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A LETTER TO OUR READERS

The Local Health Commission, through Ikhwezi, wishes all Area-residents a HAPPY NEW YEAR.

Ikhwezi's working-committee and its editors extend their New Year greetings to Ikhwezi's friends. May 1954 see us still going on together in good will and cheerfulness, still trying to find that understanding of our "neighbour" which, in human terms, is PEACE.

In our Christmas Number we wrote laughingly and gratefully of one to whom Ikhwezi owed its beginning and its steady growth. It was not given us to know that Mr. Boshoff, Deputy Chairman of the Commission, would be no longer with us when our next number went to press. By his death, the Areas have lost a friend whose duty towards them was inspired, from first to last, by love and the ideals of patient service.

Of his great service, the Chairman, Mr. T. M. Wadley, spoke in moving words at a Special Meeting of the Commission on the 22nd of December. Of his sympathy with the Non-European - his readiness to listen to all views - his influence in the Areas - the Rev. Walter Gcabashe spoke eloquently at Mr. Boshoff's funeral.

Their tributes appear in this number.

Of the great courage which underlay his whole

approach to life - his genial sense of humour - and the fortitude which triumphed over increasing pain and weakness, to the end - we who were privileged to work near him are witness.

Of that which explained these qualities in him - that inner life of faith which nurtures courage and is the truest source of "human" sympathies - the Dean of Maritzburg has written:-

" To us at S. Saviour's, John Christopher Boshoff was known as a man with a great devotion to our Lord Jesus Christ. His deeply religious outlook permeated his whole life and work..... "

Ikhwezi can add nothing to these words. It is for us, now, to remember - especially in this first sense of desolation caused by the removal of his physical presence from amongst us - that, as his own spirit has gone on into the Nearer Presence of his Lord, so we are still more surely called to go forward in that spirit of sympathy and service which informed his work on earth.

So - and only so - shall we go forward in HAPPINESS through 1954 and in the years beyond.

Yours faithfully,

THE EDITORS.

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OUR DEPUTY CHAIRMAN

A Special Meeting of the Commission was convened on Tuesday, the 22nd December, to record the Commission's sense of loss in Mr. Boshoff's death.

By invitation, members of the staff - European and Non-European, from Areas and from Head Office - and members of Advisory Boards attended.

The Commission's Chairman said:-

" Friends,

We have met here this afternoon to render homage to the memory of one who for several years past has served this Commission faithfully and well.

John Christopher Boshoff has gone on the journey which all must sooner or later inevitably make. Its inevitability does not lessen the pangs of sorrow which the parting causes to those who in his lifetime have been privileged to share his domesticity, nor can it mitigate the regret of those like ourselves who have been so closely associated with him in our daily life.

At this moment, let us think of those with whom

he has been linked in family life. To Mrs. Boshoff, their children, and all the members of his family we offer our sincere condolences. It is difficult to find words that can console their aching hearts; their loss leaves a gap amongst them that can never be filled. Let us hope - indeed, I am sure - that the shock of parting will ere long be overshadowed by the treasured memory which will remain with them of a good husband and father.

Those of us engaged in the work of this Commission will surely cherish the memory of Mr. Boshoff, as a kind and understanding colleague, devoted to his work, exercising his authority with wisdom, patience and justice, ever conscious in the service of our "constituents" of the great need for their enlightenment.

It is just over twelve years ago that the Local Health Commission was established, with the primary duty of serving as a local authority for areas in which the orthodox forms of control were unsuitable. The first members were Mr. Boshoff, Mr. Lugg and myself, and the only change since then has been the retirement of Mr. Lugg who was replaced by Mr. Addison. Mr. Boshoff, a modest, unassuming man, frankly acknowledged himself as entering on ground completely strange to him, but in his capacity as a member, and later as the Deputy Chairman, his vision of our task developed to a full appreciation of all that it entailed, and in the execution of it he never spared himself. To me personally he has been a tower of strength, never hesitating to be candid and where necessary critical, but with it always that spirit of loyalty which is so essential to the successful co-operation of men engaged in a common task. I have regarded it as a great privilege to have had the assistance of Mr. Boshoff during the past twelve years; we have always agreed on our aims, we have always realised that their fulfilment could only be gradual - but we have never doubted that we were laying a foundation on which our successors may well be content to build.

Members of the Commission's staff are not likely to under-estimate the privilege which has been theirs to serve under such an unforgettable character.

In the Public Health Areas I trust the lustre of his memory will not be allowed to dim. The Commission, charged with a delicate task, has been imposed on many thousands of Non-Europeans. Its functions closely affect their habits and their daily life. Although with a clear conscience I can declare that the advent of the Commission has been of great benefit to the Areas, one is conscious of the fact that it is not easy for all the inhabitants to accept the changes which are introduced. Nevertheless there are many who are not unappreciative, and who will agree with me, that the administration of the Areas, the urge to improve conditions and the continual effort to govern with as little disturbance or burden to the communities as is compatible with the requirements, owes much to the wise counsel, kindness and toleration of Mr. Boshoff.

Whatever our relationship with Mr. Boshoff

has been, we can but be grateful for the service which he has rendered. Whilst at this time the knowledge that he has been taken from us throws a dark shadow, let us resolve that the memory of his endearing personality, the sincerity of his approach to the Commission's task, and his untiring attention to duty shall inspire us all in the discharge of our respective obligations.

I move, as an unopposed motion, that

this meeting of the Local Health Commission places on record its keen sense of loss sustained in the death of John Christopher Boshoff, who, since the establishment of the Commission, a period of over twelve years, has served as a member and as Deputy Chairman, with great devotion to its task. His kindly personality and wise counsel endeared him to all who have been associated with him, and the improvements in the Public Health Areas under the control of the Commission owe much to his untiring efforts;

the deep sympathy of the Commission in their loss of a good and loving husband and father be conveyed to Mrs. Boshoff and the family."

At Mr. Boshoff's funeral - where, also, his friends of all races were assembled - Mr. Gcabashe said:-

" On behalf of the Edendale African community and other non-Europeans, I am grateful for this opportunity to pay tribute to the life and work of one who during his lifetime, was our friend, and had in his heart the more lasting, realistic - and therefore greater - interests of our people, so far as those interests came within the range or orbit of his official activities. (After all, all men have definite limits imposed by conditions and circumstances outside their control: and were it otherwise, we should be little gods and there would be no problems to solve.) Having been formerly a Magistrate, he came to the Local Health Commission with invaluable knowledge of the African people and their needs in the difficult phase of social adjustment from the old ways to the new. In addition to this knowledge of the people, he had a kind and sympathetic heart towards them. This made him approachable; and even his home was accessible to all and sundry including those whose views on local (Edendale) politics were not orthodox, and therefore not helpful in the execution of the tremendous task imposed on the Local Health Commission.

But it is in connection with the Local Health Commission, of which he was Deputy Chairman, that the late Mr. Boshoff, together with others, made a most outstanding contribution and his influence felt. The eminent success of the Commission during the last eleven years of its administration at Edendale, despite the not very propitious circumstances under which it was established, is explained by the type and character of the men comprising it; and Mr. Boshoff's influence and contribution in regard to policy and method will stand in the final appraisal. The "Ikhwezi", his baby, has fulfilled the aims and objects of its founder.

His unexpected departure is a great loss to all of us who knew him and to the Local Health Commission.

We cherish his memory. "

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DID YOU KNOW?

(Extracts from "Race Relations" News -
December 1953.)

Natalspruit's clinic staffed entirely by Africans.

The fine work done by the City Council of Germiston in fostering self-help among its African population, and its concern for their welfare, has already brought it a praiseworthy record of achievement. With the appointment of an African doctor as medical officer at the Natalspruit clinic this record is taken one step further, for now the nursing staff at this modern clinic is entirely African and Africans are therefore in full charge of the health services for their own community.

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No Work for Lazy Inefficient Africans.

Because most firms in Bulawayo are paying wages well above the minimum and insisting in return on a higher standard of efficiency, lazy, inefficient Africans are gradually being eliminated from employment in Bulawayo. A number of firms are paying efficiency bonuses of various forms (one has a "non-theft bonus" paid to all Africans, irrespective of grade, but lost by all in any month where a theft is discovered). Mr. L. R. Gradwell, president of the Bulawayo Chamber of Commerce, told a representative of the Bulawayo Chronicle that bonuses were serving a valuable purpose; it was good business to pay for a better standard of work.

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"Kitchen Kaffir".

Professor Abel Coetzee, of the University of the Witwatersrand, requested that a study be made of the South African hybrid lan-

guage known variously as Fanagalo, Mine Kaffir, Kitchen Kaffir, etc. The Department of Bantu Languages of the same University undertook an investigation of this language, the results of which were published in Afrikaans in the Tydskrif vir Volkskunde en Volkstaal (Vol. IX, No. 3) and in English in African Studies (Vol. 12, No. 1, March 1953), and are certain to be of interest to a number of our members. Among other points the investigation reveals the following: Fanagalo was originated by the Indians in Natal during the latter half of the nineteenth century. Though the value of Fanagalo as a lingua franca on the mines and in similar industries is undisputed, its use otherwise would best be avoided in the interests of improved race relations. There is no likelihood of Fanagalo becoming the lingua franca of Southern Africa. Any suggestion of Fanagalo being adopted as a subject for study in European schools is to be deprecated.

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Dream Servants.

More than 30 young African girls are being trained as "dream servants" under the watchful eyes of religious sisters from Mariannhill at a small five-roomed college about 15 miles from Durban. This almost unique school is part of the Mariannhill Technical College. The domestic school runs a two years' course especially to train high class domestic servants. Students may enrol only after they have passed Standard VII, and the curriculum includes courses in bookkeeping, knitting, sewing, cooking, hygiene and other domestic science courses. Politeness, tact and cleanliness are heavily stressed.

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New Ranks for Union's Non-European Police.

At a passing-out parade of 108 African constables of the South African Police Force at the New Modderfontein police training depot during the first week of November, Colonel C. J. Els, Deputy Commissioner for Police on the Witwatersrand, announced that five new police ranks had been created for Africans. These ranks are Corporal, Lance-Sergeant, Second Class Sergeant, First Class Sergeant and Senior Sergeant. Colonel Els told the constables that a bright future lay ahead of them if they worked diligently. "It is your duty to protect those who are law-abiding. You must prevent crime and you must show no sentiment in the execution of your many duties," he said.

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OUR THANKS

We acknowledge with great gratitude a gift and a friendly message sent us under cover of one of Ikhwezi's own Christmas cards.

Mr. J. W. Parkinson calls his generous donation of £1/1/- "a small token of appreciation of the privilege of receiving Ikhwezi", and adds his "best wishes to an excellent little publication and to the cause it stands for".

We thank Mr. Parkinson for his kindness.

Ikhwezi admits, perhaps a little shyly, that it ENJOYED that word "excellent".

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CHILDREN'S CHRISTMAS FESTIVAL AT CLERMONT CLINIC

The Christmas spirit that brought the wise men and shepherds from the East to Bethlehem to worship and give presents to the Babe (Christ) has grown to the loftiest heights in the hearts of humanity in this Christian era.

