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IKHW

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A LETTER TO OUR READERS

Ikhwezi, drawing very near to its fourth year of publication, takes this opportunity of hoping that 1953 has opened happily for all its readers.

It is the custom among the peoples of European stock to associate New Year's Day with the making of resolutions - which they mean (or hope!) to keep for at least the next twelve months. One person may resolve to give up smoking - another to be more good-tempered in his home or at his work - another, to keep out of debt - and so on. It is probable that, by the end of January, we shall most of us have broken faith with ourselves about a number of these things. We may be smoking, once again, "like chimneys". We may be, once again, our usual surly selves at work or in the home. We may be once more creeping ashamedly past the shops where we owe money! - BUT, if these things are true of us, we can still start again, and while human beings mean (however feebly) to be better, kinder people, all is not lost.

All the same, it is a good idea to make a decent and becoming resolution and to STICK TO IT.

It is in our mind to suggest one such resolution to our readers, which we can undertake together, as a corporate effort. It is written out for us at the end of this letter, but we approach it, in the first place, by a story. It is the story of an association of goodwill - in other words, a Benevolent Society - in a Commission Area.

In this Area, some five or six years ago, there was poverty and distress which could not be alleviated by regulation methods and approach. There was a Clinic for the relief of physical ailment; there were old-age and invalid pensions from government sources, to assist the aged and the infirm; and Tuberculosis and Child Welfare funds which could be drawn on in appropriate cases. There were keen and interested workers willing to guide the people with personal problems. There was the Law, to maintain a measure of rule and order. BUT there were certain types of need and poverty which could not be reached and helped through any of these channels : people with emergency troubles; people found starving; people taken ill and unable to find transport to the clinic; families stricken by the death of their breadwinner, and likely to go under without immediate help.

It was these facts, and a hundred others like them, which roused the sympathy of the Commission, which, in turn induced certain persons of good will to associate themselves in an endeavour to raise money, with which to combat this kind of sudden (and very personal) distress.

So a Benevolent Society came into being in the Area. It was a Non-European Area, in some ways unawakened to the social needs of its community; and it was vital that the new Society should have European help. This was most generously given. A doctor has been its chairman; a Health Visitor, its treasurer; the Commission has assisted it with grants; and Europeans have contributed towards its funds.

On the Non-European side, it is to be noted that its Committee-members have been Africans, who have served keenly and loyally the purposes for which it was brought into being.

This, then, has been the picture - on one side, poverty and need : on the other, a group of persons eager to relieve distress. It would seem that here was the answer to the whole position.

Yet, after six years of its existence, there is a sad report of the Society. The Commission's Medical Officer of Health has recently set forth certain facts about it:-

" The Society," he writes, "has received very little support from the people in the Area....The majority of the committee members have always been African members of the Commission's staff... Very few Africans outside the Commission appear to take any interest....Very little financial support has been forthcoming in the form of donations, or even by support of functions held on behalf of Society funds....The only income of the Society last year was derived from interest on savings deposits. This was the THIRD SUCCESSIVE YEAR in which NOT ONE PENNY had been collected by the Society through its own direct fund-raising activities....There has been a constant call on the Society for assistance....but IT CANNOT CONTINUE TO ASSIST PEOPLE INDEFINITELY unless there is some income forthcoming...."

Some of our readers will recognise the Area of which we write - but its name does not really matter. Its name is not the point of the story. The vital fact is that, somewhere - and, indeed, everywhere - there are people who will not rouse themselves to the pain and the sorrows of others; who are too thoughtless to care (so long as trouble keeps away from themselves); who are too lazy to help in the fight against distress; who are too mean (but not too hard-up) to encourage a social endeavour; and who deny in themselves all natural generous instinct towards the unhappy and the poor.

And the point is - are we among the givers or the indifferent lookers-on?

We may have failed ourselves in many things; but here is something we can pledge ourselves (however late) to do. We are Ikhwezi people, believing in goodwill and in our obligation towards distress. When, therefore, in our Area or community, we recognise distress and know that there is a call for money to relieve it, we can make real our words and thoughts about these matters. We can GIVE.

Yours faithfully,

THE EDITORS.

* * *

GOODBYE TO "MADEVU"

It was Umhlatuzana that christened Madevu; but the name soon caught up with him in other Areas, wherever himself and his beard and his bundles of Ikhwezi announced another issue of the magazine.

It is our loss that Madevu - Mr. Aldworth - has left to take up work in Johannesburg. It is his gain that he enters on his new career with a partner - formerly Miss Rosemary Johnston - to whom he was married in Maritzburg on the 14th January. Ikhwezi's working committee and its editorial board were represented at the wedding.

At a farewell given for Mr. Aldworth at Head Office on the previous day, Mr. Boshoff, Deputy Chairman of the Commission and Chairman of our working-committee, spoke of Mr. Aldworth's connection with this magazine. He said that Mr. Aldworth had brought to his job as joint editor not only real journalistic talent and real literary feeling, but an abundant spirit of

good-fellowship and a great liking for the Non-European. His goodwill towards all races had enabled him to interpret with great success - month after month - the message that Ikhwezi was intended to convey. Under his guidance the magazine had prospered and matured.

We feel that these remarks are true. We shall miss Mr. Aldworth, personally, and Ikhwezi will miss his friendly, cheerful handling. But its message will go on the better for his association with it, and we offer him our thanks and our best wishes for his future happiness.

* * * * *

DID YOU KNOW ?

THAT...according to a newspaper report, pumpkins in Durban were 1/- a slice, tomatoes 1/- a pound and green beans, 1/- a pound? These vegetables are necessary for good health, but how can the people afford these prices? There is a way - join your local vegetable club (if there is one in your Area) and obtain your green vegetables at a quarter of these prices!

*

THAT...there are 276,000 children at school in Natal? and that the number is made up in this way : European children, 48,000; Indian children, 52,000; Coloured children, 7,000; and African children, 169,000? Although much of the schooling for non-European children is still primary, it must be acknowledged that great efforts are being made to bring education to all.

*

THAT...the Adult Education Section of the Institute of Race Relations conservatively estimates that every year it teaches 12,000 adult Africans to read and write? Field officers of the Institute go into mine compounds in Johannesburg and elsewhere and promote classes and distribute primers. The work, which is to a degree helped by the Africans themselves, is so well organised that it costs only 5/- to teach each man - or £3,000 altogether.

The money is donated by firms

and people throughout South Africa, and it is well-spent : it is a great step forward in the life of a man when he learns to read and write.

* * *

HERE AND THERE

EDENDALE

CALUZA GOVERNMENT NATIVE SCHOOL.

Sports News. The School has a team which is affiliated with the M.D.A.F.A. (Maritzburg & District Amateur Football Association). Unfortunately the team's record with this Association has not been a bright one owing to circumstances beyond the school's management. It is hoped to continue affiliation with this Association this year, when the school will register two teams.

During last term the school won four trophies in the Y.M.C.A. Sports League which, amidst certain difficulties, is being ably run by Mr. Peter Brown. In Basketball and Soccer the A and B Divisions were the champions. This term, however, both the A Divisions lost to Ashdown, but the Junior Divisions retained their title. From these games the school won six trophies - more than any other local school team.

The school was visited by Greytown and Lamont Village Government schools last year. Both these schools lost all their matches, but Greytown is to be commended for having given Caluza a thorough

whipping at the former's ground earlier in the year. This year Caluza intends visiting Newcastle, Glencoe and Ladysmith schools for concerts and sports.

Music and other Arts. Once again the school emerged triumphant in the 1952 Eisteddfod. The two Senior Choirs came top - a record for any one school. As most of your readers will remember, the school holds the Maritzburg and District Schools' Show Championship Shield won in 1950. In 1951, one of the Senior Choirs came top in the Eisteddfod, and in 1952 the two Senior Choirs, Standards 5 and 6 Lower and Standard VI Higher came top in the Eisteddfod. The school is confident that in 1953 it will retain its lead in the realm of music.

I learn from reliable sources that the school is arranging to record some Bantu music under a Durban music firm this year.

During the Azalea Week Art Exhibition the school once again swept the board. In 1951 the school won 8 out of 9 prizes; in 1952 it won 7 out of 12 prizes, plus a trophy for the best set of work submitted by African schools in Pietermaritzburg.

"THE ROVER."

(Caluza School is justifiably proud of its high standard of achievement, in our opinion. -
The Editors.)

MR. JEREMIAH XULU (Indaleni Inst.)

We regret that Ikhwezi came out too late to give notice of your Play, "The Heel", which was performed at the Public Hall, Plessislaer, on December 6. If you are thinking of producing other plays within Commission Areas, please give us good notice and we shall always do our best to publicise them. -
The Editors.)

CLERMONT

"Children's Christmas Tree at the Methodist Church. This Christmastide news stands as proof that Clermont is not a 'sleepy hollow' township, and that Clermont has its youth who are ambitious to help their people as far as possible.

The Churches played a leading part in arranging for the festival, but behind all arrangements was the driving force of the churches' 'backroom' boys and girls who made the festival the success it was.

The sponsor of the Christmas tree was Mr. L. Msimang and his organising committee was under the Chairmanship of Mr. A. B. Dhlamini. Miss P. Dhlamini advised on feminine tastes.

The festival was held on December 26. It was grand. There was plenty to eat and drink, and the singing of the choral songs gave rise to appreciative smiles from children, while parents were fascinated by the singing of their children.

Every Christmastide activity was performed with finish and greatly enjoyed. Keep the fires kindled, Youth of Clermont, and remember the future of the people depends on the strength of its youth! THANK YOU!

* * * *

"Social.

The marriage of Mavis Dolly, the only daughter of Mr. and Mrs. P. Butelezi, of Clermont Township, to Edmond Morose Reginald, third son of Mrs. D. and the late Mr. A. J. Sililo, of 25, Baumanville, Durban, took place on January 1, 1953, at the Methodist Church, Clermont. The Durban and Clermont Boys' Brigade Companies formed a guard of honour at the Church gate.

The ceremony was performed by Rev. J. C. Mvusi, assisted by Revs. Hlatshwayo and Ntshinga. Rev. Yeni, while congratulating the married couple, said that the secret of a happy life in marriage is found in the recognition of Christ as a foundation of happiness.

Gifts in token of the high esteem in which the bride and groom are held, were presented, and telegrams of congratulation were read.

Two choirs thrilled the audience, Mr. H. W. Mdhlozini conducting the bride's choir and Mr. C. Ngubane the Bridegroom's. Attending the wedding at the church were over 500 people. The Methodist Church was full to overflowing, and scores of people waited outside

to see the happy couple.

Among those present were :
Revs. J. C. Mvusi, Hlatshwayo,
Ntshinga and Yeni (Methodist Church);
Revs. Nduli, Siveshe and Sililo
(American Board); Rev. Mavundhla
(African Congregational Church);
Rev. Bottoman (Presbyterian Church).

In the evening, wedding guests
were ferried to the Bantu Social
Centre, 29, Beatrice Street, Dur-
ban, where the grand reception
was held.

We wish the couple prolonged
happiness in their married life.
GOOD LUCK TO YOU!

* * *

Bus Accident. Passengers in a
bus bound for Clermont in December
had a miraculous escape from death
when the front wheel came off,
the bus going off the road and
striking a tree, by which it was
arrested. Only a few passengers
suffered minor cuts from broken
glass.

* * *

Storm at Clermont. Clermont had
a sting of the storms that played
havoc in other areas. Roofs of
several houses were blown off
during the night of December 8.
Luckily there were no fatalities.
Damage to houses was apparently
confined to Umvuzane and Umgeni
Wards.

* * *

Daffodils Lawn Tennis Club. On
November 30 the Daffodils L.T.C.
played a friendly match against
the Morning Stars of King George V
Hospital at the Hospital grounds.

The game was fast and lively
with a fine display of good tennis
by both teams. Following tea and
refreshments served at the Court
during the course of the game,
players were spurred on to greater
form. During recess, Daffodils
were entertained to a dinner at the
Nurses' dining hall.

Before lunch, both teams main-
tained an even keel on their score
card and it seemed as though the
game would end in a tie. What
amused the spectators was that the
lunch appeared to have affected the
teams differently because when they
resumed play, the scales were tip-
ped against the Daffodils - thus the

game ended in favour of the
Morning Stars.

To tennis fans of Clermont who
have not as yet joined the Daffo-
dils L.T.C., we say now is the
time for them to come to the aid
of the club. This club was
formed by the people, and it is
for the people.

* * *

Postponement of Clermont Bantu
Show. This Show, which was to
have been held on December 14,
has been postponed to July 1953.
Mr. A. Mtetwa, member of the
Show Committee, says that the post-
ponement was due to the fact that
the Magistrate, Pinetown, who is
the sponsor and the Chairman of
the Show, was indisposed and was
advised by the doctors not to par-
ticipate actively in any type of
work during his three months'
recuperation.

Mr. Mtetwa desires to make it
clear that it was not the wish of
the Magistrate to have the Show
postponed on account of his ill-
ness. The Magistrate's expressed
wish was that the Show should be
held. However, the show committee
decided that because the Magistrate
was the sponsor and Chairman of the
Show, this outweighed all other
considerations, and that finding a
substitute for him now would be
like changing horses in midstream.
Thus it was decided to postpone
the show so that the Magistrate
may bring to fruition the works
of his making.

People will be advised of the
exact date in JULY.....Meantime,
preparations for the Show must not
be relaxed, but intensified!"

P. B. KHUMALO.

WASCHBANK

"Social. We are indeed very
happy to report that Mr. Paulos
Ntuli, who has been with the S. A.
R. & Harbours (Goods shed Section)
for many years, is now taking a
well-earned rest and will join the
two other pensioners, Messrs. J.
Cebekhulu and Jacob Mathunjwa.
These men have set an example of
hard work, patience and persever-
ance which could well be emulated
by the young generation of the

African people. It is true that
"a rolling stone gathers no moss".

* * *

Miss Dagmary N. Sithebe of Lenge, passed through Waschbank together with her mother on their way home from Newcastle where they had visited friends.

* * *

A peep into the Principal's office, Waschbank Government School, reveals a worthy collection of trophies won over several years by the school. Some of these trophies were won for Soccer; others for Basketball and yet others for music competitions. Amongst these trophies are the famous 'Morar Cup' donated by the Northern Natal Tailors for Basketball, and Mrs. Alex Maharaj's music trophy. These worthwhile and valuable trophies are an indication of sound organisation within the School. Mr. Solly S. Nyandeni and his staff working in harmony are greatly responsible for such attainments. Yes, 'Unity is strength'.

* * *

The Waschbank residents are pleased to welcome Mr. and Mrs. P. J. Nkosi to their midst. Before her marriage Mrs. Nkosi was Miss Duma. The couple were married recently. Mrs. Nkosi, formerly a school teacher in Maritzburg, is now teaching at Orlanda, Johannesburg.

* * *

Sport. The weekend of November 23 was crammed with interesting

recreational activities, the outstanding events being a great

school closing concert organised by the Waschbank Government School Staff. Several school choirs participated, among which were the Spandikron choir under the able baton of Mr. Mabuza. Those who attended the concert were treated to good music.

Simultaneously, at the football ground, the Waschbank Roses and the Rovers were battling it out in the quarter finals. The game started at a snail's pace, but warmed up after half-time. The Rovers won by 2 goals to nil.

Final Third Round. A fairly good crowd gathered at the sports ground to watch the Waschbank Roses and the Rovers contest the final of the Third Round. This game had been played on two separate occasions previously and each time it was drawn. The third game lasted 130 minutes, and it was fast from beginning to end, but at the end of the usual time - 80 minutes - there was no score and the referee, Thath' ufak' esakeni, allowed another 15 minutes a side. Still there was no score! Finally, after a further 10 minutes a side had been given, the Rovers' outside left 'Hamba nje' opened the score in the last five minutes of the game by a shot which hit the upright and rolled into the net. Both goalkeepers (who are also nicknamed 'Thath' ufak' esakeni!!) kept a watchful eye on the dangerous movements of the forwards and showed clever anticipation. The game was evenly contested throughout. F. Ntuli ('Seven days Hard Labour') was outstanding as the Roses' fullback. 'Zond'amakaladi' for the Rovers played well. The final score was 1 - 0 in favour of the Rovers. The President, Mr. Johannes D. Khoza, presented the trophy to the proud captain

NOTICE

WEIGHTS & MEASURES ACT. 1922

NOTICE is hereby given that all persons owning weighing or measuring instruments, weights or measures in use in trade, are required to produce these so that they may be examined and assized or re-assized on the 5th MARCH, 1953, from 9 a.m. to 3 p.m., at the Local Health Commission Offices, CLERMONT.

Persons having fixed measuring or weighing instruments with a weighing capacity exceeding 600 lbs. must forthwith notify in writing the District Assizer, P. O. Box 1047, Durban, or the Police, Pinetown, of the position so that they may be assized on the premises, if required.

Where instruments are assized on a trader's premises, additional charges are made for attendance.

of the Rovers.

* * *

Mr. D. R. Smith of the Local Health Commission staff has withdrawn his resignation. To change one's mind may indicate more intelligence and sincerity than is found among those who cling to the same opinions from birth to death. We are glad you are staying with us, Mr. Smith!

* * *

Obituary. We regret to report the death of the grand old lady, Mrs. Tryphina Khwapa, after a long illness. Mrs. Khwapa passed away quietly on November 20 at Assegaai Kraal and she was buried at the Waschbank new cemetery. The funeral service was conducted by the Rev. Masango and Mr. Petros Marhwa. We sympathise with the relatives in their bereavement.

*

The death took place on November 23 of Mrs. Jemimah Langa, wife of the Evangelist of Assegaai Kraal. Mrs. Langa had been ill for several weeks. The funeral, which was conducted by the Rev. N. Makepeace Nomvete, was attended by well over 150 mourners. The Manyano women from all the surrounding districts were in full uniform."

THATH' UFAK' ESAKENI.

REGISTRATION OF DEATHS : CLERMONT

The purpose of my writing about this subject is to explain the procedure to be followed before registration of deaths can be effected at this office. The need for this explanation is due to the fact that many people still do not understand why some registrations are done at Clermont, and others referred by this office to the Magistrate at Pinetown. (In fact, those referred to Pinetown do not only become very sceptical about the need for this, but they also do now hesitate to interpret it as a refusal by this office to assist them.)

This is the correct procedure:

- (1) This office registers all deaths at Clermont on production of a death certificate issued by a medical practitioner who has attended the dead person during illness.
- (2) Death cases that had not had medical attention during illness are referred to the Magistrate, Pinetown, for him to authorise registration.
- (3) Cases where the doctor was consulted at the clinic but where a considerable time elapsed between the last medical attention and death, are referred to the Magistrate, Pinetown.

In the case of (2), people, although displeased, do understand why they are referred to Pinetown. But in the case of (3), they are greatly confused because they do not know that a doctor cannot issue a death certificate if he has not seen a patient for some time before death. If that has been the case, then only the Magistrate can issue the certificate.

At the Magistrate's office there are also certain formalities to be observed, viz:-

- (a) The informant is referred to the District Surgeon for issue of a death certificate.
- (b) On receipt of the death certificate the informant proceeds to the Registrar of Deaths for registration of the certificate;

OR

- (c) If the District Surgeon is not satisfied with the circumstances causing death, he proceeds to the home of the dead person to perform a post-mortem examination.

It can be observed from the foregoing formalities that a considerable amount of time and work is entailed - let alone waiting hours on end for the District Surgeon who, owing to pressure of work, is usually not available until after lunch.

The remedy for this inconvenience is found in constant consultations,

during illness, with
the Clinic Doctors.

It is in most cases,
but not all, through
sheer apathy that some
people are confronted
with this inconvenience.

NOW WE KNOW WHAT TO DO, LET US DO
IT!

P. B. KHUMALO,
Local Health Commission,
CLERMONT.

(See also page 13).

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PENSION RIGHTS FOR NON-EUROPEANS

(A summary of an address given
to the Association of Pension and
Provident Funds of South Africa
by Mr. D. R. Donaldson, Secretary
of the Local Health Commission.)

A large number of local authori-
ties in South Africa are still un-
convinced of the need for pension
facilities for non-European em-
ployees, even though these facili-
ties were given to their non-
European employees twenty-three
years ago by the Cape Town Muni-
cipality, and by the Joint Municipal
Pension Funds of the Cape Province
more recently, said Mr. Donaldson.

In the short time at my disposal
I should like to show how straight-
forward - from the viewpoint of the
Actuary (insurance accountant) -
is the provision of pension bene-
fits, and how confusing are the
reasons advanced for not according
non-Europeans these benefits.

(Where a pension fund exists,
a small amount is deducted each
week from each worker. This money
is added to by the employer and
when the worker retires he is paid
a weekly sum, smaller than his
wage, until the end of his life. -
Editor.)

In April 1952 the Natal Joint
Municipal Pension Fund passed this
resolution :

That the Consulting Actuaries
be asked to express an up-to-
date view on the question of
pension facilities for non-
Europeans, and whether such
facilities should be separated

from the pension schemes
for other races, and
whether membership of a
scheme should be volun-
tary or compulsory.

In reply the Consulting Actu-
aries said : There is no reason
why non-Europeans should not be
included in any existing Pension
Scheme, and in fact they have
been included in the general Cape
scheme since the facility was
first extended to them. If
pension rights are to be given
to non-Europeans, we advise that
they join existing schemes.

As for the second point, it is
not usual to allow employees to
join a Pension Scheme voluntarily.
The Government has laid down under
the Income Tax Act that, for a
scheme to be approved, employees
(of any race) must join it. One
reason is that if an employee is
given the opportunity to join
voluntarily, he may not do so,
and then in ten years time he
comes forward and says that he
did not understand the position
because it was not properly ex-
plained to him, and that now he
wishes to join.

"We would advise that membership
be made compulsory. If necessary
a waiting period can be introduced
in order that employees who never
settle down are excluded. Thus
we know of one organisation which
does not admit non-Europeans until
they have been in their employ
for three years. With the urbani-
sation of the African, the problem
of making some provision for the
non-European is being considered
by a number of organisations, and
we shall be interested to hear of
developments in this direction."

So much, then, for the
Actuaries. They say
nothing to discourage
the widening of the
scope of pension funds
to include non-Europeans.

What now can be said of the
"confusing reasons" advanced for
not giving non-Europeans pension
fund benefits?

In the first place, the point
is made that non-European labour
is generally of a temporary
character, few workers occupying
"permanent" posts. If this
point is a good one, then a
"waiting period" of, say, three
years could be insisted upon, or

occupiers of permanent or fixed posts only could be admitted. Although it may be generally accepted that Africans, in particular, are temporary employees, there is growing evidence of a "settling" tendency amongst Africans, which is singularly lacking among many European workers today. If the "long service" African becomes the rule rather than the exception, then organisations may well find themselves in search of the ordinary and routine safeguards of a pension fund.

A second question is whether membership of pension funds by non-Europeans should be voluntary. The actuaries have stated that it is not usual to allow employees to join on a voluntary basis and they have therefore advised that membership should be made compulsory. As a first step it may be wise to admit non-European employees on a restricted basis to funds which today cater only for Europeans. They should, for instance, be "permanent" employees - as European members must be.

A third point, often stressed by local authority representatives, is the heavy burden of expense which the ratepayer already bears. Students of local government finance are well aware of the ever-increasing demands made on the purse of the ratepayer and the incapacity of the local authorities to meet further commitments without increasing assessment rates, may well cause even the most ardent champion of pensions for non-Europeans to pause. Even so, the time has come when every fair-minded City Councillor should be prepared to stand for the recognition of pension rights for non-Europeans.

In the light of what has been said, it does seem reasonable to advocate the enlargement of pension funds generally to ensure that the uncertainties and the hazards of old age should be removed. This course could well remove from the shoulders of the taxpayer his present burden of State-paid old age pensions, invalidity grants, etc., to non-Europeans, who can rely upon nothing else to sustain them, except the aid of the benevolent "kraalhead" who himself finds it hard to survive in these days of rapid urbanisation of his tribe.

* * *

THE Y.M.C.A. IN EDENDALE

There have been no new developments at the Y.M.C.A. since I last wrote in Ikhwezi. The Hall was closed down for ten days over Christmas and is now getting into its stride again. Boxing Classes which have not been held for the past month, have been restarted and quite a number of new recruits have signed on in the last two weeks. From now on we will go ahead with intensive training and coaching in the hope of being able to put on our first tournament in a few months' time.

The Football season has come to an end, and the Ashdown Rovers will not be playing again in marches until the new season opens. Next season we will enter only one team in the League and if our team continues to show the same promise as it did at the end of this season, we should have a good season.

Although the main season has come to an end, the Schools' League will be starting as soon as the new school year begins. We hope to have six schools taking part this year and may find it necessary to run the competition in two sections, with the winners of each section playing each other in the finals.

The Y.M.C.A. is, at the moment, trying to obtain an additional member for its Edendale staff, and once this has been done it will be possible to enlarge the range of activities considerably. In particular, we hope to hold more evening entertainments and these will be largely confined to adult members. I HOPE that by this time next month, when I write in Ikhwezi, it may be possible to report the appointment of this new worker and also to announce some of the proposed new activities.

PETER BROWN.

BAD HABITS

Bad habits, if cured,
Lend peace to the mind,
And leave one assured
of rest from the grind.
Why dally and wait
'Til change is too late?

"Mahope".

LETTERS TO THE EDITOR

Hollingwood.

Dear Sir,

We are very grateful indeed to the Commission for the free supplies of "Ikhwezi". There is, however, a fly in the ointment : the absence of good drinking water in the Area. Assistance in this direction would be highly appreciated.

Refuse pits have proved sound advice, in consequence of which our homes now have a clean appearance. Our local Tea Room is an asset to everyone and our thanks are due to Miss Gasa who on her own initiative is laying the foundations on which others can build.

The Mobile Clinic would assist many of us and it is hoped, in course of time, that this service will be made available.

Sunday transport continues to give cause for much criticism. Church-goers wishing to attend the various church services in town have no means of conveyance, and in the same way friends and relatives who can only exchange visits on Sundays are greatly handicapped. The visiting doctor calls here only on Mondays; it is felt that if Monday were replaced by another day of the week many workers would be able to avail themselves of his services. We make this request owing to the fact that for us washer-women, Monday is inconvenient for us. Further, we are worried about the application of the Group Areas Act. It is rumoured that we may have to be removed from our homes, but these rumours do not indicate where we are expected to make our new homes. These are painful rumours to us because we bought these properties in the open market and with the full approval of all concerned. Now at this late hour we are likely to lose everything - why?

Recently we were entertained to a bioscope by Mr. Sokele of Greytown. This was a great pleasure to everyone.

Thank you, Mr. Editor.

Yours faithfully,

(Mrs.) M. MNCWABE.

c/o Ockerts Kraal School,
P. O. Mkonteni.

Dear Sir,

I wish to express my sincerest thanks to the Commission and may all its undertakings prosper.

First of all we like good roads for we have not had roads in the past. Also we are grateful for building regulations as a result of which our houses are now sufficiently high, and conducive to good health. Drinking water is also appreciated and no doubt this will be in abundance after the rains of the last few days. Before the advent of the Commission we were obliged to draw water from pits until no water remained in them. This goes to show that co-operation with the Commission gives us good health for which we are indeed grateful. May this spirit continue to attend all our aspirations.

Personally, I feel that the establishment of an Advisory Board would be a step forward for this Board would represent our views to the Commission with greater benefits to all concerned.

Thank you, Mr. Editor.

Yours respectfully,

E. S. KUNENE.

*

Hollingwood.

Dear Sir,

May we respectfully bring to your notice our difficulty in obtaining milk and amasi in this Area. We have been informed that at Edendale the Commission provided this essential service and we can only hope our request will be brought to the notice of proper quarters.

Furthermore, our houses have been pegged but it is generally understood that the pegs are for rating purposes only. We would, however, appreciate good drinking water - that is, filtered water. It is also rumoured that as a result

of the Group Areas Act it may be necessary to disturb the various racial groups to new areas and in this way we may find ourselves dispossessed of our land. Is it true that we may have to be shifted from our present properties?

At the same time we should like the establishment of a Nursery School in the Area. Already we have approached someone on the subject who has a Church house. Bus services on Sunday do not exist and anyone wishing to attend Church services in town is placed at a disadvantage. We should be glad if you would arrange for a bus to depart from the City Hall at 9.30 a.m. on Sundays and leaving from our terminus about 10 a.m. An additional bus departing from the City Hall about 4 or 5 p.m. would bring the people to their homes from afternoon Church Service.

Favourable consideration of this request will be highly appreciated. Regarding the Mobile Clinic, this service would be a great help to everyone.

Yours faithfully,

(Miss.) E. J. MKWANAZI.

*

Hollingwood.

Dear Sir,

It is very interesting to read your Magazine, and while thanking the Editorial Staff for the introduction of the Magazine, I extend my congratulations to the authorities of the Local Health Commission who have been, and who always are, prepared to help and guide the non-Europeans by way of trying to maintain their health. To-day we know something about cleanliness and tidiness. It is pleasing to see our people trying to keep their homes clean and sanitary facilities properly; and this is due to the good teaching of the Local Health Commission representatives, who do not tire of extending their knowledge to the people.

We know prevention is always better than cure. It would please the residents of Hollingwood if we could be assisted by being given better water in our Area. Present-

ly residents depend for their water supply on the Umsunduzi River which is considered not good for human consumption. Further, we should be grateful if the authorities would consider a Children's Clinic in our Area.

Yours faithfully,

CHIEF JAMES KUMALO.

*

Hollingwood.

Dear Sir,

1. We are much distressed by the water of the Umsunduzi.
2. Nor do we get milk easily.
3. Similarly, we do not obtain amasi very well.
4. We residents of Hollingwood are truly distressed by the aforementioned matters.
5. A night school is also necessary.
6. A Kindergarten is likewise a necessity.
7. Furthermore, we lack vegetables.
8. We would be very grateful if you could obtain these things for us.

Yours faithfully,

"DONSA BANTU".

*

P. O. Clernaville.

Dear Sir,

Buses : A reply to
Mr. Bhulose.

Your correspondent, Mr. M. A. Bhulose, reiterates with emphasis that a private operator is better than a public operator. To substantiate his contention he goes on to eulogise the outstanding services rendered by Mr. Ngema's bus service. But it is one thing for this particular bus service to be successful; quite another to think that all other privately-owned services are successful. It is on this question that I differ from him. Your correspondent well knows that "one swallow does not make a summer". It does not follow that because one private operator at Clermont renders good service, all private operators will do likewise.

If we accept the past as our teacher, particular regard being

had to the fact that the ownership of these buses has always been private, then Mr. Bhulose will agree with me that, to put it mildly, and without casting aspersions on anyone, the service left much to be desired. It is wrong to compare private operators with public operators who run a service not because of profit but for public interest, for the needs of commerce and industry; and to satisfy the needs of all the people. Mr. Bhulose bears me out in this instance when he asserts that the Chairman of the Local Road Transportation Board, when granting Mr. Ngema three additional certificates, said he hoped that others would visit Clermont and see how bus transport is being handled. Who are these others referred to - private or public operators? (We understand that the Chairman was referring to all less competent operators, private and public. - The Editors.)

Again your correspondent goes on to say that we once suffered in long, endless queues waiting for buses. May I ask who were the operators at the time when we suffered? Were they private or public? Again the answer is simple: they were private operators. It is, therefore, obvious that the praise for the good bus service at Clermont is a personal credit to Mr. Ngema and confined to him only as an individual and not as a private operator.

In conclusion, it is not an exaggeration to say that in many areas where there are private operators, there is a hue and cry for better services, since those in operation are far from satisfactory.

Yours faithfully,

P. B. KHUMALO.

* * * *

(Continued from page 9.)

The Native Commissioner, Umgeni Court, has recently advised the Area Secretary, Edendale, of the following points regarding the registration of births in Hospital:-

(a) That a baby can be registered without a name being recorded, but a name could be inserted in the record at a later date on payment of a fee of 5/-.

(b) That arrangements have been made with the Mayor's Walk Hospital that a mother should be informed that if no name has yet been given, the birth will be registered with surname only, and that the father will have to pay 5/- if the name is registered at a later date.

(c) That no pressure is to be brought to bear on the woman to give a name. She should be allowed to do this quite freely.

The Editors.

* * *

HERE AND THERE

HOWICK WEST

(We trust the news of your father is better, Mr. Mpungose, and that he will soon be restored to complete health. We accept your apology for the late despatch of your news and have found space to publish it. - The Editors.)

*

"Last month the Commission's Social Worker made arrangements for the admission of Mazaca, one of the Area's very old Native women, into Emuseni ('The Home of Kindness'). She was well over 80 years of age and had no fixed abode and no one to care for her. She slept on the roadside and under bushes, and lived on the berries she could find. When she was discovered by the Commission's officials at Howick West she was in a state of collapse from exposure and want of food. She had been robbed of her old age pension allowance and pension disc. Mazaca was taken to Emuseni just as the Christmas festivities were beginning and she felt she has been admitted to fairyland - she had never known, or believed there could be, such comfort and happiness. Her old heart swelled to the gladness and happiness around her. Our thanks go to the Local Health Commission's officials and the authorities of Emuseni for their kind deed.

* * *

"The Howick West tenants and landlords are making definite progress towards the formation of an Advisory Board. A meeting was held on January 3. Wake up, Howick West, at the sunrise of the new year. We hope to hear more about this in the following issues of our magazine.

* * *

"We congratulate our Health Inspector Mr. Tulleken and Mrs. Tulleken on the blessing bestowed on their family - a bonny boy (Nkosana). We refer to him as "Nkosana" because he is the first-born of the family and a son.

* * *

"We learn from reliable sources that 'Madvu', our friend, who was last seen in the Area in December delivering our Christmas Number of Ikhwezi (without his beard this time!) is getting married. Our best wishes go to him and his future partner. (Your news is quite authentic, Mr. Mpungose, as you will see from page 3 of this issue. He also has his beard again!! - The Eds.)

* * *

"Friends and relatives who spent their Christmas and New Year holidays in the Area have now returned. We hope they enjoyed their short spell here.

* * *

"Good luck and Good Health to all in the New Year."

P. MPUNGOSE.



Umqulu 4 Nembe 1

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg.

JANUARY 1953

INCWADI KUBALOBELI BETHU

Njengoba Ikhwezi selisondela onyakeni wesine labakhona lethemba ukuthi unyaka omuhle ubabingelele ngokuhle abafundi balo.

Kuyinto ejwayelekile ezizweni ezinhlophe ukuba uNyaka omusha ubeyinto okwenziwa ngayo izimiselo abethemba ukuzigcina ngenkathi yonyaka. Omunye angazimisele ukuyeka ukubhema, omunye azimisele ukubanomoya omuhle emzini wakhe noma emsebenzini, okunye azimisele ukuyeka ukubanezikweletu. Yebo, kungase kwenzeke ukuba athi ephela-nje yena uJanuary iningi lethu libe selahlulekile ukuzigcina izethembiso zalo. Abanye ubabone sebefuqa intuthu bebhema, abanye sebenolaka emakhaya nasemsebenzini, abanye sebedlula ngokunyonyoba ezitolo lezo abazikweletayo. KODWA uma ziyiqiniso izinto lezi SINGAQALA PHANSI FUTHI, kuyinto eyethenbisayo uma abantu noma bebuthaka kanjani belinga ukubangcono kunakuqala.

Kodwa noma kunjalo kuyisu elihle ukuba senze isiqiniso esiqotho sizimisele ukusigcina.

Kuyafika emqondweni wethu ukuba senze isiqiniso esinjalo esingasigcina kanye kanye. Kulo-tshwe ngaso ekugcineni kwalencwadi. Kodwa sizoke sixoxe ngaso njengendaba. Yindaba YENHLANGANISELA YOMOYA WOKUZWANA okusho inhlangano ethiwa Benevolent Society, ekhona kwenye indawo yeKhomishani.

Ngeminyaka eyisithupha edlulile kulendawo kwabe kukhona ubuphofu nobuswezi okwabe kungeke kwelapheke ngemithetho sangenqubo emisiweyo Yayikhona iKlinika yokwelapha izinhlungu zomzimba, kukhona okutholwa ngabagugile babaphelelwe ngaman-dla bekuthola kuHulumeni, kukhona izikwama zoku-

siza abaguliswa yisifuba hokwonga impilo yabantwana. Bekhona abasebenzi abakhutheleyo nabezimisele ukusiza abantu ngalezindlela zokubasiza. Ukhona nomthetho wokuvikela nokudala ukuthula. Kodwa kwabe kukhona uhlobo oluthile lwenswelakalo olwabe lukhona luqondene nobuswezi nokuntula olungeke luhlangabezwe ngezindlela zonke lezi : abantu abanezinkathazo eziphuthumayo, abantu abalambileyo, abantu abagulayo kodwa ben-genakho kwokubayisa ezibhedlela, imizi efelwe ngabondli bayo, intula usizo oluphuthumayo.

Yizinto lezi nezinye zingabalwayo ezifana nazo ezabangela iKhomishani ibenozwela, nayo yenza abantu abathile abanomoya wezwela ukuba bahlangane belinga ukuthola imali ukuba isize kuloluhlobo lwosizi.

Yaqala laphoke iBenevolent Society kulendawo. Endaweni okungesiyona yabelungu, kwabonakala kufanele ukuba lenhlangano isizwe ngabelungu. Nempela bayisiza abelungu kwake kwabakhona udokotela enguSihlalo wayo, Umvakasheli wezempilo enguSikhwama wayo, iKhomishani yasiza ngezimali zayo abelungu banikela esikhwameni sayo.

Kubantu abamnyama sibona ukuthi isiGungu sayo kwabe kungabamnyama bodwa abayikhonzele lenhlangano ngokuzinikela kulokho ekumele. Nakhoke esikubona ngokwolunye uhlangothi, ubuphofu nezenswelo, ngakwolunye, abantu bezimisele ukuphebeza izinswelo lezo. Sengathi yimpendulo leyo esimweni leso.

Kepha emuva kweminyaka eyisithupha ikhona lenhlangano sizwa umbiko odabukisayo kaDokotela weMpilo weKhomishani othi :

"Lenhlangano abantu bayisekela ngamadolo anzima kulendawo. Iningi lesiGungu sayo kuvamise abantu beKhomishana bayingcosana abantu ngaphandle kwalaba ababonakala benothando nayo. Bayingcosana abanikela imali yokuyisiza nokusekela imihlangano hemidlalo eyenziwa yilenhlangano. Imali eyangena esikhwameni ngonyaka odlulile kwabe kuyimali eyinzalo kuleyo esebhange. Ngonyaka wesithathu lowo okungavelanga ngisho indibilishi eqoqwe yinhlangano ngemizamo yayo. Kodwa usizo bayalufuna kuyona abantu kodwa KAYI-NAWO AMANDLA OKUSIZA ABANTU NJALO NJE UMA ingekho imali engenayo...."

Abanye babafundi bethu bayayazi lendawo esiloba ngayo kodwa igama layo kaliswelekile ngalutho. Kasikhulumi ngalo. Okusemqoka nakhu kukhona abantu abaningi abangakwazi ukuzwelana nezinhlu-pheko nezinsizi zabanye. Abangakhathali ngabanye uma benona behlezi kahle. Abangafuni ukusiza abahluphekayo abangamanqongela ekupheni abantulayo.

Thinake sikuliphi izinga kulaba? Siyabukelanj nje noma sizimisele ukuphana?

Singahluleka kwokuningi kodwa nansi into esingazimisela kuyona ukuba siyenze. Singabantu beIkhwezi esikholelwa emoyeni omuhle nokuba sibonelele abanye abahluphekayo. Uma endaweni yethu sibona ukuhlupheka kufanele sisabele, uma sibona ukuthi kudingeke imali yokusiza kufanele sisukume, siphane.

Abenu beqiniso,

ABAHLELI.

Waliphiwa eMhlathuzana igama likaMadevu kodwa labanewozawoza nakwezinye izindawo zeKhomishani lapho ayebonwa khona nesilevu sakhe nomqulu we-phepha Ikhwezi.

Silahlekelwe ngukuhamba kukaMadevu uMn. Aldworth njengoba eseyosebenza eGoli. Yena uzuzile ngoba ungena kulomsebenzi omusha no-bambo lwakhe olwabe lunguNkosazana Rosemary Johnston abashada naye eMgungundhlovu ngo January 14. Simelwe lapho isiGungu seKhwezi nabaHleli balo.

Mhla evaleliswa uMn. Aldworth emaHovisi amakhulu eKhomishani uMn. Boshoff iSekela likaSihlalo weKhomishani noSihlabo weKomidi yeKhwezi wakhuluma ngokusebenza kukaMn. Aldworth kuleliphepha. Wathi waletha kulona engomunye wabhleli balo ikhono loku-loba ngozwela nomoya omkhulu wokuzwelana nobuhlobo phakathi kwezizwe zonke ezithanda okungesibona abelungu. Kwamenza lokho ukuba zonke izinyanga akwazi ukuveza umoya weKhwezi kubona. IPhepha leli lakhula laqina phansi kwengalo yakhe.

Sithi ayiqiniso amazwi lawa. Sizomkhumbula uMn. Aldworth neKhwezi, kuzobonakala isikhala sobuhlobo bakhe nomoya wakhe omnandi. Kodwa amazwi akhe kawayikufa ngoba wake wazihlanganisa nalo siyambonga simfisela okuhle nenjabulo.

* * * * *

UBUWAZI?

UKUTHI...umbiko wephepha uthi amathanga emakethe yaseThekwini ayebiza 1/- ucezu, utamatisi 1/- iphawundi, ubhonshisi oluhlaza 1/- iphawundi. Lemifino ifanele idliwe ukuze sibenempilo enhle kepha abantu imali bazoyotholaphi yokutithenga? Ikhona indlela.. ngena emaKilabhini ethu emifino uma ekhona endaweni yakini uthole imifino ngemali, engaphansi ngokuphindiwe kunalena.

* * *

UKUTHI...abantwana abafundayo eNatal bayizi 276,000 isibalo lesi nasi : Abelungu 48,000, amandiya 52,000, amakheladi 7,000, abantu 169,000. Noma imvama yemfundo yabantu kusengeyokuqala kufanele sivume ukuthi mikhulu imizamo eyenziwayo yokulethela bonke imfundo.

* * *

UKUTHI...Isigaba semfundo yabadala seInstitute of Race Relations silinganisa ukuthi sifundisa abantu abadala abamnyama abayizi 12,000 ukufunda nokuloba? Abaphethe balenhlango bahambela izinkompolo eGoli nakwezinye izindawo beyokwakha amakilaso besakaza nezincwadi zokufundwa lomsebenzi, osekkelwe ngabantu uqobo omiswe ngangoba kubiza 5/- kuphela ukufundisa umuntu oyedwa, okuthi sebebonke £3,000.

Lemali inikelwa ngamaFemu nabantu kulolonke laseSouth Africa isetshenziswa kahle? Yisinyathelo esikhulu esiqhubela phambili kumuntu ngamunye uma esekwazi ukufunda nokuloba.

* * *

MN. JEREMIAH XULU (Indaleni Institute). Siyadabuka ukuthi Ikhwezi laphuma sekudlule isikhathi ukuba lazise ngoMdlalo wakho othiwa "The Heel" owabe useHolweni ensha yakwaKhomishani ePlessislaer ngoDecember 6. Uma uqonde ukwenza eminye imidlalo kulendawo sazise kusekhona isikhathi ukuze sikwazisele yona kubantu. - ABAHLELI.

EDENDALE.CALUZA GOVERNMENT NATIVE SCHOOL.

"Imidlalo. Isikole sinethimu ejoyine kwabe M.D.F.A. Kodwa kuyadabukisa ukuthi ubuhlobo betimu naloSosesheni kabugculisanga ngendlela engalena kwamandla esikole. Kwethembeka ukuba bajoyine futhi ngalonyaka uma isikole sijoyinisa amathimu amabili.

NgeTerm edlulile isikole sawina izindebe ezine emidlalweni ye Y.M.C.A. Sports League eyabe ihlelwa kahle nguMn. Peter Brown phezu kwobulukhuni obabukhona. Ku-Basket Ball nasebholeni izigaba A no B zangoba. NgaleTerm zombili zadliwa yiAshdown kodwa isigaba sabancane sanamathela eziqwini zaso. Kulemidlalo isikole sawina izindebe eziyisithupha ukwedlula zonke ezinye izikole zalapha.

Isikole sahanjelwa yizikole zaseGreytown nesaseLamont nyakenye. Sazingoba zombili. Kodwa iGreytown nayo yabehlula kabi mhla behambele khona. Ngalonyaka uCaluza uqonde ukuhambela eNewcastle, Glencoe naseMnambithi ezikoleni zakhona ayodlala ahlabelele.

INGOMA NOKUNYE. Futhi isikole sapumelela emncintiswaneni wokuhlabelela ngo1952. Amakwaya amabili amakhulu ashaya phezulu, into emqoka leyo nakusiphi isikole. Bazokhumbula abafundi bakho isikole sinehawu lombukiso wezikole zesigodi saseMgungundhlovu namaphethelo lika 1950. Ngo 1951 ikwaya enkulu yashaya phezulu emncintiswaneni ngo 1952 amakwaya amabili amakhulu, Std. 5 no 6 no Std. VI Higher bashaya phezulu. Isikole sinethemba lokuthi nangawo lonyaka sizohola engomeni.

Ngizwa ukuthi isikole silungiselele ukwenza amaRekodi ezingoma zesintu neFemu ethile yaseThekwini ngalonyaka.

Ngesonto leAzalea Week lombukiso isikole sadla ubhedu. Ngo 1951 sawina imiklomelo eyisi 8 kweyisi 9 ngo 1952 sawina 7 kweyi 12 imiklomelo kanye nendebe yomsebenzi omqoka owedlula ezinye izikole eMgungundhlovu."

THE ROVER.

(ISikole sakwaCaluza kufanele siziqhenye ngokuhlalana kwaso, ekubukeni kwethu. - Abahleli).

ISAZISO : UMTHETHO WEZILINGANISO KA 1922.

Kuyaziswa ukuthi bonke abantu abanezikali nezinye izinto zokulinga nisa impahla emsebenzini yasezitolo bacelwa ukuba balethe izinto lezi ukuba zihlolwe zimiswe kahle esimweni sokulinganisa kahle ngomhla ka March 5, 1953, kusuka ku 9 ekuseni kuya ku 3 ntambama emahovisi eKhomishani eClermont.

Bazise ngokulobela futhi uDistrict Assizer, P. O. Box 1047, Durban, noma amaPhoyisa ePinetown ngesimo sezikali lezo ukuba zizolungiswa ezindaweni zabo. Uma zilungiswa ezindaweni zabaninimsebenzi kubizwa ngaphezulu imali.

* * *

"Ihlahla likakhisimusi lezingane esontweni laseWeseli. Kayilele nempela iClermont futhi inensha efisayo ukusiza abantu bakubo.

Isono lenza omkhulu umzamo wokusiza kulomdlalo kodwa umfutho kwabe kungabafana namantombazana abenza uphumelele. Umququzeleli weHlahla kungu Mn. L. Msimang nesiGungu sakhe esiphethe phansi kukaSihlalo Mn. A. B. Dhlamini. UMiss Dhlamini eluleka ngokuqondene nabesifazana.

Umkhosi wabe ungoDecember 26. Umuhle. Ziziningi izibiliboco neziphungo nokuhlabelela kuhlwabusile kwathokozisa izingane nabadala. Konke kwabakuhle kwadela. Kwokhelwa imililo. Kwakuhle ngempela.

* * *

"UKUBUNGAZANA. Kwabe kushada u-Miss Mavis Dolly, indodakazi eyodwa kaMn. noNkk. P. Butelezi baseClermont nendodana yesithathu kaNkk. D. noMufi uMn. A. J. Sililo base 25, Baumanville esontweni laseWeseli ngoJanuary 1, 1953. Kukhona isgejane sabafana baseClermont nabaseThekwini beBoys' Brigade.

Ifindo laboshwa nguMfundisi J. C. Mvusi esizwa ngabefundisi Klatshwayo noNtshinga. UMfundisi Yeni efisela abashadi okuhle wathi isisekelo sentokozo yomshado nguKristu.

Izipho zakhombisa ukuthandwa kwabashadi bobabili. Kwafundwa nezincingo ezibafisela okuhle.

Amakwaya amabili athokozisa elinye liphethwe nguMn. H. W. Mdhlozini likaMakoti nelikaMn. C. Ngubane lonyeni. Abantu ababekhona 500 esontweni. Igcelele indlu yaseWeseli.

Kwababekhona nampa : Bafundisi J. C. Mvusi, Hlatshwayo, Ntshinga (Weseli); Mfundisi Nduli, Sivetshe, Sililo (American Board); Mfundisi Mavundhla (African Cong. Church); Mfundisi Bottoman (Presbyterian Church).

Kusihlwa kwayiwa eBantu Y.M.C.A. lapho kwabungazwana khona.

Sibafisela okumhlophe abashadayo.

* * *

"INGOZI YEBHASI. Basinda ngokulambisa abantu ababekhwele ibhasi ngo-December beya eClermont kwaphuma isondo langaphambili iBhasi laphuma endleleni layoshayeka emthini lema. Kwalimala abambalwa nabo kancane.

* * *

"IZULU ICLERMONT. Izulu lapha lasihlaba. Uphahla lwezindlu eziningi lwemuka nomoya ngoDecember 8. Ngenhlanhla kakwalimala muntu. Izindlu ezalimala ngezaseMvuzane naseUmngeni Wards.

* * *

"DAFFODILS LAWN TENNIS CLUB. Ngo-November amaDaffodils adlala nama-Morning Stars aseKing George V Hospital esibhedlela. Ushisa umdlalo nhlangothi zombili. Kwaphungwa netiye. Kwadliwa idina endlini yokudla yoNesi.

Emuva kwedina kwabonakala ukuthi sebeyahluleka abeDaffodils ingabe basebesuthi kakhulu yini? Adlula amaStars.

Abathanda iTennis eClermont abangakajoyini bacelwa beze ngeyabo leClub.

* * *

"WAHLEHLISWA UMBUKISO WABANTU. Lombukiso okwabe kufanele ubengo-December 14 sewuyokuba ngo July 1953. Umn. A. Mtetwa ilungu le-Komidi yawo uthi uhlehliswa ngoba uMthethimacala wasePinetown ongum-

phile batho dokotela kumkhandli ngenkathi yezinyanga ezintathu.

Kodwa wabengafuni yena ukuba uhlehliswe umbukiso ngoba egula. Eth i noma egula mawubekhona. Kodwa iKomidi yathi yona ngoba uMthethimacala ungimsunguli no-Sihlalo wawo wakubona kufanele ukuba ungabikho ima yena engelaho. Kwathiwa mawuhlehle aze abekhona naye siqu avune izithelo zomsebenzi wakhe.

Bayokwaziswa abantu ngosuku kuJuly....okwamanje onke amalungiselelo awo mawaqhutshwe ngamandla kungayekwa lutho."

P. B. KHUMALO.

WASCHBANK

"UKUBUNGAZANA. Kuyasithokozisa ukubika ukuthi uMn. Paulos Ntuli okadi esebenza kwaLoliwe eShede iminyaka eminingi useyaphumula emsebenzini wakhe, usezobakanye nababili abadla iPhenisheni uMn. J. Cebekulu noJacob Mathunjwa. Amadoda lawa abeyisibonelo esihle sokusebenza ngokucophelela nesi-neke nokubekezela okufanele abasha bakufuze.

* *

"UNKOSAZANA Dagmary N. Sithebe waseLenge wadlula lapha nonina beya ekhaya bevela eNewcastle lapho babehambele isihlobo.

* *

"Uma ulunguza eHovisi likaHloko wesikole salapha esikhulu wobona uhlu-nje lwezindebe ezanqotshwa yisikole iminyaka eminingi. Ezinye bazithola ebholeni, ezinye ngezokuhlabelela ezinye ngezemidlalo kaBasket Ball. Kukhona neka Morar Cup yeBasket Ball neka Mrs. Alex Maharaj yokuhlabelela. Zikhomba ukumiswa kahle kwokuphathwa kwesikole. Umn. Solly S. Nyandeni nabasizi bakhe basebenza ngokuzwana. Ukuzwana kungamandla.

* *

"Abantu baseWaschbank bayathokoza ukubingelela uMn. noNik. P. J. Nkosi. Engakashadi uNkosikazi Nkosi wabenguMiss Duma. Basanda ukushada. Wayefundisa eNgungundhlo-

vu uMrs. Nkosi manje usefundisa e-Orlando eGoli.

* * *

"IMIDLALO. Ukuphela kwesonto likaNovember 23 kwakunemidlalo eminingi esemqoka kungeyokuvalwa kwezikole yenziwe ngabeWaschbank Government School Staff. Kukhona amakwaya amaningi ayehlabelela ezikole kukhona neSpendikrona phansi kuka Mn. Mabuza. Badela ababekhona.

Ebholeni kwabe kudlala amaWaschbank Roses anama Rovers ku-quarter finals. Umdlalo awuthatha amaRovers ngo 2 - nil.

"ITHIRD ROUND YOKUGCINA.

Kwabe kubuthene abantu abaningi bezobukela amaWaschbank Roses namaRovers bedlalela lomdlalo wokugcina. Waseuke wadlalwa kathathu ingabikho eyahlulwayo. Kwala noma emdlalweni wokugcina uNompempe uThath'ufak'esakeni esebabuyisela futhi enkundleni kwamnyama izoco. Kuthe sebebuyela futhi amaminithi ayishumi ioutside left yamaRovers uHamba-nje yasivula iskolo ngembumbulu yegoli. Ogolikhapha ababili okuthiwa naboThath'ufak'esakeni bavala. Umdlalo ubalingene bobabili.

UF. Ntuli (Seven Days Hard Labour) wayedlala ngempela eBack yama Roses. UZondamakhaladi kumaRovers edlala kahle. Umdlalo waphela kanje 1 - nil kwadlula amaRovers. UPresident Mn. Johannes D. Khoza wanikeza indebe kumaRovers.

* * *

"Umn. D. R. Smith weKhomishani okade esecela ukuyeka phansi umsebenzi usebuye wathi uzoqhuba futhi. Kuyasithokozisa ukuzwa ukuthi usazokuba nathi uMn. Smith.

* * *

"UMBIKO. Siyadabuka ukubika ukumuka kwentombi enhle ethandekayo uMrs. Tryphina Khwapa emuva kwokugula isikhathi eside. Wahamba ngokuthula ngoNovember 20 eAssegaai Kraal walondolozwa emathuneni amasha ase Waschbank. Inkonzo iphethwe ngoMfundisi Masango noMn. Petros Marhwa. Sizwelana nezihlobo zakhe.

* * *

"Ukufa kwathumba ngoNovember 23 uNkosikazi Jemima Langa umka-

Mvangeli wase Assegaai Kraal. UNkosikazi Langa wabegula isikhathi eside. Inkonzo eyabiphethwe nguMfundisi N. Makepeace Nomvete yabe inabantu abeqile kuma 150. Kukhona uManyano lwamhlelo ngamhlelo lwevathe zobuManyano.

* * * * *

UKULOBA ABAFILEYO : ECLERMONT

Injongo yokuloba kwami ngalendaba wukuchachisa inqubo okuhanjwa ngayo kungakalotshwa amagama alabo abafileyo ehovisi leli. Okubangele lokho yingoba abantu abaningi kabazi ukuthi kwenziwa yini amanye amagama alotshwe lapha eClermont kodwa amanye kuthiwe mabayowaloba ePinetown. Bacabange ukuthi iHovisi leli liyenqaba-nje ukubasiza.

Nansi indlela efanele okuhanjwa ngayo :

1. Ihovisi leli libhala onke amagama abafileyo eClermont uma beveza isitifiketi sikedokotela okade ebheke isiguli leso sisagula.
2. Ofileyo kade engabhekiwe ngudokotela esagula siyalela abazomloba ukuba baye enkantolo ePinetown ukuba avume kulotshwe phansi ukuthi kasekho.
3. Lapho ofile kade ebhekwe ngudokotela eklinika kodwa kwasekudlula isikhathi eside phakathi kwokubonwa kwakhe udokotela nosuku afa ngalo nabo ababika lokho sibathumela eNkantolo ePinetown.

Esigaheni sesibili 2 abantu yabaqonda ukuthi sibathumelelani eNkantolo noma kungemnandi kubona. Kodwa kwabesithathu 3 kabezwa-nje kahle ngoba kabazi ukuthi kubangelwa yini ukuba udokotela angakwazi ukubanika isitifiketi sokuthi umuntu ufile uma kade engasambhekile leso sikhathi esingaphambi kwokufa kwakhe. Kanti uma kunjalo yiNkantolo kuphela engakhipha incwadi yokuthi ufile umuntu.

Nakhona eNkantolo kukhona okufanele kwenziwe okufana nalokhu:

- (a) Umuntu ozobikwa uthunyelwa kudokotela wakwaHulumeni ukuba amnike incwadi yokuthi

ufile ubani.

- (b) Athi angayinikwa incwadi leyo lowo ozobika aye nayo kwabalo loba amagama abafileyo ukuba anikwe incwadi ethi ufile lowo ozobikwa

noma

- (c) Uma udokotela wakwaHulumeni enganeliswa ngokuthi ufe kanjani umuntu lowo aqonde emzini walowo ofile ukuba ahlole isidumbu abone ukuthi angabe ubulewe yini.

Niyazibonela kulokhu ukuthi kuchithwa esikhulu isikhathi kwenziwa nomsebenzi omkhulu, kulindwe futhi isikhathi eside. udokotela wakwaHulumeni ovamise ukungabinasikhathi ngenxa yomsebenzi aze atholakale emuva kwamadina.

Ikhambi lohlupho lolu yikuba abantu bajwayele njalo ukuya kwodokotela uma begula babonwe ngawodokotela baseKlinika. Kwokuningi kungesikhona kubo bonke abantu abanye bangamavila-nje okunganaki okuyikhona kubalethela ukuhlupheka lokhu.

SESIYAKWAZI OKUFANELE SIKWENZE MASIKWENZEKE.

P. B. KHUMALO,
Local Health Commission,
Clermont.

AMALUNGULO
KWABANGESIBO ABELUNGU

(Yinkulumo efinyezelelwe lena yo-Mn. D. R. Donaldson ayikhuluma kwabehlangano yamaPension nokusiza abadinga usizo yaseSouth Africa. Umn. Donaldson ngumbhali we-Khomishani.)

*

AbaBusi abaningi abancane e-South Africa kabakagculiswa wukudingeneka kwamalungelo amapenishani kulabo abangesibo abelungu noma amalungelo lawo anikwa izisebenzi zabo ezingebona abelungu iminyaka engama 23 eyadlula nguKopeletsheni waseCape Town nangawoKopeletsheni behlangene bonke eKoloni ngazo izinsukwana ezidlulile, kusho umn. Donaldson.

Njengoba sincane isikhathi enginaso lapha ngifisa ukuthi isibala lendaba ngomqondo wombhali ophethe udaba lolu..yokuvezela labo amalungelo epenishani nokuthi labo abangavumelani nalomqondo baveza izizathu ezidida imiqondo abathi zibangela bona bangavumelani nalomqondo wokunika abangesibo abelungu amalungelo amapenishani.

(Lapho kukhona imali yokusiza ngamapenishani..kubanjwa imadlana masonto onke ezisebenzini ngazinye Lemali umnikazi-msebenzi ayongeze athi uma umsebenzi esephimula aholwe masonto onke imali encane kunaleyo abeyihola esasebenza aze afe. - UMhleli.)

Ngo April 1952 OKopeletsheni behlangene bonke ngodaba lwesikhwama salemali bakhapha isinqumo esithi :

UKuba oMabhalane abelulekayo bacelwe ukubeka umqondo wanamuhla mayelana namalungelo epenishani kwabangesibo abelungu nokuthi amalungelo lawo kufanele yini ahlukeni swe kwawezinye izizwe nokuthi ubulungu babajoyina kufanele yini bucindezelwe noma umuntu azingenele ngokuthanda kwakhe.

Baphendula ngokuthi : Kasikho isizathu esibangela ukuba abangesibona abelungu bangangeni nabo ekutholeni amalungelo epenishani ohlelweni olukhona eqinisweni sebevunyelwe ukungena ohlelweni eKoloni kusukela mhla bewanikwa amalungelo. Uma amalungelo epenishani ezonikwa abangesibo abelungu sibaluleka ukuba bangene ohlelweni olukhona emisebenzini yabo.

Iphuzu lesibili kakuvamisile ukuba isisebenzi kuthiwe asingene ngokuzithandela. UHulumeni wakubeka phansi wathi uma isu leli lizophumelela kufanele zonke zisebenzi zingene. Ngoba uma isisebenzi kuthiwa masizikhethela ukungena ngokuthanda kwaso singase singavumi beseke kuthi emuva kweminyaka eyishumi sesifika sithitsabe singezwanga kahle ngoba kasitshelwanga kahle sithike sesifuna ukujoyina manje.

"Seluleka ukuba abajoyinayo kube ngenkani. Uma kungenzeka kungamiswa isikhashana sokulinda ukuze izisebenzi ezinganamatheli emsebenzini zihlungike. Siyayazi inhlango engabavumeli abangesibo abelungu ohlelweni lolu base baqede iminyaka emithathu besebenza kuyona. Njengoba abantu sebegcwele emisebenzini emadolobheni izinhlangano eziniginiziyaluhlola udaba lolu lokunika abangesibo abelungu amalungelo amapenishani, kuyosithokozisa ukuzwa ukuthi kuqhubeka kanjani kululuhlangothi."

Basho njaloke ababhali baloluhlelo. Kabasho lutho olungathikameza ukuba kwande ukwamukelwa kwabangesibo abelungu ohlelweni lwamapenishani.

Sithinike ngalabo abasidida imigondo ngezizathu zabo bona abathi kabafuni ngazo ukunika abantu amalungelo lawa?

Okukuqala bathi izisebenzi zabantu kazinamatheli emisebenzini, bayingcosana abasebenza imisebenzi abanathela kuyona baze bafe. Uma iphuzu leli lilihle kufanele benze isikhala sokulinda esingangeminyaka emithathu kuqala isisebenzi singakanikwa ilungelo noma bagcizelele bathi bazonika amalungelo kulabo abanamathela emsebenzini kuphela. Noma singavuma ukuthi abantu bayizisebenzi ezibuye ziyeke ukusebenza sukuyakhula kubona ukunamathela emisebenzini okucishe kungabikho kwabangingi abelungu uqobo namuhla. Uma umuntu onamathelayo emsebenzini eyivelakancane kufanele abaninimisebenzi bafuna izivikelo ezithile zokuvikela izikhama lezo.

Iphuzu lesibili lithi kufanele yini abantu bangeniswe kulelisu ngenkani noma ngokuzithandela. Sebshilo ababhali ukuthi kakusiyona into efanele ukuba umuntu azijoyinele ngokuthanda kwakhe beluleka ukuba bacindezelwe. Isinyathelo sokuqala kufanele sibe ngukuvumela abantu bangene ngendlela enemiban-

dela ethile efinyeziwe ohlelweni oluqondene nabelungu bodwa. OKusho ukuthi abantu labo bayizisebenzi "eziyofela" emisebenzini leyo njengabo abelungu.

Iphuzu lesithathu elivamise ukucindezelwa ngabaBusi bezindawo bathi kungakhona izindleko ezinkulu ezingethwalwa ngabelungu abathela amarates. Abafundela ukubuswa kwabantu bayazi ukuthi zinkulu izindleko ezibhekene nabatheli bamarates nokuthi abaBusi bezindawo kabakwazi ukwenza imizebenzi yabo uma bengakhuphuli amarates, yilokho okubangela ukuba nalowo impela oshisekayo ngokufisa ukuba abantu banikwe amalungelo amapenishani abemadolonzima uma esebona izindleko ezinagabangelwa yilokho. Noma kunjalo sesifikile isikhathi lapho lonke ilungu likeKopeletsheni noma yimuphi ukuba likulwele ukuba abantu bawanikwe amalungelo amapenishani.

Uma sesibuka osekushiwo sibona kufanele ukuba sicele ukuba izikhwama zemali yepenishani zikhule ukuba kuphele ukungabazela nokwezabela izikhathi zokuguga kwezisebenzi. Kungasusa umthwalo kubatheli bamarates wokusiza abagugile nabaphelele ngamandla kwabangesibo abelungu bona abangenalutho ababheke kulona lokubondla ngaphandle kwosizo lwoMnumzana ekhaya naye othwele kalulhuni ngezinsuku lezi lapho isizwe sakhe sesigijimela emadolobheni.

* * * *

I Y.M.C.A. EEDENDALE

Kalukho olusha olwenzekile kuY.M.C.A. kusukela ekulobeni kwami kwokugcina ekhwezini. IHolo yavalwa izinsuku eziyishumi ngoKhisimusi kodwa manje seyibuyela esumweni sayo sokuqala. Aseyaqalwa namaKilasi esibhakela njen-goba ake ayekwa yonke inyanga, sebekhona impela abaningana abasha abajoyinela esibhakela. Kusukela manje sizoqala ngezinkani ukufunda esibhakela sethamba ukuqala owethu umdlalo wesibhakela ngenkathi yezinyanga eziyingcosana eziyayo.

Seladuma ladlula elebhola, amaRovers aseAshdown sabeke phansi izicathulo kuze kuvulwe iSeason ensha. NgeSeason ezayo siyofaka

Thimu ibeyinye kuphela kuLeague umake yona yenza kahle njengoba yabe yenza sekuyophela iSeason edlulile kuyodela uMakhasana.

Noma iSeason enkulu seyivaliwe izovala masinyane eyeziKole njen-goba sezizovulwa-nje. Sethemba ukuba nezikole eziyisithupha ezi joyinayo ngalonyaka, mhlawumbe singase sibenezigaba ezimbili, abangobe kwezinye nadlale nabesinye kumaFayineli.

Okwamanje iY.M.C.A. ilinga ukuthola omunye umsizi wayo e-Edendale, uma esetholakele siyo-kwazi ukunwba esiyokwenza khona. Empeleni sethemba ukuba nemidlalo eminingi kusihlwa okuyokuba ngeyabadala. Ngethemba ukuthi ngalenkathi ngenyanga ezayo uma sengiloba futhi eKhwezini ngingase ngibike ngokuthi usetholiwe ozosiza lapha eEdendale ngimemezele futhi okunve okusha okuhle oluzokwenziwa.

PETER BROWN.

* * * * *

IZINCWADI EZIBHALELWE UMHLELI

P. O. Clernaville.

Mnumzana,

AmaBhasi : Impendulo
kuMn. Bhulose.

Umlobeli wakho uMn. M. A. Bhulose usaphinda uthi inkampane yamabhasi yomuntu ngayedwa ingcono kunekaHulumeni noma kaKopeletsheni. Usekela inkulumo yakhe ngokuncoma amaBhasi kaMn. Ngema. Kuyinto eyahlukene ukuqhuba kwalenkampani ngendlela egculisayo olungasho ukuthi nezinye izinkampane zingaqhuba kanjalo. Kulapho ngehluke khona ngomqondo kuye. Kakusho ukuthi ngoba lenkampani iqhuba kahle eClermont zonke ziqhuba kahle.

Inkathi edlulile yakhombisa kahle ukuthi inqubo yamabhasi lawa ezinkampane yayingagculisi. Kakusiyona into efanele ukulinganisa amabhasi ezinkampane nawawoKopeletsheni ngoba awoKopeletsheni asebenzela ukusiza uquqaba lwabantu abaningi abasebenzayo. Naye uMn.

Bhulose uyangiseka kulokhu uma ethi uSihlalo weLocal Road Transportation Board lapho enika uMn. Ngema izitifiketi ezintha-thu wathi wethemba ukuthi nabanye bayohambela eClermont bayobona ukuthi amabhasi lawa ahanjiswa kanjani. Ngabaphi labo akhuluma ngabo? Ngabezinkampane noma ngabakwaKopeletsheni? (Sicabanga ukuthi uSihlalo wabegondise kulabo abangaqhubi ngokugculisayo noma yibaphi. - Abahleli.)

Futhi umlobeli wakho uthi sake sahlupheka sina isikhathi eside edilesini silinde amabhasi ngobuza ukuthi kwabe kungobani ababephethe amabhasi ngaleyonkathi? Ngabezinkampani ezincane noma ngabakhulu? Impendulo ithi kwabe kungabezinkampane ezincane. Kusobala ukuthi ukubonga inqubo enhle yamabhasi eClermont kugondene ne noMn. Ngema yena yedwa siqu mayi njengomqhubi wamabhasi.

Ngigcina ngelithi ezindaweni lapho kusebenza izinkampane bayakhala abantu bafuna amabhasi ahambe kahle ngoba abaphethe kabagculisi.

Owakho,

P. B. KHUMALO.

* *

c/o Cokerts Kraal Sch.,
P.O. Mkhondeni.

Mnumzana,

Ngibonga iCommission ukubakhona kwayo. Esengathi inganda futhi ngomsebenzi omuhle.

Okokugala inigwaga isiphethe kahle kakhala, njengoba beyikade ingekho.

Kanti izindlu zizakhela impilo enhle, ukuphakama kwazo nokwakheka kwazo ngomqondo. Njengoba besikade sakhe amafuku impilo beyingekho kahle.

Manje ngibonga namanzi ngoba selize lana izulu, ithonsi siloku silithola kancane emathangini kaPoyinandi; kanti kuqala besiwadoba epitsini aze aphele du.

Kusho ukuthi ukunikana imiqondo neCommission kusinika impilo nathi. Nabanye bayabonga lolusizo.

Sengathithi unganda umqondo
nathi sithole ngoba nakusesiphila
manje.

Ngowami umbono ngibona ukuthi
besingabe siyakhula impela uma
besingahle sakhe ibandla (Advis-
ory Board) elizokhulumela umuzi
waseOckerts Kraal, lilethe ku-
Poyinandi nezikhalo zabantu.

Ngiyabonga, bahleli,

Imina Ozithobileyo,

E, S. KUNENE.

* * *

Hollingwood.

Mnumzana,

Siyabonga ukuthola iKhwezi,
sizwe nezindaba zomhlaba.

Thina lapha into esihluphayo
AMANZI. Singajabula uma iLocal
Health Commission isizamela
AMANZI.

Sibonga noma nisinika umqondo
wokumba imigodi yezibi. Imizi
yethu isiyaqala ukuba clean.

Sijabula nokuba sesine Tea
Room. Ngoba lentokazi yakwa
Gasa iyazama ukusenza ukuba sibe
abantu abangcono.

Into esingajabula siyithola i-
CLINIC. Nathi nisizamele lena
eyinqola ejikeleza yonke indawo.
Siyayithanda nathi.

Into futhi esiyicelayo yi-
Bus yangesonto. Asinayo thina
uma siya esontweni. Nezihlobo
zethu azikwazi ukusivakashela.

Sibonga nemvula. Beselibalele
kakhulu. Sesizolima amazambane
manje. Futhi lendawo iyathanda
ukusinika ukudla uma lina.

Into esihluphayo yilena :
udokotela wokujova ufika singekho
ngomsombuluko. Sicela nisinike
ilanga elifanele thina Bawashi,
ngoba siyathanda ukujova. Pho
singathini ukulahla ilanga lawo
Mesi esikhonze kubona.

Nezinhliziyo zethu ziyakhatha-
zeka uma sizwa ukuthi siyasuswa;
singazi ukuba siyolishomisaphi
ilizwe. Asazi noma Baqinisile
yini. Sesinvalo kakhulu ngoba
lendawo sesiyijwayele. Abantu

lendawo bayithenge nesiwa elilano.
Pho sebexoshelwani manje?

Sesike sabona nomdlalo omuhle
ibayisikobo siyenzelwa umfo ka
Sokele waseGreytown. Sajabula
kakhulu.

Ngiyabonga bahleli,

Imina Ozithobileyo,

(Mrs.) M. MNCWABE.

* * * *

Hollingwood.

Mnumzana,

Makhosi Athembekileyo, sino-
hlupho lapha ngakithi lobisi na-
masi. Sizwa kuthiwa niyabasiza
abakhalayo kinina bakwaPoyinandi.
Engethemba ukuthi lesikhalo sethu
niyothi uma senihlela izindaba
zenu nisiBeke enkundleni.

Okunye futhi besifakelwa izi-
khonkwane (pegs). Sizwa songathi-
thi loku kwenzelwa ukubala izindlu
besesiyazithelela intela (rates).
Kepha besicela ukuba nisiphe aman-
zi amtoti kaMpompi, safa uMsunduzi.

Sizwa kuthiwa futhi sizonyaka-
ziswa iGroup Areas Act - Umthetho
wokwahluka - nisa izizwe; abantu
bephucwe izindawo zabo abazijulu-
kela ngezithukuthuku ezimathonsi.
Kuliqiniso ukuthi sizosuswa lapha
na?

Sesikhala nangesikole sabantwana
abancane (Nursery School) abangaka-
fundi. Sesicelile komunye onesa-
khiwo sesonto ukuba izingane ezin-
cane zifundele khona. Sikhona
esikhulu - Day School. Sicela
esabancane.

Kwane bus ngesonto kalikho kwa-
bathanda ukuyosonta eThawini,
alikhho. Besingacela ukuba libe-
linye-nje elisuka eCity Hall ngo
9.30 a.m., lisuke lapha ngo 10
o'clock ekuseni. Libuye lisuke
ngo 4 noma ngo 5 o'clock ntambama
eThawini selibabuyisa abavela ezin-
konzweni. Kukhona nabathanda uku-
sonta ezinkonzweni zantambama ngo
3. Singathokoza kakhulu uma
lesicelo sethu singasesamukelwe
abakhulu.

Sizwa kuthiwa nino sizo lweKili-
nika esemotweni (Mobile Clinic).
Noma ibingeza kanye ngenyanga besin-
gakujabulela loko.

Owenu ngenhlonipho, Owakhileyo,
(Miss E. J. MKWANAZI.

2 MAR 1953

1) Mr. Hecht ✓
2) Libram ✓

IKHWEZI



Vol. 4 No. 2
3 MAR 1953

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MARITZBURG.

A LETTER TO OUR READERS

In our last number we published a whole lot of letters from our new little Areas of Hollingwood and Ockert's Kraal. But because our reply is bound to be a long one - and because it will show something of the way in which the Commission plans the development of Areas - and because it will deal with a number of questions which are often asked in other Areas - we are giving up our editorial columns to it in this number.

Here, then, is our reply to our two small Areas, and we trust that other readers of Ikhwezi will find it answering a number of problems of their own:-

'Dear Hollingwood and Ockert's Kraal,

Ikhwezi was particularly glad to publish your letters because they revealed two very pleasing qualities - the one, a spirit of confidence in the goodwill of the Commission : the other, a very real desire of the health and welfare of your communities. Your representations have been carefully considered at high levels, and certain answers to them will be found below.

Let us say, first, though, that the Local Health Commission is like every other sort of governing-body in one thing - it has only so-much money to spend! Also (and in this it is

NOT like other local authorities) it has to be given most of its money by the Provincial Government. This is because, in places like Edendale or Clermont or your own Areas, the people cannot pay enough in rates and taxes to cover the cost of all the things their Area needs. Because they are poor, the Province pays a great part of the Area-costs. But even the money from the Province is not unlimited : it has to be carefully shared out among a lot of Areas - so-much to one, and so-much to another - and every Area finds itself obliged to WAIT, now and then, for the services it wants.

Now, you people (quite rightly) want clinics, pure water, roads, improved bus services, a nursery school, milk and amasi, and an Advisory Board! Clearly, these things cannot come all at once; but there are "answers" which will show that the Commission is in earnest about helping your communities.

- (1) Clinics. The Doctor writes that he appreciates your viewpoint, but at present child-clinics and mobile-clinic services cannot be started in your Areas. The Commission must be satisfied at the moment with protecting the children (and the adult residents) against infectious illness. A doctor comes to the Areas to see that children are protected against Diphtheria, and that all members of the community are immunised against Smallpox and Typhoid Fever. (Do not think that this doctor will always come on a Monday. He visits your Areas whenever time permits or there is special need. He has no regular visiting-day for Hollingwood and Ockert's Kraal.)

Other members of the Commission's Health Department visit the Areas to help you to get better housing and sanitation and to teach you many of the rules of health. You can help greatly to reduce ill-health among you by learning and obeying all these rules.

And, of course, when infectious disease occurs in spite of all this, the Commission helps you to get the sick person to hospital and takes measures to prevent the disease from spreading.

In other words, the Commission is working to improve the general health in your Areas and to keep the infectious illnesses away from you all - BUT it cannot, at present, afford to give you clinic-services for the "ordinary" sicknesses of yourselves and of your children.

- (2) Pure water. The Engineer writes that a scheme to give Hollingwood good water has been drawn up and considered by the Commission, but it cannot yet be brought into operation for a number of reasons. The Doctor advises Hollingwood, meanwhile, to BOIL ALL WATER before drinking it. Ockert's Kraal has already had a supply

of pure water brought to the Area.

- (3) Roads. Ockert's Kraal roads have been hardened since the Commission "took over". Hollingwood has not been so fortunate, but that is for reasons over which the Commission has no control.

- (4) Bus services. These are not really the business of the Commission at all, but the Pietermaritzburg Transport Manager was good enough to allow Ikhwezi an informal talk with him about your services. He is sympathetic with your needs and the matter is before the City Council. But until new buses arrive, no new services can be established.

- (5) Nursery School. We think the best way you can go about this matter is to form a committee and then write to:-

The Medical Officer of Health,
Local Health Commission,
P. O. Box 416,
PIETERMARITZBURG,

and ask his advice. He is in charge of Social Welfare in the Commission's Areas. Remember, you can look to him and to the Social Welfare Section for guidance; but education is not the Commission's business and you will find that it is necessary for you to help yourselves. For a nursery school to be started, the people have to rely largely on themselves to pay for the teacher, and other expenses - as the folk at Siyamu do. At a later stage, the Pietermaritzburg African Welfare Society might be willing to help you with a grant.

- (5) Milk and Amasi. Your Areas cannot be considered at this stage for Commission sales of milk and amasi. It is a costly service, and anyway there are several private dairies close to you, we understand.

- (6) Advisory Board. The best way to go about getting a Board established is to write to
The Midlands Regional Secretary,
Local Health Commission,
P. O. Box 416,
PIETERMARITZBURG.

It is an excellent and progressive step to take, to form an Advisory Board to speak with authority on your behalf.

- (7) General. First, do not be worried about the pegs in front of your houses. These have no purpose except identification - just as houses in towns have numbers on their gates.

And, secondly, all of us know that it is the will of the Government that the different races in this country shall, once day, live each in their own area. But none of us know, yet, just how these things will be arranged or just what areas

will be assigned to our particular race. Our best course, as we wait, is just to go quietly on with our own business, planning each day in what we think the wisest, happiest way, and not allowing any nervousness about the future to stop us doing the best we can with the PRESENT.

- (8) Conclusion. Our thanks to you, Ockert's Kraal and Hollingwood. And we trust that, in our long "conversation" - yours and ours - we have cleared up certain points which are of concern to many different Areas.'

Yours faithfully,

THE EDITORS.

* * * * *

DID YOU KNOW?

