisu zenze umsebenzana onosizo zelulekwe nangamasu okuvimbela ukuguguleka kwenhlabathi, nawkwanda, namasu okudla okuhle nawokuhlangezeka.

Abe Toc H bacabanga izizathu ezicishe zibeyikhulu ezibadonsela ukuba bawenze lomzamo ngaphandle

kweholo, omunye wabo wayengacabanga izizathu ezicishe zibeyikhulu ezithi kangawushi yi umsebenzi wakhe omuhle, kodwa umunye umcabango ongase uthi kazinikele kulomzamo. Kwathike ngosuku luthile ehlobo lika 1950 wakuqoma ukuzinikela kodwa ekholwa kulona Izwi elabe limbiza. Eohethe imadlana, ebubona ubukhulu bomsebenzi azimisele wona, wahamba ngendlela leyo emazombe esuka kwaBhota iqonde phansi esigodini samagadini samagquma ayizinkulungwane.

Esizwa ngabe Toc H nabanye abanengi abanozwela bezizwe zonke kwakhiwa isu elachuma waqalwa umsebenzi. Zabanengi izinkinyabezo ezabahlangebeza ngezinyanga zokuqala kodwa noma babengenayo imali nezimpambosi ezivamile emzebenzini oqalwayo ulingwa baphetha ngokuzi ngoba. Ngalezonsuku kwabe kukhona esikhulu isizungu lapho emzini owabe wakhiwa kuthi mhla kuzofika abazosiza kubekhona ukuthokoza okukhulu. Kwaqala kandane kuya ngokuya zema izindonga zezindlu baqala abantu bonke ukuyikwayela imizamo eyenziwa lapho, saqala ukusekelwa nokusizwa ngabantu esabe silinde basisekele kwenye inkathi sisizwe yilabo esabe singabheke lutho kubona kwaza kwafika namuhla lelizinga, emuva kweminyaka emibili, noma zisekhona ezinhlu pho eziningi ezisibhekile, zilandelwa ngezinye eziningi esabe singazibhekile sesizinzile safinyelela ekupheleni kweziqalo.

Sawuqala lomzamo sazi iqiniso lokuthi ukuze uphumelele kufanele bona uqobo abantu amamnyama bawusekele bawethembe. Sesike saxoxa kaningana nabantu abakhe esigodini sakwaBhota sibatshela ngokuqondiwe uilomuzi. Futhi abaholi babantu eThekwini sabacela beza emihlanganweni sabachachisela ngenjonga lena. Nabafundisi babantu basihambela kulomuzi. Ngalandlela sethemba ukuba sibangobe basisekele nokuba bona uqobo bahambe ngezandla zabo kulomsebenzi bafundise abantu bakubo okuqondwe yiwona. Aman-diya namakhaladi nawo athi angasiza. Konke lokhu kuyakhuthaza uma kungenzeka ukuba emizamweni yempilo singabambana ngokuzwana siyonqoba izinto ezinkulu.

UMnuzi lona weToc H ngenye yamasu okulwa neT.B. mawungabukwa-nje uyinto ezimile yodwa. Okwmanje abagulayo abakhona ku-

lomuzi yizingane eziyisikhombisa eziqhuba kahle emagqumeni lawa amahle seziyazimuka ziyethembisa impela ukuthi ziyaqina ziyaneliswa. Kukhona uthisha womuntu ofundisayo noNesi ozibhekela impilo yazo. Odokotela nayeza kulomuzi bezokwelukeka nokuziza uma kufanele. Izingane zidla ukudla okuhle ngempela zithole wonke umoya omnandi oziphilisayo. Ikamelo elisha labagulayo elizohlala abagulayo abayi 14 siliyaphela, uma siqhuba njengoba sifiza ngokushesha, sethemba ukuthi uyothi eshaya uMarch ngonyaka ozayo siyoba sesineziguli ezingama 50 zihlanganyele nathi kulelisu lokuthola impilo nentoko futhi.

R. D. MCKENZIE.

IZINCWADI EZILOTSHELWA UMHELELI

Clermont Township,
P. O. CLERNAVILLE.

KuMhleli,
IKHWEZI.