In perpetuation of this spirit, Sister von Puttkamer - Health Visitor, Clermont - organised a grand Christmas festival for the children of the Area. Like the children of the ancient city of Hamelin, who ran through the streets to follow the Pied Piper and his flute, Clermont children came from every corner of Clermont to receive what the "good Samaritan" had prepared for them at the Clinic.

When they saw what had been provided for them, their hearts were filled with joy which culminated in bursts of joyous shouts of 'Happy Christmas!'. There were gay scenes.... While some babies wept with joy when they received their presents, the lips of the older children broadened into wide smiles in appreciation of their gifts.

Sister von Puttkamer, Mr. Clementz and the Nurses distributed the presents to the children. They gave them cakes, sweets, minerals, bananas, icecream and other delicacies.

The organiser of the festival, Sister von Puttkamer, wishes to record her profound thanks to those who made donations towards the festival and made it the success it was. Amongst these were the Local Health Commission, £5; Mr. F. Ngema, Director of the Bantu Bus Company, £5; and Mr. I. Alexander, Director of Ebony Buildings, who donated £3 worth of sweets.

Thank you all.

P. B. KHUMALO.

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HERE AND THERE

MHLATUZANA

"It is with deep regret that we announce the death of Mr. Jeremiah Ntanganta who was employed by the Local Health Commission as one of its many Spotters. At the time of his appointment Mr. Ntanganta was living at Matatiele, East Griqualand. He died at King Edward Hospital. We sympathise with his family in their bereavement."

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"Her many friends will be grieved to learn of the death of Mrs. Martha Shabalala (Mazwane). She was much loved by all, and was a dear and personal friend to many of us. Mazwane had immense faith and spent hour upon hour discussing religion with the members of her household. Many an evening was spent in prayer and the singing of hymns.

Mrs. Shabalala succumbed to an illness of long-standing. Her death is a sad loss to her family and to the community."

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"Miss A. Mbele, a teacher at St. Theresa's School, Shall Cross spent her holidays with her brother at Nongoma, Zululand."

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"Father Convent officiated at the wedding of Miss Wendoline Maphumulo (daughter of Mrs. Anna-Maria Maphumulo and the late Mr. Maphumulo) and Mr. Fred Mtembu which took place on Sunday, 15th November, at St. Donald's Church hall, Cavendish. The bride was given away by her brother, Mr. Philip Maphumulo. A reception was held at the school hall. Among those present were : Mesdames Clementine Phiri, Theresa Bindela, Alice Bindela, Maud Bindela, Norah Madondo, Christina Phiri, Mr. and Mrs. Florian Grant, Messrs. Simon Ndlovu, Henry Xaba, Obed Bindela, Bom Xaba, J. Bindela, Elias Bindela, Joseph Mncube, Gideon Masinga, Matthews Nkame, Raphael Tintwa, John Malunga and 'Rocks'."

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"Mr. William Hlophe, of Dassenhoek, visited Mr. Obed Bindela at Cavendish to discuss matters musical. 'Rocks' wound off the afternoon by entertaining the family to several syncopated pieces on the piano.

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"A farewell party was held on the evening of 30th November in honour of Health Assistant Mr. P. Butelezi, the occasion being his transfer to Clermont. The 'get-together' was organised by the African staff in all Departments. Cakes and minerals were served.

Many delightful speeches were made, including a brilliant ex-

temporary one by Miss Henrietta Ngcobo, a school teacher at St. Donald's, Cavendish, who took as her theme 'We part only to meet again'.

A glowing tribute was paid to the work done by Mr. Butelezi, his friendly attitude, his gentleness and his pleasing personality. He got on extremely well with his fellow workers of all races and the people in the Area co-operated with him wholeheartedly. 'Our loss is Clermont's gain. I am expressing my fellow-workers' opinion when I say we shall miss his elderly wisdom and guidance. Upon a health assistant falls that moral and social obligation to spread knowledge of the laws of hygiene among the less enlightened. Ample opportunity is afforded to do this by associating freely with the people, attending their churches, clubs and local activities. Always strive towards co-operation'.

Mr. Butelezi was presented with a beautiful fountain pen.

After the singing of *Mkosi sikelela iAfrika*, Mr. A. T. Gwabeni pronounced the benediction.

Among those present were Mesdames Henrietta Ngcobo and B. E. Gumede; Messrs. Daddy Ramlall, Irusan, George Thaver, Bobby Sing, A. T. Gwabeni, J. Khoza, Vincent Madlala, Theophilus Goba, R. Butelezi and 'Rocks'. 'Uhambe kanye, MNYAMANA'.

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"The recipients of the beautiful picture book of the Coronation of our beloved Queen wish to convey their sincerest gratitude to the donors of this invaluable possession.

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"Just a word or two to all our readers, new and old, in the Areas under the jurisdiction of the Local Health Commission, to the effect that the contribution of news items to Ikhwezi is not something set aside for some special people. No! Anyone is welcome to send news to this magazine. Some Areas are so widely scattered that it is impossible for any one individual to cope with all the activities going on there. There are undeveloped Areas where social centres do not figure so that social activities conducted in private homes do not reach the maga-

zine. There are numerous other activities such as sport, concerts, matters educational, birthday parties, visits of V.I.P.s in your Areas and a host of other matters of interest and value which would be welcome. So we hope to see new contributors in the new year to add zest to our ever-popular magazine, *Ikhwezi*.

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"Mr. Joseph Bindela has requested me to note down on his behalf for *Ikhwezi* his impressions since the advent of the Local Health Commission in this Area.

Mr. Bindela is an old resident of Cavendish. He came to these parts when the wild beasts and buffaloes roamed freely over the thickly-forested countryside.

He feels that the introduction of the Local Health Commission as local authority down here has been indirectly responsible for the suppression and near-elimination of recurring acts of violence and gangsterism practised during previous years at Christmastime. Things have improved considerably, he says, and for the first time they enjoyed Christmas peacefully. He thanks the Local Health Commission.

The element responsible for nefarious activities is more or less dwindling into thin air, and leaves in its trail the pest of fowl-thieves. Fowl-rearing is becoming almost an impossibility down here, notwithstanding the heavy punishment meted out for stock-theft, generally, by the courts of law. Some people have decided, against their will and the laws of hygiene, to accommodate their poultry and sometimes even their goats in their rooms because of these thieves!

* *

"It is learned that the fog-horn voiced Spotter, Mr. Johannes G. Khoza, has been transferred to the 'New Areas'. On the eve of his departure Mr. Khoza was presented with a beautiful fountain pen by the non-European staff as a token of their esteem. The presentation was made by Mr. George Thaver.

It might be of interest to

mention here that a Committee has been formed to undertake the organising of social functions among the non-European staff. The Committee members are : Messrs. Vincent I. B. Madlala (Chairman) and George Thaver (Secretary).

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"We regret to report the death of Mrs. Anna Mputhi (maNyatso) which took place on 9th January. She was a well-known figure at 103¹/₂ Halt and the high esteem in which she was held was evidenced by the great number of mourners present at the graveside. She was buried 'kwaHebenga'. Her husband predeceased her a few years ago. We sympathise with the relatives in their bereavement."

"ROCKY MOUNTAIN".

"A very successful Deepavalli Sports Day was held under the auspices of the Goodwill Club on Sunday, 8th November, 1953, at the Welbedacht Indian School Grounds.

The Goodwill Club is an organisation which has been founded recently and is serving the community in the Area in an educational and social capacity.

In welcoming the people, Mr. F. M. Moodley, the President of the Club, thanked them for the generous support given to the Club which had ensured its success. He also spoke on the significance of 'Deepavalli'.

The programme for the day was varied and attractive and catered for pre-school children, school children, ex-scholars, adults and 'old crocks'. All present received a hamper and a mineral for lunch.

Great enthusiasm was displayed in all events. The men's and ladies' Tug-o'-War drew a record number of entries and proved most popular. Miss Naidoo's team won the Ladies Floating Trophy which had been presented by Messrs. K. G. Naidoo Bros. The Govenders' team won the Men's Tug-o'-War. Messrs. N. C. Reddy Bros. presented a trophy for the Marathon. The 'husband and wife' thread-the-needle race and the Mothers' balloon race drew a large number of entries.

There was also a Fancy Dress Parade when the judges found themselves in considerable difficulty in choosing the winners. There were so many good entries.

Mr. C. K. Pillay spoke on behalf of Mr. M. Govender, who then distributed the prizes to the successful competitors.

The function was brought to a close with a vote of thanks by Mr. N. M. Moodley.

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"The third annual meeting of the Friends of the Sick Association, Chatsworth and District Area Care Committee was held at the Chatsworth Indian School on 3rd January, 1953.

The Care Committee placed on record its grateful thanks to its many friends who have contributed so generously.

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Mr. and Mrs. M. G. Govender, Mr. V. V. Govender, Mr. S. Thambiran and Mr. George Thaver wish all readers of Ikhwezi a Happy and Prosperous New Year."

GEORGE THAVER.

WASEBANK

We miss Silhuhukhu's news items. Please keep Ikhwezi posted with the social round-up and sports news. - The Editors.

ALBERT FALLS

Calling Mr. W. M. Dlamini and Mr. P. H. Khumalo! Much water has flowed over the Falls since last we heard from you. We should be grateful to receive an item or two of news from your Area. - The Editors.

HOWICK WEST

"Christmas and New Year are already things of the past, but the remembrance of them does not easily fade. On Christmas Day the attendances at the Good Shepherd Church were very en-

couraging, especially in view of the threatening attitude of the weather.

On December 31st a Christmas Tree party for the Sunday School children was held in the Church. Owing to the bad weather, many of the children could not attend - especially those from Howick and the outlying districts. The children enjoyed their cool drinks and buns, and the beautiful gifts from the Tree. This was made possible by the generosity and hard work of Sister Monica of the Convent of St. John the Divine, Maritzburg, and her friends. We are very grateful for their kindness.

On New Year's Day a service was held at the Good Shepherd Church at 10 a.m. This was followed by a wedding - the New-Year bride being Constance Shange from Georgedale, Natal. She was married to Walker Molefe who hails from Stoffelton on the Natal-Basutoland boundary. We wish them the best of health and prosperity in their new life which they began with the new year.

Later in the day a Christmas Tree was held in the grounds of the Church for the adults. As the weather was still threatening this was held near the Church so that protection could be available at a moment's notice should the threat become a reality. This was an interdenominational gathering and a big crowd attended. It was a good thing that the threatening weather remained only a threat as the little building could not have held so many. Very lovely music was provided by the local school-children.

On the whole, the festive season passed quietly which speaks very well for our people.

The new non-European Hospital at Edendale will be opened shortly, and the authorities there are busy recruiting student-nurses. We are happy to know that our Area will be represented in that group by our Miss Daisy Rama who left here on January 7th. I saw her on the 9th and she was profound in her praises of the new establishment; and radiant with happiness and excitement! Our prayers and good wishes go with her.

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"'.....and the rains came'.
And the rains are still coming!
I am sure we are all agreed that
we could well do with a few weeks'
respite if Natal is not to become
a second Venice!"

J. S. DUNN.

ASHDOWN

(We thank Mr. A. Peta, of
H-12, Ashdown, who has sent in
the following contribution on
activities at Ashdown during the
festive season. Well done, Mr.
Peta; we hope to hear from you
again. - The Editors.)