...THAT Ikhwezi would appreciate news from the various Clubs in the Areas relating their activities - present, past and future - just in the same way as the Women's Institutes and other flourishing Clubs in towns and country districts publish accounts of their "doings" in the newspapers, and, where possible, give a programme of future events?

There must be many members in the Clubs who would be glad and willing to be given the opportunity of letting the readers of Ikhwezi know what is taking place. So just ask one member to write the news of your next meeting and send it to The Editors, Ikhwezi, P. O. Box 416, Pietermaritzburg.

* * *

...THAT Ikhwezi is very grateful to the following friends for donations:-

Mr. and Mrs. Fearnhead....£1/1/-
Mrs. J. M. Loveband Fulford..£1.
Mr. R. B. Maharaj.....£1.
Mr. S. R. Naidoo.....£1.

This is great riches! Ikhwezi does not remember ever having had more than £2/1/- in its "till" before! When it has had to spend a little more than that - (as, for instance, on the Christmas cards and envelopes and stamps

which were distributed with the December Number) - the working-committee has usually met the small extra costs by personal contributions.

So we thank our friends, telling them that it is a very happy thing to feel that Ikhwezi has some real funds in hand to spend on readers' interests. And happier still it is to know that there are those who care for our small magazine and for its message.

* * * *

...THAT Waschbank and Umhlatuzana have each undergone a tiny change of name. The former must be spelt WASBANK from now on, and the latter drops its first "u" to become MHLATUZANA.

This is official! From now, the old spellings will be WRONG.

* * *

...THAT the fight against Tuberculosis is engaging the sympathy and support of some very fine people. Here is an item which appeared recently in the Natal Daily News - a report of a generous gesture by African people:-

"Fifteen Natives arrived at the Toc H TB settlement, Bothas Hill, on Saturday and worked the day through without pay - so that they could help the good cause.

Mr. Don McKenzie, warden, first showed them round the settlement and then they started on the foundations of a new building.

Under the leadership of an induna, they excavated earth and brought it by lorry to the site. At lunch, when Mr. McKenzie offered them tea or coffee, they replied: "Water is enough. We have come here to work, not to eat and drink".

The same Natives, who are employed by an international firm of road builders which lent them the lorry, first heard of the work of the settlement before Christmas.

They then contributed three-penny pieces, sixpences and shillings every week from their pay packets to a fund, which their European foreman was asked to use for presents for child patients at the settlement. Each child got a generous Christmas parcel, paid for by the labourers.

"These people show that Natives are ready to help themselves," said Mr. McKenzie.

* * *

...THAT you might be one of the "Persons Unknown" for whom the Government is holding moneys? Government Notice No. 42 of 1953, published in the Government Gazette Extraordinary of the 16th January, 1953, gives a long list of Moneys belonging to Persons Unknown - such persons as untraced heirs, and the like.

It might be well worth your while to refer to this list if you believe that moneys of this kind are due to you. The list contains any number of African names.

* * *

G A R D E N I N G

Gardening is one of the most ancient occupations of the human race. There was never a time when it could be pursued with more interest and profit than at present. Gardening is an occupation

open to everyone because the poorest amongst us can practise it on a small scale, and the richest can find in it a wide scope for the use of capital. It is open to the possessor of even a small piece of land to grow something useful, interesting or beautiful.

Window-box gardening in recent years has aroused the interest of the fastidious, and might now almost be classed as one of the fine arts. And in a garden there is scarcely anything that cannot be ornamented and rendered beautiful by an outlay of time, a little money and some trouble.

"You are nearer God's heart in a garden than anywhere else on earth". The love of gardening is indeed the purest of all human pleasures. It is refreshing and uplifts the jaded spirit of man. Is it not high time, then, that we took the good advice offered to us for our benefit and improvement and put them into practice? I suggest that we miss none of these golden opportunities, but seize them as and when they become available because "time lost is never regained", and "procrastination is the thief of time".

Transition Period in Agriculture.

Until the middle of the eighteenth century, medieval methods of agriculture were still in vogue, but the growth of the population demanded a sweeping change in these methods. During the next 200 years great advances were made in farming practice and knowledge.

Vegetable Foods.

There are various kinds of foods necessary to feed our bodies, but in this article I shall deal with only two food constituents, - proteins and vitamins - which we are able, and should, grow in our gardens. First of all I would point out that proteins are the principal tissue(flesh)-building materials, while vitamins are absolutely essential for nutrition and, without them, sickly conditions called deficiency will arise. A doctor of repute sometime ago made a statement to the effect that more than one-half of the chronic diseases which endanger the latter half of life are due to faults in the diet which could easily have been prevented. If one considers the large number of people who suffer from such ail-

ments as indigestion, malnutrition, etc. (ailments which are mostly due to wrong feeding habits) one realises how necessary it is that those who are responsible for the choice and preparation of food should at least know the elementary principles of Dietetics. These elementary principles are that if vegetables such as cabbages, tomatoes, carrots, spinach, beans, peas, potatoes and maize were planted in our gardens and made use of by us daily, we should be safe from the above-mentioned troubles. What I have noticed in many of the gardens of my fellow people is that 75, if not 100, per cent. of those gardens have been used exclusively for mealie crops, which shows that they have not yet realised the importance of vegetables, nor do they appreciate the value of flowers in beautifying their homes. We should keep abreast of the changing times, and make up our minds to apply modern principles to agriculture and gardening; this, after all, is a transition period and a time of radical change.

In itself, the growing of vegetables and flowers is one of the most fascinating of all past-times, and a profitable one, too. Moreover, despite modern facilities for getting fruit and vegetables to market, it may be taken as an incontrovertible fact that nothing purchased at a shop, store, or at market possesses the same freshness and delicacy of flavour as that which is taken direct from the garden for the table. No one can possibly appreciate the best in vegetables until he has learnt to grow them in his own garden.

B. MADIKWA,
Health Assistant,
HOWICK WEST.

HERE AND THERE

CLERMONT

"Children's Christmas Party at Clermont Clinic. Of all the events, there is none so happy and inspiring as that of Christmastide - the Children's festival. At that time the hearts of men and women are filled with a great desire to give happiness to children so that all may rejoice in celebrating the birth of Christ.

Sister von Puttkamer was amongst those who strove to attain this end. She was the organiser of the children's party held at the Clermont Clinic on January 6. The number of mothers and children who rolled up was very gratifying and quite beyond expectation. At first the children were somewhat subdued for the Clinic to them was associated only with inoculations, but it did not take them long to forget their fears - such is the magic of cakes, minerals, sweets and ICES! These the Nurses served amidst much glee and laughter.

Generous contributions are acknowledged from Mr. F. Ngema, £10; Toc H, £2; Mr. I. Alexander, 95 lbs. sweets, and the Local Health Commission, £5. Thank you all!

May 1953 bring you happiness and prosperity, and may we meet again in the same spirit next time.

* * *

"Umgeni Ward Children's Christmas Tree. It has become a tradition for residents of Umgeni Ward to celebrate their Christmas festivities on New Year's Day. And so again this year the Children's Christmas Tree was held at Fannin School on that day. This festivity is held for all the residents of Umgeni Ward, irrespective of their church leanings, whilst other parties in the Area are organised by one church or another for their particular congregations.

The sponsors were Messrs. R. S. Mtshali, Shangase, Phakathi and Sithole, who are to be congratulated on the success of the party.

Rev. A. Khumalo, of the Presbyterian Church, said it was an honour for him to officiate at an undenominational function as that in itself indicated that there was a peaceful understanding between the churches and was in accordance with the Christmas message that there should be 'Peace on earth and goodwill towards men'.

The Christmas Tree, sparkling with decorations, was the centre of attraction whilst tables nearby bent under the weight of presents. Mr. Phakathi was the master of ceremonies and kept things going with a swing. Music was rendered by the Drapo Sisters, Dudu Dark Kids, Morning Stars and Sea Blue Birds. Mrs. Mtshali and Mrs. Mseleku, assisted by a band of

helpers, served the refreshments.

Thank you all for your kindness to the children.

*

"Boys' Brigade - First Clermont Company.

Ever since the formation of the 1st Clermont Company of the Boys' Brigade three years ago, there has been a crying need for band instruments to make the Company what it ought to be. However, the lack of these instruments did not daunt the leaders of the organisation nor discourage the recruits. Instead, they grew from strength to strength and carried on with the hope of achieving their goal. This hope has now been realised.

Mr. I. P. Seitisho informs us that Mr. F.P. Ngema, of the B.B.S. at Clermont, has presented the 1st Clermont Company with a set of brand-new band instruments, and he wishes to place on record, on behalf of the Company, his colleagues and himself, their gratitude to Mr. Ngema for his magnificent gesture.

The public of Clermont, in its joy and gratitude for this donation, acclaims Mr. Ngema the 'hero of charity'. Mr. Ngema's kindly act is proof that kindness is the sunshine on which virtue grows.

The band instruments were for-

mally handed over to the Company on the 28th December at a well-attended function held in the Christ-ianenburg Hall. Mr. H. S. Mtetwa was in the Chair.

Mr. H. W. Mdhlozini's choir rendered musical items, and speeches were made by Rev. P. M. Yeni, Mr. S. P. Mtshingila and Mrs. Yeni.

The 2nd Durban Band, accompanied by Capt. J. S. Gwegweni, attended the ceremony.

Before handing over the instruments, Mr. Ngema was asked to say a word of encouragement to the boys. He said, amongst other things, that he had not thought of buying these band instruments just as a present from a rich man who had lots of money, but he had acted purely for the betterment of the African people. He told the boys that in order to become great men they should (1) avoid gambling; (2) Avoid intoxicating drinks; (3) Be thrifty and save money; (4) Beware of newly-

hatched, unfledged comrades.

After the speeches, Mrs. J. Yeni was asked to receive the instruments from Mr. Ngema, which she graciously handed to the Sergeant of the Company and they were then blessed by Rev. Yeni. Mr. B. D. Kunene thanked Mr. Ngema on behalf of the Company, after which the Band played a selection of items.

LOCAL HEALTH COMMISSION

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Public Health Areas of EDENDALE AND
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MHLATUZANA and MIDLANDS REGION.

APPLICATIONS are invited from suitable persons for permanent positions as BUILDING SPOTTERS in the above areas.

The salaries attaching to the positions are £126 per annum for Grade I Spotters and £102 per annum for Grade II Spotters, plus cost-of-living allowance at present being paid. Any appointment will be subject to the Commission's Conditions of Service.

Applicants for both Grades should possess:-

- (a) A sound knowledge and ability to peg out sites for new inferior-type houses;
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After the function the two bands paraded the streets of Clermont and drew large crowds of spectators. Thus ended a perfect day.

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WASBANK

"Nearly 400 children from Hlathikhulu, Wasbank, Tholeni, Sondoda and other places attended a children's Christmas Party at Evansdale Mission, arranged by the Rev. N. M. Nomvete. This is the second Sunday School Christmas party to have been organised here. A number of parents from various centres attended. The Boys' Brigade (all the way from Durban!) led by Mr. J. S. Godweni, paraded at the school grounds. The Brigade was met at the Wasbank station by the Rev. N. M. Nomvete. The spectators were delighted with the ceremonial marching and enthusiasm ran high. The Boys' Brigade at Evansdale was led by the Evangelist Ndhlovu. This group is still in its infancy and did remarkably well. They were later presented with hats by Mrs. College, of Dundee.

The most exciting feature of the party for the children was, of course, the arrival of Father Christmas (Rev. College) laden with boxes of toys. The Wasbank

Government School choir, conducted by Mr. C. B. Khanyile and the Evansdale Church Choir, conducted by the Rev. N. M. Nomvete, rendered good music. After the party there was the showing of a film at the hall at Granby Estates.

Amongst those at the party were seen : Messrs. Charles Xala, Jacob Mathunjwa, Zondi, T. F. Mngadi, Sonny Hayward; Mesdames. Evelyn Xala, Beauty Khoza, Norah Ntuli, A. Majozi, Girlie Xala, Emma Myaka, M. Sibisi, C. B. Khanyile, Rose Khoza and others.

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* *

"The Tholeni residents are pleased to welcome among them their new Priest, the Rev. Thomas C. J. Sithole, who took up residence on December 28. He is the son of the late Rev. J. L. Sitholi, of Klippoort. He was installed by the Superintendent, Rev. Sibiya from Durban. Eight Ministers attended the ceremony. There were 900 guests, including visitors from Durban and Inyanyadu. Among those present were: Messrs. M. Sithole, P. Sithole, M. E. Xala, M. Mnikati, J. Shezi, N. Msimang; Mesdames, E. Nyoka, Agnes G. Xala, R. Sithole, B. Myeza, E. Langa. Mrs. A. Dladla (Johannesburg), Mrs. J. Hlongwane (Ladysmith).

Six head of cattle were slaughtered for this great gathering.

* *

"Congratulations to Mr. and Mrs. Z. M. Msimang, of Tholeni, on the birth of a daughter. Both are well.

* *

Mr. Thomas Dlamini (Butana) a first year medical student in Durban, is temporarily holding a clerical post at the Local Health Commission. He will be returning to College in the near future.

* *

"The semi-finals replay contest between the Wasbank Roses and the Northern Stars (which was previously reported as having ended in a fracas), was to have taken place on December 7. The Roses, however, did not turn out on time and the Stars thus scored a 'walk-over' and qualified to play a final match with the Rovers F. C. on the 14th. The Rovers F. C. lost to the Northern Stars by 2 goals to one in a final (Mr. T. P. Mngadi's Trophy) played on the 13th December. The Trophy was not presented to the winners at the time due to some misunderstanding among the officials.

The Season closed on the 14th when all the Association clubs 'got-together' in a tournament to compete for a football donated by the Association. The Rovers F. C. got away with it!

Since its inauguration two years ago, the Wasbank & District African Football Association has suffered

innumerable unpleasant incidents brought about by mal-administration and mismanagement. We hope that the coming season will bring about an improvement in this state of affairs and that additional clubs will affiliate with the Association. A note of warning could well be sounded here - if the Association is to prosper, the public should exercise great caution in the selection of their officials and only those who are keen and have a good knowledge of sport should hold office. Goodbye, until next Season!

* *

Obituary.

We regret to report the deaths of Bluewit Nkosi and his uncle, both of Ruigtefontein; and of Kaizer Ntsele, of Assegaai Kraal, who was drowned. To relatives and friends we extend our deepest sympathy.

* *

"Wasbank Indian School's Annual Sports and Prizegiving.

The Wasbank Indian School was the centre of attraction last week when the Second Annual Athletic Sports and Fancy Dress Parade was held. Well over 500 parents and well-wishers from as far afield as Ladysmith, Newcastle, Glencoe and Dundee were present.

The gay marquees of the different houses - Gandhi, Jinnah and Sarojini - erected in the well laid out grounds lent a festive air to the scene. Mr. A. C. Naidoo, on the microphone, kept the crowd in great good humour with his wisecracks.

Extremely keen rivalry prevailed in the numerous Athletic events and many previous records were broken. The large crowd, which included a number of Africans and Europeans, thoroughly enjoyed the programme of events and declared it to be the finest in the history of Wasbank.

The Fancy Dress Parade was impressive and the judges (Mrs. Maymoona Y. C. Meer, Dr. Limbada, Mr. E. E. Ameen, Mr. A. C. Naidoo and Mrs. Nair) had a difficult task in arriving at decisions. The Parade was divided into two sections - girls and boys - and met with thunderous applause.

At the end of the day, GEANDI HOUSE emerged victorious with 199 points; SAROJINI HOUSE second with 168 points; and third JINNAH HOUSE with 159 points.

The school had arranged the competitions so that every child participated in some event.

Mrs. M. S. Mall distributed the sports prizes, and Mrs. Frank S. Maharaj those for the academic section, and the consolation prizes.

The Principal, Mr. B. Maharaj, thanked the parents and well-wishers for their very generous contributions and impressed on the parents the necessity for whole-hearted co-operation with the Wasbank Indian School Society which was embarking on a big scheme to erect a new school.

Mr. E. E. Ameen congratulated and complimented the Principal and his six hard-working teachers on the excellent manner in which the sports programme had been arranged and organised. An £8,000 new school for Wasbank would be erected in 1953 and he appealed to the parents and others to assist the School Society in their great task.

Dr. A. I. Limbada, of Dundee, said that the foundation of the first Indian school had been laid by an Indian woman, Mrs. Jankee about 20 years ago and that a more commodious building was required in order to accommodate the growing population. He congratulated Mr. B. Maharaj on the success of the day and was deeply impressed by the children's performance.

Mr. P. H. Gcabatshe, the Principal of the Wasbank African School, said he was grateful to Mr. Maharaj for having invited him to attend the day's sports. He praised the principal and his staff for the very able manner in which the Indian children had been trained, and joined the other speakers in appealing to the parents to do their share in the erection of a new school. Mr. Gcabatshe went on to speak of the good Indo-African relationship that existed in Wasbank and said that both the Africans and the Indians should strive hard to preserve that friendship and cordiality.

Amongst the others who spoke

were : Messrs. Frank Maharaj, Chairman of the Indian School Society, A. K. S. Mall and Amod Sahib.

Mr. A. C. Naidoo moved a vote of thanks to all those who combined in making the affair an outstanding success."

THATH' UFAK' ESAKENI.

* * *

EDENDALE

Will someone shake Edendale, please? We think the Area must have gone to sleep!

* * * * *

THE KHUMALO FAMILY

What with one thing and another - Mr. Khumalo kept late at his shoemaker's shop with the rush of work that the school children have brought in at the beginning of the new term, and Mrs. Khumalo's hands being full with her growing family and new baby - the Khumalo family have sadly neglected their garden.

After the recent rains the weeds have run riot over their plot and have almost entirely obscured the view of the road and the valley below. The mosquitoes are troublesome, too, and the children spend restless nights tossing and turning and scratching the bites until sores appear.

Mr. and Mrs. Khumalo are tired after the heat and toil of the day and are sitting outside in the dusk discussing many things. They are hard-working people and love their home. They both agree that the garden does not look well and that it will take time and extra work to put it in order....and how is this to be done when each day is already filled with much work.

"If we could only get the big weeds pulled up and put in a tidy heap out of view behind the house it would make very good compost and, later on, when it is well-rotted, it could be dug back into the garden to enrich the soil.

With all the big weeds away, the ground would be free to be dug up well." Mr. Khumalo wiped his brow. "If I could get someone to do this for me, I could prepare the ground at the weekends and plant seeds. It would give me great pleasure to have a good garden filled with many vegetables," said Mr. Khumalo.

"I would like that too", said his wife. "For a long time now I have thought how pleasant it would be to have flowers growing on either side of the path, right from the gate to our door; and, perhaps a peach tree or two at the side of the house."

They sat on in the cool of the evening each lost in his own particular thoughts of the garden-to-be. Perhaps Mrs. Khumalo dreamed of an orchard where wide-spreading branches provided ample shade in which the children could play... or of short-cropped grass beneath her clothes lines which would keep her billowing, sun-bleached garments fresh and spotless.

Suddenly she turned to her husband and with a broad smile on her comely face said : "There is Joseph, our eldest son, he could help you in the garden. He finishes his school lessons early in the afternoon and then goes down to the Y.M.C.A. to play. He could very easily dig your garden after that when the worst of the heat is out of the sun."

Mr. Khumalo looked at his wife affectionately. "You are always so helpful, and this idea is a good one. The exercise will be good for Joseph and will help to work off those animal spirits which all boys of 14 have in so much excess. Besides, I would like him to learn how to garden because this knowledge would always be useful to him. He is keen and bright at school, and always eager to learn new things."

"Tomorrow, then, we will begin. By the weekend there will be a big patch of well-turned earth. Go and enquire what are the best kinds of vegetables to plant now, and what you must plant next month so that in the winter, when vegetables are scarce, our garden will be filled."

They got up then and stood for a moment surveying the wilderness of weeds which already in their

eyes were neat beds of vegetables.

One problem was solved.

Mrs. Khumalo sighed and as she turned to go indoors whispered to her husband : "You will remember to ask what flower seeds should be planted now!"

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(The Khumalo Family has decided on a garden at a very opportune moment because Ikhwezi has just been favoured with a series of articles by an expert gardener, the first of which appears in this month's issue of the magazine under the heading "YOU AND YOUR GARDEN". We trust that readers will avail themselves of his valuable advice and guidance. - The Editors.)

* * *

AFRICAN SELF-HELP IN SOUTHERN RHODESIA

"Three years ago a small group of Africans in Bulawayo decided to raise funds to assist blind and physically defective Africans. A Society was formed and substantial funds have been raised. The Society has now embarked on a scheme involving practical help to African cripples. A teacher has been employed to teach African cripples shoe repairing and leather work. The Bulawayo City Council has generously granted the free use of a suitable room and at present four cripples are being trained." - African Welfare Bulletin, Bulawayo.

(This is news we like to hear about. Here, too, we have notable examples of self-help in the Edendale and Clermont Benevolent Societies, and the night schools that have been established by Africans in some of the Public Health Areas. - The Editors.)

* * *

"A happy man or woman is a better thing to find than a five-pound note."

R. L. Stevenson.

* * *

Ikhwezi features as its chief article this month a contribution from Mr. R. B. Maharaj of Pietermaritzburg.

Mr. Maharaj is a Vedic Priest - a priest of the Hindu religion - and in his article he outlines for the non-Hindu reader certain aspects of his Faith. He also shows a wide acquaintance with Christian teaching and the Christian scriptures.

Ikhwezi is proud to publish Mr. Maharaj's essay, which not only sets before us, very beautifully, some of the ancient wisdom of Hinduism, but also breathes a spirit of tolerance and human understanding which should help to interpret us - Hindu and Christian - to one another.

We commend his article to all who would have better understanding of one of the great religions of the world and of the peoples who live by its philosophy.

The Editors.

H I N D U I S M

On the occasion of the Christian New Year I wish to extend to all your readers my sincere expression of goodwill.

As a Hindu, I wish to outline some aspects of Hinduism which will, I trust, be of some interest to my Christian brethren.

Hinduism is an ancient religion and is based on the Vedas, which is divine knowledge, revealed in the consciousness of seers at the time of creation and imparted by them to mankind.

The main concept of Hinduism is the purification of the mind to receive the knowledge of God so that His purpose may be realised in life and hereafter. It is analogous to the Christian ideal of God's will being done on Earth and in Heaven.

Hindu religion (Dharma) is that which enables man to achieve material prosperity with spiritual welfare. Life means not only living for ourselves, but for

others - for we are our brother's keeper and "he who lives and enjoys life in himself alone, lives a sinful life".

The Vedas ordain that relationship between man and man shall be cordial for no one should cause injury to another in thought, deed and action. For it is said that since God is the source of all happiness all sentient beings shall regard one another with affection and friendship so that there shall be harmonious living.

It is the core of Hindu belief that man is innately divine and his ultimate goal is to achieve perfection. One notes the Biblical injunction "Be ye perfect even as your Father in Heaven".

We believe that man takes birth according to the laws of Karma, which is the supreme law of causation. The soul of man carries with it previous actions, experience and desires and suffers pain or pleasure according to the past life. St. Paul gives expression to the latter idea in the 6th Chapter of his Epistle to the Galatians for he says, "Whatsoever a man soweth, that shall he also reap.....And let us not be weary in well-doing, for in due season we shall reap, if we faint not".

Man passes the journey of life from body to body and the living and animating agent is his soul, which is linked with the universal spirit.

The body is filled with innumerable desires and seeks sense of enjoyment. It is consequently kept in bondage in matter. Sense gratification is of a transient nature and ultimately brings pain, misery and sorrow. When desires are subdued then the divinity in man is revealed and man achieves liberation (mukti) and dwells in true bliss and enjoys everlasting life,

In order to achieve this goal man has to undergo myriads of births and deaths during which he has to practise rigid physical and spiritual living.

According to the Hindu teaching life is regulated for spiritual growth into four parts :

- (a) Student life - devoting oneself to acquiring true knowledge and training;
- (b) the life of a householder - practising good conduct and acquiring good things;
- (c) retired life - retiring in solitude and holding communion with God and pondering over the results of knowledge; and
- (d) life of renunciation - devoting oneself to the truth and the attainment of the highest bliss by selfless service to God.

Life also has to be guided by the tenfold characteristics of religion, namely, patience, forgiveness, control of mind, honesty, purity of mind and body, restraint of senses, wisdom (insight born of thought and devotion), learning, truthfulness and freedom from anger.

With the due and faithful observance of these rules of life, man has to undergo spiritual practices or yogas whereby he ultimately achieves unity with God.

Hindu religion is comprehensive, tolerant and satisfying. Like the Christian faith, it is essentially tolerant of other faiths. It has a universal outlook and appeal and stands for peace, harmony and goodwill.

Hindu religion is ever-expanding, elastic and of a variable nature and has an all-embracing receptivity.

Hinduism refuses none, but embraces all within its soft, plastic and loving folds. It is suited to every mood and temperament. It has practical application in all climes and ages.

One of the most important religious trends in Hinduism in modern times has been the growth of the Arya Samaj movement founded by Swami Dayanand. This development helped to restore Hinduism to its pristine glory and has revitalised it. It seeks escape from the trends in Hinduism of idol worship and belief in caste and postulates the ten principles which constitute the true exposition of Hindu thoughts and beliefs.

The ten principles are:-

- (1) God is the primary cause of all true knowledge and of everything known by its means.

- (2) God is All-Truth, All-Knowledge, All-Beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable without a beginning, Incomparable, the support and the Lord of all, All-Pervading, Omniscient, Imperishable, Immortal, Exempt from Fear, Eternal, Holy and the Cause of the Universe. To Him alone is worship due;
- (3) The Vedas are the books of true knowledge, and it is the paramount duty of every Aryan to read or hear them read, to teach and to read them to others;
- (4) The Aryan should always be ready to accept truth and renounce untruth;
- (5) All actions must conform to virtue, i.e. should be performed after a thorough consideration of right and wrong;
- (6) The primary object of the Samaj is to benefit the whole world, viz., by improving the physical, spiritual and social condition of mankind;
- (7) All ought to be treated with love, justice and with due regard to their merits;
- (8) Ignorance must be dispelled and knowledge diffused;
- (9) No one should be contented with his own good alone, but everyone should regard his or her prosperity included in that of others;
- (10) In matters which affect the general social well-being of our race, no one should allow his or her individuality to interfere with the general good, but in strictly personal affairs everyone may act with freedom.

By the due observance of these principles a Hindu gives expression to the intrinsic goodness of his religion which shares the Christian virtues of humanity, love and tolerance.

R. B. MAHARAJ.

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THE Y.M.C.A. IN EDENDALE

I see that in last month's Ikhwezi I said that I hoped to be able to announce the appointment of the Y.M.C.A.'s new assistant in this issue. Unfortunately, that is not the case and we are still continuing our search for a suitable person. This also means that the expansion of our work is held up and that we are still unable to start those evening activities for adults which will be run by our new assistant.

CINEMA. On the last Monday of January and the first of February a free cinema show was held at the Y.M.C.A. The films shown were of general interest and included some on Football and others on educational and health subjects. From now on these film shows will be held every month on the FIRST MONDAY of the month. They are always run free and all people who are interested are very welcome. Remember also that there is a show on the first two FRIDAYS of each month at 7.30 p.m., and the charge is 9d. The Monday night shows start at 7 p.m.

TENNISQUOIT. A Tenniquoit court has been laid out and this is providing members with a new amusement and one out of which they seem to be getting a lot of fun.

TABLE TENNIS. On the afternoon of Saturday, February 7th, the Y.M.C.A. Table-Tennis Team played its first match. Their opponents were a team raised by Mr. J. Naidoo of the Area Secretary's office, Edendale.

Both sides obviously suffered from nerves during the early stages of the games, but soon settled down and we saw some very closely contested games. Each side was represented by 6 players, and the Y.M.C.A. boys did extremely well to win every match in the first round. In the second round, play was more even and ended up with each side winning two games. Detailed results were (visiting teams names first):-

1st Round:

Mr. Bob Gopaul lost to David James, 21-18, 15-21, 17-21.
Mr. G.N. Pillay lost to Derrice Zama, 10-21, 13-21.
Mr. J. Naidoo lost to Johnson Mkize, 8-21, 21-18, 19-21.

Mr. S. N. Reddy lost to Hitler Mbambo - 15-21, 14-21.
Mr. Mngadi lost to Lennox Xulu, 15-21, 7-21.
Mr. Pillay lost to Ronnie Xakaza, 14-21, 18-21.

2nd Round.

Mr. Bob Gopaul beat David James, 21-18, 20-22, 21-12.
Mr. G. N. Pillay beat Derrice Zama, 24-22, 21-18.
Mr. J. Naidoo lost to Hitler Mbambo, 17-21, 21-18, 19-21.
Mr. S. N. Reddy lost to Aubert Ndlovu, 17-21, 16-21.

PETER BROWN.

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(The friend who contributes the series "YOU AND YOUR GARDEN" wishes to remain anonymous, and Ikhwezi is bound to respect his wish. Nevertheless, we will give you one clue - (one only) - to his identity : certain Gardens in Edendale afford the proof that our contributor knows ALL about gardening! - The Editors.)

YOU AND YOUR GARDEN

The Beginning of a Garden.

If you are a true gardener at heart and a lover of beauty as well, it is never too early to begin learning how to lay out a garden and, in order to do this, plan out a design.

One does not necessarily have to be an artist to do this. All that is needed is a rough sketch of your plot showing the boundaries and the position of buildings then arrange the flower beds, paths, lawns and vegetable garden.

Always remember that the planning of a garden is one of the most important factors and it saves a lot of unnecessary work at a later stage.

Now that your garden is planned, the spade work begins. Firstly, clear the plot entirely of all weeds and grass; cart these away to some spot near the boundary at the back of the house, and stack carefully while still green as they are valuable for the

making of compost.

I suggest that you prepare your vegetable garden incorporating in this a few seed beds in which to plant your flower seeds, then, by the time the seeds have germinated and matured into strong healthy seedlings, the layout of your show garden in the front of the house should be taking shape.

The simplest way of setting out the design of your paths and flower beds is by driving a wooden peg into each corner of the desired bed, then take a garden line, or string, and stretch this around the four pegs, thus giving the outline planned.

Now that you have the garden designed according to your sketch, your seedlings ready for transplanting and the areas between your flower beds and paths ready for the planting of lawn grass, you have achieved a great deal and will find that the harder part of the work is done. You will enjoy watching Nature's development of the fruits of your labour.

The following is a list of seeds for immediate planting:-

Vegetables : Cabbage, Cauliflower, Turnips, Lettuce, carrots, Onion, Peas.

Flowers : Sweetpeas, Calendula, Arctotis, Delphinium, Foxglove, Larkspur, Lupins, Phlox, Pansy, Poppy.

* * * *

LETTERS TO THE EDITORS

Clermont Township.

Dear Sirs,

I am pleased to be given the opportunity of writing again in your famous magazine. To begin with, it behoves me to express my thanks in connection with the Christmas Festival which passed happily and quietly and without such incidents as have occurred in the past. This indicates that there is an improvement. We reciprocate your Christmas wishes.

Regarding the report by the Chairman and Mr. Addison, which

appeared in the Natal Mercury of the 19th December, 1952, I beg leave to air my comments. The report stated that the Commission, in their opinion, find the Group Areas Act to be hindering them in their efforts to implement their policy sufficiently and as a result, the spirit of distrust towards the Commission has spread to the Boards and Committees. Continuing, the report says that, at Edendale, people are appreciative of the Commission's activities and the work there is made easier by the Board's co-operation, etc.

In my opinion, Mr. Editor, I find that Clermont is justified in her attitude of disagreeing with the Commission because we met the Commission last when it had come to introduce itself, and since then we have never had an opportunity of meeting them. How, then, can we appreciate their commitments when a state of mutual contact lacks. Again, it is not true that the rate-payers are opposed to the Commission. Perhaps there are two or three that may say they are opposed to the Commission.

What the Commission has achieved at Edendale is due to the fact that they are in a position of seeing things for themselves as well as meeting the people with a view to hearing direct from them what their needs are. Thus there is justification for co-operation. Here at Clermont we have no such privileges.

How can the Commission expect co-operation from us when we are divided between ourselves? It will be well for the Commission to meet Clermont residents and say for themselves what they want.

Yours faithfully,

S. G. KUBHEKA.

(Mr. Kubheka has in mind, we think, the Natal Mercury's summary of the Commission's Annual Report for 1950/51 - the summary which appeared in that paper on the 19th December, 1952.

One or two of Mr. Kubheka's impressions are, however, somewhat mistaken, as reference to the Mercury's summary (or to the Commission's full report) will show.

The Commission did NOT say that

the Group Areas Act was "hindering them in their efforts...etc....". It commented that the said Act had "INFLUENCED Commission policy and planning in the year reviewed". This was, of course, most natural. The Act must and will influence the policies and plans of all local authorities.

Further, the Commission did NOT say that "as a result (of the Group Areas Act) the spirit of distrust towards the Commission had spread to the Boards and Committees...etc." We cannot quite see where Mr. Kubheka got this impression. Actually, the Commission (in its full report) recorded "even and helpful functioning on the part of its Advisory bodies; defended the advisory system of representation, and said that its Area Boards and Committees provided "the essential link" with Area thought and feeling.

On his third point Mr. Kubheka is right. The Commission did report that Clermont seemed unresponsive, in spite of all that has been done for it, and that it appeared unwilling to co-operate with the Commission.

Mr. Kubheka believes that Clermont is "justified" in its attitude. He says Clermont never gets a chance to talk things over with the Commission : that the Commission is much more in touch with Edendale, because Edendale is right on its doorstep, so to speak : and that Clermont is only lacking in the Edendale spirit because it lacks the Edendale privileges.

Now, we think there is a lot in what Mr. Kubheka says on this point. Obviously, it is much easier for Commissioners to get to know Edendale than to get to know Clermont. BUT - (there is always some sort of a "but"!) - is Mr. Kubheka sure that Clermont makes the best of its opportunities, and that it tries to understand and get to know the Commission?

This is our only question. It is not our place, nor our wish, to enter into long argument with our correspondent, certain of whose views we appreciate and agree with. We also believe that Mr. Kubheka is rightly using the "Voice of Conversation" to set his ideas before the Commission.

In conclusion - may the day come when the Commission will no longer feel obstructed in its work for

Clermont's welfare and Clermont will go forward in better understanding of the Commission's aims.

- The Editors.)

HOWICK WEST

"We welcome our new Area Secretary, Mr. Robinson, and look forward to the continuance of the happy and co-operative spirit prevailing here.

We regret that Mr. Hart was allowed to leave without any recognition of our gratitude. The news reached us too late even to say "farewell". We are grateful to Mr. Hart for his work amongst us and should be glad to receive news of him. We wish him well. (Mr. Hart has left South Africa and is now farming in Kent (England). We have not heard from him yet, but will pass on news to the Area. - The Editors.)

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"During the month considerable difficulty was experienced in maintaining the regular delivery of the milk supplies. Dr. Marshall's wellknown van was held up, often, by the bad condition of the roads. On one occasion it had to be pulled out by the Howick Garage Break-down lorry! We hope Dr. Marshall will continue his efforts to supply us (despite the state of the roads), for the milk - such good milk - is essential to our health.

We appeal to our Area Secretary to approach the Engineer to have the worst portions of the roads repaired as so many of our present amenities are dependant upon passable roads. (This appeal has been passed on to the officials concerned. - The Editors.)

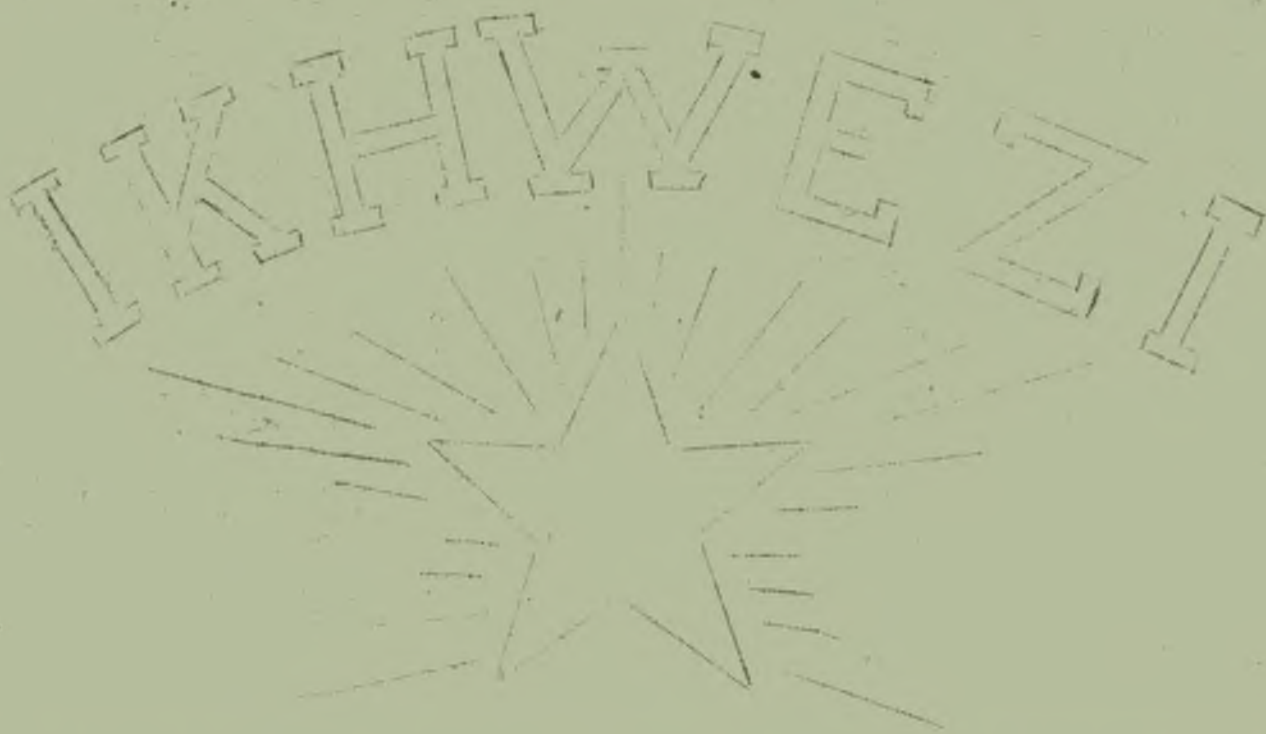
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"We have been lucky here at Howick West and the surrounding areas, in that a District Assistant Registrar of Births and Deaths (for Natives only) has been appointed. This official is always available at the offices of the Local Health Commission (kwa Poyinandi).

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"We have almost every requirement now and feel that the establishment of an Advisory Board, working in co-operation with the Commission, would help to provide other necessities, such as a cemetery and a dipping tank.

P. MPUNGOSE.



Umqulu 4 Nembe 2.

INCWADI KUBAFUNDI BETHU

FEBRUARY 1953

Kulo Ikhwezi elidlule saveza izincwadi eziningi zabalobeli bezindawo ezinsha ezincane zaseHollingwood naseOckert's Kraal. Njengoba impendulo yethu kuzona izobayinde futhi izokhombisa indlela iKhomishani efuna ukuthuthukisa ngayo izindawoeziphethe futhi ithinte imibuzo eminye eminingi siyinike isikhala sethu zo-Mhleli kuleli.

Nansi impendulo yethu kulezindawo ezimbili ezincane esethemba ukuthi nabanye abafundi beIkhwezi bayothola izimpendulo emibuzweni yabo ekade ibahlu-pha.

" Nina baseHollingwood nabaseOckert's Kraal,

Kwalithokozisa Ikhwezi ukuveza izincwadi zenu ngoba ziphethe okubili okuthokozisayo, okwokuqala wumoya wenu wokwethemba ikhomishani, okwesibili ukufisela izindawo zenu inhlalakahle nenqubela. Imibuzo yenu yahlolisiswa impela ngabakhulu, nazike izimpendulo zayo.

Masisho-nje kusukwa ukuthi iKhomishani ifana nabo bonke ababusi ngoba inemali engaka kuphela okufanele iyisebenzise. Kubuye futhi laphake kakufa ni nabanye ababusi yona kusweleke iphiwe iningi lemali yayo nguHulumeni wesiFunda. Kubangelwa lokho ngoba ezindaweni ezifana naseEdendale naseClermont nalapho kinina abantu babakwazi ngokungabinamandla ukuthela amarates aneleyo okuvala izindleko zokulungisa izindawo zabo. Ngoba abantu bampofu, isiFunda sikhupha imali eningi yokusiza izindawo. Kanti nayo imali evela kusona isiFunda kayigobhozi-nje. Kufanele nayo ilinganiswe ukuba isize zonke izindawo lezi zilindele njalo ukusizwa ezintweni ezizifunayo.

Ninake njengemfanelo yenu nifuna amaklinika namanzi amahle nemigwaqo namabhasi nesikole sezin-

gane ezincane nobisi namasi neAdvisory Board. Kusobala ukuthi zonke izinto lezi ningeke nisinze nizinikwe zonke kanyekanye. Kodwa izimpendulo zizonikhombisa ukuthi iKhomishani iyafisa ukunisiza.

NGAMAKLINIKA. uDokotela uloba uthi uyakuzwa enikushoyo kodwa okwamanje ningeke ninikwe imotho yesibhedlela semithi namaklinika abantwana ezindaweni zenu. Okwamanje iKhomishani izimisele ukuvikela abantwana nabalala ezifweni ezithathelwanayo. Uyafika endaweni uDokotela ezohlola ukuthi abantwana bavikelwe yini esifweni somphimbo nokuba bonke abantu bavikeleke ezifweni zemfiva nezengxobongo. Ningacabangi ukuthi uDokotela lo uzofika yonke imi-Sombuluko endaweni yakini. Uza kini uma kweswelekile noma enesikhathi. Kanaso isikhathi esimisiweyo sokuhambela eHollingwood naseOckert's Kraal.

Abanye bomnyango wempilo beKhomishani bayanihambela ukunisiza ngemithetho yempilo neyenhlanzeko neyokuphatha izindlu. Niyosizakala uma nithobela izeluleko zabo.

Uma izifo zibheduka noma kunjalo iKhomishani inisiza ukuyisa ogulayo esibhedlela yenze izaba zokuvimbela ukwanda kwesifo.

IKhomishani isebenzela ukulonda impilo ezindaweni zenu nokukhalima ukwanda kwezifo. Kodwa okwamanje kayinawo amandla okuninika amaklinika ngokugula kwenu kwemihla nokwezingane zenu.

AMANZI AMAHLE. UNjiniyela uloba uthi isu lokunika iHollingwood amanzi amahle liyenziwa lizohlolwa yi-Khomishani. Kodwa ngezizathu eziningi lingeke lisebenze okwamanje. Ngakho uDokotela weluleka i-Hollingwood ukuba IBILISE ONKE AMANZI ingakawaphuzi. AbaseOckert's Kraal sebenawo amanzi amahle abawatholayo.

IMIGWAQO. Imgwaqo yaseOckert's Kraal uKhomishani usayenza yaqina iHollingwood kayakabinayo leyonhlanhla ngezizathu okungezona zeKhomishani.

AMABHASI. Empeleni kakusikhona okuqondene neKhomishani lokhu ngokuka Kopeletsheni waseMgungundhlovu oyiNhloko yamaBhasi owabanomusa wokuxoxa neKhwezi ngamabhasi endaweni yenu. Uyanizwela udaba lolu luphambi kukaKopeletsheni. Kodwa uma engakafiki amabhasi amasha akukho okungenziwa.

ISIKOLE SEZINGANE EZINCANE. Indlela enhle esiyibonayo lapha yikuba nizakhe nibeyiKomidi bese nilobela: The Medical Officer of Health, Local Health Commission, P. O. Box 416, PIETERMARITZBURG, nicele iseluleko ngoba nguyena ophethe lezo ezindaweni ze-Khomishani. Nguye nabomnyango weSocial Welfare abanganeluleka, kodwa imfundo kakusiyona indaba ye-Khomishani nizobona ukuthi kufanele nizisize nina nodwa.

Uma nifuna kuqalwe iSikole sezingane ezincane kufanele abantu bazethembe bona makhokhele uthisha nezinye izindleko njengoba kwenza abaseseSiyamu. Kungenzeka kamuva abeChild Welfare Society banisize ngemadlana.

UBISI NAMASI. Izindawo zenu zingeke okwamanje zithengiselwe amasi nobisi yiKhomishani. Kubiza imali lokhu baningi amaDeli eduze kwenu uma sizwa.

IADVISORY BOARD. Indlela engcono yokumisa iBhodi wukulobela : The Midlands Regional Secretary, Local Health Commission, P. O. Box 416, PIETERMARITZBURG. Yisinyathelo esihle siqhubela phambili ukumisa i-Advisory Board ezonikhulumela ngezwi lesibindi.

OKUNYEKE. Okwokuqala, ningahlupheki ngezikhonkwane phambi kwezindlu zenu. Kaziqonde lutho ngaphandle kwokukhombisa njengoba izindlu emadolobheni zinezi-Nombolo emasangweni.

Okwesibili sonke siyazi ukuthi kuyintando ka-Hulumeni ukuba izizwe zonke zahlukaniswe. Kodwa kakho owaziyo okwamanje ukuthi kuyohlelwa kanjani lokho nokuthi izindawo lezi ziyakwabelwa siphisi sizwe. Okufanele sikwenze sisalindele yikuba siqhubeke nezindlela zethu sakha esikubona kungamasu angcono namahle empilo singavumeli ukwesaba isikhathe esizayo sisivimbele ekulingeni okungcono namuhla.

ISIPHETHO. Sibonga nina Ockert's Kraal nawe Hollingwood. Sethemba ukuthi kulenkulumo yethu ende sikucacisile okuningi okunihluphayo ezindaweni ezahlukeneyo.

Abenu beqiniso,

ABAHLELI.

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UKULUNGISA INGADI

Ukulungisa ingadi ngenye yezinto ezadabuka nabantu. Namuhla kuyinto engenziwa ngenjambulo nangenzuzo. Ukulungisa ingadi yinto engenziwa noma ngubani ngoba ngisho naye ompofu kunabanye angayilungisa ingadi njengamandla akhe ocebile ingamsiza kakhulu ekusebenziseni imali yakhe. Nonesiqinti esincane kakhulu angakulima okuncane kusona okuhle nokuthokozisayo.

Namhlanje bakhona nabalima izingajana lezi zamabhokisana abekwa emafasiteleni. Ingadi-nje yinto ongayenza ibeyinhle ngokucophelela okuncane nangemali encane.

Bathi abelungu umuntu usuke eseduze noNkulunkulu uma esengadini. Ukuthanda ingadi ngenye yezinto ezibabazekayo emhlabeni ezilethela umuntu intokozo. Kwenza inhliziyo nomoya uphakame. Kufanele ngempela silale izeluleko esitshelwa zona ngezingadi. Ngithi asingalahlekelwa yilobubuhle singawalahli namathuba lawa esinawo.

INQUEKO EKULIMENI. Kwaza kwabayisikhathi eside ukulima kusaqhutshwa ngezindlela ezindala, kodwa ngokwanda kwabantu kwasweleka kuguqulwe. Ngeminyaka en-

gama 200 edlulile kwenziwa imizamo emisha ngokwanda kwokwazi amasu amasha okulima.

IMIFINO. Ziningi izinhlobo zemifino ezidingwa yigazi emzimbeni kodwa ngizoloba ngezimbili kuphela eziqinisa igazi nazo singazithola kuzo izingadi zethu. Okwokuqala yilokho okuqinisa inyama umzimba eyesibili iwunike imisoco. Uma zingekho umuntu uyajenga akhangwe yizifo. Udokotela owaziwayo wake wathi iningi lezifo empilweni yomuntu zibangwa wukudla okungekuhle akudlayo. Uma sibona abantu abaningi abaguliswa wukuqumbelana nokungatholi kahle ukudla izinto ezibangelwa wukungadli kahle, soye sibone ukuthi labo abalungisa ukudla kufanele ngempela bayazi imithetho yokudla okufaneleyo. Kusho ukuthi uma silima imifino efana nama-klanishi, namakhorothi, namazambane nobhonshisi, nophizi nombila singazigwema izifo lezi. Esengikubonile emvaniseni yezingadi zabantu bakithi yikuthi isigaba esikhulu sengadi silinywa umbila kuphela okukhombisa ukuthi kabayazi into emkulu efana nokulima imifino. Futhi kabalwazi no-sizo nobuhle bezimbhali ezindlini zabo. Masihambisane

nezikhathi silime ngamasu amasha izingadi zethu namasimu ethu.

Ukulima inifino nezimbhali yinto enhle kakhulu yokuzilibazisa futhi inenzuzo. Noma kulukhuni ukuyisa izinto zengadi emakethe kodwa kayikho into eyedlula ngobuhle nobumnandi neyedlula okuthenga esitolo efana nokuba uzidlela ukudla okuthatha ensimini yakho okusanambitheka nokunambitheka kusanuka nenhlabathi. Impela ungeke ubuzwe ubumnandi bemifino uma wena ungazilimeli yona engadini yakho.

B. MADIKWA,
Health Assistant,
HOWICK WEST.

* * *

UKUZENZELA ESOUTHERN RHODESIA

Ngeminyaka emithathu edlulile idlanzana lamaAfrika eBulawayo lazimisela ukuqoqa imali lenze isikhwama sokusiza izimpumputhe nezishosha zakubo. Kwamiswa inhlangano yaqoqa isikhwama esikhulu. Namuhla lenhlangano seyiphuzu kwomzamo wokusiza izishosha zabantu. Sebethole uthisha ozofundisa izishosha ukuthunga izicathulo nesikhumba. UKopeletsheni waseBulawayo usenikele ngesihle ngendlwana abangafundisela kuyona abantu labo. Bane okwamanje abafundiswayo, kusho iphephandaba elithiwa African Welfare Bulletin, Bulawayo.

(Yizindaba ezisihlaba umxwele leziNalapha kithi sinabo abafana nalabo bemizamo yokuzisiza e-Edendale nase Clermont ngama-Benevolent Societies nezikole zakusihlwa ezamiswa ngabantu ezindaweni ezithile zeKhomishani. - ABAHLELI.)

* * *

LAPHA NALAPHAYA

CLERMONT.

UKHISIMUSI WEZINGANE EKLINIKA. Kayikho into eyedlula, ngokuthokozisa njengeyomkhosi kaKhisimusi wezingane. Bonke ngaleyonkathi bagcwala yisifiso sokuthokozisa izingane ekubongeni ukuzalwa kweNkosi.

USister von Puttkamer wabengomunye ababenaloluthando. Ngu-yena owabeququzelela umkhosi wezingane oseKlinika ngoJanuary 6. Onina bezingane nezingane ezafikayo babebanengi ngokuthokozisayo Zaqala ngokwesaba izingane zibonazingena eklinika ngoba phelaziyazi kuyindawo lapho sijovwa khona, kodwa kakubanga sikhathi zakhohlwa wuvalo zibona amakhekhe onamanedi amaswidi amaIce! Zakuphiwa ngawoNesi kwomkhulu umsindo wokuthokoza.

Bayabongwa laba ngeminikelo. Mn. Ngema £10; Toc H, £2; Mn. I. Alexander 95 lbs. isaka loswidi, neKhomishani, £5. Siyabonga-bo.

Kwanga lonyaka unganilethela inhlanhla nomnotho sibuye sibonane futhi ngawo lomoya.

* * *

UKHISIMUSI WABANTWANA BEWARD YASEMNGENI.

Sekwaba yinto yeminyaka yabakhi baleWard ukwenza imkhosi kaKhisimusi ngoNyaka oMusha.. Nangawo lonyaka kwaba yisona lesomkhosi wezingane usesikoleni saseFannin. Kwenzelwe bonke abakhe kuleWard kungakhethe hlelo lankolo, kanti kwezinye izindawo yilelohlebo lizenze la owalo umkhosi.

Abaququzeli kungabaNumzana R. D. S. Mtshali, Shangase, Phakathi noSithole ababongwayo ngokuphumelela kwomkhosi.

Umfundisi A. Kumalo wePresbyterian Church wathi kuwudumo kuyena ukuba enze inkonzo embutanweni wamahlelo ngamahlelo ngoba lokho nje kodwa kukhomba ukuzwana phakathi kwamabandla kuvumelana nomoya wobukrestu kaKhisimusi othi akubekhona ukuthula emhlabeni nomoya omuhle kubantu bonke.

Isihlahla sikaKhisimusi siyetheli wokuhle esikwethwele sabe sodinsa amehlo namatafula eduse esindwa ayekuthwele. Umn. Phakathi kunguye ubhekele ukuhamba kahle kwomkhosi ewuphethe ngesinono. Kunandisa ngengoma amaDrapo Sisters, Dudu Kids, Morning Stars nama Sea Blue Birds. UMrs. Mtshali no Mrs. Mseleku besizwa ngabasizi abanengi banikeza ngeziphungo.

Siyanibonga nonke ngokuzanela izingane okuhle.

IBAND YABAFANA BASECLERMONT. Kususukela mhla yakhiwa leBand iminyaka emithathu eyadlula isikhalo bekungesokweswela izinto zokubethwa zemitshingo. Kodwa noma ingekho imitshingo kabadikibalanga abaphethe abafana nabanye abafana bajoyina kakhulu yakhula inhlangano yabo bethembeke njalo ekuthini bayoze bazithole izinto ezibethwayo.

Sizwa ngoMn. I. P. Seitisho ukuthi uMn. F. P. Ngema wodumo lwamaBhasi kaBantu Bus Service eClermont uphe isigejane lesi sabafana imitshingo emisha yodwa ufisa uMn. Seithisho ukubongelwa kuMn. Ngema ngesenzo lesi egameni lanafana nezihlobo zabo. Ngokubonga isenzo esinje abantu base Clermont bayambonga ngempela uMn. Ngema ngomusa wakhe nenhliziyo yakhe.

Emkhosini wango December 28 izinsimbi lezi zanikezwa abafana UMn. H. W. Mdhlozini enandisa ngekhwaya lakhe kwakhuluma uMfundisi P. M. Yeni, noS. P. Ntshingila noNkk. Yeni. Kukhona neNkampani ethiwa 2nd. Durban Company kaCapt. J. S. Gwegweni.

Engakanikezi ngeziphos eMn. Ngema wathi kazithenganga izinsimbi lezi ngoba enothile ezipha abafana kodwa uzithengele ukuba abantu bakithi bathuthuke. Ukuze abafana bakhule babengabaNumzana naba waye imidlalo yokubeja, baxwaye utshwala bongelwe imali baxwaye izihlobo ezinsha abangazaziyo.

Emuva kwenkhulumo Nkk. J. Yeni wacelwa ukuba anikeze abafana imitshingo abayiphiwa nguMn. Ngema. Wayinika uSayitsheni weNkampani babusiswa nguMfundisi Yeni. Umn. B. D. Kunene wabonga uMn. Ngema egameni leNkampani kwase kudlalwa amagama ayingcosana ngabeBand. Abazali bakushayela elikhulu ihlombe ukudlala kwezingane zabo. Emuva kwomdlalo omabili amaBanda ahlaba udwendwe emgwaqweni waseClermont kubukelwa. Kwakuhle kwadelisa.

Inkampani yaseClermont African Township (Pty.) Limited, yanikela nge £10/10/- ukuba kuthengwe amaNyuniformu amasha. Inkampani seyimikahle noma phela amanyuniformu engakapheli ngoba ayabiza.

Sibonga uMn. Ngema nabe Clermont Township (Pty.) Limited ngeziphos zabo ezinhle."

P. B. KHUMALO.

WASBANK

Cishe zibe ngama 400 izingane zaseHlathikhulu Wasbank, Tholeni, Sondoda nezinye ezabe zibuthene emkhosini kaKhisimusi eEvansdale Mission owabe wenziwe nguMfundisi N. M. Nomvete. Ngowonyaka wesibili lomkhosi weSunday School. Kukhona nabazali abaningi. Abafana beBoys' Brigade bevela eThekwini beholwa ngu Mn. J. S. Gogweni babekhona benza into yamehlo. Bahlangabezwa esiteshini nguMfundisi N. M. Nomvete. Abantu bakhangwa wukumasha kwabafana Kwaduma ihlombe. Abafana beBrigade baseEvansdale beholwa ngu Mvangelu Ndhlovu. Lisacathula leliqembu, ngakho bayabongeka baphila izigqoko nguMrs. College waseDundee.

Okwagculisa wukufika kukafather Christmas (Rev. College) ephethe imithwalo yeziphos. Isikole sakwaHulumeni saseWasbank phansi kukaMn. C. B. Khanyile neEvansdale Church Choir phansi kuka Rev. Nomvete acula kamtoti. Sagcina ngokubuka amafilemu eGranby Estates.

Kwababekhona yilaba. Banumzana. Charles Xala, Jacob Mathunjwa, Zondi, T. P. Mngadi, Sonny Hayward. Makhosikazi Evelyn Xala, Beauty Khoza, Norak Ntuli, A? Majozo, Girlie Zala, Emma Myaka, M. Sibisi, C. B. Khanyile, Rose Khoza nabanye.

* * *

UMn. Tom Dhlamini osaqala unyaka wakuqala efundela ubudokotela e) Thekwini amaholide kaKhisimusi wawathokozela ekhaya nezihlobo eRuigtefontein usebuyele esikoleni.

* * *

UMn. Bernard Zondi, B. SC. (Hygiene) olaphaya ekufundeleni ubudokotela eThekwini naye wake wathi qu ekhaya.

* * *

UMn. Elliott Mtimjulu (S. A. P., Ladysmith) inzenye yamaholide akhe kaKhisimusi wayithokozela wWasbank enye uyichithela eThekwini. Wawathokozela amaphepha eKhwezi awanikwa ngumfowabo uBacter.

* * *

UMn. Elias Zwane waseS. A. P., Dundee, usebuyile emuva kwamaholide nezihlobo zakhe.

* * *

Kuyasithokozisa ukusho ukuthi uMn. Charles Xala useluleme emuva kwezinyanga elele phansi. Ubonga abamhambela egula ikakhulu uMn. no-Nkk. Macingwane (Clarkebury, C.P.). Mn. S. Mzondeki (Kimberley), no-Nkosaz. Faith Maya ofundayo eXopo Coloured School.

* * *

UMn. noBkk. Shabangu base St. Augustine babehambe uMn. Charles Xala nendodakazi.

* * *

AbaseTholeni bayathokoza ukwamukela uMpristi omusha u Rev. Thomas C. J. Sitole ofike ngoDecember 28. Yindodanana ka mufi Rev. J. L. Sitole wase Klippoort. Wamiswa nguMongameli Sibiya wase-Thekwini. Kukhona abafundisi abayisi 8 abantu bengama 900 bevela izindawo ngezindawo. Kwahlatshwa izinkabi eziyisithupha.

* * *

Sibongela uMn. noNkk. Z. M. Msimang waseTholeni ngendodakazi anaphiwe yona.

* * *

UMn. Thos. Dhlamini ophethe unyaka wokuqala efundela ubudokotela eThekwini usabambile emahovisi akwa-Khomishani. Uzobuyela esikoleni.

* * *

Amasemi-finals adlalwa ngamaWasbank Roses nama Northern Stars kwabe kufanele adlalwe ngoDecember 7 njengoba umdlalo wokuqala wagela ngempi. Kodwa phinde abonwe amaRoses azihambele ama Stars asezodlala iFinal namaRovers F. C. AnaRovers F. C. ahlulwa ngama Northern Stars ngama 2 goals to one edlalela indebe ka ln. T. P. Mngadi ngoDecember 13. Kabayinikwa indebe mhla lokho ngephutha labaphethe. Kwavalwa ngoDecember 14 mhla amaclub onke edlalela ibhola lika Sosesheni. Yathathwa ngamaRovers.

Kusukela mhla imiswayo iSosesheni kaWasbank and District A.B.C. ithwele ubunzima obukhulu ngokungaphathwa kahle. Sethemba ukuthi ngale Sizini kuzobangcono namaclubs amasha angene. Kufanele lukhethwe kahle abaphathi uma siqonde ukuphumelela. Abantu abakwaziyo ukuphatha imidlalo.

* * *

ONGASEKHO. Siyadabuka ukubika

ukuthi kasekho uBluewit Nkosi nomalume wakhe baseRuigtefontein noKaizer Ntsele waseAssegaai Kraal owaminza. Sikhalela izihlobo zabo."

THATH' UFAK' ESAKENI.

EDENDALE.

Kwenze njani Edendale na? Kwathula sengathi kulelwe nje? Kazi ubani ongayivusa iEdendale, umzi kaMneli.

HOWICK WEST

Sibongela uMn. Robinson u-MBhali omusha wendawo lena wakwa-Ihomishani sethemba ukuthi umoya omuhle uzohlala ukhona njalo. Kwasidakukisa ukuhamba lukaMn. Hart singatholanga nethuba lokumvalelisa kahle. Siyambonga uMn. Hart ngasenzela khona sengathi singezwa ngaye futhi. (UMn. Hart uhambile eSouth Africa uyalima manje kwela engilandi. Kasikezwa ngaye manje kodwa izindaba zendawo lena siyakuzidlulisela kuyena. - Abahleli.)

*

Saluthola kalukhuni ubisi ngalenyanga Ivan kaMn. Marshall yabe ihlushwa wudaka emigwaqwemi. Ngenye inkathi sayibona ithathululwa odakeni yimotho "yesibhedkela" sezimotho yaseHowick. Sethemba ukuthi uDr. Marshall uzinga ukusilethela ubisi noma ini-gwaqo imibi. Ngoba ubisi luyinpilo kithina. Sicele ukuba basizwele kuNjiniyela ukuba izigaba ezimbi ngempela zomgwaqo wethu azilungise. (Isecelo leso sasidlulisela kubona abaphathi. - Abahleli.)

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Sabanenhlahla. eHowick West namaphethelo ukuba kubekhona ababhala ukuzalwa nokufa kwezingane zabantu bodwa lapha. Usemahovisi akwa Poyinandi.

*

Sesinakho konke esikudingayo esethemba ukuthi izomiswa manje i) Bhodi ibambisane neKhomishani si-thole izinto ezifana namathangi okudipha namangcwaba."

UMUZI WAKWAKHUMALO

Umuzi wakwaKhumalo ngokubambeka okukhulu kukayise esebenza noNkosikazi ebheke izingane zakhe ezilungisela nokiya ezikoleni kanti kukhona nencane, kwabonakala ukuthi uyakhohlwa ngengadi yawo. Izimvula lezi ezinkulu zaletha ukhula olwesabekayo kwaphenduka ihlathi engadini. Nomiyaane bebhokile ezinganeni kusihlwa zizenwaye kuze kuvele izilonda.

UMn. noNkk. Khumalo bekhathele emuva kwomsebenzi wabo babehlezi bephola phandle bexoxa. Ngabantu abakhuthele abawuthandayo umuzi wabo. Bayakubona ukuthi kufanele ingadi ibhekwe kepha bahlushwa yisikhathi esiyindlala.

Bathi uma bengasiphula ukhula olukhulu baqoqele ndawonye utshani emuva kwendlu kungaba ngumquba omuhleuma sewubolile imbelwe futhi engadini uyingonise. Uma ukhula uluhulu selusishuliwe kungabalula ukuhlakula kahle kumbiwe. Athi uMn. Khumalo uma ngingathola onganenzela lokho ngangilima njalo ekupheleni kwesonto ngitshale kungabayinto enhle ukubanengadi enemifino.

Amvumele uMkakhe. Wathi naye kuyamhlupha ukuba angabi nangadi enezimbhali yokuhllobisa umuzi wakhe mhawumbe nemithi-nje eyingcosane yamapetshisi. Bahlala eside isikhathi lapho bephola becabanga ngengadi yabo becabanga ngokuhle engaba yikhona sekukhona imithi emihle eyenze umthunzi omkhulu notshani obuhle obuluhlaza phansi.

Kuthe kusenjalo uNkk. Khumalo wathi ukhona uJoseph indodana yethu enkulu ongakusiza engadini. Uyashesha ukuqeda esikoleni abese eya kwaY.M.C.A. eyodlala. Angasebenza engadini emuva kwalokho lingasashisi kangakho elanga.

Akubonge lokho uKhumalo athi umgondo wakhe uvamile ukumsiza. Futhi ukusebenza engadini kuzomsiza naye uJoseph anyakazise igazi leli elihlupha abafana abasentangani yeminyaka eyi 14. Futhi afunde ngengadi ukuze asizakale. Ngumfana okhaliphile esikoleni ofuna ukufunda konke.

Sizoqala kusasa. Liyothi liphela sibe senze okukhulu. Hambaba ubuze ukuthi mifino mini okusweleke ilinywe manje nangenyanga ezayo ukuze kuthi ebusika izilimo zingasekho thina sibe hazo engadini yethu.

Bayibuka ingadi yabō eyayenile. Babona ukuthi sebe kwahlulile okwokuqala. Unkosikazi Khumalo athi kumyeni wakhe ungakhohlwa wukubuza ukuthi nhloboni yezilimo okufanele zilinywe manje nezimbhali.

(Umuzi wakwaKhumalo ukhulume ngengadi ngenkathi enhle lapho IKhwezi selithole abalobeli abanokwazi okuhle ngezingadi. Nansi eyokuqala kulona leli ethi Wena nengadi yakho. Sethemba ukuthi abafundi bazozilandela ezeleleko zakhe. e Abahleli.)

* * *

"Kuyinto eyedlule ukuthola uhlamvu lwemali, eyesihlanu sompondo ukubona owesifazana noma wesilisa othokozayo."

R. L. Stevenson.

* * *

(Olobe lapha ngengadi kafuni ukuveza igama lakhe kodwa ima ubheka ezingadini eziyingcosana e-Edendale ezihle kuyabonakala ngenpelo ukuthi uayawazi umsebenzi wengadi. - Abahleli.)

WENA NENGADI YAKHO

Ukuqala kwengadi.

Uma uyithanda ngempela ingadi nobuhle yisu elihle ukuqala khona manje ubeke isisekelo esihle. Kakuswelekile wazi njengengcweti. Kodwa beka imincele yengadi yakho noKuma kwezimbhali nemifinino nezindlela. Ukuhlelela ingadi kuyinto enkulu ekulondela esikhulu isikhathi uma sewusebenza,

Uma sewuqedile ukuhlelela isino sayo, wala ulime ususe kuqala ukhula notshani. Ukubuthele ndawonye inqwaba emuva kwendlu ukuze kubole kubengumquba.

Ngithi qala ngengadi yimifino uyenze ukuba ibenendawo yokutshala imbewu yezimbali, ziyothi, sikhula izithombo lezo bese zibonakala isimo sengadi yakho phambi kwendlu yakho. Isu elilula lokwenza ingadi nezindlela nalapho ulime khona wukufaka uthi lapho utshale khona imbewu yezimbhali bese uthatha intambo uyibophela ezintini lezo ezine kubonakale isimo sengadi yezithombo.

Manjeke sewungalungiselela ukuba izithombo zimbiwe zifakwe phansi ulungise nezindlela zengadi nokutshala utshani bezindlela. Manjeke sewenze okukhulu kwengadi. Sewuzobheka-nje ukukhula kwayo.

Nazi izilimo zemifino ezingatshalwa manje : Klabishi, cauliflower, turnips, lettuce, carrots, onion, peas.

Izimbhali : Sweetpeas, Calendula, Arctotis, Delphinium, Foxglove, Larkspur, Lupins, Phlox, Pansy, Poppy.

* * *

IY M.C.A. EEDENDALE

Ngibona kulona Ikhwezi ukuthi ngathi ngizomusho ozongisiza lapha eY.M.C.A. Kodwa ngiyadabuka ngoba kakunjalo sisamfuna ofanele ukungisiza. Okusho ukuthi ukuthembeka kwomsebenzi lapha kuzokuma ikakhulu mayelana nokuqala okungathokozisa abadlala kusihlwa okuzokwenziwa yilowo ozongisiza.

IMIBUKISO YEBHASIKOBHU. Ngo-Msombuluko wokugcina kuJanuary nangowokuqala kuFebruary saba nombukiso wesihle lapha eY.M.C.A. AmaFilimu ayemahle kukhona nawemidlalo yebhola namanye afundisayo nawempilo. Kusukela manje lemibukiso izobakhona njalo ngeMsombuluko yokuqala enyanjeni. Ingeyesihle bonke bayamenywa abathanda ukubuka. Nihumbule futhi ukuthi kukhona bonke olvesiHlanu ababili bokuqala enyanjeni imibukiso ngo 7.30. kusihlwa okubizwa kuyona 9d. Imibukiso yangoMsombuluko iqala ngo 7 kusihlwa.

TENNIQUOIT. Sekulungiselelwe ukudlala lomdlalo amalungu ayazithokozisa kakhulu ngalomdlalo onewozawo woza.

TABLE TENNIS. Ntambama ngoMgqibelo Fenruary 7 itimu yeY.M.C.A. ye Table Tennis yadlala umdlalo wayo wokuqala. IBhekene netimu kaMn. J. Naidoo weHovisi lakwaPoyinandi eEdendale.

Zombili izinhlangothi zaqala zixega amadolo kodwa zabuye zaqina zadlala imdlalo omuhle, Zombili zinabadali abayisithupha. Abafana be Y.M.C.A. badlala ngem-

pela ukunqoba ngeRound yokuqala onke amaSet. Ngeyesibili zalingana ngoba omabili amaTimu awina amagemu amabili iyinye. Kwema kanje: Siqala ngetimu yezi-hambi :

1st Round.

Mn. Bob Gopaul wahlulwa nguDavid James, 21-18, 15-21, 17-21.
Mn. G. N. Pillay wahlulwa nguDerrice Zama, 10-21, 13-21.
Mn. J. Naidoo wahlulwa nguJohnson Mkise, 8-21, 21-18, 19-21.
Mn. S.N. Reddu eahlulwa nguHitler Mbambo, 15-21, 14-21.
Mn. Mngadi wahlulwa nguLennoz Xulu, 15-21, 7-21.
Mr. Paillay wahlula nguRonnie Xakaza, 14-21, 18-21.

2nd Round.

Mn. Bon Gopaul wehlula uDavid James, 21-18, 20-22, 21-12.
Mn. G.N. Pillay wehlula uDerrice Zama, 24-22, 21-18.
Mn. J. Naidoo wahlula nguHitler Mbambo, 17-21, 21-18, 19-21.
Mn. S.N. Reddy wahlula nguAubert Ndlovu, 17-21, 16-21.

PETER BROWN.

IZINCWADI ZABALOBELI

Clermont Township.

Mhleli,

Ngibonga ukuba uKhisimusi adlule kahle ngaphandle kwezigigaba zeminyaka edlulile. Kuyabonakala ukuthi izinto ziye ebungconweni. Siyazibonga izifiso zikaKhisimusi.

Ngombiko weKhomishani owavela kwiNatal Mercury kaDecember 19, 1952, uthi ekubukeni kwayo iKhomishani imthetho wokwahlukanisa izizwe uvimbela iKhomishani ukuwusebenzi kahle ngenza yomoya wokungezwani neKhomishani osuweqeke kumaBhodi nakumaKomidi. Uqhubeke umbiko uthi abantu eEdendale banayibonga imisebenzi yeKhomishani umsebenzi lapho ulula ngenza yokubambisana neBhodi.

Ekubukeni kwami ngiyayivumela iClermont ekungahambisaneni neKhomishani ngoba sayibona iKhomishani mhla izoziveza kusukela mhla lokho phinae sibuye siyibone. Singezwa a kanjani imimoya uma kunjalo. Kakusilo iqiniso ukuthi amaRatepayers kwawiyifuni iKhomishani. Mhlawumbe babile

bathathu abangathi kabayifuni.

Ekwenzile eEdendale yingoba iyazibonela izinto yona futhi ibonane nabantu ihlangane nabo izwe abakhala ngakho. Kufanele kubekhona lapho ukubambisana kawakho amathuba anjalo eClermont. Ingabufuna kanjani ubuhlobo kithi iKhomishani sahlukene phakathi? Kufanele ibonane nabantu base-Clermont izizwele abakhala ngakho.

S. G. KUBHEKA.

(UMn. Kubheka wenze umbono onama-phutha amancane uma senibheka embikweni lowo owabe ufinyeziwe yi-Mercury. IKhomishani kayizange ithi umthetho wokwahlukanisa izizwe uyayivimbela emizamweni yayo. Yathi lomthetho yivona uwabangela ukuba iKhomishani uma ihlela isimo sokuphatha kwayo ibheke kwona. Kufanele lokho ngoba inthetho uzotshintsha bonke ababusi babantu nezinqubo zabo.

Futhi iKhomishani layishongo ukuthi ngenxa yomthetho owahlukanisa izizwe umoya wolungayethembi iKhomishani sewenabele kumaBhodi namaKomidi. Kasiboni ukuthi uMn. Kubheka ukuthathaphi lokho. IKhomishani embikweni wayo ogcwele yaluncima ukusebenza kwama-Bhodi yathi ezindaweni zayo amaBhodi namaKomidi yivona ayihlanganise nemiqondo yabantu.

Ephuzwini lesithathu uqinisele uMn. Kubheka. Yasho iKhomishani ukuthi iClermont ibona ala ingavumi ukubambisana nayo phezu kwakho bonke eyenzelwe khona ibonakala ingafuni ukubambisana neKhomishani.

UMn. Kubheka uthi kufanele ibenomqondo onjalo iClermont ngoba kayilitholi ithuba lokuxoxa neKhomishani, uthi iKhomishani iseduze kakhulu nabantu baseEdendale ngoba basenonyango wayo nokuthi iClermont kanyinawo umoya vase-Edendale ngoba ingenawo amathuba aseEdendale.

Sibona ukuthi kukhona okuyikhona kulaphu kamaMn. Kubheka. Kusobala ukuthi kulula kuKhomishani ukwazi abantu baseEdendale kunokwazi abantu baseClermont. Kodwa uneginiso yini uMn. Kubheka ukuthi iClermont iwasebenzisa ngokufanele amalungelo ayo nokuthi iyalinga ukwazana neKhomishani?

Nanko umbuzo wethu. Kasifuni ukungena engxowweni ende nomlobeli wethu esivezwayo amanye amazwi alhe siwavumela futhi. Sethemba ukuthi uMn. Kubheka uyalise-

benzisa izwe likuxoxa abeke kulona umqondo wakhe kuKhomishani.

Siphetha ngokuthi sengathi lungafika usuku lapho iKhomishani ingayokuthi anyezwa emsebenzini wayo kubantu baseClermont nayo iClermont ikwazi okuqondwe yiKhomishani kuyona. - Abahleli.)

UBUWAZI - NJE?

UKUTHI Ikhwezi lingathokoza uma lingathola izindaba eziphuma kumaClubs ezindawo zeKhomishani abike ngakwenzayo naqondo ukukwenza, njengoba izinhlangano zamaKhosikazi anhlophe zibika ezikwenzayo emaphepheni zisho nezizokwenza.

Maningi amalungu amaClubs lava angathanda ukuba abafundi beIkhwezi bezwe ngakwenzayo. Sicela ukuba alobele ABAHLELI, Ikhwezi, P. O. Box 416, Pietermaritzburg.

*

UKUTHI Ikhwezi liyababonga kakhulu laba abliphe iminikelo :
Mnu. noNkk. Fearnhead.....£1/1/-
Nkk. J. M. Loveband Fulford £1.
Mn. R. B. Maharaj.....£1.
Mn. S. R. Naidoo.....£1.

Yingcebo enkulu lena-bo. Ikhwezi kalikhumbuli ukuthi lake labanemali ebhokisini lalo engaphezu kuka £2/1/- . Uma kufanele lisebenzise imali eyedule lapho abeKomidi yeKhwazi baye balhiphe kweyabo njengamhla benza amakhadi kaKhisimusi kaDecember.

Siyazibonga izikhobo zethu siyazibikela ukuthi Ikhwezi linale-yomadla a elizpyisebenzisela abafundi balo. Kuthokozisa futhi ukwazi ukuthi bakhona abalithandayo ipheshana lethu namazwi alo.

*

UKUTHI indawo yaseWachbank neyaseMhlathuzana zombili aguqulewe anagama azo. Eyokuqala siyolotshwa kuthiwe WASBANK kusukela namhlanje. Eyesibili kuzotshiwa MELATUZANA. Kungumthetho omisiwe lowo kusukela namhlanje.

*

UKUTHI impi yesifo seT.B. seyiliwa ngabantu abaningi abanezinhliziyo ezinhlophe. Nansi indatshana ephepheni leNatal Daily News ebika okuhle okwenziwa ngabantu :
"Kwafika abantu abayi 15 kwaBotha esibhedlela seT.B. ngokigqibelo

basebenza lonke usuku bengaholi lutho bezosiza leyondawo. Umn. Don McKenzie ophethe leyondawo waqala wabakhombisa yonke indawo basebegala ulumba indawo yesakiwo esisha.

Beholwa yinduna bembabethwala inhlabathi ngeloli. Kuthe ngesikhathi sedina ina bephiwa itiyenoma iNkosi bathi amanzi anele aphuzwayo bathi bazosebenza kabazile ukuzoludla. Labo bantu abasebenzela iFemu enkulu eyakha imigwaqo eyababoleka iLoli babegala ukuzwa ngalendawo ngaphambi kuka Khisisimusi.

Base benihela otiki ozukwa nawosheleni masonto onke bacela infolemani yomluntu uluba iphe izingane ezigulayo lapho. NgoKhisisimusi ingane ngayinye yathola isinhlale esiphwa ngabantu labo ngesu lelo. Kusobala kusho umn. McKenzie ukuthi abantu bayafuna ukusisiza.

*

UKUTHI Ungase ubengomunye wabantu okuthiwa "kabaziwa" uHulumeni anemali yabo akumemezele lokho ephepheni lakhe lomila ka-January 16, 1953, No. 42 ka 1953. Linoluhlu lwamagama abantu abafunwayo ukuba banikwe imali yabo yanafa. Maningi amagama abantu abanyama lapho.

* * *

Allandale.

Mnumzana,

Ngifisa ukubonga iKhomishani ngokusilethela umn. Duma lapha. Sisayibonga imisebenzi yakhe nezeluleko zakhe ezinhle. Sengathi banganda abafana noDuma kubantu bakithi ukusebenzela isizwe. Phambili Duma njengegama lakho duma nave. Sikufisela unyaka omusha onezibusiso.

(Rev.) P. J. JALI.

*

Ockert's Kraal.

Mnumzana,

Ngifisa ukubonga iCommission ngokusilethela amathangane amanzi. Siyakubonga lokhu. Kodwa okusihluphayo wukuthi avulwa ekuseni kakhulu

amanzi asheshe avalwe futhi uyashaya u7 asevaliwe. Nababuya emsebenzini bafika engasemho.

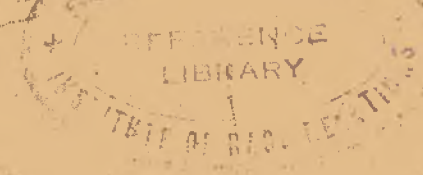
Sicela uluba amanzi avulwe kuze kubesemini.

L. NKUNZEBOMVU.

1/ Mr. Kicht See PP 3 & 4 Bursaries in Natal

2/ Mr. Ngahane NB Bursaries As we get so many enquiries, please have about 6 copies typed of them PP 3 & 4

3/ February ✓



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MARITZBURG.