Mnumzana,

IBHASI LASECLERMONT NEPINE-TOWN.

Mabili amabhasi ahamba kulendlela omabili ngawabanini abahlukenene. Ngenkathi yokuminyana kwabantu kawagculisi. Uma-nje kwe-phuke elinye kubakubi ngempela. Noma-nje lingephukile elinye izisebenzi zize zihambe ngezinyawo zisuka eRenki yaseClermont ziqonde e-New Germany lapho zifike zithathe khona ibhasi lendiya eliya ePine-town. Nangozo izikhathi zase-mini abanye baqoma khona ukuhamba ngezinyawo ukuba bangakhiphi u 4d. imali yebhasi. Abayibizwa ngelinye lamabhasi lawa esikhundleni sika 3d.

Kuyabamangalisa abantu ukuthi lemali ekhushuliwe isemthethweni yini ngoba elinye ibhasi lisabiza yena u 3d. lowo. Lemali ka 4d. iqale ngayo lenyanga.

Owakho,

P. B. KHUMALO.

(Imali ekhushuliwe imiswe ngomthetho, Mn. Khumalo. AbeRoad Transportation Board eThekwini

basitshela ukuthi inkampani yama-bhasi yanikwa imvume yokwenyusa imali ebengu 40. Enye inkampani kayicelanga ukuba yenyuselwe. Kodwa sengathi inkhona iphutha ngokwavunywa yiRhodi ngakho isakuhlo-la futhi konke lokho. Mhlawumbe siyonithsela iqiniso kulona Ikhwezi lenyanga ezayo. - ABAHLELI.)

* * *

Umhlathuzana.

Kumhleli,
IKHWEZI.

BaNumzana,

Ephepheni olidlule kwabe kuvewe amazwi abongela abahleli beIkhwezi ngokuletha iphepha Ikhwezi nakuye uKhomishani. Sethemba ukuthi lukhulu okuzayo ngalendlela, ukuvulwa kwemigwaqo kulendawo, kukhulunywe ngokuhlangezeka nokuthi kufanele ngani singawavumeli amavungu. Kusobala ukuthi thina bantu sisadukuza oswini lwenhono lokungazi.

Kodwa sinezicelo ezimbalwa esifisa ukuzibeka kwabaKhulu esazikhipha omhlanganweni ngezwi leningi mhla sihlalengene nge-Ikhwezi. Sacela ukuba sisizwe ekutholeni amanzi okuphuza ngoba kuthiwa amanzi omhlathuzana kawemahle; sacela kumiswe iRhodi lokusibuzela; sacela kumiswe ikilinika lawolona nezingane eliphuthumayo.

Yimani njalo nina beIkhwezi nalo.

(Kk.) J. GUMEDE.

(Siyayibonga incwadi yakho Kk. Gumede, siyakuthselake okwenziwayo eHlathuzana. Sikwazisa ukuthi kalasho ukuthi ithi iKhomishani ingabusa indawo bese ngasona isikhathi leso iyilungisa yonke ngokugculisayo. IKhomishani inenali encane kube kuyilapho ibusa izindawo ezingama 20 ezifana no Mhlathuzana ezidinga inali zonke.

Umhlathuzana unamagquma yindawo engahlelekile kahle okusho ukuthi imigago izothatha inali eningi. Kuzohlalelwa kahle ukuze Umhlathuzana ukhule ubeyindawo enhle. Ningabheki ukuthi izinto zizogijima.

Namanzi azothatha isikhathi eside ukutholakala. Obhekele udokotela weMpilo uthi indlela

elungisa amanzi amabi wukuwabilisa kuqala.

Mayelana neKilinika udokotela uthi kungumqondo wabo wokuqala ukuba imiswe kodwa kakukaqondakali ukuthi kuyeqalwa nini. Kodwa kuyahlelwa manje.

Ngehovisi lokunibuzela lizovulwa masinyane elhlathuzana mhlawumbe liyothi lifundwa leli libeseliwuliwe.

Izolungiswa njalo kancane indawo yaseHlathuzana, Nk. Gumede ngokubambisana nani sizolonga ngempela ukunisiza. - ABAHLELI.)