"Christmas this year was a
joyous time for those at Ash-
down Location. Everyone enjoy-
ed themselves to the full and
expressed such sheer delight in
the pleasures provided that it
was difficult to believe that
these were not the first festivi-
ties they had ever experienced.
There was none of the customary
fighting amongst the people to
spoil the peace and beauty of the
Day.

New Year's Day was splendid.
A Christmas Tree party was held
at Ashdown Location Hall.
Presents were distributed and the
added pleasure of music was given
through the kindness of several
choirs. After this, refresh-
ments were served and everyone
enjoyed the sumptuous spread
that had been prepared.

Such an outstandingly happy
time will not be forgotten.

Good wishes for a Happy and
Prosperous New Year.

God bless you all."

* * * *

(Ikhwezi is very glad to
welcome a new contributor to
its pages - and a contributor of
fiction, at that! We hope
our readers enjoyed Miss Judd's
"Mrs. Khwapa" story in our
Christmas Number. We hope
they will like the Khwapa-
family story in this issue.

And (since it never harms to
hope on a big scale while one is
about it!) we hope there will be
more and more Khwapa stories for
Ikhwezi's entertainment.

Miss Judd has been Librarian
of the Natal Society Library,
Pietermaritzburg, since 1950.
Asked for a brief autobiography,
she describes herself as "brought
up in Cape Town : educated in
England : qualified as a Librarian
at University College, London".
She then makes light of a breadth
of travel and experience which it
is not given to many people to
enjoy - as, for instance, her
service with the British Council
Libraries in Finland, Jamaica
and Nigeria.

Perhaps we think - to be honest,
we do think! - she has been lucky
to have the chance to see and be
so much. But, just as honestly,
we acknowledge our good fortune
in securing her friendship - and
her stories - for Ikhwezi.)

The Editors.)

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VACANCY FOR TEMPORARY NON- EUROPEAN WATER INSPECTOR, EDENDALE.

APPLICATIONS are invited from
suitably-qualified persons to fill
the above-mentioned vacancy on the
salary grade £165 x 15 - £255 per
annum, plus Statutory Cost-of-
living Allowance.

Applicants must state their
educational qualifications and
must be proficient, neat and
reasonably quick in Arithmetic
for water consumption recording
purposes.

The ability to read meters
and a knowledge of water pipes,
fittings, etc., will be a recom-
mendation, though not essential,
but the successful applicant
lacking this knowledge, must be
able, after tuition, to make him-
self proficient within a reason-
able period.

The successful applicant will
be required to serve a probation-
ary period of one year, and con-
sideration will thereafter be
given to the post becoming perma-
nent.

Applications on the official
form (which is obtainable from
the undersigned) should be placed

"MRS. KHWAPA GETS A LETTER"

by Ursula Judd.

One day, not long after Mbangwa had gone away to the Agricultural College, a little umfaan came with a letter for Mrs. Khwapa.

"The Minister had a letter to-day from Mbangwa", he said. "Inside the envelope was another letter for you."

Mrs. Khwapa was delighted. She gave the umfaan an orange. Then, leaving her cooking, she took the letter, and sat under her favourite tree. "I am glad," she thought, "that Mbangwa has sent word to the Minister. For is he not paying Mbangwa's fees?" She turned the letter over and over in her hands, until Mr. Khwapa and Filio returned at sundown for their meal.

"We are tired and hungry," said Mr. Khwapa to his wife. "We hope you have a nice meal ready."

"Well, it is not quite ready yet," replied Mrs. Khwapa. "For, see! Here is a letter from Mbangwa!"

"Then Filio shall read it to us at once," said Mr. Khwapa. "For was not Filio one of the best pupils at the school?"

"Yes," said Mrs. Khwapa, happily. "Filio shall read it. Filio was a good scholar. We still have books which he won as prizes."

So Filio took the letter with his usual willingness, saying "Let me try." And he opened the envelope carefully. Inside was a sheet of paper and a five-shilling postal order. Filio looked at the letter long and carefully. Then he shook his head, sadly. "These are long and difficult words," he said.

"Can you not read it?" asked Mr. Khwapa.

"No, I cannot read it," replied Filio. And he bent his head, looking at the ground. For he was ashamed, remembering

that only five years before he had won the prize at school for reading.

Then Mr. Khwapa became angry. "What is the use of schooling," he asked, "if it does not help a man at times like these?"

But Mr. Khwapa said, gently, "All things that are worth-while need practice. Perhaps the fault is ours. We were proud when our Filio learnt to read, but since he left school, we have done nothing to help him keep the knowledge he had gained."

"I will learn again," said Filio, willingly and eagerly. "I will ask Zephania to lend me some books. He reads the newspaper every day, and he has many books."

"That is a very good idea," said Mr. Khwapa. "But meanwhile, we want to hear Mbangwa's letter."

"Let me go and fetch Zephania," offered Filio. "By now he should be back from his work in Greytown."

"No, I will go," said Mr. Khwapa. "We want to hear the news quickly, and you, Filio, might perhaps allow yourself to be delayed."

So Mrs. Khwapa went to finish preparing the meal, and Filio trimmed the lamp, and sat with the books that he had won at school.

Soon Mr. Khwapa came back with Zephania, a good and clever young man who worked in a big office in Greytown. When they had all eaten, Mrs. Khwapa put the letter into Zephania's hand and said, "Now, please, read us the news from Mbangwa."

It was quite a short letter. Mbangwa sent his greetings, and said he was well and happy. He had made a friend, Elias, who was writing the letter for him this time, but the College was already helping him to improve his reading and writing, so the next letter would be written by himself. The journey had been very difficult and uncomfortable - ("Ah!" thought Mrs. Khwapa affectionately, "my Mbangwa always likes to have a little grumble") - but he had not needed all the money, so he was returning five shillings.

When Zephania had finished, Filio took the letter and read

it over for himself. Later on, Mr. and Mrs. Khwapa went to the road to see the visitor on his way. When Zephania had gone, Mr. and Mrs. Khwapa stood for a little while and looked up at the stars. They felt very pleased with their two children. Through the door of the house they could see Filio spelling out words to himself by the light of the lamp.

"My husband," said Mrs. Khwapa, "we are indeed fortunate. We have a son who is dutiful, hard-working and thrifty. We have another son who is cheerful and so quickwitted, that soon, perhaps, he will be the best reader in the village."

They smiled happily to each other, and went indoors.....

S P O R T

(We have received the following report from a sportsman on the Commission's Staff who wishes to remain anonymous. We thank him for this sports item and very much appreciate his interest in the Magazine. - The Editors.)

C R I C K E T

L.H.C. vs. ROADS DEPARTMENT

HORNBuckle AND MARTENS IN FORM.

The Local Health Commission played the Roads Department at the Drill Hall Grounds, Pietermaritzburg, on Sunday, the 24th January, 1954. The game was a keenly contested one, played in warm sunshine (one of the four fine weekends over the past fifteen weeks!). The Local Health Commission won a most enjoyable day's cricket by two wickets.

Scores.

First Innings:

Roads Department...64
(Wiese 28)
(R.Hornbuckle
6 - 12)

Local Health
Commission.....72

(Henderson 17,
Brandsma 18)
J.Martens 3 - 27).

Second Innings:

Roads Department 55
(W. Martens 26)

Local Health
Commission..... 60
(Wulfsohn 18,
Murchie 19)
(J. Martens 5 - 34)

L.H.C. won by 2 wickets.

The late Mr. GEORGE MTIMKULU

contributed.

Death has removed from Edendale a well-known and respected figure.

The late Mr. George Mtimkulu was born and brought up in Edendale, Pietermaritzburg, where he received his education.

He subsequently moved to Estcourt, and after living there for some years he went out of the Natal Province. Thereafter he travelled extensively, settling for some years in Kimberley where he conducted a small business as a drycleaner.

Later, he moved to Johannesburg where he followed the trade of carpenter and handyman, finally returning to Edendale shortly before the advent of the Local Health Commission.

Music was his hobby and he spent some of his time conducting a choir of small boys whom he trained to play stringed and other instruments.

When the Lotholders' Association of Edendale was started he was appointed its Secretary, a position he held up to the time of his death.

His last years were spent in conducting a drycleaner's business. It was in the course of this business that his tragic death occurred.

He was a fearless fighter in the defence of the African's rights, as he saw them. As leader of protest delegations, etc., it was his lot to come into frequent conflict with one who was fundamentally his friend - the late Deputy Chair-

man of the Commission. Here were two men who believed - with deep conviction though with sometimes differing views - in human rights : two "foes" whose personal respect for one another stood the test of years and widely varying viewpoints.

* * * *

LETTERS TO THE EDITORS

Ikhwezi acknowledges receipt of a postal order for 3/6d. from Mr. J. S. LINDA, P. O. Box 925, Durban. This money is intended for the purchase of the book "Build Your Own House". The order has been placed with the Government Printer by this office and a copy will be forwarded to Mr. Linda as soon as received.

* *

A letter from Mr. NDABAKHE NGUBANE has been received. As it deals with the matter of a housing loan it has been passed to the Commission's Secretarial Department for handling.

Mr. Ngubane addressed the letter partly to the Area Secretary of Edendale (Mr. Kritzinger) and partly to Ikhwezi. Mr. Ngubane is requested to note that Ikhwezi's correct address is : The Editors, Ikhwezi, P. O. Box 416, Pietermaritzburg. This is the first letter the magazine has received from him.

* * * *

(continued from page 10.)

in envelopes endorsed "APPLICATION FOR WATER INSPECTOR", and will be received until NOON on Monday, the 22nd FEBRUARY, 1954.

D. R. DONALDSON,
SECRETARY.

Local Health Commission Offices,
195, Longmarket Street,
PIETERMARITZBURG.