A LETTER TO OUR READERS

Somewhere deep down in human nature there lies a very real respect for the person who, as we say in English, "stays the course". The expression comes from the world of racing - a world in which man or animal is recognised as just no good (for purposes of a particular event or race) if he (or it) cannot "stay the course" - cannot keep going till the end - cannot "see the thing through".

We have all of us, probably, watched a race in which one or more competitors have failed to complete the course. It was "too long" for them. They could not "make the distance". So they stopped running.....

In that same race, perhaps, there were others who found the course tough; who saw themselves outdistanced by their rivals; who fell further behind with every lap - but who "kept going" to the end, urged on by that sense of self-respect which forbids a man to abandon, without a struggle, the thing he has undertaken. Perhaps we have seen one of these stragglers come in, alone at the tail of the field, running doggedly on, long after the others have reached the tape. Perhaps - since we are only human - we have laughed a little at his unsuccessful efforts to keep up with the majority. BUT, underneath that laughter, we have paid him conscious or unconscious tribute, because, at least, he "stayed".

The principle is not confined to racing. It holds good for us all in every aspect of our lives.

Either we listen to the claims of self-respect, and do our utmost to fulfil our undertakings; or we give in because we find the "going" hard. Either we keep faith with others (and ourselves), and "see things through"; or we weaken in the face of hardship and discouragement, and just stop running.....We are "stayers" or "non-stayers". And, if the latter, we are of very little use to the cause or purpose that we meant to serve.

Since this letter is going to the Areas, let us look at certain Area non-stayers. We know the man who gets himself elected to the Advisory Board to represent his people; who is all enthusiasm at the start; who does not miss a meeting for three months, and even accepts responsibility on one or more committees. This is fine!

But, by the fourth month he is "petering out": he "forgets" an odd committee-meeting : he fails to appear at the next assembly of the Board. In the ensuing month or two, the process accelerates : he is now rarely associated with the Board's activities. And by the ninth month everyone (except the Secretary!) has probably forgotten that he is a member of the Board. He has not "stayed".....

We know the woman who, full of zeal, joins a new Vegetable Club. She gets her fresh produce regularly for six weeks; then starts to slacken off; then finds the vegetables are "no good"; then just drifts out. She lacks the character - the staying-power - to carry on. She will not lend her energy to help the other members, or the Club's promoters, to get the Club on to a better footing. She finds it simpler not to "stay".

We know the men and women who join recreational or homecraft clubs, and are most ardent members for a little while. Then "something is wrong" with the association : its meeting-place is suddenly too far away : its instructor is not all one might expect : it has not all the equipment or material one might wish. So our non-stayers, once again, drift out.....They have no strength or energy to spare for the improvement of the club. They just stop running.

We need not multiply examples. We know these people (and perhaps we are amongst them). We know, each one of us, the dangerous amount of "non-stay" in ourselves. We know how often we are tempted to give up some obligation we have undertaken. We know how often we succumb.

It is the sort of weakness which, if we yield to it too often, makes us "no good" to our community and very little good (if any) to ourselves.

It was a Christian saint who, at the end of years of brilliant effort for mankind, summed up his life in very simple phrases - "I have FINISHED MY COURSE", he wrote : "I have KEPT THE FAITH".

Yours faithfully,

THE EDITORS.

DID YOU KNOW ?

...THAT SANTA (The South African National Tuberculosis Association) reports a year of "tremendous progress" in 1952? The Association's appeal for funds to wipe out the terrible scourge of T.B. from the Union has met with magnificent public response. Appeal moneys, the Association reports, have now gone "well beyond the £470,000 mark".

Here are some items gleaned from the January number of "Santa Journal", the Association's official organ:-

Railwaymen in the Union recently collected £3,211 for Santa funds as a first instalment. Other instalments have been promised.

Johannesburg City Council has donated six acres of land for the first part of Johannesburg's T.B. Settlement scheme.

Krugersdorp Town Council has agreed to a special grant of £2,500 to SANTA over a period of five years.

The Indian community of Roodepoort has donated £100 to SANTA, to help fight T.B.

The Bloemfontein community has contributed £2,163 to SANTA'S National Appeal.

More than £21,000 has been collected for SANTA in the Cape Province since March 1952.....Non-Europeans have contributed £2,100.

The Worcester Coloured Community has raised £479 for SANTA in recent months.

Seven Africans performed a tribal dance at a show given by an all-African caste for SANTA funds.

* * * *

...THAT so many thousands of Indian children in Natal are without any hope of obtaining school places, that the Natal Indian Teachers' Society have decided to tackle the matter? By levying a tax upon themselves amounting up to 6% of their own salaries over two years, mostly collected by stop orders, they have laid a solid foundation to their Natal Indian Teachers' School Building Trust Fund, for extending school

buildings in the most thickly populated areas. They have themselves contributed £6,250 in this way and aim to reach £25,000. This will be doubled by the Provincial Administration on the £ for £ basis. Their target from the community is another £125,000 which will again be doubled by the Natal Provincial Administration giving a total fund of £300,000. (Item from Race Relations News, February 1953.)

* * * *

...THAT Dr. M. R. Blair recently paid a short visit to Pietermaritzburg? He had time to look in on Commission headquarters, but - most unfortunately - no time to look up old friends in Edendale. Dr. Blair has been stationed in Cape Town for five years since he left the Commission's service. He has now been transferred to Bloemfontein. Five years is a long time, but Dr. Blair has vivid memories of some of the "struggles" of the health staff in the early days at the old Edendale clinic.

* * * *

BURSARIES FOR NON-EUROPEANS

At a joint meeting of the representatives of advisory boards held in August 1952 it was requested that the provision of bursaries and scholarships be investigated and advice sought from the appropriate authorities. The Director of Education of Natal has now supplied the Commission with the following list of bursaries available to African scholars and teachers in Natal:-

- (a) Fifty Bursaries of £18 each to students who have passed Standard VI Higher to enable them to proceed to the Teachers Fourth Class Certificate Examination.
- (b) Forty Bursaries of £18 each to enable candidates who have passed Standard VI Higher to proceed to the Junior Certificate Examination of the University of South Africa and Natal.
- (c) Twenty Bursaries of £18 each to enable candidates who have passed the Junior Certificate Examination of the University of South Africa and Natal to

proceed to the Matriculation Examination of the University of South Africa.

(d) Twenty-six Bursaries of £18 each to enable candidates who already hold the Fourth Class (T4) Teachers Certificate or the Junior Certificate of the University of South Africa or a certificate of equal or higher value to continue with the Teachers' Third Class (T3) Certificate Examination.

(g) Eighteen Bursaries of £18 each to enable candidates who have passed the Matriculation or the Senior Certificate Examination of the University of South Africa, or its equivalent, to proceed to the Teachers' Third Class Senior Certificate Examination.

(h) Twenty-five Bursaries to enable selected teachers to attend a one-year course at the Fort Cox Agricultural School.

(i) Ten Bursaries of £18 each to enable candidates to qualify as Nursery School Teachers.

(j) Six Bursaries of £18 per annum each to enable candidates who hold at least the Junior Certificate or the Teachers' Fourth Class Certificate or equivalent certificates to proceed to and attend an approved course for the training of teachers of arts and crafts.

Regulations Governing the Award:

- (i) All these Bursaries will be tenable for two years, but may be withdrawn after the first year at the discretion of the Director of Education. The Bursaries shall be held conditional on good work and satisfactory behaviour.
- (ii) The decision of the Director of Education shall be final.
- (iii) The Bursaries shall be made payable to the Principal of the Institution attended by the holder.

Other Bursaries:

(e) Twenty Bursaries of £18 each to enable selected teachers who have had at least two years' experience to return to college.

(f) Twenty-two Bursaries of £18 each to enable candidates to qualify in Woodwork or Domes-

tic Science.

Regulations governing the award:

- (i) These bursaries shall be tenable for one year only, but may be renewed on recommendation of the Principal of the Institution.
- (ii) The Bursaries will be payable to the Principal of the Institution attended by the holder.
- (iii) Teachers who wish to apply for these bursaries should send for the necessary form which must be filled in and lodged with the Director of Education by 30th September of each year.
- (iv) The decision of the Director of Education shall be final.

* * *

CORRECTION

Boys' Brigade, Clermont.

We regret that we did not supplement Mr. P. B. Khumalo's news last month with the statement that the Commission had contributed the sum of £10 towards the Boys' Brigade. This amount was originally assigned to the purchase of certain instruments for the Band, but after Mr. Ngema's generous gesture in providing all the instruments, the Commission's grant was re-allocated towards the purchase of caps, etc., for uniform parades.

* * *

(Ilkwezi is happy to publish the following contributed article on the work of Mrs. Allsopp, who has recently resigned her position with the Edendale Welfare Society to proceed on holiday overseas.)

MRS. ALLSOPP AND EDENDALE

Mrs. Allsopp is probably known - at least by sight - to hundreds of African people in Edendale. All its African people, however,

whether they know her or not, have benefited by her long association with the Area.

Away back in 1941 and 1942, Mrs. Allsopp was simply a member of a small band of European women interested in trying to bring "health" to Edendale. That band became, in due course, the influential "Edendale Welfare Society". Year after year, Mrs. Allsopp was elected to its chair. Year after year, she fought for the happiness and betterment of Edendale. And in 1952, His Honour the Administrator publicly described her as the woman who had "turned Edendale upside down".

There are some who remember Edendale in its simple happy days as a mission-farm. There are more who remember it defaced and spoilt by unchecked subdivision of its land, by shanty-building, by insanitation, poverty, disease and crime - the Edendale which, in 1938, was known throughout Natal as a degenerate, sickness-ridden slum, in which one baby out of every four would die in its first year, and the deficiency-diseases exacted an appalling toll. There are still more who know the Edendale of today: the Edendale controlled by the Local Health Commission - the Edendale which has a modern 400-house "village" on a central hillside; a public hall; an indigent home; an up-to-date clinic; large administrative buildings; street lights; pure water; a number of nursery schools; a giant Provincial hospital; well-built, substantial shops - an Edendale which has almost lost the old, sad look of squalor and neglect.

Mrs. Allsopp has played an outstanding part in turning that old, neglected Edendale into the hopeful place it is today.

In 1941, before the Commission "took over", the only health service in Edendale was a periodic V.D. clinic conducted by the District Surgeon. It was the small group of women, to whom we have referred, who brought the first nurse to the Area, who rented a humble cottage, bought elementary equipment, and introduced a simple, rough-and-ready "outpatients" service. In 1943, they handed over to the Local Health Commission, which, within ten years, was able to convert their small service into a clinic-

system serving some 40,000 people every year.

The group did not cease its labours for the Area after this development. It simply changed ground. Realising that "health" could now safely be left to the Commission, it shifted its attack to social conditions. As the Edendale Welfare Society, with Mrs. Allsopp as its chairman, it opened its first nursery-school for Africans in 1945. In 1946 it opened "Emuseni", a refuge-home for indigent and aged Africans. In 1947, it helped to found a second nursery-school and nursery-teachers' training institution. In 1948 it opened a nursery-school at the Ashdown Village. In 1950, it established a woodcraft class in the Area. In 1951, it contributed £1,700 to the building of the Public Hall. It is now planning the establishment of yet another nursery school, at Henryville.

This is the bald tale of the Society's achievements. No story of these things would be complete, however, which failed to convey something of the faith and courage which have gone to make them possible. It is here - in this realm of the intangibles - that Mrs. Allsopp's qualities as leader have been so inspiring. Again and again we have seen the Society, under her leadership, "pull off" some venture or another which, from the practical point of view, was "impossible" - which was, financially, "out of the question" - which, by common-sense standards, was "over-ambitious" or "aiming too high". The secret has lain, to a very great degree, in Mrs. Allsopp's own unquestioning faith. It simplified her problems for her (and for us), by reducing everything to a straightforward formula: if the cause was good, the rest would follow - and that was that! It was this simple credo which, more than any other factor, perhaps, lent to Mrs. Allsopp's leadership, and to the work of the Society in general, that quality of drive which made so much achievement possible in so short a time.

In this "drive" aspect, too, Mrs. Allsopp, once again, was well in front. Where Edendale and its needs were concerned, she was tireless. Her appeals for money, her committee-work in connection with the Society's various institutions, her constant interviews with offi-

cials and with members of the public on Edendale affairs; her terrific correspondence in the same connection - all these things would have filled (and more than filled) the life of an ordinary woman. In her case, by some miracle, they left her time for personal help and kindness wherever she met sorrow or distress, and for active service in a dozen other causes which aroused her sympathy.

Mrs. Allsopp resigned her position as Chairman of the Society in March of last year, but carried on as co-Chairman (with Mrs. Frank Collins) until last month. She has now bidden the Society goodbye, and leaves for a holiday in England in the near future.

Mrs. Allsopp would be the first to acknowledge how greatly the co-operation of the Local Health Commission has helped her in her work for Edendale. At a farewell party for Mrs. Allsopp, held on the 13th February, Mr. T. M. Wadley, the Commission's chairman, mentioned the other side of the picture, when he recorded his "deep appreciation of the valuable work which Mrs. Allsopp has done for the Edendale community, which, in turn, has much facilitated the work of the Local Health Commission". Mr. Wadley added: "Her qualities of leadership and decision coupled with indomitable energy have been exercised to the full in the several welfare projects in the Area with which she has so generously associated herself. There is much in the Area that will serve as a monument to her work, but her helpful personality is likely to remain in our memories for years to come, and we are grateful for all that she has done, and done so well".

* * *

HERE AND THERE

EDENDALE.

Christmas Parties. Edendale had its usual Christmas Party for the children of the members of the Women's Clubs in December. As so many of the children go away for the school holidays, there was a special request by the members that their party be held early

in December, before the schools closed. The party was arranged for Saturday, the 6th December, and was held in the New Public Hall, which had been gaily decorated for the occasion. Mr. Shilton provided the lovely Christmas Tree; our thanks to him. Father Christmas, this year, was Mr. Goodwin Mdunyelwa, Health Assistant, who was excellent in this role. Thank you, Mr. Goodwin Mdunyelwa, for assisting at the party.

It was most gratifying to see the good attendance in spite of the bad weather that afternoon. We also had a number of children 'gate-crashers' who were very well-behaved. Due to the generosity of the General Dealers in the Area and the public of Maritzburg, we were able to give our 'gate-crashers' some of the abundance of cakes, sweets, minerals and icecreams.

The 'Tiny Tots' choir entertained the gathering with songs, and Mrs. Msimang, mother of Mr. Excell Msimang who had come from Johannesburg to stay with her son over Christmas, gave a talk. She was much impressed with the facilities the Commission had provided in the Area of Edendale.

The party was a great success, the children being very happy with the lovely gifts they had received off the Christmas Tree.

We were very glad to have Mr. and Mrs. Clementz, Mrs. Allsopp and Mrs. J. Hollins, Secretary of the Natal Anti-T.B. Association, with us.

*

Ashdown Playground Party. The Ashdown Playground children have a party every year, and this year the party was held on Friday, 23rd January, at the Playground. The weather was kind, and the party was held in the open. The children were given cakes, sweets, minerals and a small gift each.

Mrs. Grace Mnguni, the Playground attendant, led the children in the singing of three songs, which they seemed to enjoy as much as we did. There were also races for the children, which caused much amusement. Everyone spent a happy afternoon.

*

"As one who was born and bred in Edendale, I wish to take this chance of writing a few items under the Edendale Area news in your magazine. In the first place I realise 'Somkhanda' is now waiting to see who is to wake up Edendale, now that he has withdrawn his appearance in the last month's issue of Ikhwezi. Well, here we are, Mr. Somkhanda! But we would not wish to encourage you to give up writing for the Area whenever you possibly can. We like your ideas and appreciate them very much. They have a real message, and one with an aim can benefit by your news."

* * *

"We extend our sympathy to one of our wellknown residents, Mr. Mbele of Shoonplaas in the vicinity of Macibise. Mr. Mbele has been ill now for a long time. We trust he will soon be up and about again, and recovered from his illhealth. Many of us may not know him by name; but many of us must have seen him when we go along the road to Edendale from Town. He is at present building a very beautiful house overlooking the main road, almost opposite the Macibise Cash Store."

CLERMONT

"Obituary. It is with great sorrow that we report the sudden death of Mrs. Grace Mhlongo on 2nd January at King Edward VIII Hospital. She was laid to rest at the Berlin Mission private cemetery at Clermont. The funeral was conducted by the Rev. Madondo. Grace was a charitable old lady. She was the grandmother of four orphans who depended solely on her for support. Although she was advanced in years, her age did not deter her from sacrificing her waning strength and working to support her dependants. She was employed by the Local Health Commission at Clermont as a charwoman. To the orphans and all bereaved we extend our deepest sympathy."

* * *

"Burglary. Burglars broke into the offices of Mr. Ngema (Bus

Operator) and stole several hundreds of pounds on New Year's Eve. Suspects have been arrested."

*

The Fannin school has again been ransacked by thieves. The burglary took place during the school vacation and entrance was gained by forcing the door. This is the second burglary at this school within the last year.

* * *

"Social and Personal. Mr. I. P. Seitisho of the Local Health Commission staff at Clermont is back in harness after a spell of leave spent across the border in the Free State where he enjoyed a quiet holiday with his family and friends. This was so pleasant that, if a kind fate had decreed otherwise, he would not have returned to Natal."

*

Nurse Ida Mbikwana of King Edward VIII Out-Patient Department at Clermont, resumed duty after a month's leave. During her absence Nurse Winnie Mtshali acted as relief. It was good to note that Winnie's pleasant character, for which she was so much admired during her employment here a couple of years ago before her transfer to King Edward VIII Hospital, was unchanged."

*

We are glad to report that Mr. K. S. Manglele has now been discharged from King Edward VIII Hospital and is making satisfactory progress."

*

Congratulations to Mr. and Mrs. Bond on the birth of a bonny daughter during January. To celebrate the occasion, Mr. Bond supplied the non-European staff with cakes and minerals. We thank him for his kind act, and very much appreciate the opportunity afforded us to join in the toasting of his child's birth."

P. B. KUMALO.

* * *

HOWICK WEST

"Obituary. The residents of Howick West have just heard of the death of Mr. J. Mpungose (father of Mr. Petros Mpungose of the Commission's staff at Howick West) who passed away at his home in Edendale, and wish to offer Mrs. Mpungose and her family their deepest sympathy at this sad time. (We also wish to add our sincerest sympathy to that expressed by the Howick West community. - The Editors.)

* * *

"We thank the Engineer for removing the standpipe to a more convenient site where it will not cause any more damage to the road.

* * *

"Vegetable Club. I wonder what is amiss here and whether the falling off of the membership is due only to the fact that many of you are now relying on your own gardens. Do not let down this good service by not supporting it.

* * *

"Congratulations to the Union Jacks F. C. on winning two Trophies last month. Let's hope you win many more when the new Soccer season opens at Howick.

* * *

"Congratulations to Mr. and Mrs. Ramden Bhika, of Lot 2 Dale, on the birth of a bonny boy on 5th March at the Mayor's Walk Hospital, Haritzburg. We wish him a happy, healthy life.

* * *

"It is felt that there is need for a Benevolent Society in this Area of ours. Perhaps all residents do not realise this because they are not in touch with the destitute families and do not know the amount of real help that could be given. By the payment of a very small amount from members of such a society assistance can be given to such people as widows struggling with large families of school-going children. This type of assistance helps to build a nation and should not be considered as just personal gain for the recipient. Would those interested in such a

society call at the Local Health Commission offices any Wednesday morning where full particulars and advice can be obtained."

P. MPUNGOSE.

WASBANK

"Obituary. After a long illness, Mrs. Martha Mokoena of Assegaaikraal, passed away on the 9th March at her home. She was laid to rest at the Wasbank new cemetery. The service was conducted by the Rev. A. Selepe of the Anglican Church in Dundee. There were 200 mourners at the funeral. We extend our deepest sympathy to the bereaved.

* *

Mrs. P. J. Nkosi, who has been to Johannesburg for a short visit, has returned looking fit and well.

* *

Already there are signs heralding the opening of the soccer season - meetings, interchange of correspondence, practices, etc. The Annual General meeting of the W. & D.A.F.A. was held on 7th March. The following officers were elected:)

President.....Mr. C.B. Khanyile
Vice-President..Mr. W. Gabuza
Hon. Secretary..Mr. S.S.Nyandeni
Asst. Secretary..Mr. A.Shabangu
Treasurer.....Mr. Simon V.Ntuli
Executive Committee : Messrs.
P. K. Marhwa, P. Mbense, J. J. J. Madela.

We are looking forward with keen enthusiasm to the new season, We hope there will be great improvement in many directions and that the clubs who left us will re-join.

*

The following were elected officers of the newly-formed "Home Defenders Soccer Club".

President/ Sonny A. Hayward
Treasurer.....
Vice-President..Paulos Ntuli.
Hon. Secretary..P.B. Mtinkulu
Asst. Secretary..Peters J.Mathunjwa
Organiser...Isaiah Luvuno.
Executive Committee : Messrs.
Petros K. Marhwa, D. R. Smith,
Freddie Boodhoo, Billy Boodhoo.

"THATH' UFAK' ESAKENI."

AFRICANS IN AFRICA

A year ago I travelled across Africa, from French Morocco to Cairo, and from Cairo, down the Great North Road to South Africa. I took six months to do this journey, and because I had been away from Africa for some years, I found myself greatly interested in the Africa I was seeing now through different eyes.

What was this Africa like, after the civilisation of cities like London and Paris? Would I still desire to live in it after tasting some of the joys of that civilisation? Those were some of the questions that cropped up, and I found the answers to all of them in the course of my journey.

As soon as I stepped on to African soil at Tangier, a place strange and foreign - but still Africa - I knew that Africa was home to me. And when I had left the thronged Arabian and Egyptian cities behind me, I saw honest black Bantu faces again with a feeling of real pleasure. After living, or travelling among people - European and Arabs - who habitually repressed their emotions it was a tremendous relief to see again white teeth flash in an unfeigned smile, to hear hearty laughter, and to know people who acted naturally and without a furtive sense of shame.

The first Bantu or Negroid tribe that I came into contact with were the primitive Dinkas of Southern Sudan ("Equatoria"). They live along the banks of the Nile in the middle of vast swamps. They wear nothing at all, not even the vestige of a loincloth - a great saving, I am sure, in these days of inflation. Their only ornamentation is that the skin is gouged out in childhood so as to form a line of pellets above the eyes.

Like tribal Africans in South Africa, they enjoy a good faction fight: the Nile steamer on which I was travelling south picked up 43 badly injured survivors at one point to take them to the Government Hospital 300 miles away at Malakal.

These Dinkas are a very tall race - long thin men, with sometimes a trace of Arabian blood in them. Mission stations and

Government schools are spreading knowledge and the more educated Dinkas are assuming administrative responsibilities under British guidance.

They are a friendly people, and showed me every hospitality, lavishing chickens, eggs or Africa's stock cereal - mealies - upon me whenever I stayed at their kraals. Their land is tremendously fertile, the growth consisting of very high grass or thick forests filled with game. One day we shall hear more about this region, for it is one of the most fertile parts of Africa.

The next tribe among whom I spent any time was the Kikuyu, who are very much in the news now with their terrorist activities. Those in the highlands reminded me very much of the Zulus. They are of the same build, stocky and muscular, and bear no trace of Arab blood, which most tribes in the North or along the East Coast do. I listened to their language and found it more staccato than Zulu, but, strangely enough, two or three words like "Inyoni" (bird), and "Leta" (bring) meant the same in both languages: I believe that ethnologists have traced Kenyan and S. African native languages to the same original source.

In Tanganyika, a primitive and undeveloped country, I saw the warlike Masai. He appears to have been hardly touched by civilisation, scorning European clothes and depending still on his spear to provide him with food. He is superbly developed physically, and he can chase a buck until it drops from exhaustion. But apart from his hunting prowess, the Masai scratches a meagre life in his tiny, poor settlements, often short of absolute necessities like food and water.

The endless bush of Northern Rhodesia followed. The country is sparsely populated, small villages in little clearings appearing only at long intervals. Again the people seem to scratch the merest living from the land; they cluster around river beds and when the rivers dry up they dig shallow holes for their water. But further south, the bush gives way to grassland and thornscrub, and in both Rhodesias, the Africans are being encouraged to farm better, so that more food can be grown for the many hungry mouths. I saw huge stacks of Bantu-grown mealies,

and was told that Africans who were adopting good methods of farming were producing greatly-increased crops from their lands. Good prices were being paid and some of them were able to afford their own trucks and farm machinery.

And finally I arrived in South Africa. I was struck immediately by the difference between the S. African Bantu and his brethren further North. Nowhere in the Northern Territories is the Bantu so familiar with the Western Machine Age as he is in S. Africa. I found what seemed a greater degree of confidence among, for example, African lorry drivers and other Africans in working contact with European industry and business. The South African Bantu knows more about foreign countries, he dresses much better, and he appears to have more money than Africans to the North. In short, he has gone further along the road towards a new way of life than we realise, who cannot see the slow transition because it is so close to our eyes.

In the Northern Territories one very occasionally came across a highly-educated African, one who may have been to Oxford or London University. But in the main the great mass of people seemed to be completely unlettered. They were exceedingly primitive; quite different from the Africans in South Africa, great numbers of whom receive some schooling, or if they do not, are influenced in their outlook by their school-going fellows.

I was struck again and again by the feeling I have mentioned : that over a wide front - in education, in familiarity with machinery, in outlook - the South African Bantu has progressed towards emancipation much further than the Bantu elsewhere. It was a heartening thought, giving hope that he may fit into the new pattern of life, emerging in this country, quicker than is apparent at this time of difficult change.

And, lastly, a human note. I relied on lifts to bring me South, and as most drivers were Africans, it was they with whom I came into contact most. I admired their friendliness and sense of hospitality; often they gave me food, helped me on my way and generally made travelling a pleasure.

Nothing was stolen from me, nor was I ever attacked or threatened, even tho' I often camped in places a long way from law and order. Primitive tribesmen reacted towards a traveller in exactly the same way as, for example, a highly-civilised Englishman or Frenchman would - with unfailing courtesy.

We are all brothers, it would seem, under the skin.....

"MADEVU".

* * * *

COMMISSION AFFAIRS

Ikhwezi is glad to have the opportunity to publish a short series of articles on Building Control by the Commission's Engineer. Mr. Newmark presents his views and the Commission's rules in simple fashion, and readers who are Area residents would be well-advised to study his contributions on the subject. - The Editors.

BUILDING CONTROL

PART I

Very probably many of you have asked yourselves "Why is the Commission so fussy about how, and where, I build my wattle-and-daub house? Why can't we people build, as we did in the past, without restriction?" Perhaps you answer your own questions by saying that the Commission does all this, and spends all that money on unnecessary controls just to impose its rule and to annoy you! That, of course, is not so.

Really, the answers to your questions are simple. When any type of house (be it brick or wattle-and-daub) is built on a large piece of land, although the sanitation may be rudimentary and the standard of the structure may not conform to those prescribed for health reasons, the danger of water pollution and the incidence of disease is relatively small. The danger of disease-spread is also more or less limited to a family. Refuse and bad sanitation

is not so noticeable as it is spread over a large area; there is plenty of fresh air, and, although conditions are not ideal, there is no great danger to the general public.

Where such conditions are multiplied indefinitely, however - when many such houses are erected close to one another, and on small lots - the danger to health increases rapidly. The time comes when someone must call a halt to the process, and when either the construction of buildings must be controlled or the number of people in the locality must be kept down.

This stage is usually reached when the number of houses creates a community, which can (as has happened in the past) be wiped out completely and utterly by an infectious disease.

The prevention, control and improvement of such conditions were the major reasons for the Commission's creation, and they guide its policies and actions.

All modern cities and towns control the size of plots, the number and standard of buildings thereon, sanitation, water supplies, etc., for reasons of good sound public health. The local authority must look after the health of the community as a good parent looks after that of his children.

We are concerned here only with one of these aspects, viz., building control. The Commission, initially, tried to bring about general improvement in its areas by allowing only permanent dwellings to be built. As the years passed, it became clear that some concession would have to be made in order to get the desired result and yet not place too great a hardship on those desiring (but incapable of affording) a permanent home.

This concession to you took the form of permission to erect an inferior type house under special conditions - conditions which try to get near to the ideal by a practical acceptance of difficult circumstances. Shanties and hovels obviously cannot be permitted if the Commission is to do its job. The control imposed is aimed at steady, gradual improvement. It really is a transition towards the ultimate desire for sound permanent homes.

Those of you who have lived in areas controlled for some years will, in all fairness, agree that there has been a good deal of improvement in living conditions; that the degree of control which the Commission exercises is not unduly burdensome; and that the reasons underlying it are sound.

Most people in Public Health Areas are reasonable and co-operative, though of course we all like being just a little difficult at the start, if only to show our natural independence! Then (being reasonable souls) we toe the line.

When one looks back over the last eight years in Edendale, and remembers the old "teething" troubles, it is pleasurable to note the different attitude that has developed towards control. The co-operative attitude of new areas such as Howick West and Hollingwood (to name but two), is also most encouraging.

For the benefit of residents of newer Areas, next month's article will deal with house-plan facilities provided by the Commission for the convenience of the Public.

S. NEWMARK.

* * * *

YOU AND YOUR GARDEN

PART II

Before we leave the design and planning of the garden, I would suggest you do something about the boundary fences, and the entrance to your garden.

A well-kept hedge around your property is much more attractive than a wire fence and it affords a certain amount of privacy. Nevertheless, I would suggest you erect a fence in the first instance to keep out marauding cattle, etc.; it gives you a sense of security, and saves a lot of argument with your neighbours as to your boundary line.

I would suggest you dig a trench close to your fence, about the width of a spade cut and, say, fifteen to eighteen inches in depth. Then place in the bottom

of this trench some of that rubbish you have cleared from the plot, no matter if it has rotted. Fill the trench to within six inches of the top with this and trample it down. Replace all the soil which will now form a mound, but in a matter of a few weeks will settle down to the normal level again.

The Abelia Floribunda, to my mind, makes one of the most attractive hedges; it is comparatively quick-growing and is ever-green. Other suitable hedge plants are Spiraea (May), Cupressus Macrocarpa, Eugenia, Ligustrum (Privet) and Pyracantha. All of these species can be seen growing around the Works' Depot at Edendale and at Ashdown.

Before planting the hedge, water the trench well for a day or two beforehand then make holes in the trench at a distance of 18 inches apart; place your hedge plants in the holes and re-fill with soil; tread the earth around the plant well - this is very important, and will counter-act any movements by wind; water your hedge well once a week.

To complete your layout, a few shrubs and a shady tree or two according to the size of your ground should be sufficient. I would not advise the planting of these until early spring, unless you purchase your trees in tins, in which case they can be removed from the tin intact with soil. Don't buy a tree for 7/6d. and then sacrifice it for a sixpenny tin! - Cut the tin away from the tree.

Now just a few words about your entrance. The rough sketch I have shown here should be a



guide to what is necessary, with variations to taste. This could be erected at very little cost, from wattle poles, a few pieces of plank and a little paint.

A neat path leading from the gateway to the house should practically complete the design of your garden, and you should be well pleased with the results of your labours, of which the harder part is over, but remember that the constant care goes on for ever.

(Our contributor has very kindly offered to give advice and to answer any questions on this subject which readers might like to ask. Anyone wishing to avail himself of this excellent opportunity should address his request to the Editors, P. O. Box 416, Maritzburg, before the 7th of each month to ensure a reply in that month's issue of Ikhwezi. - The Editors.)

* * * *

PERCUSSION BANDS IN EDEIDALE

Few people in and around Pietermaritzburg know of the percussion bands which have been introduced into two of the Edendale Welfare Society Nursery Schools. Percussion Band playing, to the casual observer, appears to be a pleasant form of amusement for little children; but it is far more than this. Musical instruments, and not cheap toys, are used, and the children are encouraged to "make music" and not just noise. This makes for control in the small child, as he cannot play the instruments as and when he wishes, but must be a member of the band as a whole. Then, too, he realises that music is a series of rhythms and this cannot be too firmly stressed, particularly in the African child.

The African child has, as part of his heritage, a very strong and marked sense of rhythm and the percussion band gives him full scope for fostering this. I should like here to tell a story of the introduction of the band at the Plessislaer Nursery School.

Neither teachers nor pupils had ever seen or heard a percussion band, and it was suggested that the instruments be handed to the children to allow them to examine them before the actual instruction began. Within five minutes, with no word from any adult, the band was in full swing! As the children's ages ranged from two to five years, this was an incredible feat. Since that day the band has never looked back.

After a few months of instruction, it was decided to introduce conducting - a section of band-work which is difficult for any child, no matter what age. To our great amazement we did not have to train any particular child, but found at least six who were able to conduct the band with the greatest ease! At the end of last year we had a two-year-old girl taking over the conducting, and handling the baton with the precision of a concert hall artiste. As most children under the age of ten in any race find it difficult to control a band, especially keeping the strong beat in correct time, this little girl is quite outstanding, and we have several others like her.

The teachers at Plessislaer, and at the Ashdown Nursery School - where a band has been introduced as well - have been keenly interested and are now largely running the bands themselves. The joy of the children is a sight well worth seeing and they look forward to their weekly band lessons with great zest.

We have had many visitors to the schools and they have all been most impressed with the band, and more particularly with the control of the children and their ability to deal with the handling of difficult instruments. A little while ago a representative from Paxtons, a large music firm in London, visited the Plessislaer school and he expressed his amazement at the technique of the African children. He is an authority on percussion bands and during his travels over most of the globe, he has heard many bands, but has seen none to equal the Edendale ones, especially considering the youth of the children. He asked for photographs for the English musical press and these have been forwarded to him. We hope, at a

later date, to see these in such publications as "The Music Teacher", etc.

In conclusion, I would advocate the introduction of percussion bands into all African nursery schools. The African child is so advanced musically and rhythmically that it is a great pity more do not have the chance of this excellent musical activity. Let us hope that in the future all nursery schools will be equipped with band instruments. Anyone who has seen the band in action will have realised how much it is appreciated and enjoyed by all children.

M. ROBBINS.

The writer of the above article is a teacher of music at St. Mary's Government School, Pietermaritzburg, and has done a considerable amount of percussion band work in the last ten years. With another teacher, she trained a band for the Education Department's Centenary Concert.

About four years' ago she visited Plessislaer Nursery School and was so impressed with the musical ability of the children that she asked if they had a percussion band and when told that they had not, she set about getting sufficient money, through public subscription, to start one. From then on the percussion band was an established fact and went from strength to strength until they were able to collect sufficient money to give to a band for Ashdown Nursery School!

In the very near future Miss Robbins is hoping to get a band in full swing at the Siyamu School which is largely financed and run by the Edendale Welfare Society. She is an active member of this Society and of the Nursery Schools Committee.

* * *

THE Y.M.C.A. IN EDENDALE

I see that for several months now I have been promising you news, in your next issue on Ikhwezi, of the African Assistant to the Social Worker at Edendale. Again this month I am afraid I am going to have to disappoint you. However, we are getting a little nearer to making this appointment. Applicants will have been interviewed by the time you get this number of Ikhwezi and the most promising person will have been taken on to the Y.M.C.A.'s staff. I will give you further details of the appointment in next month's issue. One thing is certain and that is that from now on we will be able to expand the scope of our work, particularly insofar as our activities for adults are concerned.

BOXING: Last month we didn't even mention boxing in our monthly news-bulletin but we will be making up for it this month. The reason is that the Y.M.C.A. Boxing Club will be putting on its first Tournament in Edendale early in April. Since Christmas there has been a tremendous increase in the number of members and in their enthusiasm. The result is that we are now able to stage a tournament and hope to put on about eight bouts. Only members of the Y.M.C.A. will take place and the tournament is being held as much with the idea of giving them experience as anything else. It will be held in the Y.M.C.A. Hall at Mafikisa, probably in the second week in April. Keep your eyes open for posters announcing this event. A small admission fee will be charged.

SCHOOLS' SPORTS: The Y.M.C.A. League has started again and the first afternoon matches took place on Friday, March 6th. These were between Edendale and Esigodini and the results were as follows:-

A Division: Basket Ball.
Esigodini 10 Edendale 10.

B Division: Basket Ball.
Edendale 7 Esigodini 31.
Football.
Edendale 0 Esigodini 1.

C Division: Basket Ball.
Edendale 9 Esigodini 3
Football.
Edendale 1 Esigodini 1

D Division: Basket Ball.
Edendale 7 Esigodini 17

D Division: Football.
Edendale 3 Esigodini 1.

PETER BROWN.

* * *

LETTERS TO THE EDITOR

Howick West.

Dear Sir,

We had a meeting on January 3 regarding the establishment of an Advisory Board. I have not detected any signs of activity on the part of those members who were delegated certain work for the formation of this Board. Well, friends, wake up! Hold another meeting, and elect other members who can be more effective in getting this Advisory Board into full working order. Don't speak "behind the curtain", but be really helpful by coming forward and expressing your opinions and ideas.

Remember, always, "Unity is strength".

Anyone seeking further information, please write to the undersigned.

D. SOOKDHEW.

* * *

OPEN LETTER TO HOWICK INDIAN SPORTSMEN.

One Sunday I went to watch a match played between two local teams in Howick. I reflected that it was not much use the local teams playing only amongst themselves because they have unnecessary troubles. My opinion is that we should have a good selection of soccerites. Then we can challenge outside teams to play here and could look forward to a decent and interesting return match away from home. Don't you welcome the idea of a few new faces in your town?

Well, comrades, there is not much use in being a professional player in your own town; try and travel out to some other districts and show your skill abroad!

Try your utmost to do something for your town.

D. SOOKDHEW.

* * *



Umqulu 4 Nembe 3 Lilungiswe lasakazwayiKhomishani MARCH 1953
195 Longmarket Street, Maritzburg.

INCWADI KUBAFUNDI BETHU

EZINHLIZIYWENI zabantu bonke kukhona inhlansi yokumthanda umuntu okungathi ngoba izinto zilukhuni abese ephela amandhla. Sonke siyamthanda umuntu othi uma esephethe into ayiphathe aze ayiphethe. Kuyenzekake kulomshudulo ukuba abanye bahluleke endleleni badikibale. Bangayiqedi indima ababezimisele ukuyilima. Kanti bakhona okuthi noma sekulukhuni kwale ukuba bayeke into bengayiphetanga.

Kubonakala kakhulu emjwahweni lokhu okuye kuthi uma umuntu esesele yedwa emuva omunye ashiye phansi angabe esagijima. Omunye noma esesele yedwa kodwa agijime noma sekunjalo aze ayofika emgomeni. Nasempilweni yethu kunjalo. Kuyafika ukuba sethembeke kulabo abasethembile siyenze into size siyiphethe noma ilukhuni. Sethembeke ezimiselweni zethu. Ngenye inkathi kufike ukuba sisimze sidikibale-nje silahle phansi konke.

Akesibheke ezindaweni zeKhomishani sibone labo abangakwazi ukubekezela. Kukhona abavumayo ukukhethwa babengamalungu amaBhodi kodwa kuthi emuva kwokushiseka kwokuqala uyambona umuntu usedikibala. Kuhambe kuhambe uyambona kasabonwa nokubonwa emihlanganweni yeBhodi. Usekhathele endleleni. Kasayit nakwowodwa umhlangano weBhodi nowamaKomidi. Usahlulekile ukubekezela aze ayiqede induma azimisele yona.

NasemaKilabhini abesifazana kunjalo. Angene urname kusaqalwa, athole imifino emihle abonge ancincize. Kuyasuka lapho useyakhathala usesho no-

kusho ukuthi imifino leyo ibiza kakhulu kayinihle. Kuphela njalo useyadikibala. Kasabonwa ekilabhini. Kasasekeli nemizamo yokuba ikilabhu lakhe likhule liqine. Usephelelwa yisimilo sokubekezela. Usentshinga phansi konke.

Abesifazana nabesilisa bangena amakilabhu emidlalo nawokuzithokozisa. Bakhuthale kabi kusukwa phansi. Emuva kwesikhathi uyezwa sebeka imbiba bebika ibuzi. Besola ikilabhu besola umphathi besola izinto abazisebenzisayo. Sebeqala ukungezi sebedikibala njalo. Befadalala endleleni kasikho isimilo sokubekezela kubona.

Kuningi esingakusho okufana nalokhu. Siyabazi abantu abanjalo Mhlawumbe nathi siyibona. Siyazi thina uqobo ingozi yabantu abangakwazi ukuzimisela entweni abazinikela kuyona. Kulula kubona ukuba bafuge phansi ukwethembeka kwabo.

Yisilingo lesi uma singasahluli esingabangela ukuba singabi nalusizo kubantu bakithi nasendaweni yakithi.

Yikholwa lempela okwathi seliqeda umsebenzi walo omuhle obabazekayo woluntu labuyekeza impilo yalo ngamazwi lawa : NGIWUQEDILE UMSEBENZI WAMI. NGILUGCINILE UKHOLO.

Abenu bempela,

ABAHLELI.

* * * * *

UBUWAZI NJE?

ukuba bathole imali yokusiza nabo.

* *

...UKUTHI abenhlango elwa nesifo esibi sesifuba babika inqubekela enkulu ngonyala ka1952. Isicelo salenhlango semali yokulwa nesifo lesi samukeleka kahle kakhulu. Imali yangena iwoleleka yafika ezi£470,000.

Nakhu esikucaphune ephepheni labo likaJanuary : Abezitimela baqoqa imali engama £3,211 enye izolandela. UMasipala waseGoli wanikela ngama Eka ayisithupha omhlabathi ukuba kumiswe indawo yokusiza abagulwayo yisifo leso. Umasipala waseKrugersdorp wavuma nemali engama £2,500 iminyaka emihlanu enika inhlangano. Amandiya aseRoodepoort anikela ngekhulu lompondo. AbaseBloemfontein banikela ngama £2,563. EKoloni sebegoqe engaphezy kwezi £21,000 abelungu abantu £2,100. Amakhaladi aseWorcester asegoqe £479. Abantu abamnyama abayisi 7 benza ingoma emdlalweni wabantu bodwa

...UKUTHI izingane eziningi zamandiya kazikwazi ukufunda ngoba indawo ingekho ezikoleni yase inhlangano yothisha bamandiya base-Natal yayisukumela lendaba. Bazithelisa imali ethile emaholweni abo iminyaka emibili bakha isikhawama sokuba kwakhiwe izindlu zezikole lapho zidingeka khona bathola ngalendlela £6,250 baqonde ukuthola £25,000. Iyokhula lemali ngoba uHulumeni uyobeka upondo kuye wonke upondo onikelwe yibona. Amandiya wona wonke aqonde ukuqoqa £125,000 okuyakuthi ngompondo ngamunye kaHulumeni lemali ibe £300,000. (Lendatshana izezwe kuRace Relations News.)

* *

...UKUTHI UDr. M. R. Blair uke wathi ku eMgungundhlovu, wavela nasemahovisi eKhomishani kodwa wadabuka ukungabinasikhathi sokuyobona izihlobo eEdendale. Useneminyaka emihlanu eDr. Blair eseCape Town selukhu aashiye kaaKhomishani.

Manje usegudlulelwe eBloemfontein. Miningi iminyaka emihlanu kodwa u-Dr. Blair usakhumbula kahle ukukhinyabezeka kwemizamo yabempilo ezinsukwini zakugqala eKilinka elidala e-Edendale.

* * * *

IPHUTHA

Siyadabuka ukuba singabekanga endabeni kaMn. P. B. Khumalo ngenyanga edlulile ukuthi iKhomishani yanikela f10 kubafana laba. Kwabe kuqondwe ukuba lemali ithengele abafana okunye kwezinsimbi zokudlala kwathihe ngoba uMn. Ngema wabathengela zonke izinto zokudlala abafana imali lena yeKhomishani yase ithenga izigqoko nokunye kwenyunifomu yabafana.

* * * *

IMITHETHO YEZAKHIWO

Mhlawumbe abaningi benu bayadinga-nje ukuthi iKhomishani ihlushwa yini ilokhu ifuna ukwazi ukuthi ngizoyakhaphi noma kanjani indlu yami yodaka na?

Kwalani sizakhele-nje ngokuthanda kwethu singabiyelwa ngemithetho. Mhlawumbe nibuye nizophendule nithi iKhomishani ikwenza lokhu ichitha imali ngokungafanele isibiyela ngoba iqonde ukusibusa nokusicuphuluza.

Kanti kakunjalo neze!

Izimpendulo zemibuzo yenu zilula. Uma kwakhiwa noma iyiphi indlu yesitini noma yodaka noma okususa ukungcola kungesikhona okugculisayo nesimo sesakhiwo singavumelani nemithetho yeMpilo ingozi yokungcoliswa kwamanzi aphuzwayo nezifo eziningi ibancane. Nokwanda kwezifo kuyame kuphelele emizini leyo ngaminye. Izibi nokungcola kungabonakala kakhulu ngoba kungaqoqene ndawonye, umoya opholile ubemningi, noma isimo singebesihle ngokubabazekayo kodwa kayikho ingozi engenabela kumphakathi wonke.

Uma isimo esinje senabela phambili okusho ukuthi uma izindly zakhiwa zisondelana, zakhiwa emhlabathini emncane - ingozi empilweni iyakhula. Kuze kufike isikhathi laphe sekufanele abekhona ozokhalima isimo lesa - kufike isikhathi sokuba kumiswe imithetho eqondene - 3

nobuningi bezakhiwo noma eqondene nobuningi baBantu kuleyondawo.

Isikhathi esinjalo siyama ukufika ima ubuningi bezindlu zebuzenza zabangumuzi okungase kuthi uma uhlaselwa yisifo esithathe-lwanayo siwubhuqe-nya njengoba kwake kwenzeka ekuqaleni.

Yinhloso yokuvimbela ingozi enjalo nokuthuthukisa indawo eyabangela iKhomishani ibekhona futhi iqhube yenze ngalendlela eqhuba ngayo.

Onke amadolobha amakhulu anamuhla anemithetho eqondene nemihlaba nesimo nobuningi bezakhiwo kuyona, nokususa ukungcola, nokuletha amanzi nokunye, ukuvikela impilo enhle. UHulumeni obusa indawo leyo uyibhekela impilo yayo enhle njengomxali ebhekele izingane zakhe.

Maphake sizoxa ngohlangothi lunye kuphela lwemithetho yezakhiwo. IKhomishani yaqala ukulinga ukuthuthukisa ezindaweni zayo ngokuvumela kuphela izakhiwo eziqinileyo. Ngokuhamba kweminyaka kwabasobala ukuthi kufanele kubonelelwe ukuze kuthi noma ikwenza lokho kodwa bangakhinyabezeki kakhulu aBantu abangenawo amandla okwakha izindly eziqinileyo.

Ukuzwela lokhu enenzelwa khona yikuba nivunyelwe nakhe izindlu zodaka phansi kwemibandela ethile, imibandela elinga ngamandla onke ezakhiweni ezinhle. Ingeke iKhomishani iwavumele amavungu nanagogogo uma iqonde ukwenza umsebenzi wayo. Imithetho lena yezakhiwo iqonde intuthuko exombuluka kancane. Iyisimo senguguko eqonde ezakhiweni zempela eziqinileyo.

Labo benu abake bahlala ezindaweni ezibiyelwe ngemithetho bazovuma ngeqiniso ukuthi isimo senhlalo siyathuthuka, nokuthi imithetho yeKhomishani kayicindezeli kangako nokuthi izizathu ezibangela imithetho leyo zisobala.

Iningi laBantu ezindaweni zemithetho yeMpilo banemiqondo bayabambisana neKhomishani noma phela uma kusaqalwa baye bazabalaze ngoba phela kumnandi ukungabuswa kodwa ngokulibona iqiniso size sizimisele ukubambisana.

Uma sibheka emuva eminyakeni eyisi 8 edlulile eEdendale sikhumbula bonke ubuklungu bokumila amazinyo amasha njengasenganeni, kuyasithokozisa namuhla sesibona umoya omuhle esewukhona.

Umoya wokubambisana ezindaweni ezintsha zaseHowick West naseHollingwood (sishe ezimbili-nje) uya-khuthaza kakhulu.

Magondana naBantu abakhe ezindaweni ezintsha incwadi engizoyiloba ngenyanga ezayo iyoxoxa ngama-Pulani ezindlu namathuba avezwe yi-Khomishani ukusiza aBantu.

S. NEWMARK.

* * * *

JAPHA MALAPHAYA

EDENDALE.

"UKHISIMUSI. I-Edendale yabe yenze ukhisimusi ojwayelekile wabantwana bamaLungu eKilabhu yabesifazana ngo-December. Njengoba izingane eziningi zihamba ngokuvulwa kwezikole, kwabakhona isicelo esisheshayo samaLungu sokuthi lo) mkhosi kaKhisimusi kuhle wenziwe eqala uDecember, izikole zingakavalwa. Umkhosi walungiselelwa uNgqibelo womhlaka December 6, wenzelwa eHolo entsha, kwaba kuhle kakhulu. Umu. Shilton wanikela ngeHlahla elihle kakhulu lika Khisimusi; siyambonga. UBaba Khisimusi walonyala, kwaku ngu-Mnu Goodwin Mdunyelwa, uMsizi we-Mulo, owasebenza kahle kakhulu kulomsebenzi. Siyakubonga, Mnu. Goodwin Mdunyelwa, ngokusiza kulomkhosi.

Kwathokozisa ukubona abanengi bezile ngaleyomini kanti izulu lalilibi. Babebanengi abantwana ababengeba ngesango ababeziphethe kahle. Abaphathi bezitolo kulendawo nabaseNgungundhlovu bapha izingane amakhokhe, oSwidi, Nemenayidi no Agisi khilimu.

IKwaya yama 'Tiny Tots' yemukela imbuthano ngamaculo noMrs. Msimang unina kaMnu. Excell Msimang owabevela eGoli eze kuNdodana yakhe ngezinsuku sikaKhisimusi waba nenkulumo. Wagcizelela ngokuthi iKhomishani seyenze umsebenzi omkhulu ngokulungisa indawo yaseEdendale.

Umkhosi wabanempumelelo enkulu, izingane zajabula kakhulu sezemukela izipho ezinhle eHlahleni likaKhisimusi.

Sabanentokozo enkulu ngokubakhona kukaMnu. no Nkk. Clementz,

Mrs. Allsopp noMrs. J. Hollins, u-Nobhala weNatal Anti-T.B. Association benathi kulomkhosi.

* *

"UMKHOSI ENKUNDLENI YASE-ASHDOWN. Enkundleni yemidlalo yaseAshdown izingane zibanomkhosi minyaka yonke, ngalonyaka umkhosi waba ngolwesiHlanu, January 23, khona eNkundleni. Izulu lalilihle, umkhosi wenzelwa obala. Izingane zaphiwa amakhokhe, oSwidi, oNemenayidi nezipho ezincane iyinye.

UNkk. Grace Mnguni waculisa izingane amaculo amathathu, asithokozisa 'sabanokujabula impela. Kwakukhona futhi umjaho wezingane, owaba nentokoziso enkulu. Wonke umuntu wabanentambama ejabulisayo.

CLERMONT

"UMBIKO. Sidabuka ukubika ukufika ngokuzuma kuka Nkk. Grace Mhlongo ngoJanuary 2 kwaKhangela esibhedlela. Walondolozwa emathuneni ase-Berlin Mission eClermont. Umngcwabo Umngcwabo uphethwe nguMfu. Madondo. U)Grace wabenothando enabazukulu abane ababethembele kuyena emhlabeni. Noma wabeseekhulile ubudala bakhe kabuvimbela ukusebenzela abantwana bakhe. Wabesebenzela iKhomishani eClermont. Siyabezwe abantabakhe nabazukulu.

* *

"ABAGQWKWZI. Baggekeze amaHhovisi kaMnu. Ngema wamaBhasi beba amakhulu-khulu ompondo ngo-New Year. Sebeboshiwe okusolelwa kubona.

Isikole sase-Fannin sibuye saggekezwa futhi, zisayaliwe izikole. Bangena ngoshova emnyango. OkwesiBili lokhu ngawo lonyaka.

* *

"UKUBUNGAZANA. Usebuyele emsebenzini weKhomishani uMnu. I. P. Seitisho emuva kwokuhlaba ilifa eminceleni yaseFree State ethokoza nomuzi wakhe nezihlobo. Wathokoza ngangoba uma kwabe kuthiwe kasebenze khona lapho ngabe kabuyanga laph-eNatal.

* *

"U-Nurse Ida Mbukwana wakwa-Khangela esibhedlela osesigabeni sezigulana lapha useyasebenza futhi emuva kwokuphola inyanga wayeban-

jelwe nguNurse Winnie Mtshali. Kwasithokozisa ukubona isimilo sika Nurse Mtshali ayebatshazwa ngaso lapha esasebenza iminyaka embili engakayi kwaKhangela Sibhedlela. Useyikhona lokho.

* *

Siyathokoza ukubika ukuthi uMn. K. S. Mangelé usephumile esibhedlela kwaKhangela useyatotoba.

* *

ABAZELWEYO. Sibongela uMnu. noNkk. Bond ngendodakazi abaphiwe yona ngoJanuary. Ebonga lokho uMnu. Bond wapha isiTafu esiMnyama amakhhekhe noMamaneYidi. Siyambonga ngesenzo sothando esebongile nathi sithokoza kanye naye."

P. B. KHUMALO.

OCKERTS KRAAL

"Ukufa kwamuka ngokuzuma noNkk. Irene Mkhize (uMaGwala). Uthe lapho uMn. Mkhize ezibika ebandla amadoda awusingatha umsebenzi wakhe yena wahlala phansi. Ashabasheka amadoda ezimisele ukusiza owakubo. Ahlaba umkhosi enmpela abantu basabela. Nanka amadoda ayengamashoshozela M.P. Maeka, E. Kunene, P. Ngwenya, J. Mkhize. Ayibiza inhlangano ngokuthi nguMaphipha. Imali eyatholwa £10.11.

Kwaphinda futhi ukufa kwadlula nengane kwaNgcobo ngoJanuary 14, 1953, Imali yatholwa £1/1/1. Ngaye futhi uJanuary 27, 1953, kwaThomas kwalimala ingane futhi kwanikelwa £1/8/-. Uyasebenza uMaphipha esuka-nje. Kayimise sikhwama lenhlangano iyasiza-nje ngamandla okuzwana lowo aphonse anakho ngesikhathi leso sosizi.

Sizimisele ukusizana sonke. Funda abaseGalathiya 6 : 1 - 10. AbaseKorinte II : 3, 1 - 6."

E. S. KUNENE.

WASBANK

"UMBIKO. Ngemuva kwokugula isikhathi eside uNkk. Martha Mokoena kwamanela omzini wakhe eAssegai-kraal ngo March 9, walondolozwa emathuneni amasha aseWasbank. Kukhona abantu abaseduze kwama 200 emngcwabeni inkonzo iphethwe nguRev. A. Selepe wase Chruch e-

Dundee. Sizwelana nezintandane zakhe.

* *

UKUBUNGAZANA. UNkk. P. J. Nkosi okade sathi qu eGoli ubuye ebukeka ekwenhle impilo.

* *

IMIDLALO. Seyikhona imikhwazi ekhomba ukuvulwa kwemidlalo yebhola. Umhlangano wonyaka we-W. & D. A. F. A. wahlangana ngo-March 7. Kwakhethwa laba :

Banumzana C.B. Khanyile..President.
W. Gabuza..vice-President.
S.A. Nyandeni..Secretary
A. Shabangu.Asst. Secy.,
Simon V. Ntuli.Treasurer.
IsiGungu : P. K. Marhwa, P. Mbense,
J. J. J. Madela.

Sesibheke ngamehlo abomvu ukuba iqalwe imidlalo esethemba ukuthi iyohamba kahle namaClub ayesemukile abuye futhi.

* *

Nazi iziphathimandla zeClub esanda ukumiswa yama Home Defenders : Sonny A. Hayward (President/Treasurer), Paulos Ntuli (vice-President), P. B. Mtinkulu (Hon. Secretary), Peters J. Mathunjwa (Assistant Secretary), Isaiah Luvuno (Organiser).
IsiGungu : Petros K. Marhwa, D. R. Smith, Freddie Boodhoo, Billy Boodhoo.

* *

EDENDALE

Njengowokuzalwa nenkulelwane yaseEdendale ngifisa ukuloba phansi kwesihloko esithi ozaseEdendale ephepheni lakho. Ngiyabona ukuthi uSomkhanda ebhekile ukuthi ngubani ozothatha indawo yakhe ukuba avuse umuzi waseYideni njengoba yena esayekile ukuloba kulona Ikhwezi. Kunjaloke, Mnumzana ngiyayithatha inselele yakho, kodwa phela ungayeki ukulobela Ikhwezi uma uthola isikhathi. Siyawuthanda umqondo wakho namazwi akho anomqondo omuhle njalo sithole kuwona usizo.

* *

Sizwelana nomurwe wabakhi abaziwayo uMn. Mbele waseSkoonplaas eduze kwakaMachibise. Kunenkathi

ende egula uMn. Mbele esethemba ukuthi uzolulama masinyane. Abaningi bethu bangase bangamazi ngokumbona kodwa siyamazi ngokumbona engwaqweni uma sivela eThawini. Namuhla wakha indlu enhle kakhulu ebhekene nesitolo salwaMachibise Cash Store.

* *

"Sithakazela uMn. Ndaba onomuzi obehekene nongwaqo omusha eEdendale ovule indlu enhle yokuthengisela imithi yabantu. Yinhle lendly yakhe lendawo ingabukeka uma zinganda izakhiwo ezifananayo."

HOWICK WEST

"Sasinomhlangano lapho saxoxa ngokuphenjwa kweAdvisory Board lapha kodwa kasizwa lutho olwenziwayo yilabo abaphethe lomsebenzi. Ngeluleka abaphethe ukuba kukhethwe abanye abanothando kubizwe omunye umhlangano. Masingadlali ngesikhathi bakithi.

* *

"Badlali baseHowick qaphelani ukuba nidlale imidlalo yenu ngomoya omuhle. Ningadlali sengathi ninamagqubu. Nhlamazane. Njengoba sekuzoqala ibhola-nje sifisa sengathi lungavela umoya omuhle kubadlali ukuze nezihambeli zethu zingadumazeki. Nathi masihambe izindawo ezinye ukuze si-funde ukuziphatha kahle."

D. SOOKDHEW.

* * * *

AMA-BURSARY KU-BANTU

Emhlanganweni wamaBhodi ngo August 1952 kwacelwa ukuba kuhlo-lwe ukunikezwa kwama-Bursary kucelwe nezeluleko kwabaphetheyo Ophethe Imfundo eNatal usephendulile wathi useti imele kwikhomishani uhlu lwama-Bursary anganikwa abafundayo nawoThisha eNatal:

(a) AmaBhasari angama 50 lilinye lompondo abayi £18 kulabo abaphase uStd. 6 Higher ukuba bayofundela T4.

(b) AmaBhasari angama 40 ka£18 lilinye ukuba bayofundela uJ.C. abaphase Standard 6 Higher.

(c) AmaBhasari angama 20 ka£18 lilinye kulabo abaphase uJ.C. bayofundela uMatriculation.

(d) AmaBhasari angama 26 ka£18 lilinye kulabo abaphase uT4 noJ.C. ukuba baqhubeke noT3.

(g) AmaBhasari ayi 18 ka£18 lilinye kulabo abaphase uMatriculation Noma Senior Certificate ukuba bayofundela uT3.

(h) AmaBhasari angama 25 ukuba bayofundela unyaka ukulima eFort Cox othisha abathile abakhethiweyo.

(i) AmaBhasari ayishumi lika £18 lilinye ukuba bayofundela uNursery School.

(j) AmaBhasari ayisithupha ka £18 lilinye ngonyaka ukuba labo abaphase uJ.C. noma T4 bayofundela ikilasi lawothisha elifundisa amaarts and crafts.

IMITHETHO EYIMIBANDELA KUMABHASARI.

(i) Onke amaBhasari lawa aqeda iminyaka embibili kodwa angaphela ngonyaka wokugqala uma ebona Ophethe Imfundo. Ayosebenza kulabo abagculisayo ngokuziphatha nokusebenza.

(ii) Izinqumo ngawo s'Ophethe Imfundo singephikiswe.

(iii) Imali yamaBhasari iyonikwa ophethe isikole leso ayofunda kuso lowo.

AMANYE AMABHASARI.

(e) AmaBhasari angama 20 lika£18 lilinye ukuba othisha abakhethiwe asebefundise iminyaka embibili babuyele esikoleni.

(f) AmaBhasari angama 22 lika£18 lilinye ukuba abafunayo bayofundela ukubaza noma okwasendlini.

IMITHETHO EYIBANDELA KUMABHASARI.

(i) AmaBhasari lawa awonyaka kodwa angavuselelwa uma encoma Ophethe isikole.

(ii) Imali yawo iyonikwa Ophethe isikole leso afunda kuso lowo.

(iii) Othisha abafuna ukuwacela amaBhasari lawa mabacele amaFomu bagcwalise anikwe Ophethe Imfundo ngoSeptember 30 wonke unyaka.

(iv) Isinqumo s'Ophethe Imfundo kasiyukuphikiswa.

* * *

WENA NENGADI YAKHO

ISIGABA II

Singakadluli ekuhlelweni nase-lumisweni lwengadi ngithi kufanele ubheke uthango olubiyele umuzi wakho nolungenela engadini yakho.

Luhle kakhulu uthango olugcinwe kahle luzungeze umuzi wakho lwedlula ucingo ngoba lona lufihla umuzi wakho emehlweni. Kodwa qala ngocingo lwokuvimbela izinkomo nokunye futhi lukwenza ubenesibindi futhi ungalokhu wathethisana nomakhelwane bakho.

Yimba umsele eduzekwothango lwakho ububanzi bulingane ispade ushone amainshi ayi 15 noma 18 bese uthela kwona zonke izibi notshani obususe engadini noma sebubolile bese ubugcwalise bucishe buthi ngci ubunyathele bushone phansi. Fulela ngenhlabathi okuyakuthi ngemuva kwesikhathi umhlabathi uzinze.

Uthango lweAbelia Floribunda ekubukeni kwani luyabukeka impela futhi luhlala luluhlaza lukhula masinyane. Ezinye nazi Spiraea (May), Cupressus Macrocarpa, Eugenia Ligustrum (Privet) ne Pyracantha. Zonke lezi ningazibona othengweni lwama hovisi okusebenza aseshabhu alwaKhomishani eEdendale naseAshdown.

Ungakutshali uthango qala unethisele imsele kakhulu usuku noma ezimbili ungakutshali bese wenza imigodi emseleni uhlukane ama inshi ayi 18 faka izithombo emigodini, ugqwalise ngenhlabathi uyibhahtele impela eduze kwesithombo kufanele ukwenze lokho ukuvikela isithombo emoyeni nasemanzini. Kanye ngesonto thelela uthango lwakho.

Kuya ngobukhulu nendawo yakho utshale izihlahla ezimbalwa nemi-thi yomthunzi. Uyitshale ekuthwaseni kwehlobo uma ungazithenganga imithi yakho emathinini uma uyithengile ungayikhipha emathinini uyifake enhlabathini. Kodwa ungawuthengi umuthi ngo 7/6 bese uwulimaza ngethini lika 6d. Lisuse ithini esithombeni.

Nakhu okuncane ngesango elinganela engadini yakho. Bheka isifanekiso esikhomba okufanele ukwenze kuya ngokuthanda kwakho. Ungalenza ngezindleko ezincane ngezintingo zikawatela nepulangwe wlincane nangopende.

Ingabayinhle indlela encane esuka esangweni iya endlini yakho, uma sewukwenzile lokho uyothokoza ngomsebenzi owenzile ngoba sewudlulile okuyiwona wesindayo. Kodwa kufanele njalo uzinge uyibhekile.

(Umlobeli wethu uvumile ukweluleka nokuphendula imibuzo mayelana nezingadi. Ofunayo ukusebenzisa ithuba leli elihle kalobele Abahleli, P. O. Box 416, Maritzburg, ngaphambi kwosuku luka 7 enyangeni ukuze athole impendulo ngayo leyonyanga. - ABAAHLELI).

Y.M.C.A. E-EDENDALE.

Kade ngangethembisa ukuthi liyophuma Ikhwezi elizayo nendaba yalowoAmfika ozongisiza lapha esebenzini wami eEdendale. Nangayo lenyanga ngiyadabuka ngoba kanginibikeli lutho olujiyile. Kodwa sekuya khona ekubeni alithwe lomuntu. Niyoyifunda lena sesike sababona abafuna isikhundla lesi kukhethwe lowo oyogculisa kunabanye. Nginitshелеке ngenyanga ezayo ngokhethiweyo. Kusobala ukuthi kusukela manje sizoghubekela phambili nesikwenzayo lapha ikakhulu nokuqondene nabadala.

ISIBHAKELA : Kasikhulumanga lutho ngenyanga edlulile ngesibhakela nakhuکه namuhla sesivale isikhala leso. IClub yeY.M.C.A. ngenyanga kaApril izobe inempiliso swano yesibhakela. Kusukela Khisimusi bayanda abajoyinile futhi bayashisika. Okubangela ukuba sikwazi namuhla ukwenza lempikiswano, esethemba ukuthi kuyongcwekisana amqembu ayisi 8. Kuyodlala kuphela amalungu eY.M.C.A. owenzelwa wona lomdlalo ukuba ajwayele. Siyodlalela eholweni ensha yakwaKhomishani ePlessislaer. Lindani amaphephabika ngosuku lolo. Siyobiza imali encane emnyango.

IMIDLALO YEZIKOLE : Seyiqalile imidlalo yeLeague futhi ntambama

ABANTU EAFRIKA

Ngonyaka odlulile ngadabula elaseAfrika ngisuka eFrench Morocco ngiya eCairo ngisuka eCairo ngiya ezansi ngomqwapo omkhulu wasenyakatho ngehlela eSouth Africa. Ngahamba izinyanga eziyisithupha kulendlela kwangithokozisa ukubona futhi leliAfrika ngamanye amehlo ngoba kwabe sekuyisikhathi eside ngaligcina.

Labe linjani leliAfrika engalibona emuva kwokubona amadolobha aphucukile aseLondon elaseParis? Ngingathanda yini ukwakha kulona emuva kwokuzwa ubumnandi bempucuko kwamanye amadolobha? Nanso imibuzo eyangivelela kodwa ngazithola izimpendulo zayo endleleni yami.

Ngathi ukuba ngilubeke phansi unyawo lwami emhlabathini waseAfrika eTangier indawo eyingaba eyahlukile kodwa kungeyaseAfrika ngezwa egazini ukuthi iAfrika yikhaya kimina. Kuthe lapho sengiyishiya imizi ecinene yamaArab neyaseGiphithe ngabona ubuso obuhle obethembekile bababtu bomdabu ngezwa ngithokoza. Emuva kwokuhamba nokuhlala phakathi kwabantu abelungu namaArab imvama yabo abebekufihla abakuzwelayo kwaba yinto ekhulula umoya ukubona futhi amazinyo ahlekayo ngokusobala, ukuzwa abantu behleka kakhulu nokwazi abantu ababenza izinto ngokungafihli ngokungazinyezi.

Abantu bokuqala engafika kubona yisizwe esingaphucuki samaDinka aseningizimu neSudan. Sakhe osenkuni lomfula iNile phakathi ezihlanjeni. Kabevathi nolunci into leyo engithi ibalondela imali yabo ngezinsuku lezi zezinto ezibizayo. Into abazihlonisa ngayo kuphela yikuba baphice isikhumba samahlo ngaphezulu kwawo ukuba kubekhona amaghuqhuvana emyama ngenhla kwamahlo. Bakwenza lokho umuntu eseyingane.

Njengezizwe zamaAfrika eSouth Africa bayayithanda impana yomndeneni. Lapha esikebheni somfula iNile engabe ngihamba ngaso esithatha abantu abangama 43 abalimele kabi kulempi sabayisa esibhedlela sakwaHulumeni eMalakal amamayela angama 300. Isizwe lesi samaDinka ngesabantu abade kakhulu abajacile abanye babo bangazi lamaArab. Ziyanda izikole zabaFundisi neza kwaHulumeni ezibalethola ukwazi nemfundo afundile kubona sebeqalile ukuziphathela izinto zabo phansi kwesolamaNgisi.

Ngabantu abanomusa bangenzo wonke umusa bangihlinzeka ngezinkukhu namaqanda nangemifino nangobila emizini yabo. Izwe labo linothile utshani bude namahlathi nakkhulu agcwele izinyamazane. Siyobuya sizwe ngalendawo ngoba ingenye yezindawo ezinomhlabatho onothileyo eAfrika.

Kwalandela ukuba ngifinyelele kwesinye isizwe samaKikuyu okuyisona esisematheni namuhla ngezenzo zaso zobudlova. Labo baso abasenhla bangikhumbuza abakwaZulu. IMizimba yabo iyefana baqinile kabanalo igazi lamaArab elivanisile ezizweni ezisenyakatho noma ogwini lwaseMpumalanga. Ngezwa bekhluma izinhlamvu zamagama ziqothile kunezesiZulu olwamangalisa yikuthi amagama amathathu afana nelithi "Inyoni" nelithi "leta" asho kufanayo nesiZulu. Ngikholwa ukuthi izazi zezinhlobo zezizwe seza-kuhlola ukufana kwezilimi zaseKenya nezaseSouth Africa ukuthi kusuka lapho.

ETanganyika izwe elingaphucuki ngabona isizwe samaMasai, isizwe sempi. Sengathi impucuko kayikasinamatheli neze kasizifuni izevatho zabelungu, sethembele emkhontweni ukuba sithole ukudla ngawo. Sinomzimba omuhle ngokuqina. Singayisukela inyamazane ize ifumbeke phansi isikhathale. Singabazingeli bempela. Kodwa ekulimeni kufana nokuthi siqhanda inhlabathi okwenkukhu-nje ngoba inhlabathi yabo kayinohle, ukudlanamanzi kuyindlala.

Ngase ngiya kwelaseNyakatho neRhodesia elenile kakhulu, kulokho kwena uzinge ubona imizana emincane ezindaweni ezivulekile. Nakhona abantu sengathi uma belima baqhanda inhlabathi-nje. Bahlala bazungeze imifula ithi ingoma bese bema imigodi befuna amanzi. Kodwa ima wehlela ngaseningizimu ufica izwe elinotshani kowo omabili aseRhodesia abantu bomdabu bakhuthazwa ukulima kangcono ukuba bathole ukudla. Ngabona inqaba yombila olinywe ngabantu ngezwa kuthiwa abantu asebekwazi ukulima ngamsu amahle bathola izilimo ezinhle ngempela emasimini abo. Bathola nemali ekahle ngokudla kwabo abanye babo sebenezimotho zabo zokuthutha impahla nemishini yakulima.

Ngaze ngafinyelele kwelaseSouth Africa. Umahluko mkhulu kubantu bakhona nabaseNyakatho. Kulolonke laseNyakatho kabakho abantu abafana nabantu basendulo abanobuqoqo.

njengabantu abamnyama baseSouth Afrika. Ngabona eningini labo ukuzethemba kubaqhubi bamaLoli nakwabanye abasebenza emisenemzini abasondeza kubelungu. Umuntu waseSouth Afrika wazi kakhulu ngamazwe aphesheya, ugqoka kahle, sengathi unemali eningi kunabantu basenyakatho. Eginisweni usehambe kakhulu endleleni eqonde empilweni ensha esingakucabangi thina belungu ukuthi sekunjalo ngoba umahluko lona useduze kwethu.

Emazweni asenyakatho kuyenzeka ubone umuntu ofunde ngempela owake wayofunda phesheya eOxford noma eLondon University. Kodwa uquqaba lwabantu sengathi kalufundile neze. Basadla ngendala ngempela, bahlukile kubantu baseSouth Afrika iningi labo eselifundile noma bengafundi kodwa babonela kwabafundayo.

Kwangimangelisa njalo lokhu engikushoyo ukuthi ngemfundo nokwazi imishini umuntu waseSouth Afrika usethuthukile eya ekuzisindiseni kunabanye abantu kwamanye amazwe. Kwangikhuthaza lokhu okukhombisa ukuthi angase akwazi ukungena enkambweni ensha yempilo ngokushesha esingakubhekile ngalenkathi yenguquko elukhuni. Okokugcina. Ngithinta kwokugondene nobuntu. Ukuze ngifinyelele kuleli ngangethembeke ekubeni ngisizwe yizimotho zingethwale endleleni, uma ngicela. Imvama yazo ziqhutshwa ngabantu abamnyama. Yibona engabonana nabo kakhulu.

Wangihlaba umhxwele umusa wabo nokungihlinzeka. Bevamise noku-ngipha ukudla bengisiza endleleni yami benze ukuhamba kwami kwabalula. Phinde ngilahlekelwe wutho lwami, nokuba ngishaywe noma ngisongelwe phezu kwokuba ngabe ngihlala kwenye inkathi ezindaweni ezikude nemithetho nemibuso. Abantu abangaphucukile nabo uqobo isihambi basiphatha njen-goba iNgisi noma iFulenshi lingaphatha isihambi, ngenhlonipho.

Kusobala ukuthi sonke singabazalwane uma sesibheka ngaphansi kwesikhumba esadalwa ngaso.

"MADEVU".

* * *

Ikhwezi liyathokoza ukuveza lebcwadi eliyilotshelwe ngomsebenzi kaNkk. Allsopp osanda ukusiyeka isikundla sakhe kwiEdendale Welfare Society ukuba ahambele phesheya ayophumula.

UNKOSIKAZI ALLSOPP NEEDENDALE

UNkk. Allsopp waziwa ngabantu abangabalwa baseEdendale noma abanye babo bemazi ngokumbonela kude-nje. Bonke abamnyama noma bemazi noma bengamazi basizakala ngemisebenzi yakhe ayenza ekulendawo.

Kude lena ngawo 1941 nawo 1942 uNkk. Allsopp wayeilungu-nje lomhlango wabesifazana abamhlophe ababefisa ukulethela indawo yaseEdendale impilo enhle. Ngokuhamba kwesikhathi lelodlanzana lajiya labayiEdendale Welfare Society enamandla. Iminyaka ulandelayo uNkk. Allsopp wayekhethwa abenguSibhlalo wabo. Iminyaka ilandelayo elwela ukuba lendawo ithokoze iphile kangcono. Kwathi ngo 1952 iNkosi kaHulumeni wesiFunda yathi ngaye esidlangeleni ungumuntu owaphendula indawo yaseEdendale wayibhekisa phezu.

Bakhona abakhumbula iEdendale ngenkathi yayo iseyiMishani-nje. Bakhona nabayikhumbula seyabandwamidwa ngokusikwa kweziza zayo ngezindlela ezingahleliwe kahle nokwakha kwayo amavungu nokungcola kwayo, nobuswezi bayo nokuhlasekwa yizifo nobuqola, iEdendale okwathi ngo 1938 yabe seyaziwa emhlabeni wonke ukuthi ingcolile, inezifo, nokunokubala kwezimilo, lapho kwabe kufa izingane ngokwethusayo zisazalwa izifo zokulamba zidlangile. Basekhona nabazi iEdendale yanamuhla, ebuswa nguKhomishani inezindawo zesimanje ezinezakhiwo zesimanje ezingama 400 phezu kwegquma, neHole enkulu, nomuzi wezimpabanga, neKlinika epheleleyo, namabhilidi amasha akwaKhomishani, nezibane emigwaqweni namanzi amahle, nezikole eziningi zezingane ezincane, nesibhedlela esikhulu sakwaHulumeni wesiFunda, nezitolo ezinhle ezinkulu, iEdendale eseyicishe yakulahla konke okunokubezayo kwasendulo.

UNkk. Allsopp wenza imizamo emikhulu ukuguqula isimo seEdendale kulokho esabe siyikhona sibeyilokhu esiyikhona namuhla.

Ngo 1941 ingakangeni iKhomishani okwabe kubhekene nempilo lapha

yiklinika eyabe ihlala ngezinsuku ezithile iphethwe nguDokotela wakwaHulumeni. Kwabayibona labo bedlanzana labesifazana boletha uNesi wokuqala kulendawo, baqala indlu encane, bathenga impahla yokusebenza baqamba indawo yokusiza iziguli zingakayiswa ezibhedlela. Ngo 1943 banikeza umsebenzi lowo kwikhomishani okwathi ngenkathi yeshumi leminyaka yakugugula lokho okuncane kwabayileKlinika esiza abantu abayizi 40,000 minyaka yonke.

Into abayenza baguqula ukusebenza kwabo. Ngoba sebebonile ukuthi okugondene nempilo yabantu bangakuyekela kwikhomishani, bagebela manje emisebenzini egondene nenhlalakahle yabantu. IEdendale Welfare Society noSihlalo wayo onguNkk. Allsopp yavula isikole sokuqala sezingane ezincane zabantu ngo 1945. Ngo 1946 bavula umuzi was'EMuseni isiphephelo sabaphelelwe ngamandla bakithi. Ngo 1947 bastza ekuvulweni kwesikole sesibili sezingane ezincane nesikole sawothisha abafundela ukufundisa izingane ezincane. Kwathi ngo 1948 bavula esizingane ezincane eAshdown. Ngo 1951 baqala amaKilasi okufundela ukubaza kulendawo. Ngo 1951 banikela izi £1,700 ekwaxhiweni kwendlu yeHolo. Manje sebegonde ukuvula esinye isikole sezingane ezincane eHenryville.

Nansoke indaba esobala yokusebenza kwalenhlango. Kodwa ingeke iphelele lendaba uma singavezi obala isibindi nokuzidela kwalaba okwabangelakwenziwe konke lokhu. Kulaphake kuvela obala ikhono nobuholi bempela bukaNkk. Allsopp. Kazibalwa izikhathi engumholi wayo lenhlango yenza izinto obese kusengathi zingeke zisaphumelela, ezabe zifungelwe ukuthi zingeke zilunge imali ingekho. Ezinye zazo kuthiwa kazikafaneli ukwenziwa ezinye kuthiwa, kakukafaneli neze zenziwe. Konke lokho kufane namanzi emhlane wedada ngoba uNkk. Allsopp enesibindi sokukholelwa entweni azimisele yona. Yena egabe kuphela ngezwi elithi-nje "uma kulungile lokhu esikufunayo kuzolandela okunye". Kuphela-nje. Yilenhlansi ikakhulu kunokunye okukuyena uNkk. Allsopp okwabangela uNkk. Allsopp kanye ne Edendale Welfare Society babenomfutho omangalisayo wokwenza izinto ezinkulu ngesikhathi esifushane.

Esemqoka njalo nakuwo umfutho lowo uNkk. Allsopp. Engakhathali neze uma kukhona okuthinta inhla-

lakahle yeEdendale. Yebo, umsebenzi wakhe omkhulu nosindayo wakhe ungukucela izimali, ukubonana naba-Busi nokusebenza nokusebenza naba-Komidi akhe ngemisebenzi yenhlango bokuxoxa njalo nabakhulu nenqwaba yezincwadi ayeziloba eziphendula eziqondene nawo umsebenzi wakhe. Kepha lomsebenzi omkhulu kangaka wawungandikibalisi ukuba angakwenzi okugondene nomuntu ngamunye ocela usizo kuyena ekhombisa nozwelano nabantu noma ephi lapho kukhona abakuntulayo ngezikhathi nangezindlela ezingeke zabalwa.