* * *

EZINYE ZABALOBELI

KASIKHO isikhala sokuba sicindezele incwadi yesibili elotshwe ngu Mn. I. M. Mabaso waseClermont. Incwadi yakhe, njengoba naye uqobo esho, kayivezi umqondo owahlukile kwowavezwa yincwadi yakhe yokuqala. Kodwa okusemqoka kuyona lena wukuthi ukhala ngokuthi abahleli beIkhwezi benza iphutha lokuba athi engakwagwinyi namathe encwadini yakhe yokuqala base beyiphendula khona lapho. Beveza incwadi yakhe kanye nempendulo eKhwezini lelo. Kuleyoncwadi uMn. Mabaso wabesola amaRhodi eKhomishani savezake nempendulo yeKhomishani kumazwi kaMn. Mabaso.

Siyadabuka uma uMn. Mabaso kwamphatha kabi lokho. Thina beIkhwezi uma udaba silubona ukuthi luyaphuthuma noma lukhulu siye siluveze bese khona lapho siluvezela nempendulo eqondene nalo kulona Ikhwezi laleyonyanga. Sikwenza lokho ngoba Ikhwezi liphuma kanye ngenyanga uma siweza incwadi yodwa impendulo ilandele sekudlule inyanga abanye bangaze bakhohlwe nokuthi konje kwabe kukhulunywe ngani kuqala....

ABAHLELI.

(Siyacela ukuba abafundi bethu bezwe ukuthi udaba lolu sesiyaluvale namuhla. - ABAHLELI.)

* * *

IY.M.C.A. E EDENDALE

Siyakhula isibalo sabajoyi-nayo kodwa amalungu amadala yi-wona ayindlala ngisho nawo awa-mantombazana nezintombi. Uma singabanamantombazana amaningi ngingabanakho ukuba abenosuku lwawo odwa phakathi neSonto. Uma amantombazana nezihlobo zawo efuna ukujoyina kodwa bengazi ukuthi kwenziwa njani wozani sibonane nginitshela ukuthi ningenza njani, njengoba ngisho uma kukhona isibalo esihle senu ngonibekela usuku lwenu nodwa ntambama kodwa nizithokozise nangezinye-nje izinsuku enizithandayo khona eHolweni.

ISIBHAKELA.

Siyakhula isibalo sabafundela isibhakela eGeorgetown sethemba ukubanomdlalo ngoKhisimusi noma ekuqaleni kwenyaka omusha. (Kuyobongeka ngempela lokho. - AbaHleli.) Abafaba besikole se-engaqa amaKilasi abo ngolwesi-thathu nan olwesiHlanu ngo 3.30 ntambama.

IBHOLA NO BASKETBALL.

AmaSemi-Finals eY.M.C.A. Knock-out Competition asegediwe. AmaFiyineli azobangolwesiHlanu, October 17. AmaFayineli eBhola yeBasketball ibesenkundleni yesikole saseAshdown. Emuva kwemidlalo kuyonikezwa imiklomelo nakulabo abanqoba kumaLeague games phakathi nonyaka.

Abazodlalela iFinal yeKnockout nampa:

Football:

- A. Division...Ashdown vs. Caluza.
- B. Division...Ashdown vs. Caluza.
- C. Division...Edendale vs. Henryville.

Basketball:

- A. Division..Caluza vs. Winners of Henryville and Ashdown.
- B. Division..Caluza vs. Winners of Henryville and Ashdown.
- C. Division..Esigodini vs. Winners of Henryville and Ashdown.

Emuva kwalemidlalo yemidlalo yezikole ye Y.M.C.A. yonyaka iyophethwa ngomdlalo webhola pha-

kathi kwezikole zihlangene zase-Edendale neTimu evela kwenye indawo. Kasikaqondi kahle ukuthi lomdlalo uyobanini kodwa ungase ube ngolwesiHlanu, October 31 noma ngoNovember 1. Kodwa siyobuya siqiniseke ngezinsuku lezi uma sesineqiniso niyofunda kulona Ikhwezi nakulona Ilanga.

PETER BROWN.

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