* * * *

Late DR. MEYERSTEIN

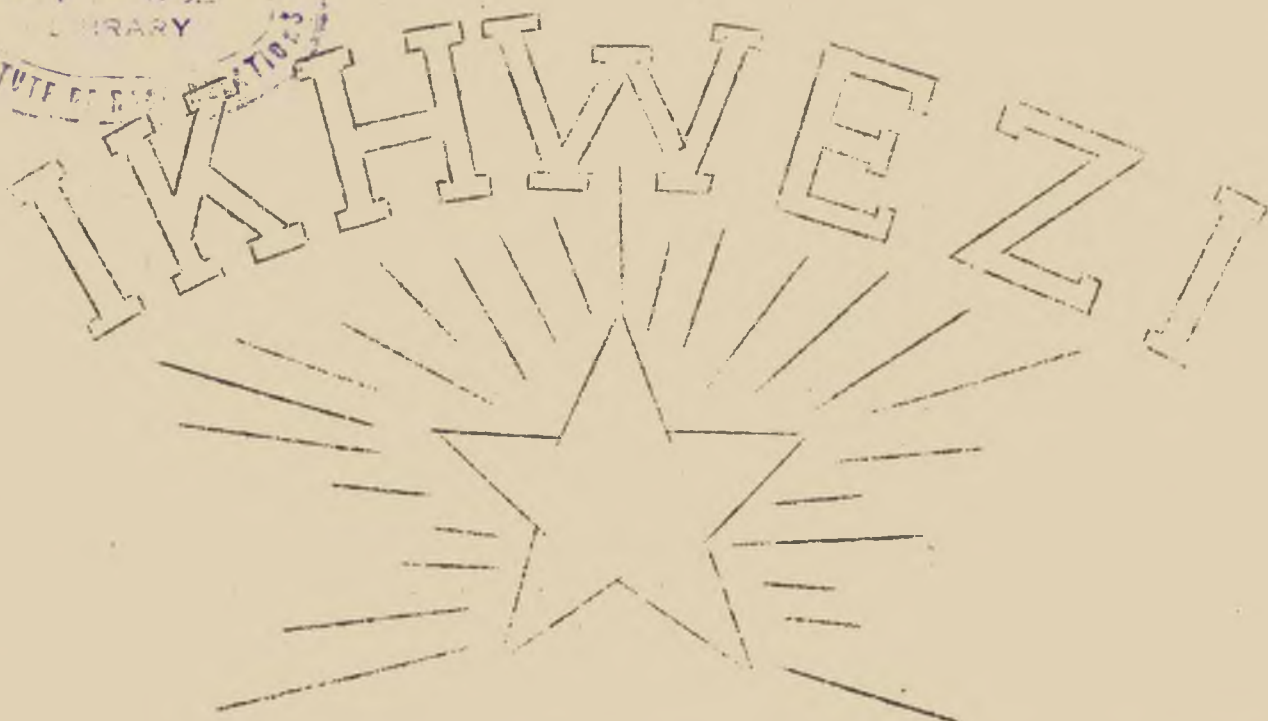
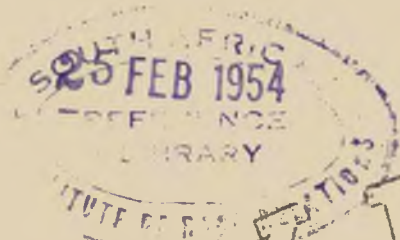
With the recent death of Dr. RUDOLPH MEYERSTEIN, another link with the early days of Commission control at Edendale has been broken. The late Dr. Meyerstein, who was in the prime of life, was the first full-time Medical Officer of Health at the Commission's original Edendale Health Centre. Although he was on the Grey's Hospital staff, he took a lively interest in the Commission's activities. In fact, to those who worked with him, it was hard to appreciate that he was not of the Commission staff.

Dr. Meyerstein was a real friend to the non-Europeans and although he took over his duties at a time when he had not fully recovered from a very serious illness - one which very few ever survive - he worked late every night. Seven o'clock was about the usual knock-off time but he made it a rule to attend to every patient awaiting medical aid.

When Dr. Meyerstein left the service of Grey's Hospital he went into private practice in Durban, where he had previously practised.

To his widow and daughter we offer our sincere sympathy in their sad loss but they have at least the consolation of knowing that the Doctor did a good job and was a friend to those in need.

L. J. E.



Umqulu 5 Nembe 1 Lilungiswe lasa⁷ Szwazwani yikhomishani FEBRUARY 1954
195 Longmarket Street, Maritzburg.

INCWADI KUBAFUNDI BETHU

IKhomishani ngomlomo weIkhwezi ifisela bonke abanye ezindaweni ezibusayo uNyaka omusha.

IKomidi esingethe umsebenzi weIkhwezi kanye nabanye bafisela izihlobo zeIkhwezi unyaka omuhle. Kwanga unyaka 1954 ungasifika usiqhube sibumbene ngomoya wokuzwana nowentokozo silinga ukuzwana nawonahelwane bethu lokho okunguXolo.

Kulona Ikhwezi likaKhisimusi saloba sintela senza amahlanya ngalowo owalisingatha walikhulisa Ikhwezi. Sabe singazi ukuthi kanti umhlobo wethu lowo uMufi Mn. Boshoff, iphini likaSihlalo weKhomishani oyobengasekho phakathi kwethu ngenkathi licindezelwa iphepha lelo. Ngokufa kwakhe izindawo ezibuswa yiKhomishani zilahlekelwe yisihlobo sempela esabe sinozwelo nothando lwempela enkonzweni yaso.

Wakhuluma kakhulu ngenkonzo yakhe uMn. T. M. Wadley uSihlalo weKhomishani mhla kubuthene umhlangano ophuthumayo weKhomishani ngoDecember 22. UMfundisi Walter Gcabashe wakhuluma ngokuzwelana kwakhe nokubekezelela izikhalo zabangesibona abelungu abasezindaweni ezibuswa yiKhomishani.

Siwavezile amazwi abo kulona leli. Ubuqotho bakhe nesibindi sakhe enkonzweni yakhe, nokuthanda ukuntela nokubekezelela lapho sezikhula izinhlanga kwaza kazbasekugcineni. Yinhlansi lena engaphakathi kwakhe eyabe imenza abenesibindi sokubekezelela nokuzimisela ebuntwini bakhe akhuluma ngabo uDean wase Mgungundhlovu eSt.

Saviour's wathi:

"Kithina baseSt. Saviour umufi uMn. Boshoff
sabe simazi njengomuntu omkhonzile uJesu
Kristu, enenkolo ejulile ebusa yonke im-
pilo yakhe."

Ikhwezi lingeke liwengeze amazwi lawa kufanele
sikhumbule uma engasekho sigu eduze kwethu ukuthi
uMoya wakhe sewenyukele Phezulu eMkosini yakhe
natho okusafanele sihambe ngayo indlela leyo
yenkonzo nokubekezela asicabela yona.

Singahamba ngezinyathelo ezinjalo zentokozo
kulonyaka ka1954 neminye eyomlandela.

Abenu beqiniso,

ABAHLELI.

*

IPHINI LIKASIHLOLO WETHU

Kwahlangana umhlango ophuthumayo weKhomishani ngoDecember 22 ukuzwelana nokumuka emhlabeni kukaMn. Boshoff.

Isimemo sacela bonke abasebenza khona abamhlophe nabangemhlophe ezindaweni nasemahhovisi namalungu eBhodi babekhona.

USihlalo weKhomishani wathi : Zihlobo sibuthene lapha ntambama-nje ukubonga ngenkumbulo iminyaka yomhlobo wethu lona akhonze ngayo uKhomishani ngokwethembeka nobuqotho.

UJohn Christopher Boshoff uhambe ngendlela sonke esizoyihamba noma yini. Noma seyaziwa lendllela kodwa kayejwayeleki ukuba inciphise ubuhlungu kulabo abakhukanayo futhi kwabafana nathi abebesebenza naye iletha okukhulu ukudabuka.

Akesicabange ngalabo abebeyinyama yakhe. Siyabezwele kakhulu abantwana bakhe uMkakhe nabantwana nabomuzi wakhe. Kawekho amazwi esingabaduduza ngawo, ngoba balahlekelwe ngendlela engeke yalinganiswa. Masethembe ukuthi ukulahlakelwa kwabo kuyoduduzwa yinkumbulo yabo yokumbula nguYise wabo nendoda yabo elungileyo.

Thina beKhomishani siyakhumbula uMn. Boshoff njengomuntu onozwela nozimisele emsebenzini ezwana nasebenza nabo, ephethe ngomoya wokuzwela nowokuhlakanipha nokwethembeka ebabhekele abantu bezindawo eziphethewe yiKhomishani ukuba basizwe bakhushulwe.

Kusanda ukudlula iminyaka eyi 12 yamiswa iKhomishani ukuba ibuse izindawo ezabe zidinga uhlobo oluthile lombuso. Kwaba nguyena uMn. Boshoff amalungu okuqala noMn. Lugg nami, isimo manjengokuphuma kuka Mn. Lugg kungene uMn. Addison. UMn. Boshoff njengendoda engaziphakamisile wayekusho ukuthi ungene emsebenzini angawejweyele, kodwa njengelungu

okwaphetha eyiphini likaSihlalo wakuveza obala ukubona isimo salombuso nokuqhuba ngobuqotho bonke ayenabo. Kimina ebengusizo elikhulu engesabi ukungisola lapho kufanele kodwa ekwenza lokho ngomoya wokuthobela mina into leyo esemqoka uma abantu bebambisene umsebenzi. Kimina kwaba yinto enkulu ebongekayo ukusebenza noMn. Boshoff leminyaka engama 12. Sizwana kwesikwenzayo imimoya yethu izwana kodwa siqonda ukuthi sibeka isisekelo emsebenzini abalandeli bethu abayokwakhela phezu kwawo.

Abesitafu selhomishani ngethemba ukuthi bayalibonga ithuba lokusebenza phansi kukaMn. Boshoff okude ukukhohlakala ngobuqotho bakhe.

Ezindaweni ezibuswa yiKhomishani ngithi ukhanya kwenkumbulo yakhe kungeze kwaphela. Ikhomishani inomsebenzi obucayi ewuphethe wokubusa abangesibona abelungu. Ukusebenza kwayo kubathinta ka khulu empilweni yabo. Noma ngikusho ngenhliziyo emhlophe ukuthi ukufika kweKhomishani kunenzuzo kodwa ngiyazi ukuthi kakusibona bonke abantu abakuvumayo lokho. Kodwa baningi abakuvumayo nakubonayo ukuthi ukusebenza kweKhomishani kulezindawo ilinga ukungaguquli ngendluzula impilo yabantu kwaba ngenxa yezeluleko nokubekezela nomusa kaMn. Boshoff.

Noma kwabe kunjani ukusondelana kwethu NoMn. Boshoff siyakubonga ukusebenza kwakhe phakathi kwethu. Noma kulenkathi kusekhona ithunzi elisisibekela masizimisele ukusondela emsebenzini weKhomishani ngobuqotho isibonela sakhe siyakusikhuthaza ukuba nathi siyibeke imizamo yethu.

*

Emngcwabeni kaMn. Boshoff lapho kwabe kubuthene khona izizwe zonke uMfundisi Gcabashe wathi : Egameni labantu bas'Edendale nabanye abangesibona abelungu ngiyalibonga ithuba leli ukubonga impilo yalowo okwathi esaphila wabayisihlobo sethu ebafukamele enhliziyweni yakhe abantu bakithi nezenswelo zabo ngamandla lawo ayenawo emsebenzini wakhe. (Phela kuyaziwa ukuthi wonke umuntu angeke enze konke akuthandayo ngoba zikhona izithiyo nezokubazo ezingeke zamvulela.) Njengoba wabekade enguMthethimacala weza kwiKhomishani enokwazi okukhulu ngabantu abamnyama nezenswelo zabo kulempilo eguqakayo. Kanti futhi enehliziyo emnene enozwela kubona. Kwamenza lokho abeseduze kwabo njalo. Nasemzini wakhe befika kuyena kanye nabo uqobo baseEdendale abebengezwani nenqubo yomsebenzi wakhe kwiKhomishani.

Kodwa isikhundla sakhe kwiKhomishani kanye nabanye kulapho uMn. Boshoff azenzela khona ugazi nesithunzi. Ukuqhuba kweKhomishani ngempumelelo ngaleminyaka engame 11 yamiswa noma yamiswa ngendlela enganambithekanga kukhonjwa wubuqotho bamadoda ayeyisekile leKhomishani, ukusebenza kukaMn. Boshoff ngokuzinikela nobuqotho kuyinto engeke yakhohlakala. Ikhwezi ingane yakhe selakufeza konke ayekuqondile umqambi walo. Ukumuka kwakhe ngokujuma kusikhubazile sonke esimaziyo nayo iKhomishani.