UNkk. Allsopp uyeke isikhundla sobuSihlalo benhlango nyakenye kodwa walekelela kuwona noNkk. Frank Collins kwaza kwaba yinyanga edlulile. Usevalelisile enhlango nweni useyakuphumula eNgilandi.

Uyavuma uNkk. Allsopp ukuthi ukusizwa yiKhomishani kwansiza ngokukhulu emsebenzini wakhe. Hle evaleliswa uNkk. Allsopp ngo February 13 uMn. T. M. Wadley uSihlalo weKhomishani waveza okunye ngoNkk. Allsopp uma ebonga umsebenzi.

Wakhe omkhulu awenzela abantu baseEdendale okwabangela ubelula lomsebenzi weKhomishani. Waqhubeka uMn. Wadley wathi : Ikhono lakhe lobuholi nokunquma ngesibindi namandla akhe awasebenzisa ngempela kulemisebenzi eminingi yenhlalakahle kulendawo yikhona okwabangela iphumelela. Kuningi kulendawo okuyohlala kukhomba imisebenzi yakhe njengesikhumbuzo nesiqu sakhe ugobo sobugotho siyohlala sisikhumbula njalo ngeminyaka ezayo siyakubonga konke akwenzile wakwenza kahle kangaka.

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AMAVIYO EZINTO EZIKHOLO-ZAYC E EDENDALE.

Bayingcosana abantu abaziyo endaweni yaseMgungundhlovu ukuthi kukhona amaviyo ashaya izinto ezikhohlozayo aseqaliwe ezikoleni zezingane ezincane ezimbili zaseEdendale ngabe Edendale Welfare Society. Ukudlala izinto ezikhohlozayo kumuntu onganakile angabona kusamdalo-nje wokuthokoza izingane kanti ziyinto enkulu kunalokho. Kusetshenziswa izinto ngenpela ezikhlayo kakusiwona amathoyizi-nje abantwana bakhuthazwe ukuba benze izingoma bangasimze babange umsindo-nje. Lokhu kubangela ukuba ingane encane iqoqeke ngoba bayun-

yelwe adlale izinto lezi noma yinini ngokuthanda kwakhe, kufanele adlale kanye naban'nye kanye-kanye. Futhi ibone ukuthi ingoma yinto ebumbeneyo ezwanayo into okufanele igcizelelwe ezinganeni zabantu.

Ingane yomuntu ngokudalwa inozwela nokubumbana kwamazwi okuhlabelela izinto lezike ezidlalwayo zimenza ayikhuthaze lenhlansi. Ngifiza ukunitshela ukuthi yaqalwa kanjani lento esikoleni sasePlessislaer sezingane. Othisha nezingane nabagazange bazibone noma bezwe ngezinto lezi ezishaywayo zibewubukhohlokhohlo, kwathiwake izinto lezi azinikwe izingane kuqala ziziphathe zizibuke zingakaqali ukuzifunda. Ngenkathi yamaminithi amahlanu bengazange basho lutho abadala zase ziqalile izingane ukushaya. Njengoba ubudala bezingane babuphakathi kweminyaka embibili kuya kwemihlanu kwabayinto emangalisayo leyo. Kusukela mhla lokho iviyo lelo kalizange libheke emuva futhi.

Ngemuva kwezinyanga ezimbalwa befundiswa kwathiwa akuqalwe ozobahola into elukhuni leyo noma yikuyiphi ingane noma yayiphi intanga. Samangala ukuba singadingeki nokuba sifundise ingane ethile sabona sekuvela izingane eziyisithupha ezabe zikwazi ukuhola abashayi laba kahle kakhulu. Wathi uphela unyaka odlulile sabe sinengane nentombazana eneminyaka emibili seyihola abashayi bezinzimbi lezi induku lena yababhithisi iyibamba umunyu ingane. Izingane zoma ngezasiphi isizwe ezingaphansi kweminyaka eyishumi zikufica kuyinto elukhuni ukuhola iBhendi nokuyishayela amanoti lentombazana yadla ubhedu baningi abayifuzile lapha.

Othisha ePlessislaer naseAshdown Nursery School lapho amabhendi lawa ekhona bakuthokozela lokhu yibona asebeqhuba amabhendi lawa. Izingane ziwathokozela kakhulu ziwalangaza onke anasonto ima sekufike isikhathi sawo. Baningi abahambela izikole lezi abakuncomayo lokhukudlala nokuphathwa kwezingane nekhono lazo lokudlala izinto lezi ezilukhuni. Ngesikhashana esidlule kwafika isihambeli Ngilandi esikoleni sasePlessislaer samangaliswa wukwazi kwezingane. Uyisazi salwamabhendi uwezwa kulo lonke izwe lapho ehamba khona, uthi kayikho eyedlula lena wezingane zasePlessislaer ikakhulu uma ebuka ubudala bwazo....Wacela izithombe ayoziweza ephepheni leNgoma samthumela zona. Sethemba

ukuzibona sezivela ephepheni elifana nelithi, "The Music Teacher", etc.

Ngiphetha ngelithi ngiluleka ukuba aqalwe amabhendi kuzonke izikole zesingane ezincane zabantu. Izingane zabantu zinkwazi okukhulu kwendabuko kwengoma ngangoba kuyadumaza ukuba singasibenzisi kakhulu lelithuba lemitshingo efana nalena. Sethemba ukuthi zonke izikole lezi zizobanawo amabhendi lawa. Izingane ziwathanda kakhulu.

M. ROBBINS.

Umlobi walencwadi engenhla unguthisha wase St. Mary's Government School, usewusebenze kakhulu umsebenzi wamaBhendi kakhohlokhohlo kul'eminyaka edlule. Yena nomunye uthisha bafundise iBhendi, belifundisela abeKhonsethe leEducation Department Centenary.

Eminyakeni emine edlule wake wavakashela i-Plessislaer Nursery School, mhlaloko wakhangwa kakhulu wubugagu bezingane zakhona ngangoba waze wabuza ukuthi banalo yini iBhendi likakhohlokhohlo na? Kwathi ukuba atshelwe ukuthi kabanalo, wase uyaqala njalo ukuqoqa imali eyanele, eyicela kuwo wonke umuntu, ukuba kuphenjwe iBhendi. Kusukela ngaleso sikhathi iBhendi kakhohlokhohlo yabakhona ngempela, yaya iqina njalo, base babanemali eyanele ukuba kuphiwe neBhendi la se-Ashdown Nursery School.

UNKosazana Robbins wathomba ukuthi sekuseduze ukuba iBhendi yaseSiyamu Nursery School iphelele ngako konke kokudlala. Yonake ngemali yondliwe ikakhulu yinhlangano yeEdendale Welfare Society. Futhi uyilungu elikhuthele leKomiti yamaNursery Schools.

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ngolwesihlanu March 6. Kwabe kugqhudelana iEdendale neEsigodini.
A. Division: Basket Ball - Esigodini 10, Edendale 10.
B. Division: Basket Ball - Edendale 7, Esigodini 31. Football: Edendale 0, Esigodini 1.
C. Division: Basket Ball - Edendale 9, Esigodini 3. Football - Edendale 1, Esigodini 1.
D. Division: Basket Ball - Edendale 7, Esigodini 7. Football - Edendale 3, Esigodini 1.

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MAY, 1953

Vol. 4 No. 4

F I R



On June 2nd., 1953, a ceremony of historic and world-wide importance will take place in Westminster Abbey, London, when Queen Elizabeth II is officially crowned Queen of Great Britain and of her Dominions beyond the Seas. The significance of this ceremony, which is essentially spiritual, lies in the fact that the Sovereign is consecrated in the service of God and her subjects, to administer law and justice and mercy, according to the customs and traditions of her various peoples. Many thousands of fortunate persons will be able to see the Coronation, or at least part of it, in London. But for all those who will not be there, arrangements have been made throughout the Commonwealth of Nations for the proper celebration of this great occasion. In South Africa, municipalities and local authorities have ensured that June 2nd. will be a day of rejoicing and celebrations.

Provision has thus been made by the Commission for festivities to be held in certain of the Commission's non-European Public Health Areas to celebrate this great occasion in our history. During the past few months, Committees have been set up in these Areas, with the Area Secretary, representatives of the Advisory Boards and members of the Public, to determine the form the celebrations will take in each case. Arrangements have been made by these Committees for all school children to attend sports meetings on June 3rd., 1953, when each child will receive buns, ginger beer, a hot lunch and a souvenir pin-on badge bearing a picture of the Queen and the words "Queen Elizabeth - Local Health Commission". Prizes will also be presented to the winning competitors in the various athletic events. These entertainments are being subsidised by the Natal Provincial Administration, which is paying 50% of the cost of all food and prize expenses incurred by the Commission. In the case of adults, for whom this date is an ordinary working day, a programme of celebrations may be arranged by the various Committees, but it has been decided that these festivities will not be financed by the Commission.

The following are the details of the sports meetings for school children which will be held on June 3rd, 1953, (a school holiday), in the under-

mentioned Public Health Areas :

CLERMONT:

An all-day sports meeting will be held for all school children and non-scholars below the age of 14 years.

Souvenirs will be distributed at 8 a.m. to all children at the various schools in the Area. This will be followed by a short religious service and an address on the Coronation, at the sports field on Lot 1747, Clermont, where all parties will assemble at 8.30 a.m. Choral items will also be given by the individual school choirs as a prelude to the sports, which will begin at 9.30 a.m.

EDENDALE:

Sports meetings for school children in this Area will commence at 9 a.m. at the Pata, Plessislaer and Georgetown Sports Fields. Similar arrangements as detailed for Clermont have been made for Edendale.

HOWICK WEST:

Arrangements have been made for the school children from Howick West to attend the celebrations to be held by the Howick Town Board.

OCKERT'S KRAAL - HOLLINGWOOD:

A joint sports meeting for the school children of these two Areas is being convened at 9.30 a.m. on the sports field adjoining the Ockert's Kraal School. Private arrangements for the transportation of children from Hollingwood to Ockert's Kraal are being made.

MEHLATUZANA:

Athletic meetings will be held at 8.30 a.m. at Chatsworth Indian Government-Aided School for Indian school children, while the sports for African school children will both begin at 9 a.m. at the Methodist School, Welbedacht Road, and at St. Theresa School Sports Field on North's property at Shallcross.

WASBANK:

A sports meeting for African school children will begin at 9 a.m. on the Market Square, Wasbank. Indian school children will be similarly catered for at the Indian Sports Field (next to the Indian School) at 9 a.m.

Any further information may be obtained from your local Area/Regional Secretary.

It is hoped that as many school children as possible will attend these events and that a very happy day will be enjoyed by all. In this way, the Coronation will be fitly celebrated as a memorable occasion. May these children, who are the citizens of the future, later look back upon this day as the commencement of a long and prosperous reign for Her Majesty, the Queen, and all her subjects.



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MARITZBURG.

A LETTER TO OUR READERS

An optimist, as the word is used today, means a hopeful kind of person : one who believes there is a chance that affairs and undertakings can be brought to a happy, successful conclusion.

A pessimist is of the opposite type. He is a person without this sort of hope. His angle is, "What's the use, anyway? Nothing ever comes right".

In a hard world - (and there are very few people, rich or poor, coloured or white, who are not finding life hard, these days) - we may be inclined to think that the pessimist is the sensible fellow. We have all seen plenty of things go wrong, in recent times - and it would be foolish to shut our eyes to the fact. But does this mean that the pessimist is justified in his angle? Does it mean we should all be wise to give up hoping? - give up believing that things CAN turn out all right? Should we be doing the sensible thing if we all adopted this attitude of "What's the use?"

Long centuries ago, the world was shown the way to judge between opposite and conflicting ideals. We were advised to judge them by their "FRUITS" - by the sort of thing they led to : the sort of thing to which the attitudes gave rise. We know no better test today.

We have now asked ourselves which is the wiser, better attitude - the hopeless one of pessimism or the hopeful one of optimism. Let us use the "test" to answer our own question.

It will be seen that we can now put the question in a different form. We can ask, "What are the fruits of pessimism? What fruits does optimism yield?" - or (if we like) "What does the pessimist do? What does the optimist do?"

Well, the pessimist, before he does anything at all, believes that it hasn't much chance of turning out right, and there's not much use in attempting it! If he is a decent sort of pessimist, he attempts it all the same - especially if he thinks it is a good and worth-while thing he is attempting. BUT he is handicapped from the start. He may believe in the "thing", but he doesn't believe it can be achieved. In consequence, he isn't sure that it's worth trying; and, in consequence of that, he brings only half his heart to the business : no energy, no drive, no eager enthusiasm, no quality of "go".

With each successive disappointment that he meets, he tends to become less and less of a "decent" pessimist. In the end, he decides that nothing is worth striving for. Then he sits back and folds his hands and becomes dead-weight in his community.

What of the optimist? When he decides that some cause - or some course of action - is a good and worthwhile thing, he is, from the outset, in a very different position from our friend the pessimist. He has everything that matters on his side before he starts. His enthusiasm is not blunted by doubts and disbeliefs. He can put his whole heart into the business. Reverses and disappointments will come his way, but they will not drive him back from his position. He has hope!

It is not difficult to see these things working out in the field of world affairs. We can recognise, for instance, that U.N.O. has never had the same chance as the old League of Nations because mankind in general was more pessimistic after two World Wars than after one. Or we can recognise that, under God, it was the glorious optimism of twelve Christian apostles that enabled them to "turn the world upside down".....We should be wise, however, to look for our examples nearer home.

Take our immediate communities. If they are making progress, who are the people who are carrying them forward? The hopeless and despondent types? - or the confident men and women who can "take" disappointment and failure and still go on hoping? If we are not making progress, how far are we being paralysed by dead-weight folk who will not try because they do not hope?

In our homes - who keeps us going? The cheerless member of the family who "doesn't see much use" in making any effort - or the one whose hope and confidence remain unshaken?

In our own lives - when are we better and

more useful people? When we sit back and give up trying (because we have already given up hoping) - or when we battle on, believing that the good and worthwhile "thing" can be achieved?

We KNOW the answers. If we truly think out what the answers mean, there may be something, yet, that we can do about it.

Yours faithfully,

THE EDITORS.

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DID YOU KNOW?

...THAT a braille system has been devised in Zulu and Xhosa - a wonderful achievement in the year 1952, which marked the centenary of the death of Louis Braille? To evolve a braille system in the Zulu language involved the recounting of over 12,000 Zulu words, each of which had to be broken up into syllables, and thereafter each syllable counted. The next big task confronting the Bantu Braille Committee of the National Council for the Blind, is to obtain the machinery necessary to print braille books in these languages and then to go on to developing braille in Northern Sotho. The only school for non-European blind children, the Athlone School at the Cape, has hitherto been compelled from lack of braille literature in Bantu languages to teach through the medium of English and Afrikaans. (News item - Foundation.)

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...THAT Germiston City Council made history last month when it appointed a Bantu medical officer for Natalspruit Native Township? Germiston is the first local authority in the Union to make such an appointment.

The officer appointed for Natalspruit is Dr. W. T. M. Phaleng, who has been in the municipality's service for the past eighteen months. (S.A. Municipal Magazine, March 1953).

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...THAT at the last meeting of the General Purposes Committee of the Race Relations Institute, it was

decided that an investigation into the maternity services provided for non-Europeans (and known to be inadequate) should be undertaken? The Regional Offices of the Institute in Johannesburg, Durban and Cape Town are at present working upon this survey, in order that the number of hospitals and beds available may be established. (Race Relations News.)

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...THAT the Director of the Bureau for the Prevention of Blindness, of the National Council for the Blind, Mr. S. K. Wentworth, left during March for the Oliphants River Irrigation Scheme where he expects to treat about 900 Africans? The Mobile clinic's staff consists of a qualified ophthalmic surgeon, a European nursing sister, and a qualified African nurse.

So far more than 1,300 patients have been treated, and 60 successful major operations performed by the staff of the mobile clinic. The unit first came into operation in October 1952, the costs being paid by public subscription. Previously Mr. Wentworth carried out surveys among Africans in 20 parts of the Union preparatory to the arrival of the mobile clinic. The clinic also carries out educational work including lectures at schools for non-European children. (Race Relations News.)

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...THAT the Committee of the African Children's Feeding Scheme in Johannesburg, believes that the Africans are always anxious to

HELP THEMSELVES, and for this reason have initiated a scheme through which stamps worth 3d. each will be sold to African adults to collect funds for the feeding scheme? Father Trevor Huddleston, C.R., chairman of the scheme, said that he was certain that the Africans would buy the stamps when they were told that each 3d. stamp they bought would give a meal to a child. (Race Relations News.)

* * * *

...THAT Dr. E. G. Malherbe, the principal of the University of Natal, has announced that from this year the graduation of students of the University will be in alphabetical order according to faculty? In the past non-European students were capped at the tail end of the ceremony after all the European students, and the majority of the Non-European students, in the past, have preferred to graduate in absentia.

Dr. Malherbe said that there were altogether 174 Indian, 46 African and 10 Coloured graduates of the University and that this year there were 198 non-European students. (Race Relations News.)

COMMISSION AFFAIRS

BUILDING CONTROL

Part II

The need for general building control was dealt with in Part I of this series, appearing in the March issue of Ikhwezi. The present paper concerns itself with facilities provided by the Commission to implement its control.

Beyond making housing loans available under specific conditions, if and when it chooses, it is not incumbent upon any local authority to concern itself as to how, or at what cost, its ratepayers produce plans for approval. Provided the plans are of the standard required by regulation and the proposed buildings conform to regulations, any architect or suitably-qualified draughtsman may be employed. The local authority

itself does not give any aid whatsoever, to any individual, in actually producing plans, nor is it normally empowered by law to do so.

The Commission, however, realising at the outset the difficulties, financial and otherwise, with which its ratepayers would be confronted in producing plans of the required standard, took specific steps to render such aid. It is legally empowered to prepare, at its discretion, plans for individuals. You will realise immediately, of course, that it would be financially, as well as physically, impossible to cater for the infinite variety of personal tastes regarding dwellings. The Commission has therefore adopted the procedure of preparing a series of simple plans, called "type plans", designed in scope and class to meet the family requirements of the majority of its constituents.

Any ratepayer has access to these plans, which are available in all areas, and may select a plan which suits him or her best. Copies of these plans are furnished on payment of a nominal fee of 1/- per copy.

The fee in no way represents the cost of producing the plan or the cost of preparing the copies. In other words, the ratepayers are subsidised by the Commission when they use standard type plans. Those persons who have individualistic tastes and who are not satisfied with the plan facilities provided, must go to the trouble and expense of furnishing their own plans, as the Commission does not conceive it to be its duty to meet such unnecessary demands. Remember, you virtually get type plans for nothing.

At present, any plan, whether it be designed for permanent or temporary structures, may be selected, but it is normally good practice to consult officials with regard to the size of house as, should this not be sufficiently large, overcrowding may result.

Available plans consist of two series, the first of nine differing types being designed for concrete block, brick and wattle-and-daub construction. They range in size from 409 sq.ft. for a two-bedroom-plus-kitchen type, to 888 sq.ft. for a four-room-plus-kitchen dwelling. Experience shows that three

types, in size 463, 780 and 860 square feet, respectively, are most favoured.

The 8 types in the second series, ranging in size from 507 to 824 sq.ft. were originally designed as permanent dwellings for the Individual Housing Loans Scheme at Clermont. Under this Scheme any owner of land could apply for a loan to build through the Commission which acts as agent for the Natal Housing Board. Full plans, specifications and other documents are provided by the Commission, which attempts to aid applicants to obtain suitable contractors, although the onus is on the applicant to submit two tenders for selection. The smallest type house provides two bedrooms, livingroom, kitchen, shower-room and lavatory; the largest having one bedroom extra, plus small additional facilities. Although held up through lack of funds at present the scheme still exists.

Any plans in the two series are available for your selection, i.e. you have a choice of 17 plans. In the older public health areas (such as Edendale, Clermont and Wasbank), the people are fully aware of the facilities offered and they use them. The newer areas are reminded that they are available and that Commission officials are at their disposal to advise on all matters pertaining to home building. Consult them and relieve yourself of many problems.

The final paper of this series will deal with the conditions under which the Commission permits the construction of temporary dwellings.

S. NEWMARK.

* * *

HERE AND THERE

CLERMONT

"Clermont Catholic School. Mr. E. H. G. Mtwa, who has been the Principal of the Clermont Catholic School for twelve years, reports that the school opened with an enrolment of 710 children this year and a staff of 18 teachers. Last year, classes ranged from

the first year to Standard VI Lower; this year Standard VI Higher has been inaugurated at the school.

Mr. Mtwa states that the Grantee of the school, Father E. Canevet, has the interest and progress of both Education and the school at heart. He is anxious to bring this school to a secondary level. Already two new classrooms and a Woodwork shop are nearing completion and it is anticipated that a woodwork course will be commenced early in 1954. The school has a tennis club called the 'White Lilies' which is captained by Mr. E.H.G. Mtwa. During the month they will compete against Inkonyane L.T.C., at Adams College. The school displays a fine enthusiasm for soccer. On Wednesday, the 3rd March, a thrilling game was played between teachers and school-boys. The boys made such a determined effort that the teachers had to pull up their socks to make the game a draw.

* * *

"Natal African Builders' Association. Mr. O. Z. Mseleku informs us that on the 11th January, 1953, African Builders held a meeting at Clermont. There were 29 builders present and Mr. Mseleku, a wellknown builder residing at Clermont, was the convener.

The purpose of the meeting was to form a Natal African Builders' Association. The aims and objects of the Association are to create unanimity amongst builders and the spirit of self-help. At this first meeting, it was unanimously resolved that the Association be formed. Office bearers were elected and were requested by the members to draw up a constitution to govern the association, and that the draft constitution be presented to members for study and approval at the meeting to be held on 1st March, 1953. At this meeting the proposed constitution was studied and approved by the members.

Among other matters that were discussed was the Bantu Building Workers' Act, which has recently been enacted. The study of this Act was mainly focussed on its application and feasibility. It was held that African workers and/or builders will be employed in building work carried on in areas predominantly or solely African, which would mean that Europeans

are prohibited from being employed as builders in African areas."

In Mr. Mseleku's view, this Act offers a better scope of employment for African builders, and it is time this opportunity was seized. He appeals to all African builders to join this Association. Any information required can be obtained on application to the Secretary, Mr. H. Ciliza, Clermont Township, P. O. Clernaville.

* * * *

"Hooliganism. In the opinion of our correspondent, Clermont will be notorious for its vandalism unless the men of Clermont get together and devise some means by which atrocities can be combatted and the safety of the people's lives assured.

The expansion of industries in Pinetown has led to the influx of disturbing elements into Clermont where they find ample scope for their anti-social activities.

Our correspondent adds that last month one of the Commission's staff members, Mr. I. Nswale, was the innocent victim of such a gang - though the matter was reported to the Police, no arrests have yet been made.

* * * *

"Bus Service at Clermont. On Sunday, 22nd March, 1953, a Public Meeting, convened by the Advisory Board, was held at the Bus Rank, Clermont.

The purpose of the Meeting was twofold - on the one hand, to afford the public an opportunity to voice their complaints concerning the running of the Bus Service; and on the other hand, to afford Mr. Ngema (Director of the Bantu Bus Service) an opportunity of gaining firsthand information - good, bad or indifferent - regarding the operation of the bus service at Clermont.

Mr. H. S. Mtetwa (Chairman of the Advisory Board) presided. Representatives of various wards ably stated the cause of the complaints and their source. On the whole, the complaints were of a similar nature and hinged on two main factors (1) failure of the buses to adhere to a timetable; (2) the parking of the

buses at the shed when would-be passengers queued unsheltered and exposed to all sorts of weather at the bus stop.

Mr. D. Mazibuko (Rank Manager and Inspector) was called upon to report on the running of the buses. He stated that buses were operating according to the Time Table drawn by the Local Road Transportation Board and that the reason of parking buses at the shed when people queued at the stop was that difficulty had been experienced in getting passengers to occupy standing-space in the bus to enable it to proceed with a full complement. When there was an empty bus waiting behind, passengers boarded it before the first bus was full. To obviate this, and as an inducement to the people to use available standing-space, one bus at a time had been kept at the Rank.

Arising from Mr. Mazibuko's report, a resolution was passed (1) that Mr. Ngema be requested to provide time-tables for sale to the public, and (2) that a liaison committee, representative of all wards, be appointed and directed to work in consultation with officials of the Bantu Bus Services (Messrs. R. Nyanda, Secretary; S. Mbatha, Manager, and D. Mazibuko, Inspector/Rank Manager) with a view to tendering suggestions which might remedy the present situation.

Mr. Ngema stated that he felt the liaison committee had been forced on him and it was not acceptable to him.

The decision of the meeting was that it was vitally important to form a liaison committee to prevent a recurrence of the present position and avoid future complaints. The following were appointed to the Committee:-

Messrs. R. S. Mtshali (Umgeni Ward); I. M. Mabaso (Central Ward); A. Khumalo (Indunduma Ward); and F. E. Buthelezi (Umvuzane Ward)."

* * * *

We are grateful to Mr. P. B. Khumalo for sending us the following obituary notice:-

"Death of Bernard James Malinga, B.A., M.Edu., F.R.I.P., M.E.C. Phil., A.Dip., D.B.Ch.(London), M.C.S.M. (Chicago).

The late Mr. Bernard Malinga passed away peacefully at his resi-

dence at Lot No. 1124 on the 8th April, 1953, and was laid to eternal rest at the Clermont Public Cemetery on the 11th.

The funeral procession of 500 mourners left the residence at 2.30 p.m. Father Kerautret, assisted by Father Canevet conducted the funeral service. At the graveside, tributes were paid to the late Mr. Malinga. Father Canevet said that Mr. Malinga had been a staunch supporter of the Catholic Church and was one of the African pioneers of Education. This was manifest by the qualifications he held in Physiotherapy and Psychotherapy. His therapeutic healing powers transcended everything else.

Other speakers were Mr. Kumalo and Mr. Molefe, Supervisors of Native Schools; Mrs. Dube, wife of the late Dr. J. L. Dube; Mr. R. S. Mtshali, representing Clermont Advisory Board; Mr. G. Yeni, representing Ashdown School Staff; Mr. B. M. J. Thusi, Principal, Ashdown School (representing Ashdown Advisory Board and residents); Mr. Ndimande, B.A., Principal, Loram Secondary School, and Mr. Z. A. Kumalo, of Richmond. These speakers outlined Mr. Malinga's life history, his struggles and his achievements.

Born in 1906, he studied at Adams College and chose teaching as his profession. He pursued this career until his untimely death at the early age of 47. His quest for knowledge and learning knew no bounds; through private study he acquired a B.A. Degree, his M.Ed., etc., and at the time of his death was occupied with a dissertation on Literature.

He also wrote books, many of which are read at African schools. In society he displayed exemplary humbleness and a great spirit of self-sacrifice and devotion, and a great willingness to help all those who sought help of him.

His death was reminiscent of the tragic deaths of his contemporaries - the late Dr. Vilakazi, M.A., D. Litt., and Lembede, M.A., LL.D., who died in the prime of life and at the height of their glory.

Mr. Malinga is survived by his wife, two sons and a daughter who acquired a B.A. Degree last year and is now teaching at Montobello

High School.

Mr. G. Yeni, B.A., said "in the passing of the late Mr. Malinga the African people have lost a man, a genius, a teacher, an author and a healer".

To the bereaved we extend our deepest sympathy.

Wreaths were sent from :
His loving wife and family, Mr. and Mrs. V. Malinga, Mr. and Mrs. H. S. Mtetwa, Mr. and Mrs. R. N. Dimba, Mr. and Mrs. T. R. Khumalo, Mr. and Mrs. K. S. Manglele, Mr. and Mrs. Mlala, Principal and Staff, Ashdown Secondary School, Principal and Staff, Adams School, Principal and Staff, Loram Secondary School, Ashdown Senior Pupils, Fannin Government School (Children and Staff), Mr. and Mrs. D. Malinga, Richmond.

Alms received amounted to £7."

* *

Reservoirs. Mr. P. Mntungwa, of Lot 505, Clermont, reports that the children's practice of drawing water direct from the reservoir at those times when none can be obtained from the standpipes is becoming a source of worry and anxiety. On the one hand, the cleanliness of the water is doubtful when all sorts and kinds of utensils are used to draw the water direct from the reservoir; and, on the other hand, the safety of the children themselves is at stake as it would be very easy to fall in. Mr. Mntungwa appeals to the parents to warn children to refrain from this practice. He is doing what he can to dissuade them.

(The Engineer is grateful to Mr. P. Mntungwa, not only for his public-spirited action but also for bringing the matter to his attention.

We have been puzzled lately as to why water samples tested by the Health Department showed contamination though great care is taken to purify it. Perhaps this practice of the children is the reason why the water is fouled.

Steps are being taken to prevent direct access to the reservoirs and I would remind parents that the reservoirs are on private property and that after

suitable notices have been put as warnings, trespassers will be prosecuted.

Thank you, Mr. Mntungwa. -
The Eds.)

HOWICK WEST

"The Good Shepherd Mission Church was filled to capacity on Easter Sunday at 10 a.m., at the sung Eucharist and Procession. The little Church could barely hold the congregation of 152.

The following Sunday, 150 people attended a Confirmation service, when 15 candidates were presented to the Bishop for the Laying-on of Hands. This service began with a Procession round the Church. The Bishop was assisted by the Rev. A. H. Cross, Vicar, and the Rev. J. S. Dunn.

The Rev. Canon Badham took some interesting pictures to add to his extensive collection.

It is said that winter is two weeks behind! But one feels it will make up for lost time and wise housewives are busy making warm woollen garments for their families. Harvesting has begun, and the yield seems to have been good this year. If only they would not concentrate so much on maize, but would allot a little space to vegetables as well - an item so necessary for promoting health.

Talking of this reminds one of the forthcoming Show at the Government Bantu School at Howick which is to take place on June 11th to 13th. Catalogues have already been issued. Sections F.1, Classes 200 and 201 are of special interest to the residents of Howick West. Class 200 refers to vegetable gardens, large or small, which will be judged early in December - entrance fee 6d.- each. (We hope intending exhibitors will make good use of the gardening notes appearing each month in this magazine. - The Eds.) Class 201 refers to a child's garden plot - this must be the work of a child under the age of 14 years. No fee is charged, and the judging will take place early in December.

The Show is to be opened by the

Senior Resident Magistrate, Mr. T. G. Stokes, on Saturday, June 13th, at 10 a.m.

Another item of interest to the Public Health Area will be the Baby Show which is to be held at 2 p.m. on Saturday, 13th June. Competitions are to be divided into various groups - Babies up to six months; from six to twelve months; and from one to two years.

There will also be handicrafts of all sorts, sewn articles, knitted and crochet work, bead- and embroidery-work, and cooking of all kinds. Exhibits may be sold, or returned, as the exhibitors desire.

There is to be a Floating Trophy for the winner of most First Prizes which could well adorn a shelf in the Local Health Commission's Office at Howick West!!"

J. S. DUNN.

(We welcome Mr. Dunn back to the pages of Ikhwezi, and thank him for his contribution of news. - The Eds.)

* * * *

DOG AND CYCLE LICENCES - 1953

All persons resident within Public Health Areas controlled by the Local Health Commission are warned of the following:-

DOGS: The licence fee of 10/- became due and payable on the 1st day of January, 1953, in respect of every dog which was six months of age or older at that date or which attains the age of six months during the year.

CYCLES: The licence fee of 5/- became due and payable on the 1st day of January, 1953, in respect of every cycle used within a Public Health Area.

Any person who, being the owner of a dog or who has the custody or control of a dog, fails to obtain a licence or any person who uses an unlicensed bicycle within the public health areas controlled by the Commission, is liable on conviction to the penalty prescribed by the Ordinance.

The fees are now due and may be paid to the following:-

Area Secretary - at the Clermont
Offices;

(continued on page 13).

EDED DALE

"The Cubs of Pietermaritzburg and District held a five-a-side football match on 25th April, 1953, at Mount Partridge Indian School Grounds. The trophy was given to the Cubs by Mrs. W. G. Phillips in memory of her husband, who was a Rover Scout and lost his life whilst doing rescue work in the 1947 flood.

The E.P.S. Wolf Cub Pack won the trophy, with Culturals Wolf Cub Pack as runners-up.

The whole affair was well-organised and a great success. Mr. Moodley, on behalf of the Cub-masters, thanks each one who assisted. Special thanks go to the Guiders, Commissioner, Mr. Clementz, Mr. Turner and to the Local Health Commission for the loan of the microphone."

* * * *

"Progress in Edendale. There is now a library in Edendale and it is housed in a room attached to the new hall. Mr. A. H. Smith kindly donated the building specially designed for the purpose, and well-fitted with shelves.

Many friends have given the books. There are books of every kind and to suit all tastes; the readers of Edendale should come and see them for themselves.

There are plenty of stories in the fiction section and, in the non-fiction section, plenty of choice. This section is divided into Religion - English literature - Useful Arts - Science - History and Travel. There are books, too, in Afrikaans and Zulu.

Teachers should find much to interest them and to help them in their work. Those interested in handwork will find books on sewing, knitting and many other crafts.

At present the Library is only opened twice a week, but the moment the number of members increases, it will be opened more often, and more books will be added to those sections which prove most popular.

The Library is free, so, readers, roll up, and make full use of it.

PIETERMARITZBURG

Mr. Alfred Mbanjwa, of Pietermaritzburg, and of the Inadi Location, contributes the following lively account of certain football matters. His position in the world of African football is too well-known for him to need any introduction in this regard. What is, possibly, not so well-known about Mr. Mbanjwa is that he is a leading member of the African Recréational Club in Maritzburg, and a keen exponent of "Snakes and Ladders"!

*

"Soccer Notes - M.D.A.F.A. Kindly allow me space in your popular journal for a few words on local football matters in Pietermaritzburg. The Natal Football Association had arranged a match between the Cannons and the Ladysmith champion club - the Zebras - who won the great Natal trophy. As you know, the Cannons F.C. defeated all other clubs in 1952 and were thus acclaimed champions for last year.

On March 22nd., 1953, the Natal Football Association sent us to Ladysmith. We entrained on Friday, at 12.30 a.m. arriving there at 6 a.m. In the late afternoon the Indian referee blew his whistle for the contesting teams to enter the field. The match commenced at 3.15 p.m. with great vigour on the part of the Cannons. There was great excitement amongst the spectators who could see that the teams were evenly-matched and that the struggle would be a fierce one. Thunderous shouts of encouragement burst from the Ladysmith onlookers, which served to intensify the contesting teams' efforts. These shouts were punctuated by cries of 'Bidla Belebana!' and 'T.T. Ngwegwe, son of Luthuli of Impolweni!'

At half-time the score was two all, and when play was resumed, it was difficult to forecast the outcome of the match. The teams came to grips, but neither side would give way and it was not until after twentyfive minutes play in the second half that the Zebras scored. The final score was Zebras 5, Cannons 2. It was a fine match and ended well. My thanks go to the Natalians because they brought the Trophy home. Now, to the M.D.A.F.A. clubs I say - There you are! The season has begun and I wish you all good luck. The club to top all others next year should try to win the big Trophy, just as

the Cannons have attempted to win a Trophy."

A. E. MBANJWA.

* * * * *

YOU AND YOUR GARDEN

PART III

Seed-Planting.

There are a number of causes for seeds not germinating. These in most cases, are the fault of the gardener himself. Probably the most common mistake is planting seeds too deep.

We can learn a lot from Nature's planting of seeds. Take weeds for instance - I have always found their germination to be about a hundred per cent, and why? The seeds are blown from the plant on to the soil; then, with a little displacement of the soil caused by rain, they become lightly covered, germinating almost immediately. So it becomes quite obvious that when we get no germination, there is something wrong; and the cause is usually planting too deep.

Select, if possible, a shady spot for your seed beds or boxes.

Dig the ground over thoroughly, break down all lumps and form the surface of the bed about 2 inches above the ordinary ground level to allow for drainage.

Water well with a fine watering can a few hours before planting the seed. Have near your seed beds, a heap of sifted soil mixed with river-sand if available.

Distribute the seeds as evenly as possible over the surface of the bed and cover lightly with your sifted soil. The covering should be done by hand, sprinkling lightly over the seed to a depth of a $\frac{1}{4}$ inch to $\frac{1}{2}$ inch according to the size of the seed. Remember that seed should just be covered, not buried.

Lightly water the beds after planting and cover with cut grass (not grass in seed). The grass covering tends to retain the

moisture in the soil and the beds need not be watered again until the covering is removed.

A few days after planting, examine your seed beds by carefully lifting the covering; if you notice any seedlings peeping through the soil do not replace the covering. It is fatal to leave the covering on too long as the seedlings will force their way through the grass covering in search of light and air and will become weak and spindly.

Transplanting.

I have found that the most effective way of transplanting seedlings is as follows :

Assuming that the beds have been previously prepared to receive the transplants, dig small holes at a required distance, according to the species you wish to cultivate. Fill the holes with water and allow to soak away. Then remove the plants from the seed beds with a small garden fork. Place one in each hole, carefully filling in around the roots with soil. Press the earth down firmly around each plant, and immediately afterwards, water the whole of the bed well.

Do not attempt to do any transplanting during the heat of the day. The most suitable time for planting cut seedlings is in the late afternoon. The morning following the transplanting, shade your plants with small branches, then water again that evening. On no account let the beds become very dry during the first stages of growth.

The following seeds may be sown during May :

Vegetable : Cabbage, Lettuce, Onions, Peas, Radish, Beetroot.

Flowers : Pansy, Snapdragon, Verbena, Phlox, Calendula, Petunia, Candytuft, Carnations, Dianthus, Poppy.

* *

Here are some answers to questions:-

Question No. 1 : re Compost.

I have your letter for reference.

I intend writing an article on the making of compost in the next

issue of Ikhwezi.

You state that your soil is heavy and clay-ey. I would advise you to purchase an amount of agricultural lime and dig this into your soil. Lime lightens heavy soils, it binds light soils and retains moisture in them. It neutralises injurious acids in the soil and sweetens sour lands. It also has cleansing properties which keep down disease.

Spread the lime over the top of the soil (in proportion to 200 lbs. per quarter acre) and dig in lightly.

Do not use animal manures in conjunction with lime.

If you wish to start growing plants right away, then incorporate dried, pulverised cow-manure into your soil by spreading it over the soil and digging in; this will tend to lighten the soil and feed the plants at the same time, but do not treat this part of your garden with lime as well.

* *

Question No. 2 : re Soil Testing.

Unless you are prepared to send samples of your soil to a government laboratory for testing, then apply a general fertilizer to your soil. These are compounded to meet the general requirements of any soil.

If your soil is of a heavy nature or of a sandy light texture it probably needs an application of Agricultural lime or animal manure.

With regard to the growing of tulips these are not an easy subject to propagate. The climatic conditions must be ideal for all of these imported bulbs.

It is best to procure acclimatised bulbs. Surround each bulb with coarse sand to ensure drainage and mix a little bone meal with the soil but do not use any animal manure when planting.

Plant these bulbs in a cool shady position and keep moist. A weak mixture of liquid manure may be applied just before flowering.

* *

Question No. 3 : re Binding for Terrace.

It is difficult to advise you of subjects suitable for planting on your terrace as I do not know the depth. If you have formed a terrace of, say, 18 inches to two feet high, I would advise the planting of a creeping plant such as Verbena, Ivy Geraniums, Mesembryanthemums or Clematis flammula, although the latter prefers a shady situation!

Should your terrace be built high, from 4 to 6 feet, or more, then you would be well advised either to plant the face with lawn grass, leaving pockets in which to plant an occasional shrub or a clump of perennials or, alternatively, cut down your terrace into a series of steps forming long beds in which you could plant your tall subjects in the higher beds gradually dropping down to dwarf varieties in the lower beds. The latter way can be made much more attractive and will retain the moisture better than on a steep slope.

Regarding your enquiry about black ants. I am afraid I am not aware of what attracts them, but would advise you to purchase a tin of Capex Ant Killer, a liquid poison (see directions on the tin). If you watch carefully you will notice that these insects follow one another in a line and usually disappear close to a building where the soil is sheltered and dry. Spray well, fork over the soil and spray again.

Keep the Capex Ant Killer away from children and animals.

* * *

THE Y.M.C.A. IN EDENDALE

By the time this issue of Ikhwezi reaches you, quite a number of changes will have taken place at the Edendale Y.M.C.A. For one thing, at the beginning of this month (April), the position of Social Worker was relinquished by me and taken over by Mr. E. Elliot. For another, the long-expected African Assistant has now been appointed and from now on the duties at Edendale will be shared by Mr. Elliot and Mr. Selby Jali,

who has been chosen as his assistant.

Mr. Elliot is well-known to Club members as he is the person who has been running our Boxing Classes with such success over the last nine months. Mr. Jali is a new-comer to the Area, but I am sure that it will not be long before he becomes familiar to all of you who live in Edendale. I am confident that with these two men in charge of the Edendale Y.M.C.A. it will be possible for work to be expanded and for the Association to come into contact with a far wider section of the residents of the Area.

With all this "news" I must not forget to tell you what has been happening during the last month.

On Tuesday, April 14th, the Boxing Club held its first tournament at the L.H.C. Hall at Plessislaer. At the time of writing it is still too early to let you know the results of this tournament. If possible, I will include them at the end of this article but if not they will appear in next month's Ikhwezi.

The Schools Football and Basketball Competitions are being continued and recent results have been:-

ASHDOWN vs. HENRYVILLE.

Basketball:

A. Ashdown	20	Henryville	11
B. "	13	"	12
C. "	19	"	14
D. "	5	"	2

Football.

A. Ashdown	1	Henryville	0
B. "	2	"	0
C. "	1	"	2
D. "	1	"	2

SLANGSPRUIT vs. HENRYVILLE.

Basketball.

A. Slangspruit	8	Henryville	11
B. "	9	"	14
C. "	7	"	8
D. "	8	"	14

Football.

A. Slangspruit	1	Henryville	1-
B. "	0	"	1
C. "	0	"	7
D. "	1	"	3

EDENDALE vs. CALUZA.

Basketball.

A. Edendale	4	Caluza	3
B. "	4	"	6
C. "	4	"	2
D. "	7	"	5

Football.

A. Edendale	1	Caluza	1
B. "	1	"	0
C. "	2	"	1
D. "			

ESIGODINI vs. CALUZA.

Basketball.

A. Esigodini	3	Caluza	1
B. "	3	"	1
C. "	4	"	5
D. "	0	"	3

Football.

B. Esigodini	1	Caluza	0
C. "	0	"	2
D. "	0	"	0

* *

In conclusion I would like to say how sorry I will be to be leaving Edendale and the many friends that I have made there during these last eighteen months. However, I hope it will be possible for me to continue to help with the Y.M.C.A. work in the Area and to be out at the Club quite frequently.

PETER BROWN.

* * *

We are grateful for the following official information on

WOMEN'S CLUBS, EDENDALE.

There are four African Women's Clubs in the Area - Macibise, Ashdown, Georgetown and Siyamu - and one Indian Women's Club, Plessislaer. These clubs were started to help the members to become more socially-minded and to teach them needlework, cooking and homecraft.

An instructress is provided by the Local Health Commission to teach the members, each Club having one afternoon a week allotted

to it. Tuesday, the day allotted to Macibise, is used as an "All-Day" Club by Ashdown and Macibise; Siyamu members also attend. They meet in the New Small Hall. This "All-Day" Club is growing in popularity.

The "All-Day" Club was originally started in Macibise, and the Hall of the Dutch Reformed Church was used. The members who attended formed their own tea club; Mrs. Ndwandwa, who lived nearby, lent them cups and saucers. Miss Sigwili, the instructress, assists the members with cutting out garments and they make their own clothes and those for their children. The Clubs own a hand sewing-machine, and the members are able to use it for making up their garments.

Materials are purchased at wholesale prices and sold to the members at cost price. Many of the members could neither knit nor crochet when they first joined, but have since made immense progress.

The cooking demonstrations are usually held once a month, but so far, have not proved very popular. The lectures on homecraft have not been well attended either. Although we have tried to hold these meetings in a central place, Edendale being so large an Area, members find it difficult, for various reasons, to attend.

Meetings are held monthly and members attending get their bus fares paid out of Club Funds. The monthly membership fee is 3d. and members must pay a deposit of 3/- before they are permitted to purchase materials.

The Clubs have a Library of Pattern Books and Cut-Out Patterns, and any member is allowed to borrow any of the above. Practically every book and cut-out pattern has been donated. We have to thank Mrs. Gibbs (per Miss Lee) for the large number of cut-out patterns and books which she has just donated, which have helped the clubs considerably.

LETTERS TO THE EDITOR

M'Kondeni.

Dear Sir,

We are thankful for the free Ikhwezi that we receive. I am very fond of reading it.

I was very surprised to hear that the buses were running and did not quite believe what I heard. But when I saw them I said thanks to Mr. R. Goba who has asked for the bus to come. Everyone is so pleased to have the buses running to Ockert's Kraal.

Sir, may we have a Children's page in the Ikhwezi?

Yours truly,

(Miss.) P. M. Lawrence.

(We are interested in Miss Lawrence's suggestion that Ikhwezi run a Children's Page. We will think this over in the next few months. Meantime, we are VERY glad to hear that the buses have begun to come to Ockert's Kraal. May the service prosper and be well used. - Editors.)

* * *

(Continued from page 8.)

Area Secretary - at the Wasbank
Offices;
Area Secretary - at the Edendale
Offices;
Regional Secretary, Central Coast
Region - Pinetown, ~~Offices~~;
Regional Secretary - Maritzburg
Offices, or the
Mobile Depot.

* * * *

BURIAL ORDERS

As it is felt that many people find difficulties besetting them in regard to the procedure obtaining in the case of Burial Orders, the following information is submitted:-

1. In the event of a death, the death certificate should be taken to the Registrar of Deaths by the informant and a burial order will be issued;

2. If no death certificate is available a burial order may be issued provided the Registrar, or Assistant Registrar, of Deaths is satisfied after due enquiry, that death was due to natural causes. In cases of "sudden death", i.e. unexpected death and whenever the Registrar is not satisfied, the matter is referred to the South African Police, who enquire further into the matter;
3. In the event of a death occurring at the weekend or during public holidays, the informant (whether he is in possession of a death certificate or not) should report the death to the South African Police. After due enquiry, the Police will, in the latter circumstance, permit the burial to take place and registration is effected when the Registrar is available again.

Thus it will be seen that the possession of a death certificate is highly desirable to ensure the minimum of delay and enquiry.

* * * *

HERE AND THERE

WASBANK.

We thank Thath' ufak' esakeni for his good services to Ikhwezi over the past years and for the wealth of interesting news he has sent to the magazine each month since March 1950. Thank you, Thath' ufak' esakeni, and good luck to you at Mhlatusana; we hope you will be happy there. The Readers of Ikhwezi will always be glad to hear from you.

* *

We extend a warm welcome to "Sikhukhukhu" who has sent us the following item of news and asks to be allowed to contribute each month. Ikhwezi is very grateful to him for coming to its aid and filling the gap caused by the transfer of "Thath' ufak' esakeni" to Mhlatusana:

"Wasbank and District African Schools activities 1953. On the

25th April, 1953, six schools met at Wasbank to play in the Lower Primary Soccer Tournament. The day was a success and the tournament was well managed. The matches began at 9 a.m., and the last match ended at 4 p.m.

Mr. S. S. Nyandeni totalled and checked the points, after which the President, Mr. A. J. Shabangu, announced the results as follows:-

1. THOLENI GOVERNMENT SCHOOL 11 pts.
2. Ruigtefontein Govt. School 9 "
3. Maria Ratschitz " " 7 "
4. Lyall Maran Govt. School 7 "
5. Wasbank Govt. School 6 "
6. St. Joseph's Govt.-aided " 3 "

Tholeni School won the Trophy which had been donated by Messrs. Mall (Pty.), Limited.

* * * *

Mr. T. M. Wadley, Chairman of the Local Health Commission, is on a short visit overseas, during which he will be privileged to be present in Westminster Abbey at the Coronation of Her Majesty Queen Elizabeth II - Colonel Short, Deputy Chairman of the Natal Housing Board, is acting temporarily as a member of the Commission while Mr. Wadley is away.

At a Commission meeting on the 15th May, 1953, Mr. J. C. Boshoff, Acting Chairman, said: "Before we start the business of the day, I should like to extend our welcome to Colonel Short as temporary member of this Commission. Colonel Short is the first Acting Commissioner ever to take his seat at a Commission meeting, so we can rightly regard the occasion as Historic! Though his period with us will only be a limited one, I trust that he will find it an interesting and fruitful time. On our side, I have no doubt that we shall benefit by his counsel, and his now wide experience of the other Statutory Bodies.

On behalf of the Commission, its Heads of Departments and its general staff, I wish Colonel Short every success in his new temporary office."

* * * *

IKIWEZI



Umqulu 4 Nembe 4 Lilungiswe lasakazwa yiKhomishani MAY 1953
195 Longmarket Street, Maritzburg.

UBCWADI KUBAFUNDI BETHU

KUKHONA izinhlobo ezimbili zabantu emhlabeni : labo ababuka izinto ngeso lokuzingabaza njalo nokuzibhekela okubi. Nalabo okuthi noma izinto zizimbi kodwa umuntu ahlale njalo phezu kwethemba lokuthi ziyobuya zilunge.

Kulomhlabathi okukhuni njengoba wonke ophila kuwona uyawuzwa ngempela ukuthi ulukhuni, singabanga ukuthi umuntu obuka izinto ngeso lokukhala nokusola njalo nguyena ohlakaniphile. Ngoba nathi siyazibona izinto zihamba kabi. Singeke sikubalekele lokho. Kodwa lokho kusho ukuthi umuntu ohlala ngokusola ufanele ukunconywa? Nathi sonke sifuze yena silibale wukusola singenzi lutho. Nathi kungabayinto enhle uma sonke sikholelwa eku-thini kakusizi lutho ukuzama?

Ngeminyaka engamakhulukhulu cyadlula izwe lakhonjiswa indlela yokubona izindlela ezahlukeneyo zem-pilo. Selulekwa ukuba Siyakubazi ngezithelo zabo. Ngokubona inqubo abahamba ngayo nezinto ezihamba ngayo. Kayikho enye indlela eyedlula leyo nana-muhla.

Siyazibuza ukuthi iyiphi indlela engcono nehla-kaniphile kunenye. Leyo yokwethembela kwokuhle naleyo yokulahla ithemba. Akasihlole ngayo len-dlela uma sibhekene nokuqondene nathi.

Singazibuza ukuthi umuntu ohlala ngokulahla i-themba wenzani yena. Lowo ohlala ngokwethemba wenzani yena.

Lowo ongenalo ithemba uthi engayenzi kube kade elilahlele ithemba ukuthi izophimelela. Abone no-kuthi kakusizi nokuyenza. Uma engumutu olahla ithemba kodwa ezama ayenze into leyo kodwa ayenze

eyingabaza, eyenza-nje ngoba ecabanga ukuthi kufanele ayenze. Kanti lokho-nje sekumkhubazile ngoba uyakholwa kuleyonto okufanele ayenze kodwa kakholwa ukuthi angayenza. Lokho kubangele ukuba angayizami ngokufanele. Ayenze engazethembile elahle ithemba, ezidlelile yena.

Uma shluleka njalo naye umoya wakhe uye ngokuya wonakala. Aze aphethe ngokucabanga ukuthi kayikho into okufanele umuntu ayizabalazele. Abese ehlala phansi esonga izindla aphenduke umthwalo omkhulu kubantu bakubo.

Akesibheke lowo onethemba lokuthi akwenzayo kuzophumelela. Uthi esuka phansi-nje abeshi-sheka efudumala ukuba ayenze leyonto. Ayenze ngenhliziyo yonke yakhe. Uma efikelwa yizikhubekiso anganaki kodwa abekezele ngoba uhlezi phezu kwethemba.

Zisobala izinto ezifana nalezi emhlabathini. Siyabona ukuthi umhlangothi waseU.N.O. kawunalo ithuba nempela njengawo omdala weLeague of Nations ngoba namuhla izinhliziyi zabantu sezilahle ithemba emuva kwezimpi ezimbili ezaliwayo. Kodwa siyabona ukuthi ngokwethembela kuNkulunkulu abafundi abayishumi nambili baliguqula izwe. Kodwa akesizifundise ngesikubona eduze kwethu.

Akesibheke izindawo zethu. Uma ziphumelela ngobani abaziphumelelisayo? Yilabo abangenalo ithemba nabahlala besola njalo noma yilabo abahlala ngethemba benesibindi noma behluleka. Uma siqhubela phambili kaniboni ukuthi bayimithwalo engakanani kithina labo bakithi abahlezi phansi besonge izindla ngoba belahle ithemba?

Emakhaya ethu nguba ni osiphilisayo...yilowo
ohlala ngokusola nokukhala noma yilowo ohlala
ngethemba nesibindi sokukholelwe entweni ayen-
zayo?

Ezimpilweni zethu uqobo. Singabantu abanjani uma sihlala phansi sisenge izandla noma ima sisukuma silinga ukuzenzela esikubona kufanele sikwenze?

Izimpendulo zisobala. Uma sizicabangisisa izimpendulo ukuthi sithini siyobona ukuthi kusekhona esingase sikwenze nathi.

Abenu beqiniso,

ABAHLELI.

UBUWAZI-NJE

...UKUTHI sekutholwe indlela yokufunda kwabayizimpumputhe abamnyama ngesiZulu nangesiXhosa ngokufunda ngeminwe ehlelwe kabusha ngo1952. Ukuze indlela isebenze ngesizulu kwadingeka kubalwe amagama ayizi 12,000 esiZulu okufanele igama ngalinye lihleshulwe libeyisinhlamvana ezincane. Omunye umsebenzi omkhulu obhekene nalabo abakhandaulimi lwezimpumputhe ezifunda

ngalo ngeminwe wukuthola imishini yokucindezela izincwadi ngamagama ebraille okuthi afundwa ngeminwe bese beqhubeka nokuhlelela abafunda isiSuthu saseTransvaal. Okuyisona kuphela kwesikole sezimpimputhe zangesibona abelungu yiAthlone School eCape esicindezelekile ngokungakho izincwadi zesinto ezicindezelwe ngamagama afundwa yizimpimputher ukuba sifundise ngesiNgisi

nesiBhunu.

*

...UKUTHI uMasipala waseGermiston wenze ingqala yokuba abenoDokotela omnyama elokishi lakhe laseNatal Spruit. Yingqala leyo nga yenziwa nguMbuso kuleli.

Lona nguDr. W. T. N. Phaleng osesebenze kwaMasipala izinyanga wziyi 18.

*

...UKUTHI emhlanganweni wokugcina weKomidi ebhekele inhlalo yeRace Relations Institute kwanqunywa ukuba kuhlolwe isimo sezinto mayelana namathuba ababelethayo babantu okuthiwa kawanele. Kufunwe okungenziwa Amahovisi alenhlango eGoli naseThekwini nase Cape Town aluphethe udaba lolu ukuze kutholakale imibhede nezibhedlela.

*

***UKUTHI oyinhloko yenhlango evimbela ubumpumputhe yabesifazana uMn. S. K. Wentworth wahamba ngo-March ukuyohlola inkasa yase Oliphants River lapho abantu abangama 900 bedinga usizo lwamehlo. Imotho lena esiza ezifweni zamehlo ihamba phakathi kwabantu inodokotela wamehlo noSister omhlophe noNurse womuntu.

Sebehlole abantu abayizi 1,300 kwaphumelela abangama 60 ekusizweni ezifweni zamehlo. Yaqala lemotho ngoOctober 1952 imali ithelwa ngeminikelo yabelungu. Waqala uMn. Wentworth ngokuhola izindawo zabantu ezingama 20 eNyunyani ingakafiki imotho lena. Lemotho iphethe nokufundisayo kubantu ngokubafundisa ezikoleni ngalolusizo.

*

***UKUTHI iKomidi ephethe udaba lwokudla kwezingane zabantu ezikoleni eGoli ikholelwa ekuthini abantu bayafuna ukuzisiza. Ngesizathu lesi baqale isu lezitembu ezibiza u3d sisinye esiyakuthengiswa kwabadala babantu ukuze kutholwe imali yokusiza ekudlelweni kwezingane. UFather Trevor Huddleston, C.R., uSihlalo wabaphethe lomsebenzi wathi uneqiniso lokuthi abantu bayozithenga izitembu ngo 3d sisinye ima betshelwa ukuthi sisinye siyokupha ingane ukudla.

*

***UKUTHI uDr. E. G. Malherbe oyinhloko yesikole esikhulu eNatal

University uthe uma benikwa iziqu nonyaka bonke abafundayo kuyolandeliswa ngokulandelana kwamagama abo uma bebziwa beyoklon-yeliswa. Phela kuqala kwabe kuqala ngabafundayo abamhlophe banikwe ezabo iziqu bese kulandela abangesibona abelungu. Lokho kwabanengisa abangesibona abelungu bathi bayakhethe ngebala labo ngakho bangayo okuyobekwa izwatho zeziqu zabo.

UDr. Malherbe uthe abafundayo bamandiya bayizi 174 babantu 46 bamakhaladi 10 abafundayo nje okungenesibona abelungu bangama 198.

* * * *

IZINDABA ZEKHOMISHANI

UKUPHATHWA KWEZAKHIWO

ISIGABA 2

INDINGAKALO yokuphatha izakhiwo yachachiswa esigabeni sethu sokuqala kulezindaba ezaphuma kulo. Ikhwezi likaMarch. Namuhla sikhuluma ngosizo olwenziwa yiKhomishani ngokuphatha kwayo udaba lwezakhiwo.

Ngaphandle kwokusiza ngokubolekisa imali yokwakha ekhona ngemibandela ethile uma kwehzeke kayicindezelwe iKhomishani ukuba yazi ukuthi abafuna ukuzakha...Into esemqoka yikuba amapulani avumelane nomthetho wezakhiwo, noma ngubani-nje onokwazi okupheleleyo angawenza amapulani...Ikhomishani kayimsizi nangokuncane noma yimuphi owenzayo amapulani futhi nomthetho kawuyivumeli.

Kodwa iKhomishani iyazi kusukwanje ukukhathazeka nokuhlupheka nokubizwa izimali kwabatheli bayo bamaRates uma kwakhiwa amapulani impela omthetho ngakho yazama ukubasiza...Inawo amandla uma ibona okwenza amapulani abantu. Iiyazi nani futhi niyabona ukuthi kuyinto engabalukhuni ngempela ukwanelisa bonke abantu laba ngohlobo lwezakhiwo ezahlukeneyo abazifunayo. I-ikhomishani yase yenza isu lokuba yenzenze uhlu lwamapulani alula enziwe ukuba acishe anelise iningi labantu bayo.

Noma ngubani othela amaRates angawasebenzisa amapulani lawa akhethe lelo elimgculisayo. Bese enikwa elifana nalo ngemadlana nguSheleni.

Leyomali kayilingene nezindleko zokwenza ipulani lelo. Okusho ukuthi amaRatepayers asizwa ngu-Khomishani uma esebenzisa ipulani lelo lohlobo abazikhethele lona kuyena. Laboke abazithandela o okwabo abangeneliswa yiloluhlobo lwamapulani bangena ezindlekweni zokuzenzela awabo amapulani ngoba iKhomishani kayikuboni kungumsebenzi wayo ukungena ezindlekweni ezinjalo ezingeswelekile. Khumbulani ukuthi amapulani enziwa yiKhomishani niwathola ngesihle.

Okwamanje noma iyiphi ipulani noma yenzelwa indlu ezobuya idilizwe noma yendlu esiyimile okwokuphela ungazikhethele kodwa kuyinto okufanele niyejwayele ukubuza abakwaKhomishani kuqalangobukhulu bendlu ezokwakhiwa noba uma ingenkulu ngokwaneleyo abantu bangacinana kuyona.

Amapulani akhona azinhlobo ezimbili eziwuluhla. Olwokuqala lunezinhlobo ezahlukeneyo eziyisi 9 zezakhiwo zikasemende, nezezitini nezodaka. Zisuka ebukhulwini ku 409 sq.ft. nge ndlu enamakamelo amabili okulala kanye nekhishi kuya ku888 sq.ft. zendlu enamakamelo amane kanye nekhishi. Sesibonile ukuthi izinhlobo ezintathu zosayizi 463,780 no 860 sq.ft. yizona ngempela ezithandwayo ngokulandelana kwazo.

Ohleni lwesibili kukhona izinhlobo eziyisi 8 osayizi kusuka ku 507 kuya ku 824 sq.f.t zabe ziqonde izakhiwo ezingaseyukudiliza kubantu ngabanye abazakhe ngokuboleka eClermont. Ngesu lelo noma ngubani umninimhlaba wayengacela abolekwe imali yi-Khomishani ukuba akhe. IKhomishani imnike konke okuqondene nomsebenzi lowo ilinga ukusiza umuntu lowo ukuba athole abakhi abafanele noma phela kufanele umakhi alethe abakhi ababili okuzokhethwa kubona. Indlu encane kunazo zonke inamakamelo okulala amabili, bendlu yokuhlala, nekhishi, nendlu yangasese neyokogezela. Enkulu kunazo zonke inendlu yokulala yesithathu kanye nokunye okuncane okukhona. Noma lingasebenzi isu leli ngokuntuleka kwemali kodwa lisasebenza.

Amapulani ezinhla zombili lezi akhona ukuba uzikhethele oyithandayo...ukhethekumapulani ayisi 17. Ezindaweni zaseEdendale, Clermont naseWasbank abantu bayakwazi konke lokhu abanikwa khona bayakusebenzisa futhi. Ezin-

dawo ezinsha ziyakhunjuzwa ukuthi abakwa Khomishani bakhona ukubasiza babeluleke ngezinto eziqondene nezakhiwo. Khuluma nabo uziphumuze emthwalweni.

Ipepha lokugcina kulezingxoxo liyoxoxangemibandela ebekwa yi-Khomishani ngezakhiwo eziyobuya zidilizwe.

S. NEWMARK.

LAPHA NALAPHAYA

CLERMONT.

ISIKOLE SAMAKHATHOLIKA. Umn. E.H.G. Mutwa oyinhloko yesikole lesi iminyaka eyi 12 ubika ukuthi sivulwe nezingane ezingama 710 ngalonyaka kanye nothisha abayi 18. Nyakenye amakilasi ayesuka ku First Year kuya kuStandard VI Lower. Nonyaka kuqalwe uStd. VI Higher.

UMn. Mutwa uthi igrantee yesikole uFather E. Canevet uyasithanda esisekela isikole. Ufisa sikhule sibeyiSecondary. AmaKilasiRoom amabili neshabhu lokubazela asezo-phela kwethenjwa ukuthi ukufundela ukubaza kuyoqalwa ngonyaka ozayo. Isikole sinetennis club ethiwa "White Lilies" ephethwe nguMn. Mutwa. Ngalenyanga sebedlale namaInkonyane L.T.C. aseAdams College. Imidlalo yebhola inogazi esikoleni. Ngomhla kaMarch 3 lasha phansi kubafana nawothisha ibhola. Abafana badlala ngempela nabo othisha basinda ngokulambisa ukuba undlalo ube yidraw.

* * *

NATAL AFRICAN BUILDERS' ASSOCIATION. Umn. O. Z. Mseleku usibikela ukuthi ngoJanuary 11, 1953, abakhi babantu bahlangana eClermont. Kukhona abangama 29 umhlangano omunye nguyena uMn. Mseleku umakhi awaziwayo lapha.

Injongo kungukwakha inhlangano yabakhi babantu. Inhloso wukwakha ukuzwana nokuzisiza kubakhi babantu. Kwavunyelwana ukuba yakhiwe inhlangano. Kwakhethwa izihlalo zacelwa ukuba zakhe umthetho oseke inhlangano. Kwathiwa abantu bonke bayowuhola umthetho bawuvume mehlanganweni kaMarch 1, 1953. Wavunywa kulowomhlangano.

Kwezinye izindaba ezaxoxwa ngumthetho wabakhi babantu. Kuchwan-

ingwa ukusebenza kwawo. Kwathiwa abakhi babantu nabasebenzi bayosebenza ezindaweni zabantu bodwa noma lapho bebaningi khona okusho abelungu sebevinjelwe ezindaweni zabantu.

UMn. Mseleku ubona lomthetho ubanika ithuba elihle abantu abangabakhi. Ubacela bonke bajoyine kulenhlango. Obuzayo abuze kuMbali, Mn. H. Ciliza, Clermont Township, P. O. Clernaville.

* *

UBUQOLA. Ekubukeni kwomlobeli wethu iClermont izokwaziwa iyisiphephelo samaqola uma amadoda engahlangani afune ikhambi lokwelapha ubugebengu obangaka.

Ukwanda kwemisebenzi ePinetown kubangele kungene eClermont abantu abangafanele abanemikhuba amibi. Umlobeli wethu uthi ngenyanga edlulile omurwe wezisebenzi zakwaKhomishani uMn. I. Msweli wahlaselwa yizinswelaboya lezi. Abikelwa amaphoyisa kodwa phinde itholwe inswelaboya.

* *

AMABHASI ECLERMONT. Ngesonto March 22, 1952, iBhodi yabiza umhlango wabantu eBus Rank. Ukuba abantu bathole ithuba lokuletha izikhalelo zabo ngokuhamba kwamabhasi nokuba uMn. Ngema umninimabhasi weBantu Bus Service athole ithuba naye lokuzwa ukuthi bathini ngamabhasi akhe.

Kuhlezi esihlalweni uMn. H. S. Methwa uSihlalo weBhodi. Abamele izigodi ba baletha izikhalelo zabo ezabe zigxile lapha : Ukungahambi kwamabhasi ngezikhathi. Ukumiswa kwamabhasi eshedini babe abantu abawa lindile bemi phandle beshaywa yimimoya.

UMn. D. Mazibuko iMeneja yaseRenke noyiSpekithali wabizwa ukuba abike ngokuhamba kwamabhasi. Wathi ahamba ngeTime Table yabeTransportation Board wathi okubangela amabhasi eme eshedini abantu bewalindele yingoba abantu kabavumi ukuma ebhasini ukuze lisuke lihamba nesibalo salo. Ukukugeda lokho nokucindezela abantu ukuba beme uma indawo yabahlezi seyiphelile kuma ibhasi libelinye kuphela eRenke.

Umphumela kaMn. Mazibuko kwaba yizinqumo (i) UMn. Ngema kathengisele abantu amaTime Table (2) Kwathiwa akumiswe i-

Komidi yezigodi zonke isebenzelane zeNkampani yamabhasi uMn. R. Nyanda, uMbali, Mbatha, Manager noD. Mazibuko, uSpekithali ukuba baveze isulingaqeda lokho.

UMn. Ngema wathi leKomidi kayivumi ngoba kakusiwona umqondo wakhe. Umhlango wathi kuyinto emqoka ukuba imiswe iKomidi ukuba iqede isimo lesokuphelele izinsolo. Kwakhethwa laba : R. S. Mtshali (Umgeni Ward; I. M. Mabaso, Central Ward; A. Khumalo, Indunduma Ward; no F. E. Bethelazi, Umvuzana Ward.

Siyambonga uMn. P. B. Khumalo osithumele lombiko.

* *

KASEKHO UMn. Bernard James Malinga, B.A., M.Edu., F.R.I.P., M.H.C.Phil., A.Dip., D.B.Ch.(London) M.C.S.M.(Chicago)l

Umufi washona ngokuthula emzini wakhe ngomhla ka April 8, 1953, wafihlwa emathuneni aseClermont ngomhla ka April 11.

Abantu abangama 500 belandela isidumbu basuka emzini wakhe ntambama ngo 2. UFather Kerautret esizwa nguFather Canevet babephele inkonzo emathuneni bakhuluma ngemisebenzi emihle kaMn. Malinga. UFather Canevet wathi uMn. Malinga wabeqinisile enkonzweni yobukhatholika engomunye wabakhwezeli bokugala bemfundo yabantu. Okukhunjwa yiziqu zakhe eziqondene nokuphilisa ezabe zedlula zonke. Abanye abakhuluma ngawobaNumzana A. I. Molife no Kumalo Supervisor besikole, Mrs. J. L. Dube umkaMafukuzela, Mn. R. S. Mtshali emele iBhodi yomuzi noMn. G. Yeni emele othisha baseAshdown Mn B.M.J. Thusi. Inhloko yesikole saseAshdown emele iBhodi yase Ashdown nabazali, Mr. Ndimande, B. A., inhloko yeLoram Secondary. Mn. Z. A. Kumalo wase Indaleni. Bonke bekhuluma ngeziqu zikaMn, Malinga nokusebenza kwakhe nokuhlabana kwakhe,

Wazalwa ngo 1906 wafunda eAdams College wazikhethela ukufundisa. Wanamathela kukhona waza wafa esentangeni esencane. Eyiphokophele imfundo nokwazi. Ezifundisa ekhaya wathola iziqu zika B.A., M. Ed., nezinye. Uzunywe wukufa esefuna esinye isiqu ngokuloba ngokugondene nokuloba amabhuku.

Unezincwadi eziningi azilobayo ezifundwa ezikoleni. Phakathi kwabantu emnene eziphethe ngokuzinikela nokuthobeka ezimisele ukusiza abanye. Ukufa kwakhe kwasisikhumbuza ukufa kwawaMn. Dr. Vila-

kazi. M.A., D.Litt., noMn. Lembede, M.A., LLd., abafa bebasha futhi besentangeni yokukhalipha ngobuchopho.

UMn. Malinga ushiye umfelo-kazi namadodana amabili nendo-dakazi eneziqu zobu B.A. efundisa eMontobello High School. UMn. G. Yeni, B.A., wathi ngokufa kukaMn. Malinga amaAfrika alahlekelwe yindoda, yisazi, nguthisha ngumlobi ngumpilisi.

Sikhalela abantwana bakhe.

Umnikelo owatholakala £7.

* *

AMATHANGI. UMn. P. Mntungwa ubika ukuthi umkhuba wezingane wokukha amanzi emathangini ngenkathi engelho kumaphayiphi uye- thusa futhi uyingozi. Futhi kubangela amanzi angahlanzeki ma kukhiwa ngezinhlobo zonke zezitsha Nazo izingane zisengozini uma zingawela ngaphakathi. UMn. Mntungwa ucela abazali bethuse izingane ngalengozi naye uyalinga ukuzikhuza.

(UNjiniyela uyambonga uMntungwa ngomoya wakhe wokusiza nokuletha udaba olunje phambi kwakhe.

Bekusimangalisa ukuthi kwenziwa yini ukuba amasampula amanzi ahlolwa ngabeMpilo akhombise ukungahlanzeki. Mhlawumbe kubangelwa yizingane lezi ngesenzo sazo.

Kwenziwa izaba zokukuqeda lokhu ukuba zingasondeli kumathangi kutshelwa abazali ukuthi amathangib lawa asemhlabathini onga-vunyelwe ukuba nobani-nje ahambe kuwona. Uma sebezwayisiwe kahle bonke labo abaoyificwa khona sebeyobekwa icala.

Siyabonga, Mntungwa. - ABAHLELI)

HOWICK WEST.

"Yabe igcwele iphuphuma indlu yesonto yaseGood Shepherd Mission ekuseni ngesonto likaEaster kumanjwa udwendwe. Isonto labethwala ngokulambisa abantu abayi 152.

Ngelilandelayo abangu 150 beza enkonzweni yomqiniso abayi-15 balethwa nguBishop ukuzobekwa izandla. Yaqala ngodwendwe luzungeza indlu yezonto. U-

Bishop esizwa nguRev. A. H. Cross, Vicar, no Rev. J. S. Dunn.

URev. Canon Badham wathatha izithonbe ezinhle ezithasisela enqwabeni yakhe.

Sebusondele ubusika abesifazana abahlakaniphile sebenitha izingubo ezifudumele zemizi yabo. Sengathi ukudla kukhona nonyaka ema simini. Kodwa uma bebengalimi-nje kuphela umbila kodwa balime nezilimo ukudla okuyimpilo.

Kuza umbukiso esikoleni sabantu sakwaHulumeni ngoJune 10 kuya ku 13. Kuyobakhona zonke izinhlobo zezinto ezibukiswayo. Zabadala nezingane Bonke bayongena ngezigaba zabo ezimisiweyo. Selukhona uhlelo lwenqubo. Kuyoajawa ngoDecember.

UMBukiso uyovulwa yiManshi yalapha uMn. T. G. Stokes ngoMgqi belo June 13 ngo 10 emini.

Okunye okunewozawoza lapha ngumbukiso wezingane ozoba ngo June 13 ngo 2 ntambama. Bayokwahlukaniswa izigaba : izingane kuya ezinyangeni eziyisithupha ubudala; kusuka kweziyisithupha kuya kunyaka; kusuka onyakeni kuya kwemibili.

Kubekhona zonke zinto zasendhlini zemithungo nobuhlalu nemi-khilosho nezipheko. Kungatlen-giswa uma bethanda abaninikho uma bengathandi babuyele nakho emakhaya.

Kuyobakhona indebe yomklomelo kwabawine uFirst Prize esingathanda ihlale emashalufini amahovisi akwa-Khomishani lapha eHowick West! "

J. S. DUNN.

(Siyathokoza ukumbona esebuya futhi uMn. Dunn emakhasini eKhwezi simbonga ngezindaba zakhe. - ABAHLELI.)

EDENDALE.

Amazinyane asePietermaritzburg and District ayenomdlalo ka Five-a-Side ngo April 25, 1953, egrawundini laseMount Partridge Indian School Ground. Indebe yanikwzwa nguMn. W. G. Phillips ekhumbula umyeni wakhe owabeyi Rover Scout ngenkathi kazamcolo ka 1947.

INTUTHUKO E EDENDALE. Sekukhona indlu yokufundela amakhuku lapha eyencikene neHholo ensha. Indlu sayinikelwa nguMn. A. H.

Smith yenzelwe lowomsebenzi nanga-nasheluf. Izihlobo zanikela ngezincwadi zezinhlobo zonke. Wozani bafundi base Edendale nizodela. Izinhlobo zonke zezincwadi nezinkolo zikhona nezesiZulu nesi-Bhunu.

Bangasizakala othisha kuzona. Nabafundi ukuthunga nokunitha ziyobasiza nemin imisebenzi.

Okwamanje lendlu ivulwa kabili ngesonto uma banda abafundi iyovula njalo kwande nezincwadi pakathi ezithandwa ngabantu. Kakhungenwa ngamali ngakho joyinani.

PIETERMARITZBURG

"EZEBOLA EMGUNGUNDLOVU M.D.A.F.A. Mhleli bengicela kwelakho lodumo kengibeke amazwana ngezebola ebelilapha kithi eMgungundlovu. Phela uNatal ubengiqhathile nenkuzi zake Mnambithi ezi bizwa ngokuthi amaZebras, okuyizona ezithathe indebe enkulu kaNatal. Njengoba miyazi phela ukuthi lapha eMgungundlovu inkunzi ebeyizingqobile amaCannons F. C. ebeyizingqobe ngo1952.

Kuthe ngomhla kaMarch zingu 22, 1953, uNatal wasithumela khona le eMnambithi. Sakhwela ngolwesihlanu ngo12.30 a.m. Safika khona ekuseni ngo 6.30 a.m. Kwathi lapho selibantu bahle seliya ngomtsha wendoda, wazibiza unompempe womNdiya enkundleni yebola. Kwathi ngo 3.15p.m. waziqhatha zasuka ngesikhulu izingqazu abafana bama Cannons F.C. Lapho kwanyakaza bonke abantu ababekhona bebukele, babonanje ukuthi ziminyene manje izinkwa. Abantu baseMnambithi kwakuduma iground, laphoke kwashisa phansi kwabanda phezulu.

Wawuzwa abantu bekhala ngo Bidla Belebana, babuye bakhale ngo Thamthamu umfokaMakathini, babuye bakhale ngo T.T. ugwegwe umfoka Luthuli wase MPolweni. Kwasekuthi emveni kwesikhashana unompempe wabanika ikhefu lokuphumula. Sezibuyelana isibili ngathi mina Wo, he, kazi iyoza nkonomi, ngoba kwaku ngu 2 - 2 goals. Zabanbana olwesibili kwathula kwathi du nhlangothi zombili. Kuthe sekuya ekupheleni ngemva kuka 25 minutes umdlalo sewuzaohela, Mamo abafana bamaZebras sebeqala ukuzixhaphaza.

Ngempela umdlalo wethu wabamhle waze waphela kahle futhi. Ngiyawabonga ama Natal ngoba indebe sabuya nayo. Phoke ngithi nako ke ma club ase M.D.A.F.A. sesiqalile ukudlala manje nginifisela inhlanhla iclub ezophuma ngonyaka ozayo iza me ukubuyanendebe enkulu, njengoba amaCannons eselinganisile ukubuya nendebe, Waphela kahle umdlalo wethu. AmaZebras 5 goals, Cannons 2 goals.

A. F. MBANJWA.

INTOKOZO NGEZINTO EZITSHA

KWELAKHO lodumo Mhleli ngikhulekela isikhala. Kuyathokozi sa ukuzwa ephepheni izindaba ngoqedisizunguwase Thekwini. Siyababongela abasethekweni ngomsewabo onco mekayo wempucuko.

Uphekelwa unyawo, kuyiqiniso luyaphekela ngezinye isikhathi, ngoba ngokuhamba ubona izinto eziningi ongazazi. Ngike ngacelwa abangani bami oMnu. A. Mbanjwa beno Mnu. T. Mncadi. Ukuba siye ku (club meeting) wabo owabuse African Restaurant, ku Otto Street, e-Maritzburg, ngo 7.30 p.m. ngomhla ka 17.4.53.

Kwangithokozi sa ngisezwa nje ngento etsha engizoyibona nembala lafika usukunesikhathi, sasuka saqonda khona endawe ni esengiyishilo. Kuthe ukuba sifike sakhumula amajazi sawa lengisa ku (umbrella stand) ngoba lalina phela ngalobobusuku.

Wayesethi unobala we club, u-Nks. omhlophe, uMiss M. Wright, asidlale ama-games ngoba naku azikaphелеli imember ze-club, nempela sadlala kahle, kuthe singababangi omunye uMnu. ohlophe wadlalisa i-film enhle nge-Royal Visit, angiphumelelanga ukuthola igama lalomnu.

Kwangi jabulisaukubona ukuthi kanti abanye abamhlophe bayasithanda, kwazekwaphela kusekhle.

Kwaphinda ngomhla ka 21.4.53 bangibiza abangani bami bathi asiye eSt. Peters Hall. Safika saqala ngawo futhi ama-games, kwakuhle kwadela. Ngithe ngibona omunye umlisa omhlophe wabesinika itiyе, okuyiphutha naye angilitholanga igama lakhe. Ekugcineni wasinika izeluleko uMiss

Wright (lecture) ngokuziphathakahle, ekhaya nasekuhambeni. Ngiyayibonga lento ngifisa engathi ingaqhubekela phambili.