Siyayikhimbula impilo yakhe.

UBUWAZI-NJE?

(Sikuthathe lokhu kwiphephan-
daba elithiwa Race Relations
News. December 1953.)

IKilinika yaseNatal Spruit
iphethwe ngabantu bodwa.

Uyabongeka uMasipala waseGer-
miston ngemisibenzi yakhe imihle
kubantu bakhona eseyisobala ngo-
kubakhuthaza ukuba bazisize.
Sekugashwe uDokotela womuntu
kuleKilinika okusho bonke aba-
phethe impilo lapha ngabantu
bodwa.

Kawukho Umsebenzi Kwabavila-
phayo.

Ngoba amaFemu amaningi eBula-
wayo asekhokhela izisebenzi
imali ekahle futhi efuna um-
sebenzi omuhle kuzona aseya-
xoshwa amavila emisebenzini.
Amanye amaFemu aholela nangama-
bhonasi elinye lithi ngelo-
muntu ongebiyo eliholelwa bonke
abantu kodwa uma kwebiwe liva-
lwe. Kuthiwa amabhonasi lawa
asebenza omkhulu umsebenzi
ngoba akhuthaza umsebenzi omuhle.

Izisebenzi ezinhle.

Kufundiswa amantombazana abantu
angama 30 ukuba yizisebenzi ezi-
kahle ngawoSistela baseMariann-
hill esikoleni sakhona. Ku-
fundwa iminyaka emibili imi-
sebenzi yasendlini, kungena
labo asebephase u Std. 7 ba-
funde ukugcina amabhuku, ukunitha,
ukuthunga, ukupheka, nokuhlana-
zeka nokunye kwasezindlini.
Kugcizelelwe ekhlonipheni nase-
kuhlanzekeni.

Amaphoyisa Abantu.

Kade sekugeda amaphoyisa an-
gama 108 ukufundela isikhundla
ezinkulu eNew Modderfontein ngo-
November. Ukhonela C. J. Els,
iPhini lophethe isigodi sase-
Witwatersrand wathi kuzovulwa
izikhundla ezinhlanu ezinkulu
zobuphoyisa kubantu. Watshela
amaphoyisa ukuthi anethuba
elihle elizayo uma ezosebenza
ngenkuthalo. Kufanele nivi-
kele abathobele umthetho. Nil-
we nokwephulwa kwomthetho nin-
gavuni abantu uma nenza um-
sebenzi wenu.

* * *

SIYABONGA

Sibonga kakhulu isipho sesi-
hlobo sethu esafakwa emvalaphini
yeKhwezi likaKhisimusi.

UMn. J. W. Parkinson osiphe
£1/1/- uthi uyabonga ukuba athole
Ikhwezi futhi ulifisela okuhle
ngoba liyamhlaba umxwele.

Siyabonga uMn. Parkinson
ngomusa wakhe.

Sithokoza ukuba asincome kan-
gaka noma sinamahloni okutho-
koza ngalokho.

* * *

UKHISIMUSI WEZINGANE ECLERMONT
CLINIC.

Kwabe kukhona umkhosi wehlala
likaKhisimusi eKilinika yase
Clermont labantwana uququzelelwa
nguSister von Puttkamer uMhambeli
weMpilo lapha. Zabuthana izin-
gane ngezinkani eKilinika.

Kwathi uma zibona ezihlinzeliwe
ngakho kwathi mazife wukuthokoza.
Ezinye zakhala impela uma ziphiwa
izipho ezinye zamamatheka kwaga-
wala ubuso zithokoza.

USister von Puttkamer noMn.
Clementz nawoNesi yibona abani-
kela izipho, uswidi amakhekhe,
obhanana, wena icecream wena naye
sibiliboco.

Umuquqzeli uSister Puttkamer
uyabonga kulabo abaphonsa izandla
waphumelela lomkhosi. Nampa
abanye babo IKhomishani nge £5
uMn. F. Ngema £5 uMn. I. Alexan-
der £5 awoswidi benani lelo.

Siyabonga.

P. B. KHUMALO.

LAPHA NALAPHAYA

MHLATUZANA.

"Siyadabuka ukubika ukushona
kukaMn. Jeremiah Ntanganta ova-
besebenza kwiKhomishani. Ngen-
kathi eqashwa wabehlala eMada-
yela. Wafela kwaKhangela. Si-
wela abomuzi wakhe.

"Izihlobo zakhe ziyodabuka ukuzwa ngokushona kukaNk. Martha Shabalala uMaZwane. Wabethandwa ngabantu bonke. Eyikholwa lempela ekuthanda ukukhuluma ngakho kwabomuzi wakhe. Ehlala ngokukhuleka nokuhlabelela. Kwamanela emuva kwesikhati eside engaphilile kahle. Sizwelana nabakwakhe.

*

"UMiss A. Mbele ofundisa eSt. Theresa, Shall Cross, ushaywe ngumoya wamaholide nomfowabo kwaNongoma.

*

"Ifindo laboshwa nguFather Convent lomshado kaMiss Wendoline Mapumulo indodakazi kaMrs. Anna-Maria Mapumulo noMufi Mapumulo, kanye noMn. Fred Mtembu ngo November 15, eSt. Donald's Chruch, Cavendish. Umakoti wayerhelekezelwa ngumfowabo uMn. Philip Mapumulo. Kwabungazwana eholweni. Kukhona abantu abaningi abamqoka.

*

"UMn. William Hlophe wase-Dassenhoek wahambela uMn. Obed Bindela eCavendish bezoxoxa ngezokuhlabelela. URocks waphetha ngokubathokozisa ngopiyane.

*

"Kwabe kuvaleliswa umsebenzi wakwaKhomishani uMn. P. Butelezi useya eClermont, lombuthano wezziwe ngabasebenzi babantu. Kukhona amakhelhe nonamanddi. Kwenziwa izingxoxo exinhle kwakhuluma kahle uMiss Henrietta Ngcobo ofundisa eSt. Donald's eCavendish. Yabongwa imisebenzi kaMn. Butelezi owayezwana nezizwe zonke ngoba umsebenzi wakhe ewuphethe ngobuqotho nesinono wokufundisa abantu ngezempilo. Ezihlanganisa nabo kukho konke kwabo.

Waphiwa isipho seFountain Pen enhle.

Emuva kukaNkosi sikelela i-Afrika uMn. A. T. Gwabeni wabusisa. Kwababekhona uNk. H. Ngcobo, B. D. Gumede, Banumzana, Daddy Ramlall, Irusan, George Thaver, Bobby Sing, A. R. Gwabeni, J. Khoza, Vincent Madlala, Theophilus Goba, R. Butelezi, noRocks. Uhambe kahle Mnyamana.

*

"Wonke unethuba lokufuna izindaba azithumele eKhwezini kakukhethwe muntu. Niyazibona izindaba ezifunwayo, ngakhothimelana kulona Ikhwezi.

*

"UMn. Joseph Bindela usicela ukuba siveze lapha umbona wokhe selokhu kwafika IKhomishani.

Ngumakhi omdala waseCavendish. Wafika lapha kusekwampunzi idle emini. Ubona ukuthi ukubakhona kweKhomishani sekunciphise ubudlova odudlange ngawoKhisimusi. Uthi sekungcono babeqala ukubanoKhisimusi omuhle. Ubonga iKhomishani.

Ubudlova sebunciphe ngempela kwasala ukwebiwa kwezinkukhu. Avuke amasela ngangoba abanye sebezifaka ezindlini izinkukhu.

*

Kuzwakala ukuthi uMn. Johannes G. Khoza uthunyelwa kwezinye izindawo. Mhla evaleliswa waphiwa iFountain pen enhle ngabangani bakhe. Isipho wasinikezwa nguMn. George Thaver. Sekwakhiwe iKomidi ezokhuthaza ezokubungazana nansi : Banum. Vincent I. B. Madhala, uSiglalo, noMn. George Thaver, uMbhalali.

*

"Siyadabuka ukubika ngokufa kukaNk. Anna Mputhi uMaMyatso ngoJan. 9. Eabaziwa kakhulu lapha abantu bebaningi ngempela emathuneni. Wafihlwa kwaFebenga. Ulandela umyeni wakhe. Siyabezwa la abasele bodwa.

"ROCKY MOUNTAINS".

WASBANK

Uphi na Sikhukhukhukhu. Siyazikhumbula ezakho.

ALBERT FALLS

We Mn. M. W. Dhlamini name Mn. P. H. Khumalo niphi na? Kade nagcina ukusi phakela ezenu. Akenenze phela madoda akithi.

HOWICK WEST

Noma sebadlula oKhisimusi noNew Year sisabakhumbula. Inkonzo kaKhisimusi kwa Good Shepherd yayiyinhle noma izulu lilibi.

NgoDecember 31 senza ihlahla lezingane esontweni. Eziningi zavinjelwa yizulu ikakhulu zase-Howick namaphethelo. Zadla amabhanisi noKholo Dilinki. Sibonga uSister Monica weConvent yakwa St. John the Divine nezi-hlobo yakhe.

NgoNew Year sabanenkonzo kwa-Good Shepherd Church ngo 10 ekuseni. Yalandelwa ngumshado kaConstance Shange waseGeorge-dale kanye noWalker Molefe wase-Stoffelton. Sibafisela okuhle empilweni yabo.

Kwalandela ihlahla labadala. Izulu labe liselibi yenziwa eduze nesonto ukuze kuthi uma liwohloka imvula siphephele esontweni. Kubuthene amaBandla onke. Lavuma izulu saza saqeda ngoba babengeke bangene bonke labaya bantu. Zahlabelela kahle izingane zesikole.

Impela imikhosi lena yahamba kahle siyabonga abantu ngokuzi phatha kahle kwabo.

Sizovulwa masinyane isibedlela saseEdendale. Kufunwa oNesi baso. Thina siyomelwa lapho nguMiss Daisu ana osehambile. Sengike ngambona uyayibonga lendawo enhle kahulu. Nathi siyamkhulekela.

Kepha izimvula zisaxobisile nanamuhla ingabe zihlolani.

J. S. DUNN.

ASHDOWN.

Siyabonga uMn. A. Peta wakwa H. 12 Ashdown osithumele lendaba kaKhisimusi. Sithi nan-gomuso Mn. Peta. - ABAHLELI.

UKhisimusi wabamuhle lapha. Sonke sathokoza ngempela ngokuhle esakuthola mhla lokho. Phinde kubekhona izibhelu ezivamise ngalokho. Kwathula kwazotha konke.

Nosuku lukaNew Year lwabe

luluhle ngempela. Ihlahla likaKhisimusi labe liseholweni yase-Ashdown. Izipho zanikwa abanini-
zo kukhona nokuhlabelala kwama-
kwaya aminingi. Kwaphethwa
ngezidlo zezinhlobonhlobo.
Zababomvu izisu.

Sikude ukulukhohlwa usuku olunjeya.

Okumhlophe kukaKhisimusi no-New Year.

UNKulunkulu anibusise nonke.

* * * *

UMufi GEORGE MTIMKULU

(Ithunyelwe.)

Kusuke insika enkulu eEdendale ngokufa kukaMn. George Mtimkulu owazalwa khona eEdendale wafun-
khona esemncane.