Ngiyabonga Mhleli ngesikhala omncane."

A. M. NGOBESE

WENA NENGADI YAKHO

ISIGABA III

UKUTSHALA IMBEWU. Ziningi izizathu ezibangele imbewu ingakhuli. Kuvamise kubangelwe nguyena uqobo umlimi. Mhlawumbe kwenziwa wukuba imbewu ayitshale ishona kakhulu phansi.

Kuningi esikufunda kuyona imvelo uqobo. Izilimo zemvelo zivamise ukumila zonke. Okubangela lokho yingoba imbewu ipheshulwa ngumoya iwele emhlabathini ilale phezu kwomhlabathi. Ngokuna kwemvula inyakaze kancane imbewu lena isibekelwe kancane uyabona se yibheduka imila masinyane. Kusobala ukuthi uma imbewu yethu ingamili kusuka kukhona okukhona mhlawumbe siyimbele kakhulu imbewu yethu.

Funa indawo enomthunzi uma uzokwenza indawo ozotshala kuyona imbewu yakho noma yibhokisi. Yimba kahle inhlabathi uhlephule onke amagabade aphezulu wenze indawo ozotshala kuyona ithi ukukhula amanishi amabili ukuze amanzi angene ahambe kahle.

Nethisela kancane ngekani elinezimbobo ezincane ungakatshali. Ulungise inhlabathi icolekile ihlanganiswe nesihlabathi somfula uma sikhona.

Bese uhlanyela imbewu uyendle kahle bese uyemboza kalula ngenhlabathi, wenze ngezandla uyeneke phezu kwenhlabathi ishone $\frac{1}{2}$ inshi kuya $\frac{1}{2}$ inshi kuya ngobukhulu bembewu. Yembeze-nje imbewu ungayigqibi.

Bese unethisela kancane ngamanzi emuva kwokutshala wemboze ngotshani obusikiwe. Utshani ebnza umswakama uhlale enhlabathini ungabe usalokhu ukunethisela uze ususe futhi utshani.

Emuva lwezinsukwana utshalile hlola izindawo otshale kuzona

ususe kahle utshani obembozile. Uma izilimo zivela kancane ungabe usazemboza futhi. Kuyingozi ukuzemboza isikhathi eside ngoba izithombo zi zokhula zingene otshanini kwemboze ngabo zifuna ilanga nomoya bese zibabuthaka.

UMA SEWUTSHALA LEZOZITHOMBO.

Nansi indlela enhle yokutshala izithombo esezivele kancane emhlabathini okade utshale kuwona imbewu.

Sizothi uziyisa lapho sewulungise kahle khona inhlabathi. Yimba imigojana yahlukane ngokufisa kwakho nesimo sezimbali ozitshalayo nezilimo. Gwalisa izigojana ngamanzi uwayeke ashone phansi. Bese ususa izithombo ebhedini ngemfoloko encane uzifaka emhlabathini ozitshala kuwona. Uthi ungazifaka bese ucindezela inhlabathi uzungeze izimpande zazo. Beseke unethisela yonke indawo ezungeze lapho uzifake khona, naseduze kwayo yonke.

Ungalokothi ususe izilimo ebhedini ngenkathi ilanga lishisa. Inkathi enhle yokutshala kuntambama impela. Kuthi ekuseni okulandela ukutshala kwakho izilimo vikela izithombo zakho ngamahlala bese kuthi ntambama uzinethisela futhi. Ungavumi inhlabathi otshale kuyona yome ima usanda ukutshala zisakhula izithombo.

TSHALA NANSI IMBEWU NGO MAY.

Izilimo : Cabbage, Lettuce, Onions; Peas, Radish, Beetroot.
Izimbali : Pansy, Snapdragon, Verbena, Phlox, Calendula, Petunia, Candytuft, Carnations, Dianthus, Poppy.

Nazi izimpendulo embuzweni yenu.

Umbuzo I ngomanyolo. Nginayo incwadi yakho. Ngifuna ukuloba ngawo umquba encwadini elandelayo. Uthi inhlabathi yakho iwudaka iyesinda. Thenga uLayimi wabalimi uqufake enhlabathini yakho. ULayimi uthambisa inhlabathi ihlale imanzi. Iqede okubi kuyona ihlanzeke. Yense nezifo zingabikho enhlabathini.

Yichele iLayimi enhlabathini kuKwata yeEka thela 200 lb. ungenise phansi khayi kakhulu. Ungawuhlanganisi uLayimi nomquba wesibaya. Uma ufuna ukulima izithombo khona manje hlanganisa nobulongwe bezinkomo obomile. Ubuhlakaze ubeneke phezu kwenhlabathi yakho. Kuzoyenza ibelula

ibenokudla kwayo kodwa laphoke ungahlanganisi noLayimi.

Umbuzo 2 : Ngokuhlola inhlabathi.

Uma ungenakho ukuthumela inhlabathi yakho kwaHulumeni iyohlolwa thela imquba kuyona. Wenziwe ukuba uhlangabezana noku-funwa yinhlabathi. Uma inhlabathi yakho yesinda noma iyisinhlabathi ifuna uLayimi noma umquba wezinkomo. Uma utshala amatupils kakulula ukuzilima. Kufanele inhlabathi ebenhle ngempela uma uzotshala amabulba aphuma kwamanye amazwe.

Kungcono uthenge amabulbs ayejwayele inhlabathi yalapha. Uwazungeze ngenhlabathi chlakazekile ukuze kungene amanzi uhlanganise nomanyolo wamathambo agayiwe kodwa ungawusebenzisi umanyolo wezinkomo uma sewutshala.

Tshala amabulbs endaweni epholile enomthunzi ehlala iswakeme. Bese ufaka inxube yomanyolo omanzi zingaveli izimbali.

Umbuzo wesithathu : Ngokubopha uthango olutshaliwe.

Kulukhuni ukukweluleka ukutshala izithombo ezifanele endaweni yakho ngoba kangiyazi ukujula kwayo. Uma wenza uthango lobude amainshi ayi 18 noma amafidi amabili kuya phezulu ngeluleka ukuba utshale izithombo ezenabayo njenge-Verbena, Ivy Geraniums, Mesembryanthemums noma Clematis Flamula noma lena yokugcina ithanda indawo enethunzi.

Uma uthango lwako lulude kususka ku 4 kuya ku 6 fidi noma ngaphezulu ngeluleka ukuba uqale utshale utshani baphansi ushiye izikhala ozotshala kuzona izithombo eziminyene. Noma uzingume izithombo zakho ukuba zenze izitebhisi ezehlela phansi ezithobeni ezimfushane. Kungcono lokhu futhi kuhlala kuswakeme.

Umbuzo wakho ngezintuthane ezimnyama. Kangazi ukuthi zidonswa yini. Kodwa ngikweluleka ukuba uthenge iCapex Ant Killer umuthi ongamanzi obulalayo. Uma ubhekisisa uzobona ukuthi izintuthane lezi ziyalandelana udwendwe zingene emgodini oseduze nendlu lapho inhlabathi ithambile futhi ivikelekile. Chela ngempela uphendule inhlabathi ubuye uchele futhi.

Lomuthi iCapex Ant Killer ungayisondezi ezinganeni nasezilwa-

neni.

I Y.M.C.A. E EDENDALE

NGENKATHI nifunda lokhu kuyobe sekwenzeke okuningi laphaya e-Holweni yeY.M.C.A. eEdendale. Okwokuqala ekuqaleni kuka April isikhundla sika Social Worker ngasilahla sathathwa nguMn. H. Elliot. Okunye umuntu ongumsizi okade ayefunwa sewatholwa uyasebenza, eEdendale. Umsebenzi khona uzobanjwa nguMn. Elliot noMn. Selby Jali ozomsiza.

UMn. Elliot uyaziwa kakhulu ngamalungu eClub ngoba nguyena okade ephethe amaBoxing Classes sonke isikhathi lesi. UMn. Jali uyafika kulendawo kodwa ngineqiniso ukuthi angeke athathe isikhathi eside engayazi kahle indawo yaseEdendale. Nginethemba ukuthi ngokubambisana kwalwamadoda imsebenzi weY.M.C.A. uzokwenaba usondelane nabantu abaningi kunakuqala ezindaweni lezi.

Ngezindaba zonke lezi kangifuni ukukhohlwa ukunitshela ngokwenzekile ngenyanga edlulile.

NgolwesiBili April 14 iClub yesibhakela yabanomqudelwano wokuqala eHolweni ensha yakwaKhomishani e-Plessislaer. Ngenkathi okuloba kuselukhuni ukusho ukuthi kwahmaba kanjani.

Uma kwenzeka ngizokuveza ekupheleni kwayo lencwadi uma lingekho ithuba kuvele kulo Ikhwezi lenyanga ezayo.

Ngiphetha ngelithi kuyangidabukisa kakhulu ukuhamba lapha e-Edendale nokushiya izihlobo eziningi ebesenginazo ngenkathi yezinyanga eziyi 18 ngikhona. Ngethemba ukuthi liyobakhona ithuba lokuba ngilokhu ngizosiza emsebenzini weY.M.C.A. kulendawo ngibekhona njalo khona emzini wethu lona.

PETER BROWN.

Siyakubonga ukuthola lokhu

NGAMAClub ABESIFAZANA E EDENDALE

Mane amaClub abesifazana kulendawo, Macibise, Ashdown, Georgetown

Siyamu nalamandiya. ePlessislaer. Aqalwa ukusiza abesifazana ukuba bajwayele ukuhlangana bafundisane ukuthunga nokupheka nezinto zemizi - Ofundisayo ngoweKhomishani ofundisa iClub ngayinye kanye ngeSonto. AbakwaMacibise banikwe olwesiBili kuhlanguaniswa amaclub aseAshdown noMacibise nabaseSiyamu babekhona. Bahlangana eholweni ensha. Usuku lolu luyathandeka kwabaningi.

Usuku lweClub lwaqalwa kwaMacibise eholweni yeDutch Reformed Church. Amalungu ayekhona aqala iclub yawo yetiye. UMrs. Ndwandwa ohlala eduze wababoleka izinkomishi namasosi. UMiss Sigwili obafundisayo ubasiza ngokusika izingubo bazi thungele izingubo nezabantwana babo. Banomshini wokuthunga abathunga ngawo. Kuthengwa izindwangu ngemali encane zithengiswe kumalungu ngentengo elula. Ababengakwazi ukunitha nokuthunga sebeyakwazi manje.

Ukufundela ukupheka kukanye ngenyanga kodwa okwamanje kazinawozawoza. Ukufundisa olwasemakhaya kabakuthandisisinakho. Noma sizama ukuba imihlangano ibesendaweni ephakathi ngoba iEdendale ibanzi kulukhuni kumalungu ngezizathu ezithile ukuza.

Sihlangana ngezinyanga njalo amalungu ezayo akhokhelwa imali yamabhasi ngemali yesikhwama. Ngenyanga amalungu akhipha iTiki bambisa ngo 3/ uma befuna izingubo sokuthunga.

Banendawo lapho begcina khona amaphepha amapatterns bayavunyelwa baziboleke. Zonke izincwadi lezi zamaPatterns sazinikwa ngabasizwelayo. Sibonga uBkk. Gibbs (ngo-Miss Lee) owasipha inqwaba yamaPatterns asisize kakhulu.

IZINCWADI ZABALCBELI BETHU

Mkhondeni.

Mnumzana,

Siyalibonga Ikhwezi lesihle esilamukelayo. Ngilithanda kakhulu. Ngamangala ukuzwa ukuthi amabhasi aseyahamba kangakhulwa. Kodwa uma sengiwabona ngabonga kuMn. R. Goba uwawacela ukuba ahambe. Siwathokozela sonke amabhasi ahamba kwaOckert's Kraal.

Masibe eKhasi labantwana e-Khwezini.

Owakho.

(Miss) P. M. Lawrence.

(Siyambonga uMiss Lawrence ngomqondo wakhe weKhasi labantwana. Sizokucabanga lokho ngezinyanga ezizayo. Kuyasithokozisa ukuzwa ukuthi amabhasi aseyahamba e-Ockert's Kraal. Kwanga angachuma njalo bawasekele abantu. - ABAHLELI.)

* * * *

AMALAYISENSE

IZINJA. Intelala ye shumi lo sheleni yezinja zonke ezino budala kusukela ezi nyangeni eziyi situpa kweqe, ezisezigodeni: Edendale, Wasbank, Clermont, Pinetown nase Mgungundhlovu lentela iqale ukutela ngoJanuary 1953.

AMABHAYISIKILI. Intelala yesihlanu so sheleni yama Bhayisikili onke asetshenzisqayo. Iqale ukutelwa ngomhla woku qala ku January 1953 kulezo zigodi.

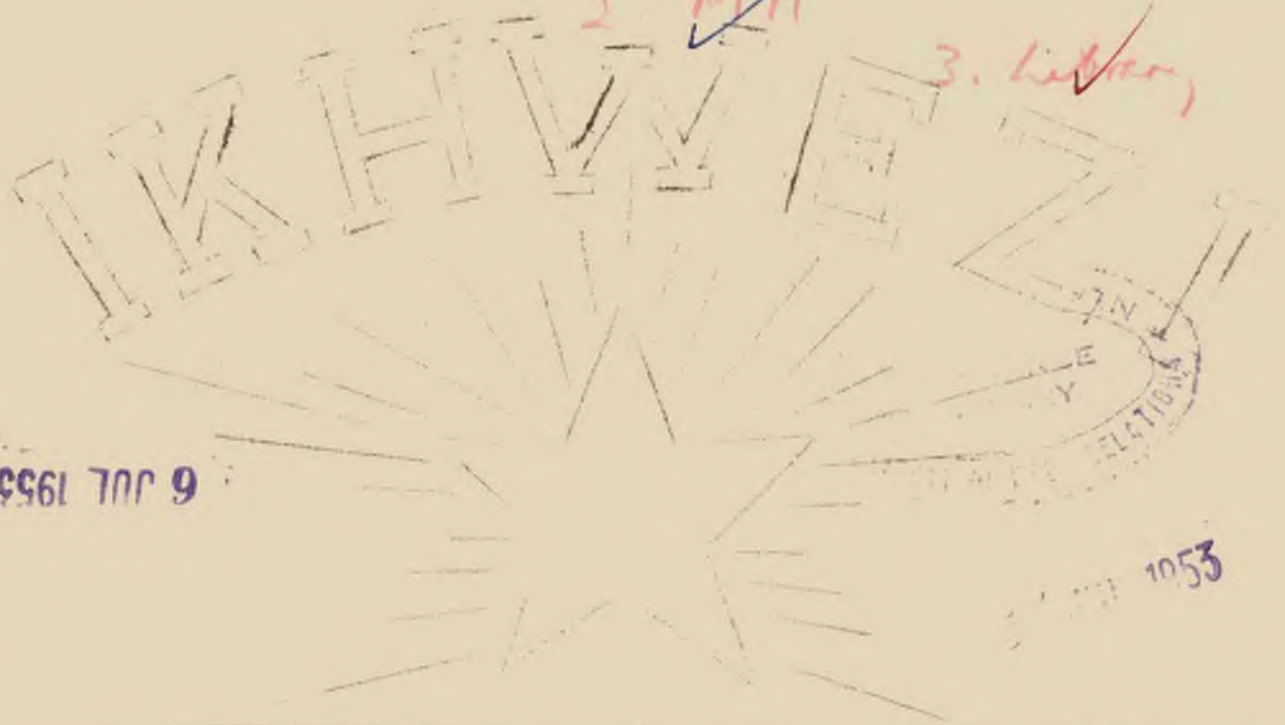
Wonke umuntu owu mnikazi wenja noma osiselwe ngayo noma ogcineinja okuso fumaniseka ukuthi akayi telele, nalowo pakati kwale ndawo yase Edendale namapetelo, laba bantu base ngozini yokuti uma begwetshwa bajesizwe ngesinqumo esise mtetweni wakwa Hulumeni.

Lemali sekudingeke ukuba ikishwe eHovisi lika Area Secretary, elise :

Edendale,
Clermont,
Wasbank,
Pinetown,
Pietermaritzburg (naseHovisi elihambo emotweno).

* * * *

1. WH Pp. 3 ✓ 1. The Name!
2. MH ✓
3. Litter ✓



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MARITZBURG.

A LETTER TO EDENDALE

Dear People of Edendale,

We have a special message that we want to put across to you, and we ask the other Areas and Ikhwezi's other readers to stand aside, this month, and let us use these columns to convey it.

The message is a question - or, rather, a whole lot of questions!

Here they are:-

What is the MATTER with the Commission's oldest Area? - the Area that (whether you believe it or not) owes its present relative health and decency and comfort to the Local Health Commission? - the Area that always wanted explanations of the Commission's actions and its policies, and asked (through its Advisory Board) to have a news-sheet? - the Area that gave so warm a welcome to the "child" Ikhwezi, and once kept these pages going with fun and goodnatured gossip and shrewd comment? - the Area whose every interest "the child" has tried to study?

Why does the Area feel so "dead" now - and so useless - from our editorial point of view?

Perhaps you remember what we once said in these pages - that Ikhwezi was to be the Voice of Conversation? Well, do you know what it feels like when one person in a conversation has to go on talking and talking, when the other doesn't bother to say anything at all? Is that a very USEFUL form of conversation? Or very enjoyable? Does it occur to you that it might be easier for the first person to decide to talk to someone else? If Edendale really can't spare time to join in Commission-Area talk, there are other places, and other people, that can.

Day after day, we regretfully inform private

individuals that we can't spare them a personal copy of Ikhwezi every month - and those individuals apply from all sorts of places. Some of them don't even live in Commission Areas, but they are fond of Ikhwezi, and they ask very nicely for a copy and we hate saying 'no'. What is more, they are keen to "join in". In this very number, there is news from Harden Heights - the tiny settlement not far from Maritzburg, which insisted on "adopting" us three years ago although it isn't a Commission Area. Our last issue carried an account of African football affairs by Alfred Mbanjwa. He doesn't live in a Commission Area, either; but he has been a faithful reader of Ikhwezi for years, and he is happy to "join in".

Then - more importantly, perhaps - there are Commission places asking, month after month, for more copies of the magazine. They like "joining in", too! Ockert's Kraal and Hollingwood used our magazine, a few months back, to put all sorts of needs and wants before the Commission. And when, for instance, a bus-service opened up to Ockert's Kraal, someone remembered to write in and thank "the child" for its part in procuring this amenity. Places like this are good and patient when we say "Sorry! We can't spare more copies" - but we don't like saying it.

Do you know WHY we have to say it? - Because we are limited in production and, of our limited copies, the great bulk goes to Edendale!

We are not forgetting Ikhwezi's great debt to "Somkanda" who kept Edendale "on the map" for us so cheerfully and long. Now that (as we know) he cannot spare the time to act as local correspondent - is there no other African in Edendale who will "join in"?

Ikhwezi has long been grateful to Health Assistant Mr. Moodley for his Indian scout-and-cub news from the Area. But is Mr. Moodley Ikhwezi's only friend in Edendale today?

We have said enough. It will be Edendale's responsibility if, at some future date, we should decide to divert some of its present copies of Ikhwezi to newer, and more helpful, Areas.

Yours faithfully,

THE EDITORS.

DID YOU KNOW?

...THAT Mrs. Lucy Johnston, widow of a Durban doctor, has left £5,000 to the Umbumbulu community centre? This centre was founded by Miss Violet Makanya, a Zulu social worker, twenty years ago. Here she has struggled to raise the standards of the Africans living in the neighbouring areas

by conducting night schools, domestic science classes and agricultural classes as well as by tending the sick. The controlling board of this centre is composed of Europeans and non-Europeans. With the unexpected donation of £5,000 it is hoped to build accommodation for night schools, a kitchen for

domestic science classes, a recreation hall for the adults and a library. (Race Relations News.)

* * *

...THAT beds for a further 500 non-European tuberculosis patients will be made available to the King George V Hospital in Durban during this year? The Medical Superintendent of the hospital states that 140 additional beds are now being used, a further 110 will be in use in July, and 250 further beds will be added at the end of the year.

* * *

...THAT a book called "BUILD YOUR OWN HOUSE" - a guide to owner-builders - has recently been published by the Government Printer, price 3/6d.? The book is written by Betty Spence. This is what Race Relations News says about it: - "This excellent publication is certain to be greatly in demand. The book states simply that it 'is written for people who want to build their own houses', and carefully, step by step it does this. It has been written for Africans and care has been taken to ensure that the English used is easily understood. All terms are explained with helpful, well drawn diagrams, as are all the tools required to build the five houses for which instructions and plans are given. The book is for the use 'of people who know little about building', but will be of great assistance to those who have a slight knowledge of the subject. The houses described are 'cheap and easy to build' and are of sizes 'to suit different families and people earning different wages'. Here, indeed, is the A.B.C. of building for everybody. Written particularly for Africans this book is certain to be useful to all concerned in any way with African housing. All concerned with the book's production merit the community's most sincere congratulations, and in particular the Department of Native Affairs for its foresight in advancing the funds required to publish this inexpensive and excellently produced book. Obtainable from the Government Printer, Pretoria."

Ikhwezi hopes to get permission to publish a series of extracts from this book; but those interested in building are

strongly advised to get a copy for themselves. Readers who would like us to order their copies for them may, if they wish, send 3/6d. to us for the purpose - but please, if you take advantage of this offer, see that you furnish us with a reliable and clearly-written address to which we can forward your copy when received.

COMMISSION AFFAIRS

BUILDING CONTROL

Part III of the above series will appear in the July issue of Ikhwezi.

HERE AND THERE

CLERMONT

SHOW. Sunday, July 12th, 1953, is the day set aside for the Adults Bantu Show to be held at Fannin School. The Show has been widely advertised and a considerable amount of spade work has been completed but there is still a great deal to be done before the great day. Readers of Ikhwezi will recall the previous article about the Show and how a call was then made to each and every talented individual to use his skill and make exhibits. This is a reminder to everyone to support the Show with exhibits of all kinds - agricultural products, livestock (including poultry), handicrafts such as African curios, beadwork, woodwork, all kinds of grasswork in Incema, Ilala, Ikhwani, Umsingizane, Ingongoni, Isikhonko, etc.

The sponsor of the Show is the Native Commissioner, Pinetown. This is the first show to be held at Clermont and it is appreciated that his task in organising its inception has not been an easy one. All that is needed now to make the Show an unqualified success is the co-operation of the Clermont residents. This is your chance, Clermont! The success of the Show will depend on the support and co-operation of the residents : and its success will be remembered as one of the finest hours Clermont

has known.

Exhibits, other than livestock, will be received at Fannin School on Saturday, 11th July, and prizes distributed on Sunday, 12th.

Livestock will be received on Monday, 13th July, and prizes awarded the same day.

On the 13th and 14th a sale of exhibits will be held.

Any further information sought can be obtained from the following members of the Show Committee:-
Native Commissioner, Pinetown (Sponsor); Mr. S. Nxaba (Chairman); Mrs. G. Nyanda (Secretary); Mr. Msibi (Umgeni Ward); Mr. Sibeko (Umgeni Ward); Mrs. Sotole (Central Ward); Mrs. Msweli (Central Ward); Mrs. Nzimande (Central Ward); Mr. Kunene (Central Ward); Mr. P. Nzimande (Umvuzane Ward); Mr. J. Ndhlovu (Umvuzane Ward); Mrs. E. Msane (Umvuzane Ward); M. S. Nzimande (Umvuzane Ward); Mr. A. Mtetwa (Indunduma Ward); Mrs. Mtetwa (Indunduma Ward); Mr. Mabaso (Berlin Mission); Mr. Msomi (Berlin Mission).

* * *

This month finds us eagerly looking forward to the opening of our new offices. Judging by the noise the carpenters' hammers are making and the smell of paint this should not be too far off, now.

* * *

OMISSION. Death of BERNARD JAMES MALINGA. The following list of wreaths was inadvertently omitted from the obituary notice in last month's issue of Ikhwezi:-

"Wreaths were sent from : His loving wife and family; Mr. and Mrs. H. S. Mtetwa; Mr. and Mrs. R. N. Dimba; Mr. and Mrs. T. R. Khumalo; Mr. and Mrs. K. S. Manqe; Mr. and Mrs. Mlala; Principal and Staff, Adams School; Principal and Staff, Ashdown Secondary School; Principal and Staff, Loram Secondary School; Ashdown Senior Pupils; Fannin Government School (children and Staff); Mr. and Mrs. D. Malinga, Richmond."

HARDEN HEIGHTS

A lot of changes have taken place since the previous issue of news from Harden Heights.

Mr. V. V. Naidoo, of the local school, has been transferred to the Umgeni Government School. We hope Mr. Naidoo will like his new school and wish him every happiness.

Miss E. G. B. David, niece of Mr. E. G. David of Pietermaritzburg, has been appointed in his place. She and Miss Jaaggasor are the first women teachers to have been appointed to the staff of the Harden Heights School.

The school is growing rapidly and has 180 children at present on the roll. Noticeable progress has been made under its able Principal, Mr. H. Sewpal, B.A. He is a keen sportsman and a splendid organiser, and encourages an interest in social work and all types of sport. Netball, Tennis, quoits and football are played regularly and swings and seesaws are provided for the younger children. There is a beautiful lawn in front of the school on which a netball field has been set out.

A Scout Meeting was held recently at which Mr. A. T. David, a retired ex-teacher of the school, was elected Scoutmaster; Mr. Arumajan Moodley, Assistant Scoutmaster; Mr. R. A. Marajah, Cubmaster.

Mr. H. Sewpal was elected President of the Harden Heights Scouts Association.

Harden Heights combined with Greytown and held a most successful camp fire here. Scouts from New Hanover and a Rover Crew from Pentrich attended. The camp fire was a great success and enjoyed by a large gathering of parents and children. Hot coffee and biscuits were served by the scouts. The New Hanover Scoutmaster and 20 Scouts camped out that night and hiked back to New Hanover next morning.

The Harden Heights scouts are looking forward to a four-day camp in Durban. This will be their first outing since the formation of their Company five years ago.

The front page of last month's

Ikhwezi, with its beautifully-designed crown, gave much pleasure to readers here.

Long live our noble Queen! "

A. T. DAVID.

(Thank you for your contribution of news from your little corner and your promise to keep Ikhwezi up-to-date with local activities. We appreciate your remarks about our front page. - The Editors.)

MHLATUZANA

"Corrosion had set in upon my pen and the inkpot dried out. However, the rust now seems to be falling off and the inkwell refilling, and the cause? - The Coronation, hence these inkspots.

"Numerous things have occurred in such a short space of time that it becomes difficult to register them all. All thought was concentrated on two most outstanding events in the world - the Coronation of Her Majesty Queen Elizabeth II, and the conquest of the once inviolate Goddess-Mother-of-the-World - Mount Everest. This is history indeed.

"To commemorate the Coronation of Her Majesty Queen Elizabeth II local authorities all over the Union decided (and a very good decision it was too!) to spend moneys on the purchase of Coronation souvenirs, the issue of free meals, the organising of sports and the arrangement of lectures to school children to mark and to impress on their minds the importance of the occasion. Nearly 450 children and parents gathered at the Maranatha School grounds to celebrate that never-to-be-forgotten day - the Coronation of our Queen. Four schools took part in the athletic sports and rendered musical items as well - St. Theresa School; St. Donald's School; Maranatha School; and a private school, Enkanyisweni.

At the end of the day the Chairman of the Celebrations Committee (whose signature appears on the certificates) presented printed Coronation Certificates

to those competitors gaining first, second and third places in the various events, after which he made a closing speech. Most of these handsome Certificates have gone to decorate the homes of Maranatha School students.

Miss Dlamini, a private school teacher at Shall Cross, decided to let those in her charge celebrate the occasion as well. After some explanatory notes to the parents of her scholars, she requested them to contribute 3d. a head towards expenses. The parents gave their whole-hearted support and these private school toddlers, like the other school children, enjoyed themselves at the Shall Cross Sports Grounds. One could see enthusiasm oozing from their young illuminated faces. Hearty congratulations on your splendid effort to entertain the young folk.

"Enkanyisweni private school thought fit to join hands with the other schools.

"The geographical make-up of the Area was the only disadvantage to children living far away from the meeting place.

"A very pleasant and happy day was spent by all. "

"ROCKY MOUNTAINS".

(Thank you, "Rocky Mountains", for the above news of your Area. We trust that all the rust on your pen will have vanished after this fine effort. "May your inkpot never run dry!" - The Editors.)

HOWICK WEST

"Vandalism. After a space of some months of quiet and seemingly responsible behaviour on the part of our residents, one would have thought that vandalism was a thing of the past in our Area. But, alas! no. A few days ago a boy of 14 years was seen opening a street tap and filling his bucket to overflowing, shouting, at the same time 'we do not pay for it' (meaning the water). He was silenced only by a very sharp rebuke. A few days later, another school-boy was seen by a little

girl to be bashing this same tap with a stone; when she remonstrated, he threatened to assault her. The damage done to the tap was not reported till the following morning, with the result that valuable water ran to waste throughout the night. At the moment of writing that tap has been taken away for replacement purposes, to the great inconvenience of those residents who benefited by its proximity to their homes. The culprit does not suffer because he lives far away, and the tap near his own home is unmolested.

* *

"Courtesy Week. On Friday, May 29th, the school-children from the Howick Bantu Government School, under the principalship of Mr. A. Ntshingila, marched to the Umgeni Waterfall Institution, to entertain the inmates with some very fine music. Class after class went into the Hall and sang most beautifully to the great appreciation of the patients of this Institution. It was both a foretaste of the Coronation celebrations and a fine gesture of Courtesy Week.

"Coronation Celebrations. On Tuesday, June 2nd., it being Coronation Day, the Indian children from the Howick Indian Government-aided school began their procession at 9 a.m. with floats, banners, posters, etc. a colourful scene - and paraded through the town to the SARMCOL Indian Sports Ground which was bedecked with flags and bunting. On arrival at the grounds, the Principal, Mr. L. B. David, explained to the children the reason for their gathering. He said they were there to celebrate the Coronation of a new Queen of England, who was also the Queen of South Africa. It was therefore a day of great rejoicing in England, throughout the Dominions and here in South Africa.

The Rev. J. S. Dunn then opened the proceedings with prayers.

Mr. Gush, on behalf of the Rubber Factory, and Mr. Sage, on behalf of the Town Board, also spoke, emphasising the need for special jubilation for the now acclaimed Queen of England was also our Queen.

After this, the children's sports began; followed later by

games for the adults.

At 10.30 a.m. the African children from the Howick Bantu Government School gathered at the Bantu Sports ground and after introductory remarks by Mr. A. Ntshingila, the Principal, the Rev. J. S. Dunn opened the proceedings with prayers. Rev. Jamie, a retired minister of the Presbyterian Church, gave the children a short address, stressing the need of 'rendering unto Caesar the things that are Caesar's and to God the things that are God's'.

The Native Commissioner, Mr. G. T. Stokes asked his hearers to identify themselves with proceedings at Westminster Abbey, where crowds were gathered for the coronation of an English Queen. 'But why should an event happening 6,000 miles away have anything to do with us at the bottom end of this Dark Continent?' some of you may be tempted to ask. 'The Coronation of this Queen has great significance here in South Africa, because the law-makers of this land have proclaimed her the Queen of South Africa,' said the judiciary. He told the children that space and means did not permit them to be in Westminster Abbey in person but they would be there in spirit.

The children from Lions River Government-aided School and from the Cedara School were present. Special games had to be arranged for these, and also for the adults. Everybody enjoyed themselves thoroughly. Refreshments in the form of buns, Coca-Cola, sweets, etc., were available.

Thanks are due for all this to the Town Board, Howick; the burgesses of Howick; the Union Government; and to others who made the funds available; to the Committee under the chairmanship of Mr. Norton; to Mr. Morrell, of The Falls Hotel, who issued the Coronation Medals; to Mr. Tonnyssen, who helped with the arrangements of the impromptu games for the visiting schools and adults; to the Principals and Teachers of the Indian and Bantu Schools; and to all those who helped to make the day the success it was.

* *

"Advisory Board. On Wednesday, May 13th, the residents of Howick West met the Area Secretary at the Commission's offices at 7.30 p.m. A very interesting and informative

discussion was held on the formation of an Advisory Board for the Area. The Area Secretary explained the Commission's requirements for the formation of such a Board. All sections of the community showed eagerness to support the formation of this Board, and we hope the Commission will give its sanction and that elections will be proceeded with soon thereafter.

* *

"The Area's Centenarian."

Last week a visit was made to Martha Welcome, one of the oldest residents in our Area. Attempts to obtain documentary evidence to establish accurately her age, failed, because some years back a fire destroyed her dwelling place and, with it, all her documents. She claims to have been a girl of about 12 years of age during Langelibalele's war, which means she would be about 102 years old today! With the exception of the fact that sometimes the clatter of a spoon on the floor reminds her that it is mealtime and not bedtime, she seems very fit for her age. She has wonderful eyesight, and can still thread a needle. She must have seen many a Coronation!

* *

"The Price of Milk." We have just learnt of the grand achievement of the British Expedition in conquering Mount Everest, and literally placing the new Queen's flag 'on top of the world', but it seems that Col. John Hunt's men took the price of milk up there with them! For the poor, a pint of milk is now sky high and literally 'on top of the world'. In thickly-populated

places like ours (where disease is 'just round the corner'), the inclusion of milk in the family diet helps to keep down the death-rate. At one time there were rumours to the effect that the Commission would supply us with milk at a reduced price, and when the price

of milk has gone beyond our means, we can't help remembering any rumours of promises which might alleviate the situation."

J.S. DUNN.

* * *

RELATIVITY

There was a young lady called Bright, Who travelled much faster than light. She set out one day In a relative way. And returned on the previous night.

(Anon.)

* * *

The wisest thing we

suppose,
That a man can do for his land,
Is the work that lies under his nose,
With the tools that lie under his hand.

(Kipling).

* * *

Some of the lovely things there are -
A baby's smile, a falling star,
A robin's breast, a sunset glow,
Sleep and silence soft as snow.

The evening bell, a wild bird's note,
A friendly pond with ducks afloat,
The scent of pine, the bloom of youth
The wine of love, the tale of Ruth.

All these things and others be
The flesh and blood of poetry.

(Leo Hodson).

* * *

CORONATION DAY IN EDENDALE

Ikhwezi is indebted to a member of the Commission's staff for the following account of the Coronation Day sports in the oldest Area. We hope all the other Areas had a good time, too. - The Editors.)



The Local Health Commission was not to be outdone by any other local authority in respect of celebrations on the occasion of the coronation of Her Majesty Queen Elizabeth II.

Ample provision was made for the entertainment of all school-children (as well as those not of school-going age) by way of sports held at three separate places: The number of children of school-going age in Edendale and District is 6,000, and if one adds to this all those not of school-going age it will be realised that the crowd would be infinitely too big to be catered for at one field. A central committee was organised consisting of the Area Secretary, the principals of all the schools, members of the Advisory Boards and certain influential people of the Area. This Central Committee was again subdivided into three sub-committees, each with its own Chairman to organise the sports and entertainment for the three following fields: (1) Georgetown Sports Field; (2) Plessislaer Sports Field and (3) Pata Bridge Sports Field. At Georgetown about 2000 African school children gathered; at Plessislaer about 2,500. All the Indian children gathered at Pata Bridge - about 1,500.

The Commission made it possible for every child to be supplied with a souvenir badge, a mineral, a bun and either a hot meal or a cold lunch. This naturally required an enormous amount of forethought and labour to have it all well-organised. The outcome of the day was a success and as all were happy and enjoyed themselves, it would appear that the arrangements had been well made.

The sub-committees asked Commission officials to open the three functions and it was arranged that this be done by the

Area Secretary, the Assistant Medical Officer of Health and the Regional Engineer. The prizes were distributed by Mr. Commissioner Addison, Mr. F. K. Sinclair and Mr. Prozesky.

At one centre a floating trophy for the most points gained by a school was competed for. This was won by Sutherlands School. It is hoped that this trophy will be competed for annually and that sports have now come to Edendale to stay.

COURTESY WEEK AT EDENDALE

(contributed)

The African Schools approached the Area Secretary, Edendale, with a view to some action being taken to recognise Courtesy Week.

The old people at Emuseni Home were suggested as the recipients for the friendliness and goodwill - foundations of courtesy.

The Edendale Native School brought two choirs each of which performed at Emuseni. The inmates enjoyed it all so thoroughly that they were loath to let the choirs go. From Emuseni the choirs went to the Plessislaer Nursery School where they sang for the children. The children, not to be outdone, replied with their own song to the very great enjoyment of the choirs! Then on to the Edendale Clinic. As it was a day on which the Clinic functioned in respect of outpatients, there was a large crowd and the choirs surpassed themselves in the excellence of their singing. The crowds gathered were appreciative of this fine effort, and the staff were drawn to the windows of the various offices in order to see and hear better.

The Indian Section was also not to be outdone and the various schools brought gifts of vegetables, sweets, cakes, cigarettes and fruit for the inmates of Emuseni, and then visited the Nursery School and distributed sweets. The children expressed their thanks and pleasure by the percussion band playing for their visitors' pleasure. A very courteous and friendly atmosphere prevailed at both places.

On Saturday afternoon, 30th May, the Indian Community held a free concert at the Edendale Hall. This took the form of several topical sketches illustrating Courtesy. There was a large and appreciative audience of 1,500. Combined with this was a display of arts and crafts from the various schools in the Area. The articles were tastefully arranged round the Hall on trestle tables and were of a high standard. Various speakers addressed the gathering, amongst whom were Sergt. Biggs and Mr. Kritzinger who gave interesting talks on Road Safety and Courtesy, respectively.

'YOU AND YOUR GARDEN

PART IV

COMPOSTING.

The science of composting lies in inducing, to the fullest extent, the bacterial development of vegetable matter before putting it into the soil. Whatever is taken from the soil in a natural way by living plants is restored to the earth by the natural process of death and decay of those plants. Composting is a preliminary breaking down of vegetable matter and a storing up of bacterial energy.

HOW TO MAKE COMPOST.

Decide on a spot for your compost heap in an easily accessible place.

Dig a pit about 12" deep, 6ft. long and 3 feet in width; place the soil taken from the pit to one side as this will be needed for the making of the compost.

Collect all available vegetable matter (preferably green), such as weeds, unseeded grass cuttings, vegetable peelings, or any waste from the kitchen. Collect all rubbish of a woody nature, mealie stalks, etc., and burn this somewhere close to your proposed compost heap.

Mix this ash with the soil taken from the pit.

When you have sufficient vegetable matter, spread a layer

of this in the pit to a depth of about 6 inches. Cover this with approximately 2 inches of the mixed soil and woodash and water lightly.

Repeat this performance until the compost heap becomes about 4 feet in height.

If animal manure is available so much the better. This can be pulverised and mixed with the soil or can be spread over the vegetable matter before the covering of soil.

After a period of about 20 days the heap should be turned over and watered; then after another 40 days the whole pile should be turned again and watered, and then left for a further period of 30 days when the material should be ready for use. So you will note that it takes approximately 3 months in which to produce your compost, which time brings us to early spring and the busy time for the gardener.

HOW TO BE A GOOD CLERK

(By Two Ordinary Ones!)

Let us start at once by emphasising the fact that we do not claim to be good clerks, ourselves! We are the usual run of clerical workers - some ways inadequate, some ways not-too-bad. But, between us we have accumulated a good many years of office experience, and what we do claim is that we know a Good Clerk - (that very rare, rare thing!) - when we see one.

We honestly believe we can tell you what a Good Clerk is. We can even tell you how to become a Good Clerk - for we have once or twice been privileged to watch the process! But, for ourselves, we candidly admit, once more, that we fall short.

Now there are all sorts and levels of clerks, in all sorts and levels of offices. There are men-clerks and women-clerks; European clerks and non-European clerks; clerks who do a little, very simple writing or book-keeping, and clerks who draw their thousand a year as senior men in the public service or the world of commerce. What are the distinguishing marks of a clerk who is really good at his job, what-

ever the grade or the pay of the post he occupies?

On the basis of our combined experience we have decided that there are ten essentials - a sort of ten commandments - for Good Clerks.

We are unanimous in placing RELIABILITY at the head of our list. What does reliability mean, in a clerk? - First and foremost, it means that the clerk and his work can be depended on. If he is asked a question, he will give the right answer, or admit he doesn't know it : he won't guess! If he is instructed that a letter must go out by such-and-such a time, it will go. If he says he has checked certain figures - then he has checked them : he will think too highly of himself (and his work) to put in returns that he can't guarantee.

Moreover, since reliability is a wide word (and a great quality) it includes certain other virtues, like obedience and punctuality. The clerk who can't be depended on to obey an order, or to be on hand at a stated time - well, he may be a very nice fellow and a charming colleague, but his best friends couldn't call him "reliable", could they?

We have just used rather a dangerous word - "obedience". And we have talked of a clerk's "obeying an order". This is one of the things that sometimes makes uninformed people look down on clerks. They think that all a clerk has to do is to obey, and carry out instructions - that he is a sort of machine for doing what he is told. We hasten to correct that wrong impression by telling you that the second quality on our list - a most important quality - is INITIATIVE. This is another wide word. Essentially it means the ability to think for oneself and to act on one's own. It means not being afraid of change, where change seems right and desirable. It means the ability to start things - not just to follow, without thinking, on the beaten track. In short, it means being the very opposite of a machine! And, if you come to think of it, an employer must naturally look to his clerks to show a bit of initiative. He

can't stand at their side all day long, telling them what to do : he has his own part of the work to attend to. What he needs is the sort of man who, given a general idea of what he is expected to do, and the rules and limitation surrounding his job, is then not afraid to exercise his independent thought and judgment.

We have put TRUSTWORTHINESS next. At first sight you may think this is pretty much the same thing as "reliability". But it isn't, quite. We are thinking, here, of the quality that makes a man fit to handle confidential correspondence : the quality which would forbid him to broadcast the private business of his firm or his employer : the sense of loyalty which makes him feel himself a part of the organisation to which he belongs.

This leads us straight to our fourth quality, which we have decided to call IDENTIFICATION. A Good Clerk - (and we are sure of this this, because we have been privileged to see it, here and there) - a Good Clerk IDENTIFIES himself with the job he is asked to do and the concern for which he works. He respects his job because he respects himself : he is sensitive to criticism of his firm because, somehow, he feels it is he who is being criticised. He and his job are one.....

For our fifth "quality" we can't think of a better name than KNOWLEDGE. What we mean is this : that you definitely can't be a Good Clerk unless you build up a real and definite knowledge of your job. A rates-clerk, for example, may only be required to issue rates-receipts and enter up the figures. BUT he will obviously do his job better if he understands rates and rating-methods. He will do it better still if he understands just how the rates-system fits into the general scheme of local government. A clerk whose main duty is to write letters for his firm will only become a Good Clerk as he gains knowledge of the different subjects upon which he has to write. Knowledge, and knowledge only, will teach him intelligent anticipation in his work. Knowledge of the language in which he has to write or speak on his employer's behalf is obviously an essential. And all these sorts of knowledge can be acquired by patient study of the job in hand, though some may have the time and means to take

up formal "study" as well, to qualify them even better for their task.....

There are different names for "quality" No. 6 - we can call it ORDER, or METHOD or SYSTEM, or several other things. They all relate to the same point - namely the way in which a man sets about his work. It is right and natural that different people should have different ways of going about things. We are NOT machines (or we shouldn't be!) and we've all "got our own ideas" (or, if we haven't, it's a pity): so, quite properly, we don't all arrange our work in the same manner. BUT, the "good" worker - and especially the Good Clerk - develops a logical, consistent way of doing things and, even if you'd do them differently, yourself, you can still see the system and the "pattern", as it were, of his approach. His work is orderly; it follows a reasoned routine, designed to save time (not trouble!); and it is never in a muddle. It is the work of a man who exercises care, and who is humble enough to learn from the methods of others, no matter how much he likes to think for himself. Above all, it is the work of a man who thinks clearly.

NEATNESS, we are sure, is another necessary quality. The Good Clerk's desk is neat; his office is neat; his writing and figures are neat. Even his appearance tends to become neat, because neatness in everything begins to be a habit.

Then there is COURTESY. Courtesy, of course, isn't only for clerks - not even only for Good Clerks: it is the essential decency of human nature manifesting itself in manners and it is important in every human being. All we are saying is that we don't think you can be a Good Clerk unless you're courteous and that includes being courteous to those above you, to those on your level, to members of the public, and (most of all, perhaps) to those below you in position.

Without courtesy of approach you will never learn much about other people, and never learn much about your job.

We've listed HELPLEFULNESS separately. It is part of "loyalty" and part of "courtesy" and

part of "identification", but we give it a place on its own because we want to talk of that special desire to be helpful - that enjoyment derived from being of use to others - which can make the work of a Good Clerk such a happy, pleasant thing. As a matter of fact, the whole point of a clerk's job lies in being helpful. That's what he's there for! He's not the head of the business or organisation: he's not a professional man, like a doctor or lawyer or engineer: he's not a principal in any undertaking. That's not his line. He is appointed to assist - to help - the principal. And, if he doesn't enjoy giving help and assistance, he's not going to enjoy being a clerk at all, and it's quite certain he will never be a "good" one.

And, lastly - DILIGENCE. We are not thinking of this as a quality on its own, because, like "helpfulness", it is really part of other, greater qualities already mentioned. We want to regard it more as a hint on how to work. The point is - that there is always more for a Good Clerk to do than the actual work that is set before him. There are new ways, new methods, to be thought out. There is further knowledge of the work to be acquired. There are things to follow up - and "follow-up" is most important. There are procedures and routines to be improved. And so on. In short, a clerk need never have an idle moment - and the "good" ones don't!

* *

Those are the ten things that we wanted to put over, and we have just two things to say about them before we end.

The first - that every one of the "qualities" we've mentioned can be achieved by anyone who wants them. Neatness, reliability, courtesy, loyalty - the lot! You can acquire these outlooks and these habits: so can we.

And our last point: in the labour structure of today, the clerk is a necessity. All the world over, armies of clerks - some good, some bad and some indifferent - are helping on the world's work. The job they do can be a humdrum, menial occupation - just so-many hours put in for so-much pay. Or it can be a fine, creative thing into which a man

can put something of himself and of the finest qualities he has. This is the way in which a Good Clerk sees his job.

THE Y.M.C.A. IN EDENDALE

In a Table-Tennis match held on the night of May 13th, the Y.M.C.A. beat a visiting team from Matsheni by six matches to nil. The visitors were most enjoyable company and we hope they will re-visit us soon. The Y.M.C.A. was represented by:-

David James	Derrice Zama
Samson Ndlovu	Johnson Mkize
Aubert Ndlovu	Petros Dlamini

Boxing Tournament. L.H.C. Hall, 14th April.

1. Hodges Zuma beat Mduzi Memela.
2. Ronnie Xakaza beat Zacheos Nyani so.
3. Johnson Mkize beat Andros Buthelezi.
4. Michael Mtolo beat Aubert Ndlovu.
5. Petros Dlamini beat Derrice Zama.
6. Aron Masikane beat Frank Mngadi.
7. Joseph Ngcobo beat Saimon Phoswa.
8. Petros Mkize beat Felix Phungula.
9. Simon Xulu beat Japhat Ngcobo.
10. Kid Johnson (M.B.A.B.C.) beat Fred Mkize.
11. Meshak Hadebe beat Andreos Masikane.

The evening was rounded off with a two-round exhibition bout between Ezikiah Khumalo and Fred Pietersen, both of the Y.M.C.A. Contestants in all the bouts are to be congratulated on their sportsmanship and gameness.

School Sports Results :

Basketball:

A. Esigodini	4	Edendale	9
B.	4		4
C.	4		1
D.	2		4

A. Caluza	3	Edendale	9
B.	1		1
C.	3		0
D.	7		4

A. Ashdown	23	Slangspruit	7
B.	19		13
C.	19		11
D.	11		22

Football.

A. Ashdown	2	Slangspruit	0
B.	0		0
C.	4		0
D.	1		0

A. Henryville	0	Ashdown	4
B.	1		1
C.	0		1
D.	0		1

C. Ashdown	2	Plessislaer	0
D.	1		0

IKHWEZI

Umqulu 4 Nembe 5 Lilungiswe lasakazwa yiKhomishani JUNE 1953
195 Longmarket Street, Maritzburg.

INCWADI KWABASEEDENDALE

Zihlobo ezithandekayo zase Edendale,

Sinezwi eliqondene nani ngqo esicela ezinye izindawo nabanye abafundi kebagudluke kesishukane nani ngalenyanga.

Izwi leli lingumbuzo, singathi-nje liyimibuzo eminingi nansike :

Kuveleni-nje kulendawo endala kunazo zonke zeKhomishani okwaziwayo ukuthi ikulesisimo sempilo engcono nenhlalo engcono, nothokomele kungenza yeKhomishani, futhi okuyiyona ekade yayibelesele ibuza imibuzo nezincazelo kuKhomishani ngenqubo yayo nangenhloso yayo yacela futhi ngomlomo weBhodi ukuba kuqalwe ipheshana leli, indawo okuyiyona eyabingelela Ikhwezi ngomoya omuhle futhi yagwalisa amakhasi aloggezindaba zakhona nangemiqondo ehlwabusile, indawo Ikhwezi uqobo elilinga ukuyiqonda kahle.

Kukhale njani manje ngoba seyifile lendawo futhi sengathi kayisenamkhuba ngokubuka kwethu thina mayelana nezindaba ezingabe ziphuma kuyona?

Mhlawumbe niyokhumbula ukuthi sake sathi kuzona izinhla lezi Ikhwezi kufanele libe Yizwi elikoxayo. Niyazike ukuthi kubanjani uma umuntu eselokhu ekhuluma yedwa-nje akhuluma naye engasaphenduli nelilodwa-nje izwi. Konje kuyasiza ukukhuluma okunjalo? Kuyathokozisa noma kuyimbudane-nje? Kanazi yini ukuthi UMUNTU lowo osuke ekhuluma yedwa angaze afise nokuba akhuluma nomunye akade engawondile nokukhuluma naye. Uma iEdendale ingenaso isikhathi sokuzihlanganisa nezingxoxo ezithinta izindawo zikakhomishani

I K H W E Z I

kusobala ukuthi bazovela abanye abantu nezinye izindawo okungase kukhulunywe nazo.

Kwasenje siphinda njalo silandulela abasicela ukuba sibanike iphepha leIkhwezi. Bangingi abalifunayo ngisho umbala abangesibo abahlala ezindaweni zeKhomishani. Bayalithanda Ikhwezi futhi bayafuna ukuzihlanganisa nalo babengabalobeli nabafundi balo kodwa siyalandula njalo sithi kalikho. Akenibheke nezindawana ezincane ezifana noHarden Heights eduze naseMgungundlovu kade zawala ukuzihlanganiza nathi kepha kakusizona zeKhomishani. Kwelidlule sabe zinendaba yebhola ilotshwe ngu Alfred Mbanjwa kahlali endaweni yeKhomishani. Kodwa ngumfundi omdala weIkhwezi futhi uyalithanda.

Futhi okunye okukhulu yikuthi kukhona izindawo zeKhomishani nyanga zonke zicela ukuba sizandisele amaphephe eIkhwezi. Nazo ziyafuna ukuba ngabanye bethu. AbaseOckert's Kraal nabaseHollingwood basebenzisa Ikhwezi becela abakucelayo nabakudingayo kuKhomishani. Kuthe namhla kuqala ibhasi laseOckert's Kraal waba khona ongakhohlwanga wukubonga eKhwezini elabasiza ukuthola lokho ababekucela. Izindawo ezifana nalezi ziyabekezela zithule uma sizilandulela Ikhwezi sithi kalanele. Nathi kasithandi ukubalandulela.

Niyakwazi okubangela silandule ngeIkhwezi. Kwenziwa ngoba kalanele, futhi sibekelwe imncele wokuba singedluli kuwona kodwa iningi leIkhwezi liya khona eEdendale khona lapho lapho bengasaveli khona ezinhlelani zalo.

Kasikhohliwe nguSomkhanda umlobeli weIkhwezi esabe simazisa kakhulu esilobela ngomoya omuhle ngezindaba zaseEdendale isikhathi eside namuhla kasenaso isikhathi sokusilobela. Pho, kasekho yini omunye umuntu ongasilobela izindaba zaseEdendale avale isikhala sakhe na?

Siyambonga kakhulu uMn. Moodley oyilHealth Assistant ngezindaba zakhe zamaScout namaCub zaseEdendale. Nguyena yedwa yini uMn. Moodley oyisihlobo seIkhwezi eEdendale na?

Kwanele bakithi. Liyozisola lona elaseEdendale uma kuyohle kwenzeke ukuba ngelinye ilanga anciphe amaphepha eIkhwezi aya khona kodwa ayiswe kwezinye izindawo ezinosizo olungcono.

Yithina abenu,

ABAHLELI.

UBUWAZI-NJE

...UKUTHI uNkosikazi Lucy Johnston umfelokazi kaDokotela washiya ifa lesi£5,000 ukuba linikwe abaseUmbumbulu Community Centre. Lenkundla yaphejwa nguNkosazana Violet Makanya umsebenzi wezenhlala kahle iminyaka engama 20 eyadlula. Wazabalaza lapha uMiss Makanya elinga ukusiza abantu bakubo eqala izikole zakusihlwa

zindlini efundisa nezokulima esiza nabagulayo baphethe lendawo ngabantu nabelungu. Ngalemali ababengayilindele bethemba ukwakha ezinye izindlu zesikole sakusihlwa nekhishi lokufundisa abapheki neholo labadala nendwana yokufundela izincwadi.

* * *

...UKUTHI izotholakala eminye imibhede ezolala iziguli zesifuba engama500 esibhedlela seKing George V Hospital eThekwini ngalonyaka? Oyinhloko yesibhedlela uthi seyikhona imibhede engama 140 eminye engama 110 •zo-sebenza ngoJuly eminye engama 250 ibekhona ekuheleni kwonyaka.

* * *

...UKUTHI kukhona incwadi esanda ukucindezelwa ngabakwaHulumeni ethiwa UKUZAKHELA INDLU AKYHO. Ilotshwe ngu Betty Spence, engabanosizo kubaninindawo. Bathi abeRace Relations ngayo : Lencwadi enhle izofunwa ngabaningi. Ithi yona mngayabantu abafuna ukuzakhela izindlu zabo ikubeke ngokuchachile lokho. Yenzelwe ama-Afrika ngakho yalotshwa ngesi-Ngisi esilula. Konke okulotshiwe kuchachiswa ngemidwa edwetshiwe nangamathulisi okungakhiwa ngawo kuvezwe namapulani nezeluleko. Ngeyabantu abakwazi kancane ukwakha futhi iyobasiza nalabo abak kwaziyo. Izindlu okukhulunywa ngazo zishibhile futhi kulula ukuzakha zingezilinganiso ezingalingana abantu abahlukene ngamaholo nangamandla okuphila. Lapha umuntu ufunda konke ngokuzakhela. Njengoba ibhalelwe abantu iyobasiza bonke ababhekene nokwakhela abantu izindlu. Kufanele babongwe bonke abenze lenzwadi icindezelwe ikakhulu uMnyango weziNdaba zabantu osize nangemali yokuba lenzwadi icindezelwe kahle kodwa ngemali encane. Itholwa ku-Government Printer, Pretoria.

Ikhwezi lethemba ukuthi liyovunyelwa ukucindezela elikuca-phune kuyona. Bonke ababhekene nokwakha bayelulekwa ukuba bazithegele eyabo. Abafundi abafisi ukuba sibafunele eyabo bangasithumela u 3/6 beseke besinika amagama abo namakheli abo kucace impela ukuze siyithumele kahle kubona.

* * *

EHHLATHUZANA

"Ziningi izinto ezenzekile ngenkathi emfusahne ngangoba kulukhuni ukuziloba. Kodwa imicabango yonke yabe inamathele kwezimbili ezinkulu ukubekwa kwendlovukazi uQueen Elizabeth nokunqotshwa kwentaba ende kunazo zonke emhlabeni iEverest.

Ukubekwa kweNkosikazi uQueen

Elizabetha II kwagujwa yizwe lonke Kwasebenza imali ithenga amamendlela ithenga izipho zawoswidi nokudla nokunye okuyohlala kuyinkumbulo ezinganeni nakwabadala. Kwacishe abazali nezingane baba yi450 abuthana abuthana en'undleni yemidlalo yesikole iMaranathaIzikole zizine ezabezithokoza iSt. Theresa, St. Donald's Maranatha neNkanyisweni.

Kwathi ekupheleni uSihlalo womsebenzi wonke wanikeza ngezipho zezitifikazi kulabo abklomele wase ephonsa anazwana. Iningi lazo zatholwa ngabeMaranatha School.

UNKosazana Dhlamini ofundisa esikoleni saEkukhanyeni eShall Cross wazithokosiza naye ezakhe izingane zezikole. Wacela abazali bavuma ukunikela ngoTiki emunye. Bamsékela kakhulu abazali izingane zakhezazhokoza enkundleni yaseShall Cross. Siyakuncoma Nkosazana ngokufisela izingane zakho okuhle. Ubambisane nezinye izikole. Kwadumala izingane ezihlala kude. Usuku lwabaluhle ngempela."

ROCKY MOUNTAINS.

(Siyabonga "Rocky Mountains" ngalendaba. Sethemba ukuthi usibalwakhlo luzobhala njalo. Lungapheli amandla. ABAHLELI.)

HOWICK WEST

UKWONELA PHANSI. EMuva kwesikhathe eside sokuziphatha kahle umuntu wasecabanga ukuthi sekuphelile ukuziphatha kabi. Kanti kabuzanga kwababhula ngonyezi. Ngezinsukwana ezidlulile umfana oneminyaka 14 wavulela umpompi wamanzi lagcwala laphuphuma ibhakede lakhe kodwa wawayeka exhaxhaza amanzi ememeza ethi, Kasiwathengi. Wathula ngoba ethethiswa. Kwalandela okunye, omunye futhi umfana eshaya yena umpompi lowo ngetshe. Yathi iyamkhuza intombazana wayitshela induku. Umpompi waza wabikwa ngakusasa ukuthi ulimele. Silobanje usayokhandwa. Abantu abakhelelene nawo umpompi bayahlupheka manje befuna amanzi isiklini leso kasiywa lutho ngoba ukhona eduze kwakubo omunye umpompi.

* *

USUKU LWE OBEKO. NgolwesiHlanu May 29 izingane zezikole zaseHowick Government School phansi kuka-Mn. A. Ntshingila zaqonda eMngeni (see p. 8)

UKUBEKWA ESIHLALWENI
KWENDHLOVUKAZI E
EDENDALE

(Ikhwezi liyambonga osebenza kwaKhomishani ngalendaba yokugujwa kwa lomkhosi eEdendale. Sethemba ukuthi nezinye izindawo zathokoza nazo kakhulu. - Aba-Hleli.)

IKhomi-
shani ka-
yehlulwa-
nga nga-
banye
ababusi
bezin-
dawo ma-
yelana
nokulun-
giselela
ukugujwa
kwalom-
khosi wo-
kubekwa
kweNdhlo-
vukazi
uEliza-
beth II.

Kwen-
ziwa onke
amalungi-
selelo
okuthoko-
zisa izi-
ngane
zesikole
nalezo
okungesi-
zona ze-
sikole.

Ngemidlalo ezindaweni ezintathu. abantwana abaya ezikoleni endaweni yaseEdendale bayizi 6,000 uma wengeza kulesisibalo abangayi ezikoleni kuzobonakala kuthi kwabe kuyisijingi-nje esabe sibuthene lapho. Kwariswa i-komidi kukhona uArea Secretary abaphethe zonke izikole abama-Bhodi nabanye abaziwayo kulendawo. YahlukaniswaleKomidi yaba yizigaba eintathu yileso naleso sizobhekela eyazaso indawo imidlalo yaso nokuthokoza kwayo. Georgetown, Plessis-laer, Pata-ridge. EGeorgetown izingane ezabe zibuthene khona zingama 2,000 zabantu ePlessis-laer zingama 2,500 ezamandiya zibuthene ePata Bridge.

IKhomishani yenza ukuba yonke ingane iphiwe ibeji unemenedi ibhanisi noma ukudla okufudumela noma olubandayo. Kwamelwa konke lokhu kulungiselwe ngempela. Kodwa umphumela waba

muhle kakhulu zathokoza izingane kwenziwe kahle konke.

IKomidi yacela iKhomishani ukuba ivule lemikhosi yomithathu kwathi uArea Secretary, Osiza u-Dokotela weMpilo lapha noNjiniyela makube yibona abazovula lemi-khosi. Imiklomelo yanikezwa ngu-Mn. Prozesky noKhomishani Addison noMn. F. K. Sinclair.

UKHULEKO WEMITHI

Ehlathini nasezingadini ezweni lase-Puthukezi phesheya kukhona lomkhuleko omuhle obekwe khona ukuba ufundwe ngabantu:

"Nina enidlulayo nifuna ukungenza kabili lalelani lokhu ningaka ngilimazi. Mina ngidala isifudumezi emaziko enu ebusika nginenzele ithunzi elimnandi uma libalelele izithelo zami zinenze niphebeze ukwoma uma nihamba endleleni. Musani-bo ukungilimaza."

Ngiyizingodo eziseka uphahlwa lwezindlu zenu namapulangwe eniwabeke ezitbebleni zenu ngenze imibhede enilala kuyona namapulangwe enakha ngawo izikebhe. Ngingumpini wamakhuba enu ngiyisivalo sezindlu zenu namapulangwe enakha ngawo uhlaka uma umuntu efile. Ngiyisinkwa somusa nem-bali enhle. Nina enidlulayo lalelani umkhuleko wami. Ningangilimazi-bo."

(Foundation).

Kwenye in-
kundla yemi-
dlalo wadlal-
elwa indebe
okwathi isi-
kole esatho-
la amaphoy-
inti amaningi
sayithathe
iSutherlands
School. Kwe-
thembeke u-
kuthi leNdebe
izodlalelwa
yonke imin-
yaka nokuthi
imidlalo lena
kayiseyuku-
buya iphele.

* *

ISONTO LOKU-
THOBKA E
EDENDALE.

Izikole
zabantu e-
Edendale
zeza kuArea
Secretary,

Edendale zamcela ukuba zigalelele nazo kulesisivivane sesonto loku-thobeka.

Abantu abadala baseMuseni kwathiwa bangathokoza uma bethola umoya womusa nokuthobeka.

Isikole saseEdendale saletha amakwaya amabili azocula Emuseni. Bathokoza abakhona eMuseni bengasathandi nokuba ayeke amakwaya. Asuka Emuseni aqonda eNursery yasePlessislaer bahlabelela khona ezinganeni, bathe beqeda zabe zisha nazo zingazibekile phansi amagagu ansondo. Basuka aqonda eKiliniya yaseEdendale. Yabe isebenza ikiliniya isiza abafuna usizo kukhona abantu abanengi acula kakhle kakhulu lapho amakwaya. Bakuthokozela ukucula kwawo abantu ababelapho nabasebenza khona balunguza ngamafasitela belalela ingoma bazibonele futhi.

Isigaba samandiya naso kasa-

zibeka phansi izikole zonke zawo zaletha oswidi izilimo amakekhe nosikilidi kubantu basEmuseni baya eNursery School bazipha oswidi izingane. izingane zabonga ngokubabalelela ibhendi yabo ebanga um-sindo omnandi.

Kwabakhona umoya omuhle nomnandi wokuzwana.

NgoMgqibelo ntambama May. 30 abaseNdiya babanekhonsathi yesihle eholweni yaseEdendale. Kwenziwa imidlalo enihle ekhombisa ukuthobeka. Kukhona izibukeli ezathokoza ezingama 1,500. Kukhona nombukiso wezinto ezenziwe yizikole lezo kulendawo. Zihlelwe kahle eholweni izinto lezi nasematafuleni. Kwahuluma abaningi kubo kukhona noSergt. Biggs noMn. Kritzinger owakhuluma kahle ngokuzivikela emiqwaqweni nokuthobeka.

* * * *

IZINDABA ZEKHOMISHANI

OKUQONDENE NEZAKHIWO

Isigaba sesithathu kulendaba siyovela kulo Ikhwezi lika July.

* * * *

WENA NENGADI YAKHO

IV.

UMQUBA.

Ukwenza umquba kugxile ekubeni kutholakale kuwona konke lokho okuvundisa inhlabathi ungakawufaki phansi enhlabathini. Lokho okuphuma enhlabathini ngezilimo ezikhona kubuyela ngokuba zona izilimo lezo sezibolile. Umquba yilokho ukuba izitshalo nokumilile ukuze kuphenduke umquba.

UKWENZA UMQUBA.

Khetha indawo ozobuthela kuyona izibi eseduze.

Yimba umgodini ubude 12 inshi ukushona nobude amafidi 6 namafidi 3 ububanzi beka inhlabathi ngaphezulu kwomgodini eyimba kuwona

ngoba uzoyidinga uma wenza umquba.

Qoqa onke amahlamvu aluhlaza nokhula notshani obusikiwe namakhasi okade uwacwecwa ekhishini nokunye okuyizibi zekhishi, Qoqa zonke izibi ezifana nezinhlanga zombila nokunye ukushise eduze nalapho uqoqele khona izibi. Xuba umlotha lowo nenhlabathi okade uyimba emgodini. Uma sekuxubene thela inhlabathi leyo ngaphezulu kwomgodini ishone amainshi ayisi 6 yemboza ngamainshi amabili enhlabathi leyo okade uyixuba bese uthela amanzi kancane.

Phinda njalo ize inqwaba leyo yezibi ibenkulu amafidi amane hlakaza uwuxube nenhlabathi uwuthele phezu kwalowomquba wezibi ungakawugqibi umgodini.

Emuva kwenkathi yezinsuku ezingama 20 inqwaba leyo seyingaphendulwa ithelwe amanzi kuphele ezinye izinsuku ezingama 40 uphendule futhi yonke inqwaba leyo uthelwe amanzi ukuyeke kudlule ezinye izinsuku ezingama 30 lapho ke kuyobe sekulengele ukuba ngumquba. Okusho ukuthi kuthatha isikhathi sezinyanga ezintathu ukwenza umquba lokhoke okusho liyothi lethwasa ubesewulungile sewuzosebenza utshala.

* * * *

LAPHA. NALAPHAYA

CLERMONT

"UMBUKISO. NgeSonto July 12, 1953, kuzobakhona umbukiso eFannin School. Sewumenyezwe kakhulu lombukiso kwenziwa amakhulu amalungiselelo kodwa sekukonjini okudinga ukwenziwa ungakafiki bazokhumbula abafundi beKhezi ngencwadi esayiloba ngawo umbukiso sacela wonke amakhulu nokwaziyo enza lokho okwaziyo kulawulwa embukisweni. Siyanikhumbuzwa ukuba niwusekele lombukiso noma yingayiphi into eningayiletha izilimo nolwenfuyo nezinkukhu nokwabantu ubuhlalu nokunye amalala amacansi izithebe umsingizane ingogoni isikhonko incema konke okwaziyo ngalokho nokunye.

Umqunguzeli wombukiso nguNdaba zabantu wasePinotown Ngumbukiso wokuqala lona wenziwa eClermont kusobala ukuthi ukuwulungiselela

kubelukhuni. Kodwa sekusele ukuba siwenze ubeyingqala ngoku bambisana sonke lapha. Kunganike Clermont. Uma ribambene nasizana uyophumelela kukhunjulwe ukuthi kwabe kuyinto eyingqala eClermont idunyiswe.

Okuyobukiswa ckungesikhona okuphilayo ningakuletha eFannin Government School ngoMgqibelo July 11 imiklomelo yabiwe nge-Sonto July 12. Okuphilayo njen-gezinkukhu siyokwamukela ngoMso-buluko July 13 imiklomelo itholwe ngalo ilanga lelo.

Ngo July 14 nanga 14 kuthengiswe lokho obekalelwe eMkhisweni.

Abafuna ukwazi kabanzi banga-bonana nalaba : Undaba zaBantu e-Finetown umquqa eleleli Mn. S. Mxaba, uSihlalo, Mrs. G. Nyanda, Umbhali, Mr. Msihi, Umgeni Ward; Mr. Sibeko, Umgeni Ward; Mrs. Sithole, Central Ward; Mrs. Msweli, Central Ward; Mrs. Nzimande, Central Ward; Mr. Tunene, Central Ward; Mr. P. Nzimande, Umvuzane Ward; Mr. J. Ndlovu, Umvuzane Ward; Mrs. F. Msane, Umvuzane Ward; Mrs. Nzimande, Umvuzane Ward, Mr. A. Mtetwa, Indunduma Ward; Mrs. Mtetwa, Indunduma Ward; Mr. Mabaso, Berlin Mission; Mr. Msoni, Berlin Mission.

Lenyanga isifika sijolozela ubuhle mahovisi ethu amasha. Uma sizwa umsindo wezando nokun-ka kukapende siyabona ukuthi ka-kusezinsuku satshwla siwavule.

* * * *

UNDABA NGOKUBANGA WEMPALA

(Ngokusho lwawo Mabhalana ababili abafana nabanye-nje.)

Silikhipha kusukwa-nje elithi kasisho ukuthi singomaBhalana abahle thina, Sifana noquqaba lwabo-nje njengoba bekhona abahle nabangebahle nabaphakathi-nje. Kodwa njengoba sibabili-nje singathi kuningi esikuqukethe iminyaka lena okuqondene nokwazi ngomsebenzi wehhovisi ngakho kufanele sithi siyamazi umabhalane wempela, into engavanile loyo.

Sikholwa ukuthi singanithwesa ngempela ukuthi umabhalane omuhle ngonjani. Futhi sinitshela ukuthi nani ningabangoMabhalane abahle kanjani. Ngobasesike sabanalo ithuba lokuhlola lenqubo.

Thina siliveza obala-nje lokuthi kasisho ukuthi siyagculisa.

Kukhona izinhlobonhlobo zawoma-Bhalane ezigabeni ezahlukeneyo zamahhovisi. Kukhona abesilisa kukhona abesifazana. Kukhona abamhlophe kukhona abamnyama. Kukhona abangasebenzi kakhulu noku-bhala kakhulu nokulonda amabhuku nalabo abahola enkulu imali lena ngobukhulu bezikhundla zabo. Okuyikhona kukhomba umabhalana owazi ngempela umsebenzi wakhe yini. Thina ngokubuka kwethu njengoba kade sasibona sithi izimpawu ziyishumi ezikhomba umabhalane owaziyo ngempela umsebenzi wakhe.

Siyavumelana ngokuthi UKWETHEMBEKA kusemqoka kuzona. Kusho ukuthini okwethembeka. Kusho ukuthi umabhalana umsebenzi wakhe bange-thenjwa. Uma ebuzwa umbuzo uzo-wuphendula ngempendulo eyiqiniso, uma engazi asho athi kangazi. Ka-qageli. Uma etsheliwe ukuthi incwadi ethile mayihambe ngesikhathi esithile ihamba ngaso. Uma ethi uzihlolile zonke izibalo zomsebenzi wakhe makube yiqiniso lokho. Uneqiniso emsebenzini wakhe wonke.

Njengoba igama elithi UKWETHEMBEKA liyinto enkulu ebanzi linezinto kulona ezimumethe okunye okuhle njen-gokuhlonipha nokugcina isikhathi. Umabhalana ongakwazi ukulalela uma etshenwa noma agcine isikhathi esimisiweyo nona angabe uyawazi umsebenzi wakhe kodwa izihlobo zakhe zempela zingeke zithi wethembokile.

Igama elithi "ukwethembeka" liyingozi. Sathi umabhalana ulalela izwi alitshelwayo. Yikho lokho okubangela abantu abangazi lutho bambukele phansi umabhalana. Ngo-ba bacabanga ukuthi umsebenzi wakhe wukulalela lokho akutshelwayo kuphela angazicabangeli yena. Siyakuphikisa lokho ngoba uphawu lwesibili luthi umabhalana kasebenzise umqondo wakhe asebenze ngawo. Kusho ukuthi angesabi ukuguqula isimo somsebenzi wakhe nendlela awuqhuba ngayo uma lokho kufanele. Kusho ukubanamandla okugala izinto angasimeze alokhu elandela kuphela akutshelwayo. Phela kufanele umninimsebenzi amfune umabhalana ozi-cabangelayo ngomsebenzi wakhe. Ufuna indoda okuthi uma seyiwazi umsebenzi wayo ingalindi ukuba ilokhu ifundiswa njalo ukuba yenze lokhu nalokhu, kodwa izibonele nayo izindlela zokusebenza, ifune nama-su amahle asheshayo ukusebenza lowomsebenzi.

Silandele ngophawu LOKWETHEMBEKA.

UNGase ucabango ukuthi kuyefana lokhu negama lokuqala esithé ngu-kwethembeka, kanti qha. Lapha sikhuluma ngohlobo lokwethembeka olufana nokuba nesifuba emsebenzini wakho. Uma uphethe umsebenzi owethembekile wemfihlo ungahambi uxoxa ngawo kubantu. Wethembeke emsebenzini owenzayo nawe ungafuni ukuba unukubezwa phambi kwakho noma abantu bakhulume kabi ngomsebenzi wakho nawe ubavumele. Yiba yinto yinye nomsebenzi osebenza kuwona kubesengathi ngowakho uqobo ubenesikhwele nawo.

Uphawu lwesiNde sithi wukuzi-HLANGANISA nomsebenzi wakho. Umabhalana owethembekile uyaziHlanganisa nomsebenzi awenzayo azihlupe ngawo. Uyawuhlonipha ngoba ezihlonipha naye. Uma kusolwa umniniwo naye uphatheka kabi ngoba kubasengathi kusolwa yena uqobo. Uyinto yinye nomsebenzi wakhe.

Uphawu lwesiHlanu singathi WUKWAZI. Sisho ukuthi ungeke ubengumabhalana weqiniso uma ungawazi ngci umsebenzi wakho. UNGase usebenze ukunikeza abantu amaLisidi ulode phansi imali. Kodwa wona umsebenzi lowo ungawenza ngokungcono uma uyazi yona inqubo yamaRates nokusebenza kwayo kubaBusi abangesiyana uKulumeni. Uyakuwazi ngempela umsebenzi wakho uma uthi noma uloba izincwadi zalosebenzi wakho ube ukwazi nalokho oloba ngakho ukuthi kuhamba kanjani inqubo yakho. Ukwazi ngomsebenzi wakho kukwenza uwusebenze ngengqondo nokuwujwayela. Wazi kahle nolimi lolo ovamise ukusebenza ngalo. Konke lokhu kwazi kutholwa ngokucophelela emsebenzini noma phela abanye baze bafundele okunye ezincwadini ukuze baphelele ekwazini.

Uphawu lwesithupha singalubiza sithi ISU, INDLELA, ISIMO nokunye okuningi. Zonke zisho into efanayo ukuthi umsebenzi wakho uwuqhuba kanjani. Bahlukeni abantu ekuqhubeni imisebenzi yabo kakucala lelo ngoba kasisiyona imishini. Yilowo nalowo uneyakhe indlela nesu aqhuba ngalo. Okusho ukuthi umsebenzi wethu kasiwuhleli ngokufanayo. Kodwa umabhalana owaziyo umsebenzi wakhe ubanendlela efanele yokusebenza. Noma wena ubona ukuthi ungawenza ngenye indlela kodwa uyibone eyakhe lapho ihamba khona. Umsebenzi wakhe uhlelwa kahle, uhambe ngesu eligondile lokulonda isikhathi. Futhi kavumeli ubufudululu emsebenzini. Uyabonakala umsebenzi wakhe ukuthi ngowendoda ecophele-

layo uyafunda kwabanye okuhle futhi kuvela obala ukuthi yindoda ecabanga ngokucacile.

UKUHLELA NGESINONO umsebenzi. Ufice etafuleni likamabhalana aloba. kulo amaphepha ehlezi kahle ngokumiswa kahle, kungaxubene-nje kwagcwala itafula. Nehhovisi lakhe linjalo, uloba ngokucacile naye naye uqobo ubukeka ehlanzekile. Ubone ukuthi lomsebenzi ngowomuntu onomqondo ohluzekile.

Bese kubakhona INTOBEKO. Wonkenje umuntu kufanele athobekile noma kuphi lapho ekhona kulomhlaba. Ungeke ubengumabhalana omuhle uma ungathobekile ikakhulu kulabo abakhulu kunawe emsebenzini nakulabo abalingana nawe nakubantu bonkenje nakubo abangaphansi kwakho. Uma ungathobekile ungeke ubazi kahle abanye abantu futhi ungeke uwazi umsebenzi wakho.

UkubaNOSIZO kusafana nokwethembeka nokuzihlangasiza nomsebenzi wakho nokuthobeka kodwa sikubeka kodwa ngoba sifuna ukukhuluma ngakho, sikhombe isifiso sokusiza abanye okukwenza ubengumabhalana olungile. Impela ingqikithi yomsebenzi kamabhalana yikuba abenosizo kwabanye ngomsebenzi wakhe lowo. Kasiye umnikazimsebenzi. kasiye udokotela noma ummeli. Umsebenzi wakhe wukusiza abanye. Uma engakwazi ukusiza akujabulele ahgeke abengumabhalana oqotho futhi angeke abengolungile.

Sigcina ngophawu LWENKUTHALO. Nakho lokhu kusaxubene nokunye esikhulume ngakho. Esikuqondile yilokhu : Kuningi okufanele akwenze umabhalana ngaphandle kwalokho okuphambi kwakhe. Kukhona izindlela okufanele azicabange alinge amasu amasha okusebenza, anakekele umsebenzi awenzile. Kaku-fanele nempela kubekhona isikhathi angathi uhlezi-nje phansi ngaso.

...Yizimpawu eziyishumi lezi, esifuna ukuziveza kinina. Sigcina ngalawa-nje : Konke lokhu esikubalile ungakuzuza noma ungubani uma ukufuna. Sonke singahlanzeka, sicophelele, sithobekile sethembeke. Okwokugcina emisebenzini yamanje umabhalana yinto engeke ingabikho. Wonke unhlaba unawomabhalani abahle nababi nabangakhathali-nje. Umsebenzi wako ungabamuhle uthandeke kuya ngokuwuhlangabeza kwabo. Uma ewuthanda ezimisele kuwona uziveza ukuba ngumabhalana wempela.

* * *

empophomeni ziyothokozisa-abakhona ngokuhlabelela okumtoti. Zabathokozisa abakhona.

UMKHOSI WOKUBEKWA KWENDLOVUKAZI.

NgolwesiBili June 2 kungusuku lolu izingane zabanomkhosi wokuthokoza zamandiya zaseHowick phansi kuka Thisha Mn. L. B. David. Wavulwa nguMfundisi J. S. Dunn ngomkhuleko UMn. Gush emele ifectri yenjoloba noMn. Sage emele iTown Board bakhuluma ngobukhulu bomkhosi. Kwase kulandela imidlalo. Ngo 10.30 emini izingane zesiKole sase-Howick Government Native School xabuthana enkundleni yemidlalo phansi kukaThisha Omkhulu uMn. A. Ntshingila kwavula ulfundisi J. S. Dunn ngomkhuleko kwalandela amazwi nguMfundisi osaphumula u-Rev. Jamie. Kwakhuluma noNdaba zaBantu uMn. G. T. Stokes owathi bonke abalapho mabangenwe ngumoya munye nabagubha uMkhosi eNgilandi. Ekhomba ukuthi lomkhosi uyinto enkulu kakhulu.