Wadlulela eMtshezi wahlala imi-
nyakana wasephuma eNatal. Wali-
hamba kakhulu izwe wahala isikh-
thi eside eKhimbili lapho waqhuba
umsebenzi wokugeza nokwesula izi-
ngubo.

Wasuka lapho waya eGoli wase-
benza ukubaza neminye efana nawo
wabuyela eEdendale ingakafiki i-
Khomishani.

Wabeyikhonzile ingoma echitha
isikhathi sakhe efundisa abaf na
abancane ukuhlabelela nokubetha
imiqangala yabelungu.

Kwathi mhla kwakhiwa iLot
Holders' Association lapha wakhe-
thwa abenguMbhali uze wafa ngu-
yena uMbhali.

Ubesezisebenzela esula egeza
izingubo. Kulapho alimala
khona emsebenzini wakhe lovo w-
phetha ngokufa.

Wabenesibindi evikela abantu
bakubo kulokho akubona kunga-
fanele. Evame njalo ukuhlo-
abantu ababekhala ngezikhala zabo
angqubuzane lapho nomhlobo wakhe
uMufi Boshoff. Nanka amadoda
amabili anesibindi nenkolo yalokho
no akumeleyo noma ayehlukile nge-
mibono yawo. Efana nezitha uma
elwela amalungelo awo kodwa enloni-
phana sonke isikhathi.

* * * *

UNKK. KHWAPHA UTHOLA INCWADI

ngu URSULA JUDD.

Ngelinye ilanga emuva kwokuba uMbangwa esehambile waya esikoleni solimo umfana waletha incwadi kuNkk. Khwapha.

"Umfundisi uthole incwadi ivela kuMbangwa," kusho umfana. "Kukhona kuyona lena emvalaphini iza kuwena."

Wajabula uNkk. Khwapha. Wapha umfana iOlinshi. Wazishiya zimbiza waya kohlala phansi womuthi. Wathi, "Ngiyajabula laba uMbangwa elobele umfundisi. Ingane phela nguyena omkhokhela imali yesikole." Walokhu eyiphendula incwadi esandleni kwaza kwafika uMn. Khwapha no Filio selishonile.

"Sikhathele silambile," kusho uMn. Khwapha. "Sethemba ukuthi ukudla okumnandi sekulungile."

"Yebo kodwa kakukalungi kahle," kusho uNkk. Khwapha. "Nansi incwadi evela kuMbangwa."

"Uzosifundela yona uFilio," kusho uKhwapha. "Ngoba phela uFilio lona wabedlula bonke esikoleni waphiwa nezincwadi zomklomelo."

Wavuma uNkk. Khwapha wathi, "Yebo, kunjalo. Uzoyifunda uFilio. Wayephapheme esikoleni. Usenazo nezincwadi aziklomeliswa esikoleni."

Wayithatha incwadi uFilio ngokushesha, wathi "akengilinge." Wayivula. Kukhona incwadi nemali yephepha ka 5/- Wayibheka eside isikhathi uFilio incwadi. Bambona esenikina ikhanda. Wathi, Hhay, amagama akulencwadi made futhi alukhuni."

"Kawukwazi ukuyifunda?" Kubuza uKhwapha.

"Qha, kangikwazi," kusho uFilio, Filio, enamahloni amakhulu ngoba nguyena lona owabethole imiklomelo yokwazi ukufunda esikoleni.

Wathukuthela uKhwapha wathi, "Pho kusizani ukuya esikoleni uma umuntu engakwazi ukusiza abanye ngalenkathi?"

Kodwa uNkk. Khwapha wathi, "Zonke izinto zifuna ulokhu uzi-

funda njalo ungayeki. Yisiphon-siso sethu leso. Saziqhenya uFilio ethola imiklomelo kwathi esephumile esikoleni kasamsisa ukuba aqhubeke nokufunda kwakhe."

"Ngizofunda futhi," kusho uFilio. "Ngizocela uZephania angiboleke izincwadi zakhe. Ufunda iphephandaba njalo unezincwadi eziningi."

"Kuhle lokho," kuvuma uKhwapha. "Kepha sifuna ukuzwa ukuthi uthini uMbangwa kulencwadi."

"Ngizohamba ngiyobiza uZephania, Usebuyile manje emsebenzini e-Greytown," kusho uFilio.

"Ngizohamba mina," kusho uKhwapha. "Sifuna ukuzwa incwadi ka Mbangwa. Wena uzolibala."

UNkk. Khwapha wabuyela ezimbizeni elungisa ukudla, uFilio wokhela ilambu wabala nezincwadi zakhe azithola esikoleni.

UKhwapha wabuya noZephania umlisa ophapheme owayesebenza ehhovisi eGreytown. Kuthe sebdile uNkk. Khwapha wathi, "Sifundele lencwadi kambangwa."

Yabe imfushane. UMBangwa uyakhonza uthi uphilile uyathokoza. Usenesihlobo uElias owayemlobela lencwadi namuhla kodwa useuqhuba eKholiji ngefundo zokuloba nokufunda, incwadi elandelayo uyozilobela yena. Wahamba kalukhuni. (Unina wathi, O, uMbangwa wami ngumuntu othanda njalo ukusola). Jodwa kayisebenzisanga yonke imali yingakho ebuyisaisihlanu sosheleni.

Uthe eseqedile uZephania wayithatha incwadi uFilio wayifunda. Base bemphelezela uZephaniya uKhwapha nomkakhe. Kuthe esehambile uZephania bema isikhashana bebuka izinkanyezi. Bazi-thokozela izingane zabo ezimbili. Bambona uFilio endlini efunda amagama asencwadini esondele esibanini.

UNkk. wathi, "Myeni wami singahlanhla. Sinendodana ekhuthale eyongayo. Sinenye ehlala ithokoza futhi ekhaliphile engase ibedlule bonk ngokufunda kulomuzi."

Bamomotheka bobanili bangena endlini....

Kuyalithokozisa Ikhwezi ukwamukela umlobi omusha ezinhleni zalo loba ngezindaba ezifana nezininganekwane kodwa zibeziyiqiniso. Siyethemba abafundi bethu bayithanda indaba kaMiss Juff kaNkk. Khwapha kuloIkhwezi ikaKhisimusi. Nalena sethemba niyayithanda. Sethemba ukuthi kangcini ngalena indaba, sizozilindela ezinye futhi ezifana nayo.

Umsebenzi wakhe uNkosazana lona yiLibrarian yeNatal Society umsebenzi wokubheka amaBhuku lapho efundwa khona ngabelungu. Uma ebuzwa ngokusebenza kwakhe kazibabazi neze kanti kade ayelinamba izwe leli nelephesheya ngawo lomsebenzi.

Kuyasithokozisa ukuba abengumhlobo weKhwezi ngezindaba zakhe.

ABAHLELI.

* * * * *

IZINCWADI ZABALOBELI BETHU

Ikhwezi lamukele imali eyi 3/6 kuMn. J. S. LINDA, P. O. Box 925, Durban. Ucela simthumele incwadi ethi : UKUZA-KHELA INDLU YAKHO. Siyithumele kuGovernment Printer, Pretoria, iyothi uma ifika siyidlulisele kuMn. Linda.

* *

Incwadi evela kuMn. NDABA-YAKHE NGUBANE siyamukele. Njengoba ibuza ngokubolekwa imali yokwakha siyidlulisele kubona abagondene nayo.

UMn. Ngubane waloba eqondise kuArea Secretary eEdendale uMn. Kritzinger nakulo Ikhwezi. Simcela ukuba ayikhumbule iAddress yeKhwezi ukuthi ithi : Abahleli, Ikhwezi, P. O. Box 416, Pietermaritzburg. Uyaqala ukusilobela.

ISIKHUNDLA ESIFUNELWA UMUNTU
OZOBA NGUMELCLO UMSEBENZI
WAMANZI KAMPOMPI. eEDE DALE.

KUFUNWA umuntu ongawenza lomsebenzi, umuntu ozoke abambe kulesisikhundla esishiwo ngasenhla; imali azoyihola ngonyaka imikanje : £165 x £15 = £255, ngaphezukwayo uyothola imali yezindleko zokudla nezingubo njegoba sekudulile nje - njingokwesilinganiso esimiswe ngomthetho.

Abawufunayo-ke lomsebenzi mabasho ukuthi bafunda baycina kuyiphi 'ncwadi. Kufuneka kube ngabantu abangawenza kahle lomsebenzi, ngobunono nokuchophelela, babe ngabasheshisayo ekwenzeni izibalo zawo - nxa kubalwa izindleko zabakhokhela amanzi.

Ongaqashwa, kunabanye, kungaba ngonolwazi lokufunda amameter (amawashana abala amagalani amanzi umuntu awasebezisile) nonolwazi lwamaphayiphi amanzi, nokunye okukanye nawo, kodwa akusho ukuthi ongenalo lololu angetholwe kulomsebenzi - Cuzange awusebenze angawufundiswa isikhathi esifanenele.

Ophumelele wawuthola lomsebenzi uyosebenza unyaka esavinywa, kuze kunqunywe ukuthi sesobakhona njalo yini lesi sikhundla.

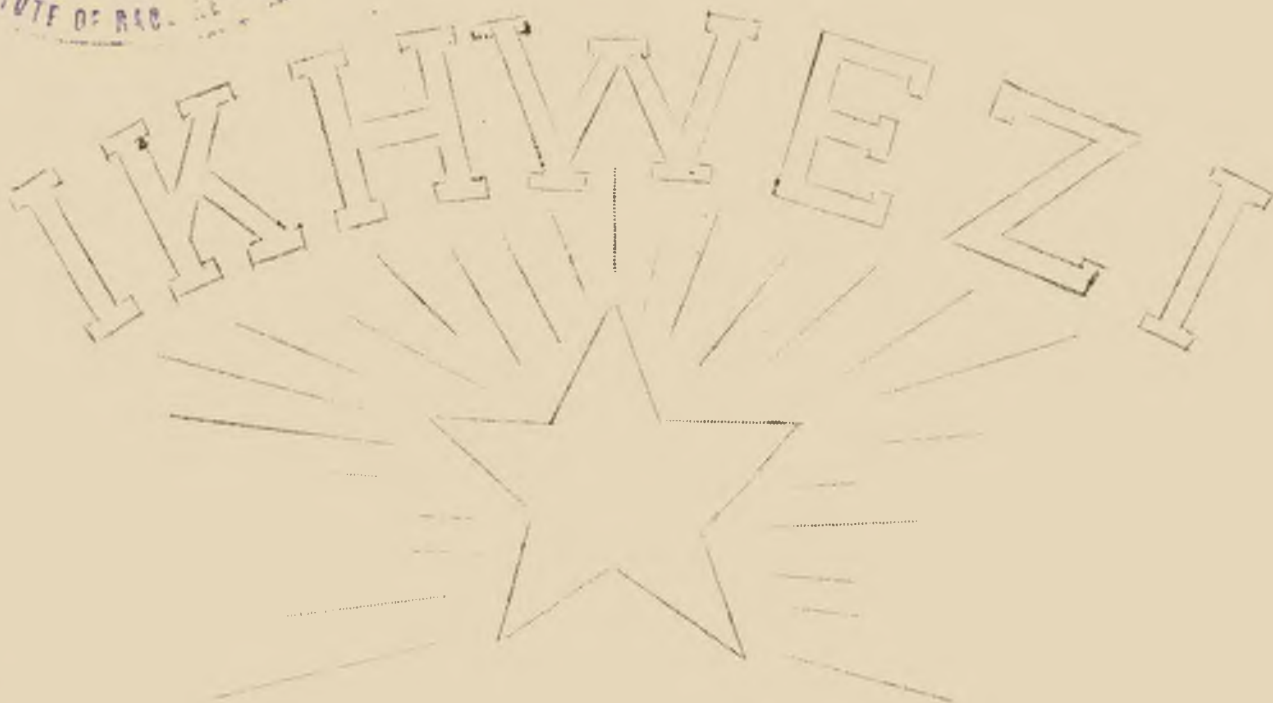
Lomsebenzi ucelwa ngokugcwalisa ifomu elitholakala kuyena lona osayine igama lakhe ngapansi kwalesiSaziso.