Izingane zaseLions River nezaseCedara zazikhona nazo zabanemidlalo yazo nabadala bathokoza. Kwaphuzwa unamanedi namaswidi namabhanisi.

Sibonga iTown Board yalapha nabelungu baseHowick noHulumeni abanikela beKomidi phansi kuka-Sihlalo Mn. Norton Nkk. Morell waseThe Falls Hotel owasipha izimendlela nakuMn. Tonnyesen owasisisza nakwabaphethe izikole nawothisha nakubo bonke abenza umkhosi ubemuhle.

ADVISORY BOARD. Ngolwesithathu May 13 abantu baseHowick West bahlangana no Area Secretary ehhovisi lakwaKhomishani kusihlwa kwazozwa kakhulu ngokwakhiwa kwe Advisory Board lapha. UArea Secretary wabatshela okufanele bakwenze. Bonke abantu bekuthakazela lokhu. Sethemba ukuthi iKhomishani izovuma yenziwe iBhodi lena.

OSEMDLALA. Sithakazelela uMartha Welcome osithi mdala kunoba bonke lapha esizwa kuthiwa waveneminyaka eyi 12 ubudala ngempi kaLangalibalele angase abeneminyaka 102 ubudala. Usabona kahle emehlweni uphile kahle nanayithi usafifaka kahle-nje uhhala. Wo, uwadlile amabele!

INTENGO YOBISI. Sizwile ngokunqotshwa kwentaba iEverest kepha sengathi abantu baka Col. John Hunt intengo yobisi bayikhuphule yakhwela phezulu kwe-

ntaba leyo. Luyabiza abampofu bayahluleka ukululandela laphaya entabeni oseluthe conjo kuyona. Kepha ubisi siludinga ngempela ngoba phela sivika ngalo isifo. Kwake kwezwakala abasiki bebunda bethi uKhomishani uzosithengisela ubisi ngemali ekahle. Kazi kuyoze kwenzeke yini lokho na?

J.S.DUNN.

**

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLE EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : : .

IMALI YOBULUNGU NGONYAKA ul/-.

Tumela lefoma ku :

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

**

The thoughts of his heart,
These are the wealth of a
, man.

**

Experience is a sound school-
master, though his fees are
high.

(Dean Inge.)

28 AUG 1953

IKHWEEZI

31 JUL 1953



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JULY 1953

A LETTER TO OUR READERS

There will be no Advisory Board elections at Edendale this month. True, there are six empty seats on the Board - but fifteen thousand people in the Area failed to make a single nomination for them!

We understand that the Board - (or what remains of it) - will be asked if it has any comment to offer on this state of things, and it is not our place to forestall such comment or to forecast the shape that it will take. It is more important, we believe, to put before our readers certain general reflections on citizenship and the civic "voice".

Take citizenship. In its simplest sense this means nothing more than membership of what the Romans called a civitas - a State. In this sense, we are all of us, automatically, "citizens", the minute we are born. And precisely because the condition is automatic, we fail to give it its real value. We take it for granted, just as we take our breathing or our eyesight or the possession of four limbs for granted. We look on it as part of the natural order of things and then forget about it. We don't remember to prize it, just as we don't remember to prize and be thankful for our eyesight or our breathing or our healthy bodies.

But there comes a time when a man sets passionate value on his eyesight - and that is

when he loses it. We know, beyond all doubt, the joy and privilege of healthiness - when disease takes it from us. And if we want to realise the benefits of citizenship, we can see them implied in the agonies of a hundred thousand "state-less persons" uprooted in the ravages of World War Two, - people driven hither and thither across the continent of Europe, until they were cut off utterly from home, friends and community, and, among strangers, with their papers stolen or destroyed, their country changing hands, their background blotted out, they belonged nowhere. They had lost their citizenship.....According to experienced observers, it was this awful sense of isolation - of not-belonging - which, more than their physical miseries, broke the spirit, and the very heart, of thousands of these people, and led them to seek death in preference to an existence in which they knew no comfort of community.

THAT is what citizenship means - when you lose it! Is it not strange that we should undervalue and betray it daily - weekly - yearly - when it is in our possession?

Citizenship, on the one hand, gives us certain RIGHTS. On the other, it places us under certain OBLIGATIONS. In the Union of South Africa, the "rights" are unevenly distributed, on the ground that certain sections of our people are less capable of exercising them than other sections. To some extent, the "obligations" are unevenly distributed, too - as, for example, in the matter of income tax, or the payment for certain services. Whatever the distribution of either, we probably, all of us - being human - feel that the "rights" aren't up to much and that the "obligations" are a burden!

So much for these matters in general. Now - in particular - what about "citizenship" in a public health Area? Say, Edendale? - or Clermont? What are some of the privileges? And what the responsibilities that go with them?

Well, to start with, both these Areas are unable - yet - to pay for what they need. They need pure water; but water-schemes cost tens of thousands of pounds. They need medicines and medical skill, but these, in the ordinary way are expensive commodities. They need roads and bridges and recreational facilities and a hundred other things that - at present - they can't, themselves, afford. And the Province of Natal, through the Local Health Commission, confers a special privilege of citizenship in Areas of this kind. It bears by far the greater part of the cost of all these needs. On the "obligation" side, the people must pay rates, to raise a portion of the money; but the "privilege" is a very big and generous return.

The people of the Areas are under obligation to obey a number of regulations, most of which they probably dislike! Are there any "rights" that go with this tiresome duty? - We think at once of the privileges of being safeguarded from impure food, contaminated milk, from "nuisance" on neighbouring properties, from unsightly shack-building that depreciates the value of our own premises, from chaos in our cemeteries, and so forth.

So it goes on : each obligation has, if we examine it, some corresponding privilege : each right, some form of responsibility that goes with it.

We close with the right and the responsibility which were in our minds when we began this letter. In certain public health areas (and Edendale and Clermont are among them) the Commission has given the people the right to elect representatives to advise in all matters affecting Area-welfare. Through them, the people can make known their local needs and hopes and feelings. They have a voice, in other words - a voice in the affairs of their community. This is their civic privilege and right.

Is there no sense of duty, obligation or responsibility to match?

When, in an Area, this privilege goes totally unexercised - what value must we think that Area REALLY sets on citizenship?

Yours faithfully,

THE EDITORS.

* * *

DID YOU KNOW?

...Native doctors are to be appointed for the first time to Johannesburg's municipal service.

Posts have been advertised for two Native Doctors who will be required to carry out the medical examination of Natives in connection with the work of the Labour Bureau and the office for the registration of service contracts. Both posts will carry remuneration ranging from a £600 x £12 - £624 grade to that of £732 x £12 - £756. (S. A. Municipal Magazine, June 1953.)

*

...There is a great demand among African women for dressmaking classes, according to a report presented to the council of the East London Technical College. Six African women have qualified as teachers in dressmaking as a result of courses conducted under the Non-European continuation classes run with the East London Technical College Council as a management committee. (Race Relations News.)

...A new hospital, which has been described as an outstanding example of inter-racial self-help is being built at Chitambo mission in Northern Rhodesia. The foundation stones of this hospital were laid on May 3rd - one being laid by Chief Kafinda. The hospital which will accommodate between 50 and 75 beds, will have four main blocks, including a complete operating wing, four wards and an administrative block with X-Ray plant and dark room. Two thousand pounds worth of surgical equipment has been given by the people of Scotland. The N. R. Government has given nearly £4,000 for instruments and for staff housing, but most of the work has been done by the local population under the leadership of the mission doctor and surgeon, Dr. J. Todd. Under the leadership of their chiefs the local Africans have collected firewood for the burning of 400,000 bricks. They have dug and carried the sand and stone required, transported the bricks and tiles when made, and dug the foundations. Leading Africans in the district have agreed to give 10/- from their pay and a substantial gift has been received from Indian traders in the

district. Carpenters and bricklayers in the area have all agreed to give five days unpaid work as their share towards the enterprise.

*

...On Thursday, June 18th, the Secretary for Native Affairs, Dr. W. W. M. Eiselen opened the first two Bantu tribal authorities, thus initiating a new era in African local self-government. The two tribal authorities were at Witziesshoek in the Eastern Free State. Others, one at Thaba 'Nchu for the Baralong tribe, and six in the Pylansberg area of the Rustenburg district of the Transvaal, will be instituted shortly. A tribal authority consists of a chief-in-council, with local administrative and judicial powers and its own treasury. The establishment of such tribal authorities is the first step toward local self-government in the Native Reserves under the new pattern devised by Dr. Verwoerd, the Minister of Native Affairs.

*

...An African student of the University of Natal, Mr. A. Vilakazi, B.A. (Hons.), has been awarded a teaching fellowship in the Department of African Studies of the Kennedy School of Missions, which is one of the three schools of the Hartford Seminary Foundation in Hartford, Connecticut, U.S.A. He will be required to lecture for six hours a week and devote the rest of his time to working for a M.A., or Ph. D. Degree, which would involve research and preparation of a thesis. The appointment in the first place is for one year but may later be extended to three years.

*

...That a prize, known as the Margaret Wrong Prize, is offered annually by the Trustees of the Margaret Wrong Memorial Fund for original literary work written by writers of African race living in a part of Africa to be decided each year. For 1953 competition, manuscripts are invited from the Union of South Africa, the High Commission Territories and Madagascar. Manuscripts should be not less than 5,000 or more than 15,000

words. Language : English, Afrikaans or French. The manuscript must be of an imaginative character or descriptive of African life or thought, and suitable for general reading. Each manuscript should be accompanied by a statement signed by the author declaring that it is his own unaided work and has not been previously published. The manuscripts should reach the following address before 31st December, 1953. "The Margaret Wrong Prize", c/o The International Committee on Literature for Africa, 2, Eaton Gate, London, S.W. 1, England. (Race Relations News.)

* * * *

YOU AND YOUR GARDEN

PART V

On Growing Vegetables.

A great deal of satisfaction and pride is felt when a friend asks "where did you purchase those lovely vegetables?" and you are able to answer, "I grew them in my garden!"

There is no comparison between vegetables taken straight from your garden and those obtained from a greengrocer's window where they have been displayed sometimes for days, with the sun streaming on to them and polluted by those that have gone bad, and often covered with flies.

The fact that you can get a garden full of produce, from a few shillings worth of seed - a saving of pounds to the average household during a year - and the satisfaction and pleasure of growing your own vegetables, should be sufficient inducement towards the production of home-grown vegetables.

Your vegetable garden must be dug, thoroughly manured and watered before putting in your seeds.

Plant in rows at distances as given in the table below.

The most important thing about growing vegetables or flowers is CULTIVATION. That is, the breaking up of the soil between the rows with a light hoe, taking care not to hoe too closely to

the roots.

No matter if there are weeds or not, cultivation must be carried out. By continually breaking up the surface of the soil evaporation of moisture is prevented and the soil will absorb added moisture more readily. Remember that your vegetable garden is just as important as your show gardens in the front of your homes, and must be treated with the same care. A gardening job done properly pays dividends eventually.

The following table applies only to Natal:-

Athletic sports were held at the Sports Ground where over 2,000 school children paid homage to their Queen. This jubilant occasion was held under the auspices of the Local Health Commission (in conjunction with the Provincial Administration) who contributed a handsome sum of money for refreshments, coronation medals and prizes, while local firms in Pinetown also contributed unsparingly towards the purchase of trophies and hot meals. We offer our sincere thanks to the Local Health Commission, the Provincial Administration, Pinetown firms and all who helped to make this historic occasion the splendid success it was. The Coronation Celebrations

Vegetables.	When to Sow.	Distance apart in row.	Distance between rows.	Germination period.	Remarks.
Bean	Aug. - Jan.	4-6 ins.	1½ ft.	8 - 12 days	No transplanting.
Beetroot	Jan. - Dec.	4 ins.	1½ ft.	7 - 10 days	Thin out early.
Cabbage (early)	Mar. - May	30 ins.	2 - 3 ft.	7 - 12 days	Transplant.
Cabbage (main crop)	Sep. - Oct.	36 ins.	2 - 3 Ft.	7 - 12 days	Transplant.
Carrot	July - Sept.	3-4 ins.	1½ ft.	14 - 20 days	No transplanting.
Cauliflower	Feb. - Mar.	30 ins.	3 ft.	7 - 10 days	Transplant.
Cucumber	Sept. - Oct.	36 ins.	3 ft.	8 - 10 days	Stake.
Lettuce	Jan. - Dec.	9 ins.	1½ ft.	8 - 10 days	Transplant.
Onion	Mar. - May	4-6 ins.	1½-2ft.	12 - 14 days	Transplant.
Parsley	Aug. - Dec.	4-6 ins.	1 ft.	14 - 21 days	Thin out.
Peas	Apl. - July	4 ins.	2 - 3 ft.	8 - 10 days	No transplanting.
Pumpkin	Oct. - Nov.	6 ft.	10 ft.	8 - 12 days	No transplanting.
Radish.	Aug. - Mar.	3-6 ins.	1½ ft.	4 - 6 days	Water well.
Tomato	Sept. - Dec.	9 ins.	2 ft.	8 - 12 days	Transplant and stake.
Vegetable Marrow (Bush)	Sept. - Dec.	36 ins.	4 ft.	8 - 12 days	Thin out.

HERE AND THERE

CLERMONT

Coronation Celebrations.

Although Press reporters were chosen by the Coronation Celebrations Committee to submit a detailed report of this historic event, my gratitude impels me to write something on the subject, for even a thousand pens would do well to write about it.

Committee, under the able Chairmanship of the Acting Area Secretary, Clermont, is to be congratulated on the unqualified success of the day, as also the Principals and Staffs of the local schools.

Two Trophies have been presented to our local schools to commemorate this great day. One is for Soccer and will be an annual event between teachers and school-boys; the other is for interschool Basketball, also to be competed for annually.

Sport.

Sunday, the 7th June, saw a brilliant soccer match between the renowned Wanderers of Durban and the Home Defenders of Clermont, played at the new Sports Ground at Clermont. Both teams displayed a very high standard of play and a commendable spirit of sportmanship. The home team was victorious. Spectators were unanimous in their praise of the game and, whilst thanking the sports officials for the entertainment, they look forward to many more matches of a Sunday afternoon as, besides being the means of stimulating a sporting interest amongst young and old, it serves as a deterrent to delinquency. Encore, Sports Organisers!

P. B. KHUMALO.

MHLATUZANA

Ikhwezi extends its warmest welcome to a new local correspondent, Mr. George Thaver, who sends us some items of Indian news from the Area. If Mr. Thaver and our valued friend "Rocky Mountains" will keep up their kindly support of Ikhwezi and persuade others to follow their excellent lead - well, we shall look forward to Mhlatusana's getting right on to the "map"!

Here is Mr. Thaver's news:-

"This is my first contribution to 'Ikhwezi' - that News Bulletin which, in my opinion, is an organ serving a good purpose in the bringing about of better relations and understanding between the Local Health Commission and the community wherever it serves. With that in view I have pleasure in presenting a few news items for publication.

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"Mr. Jacob Powys, Principal of the Chatsworth Indian School, has been transferred on promotion to the M.E.S. Indian School. The vacancy caused by Mr. Powys's

transfer has been filled by Mr. Jimmy Chengiah.

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"Mr. Percy Moodley, a teacher at Bayview Indian School, is at present busy organising a variety concert in aid of T.B. Funds for F.O.S.A.

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"Under the leadership of Mr. V. R. Nair, the Bayview Indian School has launched an appeal to the community for funds to erect a kitchen for their School Meals Service.

*

"Mr. N. Nedhee, the chairman of the local Child Welfare Society, underwent an operation recently. We wish him a speedy recovery.

*

"The Local Health Commission distributed Coronation souvenirs to all the children attending the Chatsworth and the Bayview Indian Schools to commemorate the 'Crowning of the Queen'.

*

"An Indian Health Assistant has been appointed to Mhlatusana and will take up duties shortly."

GEORGE THAVER.

"Social.

Mrs. Phineas Kunene, of Shall Cross, who has been ill for some time has now recovered, we are glad to report. She has left for Johannesburg where her husband is ill. We wish her a safe and pleasant journey and her husband a speedy recovery.

*

"We are pleased to welcome to the Area Mr. Michael Conco and family who have arrived from Howick.

*

"Mr. George Thaver has joined the Local Health Commission's non-European staff in a clerical capacity, and we are pleased to welcome him to our ranks. Before his appointment he was a clerk at the Bombay Bazaars and Secretary to the Friends of the Sick Association, Chatsworth Care

Committee, a position it is trusted he will not readily relinquish as his wise guidance will be of great assistance to that body. We hope to hear a lot, through these columns, about the Indian community's activities in our Area. Good luck in your new work, George.

*

"Faction Fights. It has now become abundantly evident that faction fights among Africans are part and parcel of their code of living - something they cannot do without", says our correspondent, "irrespective of their huge numbers being decimated by sticks and the use of knives, maimed and crippled for life, jailed or heavily fined by the Courts of Law. The contemplation of this state of affairs is unbearable. Such riotous behaviour is brought to our notice by occasional press reports from various remote parts of Natal and sometimes even near towns.

"The fight is usually caused by the passing of some trivial remark and once the ball is set rolling it is not long before a violent argument results in a bloody melee, the clash of sticks, missiles flying in the air, stone-throwing, the brandishing of axes and knives - the very sight of which congeals the blood.

"These faction fights are gradually infiltrating into our Area, and I guess other Areas as well, and create a social disturbance. It seems that where there is a heterogeneous mass of people, these fights become as common as sea shells on the beach. These disputes, if that is the appropriate definition, could be settled amicably before blood is shed. Industrial expansion", our correspondent goes on to say, "which has to some extent brought about the intermingling of tribes in urban and semi-urban areas, is no excuse".

*

"Obituary. We regret to report the death of Mrs. Dorothy Mtembu on the 22nd May at the age of 80 years. Mrs. Mtembu lived with her grandchildren, Mr. and Mrs. Daniel Conco, at Shall Cross where she died. The funeral took place on the 23rd and the service was conducted by the Evangelist Mr. Xaba of the Dutch

Reformed Church. There were 150 mourners among whom were her grandchild, Mrs. Lilian Mtembu, and her great-grandchild, Mrs. Division Mtembu, from Clermont. We extend our sympathies to the relatives in their bereavement."

"ROCKY MOUNTAINS".

WASBANK

We are looking forward to some more news from Sikhukhukhu for the August issue of the magazine. - The Editors.

EDENDALE

???? - 15,000 people!!!!

**

It is better to give than to lend, and it costs about the same.

**

No man is really old until his mother stops worrying about him!

**

Mr. A. T. David, a correspondent of Ikhwezi, has been stationed at Harden Heights for 22 years. He is the oldest member on the teaching staff of the local school; is keenly interested in the activities of his Church and is the Scoutmaster of the Harden Heights Company.

We thank him for this most entertaining account of a scout-trip to Durban. The item, which was submitted as "news", was too long for publication under that head - since Harden Heights is (strictly) not one of "our" areas. We are accordingly publishing it as an article, since we feel that its vivacity and sheer sense of enjoyment make it very good reading. - The Editors.

Continued on page 9.

Ikhwezi is grateful to Mr. Colin Brooke, of the Secretarial Department, Head Office, for this month's article on READING. Mr. Brooke, who holds an honours degree in Economics, is in the "Areas" section and his increasing interest in Area affairs makes him a welcome contributor to these pages. The breadth of his article shows him at one with a certain learned classics professor who, year after year, impressed this lesson on his students : that "There is no royal road to learning but read - read - READ". - The Editors.

READING

Books may be described as "our storehouse of recorded values" (Matthew Arnold). In them are to be found all man's wisdom and all his greatest thoughts - and the key to these treasures is the art of reading. Intelligent reading is to-day threatened by two dangers - inability to read and lack of reading time.

The quality of a man's life depends largely on what he reads. Unless the reader has a critical approach to his subject, he will unconsciously adopt the writer's attitude to life - he will not be able to reject any false ideas presented by the author. And with the modern tendency to commercialise reading matter, by appealing to the cheapest thoughts and feelings, the danger of uncritical reading is still greater.

Add to this fact that we live in an age when the individual lives, moves and has his being in atmosphere of feverish motion - and it will be seen that reading for pleasure is a much neglected practice to-day. Ecclesiasticus once said "The wisdom of a learned man cometh by opportunity of leisure" - that is we should practise stepping out from the rush of the crowd and find time to drink the draughts of grace, amenity and poise, which are to be found in the deeper literary wells.

The first books we read were very simple - the fairy tales and Rag Books of childhood. Once caught, the child's eager zest for a "story" is seldom lost and grows, with the aid of a quick and plastic imagination, into the deeper and more enduring pleasures

of reading. As one grows older, new and more distant lands of the imagination are visited in those ships of the mind which are books.

A brave new world opens before the reader who echoes Keats's thoughts, when he said :

"Then felt I like some watcher of the skies
When a new planet swims into his ken."

The wonder and fascination of reading have to be experienced to be appreciated; and the treasure troves of good books are too vast to make it possible for anything but a brief survey of the different kinds of reading.

First on the list are the biographies and belles lettres which, like the great classics, provide us with the lessons of life. Next come the great novels of character, adventure and of humour, whose names and experiences have become part of our common experience. For the sharpest and most delicate impressions of life, one turns to poetry, which is the most concentrated form of literature. Using his perceptive faculties as a literary prism, the poet refracts human experience, so as to make us vividly aware of the depth, variety and poignancy of life.

Another literary medium which relies on compactness, and which can prove very absorbing, is the short story. But, perhaps, the most "alive" branch of literature is to be found in drama. Once I begin a good play, I find it hard to put it down - the characters come to life in extraordinarily vivid way and behind their actions we can discern the human issues which the playwright is trying to resolve.

A more difficult kind of reading lies in the great histories as well as the commentaries on international affairs, philosophy, art and human life generally. These are very rewarding books and, if one is prepared to be patient and persevering, one will discover in them an unexpected pleasure and source of enlightenment.

Last, but not least, comes the Bible, which has been variously described as "the most valuable thing the world affords" and as "the noblest monument" in English prose. I think we are all too well acquainted with this

Book (which is, incidentally, always one of the topmost ranking of best sellers) for me to say anything more about it.

"To read with alert...curiosity is one of the keenest joys of life", J. L. Lowes wrote in his essay on reading. This writer described how that, if you realised every time you turned a dull page, the thing you are looking for may leap to meet you, reading becomes an enthralling quest. Many of the most enchanting thoughts lie between the covers of very ordinary and otherwise dull books. Most of our literary discoveries are made when we are hot on the trail of something else. And, if reading is a cumulative delight, it is a pleasure whose paths never end, which is the secret of its perennial delight.

Finally, a word or two on the art of reading itself. Cultivate putting aside a little time each day for reading - this will also give you fresh inspiration for the routine and humdrum tasks of the daily round - but do not make this a grimly conscientious habit. Secondly, do not forget to read again later those books which have given you the greatest pleasure - it is the hallmark of a classic that it has stood the test of time. And, if possible, buy those books which you have found most valuable. One can mark the passages that appealed to one most and these pages will then always be readily available for quick reference. Lastly, the book sections and literary supplements of the more reliable periodicals give the reader some idea of what is worth reading in the world of books.

COLIN T. BROCKE

*

Have you ever noticed, when you go into a room, that some folk there are happy and the others plunged in gloom? You can see it in their faces, for while some are gay and bright, the others bear the stamp of woe - with them there's nothing right. Yet often 'tis the gloomy ones that have the less to bear, in sorrow or misfortune, than the smiling ones who're there.

Southern Cross.

HARDEN HEIGHTS GOES TO DURBAN

SCOUT OUTING

The Scouts of the Harden Heights Government-Aided School assembled at the school ground at 2.15 p.m. on Friday, 29th May, 1953. Major J. F. Swan took the salute, after which the Company marched to the Station and were given a grand send-off by the community of Harden Heights.

On arrival at Pietermaritzburg at 5.30 p.m., the District Commissioner and the Rovers provided us with hot coffee (may I, here, say thank you to our Commissioner and the Rovers for an action which was much appreciated).

We left on the 6.10 train with the Greytown Scouts, packed like sardines - there was barely enough breathing space. The journey was a good one - full of fun and cheerful singing. We were met by the Divisional Commissioner, Mr. V. V. Naidoo, at the Durban Station and taken by car to our camp at the Hindu Tamil Institute, Cross Street Durban. We were all too excited to sleep that night.

Early on Saturday morning (at 6 a.m.!) I took the scouts to see the Indian Market. Some of my young scouts had not been to Durban before nor seen the sea and were so excited. We visited Messrs. R. and L. Lutchman at their stall and, to our surprise, were given enough vegetables to last us a week, and kind Mr. R. Lutchman gave us fruit.

When we got back to the camp at about 8 o'clock we were surprised to find mutton and rice waiting for us - these were a present from the Mercantile Distributors, of Prince Edward Street. Thank you Mr. Paul for your kind gift.

At 9.30 we visited Mr. and Mrs. Aiden Moses at 61, Prince Edward Street, where we were given tea, biscuits and fruit and they very kindly undertook to cook our curry daily for us. Thank you for your generosity and kindness.

At 11 we were at the Bay and went for a trip on a Springbok boat. The scouts' luck was in for that morning five huge whales had been landed and some of my scouts found difficulty in believing that such huge fish lived

in the water. Later we saw the R.M.S. Kampala entering the harbour. It was a grand sight.

We returned about 2 p.m., had a good wash and went out sight-seeing. It was the great occasion of the Coronation and the decorations were beautiful.

We got up late on Sunday to find that a message had been left for us, saying, "Stay in Camp, I will be there at 9.30 a.m. Please don't go out." Well, I wondered what the 'phone message meant to us. At the appointed time, a big bus drew up and to our surprise and pleasure out jumped the brother-in-law of our Principal, Mr. H. Sewpaul. He had come to take us to Durban North for lunch and supper. We were delighted and I told Mr. Inderlall (for it was he) and his friend what a great and pleasant surprise it was to see them.

Off we went to the Beach and the scouts were shown the Blue Lagoon and the mouth of the Umgeni River and the sea, and from there on to Durban North where we had tea. Mr. Inderlall still had a surprise for us! "Well, Mr. David, what next?" I said I would very much like to visit Umhlanga Rocks and into the bus we got and away we went along the sea front - it was a grand sight - past Umhlanga Rocks to Umhloti Beach. The scouts enjoyed every minute of it and, on the return journey we called at the residence of our ex-Manager of the School and Harden Heights Wattle Camp, Mr. J. F. Forsyth-Thompson. He was pleased to see us, especially the young scouts who had grown up in his presence whilst he was at Harden Heights.

Then back to Durban North. Such a grand supper was awaiting us there, after which we were taken back to our Camp. May I, through the columns of Ikhwezi, thank Mr. and Mrs. Inderlall and their friend for all they did for the scouts and say how much we enjoyed and appreciated it all.

On arrival at the Camp I found someone had been waiting for me since 2 p.m. It was the President of the Mayville Rover Scouts Crew who invited us to have meals at their Camp on Monday.

Sunday night we spent in Camp attending to our uniform in prep-

aration of the morrow.

On Monday morning we called on Mr. and Mrs. Chetty, of 39, Old Dutch Road, who used to prepare our meat for breakfast. We had tea and then went out sight-seeing down West Street, Gardiner Street and to the Springbok ferry boat. We had another ride round the Bay and then walked to 60, Prince Edward Street for tea. Then a bus ride to Clairwood to see that part and returned at 4.30 where a lorry was waiting to take us to Mayville Den. While there a kind Mr. V. M. Reddy, of 9 Ramsingh Road, Mayville, took us in his lorry to see the main buildings and interesting sights, and then drove us into the Docks where R.M.S. Kampala was lying. I went up and asked the second in command if we might be shown over the ship and we were given permission to come aboard. Well, Readers, the truth is that I cannot describe all we saw there - I never dreamed that the inside of a ship would be so well laid out and so interesting. It took us 2½ hours to see it all - every interesting part of the ship was shown to us.

After that Mr. Reddy took us round the Esplanade and then into the Marine Parade to the shows where we spent a lot of time. Thinking it it was about 9.30 and time to be making tracks for the Camp I was astounded to hear that it was after 1.30 a.m.

When we got back to the Camp we found that Mr. Sewpaul had been waiting for us since 2 p.m.!

On Tuesday we attended the Parade at Kingsmead and then sorrowfully packed our goods. On Wednesday we said goodbye to happy Durban.

To all those good-hearted people who did so much for us and made our visit to Durban such a happy and memorable one, I say thank you from us all.

A. T. DAVID.

* * * *

QUEEN'S CORONATION SPORTS DAY FOR CLERMONT SCHOOL CHILDREN

There was a large number of people at the function held here on June 3rd to make this a red-

letter day of sports and refreshments for the African school children. Amongst those present were Mr and Mrs. L. J. Hodgkiss of the Local Health Commission, Mrs. E. Foster, Miss A. M. Gardiner, of London (Mrs. Foster's aunt); Mr. H. S. Mtethwa, Mr. R. S. Mtshali and Mrs. Y. S. H. Kuzwayo.

The children began to congregate at 9 in the morning from Fannin Government, Clermont Catholic, Christianenburg Government, Clernaville Government and the Nursery Schools. The Coronation medals given them by the L. H. C. were proudly displayed on their blazers. Mr. Ndelu, Principal, Christianenburg Govt. School, arranged them in neat rows on the sports ground over which waved flags of different colours.

The proceedings were opened with prayer by the Rev. P.M.Yeni, after which the Chairman of the function, Mr. Foster, detailed the significance of the day. At the close of his speech the National Anthem was sung lustily. The programme then began with games and other displays, led by the Nursery School under Mrs. Mbalo. This was followed by items from different schools.

The day was extremely well organised and Mr. Ndelu and his fellow-teachers worked splendidly throughout the day and deserve great praise.

Musical items were followed by games of all descriptions. The highlight of these games was the football match between Teachers and Scholars. After a closely-contested match the teachers emerged the victors by 2 goals to 1. The trophy was handed to Mr. Gwala, their cap-

tain, and will be competed for annually.

Each child was given a bun, a mineral and an orange. This was followed by a hearty meal of tasty soup and vegetables. Mr. Milton Bulose, a Board member, was in charge of the announcements.

Mr. Foster, the Area Secretary, closed the meeting with a short, appropriate speech.

Each school was given a beautiful photograph of Her Majesty Queen Elizabeth II.

The great day closed, as it had begun - peacefully.

THEY READ and LEARN.

(Something more on Reading!)

A happily-married college president concluded a graduation address as follows : "Gentlemen, many of you will marry. Let me entreat you to be kind to your wives. Be patient with them. When you are going out together, do not worry if your wife is not ready at the appointed time. Have a good book nearby. Read it while you wait. And, gentlemen, I assure you that you will be astonished at the amount of information you will acquire."

Fred Russel.

ISAAC D. NDELU
N. PHANATHA.

THE LANGUAGE OF MUSIC

In this, the first of a series of short articles on musical subjects, I shall endeavour to explain the manner in which music is often compared with languages. There is a popular saying that is often used by the experts when giving lectures on this subject, "Music is the language of the human soul." It is very important to us, for this cause, to understand music properly; we should regard it as a language that can express the various moods and emotions of people. We say, that music is the original language of birds; notwithstanding the fact that the quack of a farmyard duck might not be considered musical, one must admit that the song of the nightingale, the lark, and the call of the cuckoo are very pleasing to the ear. Indeed, it is on record, that Beethoven, who is known to be one of the greatest composers, based the theme of one of his symphonies on the song of one of our feathered friends, that he had heard while sitting in a Vienna Park.

The spoken languages of the

world have changed considerably through the centuries. Some words are now out of use and many new words have been coined, but music, although it may have varied in type, has not changed in effect. This is because we cannot express thoughts or scenes as meticulously in music as we can in literature. Good music is as free from imperfections as good literature is from profanity and slang and contains something of intellectual worth.

In the same way that past events and the thoughts of great minds are preserved in the form of prose and poetry, so are the melodies of such composers as Bach recorded by means of various symbols and hieroglyphics. The first music signs were known as neumes and these passed through several evolutionary stages until they became notes and other signs which are known collectively as notation. When a language is recorded it takes a certain form such as a novel, biography, and so on, and is arranged in divisions known as chapters. So it is with music where the "chapters" are known as "movements". Like literature these are sufficiently long to deal with one aspect of the subject but not so long as to become boring. Of course a great amount of music is written in only one movement and this corresponds roughly with the short story or poem.

The paragraph in literature consists of a number of sentences which end with a fullstop, a colon, a question mark or even an exclamation mark. Musical paragraphs also contain sentences that are usually divided into phrases. The phrase is the standard of measurement in music. Musical punctuation is usually indicated by a slight pause on a note, sometimes by a rest, but mostly by a pair of chords. We know that literary sentences are formed by the intelligent arrangement of parts of speech such as nouns, verbs, pronouns, adjectives, adverbs, etc. The parts of musical speech are single or combined tones, described as notes and chords, respectively. Combined tones or chords are used in succession and when arranged in an orderly fashion, these are known as harmony. When two or more melodies, in agreement with each other, are played together, the result is known as counterpoint.

Although there are only twelve distinct tones in music (repeated in various octaves) as against twenty-six letters in the alphabet, their combination produces millions of melodic and harmonic arrangements.

Music has a dramatic appeal similar to that of literature. It is as difficult to put down a good book, as it is to stop listening to a good melody before hearing its climax. A masterpiece of music must appeal first to the rhythmic sense, then to the emotions and finally to the intellect.

And so we see that music is not only similar to a language but it is a language and a literature in its own right.

"DOWN BEAT".

* * * *

The writer of the above article is keenly and actively interested in the musical activities of Maritzburg and has had wide and varied experience in both orchestral and military band work.

We look forward to the next article in this series.

* * * *

SPORTSCOPE

Good news for the admirers of Jake Tuli, the British Empire Featherweight Boxing Champion. Jake, after his most successful campaign in England is returning to his homeland for a well-deserved holiday. All Readers of Ikhwezi, I am sure, will join me in wishing Jake all the very best of luck and success in his endeavours to obtain a match with the World Champion, Shari of Japan. I feel that South Africa has a future world champion in Tuli, and hope that some terms can be arrived at soon to enable these two great boxers to be matched.

From Boxing to Athletics. - Through the years we have heard the cry - "You're too old at 30 to become a champion". How wrong the sages have been. We have examples in all types of sport of men who have become champions after their thirtieth birthday. The latest champion to prove that one is not too old at 30 is Wally Hayward, the 44-year old Springbok marathon champion who lopped 21 minutes off the down record for the Comrades Marathon from Pietermaritzburg to Durban this month. We wish Mr. Hayward luck in his attempt upon the London to Brighton record. He, together with a team of long distance runners from the Germiston Caledonian Club, is flying to England soon to participate in this race. The record for this 56 mile race was held by a South African until broken a short while ago by Jim Peters of England. Hayward will endeavour to recapture the record for South Africa. The best of luck to you, Sir.

What about some of you lads organising a ten-mile race one Sunday at Edendale or Clermont. I'm sure you would have the support of the residents of the Area if you did organise such an event.

Now, you chaps - don't forget that you can still show those youngsters a thing or two, but for goodness sake don't overdo things to start with, otherwise the M.O.H. will be complaining to me about his clinics being overcrowded!

History was recently made when a team of Bantu football players flew from Durban to Rhodesia to play three games against non-European Rhodesian sides. The trip was, from all accounts, a most successful one and our congratulations go to the organisers of this venture.

* * * *

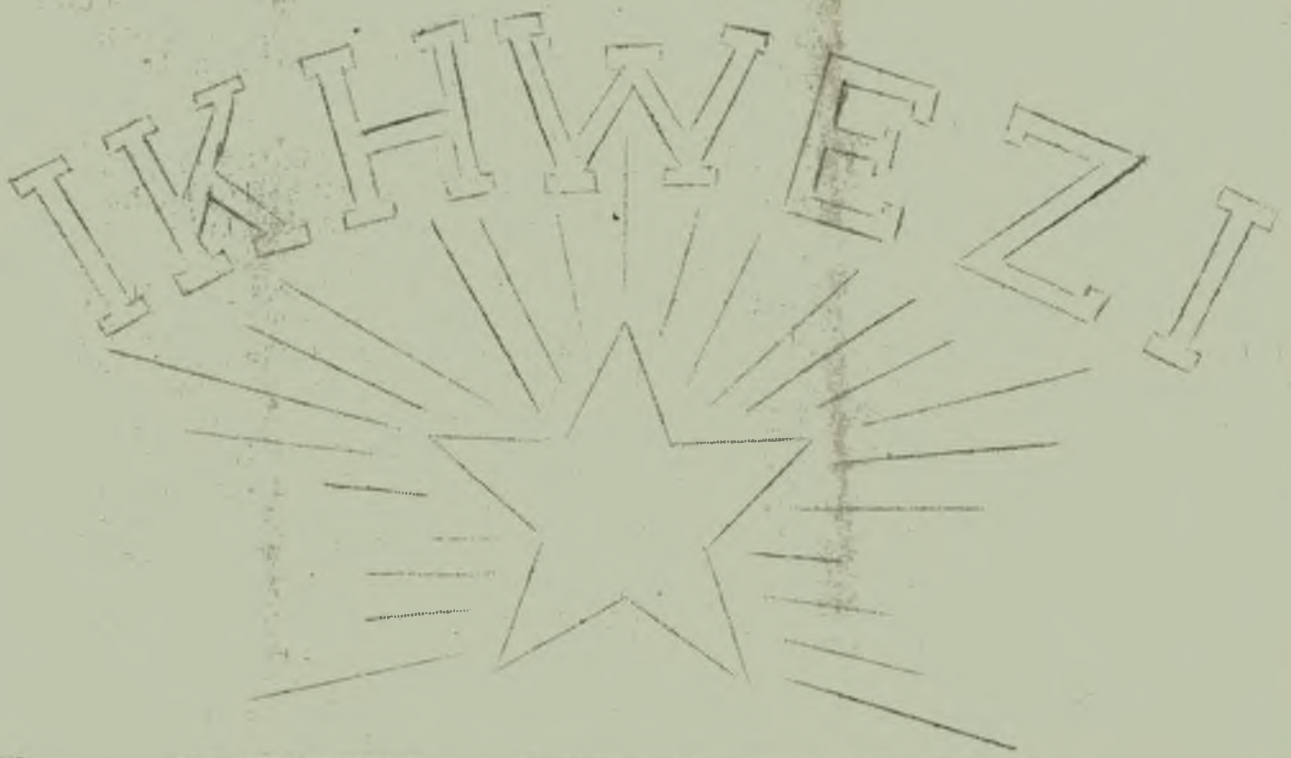
GREEN FINGERS

I'm a most unhappy Housewife, with whom all things go askew,
I cannot make an omelette, mince pie, or Irish stew,
Welsh rarebit is a mystery deep as any penned by Poe,
But I do know stocks from marigolds and can wield a pretty hoe.

My clumsy fingers cannot cope with indoor tasks and chores,
My silver does not glisten and alas! My homely floors
Do not gleam like polished mirrors in the halls of old Versailles,
But at least, in Spring, my seedlings don't go back on me and die.

I think the fairies at my font, resorting to low shifts,
Said, "Circumstances force us to admit we have no Gifts,
We've run right out of Talents, yet, lest this injustice lingers,
We'll recompense for this sad lack, by giving her green fingers".

* *



Umqulu 4 Nembe 6 Lilungiswe lasakazwa yiKhomishani JULY 1953
195 Longmarket Street, Martizburg.

INCWADI KUBAFUNDI BETHU

Kalukho ukhetho lweBhodi eEdendale ngalenyanga. Zikhona zona izikhundla eziyisithupha eBhodini kodwa okuyinkinga yikuthi abantu besigodi lesi abayizi 15,000 kabaletanga nelilodwa igama ukuba kukhethwe kulona.

Sizwa ukuthi iBhodi noma yilokho okusathiwa yiBhodi izobuzwa ukuthi ithini ngaleninga kasifuni ukuveza umqondo wethu ngaphambi kwokuba iBhodi iveze owayo. Kodwa sizokubeka kubafundi bethu okugondene nokuziphatha kwabantu nelungelo lokubanezwi ekubusweni kwabo.

Akesikhulume ngamalungelo obuntu. Kusho ukuthi singabantu bombuso sonke kusuka mhla sizalwayo. Yikho singakunaki-nje ngoba yinto esizalwa siyiyona. Kasikwazi ukuzimisela ukuyikhonza lento nokubuka ubukhulu bayo kithina. Kodwa siyafika isikhathi lapho umuntu eselahlekelwa ngamalungelo akhe abone ukuthi kanti ayigugu.

Siyakwazi ukuthi kuyinto enkulu nenhle ukuphila kahle mhla sigulayo. Siyabubona ubuhlungu bokungabi nalungelo lobuzwe kubantu abasimbulwa yimpi lena ekade ikhona bazuliswa nezwe lonke bentula nezindawo zokuhlala Behamba belambatha. Babelahlekelwe ngubuzwe babo. Abanye ngalokho baqoma ukufa kunokuphila.

Kunjalo ukulahlekelwa wubuzwe. Kuyamangalisa ukuba singabunaki neze ezimpilweni zethu.

Kanti ubuzwe businika amalungelo athile busenze nathi kufanele sithobele izinto ezithile. Kuleli leNyunyani amalungelo kasiwanikwa ngokufanayo ngoba

abanye babantu kabakafaneli ukuwasebenzisa. Kanti futhi nezimfanelo kazifani ezifana nokuthela nokuthelala ezinye izinto ezidingekayo. Siye sibone ukuthi amalungelo kawanelisi kanti nezimfanelo zethu sizibone zingumthwalo.

Buyinike ubuzwe ezindaweni zempilo njengase-Edendale nase Clermont. Ayini amalungelo lapho ziyini nezimfanelo ezihambisana namalungelo?

Yebo zombili izindawo lezi kazinawo amandla okuholela amalungelo eziwafunayo. Zifuna amanzi amahle, kuyilapho ukutholakala kwawo kudinga imali enkulu. Bafuna imithi nosizo lwodokotela zibe izinto lezi zibiza imali eningi. Bafuna imigwaqo namabhuloho nokunye okuningi abangenamandla nona ukuzitholela khona. Isifunda saseNatal ngeKhomishani sinikeza ilungelo lobuzwe kubantu bezindawo. Kodwa yona yethwale izindleko ezinkulu zezidingo zabantu. Ezimfanelweni zabo kumelwe abantu bathale amaRates, bafune inxenye yemali kodwa imfanelo leyo yinto enkulu futhi ezwakalayo.

Abantu bezindawo lezi bamelwe ukuthobela imithetho ethile iningi layo abangayithandi. Akhona yini amalungelo ahambisana nalemithwalo, abangayithandi : Sibona thina ukuvikelwa ekudleni okungabulala impilo nasobisini olungabayingozi nasekungcoleni kwomakhelwane nasezakhiweni ezimbi ezibanga ukuba inani lendawo yethu libelincane zibone uhlelo oluhle emangcwabeni ethu.

Kuhambe kanjalo sibona amalungelo ahambisana nezimfanelo okufanele sizenze. Ilungelo lizala ukuba ulithwale ngokulibonelela.

Siphetha ngelungelo esiqale ngalo lencwadi. Ezindaweni ezithile zeKhomishani kunjalo eEdendale naseClermont iKhomishani inike abantu ilungelo loku-zikhethela abantu bokweluleka ezintweni ezithinta inhlalakahle yabo. Ngabantu labo abantu bangaletha izikhalo zabo kuKhomishani. Bebenezwi ezintweni ezibabusayo. Nanto ilungelo labo lobuzwe.

Lihambisana nanike ilungelo leli na?

Uma ningalisebenzisi ilungelo elinje singathi buzwe buni abantu labo abanabo ekubusweni kwabo na?

Abenu Beqiniso,

ABAHLELI.

* * * * *

UBUWAZI-NJE ?

UKUTHI odokotela babantu bazosebenza emalokishi akwaMasipala eGoli? Sekuvele izaziso zibiza odokotela, ababili abazosiza kumahovisi lawo aqondene nabantu. Bahole imali esuka £600 x £12 - £624 grade kuya ku£732 x £12 - £756. (S. A. Municipal Magazine, June, 1953.)

UKUTHI abesifazana bafuna kakhulu ukufundiswa ukuthunga uma sizwa ngombiko waseEast London. Bayisithupha asebekufundele baqeda ukuthunga ngokufunda lapho kuEast London Technical College. (Race Relations News).

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UKUTHI isibhedlela esisha okuthiwa wumphumela osobala wokubambana kwezizwe nokuzisisa zakhiwa e-Chitambo Mission enyakatho ne-Rhodesia. Itshe legumbi labekwa nguChief Kafinda. Sizobane-mibhede engama 50 noma 75 sibena-khokonke kwokwelapha ngesimanje. Kukhona izinsimbi zokwelapha ezibize izinkulungwane ezimbili ezinkelwe eScotland ngabelungu bakhona.

UHulumeni waseRhodesia wakhipha imali ecishe ibe £4,000 yezinsimbi nendlu yokuhlala abasebenzi kodwa iningi lomsebenzi lenziwe ngabantu abamnyama beholwa ngu-Dokotela J. Todd. Beholwa ngama-Chief abo batheza izinkuni zokupheka izitini ezingama 400,000. Bemba imigodi nemisele bethwala izitini bemba izisekelo. Abantu abamqoka besizwe bavuma ukunikela emunye 10/- emalini yabo yeholo abamabhizinisi bamandiya banikela. Bavuma abanye abantu ukusebenza ubumeselani izinsuku ezinhlanu bengaholi ukusiza kulomsebenzi.

*

UKUTHI ngoJune 18, 1953, uMbhalali weziNdaba zaBantu uDr. W. W. M. Eiselen wavula izindawo lapho bezogala kuzona abantu ukuziphathela okwabo. eWitzieshoek naseThaba Nchu ezinye eziyisithupha esigodini sase Rustenburg. Kuzophatha iNkosi neBandla ibenamandla nesikhwama sesizwe. Yisinyathelo sokuqala esibange ekuzibusezeni kwabantu phansi kwesulikaDr. Verwoerd uNgqongqoshe.

*

UKUTHI uMn. A. P. Vilakazi, B.A. (Hons.) waseNatal University unikwe ithuba lokuwela aye eMelika ayothasisela imfundo yakhe athole ezinye iziqu eziphakeme.

*

WEMA NENGADI YAKHO

ISIGABA IV

UKULIMA IMIFINO.

Uye aziphenye uma ekubuza omunye ukuthi ukuthengephi ukudla okuphethe wena uphendule ngelithi, Ngikulime engadini yami.

Kuhle ngempela ukudla okulimayo kunokudla okuthenga esitolo okunye osekwashiswa yilanga kwahashulwa yimimoya, sekubhuza nezimpukane.

Kuyakhuthaza ukwazi ukuthi ungabanengadi egcwele ukudla ngembewu encane kakhulu ebize imali encane futhi kufanele ukhuthale ngokwazi ukuthi uzilimele wena okwakho ukudla.

Yilime uyihlakule uyithele umquba ungakatshali. Utshale imigqa njengoba nibona lapha ohleni lwesiNgisi.

Into emqoka ekulimeni ukudla nezimbali wukukuhlakulela. Ulokhu uchoba inhlabathi eduze nesilimo njalo ungalimazi izimpande. Kwenze lokho noma lungekho ukhula. Kwenza lokho ukuba kungene umoya enhlabathini yenza njalo engadini yakho ukuze ibukeke kahle kunembuyiselo ukwenza njalo. Lokhu kuqondene neNatal.

Nanto uhlelo ohleni lwesiNgisi ongaqhuba ngalo ukuze uthole kahle enhlabathini yakho:-

(Table on page 5, English Version).

* * * *

LAPHA NALAPHAYACLERMONT.Umkhosi wokubekwa KweNdlovukazi.

Noma sezilobile izintatheli ukubonga kwami kuthi angilobe nami futhi. Kwadlwal imidlalo kubuthene izingane ezingaphezu kwezi 2,000 zikhonza iNdlovukazi. Komkhosi usingethwe yiKhomishani eyanikela ngemali yokuthenga okuya ethunjini amaFemu asePinetown nawo anikela ngempela ukuba kuthengwe imiklomelo nokudla okushisayo. Siyababonga bonke laba ngokusisiza kulomkhosi. IKomodi eyabe iwusingethe phansi kukaSihlalo weArea

Secretary Clermont iyabongeka ngomsebenzi wayo omuhle kanye nabaphethe izikole nawothisha.

Izindebe ezimbili zanikwa izikole ukuba zidlalelwe minyaka yonke enye kudlale othisha nabafana bezikole ibhola enye kube ngeyebasket ball.

Imidlalo.

Ngesonto June 7 kwadlalwa umdlalo omuhle webhola amaWanderers odumo lwaseThekwini namaHome Defenders aseClermont enkundleni ensha yebhola lapha. Omabili amathimu alidlala ngempela ibhola. Yadihla eyasekhaya ithimu. Izibukeli zagculiswa wumdlalo. Zicela ukuba imidlalo enje ibekhona njalo ngamaSonto ngoba iyathokozisa kanti futhi ikhalima insha ezingozini. Sikhulwa wukuphindwa.

P. B. KHUMALO.

MELATHUZANA

Ikhwezi libonga umlobeli omusha uMn. George Thaver oloba ngezebhola ohlangothini lwamaNdiya.

Uloba uthi uMn. Thaver :

Ngiyaqala ukulobela Ikhwezi engilibona lingumlomo ongahlanganisa izizwe ezihlala kwaKhomishani zizwane. Okungenza ngithokoze ukuletha izindaba lezi.

* * * *

Ikhwezi libonga uMn. Colin Brooke wesigaba sikaMbali ehovisi elikhulu ngalencwadi ngokufunda izincwadi. Uneziqu zeEconomics uphethe isigaba sezindawo zikaKhomishani kuyathokozisa ukuba siyamukele njengomlobeli wethu. Kuyabonakala ngokujula kwencwadi yakhe ukuthi yindoda enobuchopho, efuze iseluleko sikaProfesa owayevama ukuthi kubantu abafundisayo. Kayikho enye indlela eqonde ekwazini ngaphandle kwaleyo yokuba ufunde, ufunde, ufunde. - ABAHLELI.

INTOKOZO YOKUFUNDA

UMn. C. T. Brooke uloba anazwi

aqatha ngobuhle nenzuzo etholwa ngumuntu ekufundeni amabhuku amahle. Kulapho umuntu ethola khona uju lwengqondo olumenza uma ekwazi ukufunda ngokuchwaninga abone okuhle okuqondwe ngumlobi, kanti uma engakwazi ukuzicwengela okulotshiwe angase abesengozini yokusobozela konke akufundayo akwenze into enkulu kanti okunye yizibi-nje.

Azibale zonke izinhlobo zezincwadi eziletha intokozo kumfundi kusukela ezincwadini zabatwana abancaneenza abantwana bathole intokozo okuye kuthi noma esekhulile umuntu azibone izindawo aye-funda ngazo ngamehlo omcabango nawengqondo.

Kuyinto emnandi kakhulu kenenenzuzo ukufunda ngempela izincwadi ezigculisayo nezakha umqondo ohluze-kile. Kukhona uhlobo lwezincwadi olukhuluma ngezimpilo zabantu ezisifundisa ngempilo. Kulandele izincwadi ezilinganisa impilo yabantu nokuhlala kwabo. Kuze izibongo lokhu okunguhlobo olulukhuni lokuloba olumumethe uju olumnandi engqondweni.

Akhulume ngezincwadi eziyimi-dlalo engadlalwa ngabantu belinganisa okwabe kwenziwa kuqala. Agcine ngeBhayibheli eliyincwadi ezedlula zonke ngosizo emhlabeni futhi emumethe ubukhulu bamazwi alotshiweyo. Yincwadi lena evamise ukuthengwa kakhulu impela okungaswelekile nokuba akhuluma kabanzi ngayo.

Kukhona imicabango emihle kakhulu enezifundo phakathi kwamakhosi ezincwadi ezifundwayo. Zifundiseni ukuba zonke izinsuku umuntu athole ithuba elincane lokufunda. Lokho kukwenza uthole nekhefu emsebenzini obhekene nawo njalo. Kodwa phela ungakufungeli ukuba ukwenze noma kungasho ukuthi funda. Futhi ungakhohlwa ukuba uphinde futhi ufunde izincwadi owake wazifunda kodwa zakuthokozisa. Thenga izincwadi ezinosizo kuwena, uphawule kuzona izihloko ezikuthinta egazini ukuze ukwazi ukubuyela kuzona uma sewufuna usizo. Futhi namaphepha akubikela ngezincwadi ukuze uzazi izincwadi ezinhle ezifanele ukufundwa.

* * *

KUBALOBELI BETHU. Siyambonga u-"P.M.D." ngencwadi yakhe yomhla ka June 29 kodwa siyadabuka ngoba

kasikwazi ukuyicindezela kulesimo eyisona. Kodwa sethemba ukuthi kazukuyeka ukulobela Ikhwezi njalo. - ABAHLELI.

* * * *

UMKHOSI WOKUBERWA KUKA QUEEN ELIZABETH II OWENZELWA IZINGANE ZESIKOLO E CLERMONT TOWNSHIP NGO JUNE 3, 1953.

Ngivumele Mhleli ke ngithi qaphu ngazise Izwe ngalomgidi owenzelwa izingane zezikolo zase Clermont. Bangingi abantu ababekhona bodumo ngalomuhla. Kwababekhona nampa abanye : Mr. L. J. Hodgkiss (Assistant Secretary (Areas), Local Health Commission) no Mrs. Hodgkiss; Mrs. D. E. Foster No Miss A. M. Gardiner (of London, Mrs. Foster's aunt); Mr. H. S. Mtetwa, Chairman, Clermont Advisory Board; Mr. R. S. Mtshali, Principal of Clairwood, Mrs. Y.S. H. Kuzwayo, babanye.

Kwakusekuseni ngo 9.30 lapho izingane za qhamuka ngezigidli, zicula zibange eNkundleni yokudlala. Kwakuzingane ezazivela eFannin Government School, eClermont Catholic School, eChristianenburg Government School, eClernaville Government School nase Clermont Nursery School sezi vunule ngezi mendlela zokubekwa kuka Queen eze mukeliswa iLocal Health Commission ngesihle.

Zathi ukuba zifike zanikwa izindawo zazo zokuhlala zazikhonjwa uNhloko yesikolo sase Christianenburg u Mr. I. Ndelu. Enkundhleni yokuhlala zazikhonjwa kwase ku baba amafulegi ombuso, kanti ne bala lokudlala lihlotshiswe ngama fulegi amibalabala.

Kwavulwa ngo Mthandazo neculo. Saholwa u Mfundisi P.M. Yeni. Usihlalo walomsebenzi u Mr. D. E. Foster ongu nobala wesifunda sase Clermont Public Health Area. Wachazela izingane nabazali ababekhona ngaloko okwenziwa phesheya ngayizolo lapho ebekwa uQueen Elizabeth II. Lo Mnumzane wayezikhulumela ngolwimi lwesi Zulu, izingane zazizizwela kahle nazo. Kwathi emva kwe Nkulumo kwa culwa u God Save the Queen. Kodwa izinhliziyi zasezilobizela okulandelayo. Umculo wezikole ngezikole. Niyazike nani ukuthi ukudla kwendlebe kuthandeka kangakanani. Kwathi ukuba aqede uMnumzane Foster zabekwa ekuculeni.

Kwaqala ezincane zase Nursery ziholwa uNkosikazi Mbalo yesikolo. Zeza zona ezincane ngemidlalo eculwayo. Wawungabona okuncane sekubambana kucula kugxumagxuma kuyale nale. Bezimisele phela ngoba laba abancane uhloni alubonwa bango Nonthanda kubukwa. Kuthe ukuba baqede kwangena ezase Clernaville zona zingaphezudlwana kwezase Nursery. Zacula ingoma yazo ethi baphi abaholi. "Izingane nazo ziyabona ukuthi isizwe esiNsundu sidinga abaholi, zaziculiswa u Mrs. Sibisi omunye wo Tisha balesisikolo. Kwase kulandela asebeqinaqinile ezase Christianenburg beholwa u Mnumzane uThusi omunye wo Tisha, becula elabo elithi 'Sesiyabonga Baba'". Ezase Clermont Catholic zeza nga wazo amabili athi iNgolovana nelinye elithi u Menzi, ziholwa u Mnumzane u Gwala u Mculisi walesisikolo. Kwagcina ezase Fannin ezacula amaculo azo athi e Thekwini nelinye elithi Africa. Ziholwa u Mnumzane M. Mntungwa. Umculo wawu nambitheka ngempela. Labo Tisha bazihlupha ngempela belungiselela lelilanga.

Kwasekulandela ukuncintisana kwezingane ngoku gijima. Lase lifudumala nelanga nezingane sezilindele impela. O Tisha ababebekene nalo msebenzi, baqala ukumemeza izingane ngobude bazo. Lomsebenzi wawunzima futhi udinga ukusheshiswa ngoba phela izingane zalapha e Clermont ziyiNkulungwane ezimbili ezivile.

Mr. I. Ndelu wawumela lomsebenzi nabanye o Tisha ayesizana nabo ngokukhulu ukukhuthala. Abantwana ababephumelela ekuqaleni, nesibili kanye nesithathu babenikwa izitifiketi ezilotshwe igama lengane, zizimbala emihle eyehlukene.

Emva kwaloku, wase ememeza u Mnumzane Milton Bulose olilungu le Advisory Board uyena owaye sisiza ngokumemezela okwenziwayo, nokuzokwenzeka. Emva kwemidlalo, izingane zasezi qoqana ngezikolo ukuba ingane inye ithole ibani, nophuzo olubandayo kanye ne Orange, zidla lokunje izingane, kusa phekiwe eziko izitshulu. Kwaba sikhashana kwavutwa. Zada izingane zagamaxa. Isobo lenyama nama Zambane, neklabishi linongwe ngakokonke kokwenza ukudla ukuba kunambitheke. Leli sobo lalidliwa ngesinkwa. Lalikubiza ukude ngosi olumnandi.

Kwathi emva kokudhla, aselunga ama Team e Bola. Kwabalibola

elithokozisayo kakhulu. O Tisha bequdelene nezingane zesikolo. Kwathi ukuba libekwe, ayi, kwathunqa izintuli zabeka phezu zasezibulalana. Sathi sisathi zibukele langena ngako Tisha. Kwathi ukuba lingene kwangathi o Tisha bathunukwe ekhoneni. Bathe besuka babelingenisa o Tisha, babuya babelingenisa futhi. Awu, abafaba bavutha bathi be, noko bagcina behlulwe ngo 2 - 1 lomdlalo waphetwa ntambama.

Umdlalo waphethwa u Mr. Foster uNobala we Local Health Commission esifundeni sase Clermont. Isikole sisinye sanikwa isithombe sika Queen Elizabeth II. Kwakukhona ne Nkomishi eyayizotholwa abaphumelela phambili emdlalweni webola. Lenkomishi yanikwa i Team yo Tisha wayithatha u Mr. Gwala okunguye u Captain we Team yo Tisha. Lenkomishi izodlalelwa njalo ngonyaka.

Lomdlalo wonke waqalwa kahle ngokuthula waze waphethwa ngokuthula.

ISAAC D. NDELU,
N. PHAKATHI.

* * * *

BAYAFUNDA BEZWE

Umuntu onomuzi ofundisawyo waphetha inkulumbo yakhe ngokuthi: Madoda, abaningi benu bazoshada. Nginicela nibaphathe kahle omkenu. Iibabekezelele. Uma nizohamba nabo ungakhathazeki uma ephuza umkakho ukulungisela ukuhamba ngesikhathi esifanele. Thatha incwadi emnandi uyifunde uma usamlindile. Madoda, ngineqiniso lokuthi niyomangala ukuthola kuyona izinto ezinosizo ngenkathinisalindile.

Fred Russel.

* *

Kungcono ukupha kunokuboleka kuyefana-nje uma sewukubuka.

* *

Umuntu ongasenzi isiphonsiso kayikho into angayenza.

* *

Kakho umuntu okungathiwa usemdala uma unina esazihlupha nagaye.

* *

ULWIMI lomCULO

Kuloku kuxoxa kokuqala ezingxoweni engizode ngizixoxa, ngizzozama ukukhunyisa indlela ukuhlabelela okulinganiswa ngayo nezilimi. Kukhona isisho esivamise ukushiwo yizingcweti nxashana zikhuluma ngaloludaba, zithi "ukuhlabelela kwulimi lwawo wonke umuntu ezweni". Kufanele impela ukukhunjulwa loku ngoba ukuze umuntu akuzwisise kahle ukuhlabelela, sifanele sikubuke njengolimi oluveza umqondo nenhliziyoyabantu. Sithi ukuhlabelela kuqulimi lokuqala lwezinyoni, naphezu koba umsindo owenziwa yidada singezesasho ukuthi ngukucula, kodwa umuntu angavuma ukuthi ukuhlabelela kwe-nightingale, umangqwashi, ne-cuckoo, kumnandi endlebeni. Impelakulotshiwe ukuthi uBeethoven, owaziwa njengomunye wabaqambi abaphambili bezingoma, enye yezingoma zakhe ezinkulu wayakhela phezu kokuhlabelela kwenyoni ethile ayizwayo ehlezi ePark lase Vienna.

Izilwimi ezikhulunywa emhlabeni wonke sezahamba-zahamba zazezaguka kwezazi yiko endulo. Ezinye izindlamvu zazo kazisakhulunywa, kwase kuqambeka amagama amaningi amasha, kodwa ukuhlabelela, noma kungabe kambe sekwathi ukushintsha isimo kancane, ukuzwakala kwako kusanjalo. Loku kungenxa yokuba ekuhlabeleleni singecwaningisise konke njengasekulobeni. Ukuhlabelela okuhle kumsulwa njengemibalo engenabunuku, kodwa ibiqukethe okwenana elikhulu kwezengqondo.

Ngayo leyondlela izinto esezedlula zezazi eziqhamile zigcinekile ezindabeni ezi lotshiwe, nasezibongweni, njalo njengoba nje izingoma zawo Bach zigcinwe ngezimpawu nezimpawana ezahluka-hlukile zokuloba. Kwaqala ukuloba ngezimpawu okuthiwa-neumws-okwahamba-kwakhamba zazezaba yilezimpawu osekuculwa ngazo manje. Nxa ulimi lulotshiwe lubanesimo sengxoxo, noma somlando wokuphila kothile, njalo-najalo, ngendlela yezahluko. Kunjalo nasekuhlabeleleni lapho "izahluko" Khona kuthiwa "wukuhamba kwenvunga". Njengasekulobeni izindaba lezizahluko zibazinde ngokulingene ngokungadini. Phela iningi lezingoma lilotshwe ngendlela yegalelo elilodwa, njengendaba nje emfushane.

Egincwadini zezindaba isahlukwana siba ngamasentense ambalwa, nase ukuhlabeleleni kunjalo.

Siyazi ukuthi ekulobeni amasentense akhiwa ngamagama anomsebenzi

oqondene nawo. Izingomake zona nazo ngokwazo ulimi lwazo lwakhiwa ngamanodi, besekuthi ngendlelela ahlelwe ngayo enze imvunga emnandi. Uma izimvunga ezimbili noma ngaphezulu, ezahlukeneyo, ezizwanayo, zidlalwa kanyekanye, loko kuthiwa yi-counterpoint. Noma amaphimbo ahlukeneyo eyisimminambili kuphela, kanti ekulobeni amagama a-26, kuthi nxa esehlangene enze izimvungana eziningi ezizwanayo.

Umculo uthinta inhliziyo njen-gazo nje izindaba ezilotshiwe. Njengoba kulukhuni ukuyeka incwadi enendab'emnandi nxa usuke waqala ukuyifunda, kulukhuni kanjalo nokuyeka ukulalela ukuhlabelela okumnandi ungakezwa ukugana kwako. Ukuhlabelela kwekhethelo kuthinta inhliziyo nomqondo.

Kanjalo-ke sibon'ukuthi ukuhlabelela kakufani-nje kuphela nolimi, kuyilo ulimi-du, kuyincwadi ezimele ngokwayo.

"DOWN BEAT".

* * * * *

LAPHA NALAPHAYA

HLATUZANA.

Ezenhlalakahle. UNkk. Phineas Kunene, wase Shall Cross, obegula isikhashana, usesindile, siyathokoza ukubika kanjalo. Usaye eGoli lapho kubikwa khona ukuthi umyeni wakhe uyagula. Simfisela indlela enhle nethokozisayo, nokuthi owakwakhe angasheshe alulame.

* *

Simemukela ngokuthokoza uMnu. Michael Conco nomuzi wakhe, abavela eHowick.

* *

UMnu. George Thaver usengene emsebenzini wokubala eLocal Health Commission simbingelela ngokujabula ukuba abengomunye wethu. Engakaqashwa lapha wabebala kwa-Bombay Bazaars, futhi enguMbhali wenhlango, iSick Association, Chatsworth Care Committee - isikhundla leso esethemba ukuthi akayukusheshe asiyeke, ngoba izeluleko zake kuleso sikhundla ziyisiza kakhulu leyonhlango. Sethemba

ukuthi kuningi esizokuzwa, kulezi zinhla, ngokwenzeka phakathi kwesigodi samaNdiya kule - ndawo. Okumhlophe emsebenzini wakho omusha, George!

* *

Izimpana zezigodi. "Sekusobala impela ukuthi izimpana zezigodi lezi phakathi kwamaAfrika zisegazini kuwona - yinto angephile ngaphandle kwayo", kusho umlobeli wethu; "phezu kwabantu abaningi kangaka asebeqedwe yizinguku nemimese, na sebeyizigoga zafuthi, nasebeboshiwe noma bahlawuliswa kakhulu eziNkantolo. Kakunambitheki ukucabanga ngesimo esinje!

Lobubuhlofuhlofu sihlala sibubikelwa ngamaphehandaba, buqhamuka emajukujikwini aseNatali; naseduze nama doloba ngezinye izikhathi.

Kanengi impi isuswa yizwana-nje ubusuvutha njalo umlilo, kushi-theke igazi, kukhale izinduku, amatshane andize emoyeni, kubenzezele imimese nezizenze okuthi uma umuntu ekubona kuhlasimulisi umzimba.

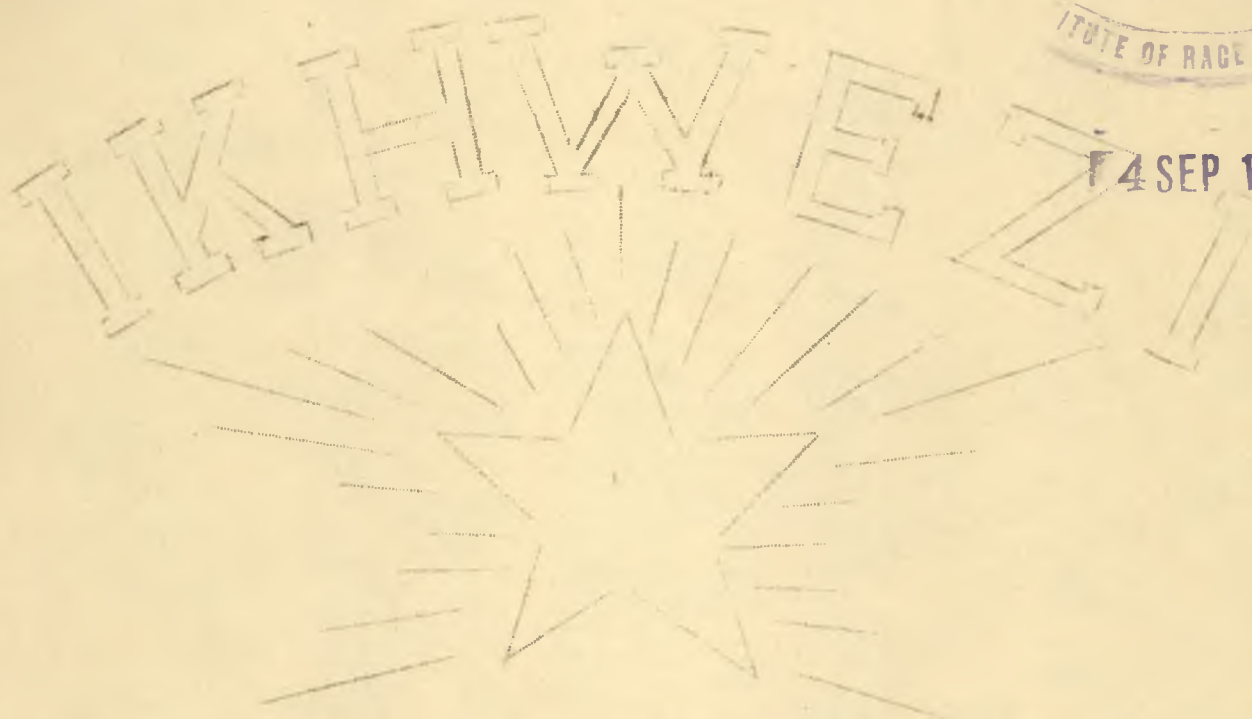
Lezizimpana sezithanda ukungena kulendawo yakithi, uma ngi ngaphosisi, nakwe zinye futhi izindawo, zihlabisa kabi. Kubukeka sengathi lapho kuhlangezi izinhlobo-nhlobo zabantu khona, lezizimpana ziba ziningi olwesihlabathi solwandle. Lezi zingxabano, uma leligama liganele, zinga phela ngaphandle kwegazi. Umlobeli wethu uthi singeze sasola imishini yemisebenzi (amafektri) ngokuthi yiyo lena edonsa izizwe ezahlukeneyo, kuze kube nje-nje.

* *

Ongasekho. Siyadabuka ukubika ukuthi uNkk. Dorothy Mtembu obeseneminyaka e-80. ushone zi-22, kuMay. Ubehlala nabazukulu bakhe omnu. no Nkk. Daniel Conco, eShall Cross, lapho eshonele khona. Ungcwatshe we zi-23, inkonzo iphethwe ngu Mvang. uMnu. Xaba, wase Dutch Reformed Church. Abalilayo babe-150, kubona kukhona umazukulu wakhe uNkk. Lilian Mtembu, nomzuku-zukulwana Nkk. Division Mtembu, ovela eClermont. Siyalila kwabase-Bathenjini nezihlobo osizini lolu.

"ROCKY MOUNTAINS".

* *



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A LETTER TO OUR READERS

We draw the attention of readers, this month, to a letter from "Uzitulele" - (name and address given) - who writes to explain some of the reasons why Edendale is, or appears to be, un-co-operative. The letter contains frank and thoughtful criticism of the Local Health Commission. Certain of its points are well-taken, dealing with issues on which members of the Edendale public are clearly entitled to an explanation. Others, perhaps, show a certain degree of misunderstanding of the Commission's position and policy : in our "comments" appended to "Uzitulele"'s letter we endeavour to explain the official angle on these matters.

But the whole point about "Uzitulele"'s contribution is that it is reasoned, well-informed, and constructive in its criticism. It reveals civic sense and civic interest : it is devoid of rancour and ill-will. In other words, it is the clear and useful Voice of Conversation, raised to explain an Area to the Commission.

We commend this letter to you - not only for its manner and its content, but for the spirit in which it is written.

Yours faithfully,

THE EDITORS.

DID YOU KNOW ?

...THAT the National War Memorial Health Foundation has made a donation of £500 towards rebuilding the African Child Welfare Creche in No. 2 Location, Kimberley? This is part of a donation of £1,000 which Councillor Orr made to the Foundation last year. When the Child Welfare Society reported on the hardship suffered by many innocent African women and children as a result of the disastrous riots in the Location last November, Councillor Orr agreed at once to devote £500 to this cause. "We realise that the fires and destruction were the work of irresponsible people in the location, but we retain our goodwill toward the decent law-abiding people in the locations," he said. "I trust that other fairminded citizens will come forward and show their goodwill toward this unfortunate section of the community". (News item from Race Relations News.)

* * *

...THAT at a recent meeting the Housing Committee of the Pietermaritzburg City Council decided to recommend that the City Council should apply to the Natal Housing Board for a loan of £60,000 to erect 100 sub-economic houses for Indians near the Greytown road in Raisethorpe. In February the Council decided in principle to apply for the loan and called for a report by the City Engineer. This report has now been submitted with an estimate of the cost of the scheme. The Council will in due course call for tenders from building contractors to build these houses. (Race Relations News.)

* * *

...THAT the Domboshawa School, about 19 miles from Salisbury on the road past Borrowdale, teaches 300 Africans farming, building and carpentry and health demonstrator's work on its 6,000 acre estate? Students come from all over the Colony and neighbouring territories, and thousands apply for the 100 or so annual vacancies. It is one of the three African schools in Southern Rhodesia with secondary school rank.

The School was started by the Government in 1920 and only

accepts students who have passed their Standard VI. In addition to learning the subjects already mentioned the students are taught English and arithmetic so that in many cases their school standard is improved to Junior School Certificate. Three European and three African farming instructors teach farming subjects, one European and two Africans building, and one European and three Africans carpentry. The staff also includes one European and one African academic instructor, a European health inspector tutor, and two African hygiene instructors. Inclusive fees for students are £7/10/- per annum. (Race Relations News.)

* * *

WEIGHTS AND MEASURES ACT

Attention is drawn to Government Notice No. 544 of 1953 wherein all persons in the Magisterial District of PIETERMARITZBURG having weighing or measuring instruments, weights or measures in use in trade, are required to produce same in order that they may be examined and assized or re-assized on or before 11th September, 1953.

Any trader whose premises are situated at a distance exceeding 12 miles from the nearest assize station shown on this Schedule, may have all his weighing and measuring instruments assized on his premises, provided application is made in writing without delay.

Persons having fixed measuring instruments, or weighing instruments having a weighing capacity exceeding 600 lbs. must forthwith notify in writing the District Assizer, P. O. Box 1047, Durban, or the nearest Police Station to the places shown below, of the position thereof, in order that they may be assized on the premises, if required.

Where instruments are assized on traders' premises, additional charges are made for attendance.

PIETERMARITZBURG Assize Office, Forrester Street, P. O. Box 178, 'Phone 22229, from 9 a.m. to 4 p.m. daily, except Saturdays, from 3rd to 29th August, 1953.

ALBERT FALLS, Messrs. Gulam Essop & Sons Store, from 10 a.m. to 11 a.m., 1st September, 1953.
(continued on page 7).

HERE AND THERE

CLERMONT

"Social : The marriage of Lorenzo Hennessy Ngoda, the only son of the late Mr. and Mrs. E. Oliver Msimang, of Edendale, to Sybil Rita Ntombiyenkosi, youngest daughter of Mrs. and the late Mr. J. Ngcobo, of Indanda Mission, took place on the 11th July, 1953, at the Methodist Church, (continued on page 8.)

**

"Mr. M. P. Masenya, of the Secretarial Department at Clermont, left unexpectedly last month for the Rand on receipt of the sad news of the sudden death of his sister. Our condolences are extended to Mr. Masenya and his family in the loss of their loved one.

**

"Mr. Alfred Mtinkulu, son of Mrs. and the late Johannes Mtinkulu, of Clermont, was married to Miss Christina Twala, daughter of Mrs. Twala and the late Mr. John Twala, on the 13th June, 1953. The marriage took place at the Lutheran Church, Clermont, and was solemnised by the Rev. Madondo. Guests were entertained at a wedding dinner at the bridegroom's residence. We congratulate the couple on their marriage and wish them happiness and prosperity in their venture."

P.B. KHUMALO.

HOWICK WEST

"The 11th, 12th and 13th June were red-letter days at the Howick Bantu Government School, the occasion being the annual Bantu Show. The Native Commissioner, Mr. G. T. Stokes, officially opened the Show at 10 a.m. on the 13th with very encouraging remarks. He said that the days were gone when the African would continue to till a piece of land until it became barren, and then move on to another spot. He said there was no more land available to enable the African to continue this practice. What was required now was that the African

should learn to make use of the little plot of land available to the best advantage. He could achieve this by learning to "feed" his soil so that it could continue to produce crops year in and year out. He pointed to the dry grass of the veld across the river and said that in a few months' time that grass would be burnt out (which prophecy, alas! has since been fulfilled), and the soil would be robbed of its valuable "food". The grass would be burnt, and rendered useless, instead of it being allowed to rot and become "food" for the soil. The soil has to be fed if it is to produce more crops. One cannot keep on taking away from the soil without replacing what has been taken from it.

*

"The Floating Trophy for the Singing Competition was won by the Mgenyana Government-aided School. This is the first time that this school has entered for the Competition! Good luck and congratulations to the Mgenyana School!

*

"This was followed by the Drill Competition (which was won by the Howick Bantu Government School), and a display by the Tiny Tots under Miss G. Molutsane.

*

"In the Adults' Section, the Trophy for the one who scored the highest number of points, went to Mrs. A. Ndhlovu, of Nottingham Road.

*

"The Judges in the Produce Section experienced great difficulty in selecting the prize winners as the exhibits - especially the pumpkins - were large and of very high quality. The winners of the first prizes were given 25 lb. bags of Fertilizer.

*

"The only Section which suffered appreciably was the Bead-work Section but this was countered by noticeable increases in the number of exhibits in the Knitting, Crochet and Embroidery Sections. Perhaps this is due to the advance of the forces of civilisation amongst the Africans!

*

"Speaking of the Show brings to mind the Garden Competitions to be held at Howick West this year for the first time. Entries for this Competition should be made before the end of August. The entry fee is 6d. per garden. Those who wish to enter for this competition should consult the Rev. J. S. Dunn as soon as possible. The competition is restricted to Africans only.

*

"There is also a Garden Competition for African children of 14 years of age and under. There is no Entrance Fee for this competition, but those who wish to enter should contact the Rev. Dunn before the end of August.

All the gardens will be inspected early in December.

*

"Obituary. On the 23rd June one of the most beloved of the Indian community in the person of Gulaba Ramkisson went to her eternal rest in her 51st year. In the days of yore when Health Commissions were unknown this good lady came as an unqualified (academically) but experienced midwife and assisted many a mother in her labour. Her sterling services endeared her to all races in the Area and this was witnessed by the long 'string' of cars which followed the cortege to the Howick Cemetery. Perhaps many of the young drivers of those cars were the boys she had helped to bring into this world. Her understanding of human nature, coupled with her willingness to help in time of trouble endeared her to everyone she came into contact with. But, above all, her good nature enabled her to be what so many fail to achieve - a good neighbour.

To her sorrowing family we extend our deep sympathy. May she rest in peace.

*

"The Rev. and Mrs. J. S. Dunn and Stanley were away on holiday from 6th to 24th July. They visited Ladysmith, and from there were able to pay flying visits to Wasbank and Besters. The Wasbank visit included a 'pop-in' at the Local Health Commission offices

and a chat with the Area Secretary, while Stanley was busy making friends with the Health Inspector, and finished off with a packet of sweets to mark their hurriedly-made friendship!

*

"July has been a month full of joy with Wedding Bells pealing almost without end at Howick! Two of the most beautiful weddings seen for some time were solemnised during the month.