Izimvilophi eziphethe lesisicelo mazilotshwe ngaphandle ukuthi, "Application for Water Inspector", ziyokwemukelwa kuze kube ngomhla ka-22 FEBRUARY, 1954.

D. R. DONALDSON,
SECRETARY.

Local Health Commission Offices,
195, Longmarket Street,
PIETERMARITZBURG.

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IKHWEZI REGRETS

So far, 1954 has seen only one publication of Ikhwezi. Enquiries - (their authors have been too kind and too polite to put them up as definite complaints!) - enquiries have been coming in. "Questions", in other words, "are being asked!" "Where is Ikhwezi?" - "What has happened to Ikhwezi?" - that sort of thing.

The situation clearly calls for explanation.

The point is, Ikhwezi is nobody's whole-time business. The folk who edit its news, contribute its leaders, translate it into Zulu, type and bind and despatch it to the Areas, and so on, are all folk with other jobs to do as well. When, as in recent months, the "other" job presses heavily on one or more of these people - (this time, it has been on the one who does most of the "leader" work) - it becomes difficult to get Ikhwezi out by the due date. This is our worst hold-up, up to now : we hope there won't be another one for years : we are sorry to have kept you waiting - and, quite honestly, we couldn't help it!

The Editors.

A LETTER TO OUR READERS.

We have lately been thinking of life as a kind of ladder, with all of us on it and all of us keen to move up. We went on from there to recognise that people on higher rungs of the ladder have a sort of responsibility (whether they like it or not) for helping the people below. Then we talked of this business of helping - or human uplift, we called it - and said how often things go wrong when a man extends, or tries to extend, his help to his brother man. We ended that particular "letter", if you remember, by discussing the sort of thing that goes wrong on the helper's side : how, sometimes, he spoils his help by offering it with patronage, or by offering it too late, and so on. Let us look for a moment, today, at the side of the person being helped and see how, sometimes, it is he who spoils the assistance he is offered and discourages the helper from extending further aid.

Two things are very important in this matter of accepting help. The first is to feel gratitude : the second to make use of the assistance.

Not long ago, Mr. Alan Paton, author of "Cry the Beloved Country", wrote an article for Ikhwezi in which he discussed the question "Are Africans Ungrateful?". He did not do this "out of the blue" : he did it (we are sure) because Europeans have a fixed idea - or many of them have - that the African is not capable of feeling gratitude as they (the Europeans) understand it.

We are not concerned to re-discuss Mr. Paton's question today. It may be of use, however, to see why the European thinks as he does about African reaction to kindness, and why he so often gets suddenly "weary in well-doing" where African people are concerned. What does he mean when he says, in all sincerity, that the African does not know the meaning of gratitude?

In the first place, gratitude - as the European conceives it - is an immediate, human reaction of pleasure at kindness shown, and this pleasure usually manifests itself in words of thanks. So far, the European and the African have exactly the same idea - and no people can be more courteous and graceful in their thanks than Africans. BUT - (and this, perhaps, is where the two races begin to diverge) - gratitude is something more than a charming expression of thankfulness. It is also - and far more importantly - a feeling of warmth and loyalty to the one who has befriended us : a feeling which does not readily fade and which lives on in a kind of perpetual readiness and desire to do that person a kindness in return. This, in the best tradition of Western thinking, is the real essence of gratitude - that it desires, in one way or another, to pay back the kindness shown.

That is why the European who has been genuinely good and kind to an African employee simply does not understand it when the employee "lets him down" - when, for example, at some particularly awkward, busy time, he asks for a weekend off and never bothers to come back; or when he refuses to give some trifling extra help to assist his employer in a temporary difficulty.

Since we never have sufficient data to generalise about human beings, the European is wrong to start thinking (as he does) that "Africans are ungrateful", but it is understandable that he should gain the impression that they are!

To get back, however, to gratitude as it concerns all human beings - the kind of gratitude which goes no deeper than the words of thanks - which lacks the lingering sentiment of loyalty to the benefactor - is not a full human response to kindness. It is hollow, shallow, rather meaningless. And, above all, it is discouraging. The average benefactor is quite as human as the receiver of benefits, and he just naturally gets tired of showing kindness which, he begins to think, is neither welcomed nor appreciated because it wakes no sense of co-operative loyalty in return. It is up to all of us who accept kindness or benefit at anyone's hands (and there are very few of us who are not, at some time, in this position) not only to offer the thanks which courtesy demands but to welcome an accompanying sense of obligation, binding us - some day, and in some way, or another - to repay.

The other aspect of being helped that we want to discuss today is the matter of making use of the assistance.

The whole idea behind helping anyone is that, without that help, he cannot manage whatever it is he needs or wants to do. Thus, for example, one may help a man with advice when he is unable to reach a decision; or with money, when he cannot afford some real necessity; or with food when he is starving; or by lending him a hand when his luggage is too heavy for him to carry alone; or by improving his environment, when he has not the means to do it himself, to give him a better chance of health and self-respect.

Always the idea is that he needs the advice or the hand or the money, or whatever it is, to enable him better to cope with some particular set of circumstances. It follows from this that, if he accepts the help, he must, in mere decency, put it to some use. Not everyone remembers this, however! We all know the "tramp" type that begs for alms on the ground of hunger and spends the money on drink! We know the "dole" or "pauper" type that laps up benefaction and simply sits and waits for more to come his way. We know the "apathy" type that watches everyone else at work on bettering his environment and increasing his chances of good health, but makes no attempt to do anything about it for himself. We know a dozen other types who don't use "help" to help them! It is people like this who stay upon the lower "rungs", and often end by slipping lower still. By the law of the "ladder" no man can move up, no matter how much uplift other people practise on him, unless he puts something of his own effort into climbing.

Yours faithfully,

THE EDITORS.

Once we appealed to Edendale to put this right.

Today we simply offer the Area a few facts (and no comment). Here are

The Facts.

- (i) Ikhwezi was founded largely because Edendale wanted a magazine.
- (ii) Of 800 copies published, per time, at least 400 are sent to Edendale.
- (iii) Ikhwezi has watched Edendale's interests from the start - not to the exclusion of the interests of other Commission Areas, but always with a keen recognition that Edendale is a city-size settlement, developing fast, adjusting itself extremely well to its improving environmental conditions, and worth "bringing on" in every possible way.
- (iv) Ikhwezi has offered a useful forum for the airing of Edendale views, and has helped (with undeniably useful results) to bring Edendale's complaints and queries to the notice of appropriate authorities.

NO COMMENT!

THE EDITORS.

* * *

DID YOU KNOW?

THAT the Transvaal Administration, Pretoria, announced recently that plans to open a course to train qualified Non-European nurses as radiographers, have now been completed? The course will take about four months, and the nurses thus trained will be employed in Non-European hospitals. The Institute is very gratified to learn of this course as it has been pressing for such a step to be taken for some considerable time. (Race Relations News.)

* *

THAT African nurses from Baragwanath Hospital have come first in the Union in the preliminary

nursing examinations? These examinations were open to candidates from all ethnic groups in the country, and despite the fact that African nurses had to write the examinations in English, a foreign tongue to them, this hospital obtained the highest marks. (Race Relations News).

* *

THAT the Natal Coastal Region of the National War Memorial Health Foundation has recently voted a grant of £1,000 to the funds of the David Landau Centre?

Established in 1945, this Centre, known then as the Springfield Health

Centre, serves a densely-populated non-European district. Three racial groups, Asiatic, Coloured and African live in the neighbourhood and the original Centre was planned to serve them all.

The late Dr. David Landau played a prominent part in these beginnings and after his death, the Centre was re-named in his memory.

The work of the Centre has been carried out in hired premises and in private homes and now the plan is to build two halls, at first one for Coloureds and later, if funds permit, another for Indians.

The Rotary Club of Durban is sponsoring the appeal for funds; the cost of the building being estimated at £6,400. In addition to the Foundation's grant, the Coloured people themselves have raised £100 while the Clothing Industry in Durban have given £1,500 and promised a further £500. A nest egg of £800 remains from the Coloured project and £300 for the Indian. There are other funds and all in all the supporters of this scheme now need only £2,000.

The usual Community Centre activities will be conducted and many good schemes already in operation in the area will obviously be able to function more efficiently when the new building is complete. Nutrition services, in particular, are already in being; the need for milk, grocery and vegetable clubs is great and their expansion will do much to combat sickness in this neighbourhood.

Rotarians supporting the scheme see in it a solution to the problems of the juvenile delinquents.

The National War Memorial Health Foundation is proud to help and send good wishes to the David Landau Committee. (Foundation.)

* *

THAT in the planning of adequate meals, that is meals for health, you don't need to know a lot of scientific details about vitamins and calories? But you do need always to remember the "Basic Seven" - the seven food groups which are needed, each one of the seven, in the diet every day, together with some water.

What are the "Basic Seven"?

1. Leafy, green and yellow vegetables.
2. Citrus fruit or tomatoes or raw cabbage.
3. Potatoes or other vegetables and fruit.
4. Milk, cheese and ice-cream.
5. Meat or poultry or fish or eggs, dried beans and peas.
6. Bread, flour and cereals.
7. Butter or margarine.

Some of each of these seven food groups each day and you have your basic food needs for health. Remember the "Basic Seven" when you're planning family meals or when you're having your meals at a tearoom or restaurant. Eat little of much, and eat one of each of the "Basic Seven" each day, with water to drink in addition.

* *

THAT the National War Memorial Health Foundation, East London, is to have a share in the profits from a miniature railway established in the Marina Glen, and is helping to run the refreshment stall in Queen's Park, East London's Zoo? This led to a very funny incident, which was reported in the Johannesburg Star. The Caretaker at Queen's Park has no safe and Foundation people did not know what to do with the Saturday takings from the stall, so they sought permission from the curator to park the cash-box in the lion's den! And there it reposed, safely enough, until the banks opened on Monday morning. One slight difficulty was experienced, however, when it was discovered that a weary lion was using the cash-box as a pillow! (Foundation.)

HERE AND THERE

(And we apologise that some news is omitted because of the long lapse of time since it reached us.)

CLERMONT.

"Bantu Women's Club Show. On the 4th December, 1953, under the auspices of the Westville Women's Institute, a Bantu Women's handicraft show was held in the Hall at Clermont.