On Saturday, July 4th, Samson Mlaba of Quail and Gertrude Busisiwe Ndimande of Dale were married in the Good Shepherd Church which was packed to capacity with friends and relatives. The charming bride was given away by her father. The reception was held on July 25th at the Bride's home and from there the bridal party moved on to the Groom's residence amid music and jollifications.

*

"The wedding of Leonard Moses Ntombela, of Howick Location, and Marjorie Cathrine Molefe, of Nkobongo, Howick, was solemnised by the Rev. Dunn at St. Mary's Church, Howick, on July 24th. The Bride looked radiant as she entered the Church on the arm of her father. As both bride and groom are communicants of the Church, the ceremony was followed by Nuptial Mass. At the reception at her home the bride looked enchanting as the bridal party, led by her brother, sang to her. Later in the day the ceremony moved on to the groom's home, where merry-making was continued until the following day.

Heartiest congratulations and best wishes are extended to both parties in their new lives.

*

"Mr. P. Mpungose, our Area clerk, was away on holiday during July, and we hope he has returned much refreshed."

J. S. DUNN.

WASBANK

"Sport. The Wasbank & District African Football Association re-

commenced match play on the 26th after an interval of one month. This short break has been all to the good as enthusiasm is now at a high pitch and players are looking forward to their fixture dates with keenness and zest.

*

"On the 5th July the Wasbank & District Bantu Football Association sent a picked eleven to play an intertown match against Richmond. The match resulted in a draw.

*

"Thath' ufak esakeni will be disappointed to hear that a number of the trophies arrayed in a classroom of one of the Wasbank Government Schools have gone. We hope to see them back next season!

*

"Social. Mr. P. H. Gcabatshe, Principal of the Ruigtefontein school, has returned to harness after an enjoyable holiday spent at Kingsley.

*

"Mr. T. B. Mtembu spent his leave in Richmond, and has come back much refreshed.

*

"Congratulations to Mr. and Mrs. S. S. Nyandeni on the birth of a son, Dumisani. May his life be long and happy.

*

"We were glad to see the following teachers holidaying in Wasbank - Miss G. Mshibe, Messrs. D. Nyamane, J. Nyawo, W. Msimango, K. Zwane and W. F. Madela.

*

"Mr. A. J. Shabangu and Mr. J. J. J. Madela, of the Wasbank Government School, chose Zululand for their holiday having spent their time at Nquthu and Nhlazatshe, respectively. Mr. C. Luthuli and Mr. W. Dube went to Hlatikhulu, and Mr. C. B. Khanyile to Weenen. The women teachers on the staff left in a happy band for their well-earned leave - Miss Sibisi to Spookmill, Newcastle, Miss Khoza to Mantiwanoskop, Elandsplaagte, Miss Africa to Dundee and Miss

Sibankulu to Annie Valley, Dannhauser. Mr. H. Kunene attended a Vacation Course at Bulwer and then went to Hlatikhulu for the rest of his vacation. Mr. Nyandeni spent his leave at Kilkeel, Dannhauser.

*

"Mr. T. P. Mngadi, Clerk, Local Health Commission has just returned from a month's leave spent at Driefontein, Johannesburg, Durban, Estcourt and Pomeroy (Hlanzeni).

* * *

"A number of residents of Wasbank have been busy pruning their fruit trees and preparing their seed beds. It remains to be seen how many will have gardens this season." (This is very good news and we hope that the gardening notes appearing in Ikhwezi each month under the heading 'You and Your Garden' have struck 'good soil' and will prove helpful. The writer of the article will be glad to give you advice - just address your queries to Ikhwezi, P. O. Box 416, Maritzburg. - The Editors.)

"SIKHUKHUKHU".

* * *

BANTU SHOW, CLERMONT

On the 12th July, 1953, a Bantu Show was held at the Fannin Government School at Clermont. This Show was sponsored by the Native Affairs Department with the object of encouraging Africans to develop their crafts and to grow their own produce.

The Rev. Sikakana, conducting devotions, read Genesis 2, 15 : "Eat of all fruits as thou wish", and Luke 11,3 : "Give us day by day our daily bread".

Mr. Cloete, Acting Native Commissioner, Pinetown, in his opening address expressed his sympathy, as well as that of the Show Committee, with Mr. Muirhead, Native Commissioner, Pinetown, and sponsor of the Show, on his illhealth. Despite this and the strain of such an undertaking he had worked purposefully for the

inception of a Show at Clermont. Continuing, Mr. Cloete thanked the Pinetown and Clermont business concerns for their generous contributions to the show.

This was the first adult show to be held at Clermont, he said, and it had been a success. This was manifest by the number and quality of the exhibits. At the show held at Mariannhill in June this year, which he had the honour of opening, he had expressed the opinion that it would be a good thing if friendly rival competitions between Mariannhill and Clermont could be held and he wished to reiterate this point as he felt such competitions would promote and create that healthy competitive spirit which cultivates the ambition to learn and to do better.

Finally, he said, he hoped this show would be an eye-opener, as well as an education, to Clermont people, and that they would realise and learn the lesson of self-help. Moreover, he hoped that this show would be a forerunner of many more to follow.

After welcoming European and Non-European guests, Mr. K. S. Mangele conveyed the gratitude of the public to Mr. Muirhead for the work he had done to introduce the show at Clermont. Mr. Mangele went on to say that another page in the history of Clermont had been turned by the inception of this show which was a step forward and he hoped that, since "something attempted was something done", this was the beginning of progress which would be maintained.

Other speakers were Mr. R. S. Mtshali, Clermont, and Mr. H. Dube, Mariannhill.

Among the distinguished guests present were Mr. Muirhead, Native Commissioner, Pinetown; Mr. Cloete, Acting Native Commissioner, Pinetown and Mr. Oscroft, Inspector of Schools. There were over forty Europeans present.

In the afternoon a Ngoma dance was performed by the Dunlop team at the new sports ground. The dance was one of the highlights of the day and a big crowd collected to see it.

P. B. KHUMALO.

Y.M.C.A. AT EDENDALE

Since our last bulletin of news Mr. Brown has handed over his post as Social Worker to his assistant, Mr. Elliott. We are glad to add that we will be keeping in close contact with Mr. Brown as he is to stay on the Club Committee as Chairman. This is very good news.

There has been an advancement since last we wrote in the form of extending our activities into the evenings. Owing to the illness of our African Social Worker this was not extended as far as we had hoped. Fortunately, he is now back on duty and our schemes can be resumed.

TABLE TENNIS.

The Club had a match against a good sporting club, the Matsheni, and won every match. The chaps have asked me to convey their thanks for a very enjoyable evening.

FOOTBALL.

The finals of the inter-town football could not be played owing to three schools in the Edendale area, and three in the Plessis-laer-Ashdown area drawing the same number of points and goals each. These will be played off when the term opens. The game has improved beyond recognition and a fine schools' team could be picked from this area.

NETBALL.

The finals here could not be played either, owing to drawn matches. In this game the girls have shown themselves to be as proficient as the boys are in football. The games are being very keenly contested. We are endeavouring to pick a team from the schools of the area to play the Maritzburg area.

ATHLETICS.

The Bantu Sports Association in Durban has invited us to send a team of Athletes to compete in non-European sports. Will those who are keen on sport in general get in touch with Mr. Elliott at the Y.M.C.A., Edendale, with a view to forming a team to go to Durban to compete in the next athletic meeting?

BOXING.

The boys of the Club were disappointed that a Maritzburg promoter cancelled his tournament at Edendale. It was feared that he would run at a loss. Our lads had been training hard for this tournament. We are hoping to put on one of our own in the next month or so, and to invite school-boy members of other clubs to participate. We hope to have things in full swing during August.

*

We have just been invited to take a table tennis team to play a Durban team, so our fame is spreading! We have also been promised instructors from the Durban Y.M.C.A. to coach us in Softball.

H. ELLIOTT.

* * * *

(Continued from page 2).

SUTHERLANDS Police Station, from 10 a.m. to 11 a.m., 2nd September, 1953.

EDENDALE, Mr. F. A. Kothe's store from 10 a.m. to 3 p.m., 3rd September, 1953.

THORNVILLE JUNCTION, Messrs. Thornville Stores, Pty., Ltd., from 10 a.m. to 11 a.m., 4th September, 1953.

HILTON ROAD, Hilton Road Supply Stores, from 10 a.m. to 11 a.m., 8th September, 1953.

* * * *

MHLATUZANA.

Before the advent of the Local Health Commission this Area had to rely on its own meagre resources and devices to deal with situations as they arose. The only way to achieve anything was by means of self-help through philanthropic societies. The Commission, as local authority, sees to the essential requirements such as housing, health, roads, etc., but these societies do much to improve the social and educat-

ional conditions.

Taking the Chatsworth Hindu Institute as an example - this body readily answered the call of the people to provide accommodation for needy children. It is through its efforts that about 500 children are provided with schooling today.

The Cavendish Indian Child Welfare Investigation Committee consists mainly of teachers and a few farmers and was founded in 1939 by the then principal of the Chatsworth Indian School, Mr. S. Imam. Its main aims and objects are to investigate cases which require state assistance and the administering of grants, etc. Since the transfer of Mr. Imam, this keen band of workers continues with its admirable work under Mr. N. Nedhee.

A Goodwill Club was formed recently in the vicinity of the Buffels Bosch Area of Mhlatusana. It consists of a group of enthusiastic social workers under the chairmanship of Mr. S. M. Moodley, of the Welbedacht Indian School.

The Chanoley Village Hindu Pathshala is doing useful work in the field of education. Under the guidance of Mr. Boodhoo Ramlall, it is promoting vernacular classes amongst the Hindu section of the community. The very fine gesture of Mr. Ramlall in giving free premises for the classes and ensuring the proper running of the school is very much appreciated.

The Chatsworth Rover Crew, which has up to the present been a fine example to other Crews affiliated to the Natal Indian Boy Scouts Association and was once successful in winning all trophies at an annual rally organised by the Association, is now as dead as a doornail. This is due to lack of leadership and it is hoped that someone will step forward and offer his services. Scouting is an excellent thing for our boys and young men - it helps them to become useful citizens and to build up character. Will someone rekindle the spark of enthusiasm which is needed to resuscitate this Crew?

F.O.S.A. - Chatsworth and District Area Care Committee. Four years ago a committee was formed to combat T.B. in the area. It consisted of Messrs. S. Thambiran, Alex Govender, N. K. Naidoo, V. V.

Govender, K. T. Moodley, M. G. Reddy, A. R. Reddy, Kay Moodley, Percy Moodley and G. Thaver. It was uphill work at first as the people were ignorant of the dangers of the disease. Propaganda work was carried out and the people educated in the arrest and prevention of the disease. Patients were sent to the clinic for screening and as residents became familiar with the work the committee was endeavouring to do they were most co-operative. To-day the Friends of the Sick Association, Chatsworth, have dealt with over 50 T.B. cases and have assisted many financially through the Association. It is hoped and expected that this body will carry on with its good work for as long as it is needed.

* * *

"Mr. M. G. Govender, a prominent figure in the Area, has entered the teaching profession. He has been appointed by the Department of Education to the Mayville Educational Society Indian School. Prior to his appointment, Mr. Govender had been a very successful farmer and a keen social worker. He was the founder and Leader of the Chatsworth Rover Crew, which post he has now relinquished, as well as Secretary to the Hindu Institute. It was mainly through his untiring efforts that a bus service was extended from the Durban Terminus for the use of the community at Chatsworth and Mhlathuzana township. We wish Mr. Govender every success in his new work.

* * *

"Obituary. A large and representative gathering attended the funeral of the late Mrs. Moodley, mother of Messrs. T. M. and S. M. Moodley of Buffels Bosch, Mhlathuzana. Her death occurred early in July after a long illness. Sympathy is offered to the bereaved family."

G. THAVER.

* * * * *

SCOUTING

The District Cubmaster arranged a Preliminary Cub Wood Badge Course on the 8th and 9th August,

1953, at Lexden. The Course was run by Mrs. Berry-Smith, of Durban, and Mr. Turner and his assistants, from Maritzburg. Eighteen took the Course and found the Camp a romantic and thrilling experience.

Representatives from the following packs attended the Course:-

1. Vedic Yuvuk Wolf Cub Pack.
2. Mt. Partridge Wolf Cub Pack.
3. Sutherlands Wolf Cub Pack.
4. E.P.S. Wolf Cub Pack.
5. Pentrich Wolf Cub Pack.
6. Cultural Wolf Cub Pack.

as well as the District Cubmaster and a representative of the Magnus Rover Crew.

My thanks go to the Cubmasters for attending and to all who assisted in making this 6th Preliminary Cub Wood Badge Course a success. Good hunting! Off to the Jungle Trail, Cubs!

*

The Vedic Yuvuk Scout Troop hiked to Gordon's Falls on 26th July, 1953. They set off merrily at 7 a.m. and enjoyed the exhilarating cross-country hike. This was their first outing.

M. M. MOODLEY.

* * * * *

(continued from page 3.)
Clermont. The ceremony was conducted by Rev. Hlatshwayo.

The bride and her retinue were photographed on leaving the church and then ferried to a Durban studio for more pictures.

After the Church ceremony, the guests were entertained to a wedding dinner at the groom's residence at Lot 716, Clermont. Gifts in token of the high esteem in which the bride and groom are held were presented and congratulatory speeches made. In the evening festivities were continued at the Bantu Social Centre at 29 Beatrice Street, Durban.

Our best wishes go to the couple. Good luck to you!

P. B. KHUMALO.

* * * * *

YOU AND YOUR GARDEN

PART VI

ANNUALS. BIENNIALS. PERENNIALS.

Annuals are that section of plant life which completes its full course of germination, growing, flowering, seeding and dying in one season.

Biennials are plants which require two seasons' growth before flowering, although, in our climate, it is possible to plant the seed in autumn and flower many of them in the following summer.

Plants such as Antirrhinum, Foxglove, Hollyhock and Sweet William are biennials and will bloom for two or three seasons; but it is not advisable to let them do so as their growth becomes straggly and the flowering quality poor.

Perennials are the types of plants which die down every year and grow again from the resting roots during the next season.

Herbaceous perennials multiply rapidly - the root crowns dividing into offshoots which may be taken away from the parent plant in late winter. The best time to dig up the roots and divide the clumps is when they begin to show new signs of growth, and when divided and transplanted keep well watered until the rainy season begins.

The following is a list of perennials well worth growing:-

Tall Varieties.

Delphinium, Campanulas, Acanthus, Michaelmas Daisy, Rudbeckia, Salvias and Phlox Decussata.

Shorter Varieties.

Aquilegia, Coreopsis, Gaillardia, Pentstemon, Scabious, Shasta Daisy, Statice and Verbena.

Take a little extra care with the preparation of your perennial beds, dig deeply and manure well, as these plants will possibly be left there to grow for a few seasons.

Returning to annuals, the following seeds can be planted

now, but care must be taken to safeguard against late frosts, particularly in the higher veld:-

Acroclinium : Pink everlasting flowers, very useful, when dry, for winter decorations.

Alyssum : Quick-growing and excellent for borders.

Asters : One of the most popular cut flowers. Plant in the open in good rich soil.

Calendulas : Showy rich colours and easy to grow.

Celosia (Cockscombs) : The tall variety make excellent backgrounds.

Gaillardia : Free flowering and suited to hot dry elements.

Helichrysum : A tall everlasting of all colours.

Hollyhocks : Grow to heights between 6 and 9 feet and are excellent as a background, or to hide unsightly walls.

Marigold : A wide range of varieties and well worth growing.

Morning Glory : A most attractive annual creeper for covering fences and pergolas.

Nasturtium : Most useful for rockeries and easily cultivated.

Petunia : The dark coloured varieties mixed with nasturtiums make a fine combination.

Phlox : Easily grown, and very brilliant.

Salvia : The red "Scarlet Sage" makes an excellent background, growing to about 2 feet in height.

There are numerous other annuals that can be planted now. When you are purchasing your seeds, ask for a catalogue : a lot of useful information can be gleaned from them.

* * * * *

There was a faith-healer of Deal
Who said, "Although pain isn't real,
If I sit on a pin
And it punctures my skin
I dislike what I fancy I feel".

Anonymous.

LETTERS TO THE EDITOR

The Editor,
IKHWEZI.

Dear Sir,

I wish to touch on a few points with regard to the Editor's "Letter to Our Readers", addressed to the Edendale community - a community that is now dead silent - and which is alleged to be unresponsive in spite of the Editor's bitter criticism.

I regret very much having to rush in where angels fear to tread. A reply to such a letter should really come from prominent citizens. Be that as it may, there is an old saying that "one should never pass a hut under construction without lending a hand". I shall, therefore, make one or two suggestions in connection with your complaint, so that you may appreciate that, though silent, they hear.

(1) First, I must say this : The people of Edendale, Mr. Editor, protested vigorously a few years back endeavouring - in their opinion - to put themselves in a favourable position. They did not succeed. Events took their course up to now. Even now, for various reasons, they are not satisfied - especially in regard to rates. Talking of rates, I am not against our being asked to pay them - they ought to be paid, but the procedure that is followed in their payment leaves much to be desired. If you read what is done in the case of town ratepayers, and then compare what is done to Commission ratepayers, you will notice a vast difference; you will see also that the procedure is not at all similar. An Advisory Board is (or should be) intended for tenants - persons who do not pay rates. In Commission areas, landowners - the ratepayers - constitute an Advisory Board. There is not even a "school" conducted by the Commission to teach the community the administration of the area so that they may see that they will eventually get self-government after the training. The so-called self-government mentioned is fat applied to one's lips - fat whose meat your mouth is not allowed to taste. This is a very sore point with them.

Another grievance is that (2)

rates are paid during an awkward time - January - a month of financial scarcity - during which time people have not been working as factories, etc., are closed. Some of these people have children who are about to return to school, and for whom money is required - added to this is the likelihood of an (3) exorbitant rate penalty being charged them. This goes to show that the Commission does not remember that most of the people are very lowly paid, and so are not always able to make ends meet. In my opinion people (ratepayers) should be allowed three months in which to pay their rates in small instalments.

Another cause for complaint is that even people who, ever since the rates were levied, have always paid well, are charged this penalty, (4) irrespective of whether or not they get piped water, roads and electric light. They are made to pay the same rate penalty. It is hard for a child that gets no food to be treated like one that has food.

(5) In 1952 the Advisory Board battled hard to persuade the Commission to employ in its service local youths who were to be trained as Health Assistants. The Commission seemed to agree, and our hopes were so raised that we set about looking for, and found, youths who could take up this course. We then awaited developments. We, however, found that the Commission had suddenly changed its mind and the scheme had evaporated into thin air. The Board's object was that as time went on fewer and fewer Europeans should be engaged, seeing that they draw such high salaries. This also is a cause for complaint.

Another matter which the Board represented unsuccessfully to the Commission concerns the (6) removal of nurses from Georgetown. It asked for some nurses to be allowed to remain there to help on difficult occasions as is the case at Ashdown. It is common for womenfolk to experience difficulties in the night on such occasions. The Board's voice fell on deaf ears - even when it asked for a District Nurse, similar to such a post as Ashdown enjoys. All the requests were refused.

Mr. Editor, the position being what it appears to be, you will, I take it, agree with me that the (7) Board's voice is not heard by the Commission, which just carries on

as it pleases. This evil has had an effect on the Board itself. The residents fail to see the good of being on the Board as apparently it is not the community's mouth-piece.

Let me not take up too much of your space, Mr. Editor, but I shall write again as there are so many things that have made people shut their mouths, especially the Edendale community. I shall be pleased if these few remarks have not offended you.

Thank you,

I am,

Yours faithfully,

"UZITULELE".

Georgetown.

Answer to "Uzitulele".

Here is official comment on certain of the points raised by "Uzitulele". The "answers" are marked to correspond with the numbers which we have inserted in the letter:-

(1) The point is not understood. The Commission's regulations lay down exactly the same procedure for the recovery of arrear rates and penalties as in any "town" or other local authority. One vast difference in the administration of the regulations is the very great LENIENCY shown by the Commission in not hastening to cause the sale of properties in relief of rates. In the ordinary local authority action is taken from year to year to ensure early satisfaction of dues.

(2) It is true that the final date for the payment of rates is the 31st January, but rates accounts for this year have already been sent out, so that ratepayers have every chance, if they wish, to pay up in instalments over three or four months. There is no rule that payment can only be made in January. Moreover, in terms of the Commission's regulations, a ratepayer may, if he wishes, enter into an agreement at the beginning of the financial year to pay his rates in twelve monthly instalments without incurring any penalty. If a ratepayer agrees

in April to pay in this way, he would be given till the 31st March of the following year to pay off his rates, and would incur no penalty. Every Area Secretary is ready and willing to enter into such an arrangement with any ratepayer.

(3) The rate penalty charged by the Commission is 5% per month, with a maximum of 100% of the rates. This is half the penalty-rate of Health Committees, which charge 10% per month with a maximum of 100%. It is true that penalties in Boroughs and Townships are lower - only 10% per annum.

(4) It is inevitable in any local authority area that some ratepayers do not share fully in the amenities provided, but as the years pass it is reasonable to assume that most ratepayers living in central areas will get the benefit of municipal services. There are often European ratepayers, in predominantly-European boroughs, who object that they have neither roads nor sewerage nor bus services, yet they "have to pay the same rates as the rest of the townspeople". Their statement is not quite correct: they may have to pay at the same rate, but the valuation of their property is lower if they do not receive the usual municipal services, so that, actually, they pay less than a man would pay for a similar property which enjoyed all services.

(5) The idea of appointing Trainee Health Assistants came in the first place from the Commission's own Health Department. The Commission agreed to appoint four such trainees and provision was made for this in the estimates. The Committee Clerk of the Public Health Committee of the Edendale Advisory Board noticed the item on the estimates and brought the matter up at a meeting of the Public Health Committee in February, 1952. Considerable discussion took place but no definite conclusion was reached. The matter would have been raised again at the March meeting of the Committee, but unfortunately the Committee Clerk was the only representative of the Board who put in an appearance and the meeting had to be abandoned.

No further meeting of the Committee was called by the Committee Clerk until June, 1952. At this meeting - at which only the Chairman (the Commission's Medical Officer of Health), one other Com-

mission official, and the Committee Clerk were present - the Chairman reported that most of the applicants for the posts were over the age of 26 years. It was felt that such people were too old to be regarded as trainees.

There was no meeting of the Committee in July, but the matter was raised again at the August meeting. (At this meeting, only one Board-representative was present - besides the Committee Clerk). There was some difference of opinion as to necessary qualifications, etc., and it was decided to place the matter on the agenda for the next meeting. It was discussed at length in September and again in November.

The chief point at issue in these discussions was whether the Trainees were to be regarded merely as trainees for the eventual position of Health Assistants or whether they were to be regarded as in training to be Senior Health Assistants and, ultimately, Health Inspectors. The Medical Officer of Health appreciated and applauded such ambition, but pointed out that a Trainee who intended to become a Health Inspector would need to be in possession of a matriculation certificate, or be prepared to study for matriculation, to enable him to take the Health Inspector's course. This point appeared to be fully appreciated by the Committee.

Further, as most of the recent applicants with a matriculation certificate were well over 25 years of age, it was doubtful whether they would long be content with the position of Trainee Health Assistant, particularly as some of the Health Assistants under whom such persons would have to work would be less than 25 years of age and not in possession of matriculation certificates. This latter point, in particular, was appreciated by the Committee, and it was agreed that the Commission's existing Health Assistants should be canvassed with a view to ascertaining which of them were in possession of a matriculation certificate, and which of those in possession of such a certificate wished to take a course of the R. S. I. with a view to becoming Health Inspectors. Result : only one of the Commission's Health Assistants at that time was in possession of a matriculation certificate, and he expressed no desire to advance him-

self to the status of a Health Inspector.

The Medical Officer of Health adds : "It will be seen...that if the Board wishes the Trainee Health Assistants to be the first step towards the attainment of a Health Inspector's qualifications, the path is fraught with considerable difficulty. If, however, the Board.....are prepared to regard the post of Trainee Health Assistant purely and simply as a stepping-stone to becoming a Health Assistant, this would not only be in line with my views when I first reported to the Commission but would also considerably simplify the recruitment of such officials".

"To sum up....it is to my mind quite plain that the Commission has neither changed its mind, nor has the scheme 'evaporated into thin air' - but should the Board insist on Trainee Health Assistants being engaged with a view to eventually becoming Health Inspectors, little or no progress will be made."

(6) The removal of the nurses from Georgetown was first discussed at the Public Health Committee meeting in September, 1951. Various suggestions were put forward and fully discussed. Thereafter they were fully investigated by the Health Department and the Committee was kept fully informed.

The Health Department thoroughly appreciated the difficulties which would be caused by the removal. The only practical answer was to provide transport for the nurses, to enable them to respond to calls as expeditiously as possible. The Commission agreed to the provision of transport, which is readily available at the present time. In addition, a telephone has now been installed at the nurses' home. It can be stated now that, in this respect, Edendale is as well served as most other places in the Union. It should be mentioned that the public telephone at Georgetown is in close proximity to the old clinic, so that anyone requiring the nurses has only to walk approximately the same distance to the telephone as they did to the old clinic in the past.

The Board's voice in this matter did not really "fall on deaf ears". Rather, the Commission

has gone out of its way to meet the difficulties (which it fully appreciates) and has done so in a most practical manner.

(7) In the light of the foregoing replies alone (apart from the record of the last ten years) it would appear difficult to maintain the claim that "the Board's voice is not heard by the Commission".

One point raised by "Uzitulele" we have left unnumbered and have kept its "answer" to the last. Both point and "answer" are important. "Uzitulele" writes that the Board's object is that "as time went on fewer and fewer Europeans should be engaged, seeing that they draw such high salaries. This also is a cause for complaint".

Here is the official comment : It is, and always has been, the declared policy of the Commission that, in Areas which are exclusively or predominantly Non-European, more and more posts shall - progressively - be opened to Non-Europeans. The policy has recently been implemented at Edendale, where a clerical post formerly held by a European is now filled by an African, and a Non-European has been appointed as Water Inspector. At Clermont, the Commission (for the first time in its history) is about to appoint an African Senior Clerk.

* *

It is regretted that official comment has, of necessity, been quite so lengthy; but "Uzitulele"'s letter was considered worthy of full and reasoned reply. - The Editors.

* * * *

See what a lovely shell,
Small and pure as a pearl,
Lying close to my foot,
Frail, but a work divine,
Made so fairily well
With delicate spire and whorl,
How exquisitely minute
A miracle of design!

Tennyson.

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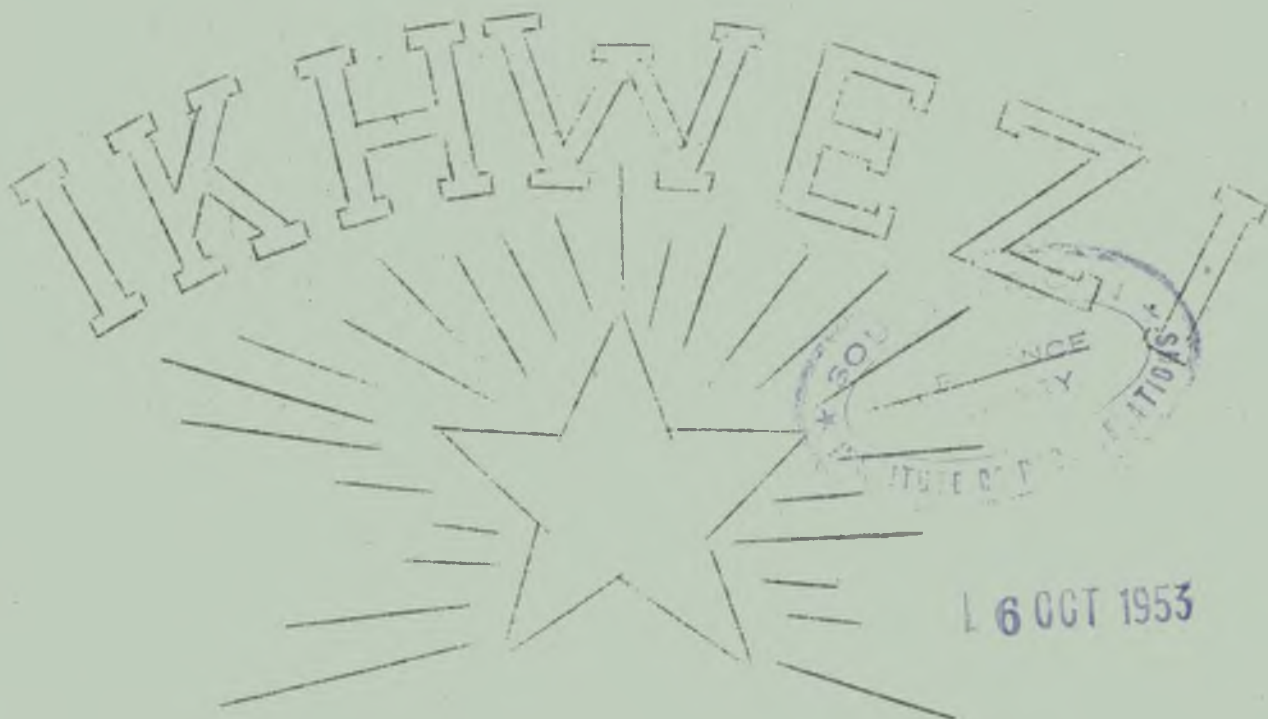
Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent
Society,
B. 6, Ashdown, P. O. PLESSISLAER.

WHOSE IS THE FAULT?

If you are hurt by what people say to you and about you, or by what people do to you, it is entirely your own fault. It is never what others say and do that is of first importance. What does matter is your own response to what is said or done. It is your own personal recognition of evil that makes it evil to you and brings hurt to you. Such hurtful sayings and acts have no existence except in your own consciousness. It is for you to accept or reject. If accent what is painful, whose is the fault?

Thomas Dreier.

Every dog has his day,
but the cats have the
nights very nicely in
hand.



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A LETTER TO OUR READERS

It is normal for human beings to aspire. That is to say, something inside us urges us upwards. Which is why our languages are so full of "upward" expressions. We say a man wants to rise : we talk of higher education - of lofty aims - of being at the top of the class - of social climbing - of attaining the height of our ambition - and so on.

Perhaps we may say (in a very simple illustration) that we think of "living" as a sort of ladder - and it is only the rungs above that interest us.

We can put all this another way and say - Show a man something higher than himself and he reaches for it.

Or put it as an English poet put it - "We needs must love the highest when we see it".

This inner compulsion works in us all - and all the time - though it may "take us" different ways. One man wants to climb to greater material prosperity; another wants to climb to power; another, to wisdom; another to goodness. Another thinks it is beyond his power to climb at all and - magnificently - tries to ensure that his children shall go higher than himself.

But whatever our individual reactions, one thing is common to us all : the notion of something higher to attain to and the urge to reach it.

Now, with all these "climbing" ideas so firmly rooted in us, we have to be on guard against one deadly

danger - the danger of forgetting that ALL MANKIND is standing on life's "ladder", wanting to move up. Providence has not handed out a private ladder for each one of us. We are all (because we are all human) on the same common set of rungs - and "Up" is the same direction for everybody : such words as "higher", "better", "loftier", have (in essence) the same meaning for us all. But it is not always easy to remember, as we follow our own personal plans for getting to the top, that other people have the same urge (and the same right) to climb. It is not for us to push and jostle our fellows on the ladder - still less to push them lower to make climbing-room for ourselves. Any sort of "top" we reach by methods of this kind will do us little good. We see this when we see a dictator climb to power, over the ruined and broken bodies of his fellows, to learn at last the desolation of the "top" that he has come to.

But there is more to our ladder-climbing than just not-pushing our brother-humans about as we strive for the upper rungs. There is, for most of us, an obligation to remember that there are also rungs BELOW - and people, fellow-humans, on them. If we want to gain the heights, so do they - and theirs will be the harder job. If we have the urge to climb, so have they - but their "rung" may be discouragingly low. This is our second "climbing" lesson - that, somehow, in terms of some mysterious dispensation, we are responsible for people on the lower and less fortunate "rungs".

Some thousands of years ago, a man murdered his brother in a fit of jealous rage; and when the Lord of all Creation asked him where his brother was, he "came back" with a question that made his name immortal. "AM I MY BROTHER'S KEEPER?" he asked God.

The answer is planted in the very heart of man. It is the "Yes" that stirs in us when, from a higher, safer or more comfortable "rung" we contemplate the plight of those whose circumstances handicap and threaten to defeat them in the human "climb". It is the "Yes" that breathes through every effort to help our fellow-humans "up". It is the assent of heart and will to the truth that only as we remember our responsibility towards the lower rungs is our climb towards the upper ones worth-while.

Yours faithfully,

THE EDITORS.

* * * * *

DID YOU KNOW?

...THAT at the request of the Union Government, the National Council for the Blind is devising a Braille system for Bantu languages in Southern Africa, Mr. D. J. van Wyk,

Organising secretary for the National Council for the Blind told a meeting of the National Council of Women in Pretoria on August 7th. Mr. van Wyk said further that the section for the Zulu-Xhosa group

had already been completed, and that it was hoped to complete the whole system by the end of this year, or early next year. He further reminded the meeting that there were approximately 27,600 blind Africans, 2,400 blind Coloureds and 2,500 blind Europeans in the Union today. (Race Relations News.)

*

...THAT the Administrator of the Transvaal, Dr. W. Nicol, presenting his Budget in the Transvaal Provincial Council said that there were now 275,079 African pupils and 5,956 teachers at 1,422 African schools in the Transvaal. "A characteristic development recently has been the growth of community and department schools and the decrease of mission schools. The phenomenon is an indication of the strong urge of the Native to establish his own community school", Dr. Nicol said. He stated further that African communities were thus gradually assuming the liabilities and obligations formerly shouldered by the mission societies and the result is that the standard of school buildings is improving and existing schools are being enlarged and expanded. (Race Relations News.)

*

...THAT the Minister of Education, Arts and Science, Mr. J. H. Viljoen, has announced the appointment of a Committee to investigate educational facilities for blind African children. The Committee will closely investigate the general policy to be adopted in connection with the training of blind African children, and the places where institutions or other facilities should be provided for them. It will also investigate and report on the type of training to be given; the type of pupils to be admitted; the after-care of trained blind Africans, and the possibility of employing such Africans, particularly in sheltered employment. The possibility of co-operation between interested State departments as well as methods of financing educational facilities for blind African children will also be investigated. (Race Relations News.)

*

...THAT the Orlando Mothers' Welfare Association, gravely concern-

ed at the inadequacy of schools in the area, have for some time been working to build a primary school at Orlando West. The end of their work is now almost in sight. A firm of building contractors has generously offered to donate walls, doors and windows and the Johannesburg City Council has allotted a site for the building. All that is now required is the roofing, according to Mrs. M. M. Ngakane, president of the association. It is estimated that the school, which due to lack of funds is to start with three class rooms, should provide accommodation for 150 children now roaming the streets of Orlando. The Association realises that this figure, 150, is negligible when compared with the great number of children who are annually unable to gain admission in local schools - due mainly to pressure of accommodation - and the Association intends to add extensions to the three-roomed school as soon as finance makes this possible. (Race Relations News.)

*

...THAT an Inter-Departmental Committee of the Department of Native Affairs, entrusted with the task of investigating every facet of the problem of employment of African juveniles, recently published its report. This report contains the following important information: Urban African juveniles, though physically weaker, are mentally more alert than their rural counterparts. For this reason considerable scope should exist for their employment, particularly in secondary industry. The Committee paid particular attention to the question of formulating an equitable scale of juvenile wages. It was felt that, among other things, juveniles, by virtue of their youth, lack of physical stamina, and unfortunately more often lack of a sense of responsibility, are generally less efficient workers than adults. Certain other problems of a technical nature had also to be overcome, but eventually the following wage scales for juveniles - in relation to adult wages - was adopted, and has since been approved by the Department of Labour. This scale will be implemented in the near future.

Scale of Juvenile Wages expressed as a percentage of the adult wages for years of experience in the same industry.

Age of juvenile at commencement of employment. Percentage that juvenile wage forms of adult wage.

		<u>1st.</u>	<u>2nd.</u>	<u>3rd.</u>	<u>4th.</u>
		<u>year</u>	<u>year</u>	<u>year</u>	<u>year</u>
Under 16 years		50%	60%	75%	100%
" 17 "		55%	70%	85%	100%
" 18 "		65%	80%	100%	
" 19 "		75%	90%	100%	
" 20 "		85%	100%		
" 21 "		90%	100%		

* * *

HERE AND THERE

MLATUZANA

"Mr. Theophilus M. Goba, we are pleased to report, has joined the Local Health Commission's Health Department as a Health Assistant. Prior to this appointment, Mr. Goba was employed as a shop-assistant at Bulwer. Mr. Goba will help us climb the rocky mountains in spreading health propaganda!

*

"Mr. P. Butelezi, of the Health Department, has returned from his well-deserved leave, which he spent happily with his family at Clermont.

*

"Mr. Godfrey Earle who is employed by the Howick Rubber Factory, paid his parents a flying visit over the week-end. His father, Mr. William Earle, is an old resident of Howick and is now domiciled at Shall Cross where he is a shop assistant in one of the leading stores.

*

"Mr. George Thaver of the Administration Department is at present away from the Area. It is learnt from reliable sources that he is at Edendale undergoing a three or four weeks' study of the numerous intricate problems of his duties.

*

"Mrs. Miriam Gama of 10³/₂ Halt has left for Johannesburg where

she hopes to spend some months visiting friends.

*

"Our prayers this month are asked for Messrs. Enoch Z. Mnikati and Raphael Memela who are both ill at Shall Cross. We wish them a speedy recovery."

"ROCKY MOUNTAINS".

* * *

EDENDALE.

"Obituary.

The death of the late Shadrach Ntombela has removed a much respected figure here. He was employed as an Agent for the N. R. C., Macibise. He is survived by his widow and three sons.

*

"Mrs. Augusta Msengane, who was born in the Area, has recently died. She was the daughter of the late Aaron Klatshwayo. She is survived by her husband and two daughters. May God console the bereaved."

*



PEDESTRIANS keep to the RIGHT when walking along roads. This will enable you to SEE oncoming traffic.

(see article by Sgt. Biggs on page 5).

We are very grateful to Sgt. Biggs of the South African Police, Sutherlands, for this article. He has worked alongside the Edendale road for many years and has good reason to know what risk to life and limb exists there. It is from a depth of experience in this regard that he writes for us. - The Editors.

ROAD SAFETY FOR EDENDALE

There is always a considerable amount of traffic on the Edendale Road, and this, added to the fact that the road is an exceedingly narrow one, makes it a deathtrap to the unwary pedestrian. The position is worsened at peak periods, particularly at those times when school children are wending their way to and from schools, and at weekends. At peak-period times there is serious congestion of road traffic and the danger to pedestrians is increased a hundredfold. At weekends it is not so much the Edendale inhabitants but visitors who cause the congestion. A great number of the accidents occurring at these times are caused by these visitors who are anxious to get back to their places of employment and, in the rush, become careless.

Statistics show that more than 1,000 people lose their lives on our roads in S. Africa each year and about 18,000 are injured. Approximately one-third of the casualties are pedestrians. It is alarming to note that more than 80% of the pedestrians killed in road accidents have themselves to blame for their deaths - the drivers of motor vehicles are to blame for less than 20% of the fatal accidents to pedestrians.

It is not too clear to the majority of Africans that the rule of the road does not apply to pedestrians. They should not keep to the left-hand side of the road, as do vehicles, but should KEEP TO THE RIGHT-HAND SIDE OF THE ROAD AND FACE THE ON-COMING TRAFFIC.

Many accidents are caused by pedestrians walking on the side of the road and suddenly swerving in towards the centre of the road

or making efforts to dart across to the other side without taking proper precautions. Walking on the right-hand side of the road, one can see what is ahead and it is unlikely that a pedestrian would walk intentionally into the wheels of an on-coming car. Do not be careless and negligent in crossing a road but stop well off the side of the road, look towards the on-coming traffic and then towards the traffic coming on the other side of the road. Do not take chances but wait until there is a clear passage between the cars that will give you ample time to cross straight over the road to the other side. This might mean your having to wait for several minutes before making the crossing, but surely it is better to "live and tell the tale" of how you managed to make the crossing than to lie in a mangled heap - no longer any use or comfort to your family!

Other chief causes of pedestrian accidents are:-

- (a) Walking, standing or playing on the roadway, heedless of traffic;
- (b) Pedestrians walking, playing or standing in the road in little groups or crossing over when under the influence of liquor or narcotics;
- (c) Stepping on or off vehicles in a negligent and incautious manner;
- (d) The practice of sending very young children on errands to stores and elsewhere without proper escort;
- (e) Children walking along the road in little groups and playing games on the road on their way to and from school;
- (f) Lack of extra watchfulness in the dark.

On an average one pedestrian is killed and sixteen are injured on the roads of South Africa each day. Make sure you or your child never count among these casualties.

The progress of road safety is hampered by the failure of eye-witnesses to any accident coming forward and giving evidence to the Police. The general idea is to get away from the scene of the accident as fast as possible. It

should be realised and emphasised that it is in the interests of the general public to come forward and volunteer information.

Efforts have been made to improve traffic conditions on the Edendale Road by relieving the traffic congestion at peak hours, and to facilitate the movement of intending passengers on the road. Not much can be done at the present time, however, owing to the narrowness of the road and the difficulty experienced in getting more transport.

There is a new four-lane main road at present under construction through Edendale which is approximately 158 ft. wide, but it will be some years before it is completed. In the meantime let us all make a determined effort to reduce the accident-rate on our road.

WALK CAREFULLY - LIVE LONGER.

* * *

A lot can be done to educate the public in road sense, and this should begin in the earliest years of a child's life. I would suggest illustrated demonstrations and lectures to school children, either by the Principals of the various schools or by my own Department. I would be very willing to give all the assistance I can in this respect and would welcome contact with the Principals to make the necessary arrangements for lectures and demonstrations at their respective schools. It is never too early to begin this education.

W. BIGGS.

* * * * *

HERE AND THERE

EDENDALE.

We are grateful to Mr. A. Peta, of Ashdown Village, for sending in the following news item:-

"Mr. M. J. Mpanza is the proud recipient of a Coronation Medal.

This is the sixth medal to have been presented - the others were to Native Chiefs.

Mr. Mpanza is employed as an interpreter in the office of the Chief Native Commissioner, Natal, and has been in the service of the Native Affairs Department for a considerable number of years."

MHLATUZANA

"Obituary.

The death occurred on 30th August of Mr. Ebrahim Ally, of Chatsworth, at the age of 48, after a period of illness. He was laid to rest in the family cemetery on the 31st. Mr. Ally was a teacher and much respected man. At the time of his death he was the Principal of the Dagg hoek Indian School. A large and representative gathering attended the funeral. We offer our sincere sympathies to his widow, children and relatives.

*

The death of Master Shunmugam Moodley, youngest brother of S. I. Moodley took place under tragic circumstances. Death has removed two members of the Moodley family within the short period of two months. We trust strength will be given to the family to bear this burden of sorrow. Our sincerest sympathy is extended to them."

*

"The marriage of Mr. Arthur Naidoo, of Chatsworth, Mhlatusana to Miss Govender of Bremer, South Coast, Natal, will take place on 25th October.

Mr. Naidoo has lived for many years in the Area and has contributed actively to the social work amongst the community. He is the President of the Social Club in the Area which he founded; Director of the Merebank and District Co-operative Society (Chatsworth Branch) and Secretary of the Indian Association.

The wedding is to take place at the Hindu Temple at the Mayville area.

* * *

CAVENDISH

"The marriage of Mr. Balakrishnan Naidoo, of Cavendish, to Miss Subbammal Naidoo of Mhlatusana, which was to have been held on 30th August, has been postponed owing to a bereavement in the bridegroom's family. This will now take place on 25th October at the Temple Grounds, Mhlatusana Township, at 3.30 p.m.

Mr. Naidoo has until recently been a resident of the Indian Township and originally came from King's Rest, Durban. He is a member of various religious societies and conducts Sunday services for the youths of the Hindu community.

*

"Obituary. The death has occurred, after a long illness, of Mrs. Naidoo, mother of Messrs. C. N. and B. N. Naidoo, of Mhlatusana Indian Township. Deepest sympathy is offered to the family."

G. THAYER.

CLERMONT

"Mr. Bond's Farewell. Last month the African Staff had occasion to bid farewell to Mr. Bond, Health Inspector, who has left the service of the Commission to train for Holy Orders at Port Elizabeth. Mr. Seitisho presided.

Dr. Newman, Assistant Medical Officer of Health, said that the Health Department was sorry to lose a man of Mr. Bond's calibre because his tact and manner of approach to people was so persuasive that they appreciated the advisability of complying with his advices. Mr. Mqadi and Mr. Khumalo associated themselves with Dr. Newman's remarks.

Rising to the occasion, Mr. Bond said he was sorry to leave the Commission but he felt he had to comply with his vocation.

In thanking the African staff for the tributes paid to him and reciprocating their good wishes Mr. Bond said that he would like to remind them of the words of Kipling :

There was neither east nor west,

Nor border nor breed nor birth,
When two strong men meet face to face,
For they come from the ends of the earth.

Mrs. Mangele presented Mr. Bond with a silver tray, "Everhot" teapot and milk jug bought by the African staff.

P. B. HHUMALO.

* * *

Y.M.C.A. AT EDENDALE

Further progress has been made since our last report to Ikhwezi.

We have started a Scout Company and the first meeting was well-attended. At this meeting we picked our Patrol Leaders and our Patrols and the Troop got down to learning the secrets of Scouting. Meetings are to be held every Thursday afternoon from 4 to 5. We are also endeavouring to send members of our Troop to the weekend camps. The Troop is still undecided as to the colour for scarves, but the uniform has been chosen - this is to be khaki pants and shirts and brown berets, the regulation scout hat being too expensive.

We are also starting Girl Guides, Cubs and Brownies at both Plessislaer and Caluza Schools. These will be brother and sister packs to the one at Edendale, the reason being the travelling distances between these points.

We need plenty of help in the formation of these different groups and volunteers will be welcome.

FOOTBALL : Our final re-plays have been played off with the exception of one which has been drawn three times. This is the match between the Caluza and Ashdown D teams. A full list of results will be given in the next issue of Ikhwezi.

NETBALL : The finals have been played off and the results will be given in next month's Ikhwezi.

Last Wednesday, I was invited to referee an inter-racial match between Woodlands Indian High

School, Pietermaritzburg, and the Ashdown High School at Plessislaer. I have never had the pleasure of refereeing two such well-behaved and sporting teams; each team was a credit to its respective school. I would like to see more of these matches.

The visiting team was entertained at Ashdown School after the match and were given tea, biscuits and cake. These had been made by the pupils of the school, and the cakes were very well made and tasted so good that I, for one, asked for the recipe!

The result of the game was Ashdown 4, Woodlands 2.

TABLE TENNIS : Table tennis is still one of the leading sports of the Club. We have been invited to join the S. A. Table Tennis Association, which we will do, and play in the league games.

BOXING : Boxing is still holding its own, but the attendance has fallen off slightly.

We are arranging for a Body Building and Physical Training Class.

CINEMA. Our cinema was shown on a Saturday for the first time and made a little profit (also for the first time!). We will run it for a trial period on Saturday evenings to see how things go. All last year it was run at a loss and the Club cannot afford to keep this up.

H. ELLIOTT.

* * *

FORMS

In my first article in this series I gave you an idea of the similarity of music to the spoken languages of the world, and how various parts of literature were comparable with the many parts of music. I will now attempt to describe the many forms that music can take in what could be described as the "architecture of music".

Concertos. The word concerto originally meant a piece of music for the orchestra with two or

three solo instruments. Bach wrote the Brandenburg Concertos for various combinations of instruments, and these concertos had two, three or four movements. The concerto as we know it today is a composition written for a solo instrument (sometimes two) with full orchestral accompaniment. There are usually only three movements because of the strain imposed upon the performer of the solo part. The first movement invariably contains a cadanza in which the soloist demonstrates his or her virtuosity, while the orchestra remains in the background. The second movement is usually slow and lyrical and usually leads straight into the third movement in Rondo form. Rondos are easily listened to because there is not much development in the music but, instead, a frequent repetition of the rhythmic first theme. The great concertos of musical literature were written by Mozart, Beethoven, Chopin, Brahms and Tchaikowsky.

Overtures. The word "overture" means a prelude, or an introduction. Handel wrote overtures to his operas and oratorios. Overtures consist of two kinds - the Italian and the French overtures. The Italian overture consisted of three movements - a fast, then a slow and finally another fast movement. The French overture opens with a slow movement followed by a fugue and a minuet. Later, the composer Glucke introduced an overture in one movement in which the spirit of the opera was captured. Overtures have, since the time of Beethoven, been written as individual works, unconnected with anything else. These often assume the name of Concert Overture.

Symphonies. The symphony is the longest form of music for a full orchestra and consists usually of four movements. The various themes are presented in different ways - sometimes by wind instruments, sometimes by strings, sometimes by all the instruments, or even a solo instrument. The greatest symphonies of all time were written by Mozart, Haydon, Beethoven, Schubert, Brahms, Tchaikowsky, Sibelius and Berlioz. Berlioz wrote a symphony in five movements while Cesar Franck, one in three, but most composers have adhered to four which seems to be the standard number. Most classical symphonies have the same plan - perhaps a slow introduction leading to the first movement proper; a second movement which may be a minuet or scherzo. The last

movement is not usually in rondo form.

The first opera was written by

Oratorios.

This is the longest vocal form of music using sacred words. It was so named from the musical services held in the Oratory of St. Philip Neri in Rome. These consisted of dramatic renderings of scriptural scenes. Most oratorios contain an overture for orchestra, which may be French or Italian in style. The purpose of the overture is to create an atmosphere. Then follows, in varied succession, choruses, solos, recitatives and arias, and any combination of vocal parts the composer may desire. The text is taken from scripture or a sacred poem. Biblical characters are taken by one soloist but no action, costumes or scenery is required. The great oratorios were written by Handel (Messiah), Bach (Passion music) and Mendelssohn (Elijah).

TEN COMMANDMENTS FOR PARENTS

1. Thou shalt love thy child with all thy soul, with all thy strength, but wisely, with all thy mind.
2. Thou shalt think of thy child, not as something belonging to thee, but as a person.
3. Thou shalt regard his respect and love, not as something to be demanded, but as something worth earning.
4. Everytime thou art out of patience with thy child's blundering and immaturity, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.
5. Remember that it is a child's privilege to make a hero out of thee, and take thou thought to be a proper one.
6. Remember also that thy example is more eloquent than thy fault-finding and moralising.
7. Thou shalt strive to be a sign-post on the highway of life, rather than a rut out of which the wheel cannot turn.
8. Thou shalt teach thy child to stand on his own feet and fight his own battles.
9. Thou shalt help thy child to see beauty, to practice kindness, to love truth and to live in friendship.
10. Thou shalt make of the place wherein thou dwellest a haven of happiness for thyself, for thy children, for thy friends and for thy children's friends.

PAUL M. PITMAN.

Jacob Peri in 1600, but was then nothing more than a series of recitatives with a weak accompaniment. Development has been made successively by Scarlatti, Handel, Mozart, Weber and Wagner until it has reached the point today where all the arts combine to produce a story in dramatic form. Of course operas on comic subjects have been written and these are known as comic or light operas. Gilbert and Sullivan, during the latter part of the last century produced perhaps the greatest comic operas still performed regularly today.

Chamber music.

This generally refers to music written for a small combination of instruments to be played

in a room smaller than a concert-hall. The number of instruments can never exceed eight, nor be less than three, and each player must have an individual part. The basis of chamber music is the string quartet which is said to be the perfect combination of a few instruments. This consists of two violins, a viola and a cello. The two violins play different parts corresponding to soprano and alto, while the viola plays the tenor and the cello plays the bass. When another type of instrument is added to the four strings already mentioned a specific name is given to the work, e.g. if a piano is added it

Operas. Operas are constructed on a similar plan to oratorios but require costumes, scenery and dramatic actions. The overtures perform the same function. The choruses, solos, trios, etc., are always dramatised, and in the case of the great music dramas of Wagner, the music plays just as important a part as the words.

becomes a piano quintet, if a clarinet is added - a clarinet quintet, and so on.

Although there are many other forms of music such as the Suite, Madrigals, Part Songs and Glees, Cantatas ; Tone poems and so on, I have described briefly the more important forms.

From the above I am sure you will agree that there is more to music than the mere strumming on an old banjo, which, by the way, is only one of many instruments. Next month I will devote my space to giving interested readers an article on the "Instruments of the Orchestra" and "Solo Instruments".

"DOWN BEAT".

* * * *

LETTERS TO THE EDITORS.

("Uzitulele" has sent in two further letters, published below as one. We again draw attention to the breadth of "Uzitulele"'s public interests and the general moderation with which the related ideas are expressed.

The letters reached us too late for official Commission answers to be published simultaneously. These will appear in the next issue of Ikhwezi. We have inserted numbers in Uzitulele's communication, however, to indicate the points on which official comment will be made.

We learn that - on one or two of these points, at least - the facts are not what Uzitulele understands them to be. Can our readers spot these points for themselves? - The Editors.)

The Editor,
IKHWEZI.

Sir,

Let me continue my arguments as to why Edendale people are apathetic to the Local Health Commission. But, first, I must thank you for the amount of space you have given me. I also thank the officials of the L.H.C.

for the able manner in which they have dealt with all the points I raised.

'Please allow me again to deal with the points they raised :

Regulations : These are the root causes of all our troubles because (1) the L.H.C. does not take the trouble to bring the Regulations to the knowledge of the people so that they know their privileges and dangers. Recently Rates Notices were issued to the people. I feel that these Notices should have gone out with the Regulations to the people so that people know what is required of them. Many do not read Ikhwezi and they cannot read English. The Regulations should be in Zulu.

Health Assistants Training : It is appreciated that this matter was brought to the fore very early. There is good and sound reason why a person reaches 25 years of age while still taking Matric. Education Department regulations do not allow an African child to attend school before he is 7 years old. If that child fails once or, through other causes, misses a year his years of age go ahead of him. Not all parents succeed in sending their children to the Boarding Schools and not all children want to train as teachers. The L. H. C. should open up training for Health Assistants for the boys and girls born in the Area. Many would be found who would advance to great heights. I emphasise that these must be the children born of Area property owners as they are the future leaders of their people in these Areas. That is why we insist that the L. H. C. should train us in local administration.

Nurses : I am thankful for all the efforts done in this direction as all the difficulties were borne by womenfolk.

Last point which is of great difficulty. For no matter how well-educated an African may be he will never be given a job suiting his abilities. (2) That is why it is so difficult to get Europeans to vacate their posts on behalf of Africans. Up to now only one non-European has succeeded a European.

The greatest worry of our people is (3) to have their buildings demolished ruthlessly.

Some of them built these houses in 1949 under the L. H. C. Regulations after the Inspectors had done their work. People occupied these houses. (4) But today new Inspectors have come in condemning these houses, accusing the people of building without permits. People are ruthlessly charged and taken to court under Regulations which are totally unknown to the people. (5) People find themselves given seven days notice to demolish or vacate his dwelling in seven days. Surely no other Government has such an arbitrary regulation.

The L. H. C. is unfair to make regulations and then "sit on them" without telling people about them so as to safeguard itself while exposing the poor people to court expenses and many other inconveniences. That is why Edendale people are alleged to be apathetic to the L. H. C.

The (6) Rangers themselves must be well-informed men who must have tact and understanding. They should know how to deal with their people and not just bark at them. This creates antagonism and lack of co-operation. When this state prevails people blame the Advisory Board.

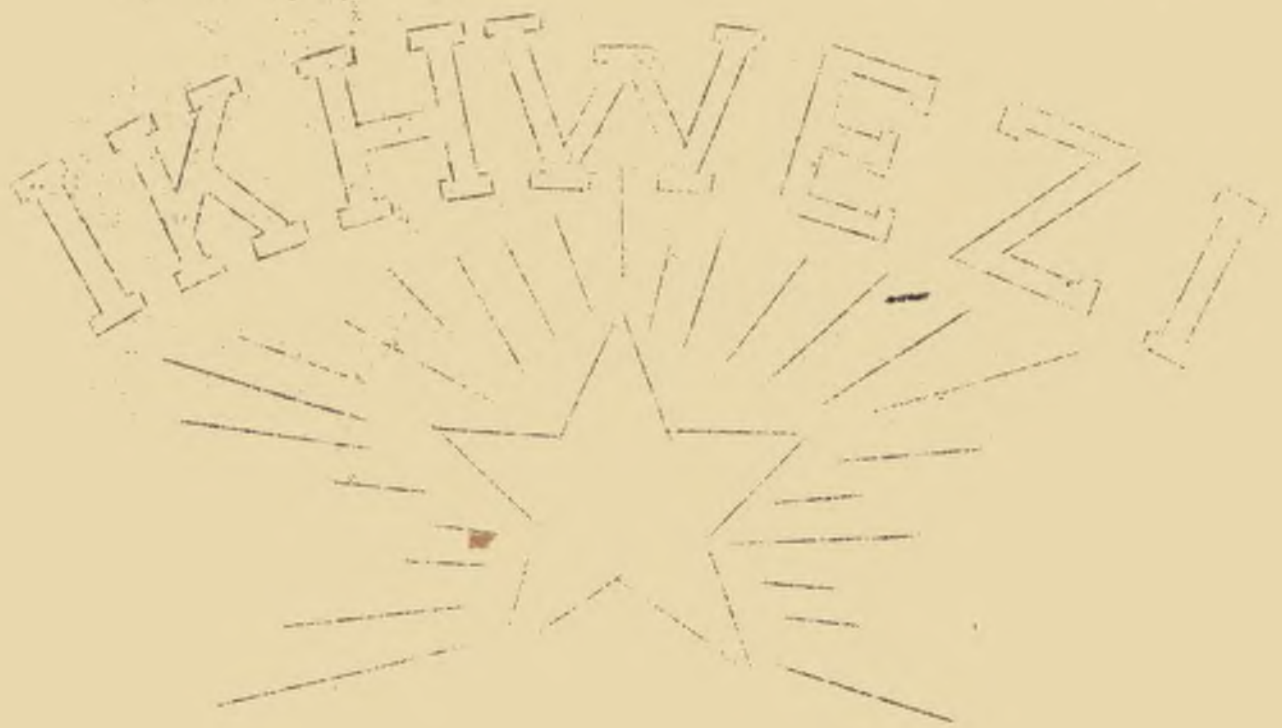
Coming to the Board. - Board members become frustrated through various reasons which I cannot here enumerate. Many have been members of the Board and as many have subsequently resigned because they felt they had no authority or influence. They have no voice of authority.

Debates of the Boards (7) are not publicised and the findings of the Committees of the Board are not known to the people. Therefore people accuse the Board of doing nothing or of "betraying" them to the L. H. C.

In Urban Areas Board members are paid allowances which defray their travelling expenses. (8) The L. H. C. Boards are not given any allowance so as to enable them to attend all the meetings they wish to attend. How can a poor person tolerate this state of affairs? Reasons of space compel me to end here.

"UZITULELE".

Georgetown.



Umqulu 4 Nomb. 8

Lilungiswe lasakazwa yikhomishani
195 Longmarket Street, Maritzburg.

SEPTEMBER 1953

INCWADI KUBAFUNDI BETHU

Kuyinto efanele, ukuba abantu bafune ukuqhubekela phambili. Yingakho izilimi zethu zigwele izinhlamvu eziphakamisayo. Sithi umuthu ufuna "ukuphakama". Sikhulume ngemfundo "ephakeme". Sikhulume ngemizamo "Ephakeme". Sithi umuntu "uphakeme". Sithi umuntu "usesemqoka".

Uma sicabanga ngokuphila sithi kuyilada singathi izinyathelo zalo yizona zinto ezisikhangayo, Kwolunye singathi, likhombisa umuntu into ephakeme kunaye uyothi umbona abeyifuna ukuyenza.

Ngamzwi esazi singathi, Siyakuthanda okuphakemeyo uma sikubona.

Lomoya usebenza njalo ngaphakathi kithi, noma ungasebenza ngezindlela ezahlukeneyo. Omunye ufuna ukubamkhulu ezintweni zomhlaba anothe. Omunye ufuna ukubanamandla, omunye ufuna ukwazi, ukuhlakanipha. Omunye ufuna ukulunga - Omunye ubona esahluleka ngempela ukukhuphuka kodwa abenenhliziyo ebongekayo afisele abantwana bakhe ukukhuphuka kunaye.

Kodwa noma yikuphi okusibusayo yinye into esemqoka kithi, sonke : Ukulangazelela ukuya phezulu nokufisa ukukuzuza lokho.

Umake sinwebela phezulu kufanele sibheke ingozi esigaqelayo, ukuba sikhohlwe ukuthi wonke umuntu ophilayo umile azinyathelweni zelada lokuphila ufuna ukukhwela akhuphuke. UNkulunkulu kasinikanga amaladi ezinyathelweni ezifanayo zobuntu sifisa sonke ukuphakama - Sikhohlwe uma sifisa ukukhwela ukuthi nabanye bayafisa nabo ukukhwela njengathi nokuthi nabo banalo ilungelo lokukhwela uma benamandla. Kakufanele sibacindezele phansi. Kubi lokhu, sikubona uma uMBusi ongaphendulwa ebusa, ukhwela phezu kwezifiso nezinhliziyo zabantu ababusayo athi esephezulu akubone kuyize konke abekuzama.

Kukhona okunye okufanele sikubheke uma sikhwela ilada leli ngaphandle kwokuthi-nje singabakhaphezeli phansi abanye bethu. Kufanele sazi ukuthi ilada linezinyathelo eziphansi, okuqalwa ngazo. Kukhona kuzona abantu abafana nathi. Uma sifuna ukuya phezulu nabo bayafuna ukuya khona kodwa kulukhuni kakhulu kubona.

Kodwa bona baphelelwa yithemba namandla okuya phezulu. Kusho ukuthi thina kufanele sibabhekele abantu laba amathuba abo nabo.

Izinkulungwane zeminyaka eyadlula umuntu wabulala umfowabo ngesikhwele somona, kuthe lapho iNkosi yoMhlaba wonke Imbuza ukuthi uphi umfowenu na waphendula ngombuzo naye imbuzo lowo ngafiyo selokhu awubuza : Ngingimlondi womfowethu na? Ebuza kuNkulunkulu.

Nansoke impendulo enamathele ezinhliziyweni zakhe wonke umuntu ophilayo, YEBO. Yilokho okusihluphayo uma sithi siphezulu eladini sibone omunye wakithi ezabalaza ezansi ekuqaleni kwalo, simzwele. Simzwele ezikhinyabezweni ezimvibelayo ukuba naye abenathi phezulu.

Uma sikhwela siya phezulu ngezinhliziyozethu kodwa sibakhumbula abangenawo amandla njengathi lokho kubusisa ukukhwela kwethu kukwenze kubeyinto enkulu efaneleyo.

ABENU,

ABAHLELI.

* * * * *

Siyambona uSgt. Biggs ophele amaphoyisa laphaya eSekilandi ngalendaba yakhe. Kade asebenza eduze nomgwaqo lona uyawazi kahle ukuthi unezingozi ezimbi. Uloba njengomuntu oyazi kahle into aloba ngayo. -

ABAHLELI.

UKUZIVIKELA EZINGOZINI
EMGWAQWENI WASE EDENDALE

Kuvame njalo ukubakhona izinto eziningi ezihambayo kulomgwaqo kuthike, ngoba wona umgwaqo mun-

cane izingozi zibenkulu ngempela. Kube kubi ngokuphindiwe uma izingane seziya noma sezibuya ezikoleni noma ekupheleni kwamasono. Ngezikhathi zemisebenzi izingozi zidlangile ngempela kwabezinyawo. Ekupheleni kwamasono izingozi zigaqele nezihmabeli zalapha. Imvama yezingozi zibangwa yizihambeli ezisuka ziphuthuma ukubuyela emisebenzini nalapho zihlala khona.

Izibalo zikhombisa ukuthi abantu abafayo emigwaqweni ngomyaka eSouth Africa beqile ezil,000 kulimale abayizi 18,000. Imvama kungabantu abahamba phansi. K-

buhlungu ukuthi iningi labantu abanjalo yilabo abazilimaza bona ngokunganakekeli beseke kulan- dela abaqhubi bezimotho.

Kabaqondisisi abantu ukuthi Umthetho omkhulu womgwaqo kawu qondene nabo. Kakushiwo ukuthi bahambe ngakwesesinxele isandla njengoba kushiwo ezimothweni BONA KUFANELE BAHAMBE NGESOKUDLA BABHEKANE NEZINTO EZIZAYO.

Izingozi eziningi zibangwa ngabahamba phansi basuke ngokuzu- ma bangene phakathi nomgwaqo noma belinga ukweqela ngaphesheya ben- gabhekisisanga kuqala okuzayo. Uma uhamba ngesokudla emgwaqweni uyakubona okuzayo ngekeke umuntu asuke-nje aziphonse phansi kwa- masondo emotho. Ungasimze weqe- nje umgwaqo. Qalaza kuqala nga- lapho kuza ngakhona izimotho ub- heke futhi ngalena. Ungeqi uma ubona ithuba lingeko. Noma ungaze ulinde isikhathi eside akunani, ngoba kungcono ulinde uze uxoxe ngokuthi walinda isi- khathi eside kunokuba ubeyizicucu emgwaqweni ungaselu- tho kuban- twana ba- kho. Na- kho okun- ye okum- qoka oku- qondene nabahamba phansi:

(a) Ukudla- la nokuma nokuhamba unganaki izimotho.

(b) Aban- tu bedla- la emigwa- qweni noma bemile ku- yona noma beqa be- phuzile.

(c) Behla ezimothwe- ni noma be- khwela ku- zona ngo- kunganaki.

(d) Umkhuba wokuthuma izingane ezincane ozitolo nakwezinye izi- ndawo zingaphelezela.

(e) Abantwana behamba iziqumbi emigwaqweni bedlala kuyona.

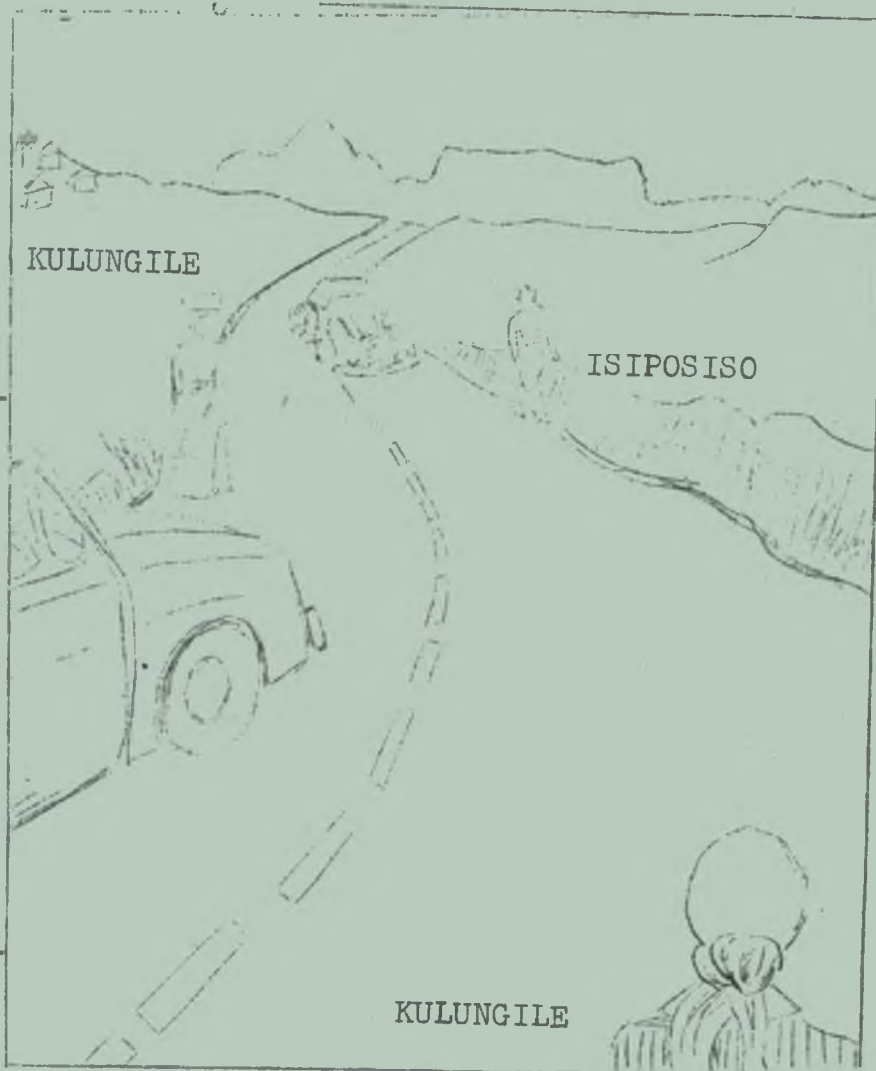
(f) Ukunganakekeli ebumnyameni.

Kuvamise ukuba kufe umuntu abemunye kulimale abayi 16 ngo- suku emigwaqweni kulelizwe. Mu- sake ukuba kulabo bawe kanye nen- gane yakho.

Ukuvikela izingozi kuthikimez- wa ngabantu ababone ingozi bangezi ukuzobikela amaphaoyisa. Bava- mise ukubaleka lapho kwenzeke khona ingozi.

Sigcizelela ukuthi yinto eyi- mfanelo ukuba umuntu obone in- gozi azoyibika. Kwenziwa imi- zamo yokulungisa ukuhamba kwe- zinto kulomgwaqo waseEdendale ngokunciphisa izimotho ngen- kathi yomsebenzi kodwa kungenzi- we okukhulu manje ngoba umgwaqo usemncane ngempela. Kwakhiwa umgwaqo unezinhlal ezine ozoda- bula eEdendale ububanzi ngama- fidi 158. Kuzodlula iminyaka ungakapheli. Okwamanje masi- zame sonke ukunciphisa izin- gozi zakulomgwaqo.

HAMBANI NGOKUNAKEKELA -
UKUZENIPHILE INKATHI ENDE.



Kuningi okungeziziwa ukufundisa abantu ngoku- hamba emigwa- qeni maku- qalwe ingane isencane Ngibeka um- qondo wokuba kwenziwe ama Filimu nezim- kulumo eziko- leni ngabazip phethe noma ngaboMnyango wami. Ngin- gasiza ngakho konke engina- kho nginga- thokoza uku- bonana nabaphe- the izikoze silungiselele lokho ezi- koleni zabo. Umthente uhlabisa isa- mila.

NINA BEZINYAWO -
HAMBANI ngakwesokudla emgwaqweni nisinde niphile isikhathi eside.

W. BIGGS.

LAPHA NALAPHAYA

E-EDENDALE

"Isililo. Silahlekelwe unumzane Shedrach Ntombela oyinzalo yalapa eGeorgetown, Edendale, ubesebenza kwaTeba lapa kwa Macibise ushiye umfelokazi na madodana amatatu.

*

"Kanye neMrs. Augusta Msengane naye yinzalo yononhlevu khona lapa eGeorgetown, Edendale, intombi ka late Aaron Hlatywayo ushiye umyeni wake nentombi ezimbili.

Siyabakalela abase le osizini sengati opezu konke angababopa.

* * *

Siyambonga uMn. A. Peta wase Ashdown Village ngalendaba:

"Umn. M. J. Mpanza wamukelise imendlela yokubekwa kweNdlovukazi Ngeyesithupha lena, ezinye zanikezwa abaNuzana.

"UMn. Mpanza uyahumusha laphaya kwaNdaba zaBantu Omkhulu eMgungundlovu. Usenenkathi yeminyaka eminingi esebenza kwaHulumeni.

* * *

E-CLERMONT

"Ngenyanga edlulile abantu abamnyama bebevalelisa Umn. Bond uMhloli weMpilo oseyekile kwaKhomishani useyofundela ubufundisi ePort Elizabeth. Isihlalo siphethwe ngu Mn. Seitisho.

UDr. Newman Umsizi kaDokotela weMpilo wathi loMnyango uyadabuka ukulahlekelwa nguMn. Bond oyindoda emadodeni ngobuqotho okwaziyo ukusondela kubantu abgabathunuki. Kwenana amazwi akhe abaNuzana Mqadi no Khumalo.

Ephendula uMn. Bond wathi uyadabuka ukushiya iKhomishani kodwa uzizwa efanele ukuya lapho ekhonjwa khona yinhliziyiyo.

UMrs. Mangele wamnika isipho setray yesiliva neTeapot ye "Everhot" nojugi wobisi okuthengwe ngabantu abasebenza kwikhomishani."

* * *

Y.M.C.A. AT EDENDALE.

Kuyaghubeka lapha kusukela ngombiko wethu wokugcina kulona Ikhwezi.

Sesiliqalile idlanzana labafana bamaScouts. Kulomhlango sakhethe amagoso abo ase amaviyo afunde yonke imininingwane yobuScout.

Imihlangano izobakhona bonke olwesiNe ntambama kusuka ku 4 kuya ku 5. Silinga ukuba amabutho ethu aphumele ngaphandle ekupheleni kwamasonto. Kabaziqomi izikhafu ukuthi ziyobangumbala muni kodwa iNyunifoma sebeyikhethile. Izikhindi zikaKhaki namahembe nama-beret ansundu ngoba isigqoko sem-pela samaScout sibiza kakhulu.

Sizoqala futhi amabutho amantombazaba amaGirl Guides, kwaCaluza nasePlessislaer. Azobangangawodadewabo balawo aseseEdendale.

Sicela abajoyinayo ngoba usizo siyalufuna lokwaka amaviyo lawa.

IBHOLA.

Ukubuyelana emfundeni yamafayineli sekudlaliwe ngaphandle kwemi dlalo eyadlala iDraw izikhathi ezintathu uCaluza neAshdown D. Sonibikela uma seyivuthiwe.

NETBALL.

Sekudlaliwe eyokugcina sonibikela nangayo seyivuthiwe.

Nolwesithathu oludlule ngaba nguNompempe womdlalo wamandiya ase-Woodlands High School ne Ashdown High School. Kangizange ngishayele imdlalo omuhle kangakaya, owadlala ngomoya omuhle wokuzwana. Okwabangudumo ezikoleni lezo zabadlali. Sengathi inganda imidlalo enjalo.

Abahambeli bathokoziswa eAshdown emva kwebhola ngetiye namabhisikidi namakhekhe. Kwenziwe ngabafundayo. Ennandi ehla esi-amakhekhe ngaze ngacela ukuba bangihlebele ukuthi enziwa kanjani.

Umdlalo wema kanje : Ashdown 4, Woodlands 2.

TABLE TENNIS.

Ngumdlalo lona onewozawoza kuneminye lapha. Siceliwe ukuba sijoyine abeS. A. Table Tennis Association savuma sizodlala emidlalweni yabo emikhulu.

ISIBHAKELA.

Siyaqhubeka kodwa bayancipha abezayo. Silungiselela imidlalo yokuqinisa imizimba negazi.

IBHASIKOBHU.

Sayibukela ngoMgqibelo siqala sathola inadhana (siqala). Sizoke siyidlalise ngemi Gqibelo kusihlwa sibone ukuthi kuhamba kanjani. Wonke unyaka odlulile sabe silahlekelwa yimali. I-Club kayikwazi ukuthwala izindleko ezinjalo.

H. ELLIOTT.

* * * *

IZINCWADI ZABALOBELI

("Uzitulele" usebuye wasilobela ezinye izincwadi ezimbili, nazi sizikhipha lapha ngezansi, sesizihlanganise zabancwadinye. Sisaphinda futhi siphawula ububanzi bokubuka kukaZitulele ezindabeni zomuzi, nangomoya opholile awubeka ngawo umqondo wakhe.

Ngolwephuza kwethu ukuzithole izincwadi zakhe kwenze ukuthi izimpendulo zeKhomishani zingakwazi ukuphuma kanye nezikaZitulele kuleliKhwezi lanamhlanje. Sezophuma kwelizayo. Incwadi kaZitulele siyiqophe izinombolo, njengezihloko azithintayo, senzela uruba kubelula ukubona ukuthi impendulo yeKhomishani iqondene naziphi.

Ezihlokwani ezimbadlwana kulencwadi yakhe uZitulele kakumkhaneyeli ngengoba isimo sempela sinjalo.

Ingabe-ke bona abafundi bethu bayawabona-nje lawomaphuzu esiwashoyo?)

ABAHLELI.

*

Mhleli,

Ngipinda nkosi yepepa ukucela isikala, ngipinde ngi ngubeka nodaba lwami oluba ngela abantu base Edendale bathule njengesikalo sako.

Ngapambi kokuba ngi qubeke ngifanele ngikubonge mhleli ukungivumela nesikala epepeni lako; Bese ngiqubeka ngibonga nabase mqoka be Commission ukuzimisela ukuzibeka izinto ngaleyo ndhlela abazibeke ngayo ngiyabonga.

Ngibona kufanele mhleli ukuba ngibeke ambalwa maqondama nezi mpendulo.

Impendulo yokuqala ipata ama Regulations; ama Regulations lawa yisona sifo sokuqala esibulala abantu ngezi ndhlela zonke pantsi kweCommission abase mqoka abazikatazi ngo ngomzamo wokunikeza abakhi lama Regulations ukuba bawazi; bakwazi ukupepa ingozi lapo kufanele kona; nanjengoba nje ade kupuma iZaziso zeRates; ukuba-ke naleMpendulo engicazelwa yona ngokukokwa kwama Rates zikishwe kanye kanye nama accounts ukuba pela abantu batole ukuyazi into okudingekile ukuba bayazi; ne wusizo kubo nangengoba abaningi ne-Kwezi abalitoli ukulifunda; kube nolimi lwesingisi bengalwazi; ngiyabonga.

Ngodaba lwama Health Assistant Training. Impela kuhle kumhlope uma kuyindaba eyasunguleka kona emqoka; sikona isizatu esisobala esibangela ukuba umuntaze abe u25 yrs. eseku Matric; yikuti amaRegulations ase Education Department awanivumeli umtwana aqale esikoleni engakabi no 7 yrs. ubudala uma lowo mtwana ekewafaile noma wavellelwa esinye isici yona iminyaka yake iyahamba pela iyaqubeka; Esinye isizatu akubona-bonke abazali abapume lelayo ukuhambisa abantwana kuma Boarding schools; kulapo akubona bonke abantu abatanda ukufundela ubu Teacher; Kuhle iCommission sikubone ukuthi kufanele ivulele abantwana be zakhi mizi abafana nama ntombazana bafundiswe lobu Health Assistant Trainees; bayotola kala abayopumelela badhlele lepambili; Uma ngiti abantwana bezakhi ngiyagcizelela pela ngoba yibo abanikazi balezindawo za yise bakusasa bona pela base Edendale yiko sikala ngokuba masizi fundiswe izinto lezi sizazi.

Ngendaba yo Nurse nkosiyani enginga lisho kupela ukubonga u musa owenziwe kakulu inhlupeko ebitwelwe abesifazame.

Kwimpendulo yokugcina osemqoka uti ibalulekile; mina engi tiyinkwalalwala ifindo lemfene ngoba kusobala ukuti umuntu noma angaze afundiswe kanjani kodwa kunzima ukuba anikwe umsebenzi oyifanele imfundo yake; yiko loku okwenza ukuba ukupuma kwa-belungu ezikundleni kufakwe abantu kuyifindo lemfene; Use-munye umuntu osatate isikundhla.

Lapa ke sengiqubeka nama bala engwe; kukona Inkatazo enkulu ehlupa abantu, bediliziswa izindhlu, ngohlobo olubuhlungu; abanye lezi zindhlu bazakhe ngo-1949 njalo ngalo pantsi kwe miteto (Regulations) zeCommission Nabahloli Inspectors ziwenza umsebenzi wazo; aqade umuntu angene ahlale; eti yena ngokwake kulungile.

Kona kusha nje sekufika abanye bati uhleli endhlini ngokungemteto esehlale iminyakana, useyaboshwa uboshwa ngomteto wama Regulations angawazi angazange awanikezwe; usenikwa i-Notice yika 7 days. Ngineqiniso lokuti auko umteto esilungwini ocita umuntu ukuba adilize noma alishiye lelo kaya ngo 7 days (kwiCommission ukona).

Ayifanele nemela iCommission ukwenza imiteto bese ihlala pezu kwayo ukuba izi vikele yona wena uboshwe noma ufakwa ezindlekweni zokulahlekelwa onako ngomteto angawazi yizo izinto ezingenqalezi ezenza kube songati abantu baseEdendale bayayi zonda i-Commidsion kanti yilezizinto abantu ezi behla ngapezulu bengazazi wona amaRanger lana afanele afundiswe aye ke ukutatela pezulu izinto nabo abelungu uqobo uma bezosebenza kubantu ababe nomoya wesihe Hayi ulaka; ngoba loku kudala umoya omubi endaweni yobambiswano.

Uma kuvela uhlupo olunje bese abantu bati ipi iBoard itini uma kunje?

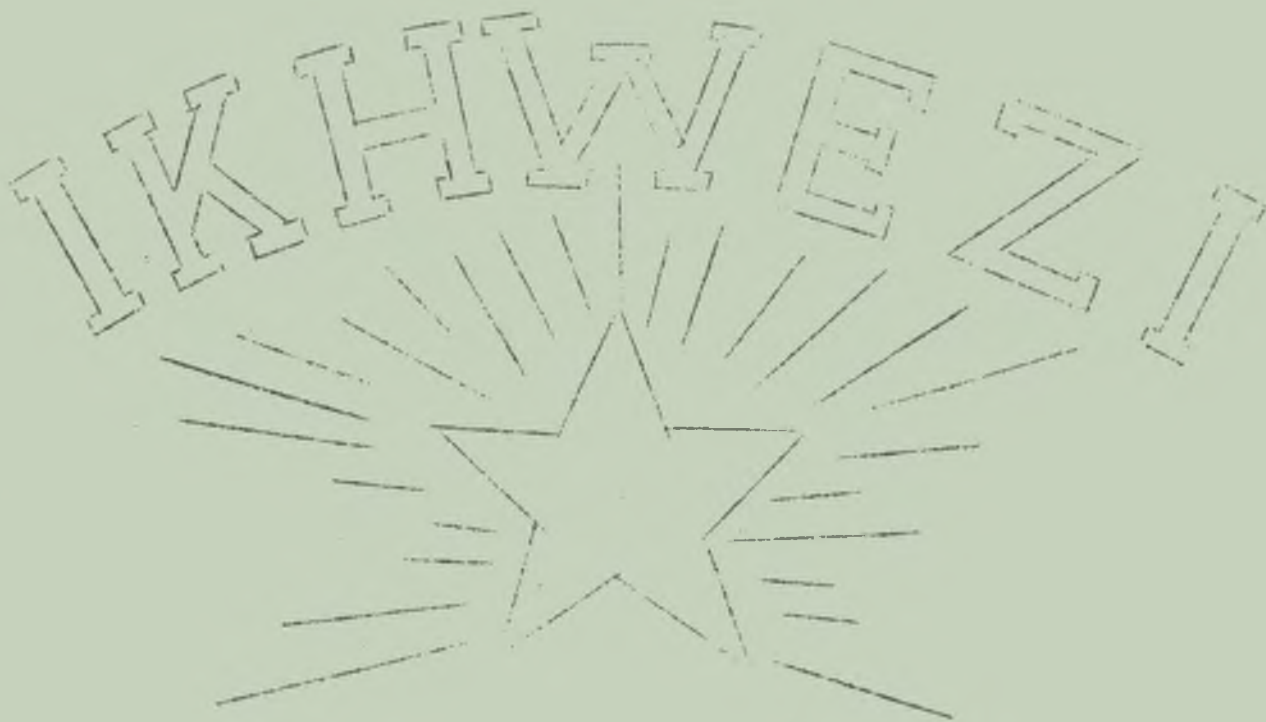
Kubuhlungu loku mhleli mangitinte kancane ngodaba leBoard. Ngengoba abantu bepelelwa umdhlandhla wokuba amalungu eBoard ngezi zatu eziningi angizuzi beka zonke. Kodwa mangisho ukuti, baningi ese bangena bepuma eBoardini, bangatoli ukuba bazizwe benelungelo elibanika umdhlandhla ngako ukuba izwi

leBoard amandhla alo awako kona loku ukuba izindaba azikulumayo noma amalungelo ewafunayo azifakwa emapepeni zifundwe abantu bayibone imizamo eyenzwa yiBoard namaCommittee ayo; ngako imisebenzi yeBoard ifihlakele kubantu ayi.onwa abayazi okunye okuqeda umdhlandhla amanye ama lungu eBoard emadolobheni ayahola le-mali abayi holayo ngokuba yilungu leBoard ibasiza nasezindlekweni zokuhamba bokonye, lapa kwi-Commission amalungu eBoard awa toli luto; uma ungenaye upeni esikwameni awukwazi ukufinyelela emhlanganweni utanda; konje loku uma ungumuntu ompofu ongemaluto ungakumela isikati ezingakanani? Kulungile kwabemi kahle. Mhleli ngibona sekufanele ngicabange ngesikala sepepa ngingaqubeki ngokungasafanele.

Mangibonge ngesikala ngitembise ukuti sobuye sibonane uma inkosi ivuma.

Yimina njalo,

"UZITULELE".



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A LETTER TO OUR READERS

In our last number we talked of life as a kind of ladder. We saw ourselves and our fellow-humans on it, all trying to get higher. And we recognised a sort of inward sense of responsibility for people further down the ladder than ourselves.

When we get to this last point - this business of our duty towards the handicapped and the less privileged amongst us - we are facing the profound and many-sided question of human UPLIFT.

One of its many "sides" is obvious at once. In every kind of "lifting" two people - or two parties - or two things - are inevitably involved. One is the "lifter" : the other, the person (or the thing or party) being "lifted". Taking it in a very simple form, there is a man called A, in need of help - and there is B, who sees his need and wants to help him.

That certainly seems simple! How (we ask ourselves) can anything go wrong?

The fact is that things do go desperately wrong in this "uplift" business. One man, for instance, wants to help, but finds his efforts fruitless or his

help rejected. Another man accepts a helping hand, but finds himself no "higher" (and no better) for the help. All the endeavour, it would seem, is wasted. Indeed it often leaves things worse than they were before; for the would-be helper begins to feel it's no good trying to help people, and the other person feels that help's no use.

They are both wrong, of course. But what went wrong, to make them feel that way?

The answer, or part of the answer, is that there is a right way and a wrong way of extending help : a right way and a wrong way of accepting it. It is of the offering of help that we want to speak today.

The holding out of a helping hand is a delicate business. All sorts of things, it seems, can spoil the effect. We shall deal today with only three of them.

If one thing, more than another, is guaranteed to wreck the effect of "help", it is an attitude of patronage or condescension on the helper's part.

Listen to Sir Herbert Stanley on this point. "The ministering to human needs," he said recently, "is insufficient if it is not supplemented and permeated by RESPECT FOR THE HUMAN DIGNITY OF THE INDIVIDUALS CONCERNED."

Hear what the psychologist says of his ministry among broken human minds and distorted human lives : You cannot hope to heal the personality (he will tell you) if you do not utterly and truly, hold the person in RESPECT.

Going back to our "ladder" for a moment - one man may be on a lower rung than another, but he is NOT, by reason of that fact, a LOWER MAN! Indeed, he may - in every respect but that of position - be a "higher" one. But at the least, he is of equal value, considered as a human soul.

"Help" handed out without respect inflates the self-importance of the helper and humiliates the "helped". It is no answer to the Duty of the Ladder. That is one "side" of offering help.

Here is another. The help should come IN TIME. We have a way of forgetting all about the lower "rungs" until such a state of misery has set in on them that our best efforts are powerless to improve the situation. A man - a family - a whole community - is frustrated in the upward "climb". Or even, perhaps, in danger of falling back. The real help is the one which is ready at the first sign of difficulty or discouragement : it does not wait until the situation is a hopeless, or near-hopeless, one. "It is better," someone has said, "to be a lighthouse than to be a lifeboat". It is better to help and guide in time, rather than rush to the rescue when full tragedy sets in.

And a third point - tied up, in some sense, with the first. The man who wants to help must see that both the nature and the manner of that help are such as not to lessen the SELF-RESPECT of the man he helps. There is no true uplift or assistance in the "help" which deprives a man of his just pride and his sense of independence,

or causes him to slacken his own efforts to succeed. Along this way lie the ills of pauperisation, personal inertia and the "dole" mentality.

There are few of us so hampered or so underprivileged that we cannot find others more grievously frustrated than ourselves. Few of us so self-engrossed that we do not - sometimes - feel the urge to help our brother-men. It is for us to remember that the will to help must be a ready, waiting will : that it must spring from the high value of our "brother" in our eyes; and that our help will be of little worth unless it leaves our "brother" stronger and more resolute to climb.

Yours faithfully,

THE EDITORS.

DID YOU KNOW?

(News items from Race Relations News)

...THAT on September 6th., 1953, the Indian community of South Africa lost one of its greatest members, Mr. M. L. Sultan, whose gifts to the cause of Indian education total £200,000, about four-fifths of his entire wealth. Indians throughout the country have paid tribute to this singular man's greatness. Born in Malabar, South India, 81 years ago, M. L. Sultan came to South Africa as a boy raised in poverty. After a period of employment as a porter at the Berea Road station he started a business in tobacco, lost all his money and started again to build a fortune.

Early in his career, after much of his wealth had been made, the lack of his own formal education revealed to him his people's needs. Education became an obsession to him. He was the first Indian to suggest the establishment of a Non-European University for the creation of which he offered £5,000 as a first donation; and his last gift was £20,000 to the erection of a Non-European University. To the Indian community he was a benefactor whose living memorials in educational and other institutions will carry an active influence throughout all future generations. His biggest bequests include £100,000 for the M.L.Sultan Charitable and Educational Trust, £20,000 for Natal University Development, and £33,000 for the M.L. Sultan technical colleges.

In appreciation of Mr. Sultan, Mr. Ashwin Choudree writes, "Such

men are rare in human history. Such gems are heaven's own gift to mankind. His destiny fulfilled his life's labour done, Sultansahib has gone to the land of immortals, and we in this world will always find him enshrined in our hearts." More than 4,000 people attended the funeral on Monday, September 7th.

* * *

...THAT on September 4th., Mr. D. G. Shepstone, the Administrator of Natal opened the £10,000 school for African children in the heart of the Valley of a Thousand Hills. A choir of children sang a song of praise to the Natal Provincial Administration for providing the first school in a Native Reserve built without cost to the African people. The school was built by the men of the Nyuswa tribe. More than 300 Zulus attended the opening at which the Administrator appealed to the Nyuswa tribe to support the school and allow their children to continue their education after the primary standards. The crowd cheered when he told them that next year the school would be able to provide education for sixth standard students, and that in following years it would be expanded to take even higher standards.

Mr. Shepstone said that the provision of this school was all part of a plan to make the African people provide for themselves ser-

vices which were at present provided by Europeans, he said, "We want more African teachers; we want more doctors; we want agricultural demonstrators who can show the people how to produce food for themselves." He added that the Province of Natal was already spending £1,500,000 a year on education for Africans.

* *

When the S. A. B. C.'s re-diffusion service was inaugurated it was hoped that within the first six months 150 subscribers would be found in Orlando Township, near Johannesburg, where the experimental service was started, but the enthusiasm of the Africans living in the township was so great that by the end of this period subscribers numbered more than 4,000: by July, with the service in full operation for just over ten months there were 6,052 subscribers - a set had been installed into roughly 60% of all homes in Orlando.....

The Africans are keenly aware of the possibilities of this service beyond the field of entertainment and are making intelligent and constructive suggestions as to its use in education. Already the service contains important educational features but Africans - well known for their eagerness to learn - are anxious that this aspect of the programmes be increased at the expense of that of pure entertainment. Among features which they have suggested are talks on child care, diet, cookery, practical household hints and similar useful subjects.

Rediffusion is influencing the lives of those in this township in many respects; of great importance, both in the opinion of the S.A.B.C. and of the Africans themselves, is the effect it is having (and will increasingly have) on crime. Children and adolescents need no longer roam the streets in that search for amusement which so often leads to mischief and trouble for now there is always something to do at home, something which old and young, literate and illiterate can enjoy. More and more youngsters are taking a lively interest in the service.

An important aspect of the service, too, is the employment and opportunities it has given to

African artists and writers; few can doubt that it may prove to be the greatest incentive in the cultural development of the urban African people, both creatively and by its example.

(Rediffusion is the method by which a programme is broadcast from a broadcasting station and transmitted by line to a certain area where it is amplified and again carried by line to loud-speakers installed in the homes of various subscribers.

It differs from wireless in that it is transmitted by line and not "picked up" in the air. It is limited to special programmes from a particular radio station given at specified times.)

* * *

...THAT Major Henning Turner is kindly collecting postage stamps from all and sundry which he is arranging to sell on behalf of the Natal Anti-T.B. Association? Will anybody who has any postage stamps to spare kindly send them to the Association Branch Office, 11, Hesom Street, Pietermaritzburg, where they will be gratefully acknowledged. (News Flash).

COMMISSION AFFAIRS

BUILDING CONTROL

PART III

My apologies are offered to readers for the delay in presenting this the final and most vital part of the series on Building Control. The reasons for the delay were beyond my control.

To refresh the memory I remind readers that the first article dealt with the need for building control the second with facilities given to the public by the Commission to implement control and this, the third, will deal with

CONDITIONS UNDER WHICH THE CONSTRUCTION OF TEMPORARY DWELLINGS IS PERMITTED.

The Commission's present policy is the result of twelve years' experience and the study of changing conditions and of previous policies, as well as consultation with Area Advisory Boards among which Edendale features largely as it was in Edendale that policy was tested for practical application.

If anyone is inclined to think that control of temporary structures is an easy matter, I would like to disabuse his or her mind of the idea. The cost and complications of this control are far in excess of those pertaining to normal permanent building control, and necessitate the use of policy-control officers, health staff, rangers, and "their eyes and ears" - the "Spotters". Originally, when the Commission assumed local authority control, no new wattle-and-daub dwellings were permitted, but renewals of old temporary structures were not restricted, provided they conformed to certain standards, and provided quarter of an acre of suitable land was available for each structure.

Development occurred when, in order to meet certain practical issues, additional temporary dwellings were permitted - again under specified conditions. It was at this stage that the control of inferior structures was placed under specially-appointed staff, and permanent buildings only were left to be dealt with by the usual building-inspector. This concession was made primarily to avoid congestion and overcrowding of existing dwellings as the population increased, because, for obvious reasons, the construction of permanent dwellings was not keeping pace with the increase.

An important point to remember is that the Commission has never decreased the number of dwellings in an Area by condemning certain buildings as unfit for human habitation. In this respect the policy adopted was as follows. An area in which the worst slum conditions occurred was selected and declared a slum, but no action to demolish was taken until the Commission had sufficient permanent dwellings available to accommodate the persons who would be displaced by such demolition. On the day the slum dwellers moved into a housing scheme, then, and only then, were the shacks so

vacated demolished, and the cleared area made ready for controlled rehabilitation. No hardship was therefore caused by this system of action.

It has been argued that, if the Commission does not permit the construction of additional temporary dwellings, the influx and natural increase of population would cause serious congestion and such conditions as would lead to the creation of slums - (the very conditions which the Commission seeks to destroy) - because the additional population would have to be housed in existing dwellings. This is, of course, a natural and correct conclusion, and the one which weighed most heavily with the Commission when the present policy was designed. It must be remembered that, because of various factors, most non-European Commission-controlled areas have a limited amount of land available, and are not capable of expansion in the same way as the ordinary European communities. At some stage, therefore, the "saturation" point of population-density must inevitably be reached, unless the application of the Group Areas Act should have the effect of making more land available. The position is further complicated by the practice of landowners in permitting squatting on their land; so that a large proportion of the population has no security of tenure.

The Commission's policy, which I will explain, is designed to meet all these factors and to bring the development of an area up to such a stage that when "saturation" point is reached the originally poor conditions of living will not be repeated.

The policy quoted below refers at present to the Public Health Areas of Edendale and Clermont, but, where similarity of conditions and necessity exist, other Areas may be treated in a like manner.

1. Owners of temporary dwellings (whether they be the owner of the land or tenants) are permitted to replace the dwellings on the quarter-acre site per dwelling basis provided all authorised replacements shall be erected on the same subdivision of land, except

- (a) in the case where the existing site is judged to be unsuit-

- able or overcrowded; or
- (b) where a tenant-owner has been ejected by his landlord; or
- (c) where the site is required for public purposes.

Where any of the conditions of (a), (b) or (c) apply, permission is granted for re-erection on other available land; and in all cases replacement is subject to permission in writing.

2. Present owners of land, or persons who had at the 30th of April, 1951, entered into bona fide agreements for the purchase of land, as well as heirs of deceased owners, are permitted to erect and retain at the Commission's pleasure, one inferior-type house per registered subdivision for personal occupation, provided

- (a) that the owner of the land applies for such permission in his own name. (The design of this clause is to ensure that ownership of the dwelling vests in the land-owner);
- (b) that no existing dwelling stands upon the subdivision to be built upon;
- (c) that Commission-type or other plans approved by the Commission are used;
- (d) that wattle-and-daub, Kimberley brick/block or other approved materials are used;
- (e) that the building be maintained in good repair;
- (f) that no replacement rights be enjoyed by persons erecting houses under authority of this section, other than the right to maintain and repair their houses.

3. Tenants of land are likewise permitted to erect and retain during the pleasure of the Commission inferior type dwellings. Apart from the fact that conditions (c), (d), (e) and (f), as quoted in 2 above for owners of land apply to tenants as well, the other limiting factors are that no more than one dwelling may be erected on one acre of land and the owner of the land must signify his willingness to allow the erection of the dwelling.

The real difference is, therefore, that owners are allowed one inferior dwelling per subdivision, and the tenant one per acre.

4. SLUM ACTION AREAS. The Commission does not permit the construction of any inferior type dwelling within a "cleared" section, i.e. areas where action has commenced and/or been finalised under the Slums Act, but within a "clearance" section, i.e. areas not yet dealt with under the Slums Act but earmarked for such action in the near future, permission to erect inferior type dwellings is given under the previously prescribed conditions, subject to any such house erected upon a site within a "clearance" section being treated as a "slum" in terms of the Act, when such action is eventually taken.

Applicants are duly warned of this proviso.

5. Extensions to existing inferior dwellings are permitted on special application to the Commission in cases where such extensions are made necessary by increase in family, etc.

It will be realised that the conditions are by no means onerous, and the beneficial results of this control can be seen by anyone who was acquainted with the original conditions existing in the Skoonplaats and Macibise areas of Edendale.

S. NEWMARK.

* * *

Two old Scotsmen were sitting in the park talking and puffing away on their pipes.

"There's not so much pleasure in smokin', Sandy," said Mac.

"And why not, mon?" asked Sandy.

"Weel," replied Mac, "ye see, if ye're smokin' yer own t'bacca ye're thinkin' of the terrible expense, and if ye're smokin' some ither body's, ye pipe's rammed sae tight it winna draw."

Work is the meat of life,
pleasure the dessert.

B. C. Forbes.

HERE AND THERE

HOWICK WESTBirths.

Congratulations to Mr. and Mrs. Johathan D. Vilakazi, of Lot 18, Quail, on the arrival of a daughter on the 16th August, 1953. She has been called Thokozile and we 'Thokoza' with family and wish the little one good health.

*

We congratulate Mr. and Mrs. A. Mkize, of the African Location at Howick, on the birth of a son and heir, and wish 'Nkosana' good health and happiness in this new world.

* * *

The notice of all Area residents is drawn to the fact that the Commission has stocks of the following items in its Stores Department at Howick West:-

Windows (6-light) - (These are just what the L.H.C. requires for the proper construction of your type plan houses.)

Latrine Superstructures, risers, slabs and seats. The price for the whole latrine is £9/19/6, and terms for easy payment can be arranged. These latrines are strong and durable and easily moved from one site to another, and very desirable from every aspect of health. By possessing one of these "telephone booths" or "call boxes" you will avoid frequent visits from the Health Assistant and his worrying you about flies and the unsatisfactory condition of your latrine! Just contact the clerk at the office and he will give you all information.

* * *

"Sport.

Tennis : The Howick Submarine Tennis Club is still functioning and we learn from the officials of the Club that they have entered in the Maritzburg tournament which is to be played at Retief Street and Boom Street Courts during October. We wish you luck. Bring the trophy home, folks!

Soccer ; The Howick African Football Association is now on its

second round though we have not yet heard who won the first round. We hope to know the results soon and will pass the information on to our readers.

*

"The Union Jacks F.C. are looking forward to meeting one of Maritzburg's best African Clubs in the near future. It is to be a friendly match to be played at the Howick West ground probably on a Sunday, that being the best day.

* * *

"Mr. G. Pillay, office messenger of the L.H.C., and noted for his fluency in the Zulu language, is on leave for a few days. Our Clinic attendants are missing him as much as I am in this office.

* * *

"Mr. B. Madikwa, Health Assistant, is on a spell of leave down in Pondoland with his family; Mr. Colin Sipho says life down at Mampondweni is a happy one. He might even fix himself a home there if all goes well!"

P. MPUNGOSE.

(Ikhwezi is pleased to welcome Mr. Mpungose back to its columns, and thanks him for his breezy news bulletin. - The Editors).

"Double Wedding.

On September 26th, Jacob Klein of Dale, was married to Mary Hettie, eldest daughter of Mr. and Mrs. Paulsen, also of Dale; and Frank Edward, who hails from New Hanover, was married to Jimaina Nkabini of Dale. The marriages were solemnised by the Rev. J. S. Dunn in the Good Shepherd Church. We wish both couples prosperity in their new sphere of life.

* * *

"Mr. and Mrs. Pheme, with Mickey and Ruby, are now resident at Quail. Mr. Pheme is on the teaching staff of the Howick Bantu School. We welcome them to our midst and hope they will be happy in our community.

* * *

"Miss P. Welcome, the youngest daughter of our celebrated centenarian, paid a flying visit to her aged mother. She was looking well. She works in Durban.

* * *

"We have had freak weather this year. After nearly a month's intense heat we suddenly found ourselves surrounded by snow-capped hills on September 14th - not frost, but SNOW! "

J. S. DUNN.

(Thank you, Mr. Dunn, for the news items. Could you let Ik-hwezi know from time to time how the competition gardens are progressing? - The Editors.)

WASBANK

"Sport.

Wasbank & D.A.F.A.: The Wasbank Roses Football Club are to be congratulated on being the winners in the first round of the trophy donated by the Farmers' Store. The final match was played on the 13th September. Five clubs competed for this trophy - Wasbank Roses, Winter Roses, Northern Stars, Morning Stars and the Try Agains.

*

Wasbank & D.B.F.A. : On 6th September the Wasbank and District Football Association sent a picked eleven to play an intertown match against Pietermaritzburg. The result was a win for Pietermaritzburg by five goals to two.

* * *

"Social.

Mrs. R. T. Mngadi has returned from her two weeks' holiday spent in Groutville.

*

Mr. M. Mdunyelwa who works in Pietermaritzburg, paid the Area a visit on 27th September. He was well entertained by the Wasbank Jungle Kids Choir at his brother's residence.

*

Mr. T. P. Mngadi's mother is on holiday in the Area. We hope she will enjoy her stay in Wasbank.

*

Mr. Nimrod Mthimkhulu of the S. A. Police is spending a fortnight's leave in Wasbank. "

"SIKUKHUKHU".

(It is good to see Wasbank back in the news. Thank you for your bulletin, Sikhukhukhu. - The Eds.)

EDENDALE

Congratulations to Messrs. F. Makhathini and N. Myaka on their appointment as members of the Ash-down Location Native Advisory Board. This is for the period October 1953 to September 1954.

MHLATUZANA

Has "Rocky Mountains" spilled the contents of his inkpot on those mountains he was telling us about last month? We hope not because we like getting his news!

And where? and Oh! where are

OCKERT'S KRAAL?
ALLANDALE?
HOLLINGWOOD?
LINCOLN MEADE?

S T O P . P R E S S

Since printing the above, we learn that MHLATUZANA has been involved in trouble of its own. Its welfare has been a first charge on Commission interest during this time of sickness. We trust the epidemic has been stayed.

THE KHUMALO FAMILY'S GARDEN

I took a trip round Edendale last Sunday afternoon to see to what good use the articles on "You and Your Garden" had been put. I was dismayed to see that practically no effort had been made to carry out the valuable advice and instruction of our expert gardener. It was only in a handful of cases that any attempt at all had been made even to start a garden.

Naturally I was disappointed and a little discouraged, especially as Howick West has been interested enough to organise garden competitions for adults and children - but succumbing to disappointment gets one nowhere so, instead of fleeing the Area in disgust, I turned up the wellworn path to the Khumalo family's plot (you remember our shoemaker, his wife and young family?), and there I stood and stared - anxious not to miss a single sign - and feasted my eyes on the plot of this brave hard-working little family who were so eager to learn and so grateful to accept any advice and guidance for their betterment. This garden was worth my trip and the flat feeling of discouragement blew away in the breeze for here surely the good seed that our expert gardener was trying to plant had found good soil!

The fence round the plot had been tightened to discourage any straying stock and no strand lay loose to catch the unwary passer-by; a little gate had been erected (so like the illustration in our March issue that I quite expected to see "Ikhwezi" written across it!) and this was painted a gay bright green. On either side of this, sturdy Lobelia bushes had made a valiant start to become a hedge. I was glad that Mrs. Khumalo had won the day and got her wish about her flowers for on either side of the path leading right up to her front door were two long beds. Pansies bordered the path and nodded their thoughtful faces in welcome; behind them glowed Calendulas in orange and gold; Poppies and Snapdragons were bursting into bud and Zinnias, Gallardia and Nasturtiums preparing to bloom in profusion in the days to come. Thank you, Mrs. Khumalo for your cheerful and welcoming garden.

I noticed that the puddle that

used to lie in the hollow under the broken gateway had gone : in its place lay a flat smooth stone from the river, and similar smaller ones were laid level with the path at regular intervals to the front step. Round these stones the short vlei grass was spreading evenly making a most attractive kind of "crazy" paving and foreground for Mrs. Khumalo's border of pansies. The thought flashed through my mind that there would be no mud in Mrs. Khumalo's rooms this summer as the stepping stones were flat and firmly placed and all superfluous mud from the road would be removed effectively by these and the grass surrounding them. The garden certainly had been planned with care and forethought for all concerned.

I saw three new fruit trees on the west side of the house - so new that the tag-names were still dangling in the wind - but not so new as not to be in bud and one, a plum tree, proudly displayed a blossom or two.

The transformation in so short a time was astounding. This is the garden, you will remember, that was a wilderness of weeds and long grass, old tins and broken bottles and where mosquitoes bred in their millions.

In the vegetable garden I found carrots ready for use, and others in neat drills just coming up; beans in well-cultivated rows about to flower and others just breaking through the soil; rows of peas which had been in use for some time; Swiss Chard, tall and healthy; potatoes almost ready for "banking"; marrows taking on their second leaves and onions in great quantity.

The rest of the garden was neatly dug over and no doubt the contents of the fowl house and the compost heap had gone into it for there was only a remnant of a heap at the back of the house and the fowl house had recently been cleaned. Someone had planted a grenadilla vine in front of the fowl house and a thick row of sunflowers to hide the whole from view. The only tins in sight were those in a shady spot containing cabbage, tomato, lettuce and aster plants for transplanting later on.

So it can be done, I thought, if the spirit is willing : there are some people who are not apathetic and ungrateful, or too lazy and

shortsighted to accept with open hands the help that is so willingly offered.

Perhaps there are other "Khumalo Families" in Ockert's Kraal, Lincoln Meade, Hollingwood or Cleland where the soil is rich and good, and where energy and the will to learn are manifest.

* * * *

ADVISORY BOARD NEWS

Joint Meeting. On September 25th combined Advisory Boards had their annual meeting with members of the Local Health Commission. The Commission's Chairman, Mr. T. M. Wadley, was in the chair. Mr. J. C. Boshoff, Deputy Chairman, and Mr. J. Addison (Member) were present - as also were Dr. Seymour, Mr. Donaldson and Mr. Newmark, Heads of the Commission's three Departments.

Board representation was disappointing. The Edendale Board was represented by one person; Clermont by two (and two "visitors"); Wasbank, by one; and no Ashdown representative attended.

Minutes of the meeting are not yet available, so that it is not possible to indicate in detail the course of the discussions. Some most interesting items had been submitted, however, for inclusion in the agenda. "Subjects" ranged from electric lighting and roads and public latrines to bus and ambulance services, recreation grounds and building loans. On "policy", important views were expressed in regard to the eventual autonomy of Areas, the training of Non-Europeans in local authority work, the appointment of Non-European staff in Non-European areas and the way to self-support in terms of local-government economy.

Edendale. The Edendale and District Advisory Board has lodged an interesting report on local "apathy". The report is under consideration and it is accordingly not possible for us to discuss it in these columns at this stage. We hope to be able to publish more on this subject in our Christmas number.

THE MOST REMARKABLE BIRD IN THE WORLD

A species of finch in the Galapagos Islands behaves like a woodpecker. In its search for insects it excavates the bark of trees with its chisel-shaped beak like a woodpecker, but has no long tongue to probe insects from their crannies. It overcomes this handicap by carrying a cactus spine or a twig which it pokes into cracks, dropping the stick to seize any insect which emerges.

This astonishing practice is one of the few recorded cases of the use of tools by any animals other than man or the apes.

Scientific American.

* * * *

LEISURE

What is this life if, full of care,
We have no time to stand and stare.

*

No time to stand beneath the boughs
And stare as long as sheep or cows.

*

No time to see, when woods we pass,
Where squirrels hide their nuts in grass.

*

No time to see, in broad daylight,
Streams full of stars, like skies at night.

*

No time to turn at Beauty's glance,
And watch her feet, how they can dance.

*

No time to wait till her mouth can
Enrich that smile her eyes began.

*

A poor life this if, full of care,
We have no time to stand and stare.

W. H. Davies.

The late OSCAR MUSAWENKOSI AARON
NKWANYANA, B.A.

Africans will be shocked and grieved to learn of the death of the late Oscar A. Nkwanyana, articled clerk to Messrs. Cowley & Cowley, Attorneys, Durban, whose sudden death took place at McCord Hospital on 21st September, 1953. The funeral took place at Clermont Berlin Mission Cemetery on the 26th. Rev. Madondo conducted the service.

Senator Major Cowley paying tribute said, "We are gathered here on a sorrowful occasion to mourn Oscar's death. We mourn his death for many reasons. Death has stolen from us the man whose ideals were to fight for the rights of his people. He died before reaching his prime; he was a very young man. Had he been spared, he would have served his nation well and his name would have been inscribed in the annals of history. This man was a soldier, scholar and patriot and I have no doubt that his patriotism was responsible for his early death for he sacrificed his life for his people. He was loyal to his ideals, patriotic and truthful. There was no doubt that his patriotism and truth would live long after his death as an example for the younger generation to emulate. If Africans responded, his life would not have been in vain - his purpose will have been fulfilled. Oscar was not liked for his geniality alone, but because he was a patriot and struggled for the uplift of his people. He dedicated his life - mind, body and soul - to his people." He then referred to Zulu leadership and said that in the past Zulus had had leaders who acquired their leadership by strain and stress through lack of education. This had been an example and a lesson to the younger generation, of whom Oscar was one, and he had answered the call. A certain patriot in Africa, passionately loyal to his ideals, once said, "There is so much to do and so little done".

Concluding his tribute, Senator Cowley said, "Africans have lost a patriot, and his family a good husband and father. Farewell Oscar, I loved your smile, your loyal support and your fortitude - Thank you for it. Blessed are the righteous for they will dwell with the Lord for ever."

Rev. Regal associated himself with Major Cowley's remarks.

Other tributes were paid by Messrs. Mathias, representing Messrs. Cowley & Cowley; I. M. Bawa (Solicitor), representing the Indian community; Chief Buthelezi, B.A., of Mahlabatini, Zululand; J. M. Kambule (Wanderers F. C., Durban); E. P. Ngwenya (Durban & District A.F.A.); W. G. Champion, former president of the Natal African Congress and former N.R.C.; W. W. Ndhlovu of Vryheid (former N.R.C.); F. P. Ngema, Director, Bantu Bus Service, Clermont; Rev. Sikhakhana (Lutheran Church) and H. S. Mbambo, Brakpan, Transvaal.

Two trolley buses brought mourners from Chesterville location where the late Oscar Nkwanyana resided. About 100 Europeans attended the funeral. There were a thousand mourners.

P. B. KHUMALO.

*

* In every part and corner
* of life, to lose oneself
* is to be gainer, to forget
* get oneself is to be happy.

R. L. Stevenson.

*

SOCGER AT WILGEFONTEIN INDIAN SCHOOL.

ASHDOWN AFRICAN TEACHERS versus EDENDALE INDIAN TEACHERS.

Scholars from the three Indian Schools and from Ashdown did not take their usual paths home on Wednesday, the 23rd September; instead, their steps were directed to an unusual football match. The Edendale Indian Teachers had invited the Ashdown Teachers to a friendly soccer match and the scholars were anxious to see whether teachers could put into practice what they repeatedly preached about football.

The match started at a great pace and one wondered whether the tempo could last to the end! Both goalkeepers had kept their nets intact when the half-time whistle

shrilled. How the teachers relished their oranges! and what quantities of water were consumed during the five minutes' interval!

On resumption, the Indian team quickly led two nil. Undeterred, the Ashdown Teachers applied pressure. This pressure was bound to tell, and before the final whistle blew Ashdown had scored two goals to equalise.

It was a draw. Both sides warmly congratulated the other. Remarks such as "I did not think you could play so well", "the spirit was willing but the body was weak", were overheard. The boys nodded their heads, "Yes, teachers were boys once and know the game!"

Features of the match were the able handling of the match by Referee Mr. H. Bandu; the support given by the lady teachers of the four schools and the number of balls used in one match - no fewer than THREE, one even exploding!!

A social was held after the match. Mr. Thusi, Principal of Ashdown, said, among other things, "What others were doing elsewhere to promote cordial racial harmony, we in Edendale were demonstrating that harmony on the football field". Mr. R. Ragavan, Principal of Vedic School, Wilgefontein, said, "History has been made here, I think. This is the first teachers' match of its kind in Natal; let us hope it is a forerunner of other inter-community affairs."

Mr. Elliott, Y.M.C.A. Sports' Organiser, congratulated both teams on their fine performance.

C. E. SEETHAL.

* * *

I think I shall never see
A poem lovely as a tree.

*

Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

* * *

YOU AND YOUR GARDEN

PART VII

Shade in your Garden.

There is a wide choice of suitable trees and shrubs for the provision of shade and beauty.

In small gardens, where room can be found for only a few trees, the fruiting varieties have much to commend them. They take up little room, are attractive when in blossom and most useful when fruiting.

The Loquat is evergreen and can be grown into a shapely and shady tree and in warmer climates the Avocado pear and the Mango are excellent shade trees. The peach, plum, apple and pear, of course, lose their leaves during the winter months, but are very pretty when in flower and the leaves shoot simultaneously with the fading out of blossoms.

Before giving you a list of trees and shrubs, I would like to offer a little advice on planting. Remember that trees need to be introduced only after very careful thought and one of the most important points to remember, is that trees will eventually become full-sized specimens; therefore it is essential to plan carefully the spot in which you propose to plant your one or two shade-giving trees according to the size of your garden. I think it advisable to select a spot on the westerly side of your house to afford shade on the verandah from the heat of the afternoon sun.

Prepare the hole in which to plant your tree very carefully; dig to a depth of about three feet by three feet in diameter; fill to within a foot from the top with good rotted compost, then replace the soil to level. Pour a generous amount of water into the hole before planting and remember to firm the soil around your newly-planted tree. This is most important.

The following is a selection of suitable trees. ("ST." denotes Sub-Tropical, and these will not stand more than about 3 degrees of frost.)

Acacia Baileyana. Spring flowering wattle, quick-growing.

Acacia Podalyriaefolia. (Queensland Silver Wattle). "Very attractive and quick-growing."

Australian Chestnut. Excellent for shade. Attains a height of about 50 feet.

Frangipani (ST.) Easily grown from cuttings. Flowers highly scented.

Grevillea Robusta (Silver Oak). Height to 60 ft. Very handsome.

Rhus Glabra. A very large and attractive tree when mature, covered with red leaves in Autumn.

Salix Babylonica (Weeping Willow). A graceful tree near the water-side.

✓ Platanus (Plane). Desirable shade tree.

Jacaranda. Fast-growing and very pretty when in blossom.

*

Congratulations, Howick West, on your gardening efforts.

* * * *

LETTERS TO THE EDITOR

The Editor,
IKHWEZI.

An African friend of mine, a widow, "wants to know".

She has a house in Edendale, not far from Edendale Station. She pays rates. She gets Commission-water from a public stand-pipe some eighty to a hundred yards away.

She says, "I hear that Poy'nandi is going to charge fees for water next year. Shall I have to pay for getting mine from the stand-pipe?"

I should be grateful if you, Sir, would answer her question in your paper.

Yours, etc.,

"ENGLISH READER"

The Editor,
IKHWEZI.

Housing Control.

Dear Sir,

In the March and May issues of Ikhwezi Mr. Newmark wrote in detail on the matter of Housing Control. At the end of Part II of his series (May issue) he promised to give us "conditions under which the Commission permits the construction of temporary dwellings". But for some reason or other, the June, July, August and September issues did not have Part III of the series. I was hoping to reply after hearing his arguments on Part III, but perhaps if his article had come out with satisfactory explanations I wouldn't be writing in this strain.

I take it that when the Commission came to administer the Areas under their care, they had to "peg" the number of "shacks" going up, and in so doing, they were prepared to consider "Commission-type" wattle-and-daub houses to replace those they had condemned. This meant that a person had to have a condemned "shack" first before he could put up a "Commission-type" structure of wattle-and-daub, and when a Certificate of Occupation was issued he would have to demolish the condemned "shack". This in turn meant that the "shacks" would eventually be replaced by Commission-type wattle-and-daub structures. So far, so good.

But what happens if a new family comes into the Area, and wishes to put up a Commission-type wattle-and-daub dwelling when they have no "shack" to "swop" with? What actually does happen is that this new family finds itself forced to seek accommodation with those who own the Commission-type wattle-and-daub houses. The result is that congestion takes place, with its detrimental effects on public health. In other words, the Commission is fostering what it set out to destroy - slum conditions. This is because the number of houses has been "pegged", but the influx of the population has not.

If the Commission is prepared to tolerate Commission-type wattle-and-daub structures, then I submit that people who desire to erect these, should not be told that they should possess some old "shack" before they can be given plans to build. The Commission officials

could point out a site which would conform to the rules of public health, and decent buildings would go up to ease off the prevailing undesirable conditions.

Perhaps Mr. Newmark could kindly add the answer to the question just raised in Part III of his series, as soon as it could be convenient to him.

Yours truly,

J. S. DUNN.

(Mr. Dunn will find that most of his questions have been answered by Mr. Newmark's third talk on building control, which we publish in this issue. Questions such as those that Mr. Dunn has raised are of real service in putting forward an Area's "case" in respect of housing-policy. -
The Editors.)

* * *

We thank Mr. Reddy for his letter correcting certain points in the Mhlatusana news published in our August issue. We think it possible that editorial adjustment led to a certain amount of misconception.

Mr. Reddy says that the Chatsworth Rover Crew certainly has had its ups and downs like any other long-lived organisation, but it is functioning normally under leadership that leaves nothing to be desired. He gives the names of the founders of the Chatsworth Crew, namely, Messrs. P. I. Moodley, Israel Gengan, K. W. Thambiran and the late Mr. E. Alli. At least two of these have served the movement faithfully for the past fifteen years and are responsible officials of the Crew today. He points out that at the time the Crew was founded in 1939 Mr. M. G. Govender was a Scout and a pupil at the Chatsworth Primary School. -
The Editors.

* * *

CHRISTMAS is coming. Look out for the Christmas Ikhwezi, complete with very special Christmas cover.

We regret that, for reasons beyond our control, the official answers to "Uzitulele"'s second letter must be held over until our Christmas Number. Please look out for them, then! -

The Editors.

* *

P. C. Plessislaer.

The Editors,
IKHWEZI.

Gentlemen,

An interesting return match was played at Ashdown location on the 15th October by the Indian teachers drawn from three Indian Schools in the Edendale Area against African teachers from Ashdown Secondary School.

The standard of the game was not high due to lack of sufficient practice, but the spirit of sportsmanship was well exhibited.

I shall not mention the result of the match for that is relatively unimportant but I do wish to say that matches of this kind in a country like ours are invaluable as a means towards racial harmony and tolerance.

Yours faithfully,

H. PAMLA.

* *

Kind souls, you wonder why, love
you,
When you, you wonder why, love
none.
We love, Fool, for the good we
do,
Not that which unto us is done.

Coventry Patmore.

* *



Umqulu 4 Nembe 9

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg

October 1953

INCWADI KUBAFUNDI BETHU

Kwelidlule sakhuluma ngempilo ukuthi ifana nezinyathelo zeLada. Sazibona silinga ukukhwela eladini leli. Sabona ukuthi kufanele sibabonelele abakithi abasezansi nezinyathelo zeladi. Uma se-sifinyelela ezingeni lokubonelela abakithi abaswele kunathi sifika ephuzwini lokuzakha ngokuzisiza.

Kuleliphuzu kuthinteka izinto ngambili noma ngabantu noma yizinto ezimbili noma ngamaqembu amabili. Omunye yilowo ofukulwayo omunye kubengulowo ofukulayo. Kufana nokuthi nanguya omuntu efuna ukusizwa bese kuvela omunye ozomsiza.

Yinto ebukeka ilula leyo, sizibuze ukuthi pho kungabe kuyini okubi lapho?

Iqiniso lithi ekuphakamiseni omunye kuyenzeka izinto zingahambi kahle. Omunye afise ukusiza kodwa imizano yakhe ingavunywa futhi bangayamukeli abanye abafuna ukusizwa. Omunye aluvume usizo kodwa alubona lungamsizi ngalutho olusobala. Kubonakale sengathi lonke usizo alunkikwe kalunamongo. - Kubesengathi izinto sezizimbi ngokweqile manje kuna-kugala. Ngoba lona okade ethi uyamsiza abone ukuthi wukudlala ukusiza abantu kanti naye lona okade

esizwa abone ukuthi ukusizwa kakunambuyiselo.
Kantike bobabili bayalahleka uma becabanga kanjalo.

Okubangela lokho yini?

Impendulo ithi kukhona indlela efanele nengafanele yokusiza umuntu, kukhona futhi nendlela efanele nengafanele yokwamukela usizo. Namuhla sizokhuluma ngokufuna ukusiza abanye.

Yinto ebucayi ukufuna ukusiza umuntu Kungoniwa yizinto eziningi. Sizophawula zibentathu namuhla.

Eyona'nto esingathi icishe ifune ngempela ukubulala usizo olunika omuntu wukuba uthi lapho umsiza ukhombise umoya wokumkhombisa ukuthi kalutho nokuthi umsiza-nje ngoba wena ungcono kunaye.

ISikhulu Herbert Stanley sithi kakusizi lutho ukusiza umuntu uma ungakhombisi umoya wokumhlonipha umuntu lowo nowokumzwela.

Esinye isazi sithi ungeke umsize umuntu ebuntwini bakhe uma yena siqu sakhe ungamhloniphi.

Akesibuyele eladini lethu, kungenzeka omunye abesinyathelweni ezingezansi kwezomnunye. Kodwa lokho kakusho ukuthi uma kunjalo lona ongehla kwa-khe usemkhulu kunaye. Kungase kwenzeka ukuba lona osesinyathelweni esingaphansi kubenguyena umuntu ongcono kunalowo ongasenhla. Bayefana bona ngeziqu zobuntu babo noma izikhundla zoba zingase zahluke.

Uma usiza umuntu ngokuzinweba kukwenza wena uzibuke ungcono kumenze lona omsizayo azibuke ephansi kakhulu. Adumale. Ngenyeke lena indlela yokusiza umuntu.

Nansi enye. Kufanele umuntu umsize ngenkathi eludunga usizo. Sivamise ukubakhohlwa abaphansi kunathi eladini baze bahlupheke kakhulu kuthi nalapho sesithi siyabasiza kungabe kusasiza lutho. Umuntu noma umuzi wakhe noma yisizwe bahluleke ukuphumelela ngosizo lwethu. Kuvela nengozi yokuba bahlehle. Usizo lwempela yilolo olufika ngenkathi ludingeka ngayo kakhulu. Kalulindi izinto zize zonakale andukuba lufike. Wake wathi omunye umuntu "kungcono ukubayisibane esikhanyisela imikhumbi olwandle kunokuba yisikebhe esisiza umuntu esecwila. "Kungcono ukusiza nokweluleka umuntu kuseyisikhathi kunokumsiza lapho eseminza ezinhlaphekweni".

Iphuzu lesithathu, elicishe lifane nelokuqala Umuntu ofuna ukusiza omunye makenze ngendlela nangesu elingezukubangela lowo amsizayo adumale noma abenamahloni. Kakusizi lutho ukuthi usiza umuntu uma uzomenza azeye yena abenamahloni. Noma engene ukuzisiza. Yilendlela eletha ubuswezi nokudangala nolwenqena.

Bayingcosana kithina abeswele ngangokuba singeke sibasize abanye abeswele kunathi. Bayingcosana kithina abahlupheke ngangokuba singekwazi ukusiza abanye. Kufanele sazi ukuthi intando yokusiza kufanele ibe yinto esuka ekuboneleleni omunye wakithi. Kufanele usizo lwethu lumkhuthaze ukuba eme ngezinyawo naye azisize.

Abenu,

ABAHLELI.

UBUWAZI-NJE?

...UKUTHI ngoSeptember 6, 1953, amaNdiya alahlekelwa ngenye yezinsika zawo ngokufa kukaMn. M. L. Sultan owayesenezipho zokusiza abantu bakubo zemali eyizi £200,000. Amandiya onke amkhalela lomnumzana omkhulu kangaka. Wazalwa eMalabar, eningizimu nendiya iminyaka engama 81 eyadlu layo weza kuleli wakhula ebuphofini. Emuva kwokusebenza isikhashana eBerea Road Station waqala ibhizinisi likagwayi. Walahlekelwa yimali yakhe yonke. Waqala futhi ukuzenzela lengcebo. Yindiya lokuqala elabanomcabanango wesikole sabangesibo abelungu seUnivesithi wanikela isif£5,000 isipho sakhe sokugcina kwabayizi £20,000 sokuba kwakhiwe iUnivesithi yabangesibo abelungu. Kumandiya inhliziyi yakhe nokuphana kwakhe kuyohlala njalo kuyisifundo ezizukulwaneni. Isipho sakhe esikhulu sezi £100,000 ngesokusiza iM. L. Sultan Charitable and Educational Trust no£20,000 wokuthuthukisa iNatal University ne £33,000 ye M. L. Sultan Technical Colleges.

Babeqile ezi£5,000 emngcwabeni wakhe ngoSeptember 7.

* * *

...UKUTHI ngo September 4 uMn. D. G. Shepstone wavula isikole sakwaNyuswa esabiza izif£10,000 sakhiwa. Kwahlabelela ikwaya yezingane sibonga uHulumeni wesifunda ngokuzakhela isikole sokuqala kuNokhesheni bengakhiphanga ngisho indibilishi abantu. Sakhiwa ngabakwaNyuswa. Ababekhona ekuvulweni kwaso bengama 300. Umhlonipheki wabacele abakwa Nyuswa ukusisekela ngokufundisa izingane ziqhubeke njalo. Kwaduma uMlomo uma ethi ngonyaka ozayo kuzovulwa noStandard 6 ngeminyaka elandelayo ziqhubeke nezitandathi. Injongo kusho uMn. Shepstone yikuba bazenzele izinto lezi abazenzelwa ngabelungu namuhla. Makwande uthisha babantu nawodokotela babantu nahafundisi benhlalathi. Wathi uHulumeni wesifunda usechithe izif£1,500,000 emfundweni yabantu.

* * *

...UKUTHI mhla kuqalwa ukuba a-

bantu baseOrlando bathole uwayelense ezindlini kwabe kwethembela ukuthi ziyothi zidlula izinyanga eziyisithupha besekukhona abantu abanamalayisense okulalela abangama 150 eOrlando. Kodwa abantu bakuthakazela lokhu ngangokuba yathi iphela lenkathi kwase khona abantu abayizi 4,000 abanamalayisense amawayalense ngenkathi yezinyanga eziyishumi abantu asebethelile babeyizi 6,052.

Abantu bayalubona usizo lwalokhu abanengi sebecele nokuba kwande izindaba ezifundisayo emoyeni ezifana nokuphatha imizi nezingane nokupheka nokulungisa indlu.

Uyabonakala umoya walemfundiso emakhaya abantu ngoba izingane nabadala kabasezukulula emigwaqweni manje befuna okwokubathokozisa ngoba bazothokoza khona ezindlini zabo futhi bathokoze abadala nabancane abafundile nabangafundile.

Olunye usizo wukuthi sekuvulele izikhundla ezinhle zabantu abasebenza lapho kusakazwa khona izindaba zomoya nalabo abaletha ukhlabelela nezinkuluno emoyeni.

* * *

...UKUTHI uMajor Henning Turner uqoqa izitembu ezindala zezinhlobo zonke kwabavuma nazo ukuba azithengise athole imali yokusiza inhlangothi yesifo seT. B. lowo onazo kazithumele eHHOvisi lenhlangothi lena ku 11, Hesom St., Pietermaritzburg, siyobongeka kakhulu.

IZINDABA ZEKHOMISHANI

IMITHETHO YOKWAKHA.

ISIGABA III

Ngiyaxolisa ukuba lencwadi yokugcina okuyiyonayona yephuze ukulandela ezokuqala engazilobayo. Kangizenzanga.

Ukuze nikhumbule lapho sagcina khona encwadini yokuqala ngakhluma ngokudingakala kwokumisa imithetho yokwakha. Kweyesibili ngamathuba anikwa abantu yi-Khomishani ukuba bayenze lemithe-tho. Lenake yesithathu izokhluma.

NGAMALUNGULO OKUVUNYELWE NGAWO
UKUBA UMUNTU AKHE INDLU YOKU-
PHUTHUMA-NJE.

Lenqubo eqhuba ngayo iKhomishani yayithola emuva kweminyaka eyi 12 ibona ihlola isimo sezinto nokuhamba kwezinye izindawo ezabe zibusa ngeyazo imithetho efana nalena nangokubonisana namaRhodi ezindawo zayo neyaseEdendale lapho yahlola khona lenqubo ukusebenza kwayo.

Uma ekhona ocabanga ukuthi ukumisa imithetho eqondene nezakhiwo zodaka kuyinto elula ngiyathanda ukumphikisa. Izindleko nokusebenza kwemithetho enje kuyedlula lena leyo eqondene nezakhiwo eziqinileyo...kulena kufanele kuqashwe abazobhekana nenqubo, abempilo. abahloli bababheki bezindawo okuzokwakhiwa kuzona. Ekusukeni uma iKhomishani inikwa amandla okuphatha indawo zabe zingavunywa neze izindlu zodaka nezingodo, kodwa bevunyelwa labo ababevuselela izindlu zabo ezindala uma zivumelana nemithetho yempilo futhi zakhiwe endaweni eyi Kwata ye-Akela indlu ngayinye.

Ngokuqhubeka ukuze kuhlangabezwane bokwabe kuvela zavunyelwa nezinye izindlu ezintsha zodaka phansi kwemibandela ethile. Kumhla lokho izakhiwo zodaka zabe kwa phansi kwababhekeli abaqondene nazo nqo kwathi izakhiwo eziqinile zabhelwa ngawoInspector bezindlu abebevele bekhona. Lentuba yenzelwa ukuba kungacinani abantu nokuminyana, kwezakhiwo ezikhona ngokwanda kwabantu ngoba izakhiwo eziqinile zona zabe zingandi nokwanda kwabantu.

Iphuzu elisemqoka okusweleke nilikhumbule iKhomishani kayizange izinciphise izakhiwo ezindaweni zayo ngokusola ezinye ithi kakufanele kuhlalwe kuzona. Kwabe kuqhutshwa ngalendlela. Kwabe kukhethwa indawo okubonwa ukuthi iyivungu ngempela kuthiwe iyivungu kodwa kazadilizwa yaza iKhomishani yabaneqiniso lokuthi abantu abadilizelwe bayozithola yini ezinye izindlu abayothuthelwa kuzona na? Ngosuku lolo abantu labo besuka beya esakhiweni esikhonjwe nguKhomishani kumhlalokhoke idilizwa indlu yabo endala indawo leyo ilungiswe ukuba ifanele okuhle. Lomthetho ngakhoke kawusebenzanga ngolunya kubantu.

Bathi abanye uma iKhomishani ingavumi kwande izakhiwo ezinye zodaka ukwanda kwabantu nokungena kwabo endaweni kuyodala wona amavungu lawa awazondayo yena ugobo uKhomishani ngoba abantu labo abafikayo bayohlala kuzona izindlu lezi ezikhona. Kuyiqiniso lokho futhi yikhona okwabe kubhekisiswe yiKhomishani uma imisa lemithetho. Makukhunjulwe ukuthi ngezizathu eziningi izindawo eziningi zeKhomishani ezakhiwe ngabantu kazinawo umhlaba owaneleyo kazikwazike ukuqhubekela phambili njengezindawo zabelungu. Kuhamba kuhambe kufikwe efindweni lokucinana ngokugcwala kwabantu lokho okungase kulungiswe ngokusebenza kwomthetho owahlukanisa izizwe ongase wenze umhlaba wongezeke. OKudala futhi enye inzakanxaka wukuba abanikazi-mihlaba bavumela abantu baqashe kuyona okubangela ukuba iningi labantu abalapho ngabantu abangenayo eyabo imihlaba abahlezi ngempela kulendawo.

Inqubo yeKhomishani yenziwe ukuhlangabezana nazo zonke izinto lezi yenze indawo ithuthuke ngangobanoma abantu sebeminyana kungabuyelwa futhi esimweni esibi saluqala.

Isimo esikhuluma ngaso ngezansi lapho siqondene nendawo yaseEdendale neyaseClermont kanti lapho isimo sifana nezinye izindawo ziyophathwa ngalenqubo.

1. Abaninizakhiwo zodaka noma ngumqashi noma ngumninimhlaba bayavunyelwa ukuvuselela izakhiwo zabo kuKwata yeEka yendawo indlu ngayinye uma leyo evuswayo izokwakhiwa khona lapho emhlabeni lowo ngaphandle kwokuba:

- (a) uma indawo leyo kayilungile noma icinene; noma
- (b) uma umqashi echithiwe ngumninindawo; noma
- (c) uma indawo leyo ifunwa ukusiza uluntu lonke,

uma lemibandela (a), (b) no (c) ikhonakuyavunywa ukuba uvuse isakhiwo sakho kwenye indawo ekhona Kukho konke kufanele uthole invume elotshiweyo.

2. Abaninizindawo abaknona manje noma abantu okuthe ngo April 30, 1951, bavumelana ukuthenga umhlaba nezindlamafa zabo bavunyelwe ukwakha indlu bahlale kuyona ngemvume yeKhomishani yodaka eziqinithini zomhlaba uma:

- (a) umninimhlaba ecele leyo mvume.

ngogama lakhe. Lokhu kwenzelwe ukuba isakhiwo leso sibengesomnini-ndawo.

(b) Kungekho enye indlu eyakhiwe kulowomhlaba.

(c) Uma kuzokwakhiwa ngamaPulani eKhomishani noma avunywe yiyona.

(d) Uma kuzokwakhiwa ngodaka noma ngesithini esithiwa Kimberley brick noma blocks nezinye izinto ezibunjwe.

(e) Uma isakhiwo sizohlala sikahle njalo.

(f) Uma umuntu engezukuba nelungelo lokwenza okunye esakhiweni leso phansi kwemvume ngaphandle kwelungelo lokusilungisa noku-phatha kahle indlu.

3. Abaqashi bavunyelwe ukwakha ngemvume yeKhomishani izindlu zodaka. Izihloko lezi ezingenhla (c), (d), (e), (f) ezisesigabeni 2 eziqondene nabanihlaba ziwondene nabo futhi abaqashi omunye umbandela uthi kungakhiwa izindlu ezingaphezu kweyodwa esiqinithini somhlaba weEka umniniwo avume ukuthi makwakhiwe endaweni yakhe.

Umahluko okhona abaninizindawo bavunyelwe bakhe indlu yodaka esiqinithini se subdivision kanti umqashi uvunyelwe kwiEka.

4. IZINDAWO ZAMAVUNGU Ukwakha noma yiyiphi indlu yodaka endaweni eseyimiswe ukuba yivungu kayikuvumeli iKhomishani kodwa iyavuma endaweni okungakashiwo ukuthi iyivungu noma izophetha ibeyilona kuyavunywa wakhe indlu yodaka ngemibandela leyo eseyishiwo ngenhla okuyothi mhla leyondlu eyakhiwe kuleyondawo seyidilizwa ngomthetho wamavungu idilizwe. Bayaxwayiswa abantu ngaleliphuzu.

5. UKWANDISA izindlu ezikhona zodaka kuvunyelwe ngemibandela ethile ecelwe kuKhomishani uma kwande abantwana bomuntu.

Kusobala ukuthi imibandela lena kayinzima kangakho usizo lwalomthetho lusobala kuye wonke owabesazi isimo esidlala esabe si khona kwaMachibise naseSkoonplaats.

S. NEWMARK.

* * * *

LAPHA NALAPHAYA

HOWICK WEST

ABAZELWEYO. Sithakazelela uMn. noNkk. Jonathan D. Vilakazi bakiwa-Lot li Quail abaphiwe indodakazi ngo August 16, 1953. Igama layo nguThokozile nathi "sithokoza" nabo simfisela okuhle omncane.

*

Sibongela uMn. noNkk. A. Mkize baseAfrican Location lapha ngokuphiwa indodana nendhlafa yabo simfisela impilo enhle uMkosana lona nentokozo.

*

Sazisa bonke abakhe kulendawo ukuthi iKhomishani inazo izinto lezi emahovisi ayo eHowick West: ANAFASITELA - 6-light. (Yiwo kanye afunwa yiKhomishani okwakha izindlu lezi ezifunwayo.)

OKWEZINDLU ZANGASESE. Izivalo nazihlalo namatshe kasemende aphantsi. Yonke indlu yangasese ibiza £9/19/6 ungakhokha kancane njalo uma ulungisile. Yinhle lendlu iqinile futhi ungadane uyigudluza uyisusa lapha iye laphaya. Ivumelana nempilo. Uma unazo izindlwana lezi izizishaya "ogugqa-ngingene" uzosinda ukulokhu ubeleselwa ngu-Health Assistant nohlupho lwakhe elokhu esola ngezimpukane nokuthi yimbi indlu yakho yangasese. Bonana nomabhalane ehhovisi uzwe konke kuyena.

*

IMIDLALO:

Tennis : IClub yaseHowick Submarine Tennis Club isaphila sizwa ngabaphathi ukuthi seyingenele umncintiswano eMgungundhlovu laphaya Ematsheni enkundleni yakhona kuzoqalwa imidlalo ngaye uOctober. Okuhle bakithi. Nibuye nayo indebe.

IBhola : IHowick African Football Association seyiphakathi kweRound yesibili noma ngingazi ukuthi eyokuqala yawela kubani. Siyonixocela uma sesizwile kahle imibiko.

*

UMn. G. Pillay isithunywa sase-Hovisi likaKhomishani lapha osiququdayo isiZulu lesi usahlabe ikhefu izinsukwana. AbaseKilnika bayamkhumbula nami ehovisi lapha ngiyamkhumbula.

*

UMn. B. Madikwa uHealth Assistant nomuzi wakhe usathe shelele ngase Mampondweni. UMn. Colin Sipho uthi kuhle emampondweni. Angase azakhele umuzi khona.

P. MPUNLOSE.

(Ikhwezi liyathokoza ukuba ubuyile futhi ezinhleni zalo Mn. Mpungose namaxoxo akho ahlwabusi-
le. - ABAHLELI.)

UMSHADO OYIDABULI : NgoSeptember 26 uJacob Klein waseDale washada noMary Hettie inkosazana kaMn. noNkk. Paulsen baseDale kwashada uFrank Edward wase iMshwati no-Jimaima Nkabini waseDale. Amafindo ayo yombili aboshwa ngu-Rev. J. S. Dunn wase Good Shepherd Church. Sibafisela okuhle okunhlophe bonke laba.

*

UMn. noNkk. Pheme kanye noMickey noRuby sebehhlala eQuail. UMn. Pheme ufundisa eHowick Bantu School. Siyababingelela lapha ekhaya.

*

IzuLu liyinsembatheka ngezinsuku lezi. Emuva kwenyanga libalele lisakazeka sathi sethuka sabe si-phakathi kwamagquma avunule ngen-gubo emhlophe kangqongqwane ngo September 14. Uqobo lwakhe un-gqongqwane.

J. S. DUNN.

(Siyabonga Mn. Dunn ngezindaba lezi. Ungasazisa njalo umcintis-wano wezingadi ughuba kanjani na lapho? - ABAHLELI.)

WASBANK

IMIDLALO. Wasbank & D.A.F.A. ama-Wasbank Roses ayabongelwa ngo-kungoba kufirst round yeNdebe ka-Farmers' Store. Umdlalo woku-gcina wabe ungoSeptember 13. Amaclub ayedlala emahlanu, Was-bank Roses, Winter Roses, Northern Stars, Morning Stars ne Try Agains.

*

Ngo September 6 lWasbank & Dis-trict Football Association ba-thumela iPicnic eMgungundhlovu.

Yadlula ngehubo eMgungundhlovu
5 - 1.

*

UKUBUNGAZANA. UMrs. R. T. M usebuyile eholidayini yakhe yama-sonto amabili ayichithe eMrothi.

*

UMn. M. Mdunyelwa osebenza eMgun-gundhlovu uke wahambela lapha ngo September 27. Hamthokozisa abe-Jungle Kids Choir emzini womfo-wabo.

*

Unina kaMn. T. P. Mngadi usahlaba ikhefu lapha. Sethemba uzolutho kozela ukuhlala lapha.

*

UMn. Nimrod Mtimkulu wase S. A. usahlaba ikhefu lamasonto amabili lapha.

SIKHUKHUKHU.

(Siyathokoza ukubona seyivela futhi iWasbank ezinhleni zethu. Siyakubonga, Sikhukhukhu. -
ABAHLELI.)

EDENDALE

Sibongela abaNuzana F. Makhathini noN, Myaka abakhethiwe ukuba ngamalungu eBhodi yaseAshdown. Bazohlala unyaka kusuka kuOctober 1953 kuya kuSeptember, 1954.

MHLATHUZANA

Ingabe u"Rocky Mountains" wathela uyinki ezindabeni lezo zakubo aye-sixoxela ngazo ngenyanga edlulile: Sethemba akunjalo ngoba siyazithanda izindaba zakhe.

*

Kazi baphi-nje kodwa awo :

OCKERT'S KRAAL?
ALLANDALE?
HOLLINGWOOD?
LINCOLNMEADE?

Akewume uMshini-Bo!

Sithe sesicindezele sezwa ukuthi uMhlathuzana kade ushuka isikhumba sawo senkothotho. IKhomishani kubhekelele ukuhlala kwayo kahle ngaleniathi yokungaphili kwayo. Sethemba umkhuhlane sewudlulile.

* * * * *

INGADI YOMUZI WAKHUMALO

Ngike ngahambela eEdendale ngeSonto ntambama ngifuna ukubona ukuthi izindaba zami ngezingadi zabanosizo yini kinina. Ngadabuka ukubona ukuthi kayikhona neze imizamo eyenziwa ngabaningi yokusebenzisa izeluleko zomlobeli wezindaba zezingadi. Beyingcosana kakhulu-nje bona uqobo abaqalise nokwenza izingadi.

Ngadumala ngadabuka ikakhulu ngoba iHowick West yona seyaze yaqala nempikiswano yezingadi zabadala nezingane. Ngoba kakusizi lutho ukukhalela ubisi ose luthithekile ngase ngihamba ngeindlela ejwayelelele ngiqonde kwaKhumalo onengajana uma nikhumbula ukuthi ungumtungi wezicathulo kanye nomkathi nomuzi wakhe. Ngema ngankema khona ngabuka into enhle yenkuthalo yalaba abebefuna ukufunda banukela nezeluleko abaziphwayo. Kwaphela ukudumala uma ngibona ingadi yabo uma sengibona okuhle okuthokozisayo kuyona.

Uthango olubiyele ingadi yakhe seluqinisiwe ukuze kungangeni imfuyo kwakhiwe nesango elifana nalelo elabe liseKhowezini lenyanga edlulile kwasengathi ngizobona negama elithi "Ikhowezi/ kulona. Sekukhula uthango lwezihlahla ze-Lobelia. Ngathokoza ukuba uNkk. Khumalo akuthola ayekufisa ngezimbali ngoba zabe zilele uwaca emacaleni endlela egonde emnyango wendlu yakhe. Kukhona zonke izinhlobo ezinhle zezimbali ezithokozisayo nezemibala emihle. Siyabonga Nkk. Khumalo ngobuhle bengadi yakho. Selingasekho ixhaphozi lamanzi phansi kwe-sango sekukhona amatshe abekwe kahle embozwe ngotshani kwenza indlela enhle ebukekayo. Ngabona ukuthi kalukho udaba oluzongena endlini kaMrs. Khumalo ehlobo leli ngoba amatshe lawo notshani abu wembethe kuzoluqeda amandla udaba.

Ngabona imithi emithathu yezi-thelo eduze kwendlu noma yabe isabonakala ukuthi iphuma esitolo kepha omunye wabe sewuqhakaza isithombo. Kwamangalisa kwathokozisa ukubona umahluko ongaka ngenkathi encane kangakaya endaweni eyabe iwugwadule igcwele amagabha namathini amadala kuzalela omiyane namuhla seyifana nomakoti ngobuhle.

Engadini yezilimo ngafica okhaloti ophizi bemi kahle ngemigqa, omazambane, oNyanisi namabhece.

Kwenye ingosi ingadi yembiwe kwathelwa umquba wendlu yezinkukhu nezibi. Kutchalwe uganandela phambi kwendlu yezinkukhu uluba ingabonakali. Amathini ayekhona egcwele yimbewu yezithombo ezabe zizobuya zitshalwe futhi emhlabathini.

Ngabona ukuthi kungenzeka konke uma intando ikhona. Bakhona abantu abangesiwona amavila ababgeniyo ukwelulekwa nokusebenza ngezandla zabo.

Mhlawumbe kabhona abanye bemizi efana nokaKhumalo eOckert's Kraal, Lincoln Meade, Hollingwood, nase Cleland lapho inhlabathi ivundile esingabona umvuzo wezikhwepha zabo.

* * * * *

WENA NENGADI YAKHO

ISIGABA VII

UMTHUNZI ENGADINI YAKHO. Luningi uhlobo lwemithi nezihlahla ongazikhethela kuyona ukwenza imthunzi nokuhlobisa indawo yakho.

Ezingadini ezincane lapho indawo yanele imithi eyingcosana thenga leyo eqhakazayo nethelayo. Kayithathi indawo enkulu kanti futhi iyabukeka uma seyiqhakaza nomaseyithela.

UMalikhwata uhlala uluhlaza ungakhula ubengumuthi omuhle obukekayo onemthunzi kwezishisayo ama-Avodado Pear noMango bahle ngethunzi labo. Amapetshisi nama Apula nanaPear ebusika kuyavuthuluka amahlamvu awo kodwa mihle uma iqhakaza.

Ngingakaniniki uhlu lwamagama

emithi ngineluleka ngokutshalwa kwayo. Nihumbule ukuthi imithi ifuna ukuyitshale emuva kwokucabangisisa kakulu ukhumbule ukuthi iphetha ngokukhula ibemikhulu ngakho kufanele uyihlele kahle indawo lapho uzoyitshala khona imithi noma munye onethunzi ngokukhulu bengadi yakho. Ngithi kuhle ukukhetha indawo ngasentshonalanga nengadi yakho ukuze uthole umthunzi uma selibalele ntambama.

Lungisa umgodi kahle umbe ushonise amafidi angu 3 x 3 ubude nobubanzi. Gwalisa ngezibi luze kucishe kufike phezulu bese usibekela ngenhlabathi. Thela amanzi amaningi emgodini ungakatshali uthi ungatshala unyathele uqine umhlabathi eduze nesithombo. Yinto enkulu leyo.

Nansi imithi elhethiwe ukuba ego uyitshale.

* * * * *

IZINCWADI ZABALOBELI

Mhleli,
IKHWEZI.

Isihlobo sami somuntu esingumfelokazi sifuna ukuzwa kuwena.

Unendlu eEdendale eduze nesiteshi. Uthela amarates. Amanzi uwathola empompini kaKhomishani okude ibanga lamayadi ayi 80 noma 100 kusuka endlini.

Uthi, IKhomishani izosithelisa ngamanzi ngonyaka ozayo. Nami kuyofuneka ngithelele amanzi engiwathola lapho kude nendlu yami na?

Ngingathokoza, Mnumzana, uma ungampendula kuzona izinhla zakho.

Owakho,

"UMFUNDI OMILOPHE WENGISI".

* *

Mhleli,
IKHWEZI.

Mnumzana,

Ekhwezini lika March noMay

uMn. Newmark waloba ngodaba lwomthetho wezindlu. Wathi ekugcineni kwesigaba sesibili ngo May uzositshena ngezindlela lapho iKhomishani ibavumela abantu bakhe izindlu zodaka. Sengibona amaphepha alendelayo eKhwezi engenayo indaba leyo. Bengifisa ukuloba ngiphendule uma seyiphumile leyo-ncwadi yokugcina asetembisa yona ngoba uma bese iphumile ngabe kangilobi ngalendlela engiloba ngayo.

Umqondo wami uthi mhla iKhomishani izophatha izindawo lezi kwabe kufanele imise ukwanda kwamagogo ayekhona uma benza njalo bezolungiselela uhlobo lwezakhiwo zeKhomishani sodaka. Kuthike uma seluphume imvume yokuba umuntu angene endlini leyo beseke leyo okuthiwa iyivungu ayidilize. Okusho ukuthi umuntu kusweleke aqale ngokuba ngogo lokuhlala kuqala elingafunwayo ngaphambi kwokuba athole indlu yodaka ngemvume kaKhomishani. Okusho ukuthi amagogo lawo kuyogcina indawo yawo ithathwe yizindlu zikaKhomishani zodaka. Kuyezwakal konke lokho.

Kodwa kwenziwa njani uma umuzi omusha ungena endaweni ebuswa yiKhomishani ufuna ukwakha uhlobo lwendlu yodaka yeKhomishani uma bengenayo yevungu leyo okuzothiwa kabayidilize uma sebakhe lena yodaka? Okwenzekayo wukuthi lomuzi omusha ofikayo ucindezelekile ukuhlala nalabo abasezindlini zeKhomishani zodaka. Umphumela kube wukuminyana okudala umpilo embi. Okusho ukuthi yona iKhomishani ikhuthasa lokho eyasungulwa ukuba ikugede. - inhlalo yamavungu. Lokho kubangelwa wukuba izindlu zivinjelwe ukwakhiwa kuyilapho abantu bengavinjelwe ukungena kulenyondawo.

Uma IKhomishani izivuma izindlu zodaka ngithi abantu abazifunayo mabangavinjelwa kuthiwe kabahlale kuqala engogogweni anduluba bavunyelwe ukwakha. Abaphathi beKhomishani bangakhomba indawo engavumelana nemithetho yempilo kwakhiwe izindlu ezinhle ziphugule uhlupho lolu olukhona manje.

Mhlawumbe uMn. Newmark angaphendula lemibuzo encwadini yakhe leyo yesigaba sesithathu ethembisa ukuyiloba.

Owakho weqiniso,

J. S. DUNN.

(Umfundisi Dunn uzobona ukuthi imvama yemibuzo yakhe seyiphenduliwe encwadini lena elapha kaMn. Newmark

yesigaba sesithathu somthetho wezindlu. Imibuzo efana nalena kaMn. Dunn ilusizo kakhulu kulabo abafuna ukwazi ngenithetho lena yezakhiwo. - ABAHLELI.)

* * *

Siyambonga uMn. Reddy ngencwadi yakhe ayekhomba kuyona amaphutha ethu athi avelayo ngamahuzu amaxoxo aseMhlathuzana.

* * *

IZINDABA ZAMABODI

Umhlangotho wamaBodi onke phansi kwe Khomishani. Ngo-September zi25, kwakuhlangene umhlangotho wamalungu amaBodi ne Khomishani, ohlangana ngonyaka njalo. Esihlalweni kwakuhlezi uMnu. T. M. Wadley, onguSihlalo we-Khomishani. Kukhona noMn. J. C. Boshoff, iSekela likaSihlalo, noMn. J. Addison, oyilungu noDr. Seymour, no Mn. Donaldson, noMn. Newmark, bonke laba abangabaphathi beminyango eyahlukile ye-Khomishani.

Kwajabisa ukungabikho kahle kwezithunywa zamaBodi. Sasisinye-vo isithunywa esasimele eyase Edendale. Abase Clermont bebabili (nezibukeli ezimbili), i-Wasbank imelwe yisithunywa esisodwa. IBodi yaseAshdown ya ingenamuntu oyimele.

Awataphumi amaminithi alomhlangotho, ngakoke asikakwazi ukuxoxa ngokuphelele ngawo. Nokoke ezinye zezindaba ezazilethiwe ukuzoxoxwa zazihlaba umXhwele. Zazisukela kwezika Gesi, kuye kweze Migwaqo, nezezindlu zangasese, nezamaqceke okudlalala, kuze kufike kweze zimali zokwetshelekisa kwabakha izindlu. Malunga nezokuphatha, kwakhulunywa kakhulu ngamalungiselo okuba abantu abaphansi kwe Khomishani bagcine baziphathe ngokwabo, nokufundisa abangesibo abelungu ukuthi amadoloba aphathwa kanjani, nokugashwa kwabo emsebenzini, nangendlela yokuziphatha ngokwezimali.

Edendale.

IAvisory Board yase Edendale ilobe umbiko ohlwabusile ngokuthi kubangwa yini izakhamisi zase Ideni (Edendale) sithelwe

ngabandayo njena malunga nokhetlo lweBodi. Loombiko usahlolwa yi-Khomishani-ke, ngakoke asizugale si-xoxe ngawo namhlanje. Sethemba ukuthi sowukhipha eKhwezini lika-Khisimuzi.

* * * *

Siyadabuka ukuthi kasibanga namandla ukuba izimpendulo ze-Khwezi eziphendula incwadi yesibili ka "Uzitulele" ziphume manje, sesiyozikhipha eKhwezini lika-Khisimuzi. Hlalani senizi qaphele-ke! - ABAHLELI.

* * * *

Abahleli,
Be-KHWEZI.

Banumzane,

Umdlalo othokozisayo, owa sewenana omunye owa udlalwe ngaphambili, udlalwe e-Ashdown ngo-15 October kuqhudelene oThisha baMandiya, beyinhlanganisela yezikole ezintathu, bezodlala noThisha besikole sase-Ashdown.

Ukudlala akuhlabanga unzhwele kangakanani ngenxa yokuba abadlali bengakwejwayele ukudlala kodwa umoya wokubudlelwane emidlalweni wa umuhle.

Angizukusho ukuthi kwehlulwa bani ngoba yinto encane leyo, kodwa ngithandukusho ukuthi ezweni elinjengaleli lakithi imidlalo yaloluhlobo mihle njengesu lokwenza izizwe zizwane.

Owenu,

H. PAMLA.

* *

Useyeza uKhisimuzi. Liqapheleni-ke iKhwezi lekaKhisimuzi, lizoqhamuka linhllobele ngolungandile uKhisimuzi.

* *

IMITHETHO ELISHUMI KU6AZALI

1. Wothanda ingane yakho ngenhliziyo yakho yonke, ngomphefumulo wonke wakho, nangamandla onke akho, kodwa ngo6uqotho, nango-mqondo wakho wonke.
2. Uca6ange ngengane yakho, hhayi njengento yakho-nje , kodwa njengomuntu.
3. Qaphela inhlonipho nothando lwakhe, hhayi njengento yoku6a iphoqwe, kodwa njengento efanele ukutholwa ngezithukuthuku.
4. Sonke isikhathi uma ufikelwa wukuthukuthela ngenxa yeziphosiso zengane nangenxa yokungaqondi kwayo, u6okhumbula izinto zobungane nezinye iziphosiso zayo nawe owdlula kuzona ngesikhathi ukhula.
5. Khumbula ukuthi kuyinto esemqondweni wengane uku6a ikuthathe ikwenze njengomuntu ongehlulwa lutho, ikuthathe konke okushoyo njengento eyiqiniso, nengaphazameki.
6. Khumbula futhi ukuthi izi6onelo zakho ezinhle ziyisifundo esikhulu kunokubheka iziphosiso noku6eka imithetho yokuziphatha kahle.
7. Ufanele u6e yisi6ani esiphakeme empilweni yakho yonke, kunoku6a yisifo6e esi6i esivimbela isondo uku6a linyakaze liyephambili.
8. Kuyisi6opho sakho ukufundisa umtanakho uku6a azimele yena ngezinyawo, noku6a azakhe yena ngokwakhe.
9. Kuyisi6opho sakho ukusiza umtanakho uku6a a6one u6uhle, afunde ukwenza izinto ezinhle zokulunga, athande iqiniso noku6a ahlale inhlalo enhle yo6uhlo6o na6anye omakhelwane.
10. Kuyimfanelo yakho uku6a wenze indawo ohlala kuyona ku6e yindawo yakho enhle yokuthokoza na6abtabakho, na6ahlo6o 6akho kanye na6ahlo6o 6a6antabakho.

PAUL M. PITMAN.

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