Mrs. Mann introduced Mrs. A. H. Young, of Maritzburg, convener of non-European activities for the Federation of Women's Institutes, who opened the show. She went on to thank Mrs. Rayner for the great work she had done in training Bantu Women in handicraft which had culminated in the magnificent Show that was held. She expressed her thanks to the Commission for allowing them to hold the show in the Hall.

Opening the Show, Mrs. Young said that she was exceedingly elated by the honour afforded to her in opening the show, whose object was to encourage the Bantu Women to take a keen interest in handicrafts. She thanked all those present and those who brought the exhibits which made the show the glamorous thing it was. Before declaring the Show opened, she asked Mrs. Braatvedt to address those present in Zulu. Speaking in clearly audible Zulu, Mrs. Braatvedt associated herself with what had been said by the previous speakers. The aim of prizes, she said, was to inspire competitors to do even better than their best. Referring to those who might have won prizes, she said that, while congratulating them on their success, she would like to call upon them to teach others how that success was achieved. She appealed to all those who brought exhibits and might not have earned prizes, not to be discouraged. She advised them to look carefully at the exhibits that earned prizes and copy from them.

Dr. Seymour, Medical Officer of Health, Local Health Commission, said the Chairman and Commissioners had asked him to convey their apology to the conveners of the Show for failure to be present at the show, this being due to pressure of work. He then thanked the Federation of Women's Institutes for their activities among Africans which manifested the former's earnest desire to help the Bantu. The Commission, he said, appreciated very much the work done by the Federation of Women's Institutes in the Public Health Areas.

Mrs. R. Ngcobo, on behalf of the Clermont Bantu Women's Club, thanked the Westville Women's Institute. She said that owing to the Institute's activities among the Africans, the Clermont Bantu Women's Club was growing from strength to strength and

Mrs. Rayner deserved great thanks for her untiring services in teaching the Club whose exhibits at the Show had made the show the success it was.

Prizes were then presented.

* * *

"Self-help. Moved by a wish to impart his lesson of 'self-help' to his fellow men, Mr. S. Nxaba of Lot 1027/8, Clermont, invited me to his kia to show me how much improvement he had made in his stand, so that, through the columns of the Ikhwezi, I might pass on that lesson to others. He said there was nothing magical about self-help. It was practical and could be done by anyone sufficiently determined.

Mr. Nxaba expressed grave concern at the rate at which soil erosion was taking place at Clermont without any effort being made to arrest it. Pointing at certain lots which were showing patches of bare rocks, without any arable soil, he predicted that if such a state of soil erosion were allowed to continue unchecked, soon the whole of Clermont would become barren. He then showed me what steps he had taken to conserve the soil of his erf which is cultivated with many fruits.

The erf is situated on a slope. It is fenced with wire netting and at the bottom end bits of scrap iron and old tins are placed inside the erf. When rain falls, all the earth brought by the torrents is screened by scrap iron and remains within the erf. This process has worked so successfully that the ground at the bottom of his Lot stands two and three feet higher than the ground in the vicinity.

Although Mr. Nxaba only came to Clermont in 1949, he has cultivated his erf and grown fruits that are now yielding and he depends solely on the yield of his erf which he has tilled into a fertile garden.

Mr. Nxaba says, to win success we must help ourselves by working purposefully to achieve our desired goals.

In so far as self-help is progress, and self-pity an enemy of self-help, the agency that affords an opportunity to self-pity, is an effective barrier to progress.

* * *

"Successful Variety Concert.

Sunday, the 2th January, 1954, saw a grand variety concert held at the new Public Hall at the Local Health Commission Administration Offices at Clermont. The ticket window opened at 2.15 p.m. and by 2.30 the hustle and bustle of the supporters gave evidence of the shape the concert was to take. The announcement by the M.C. that all was set to start and everybody was to enjoy himself or herself brought the audience to a tense stillness. The band then broke the silence and piped the audience to its feet for a gay dance.

When the band stopped the clatter of feet stopped sharply and the audience saw the choristers mounting the stage in artistic styles of performance. The splendour of the concert was epitomised in the orderliness of all present, despite the congestion due to the hall being full to overflowing. This was due in part to the fine organisational work done by the sponsors, Messrs. I. P. Seitisho, H. W. Mdhlozini and W. Mcunu.

The concert was organised in aid of the indigent under the auspices of the Clermont Benevolent Society.

At the window the ticket vendor was Mr. W. B. Ingabe and Mr. P.B. Mhumalo was in the Chair. The choirs were Clermont Lads and Lassies, under the baton of Mr. H. W. Mdhlozini, Rhythm Brothers and Sisters (Pakiso's Children), London Dwarfs and Cuban Swing Stars (local band).

We are grateful to these musical artistes and to all who helped to make this concert a success. 28/11/- was realised.

* * *

Obituary. Relatives and friends have been saddened by the death of Mrs. Chiki Zubane. She passed peacefully away at the residence of her son, Mr. China Zubane, on the 30th December, 1953. The funeral took place on the 1st January. The Rev. N. Ngcobo conducted the funeral service.

Zubane's family wish to extend their gratitude to all who supported them in their bereavement and gave them solace in their sorrow.

Further, Mr. Zubane wishes to record his profound thanks for the

services rendered him by Mr. P. J. Ntsiba who graciously offered the use of his lorry to fetch the coffin from Durban and for the feneral.

* *

"The sudden death of Mrs. Gellie Zondi, mother of James Zondi, the proprietor of Nondaba's restaurant at Mpumalanga Buildings, 1302 Clermont, will be grievously mourned by her relatives and friends. She passed peacefully away at her residence on the 11th January, 1954.

The Rev. Father Canevet conducted the funeral service.

We extend our condolences to the bereaved.

* *

Farewells to Mr. I. P. Seitisho.

Clermont has been expressing in no uncertain fashion the general regret at Mr. I. P. Seitisho's departure on transfer to Wasbank.

On the 5th March, 1954, members of the European and African Staff gathered to pay tribute to their departing colleague.

Mr. Khumalo said that it was with unspeakable sorrow that he stood before his hearers to say goodbye to Mr. Seitisho, whose departure from Clermont had come like a bolt from the blue and shaken them and everybody with whom Mr. Seitisho had come in contact during his many years' stay at Clermont. However, as the transfer had been arranged at Mr. Seitisho's own wish, because he wanted to be near his home, he felt that Mr. Seitisho should be congratulated on the change.

Mr. Khumalo then conveyed the wishes of his colleagues that Mr. Seitisho meet with success, prosperity and happiness in his new sphere of employment and environment.

Dr. Newman, the Assistant Medical Officer of Health, said that Mr. Seitisho had been the first African Treasurer of the Benevolent Society who had organised a concert in aid of the Society, the entire proceeds of which concert had been paid into the Society's funds. His departure from Clermont had dealt a blow to the Benevolent Society.

Mr. D. E. Foster, Area Secretary, Clermont, said Mr. Seitisho had been his right-hand man, whose ability he had never at any time found wanting.

On behalf of the staff, Mrs. Mangle presented Mr. Seitisho with a glittering teaset and a leather brief case bought by the staff for Mr. Seitisho for 'he is a jolly good fellow'.

* * *

On 11th April, a rousing concert, sponsored by the Clermont Advisory Board, was held at the Public Hall. Its object was to afford the residents of Clermont an opportunity to pay their tribute to Mr. I. P.

Seitisho who was leaving Clermont on transfer to Wasbank Public Health Area. The occasion was unique and the Hall was packed to capacity.

The Rev. A. Khumalo opened with a prayer followed by a speech in which he said 'Never before did so many owe so much to one person'. The residents of Clermont were greatly indebted to Mr. Seitisho for the invaluable service he had rendered to them during his stay in the Area. Looking back to the early days of the Commission at Clermont, when people were pessimistic and sceptical about the Commission's activities, he said, Mr. Seitisho had played a leading part in allaying their doubts by patiently and kindly explaining what the Commission was, as well as its mission, which was primarily to improve health and living conditions which at that time were appalling. Then light shone in the eyes of the people and they began to see the good in what they had previously deemed to be evil, the Rev. Khumalo concluded.

After the Rev. Khumalo, the following paid their tributes:- Mr. R. S. Mtshali, Chairman, Clermont Advisory Board; Mr. J. M. Majozi, Board Member; Mr. W. B. Mngabe, Board Member; Mr. J. A. Mavundhla, Chairman, Clermont Residents' Committee; Mr. A. Khumalo, Chairman, Clermont Benevolent Society; Mrs. A. Mhlongo, and others.

The sum total of the tributes paid was that : this occasion was the first time that the public of Clermont had gathered to pay tribute to an employee of the Local Health Commission. This was because they felt that they were losing a man who had dedicated himself to the service of his people. Many who sought advice and help from him, got it, as he was always willing to help all who sought help. Above all, what was exemplary about Mr. Seitisho, was his unchanging good humour and equable temperament. During his nine years at Clermont, never was an unkind word spoken by Mr. Seitisho to any member of the public nor was there one unkind remark about him by the public.

When Mr. Seitisho rose to reciprocate tributes paid to him, a certain Mr. Mpanza surprised everyone by rushing on to the stage and demanding to be allowed to say something. The audience was con-

founded by his action, but Mr. Seitisho remained unmoved. This was in a way 'the' moment and the spotlight of the evening. There was dead silence. The drop of a pin would have seemed like the fall of a log. Then the audience rocked in thunderous laughter when Mr. Mpanza turned to Mr. Seitisho and said 'Mr. Seiticho! all said about you and done for you is that you are a good man - a very good one! Let me hear from you! Is it true?' Mr. Seitisho answered, but not in serious vein, 'Thou also sayest - NAWE UYASHO'. Then the audience rocked with laughter and burst into terrific applause.

The day was already becoming old, yet the thrill of Jazz music played by the bands kept it young and nobody wished to leave but to go on with the jive. Another highlight of the day was the school choir of the Clermont School under the baton of Mr. Gwala, schoolteacher.

* *

Clermont Forms a Recreational Club.

On the 26th February, 1954, a meeting between the Pinetown Round Table, Mr. Cloete, Additional Magistrate, Pinetown, and Mr. Clementz, Senior Social Worker, Local Health Commission, and the sports enthusiasts of Clermont was held at the Public Hall.

The object of this meeting was to devise means and ways of forming a recreational Club, whose object would be to provide recreational amenities and facilities for the youth of Clermont, to help them occupy their lesiure time and keep them from idle pleasures and frivolities.

After a useful discussion, Mr. Cloete summed up the proceedings of the meeting. He said he was glad the object of the meeting had been achieved, a recreational Club formed and the Committee chosen. He went on to say that the ultimate success of the recreational Club would, on the one hand, depend on the diligence and keen interest of the Committee members in their organisational work and, on the other, on the enthusiasm of the Youth of Clermont in supporting the Club. He then appealed to the Committee members to dedicate themselves to their work, to widely publicise the recreational Club and organise the

Youth of Clermont to join it, as the success of the Club, he reiterated, would mainly depend on the spirit in which the Youth and the public accepted it.

* *

The March of Time. Miss Winifred Nkhlovu of Clermont Township and former scholar of Fannin Government Native School passed her B.A. last year. This year she was awarded a bursary to study for her Union Education Diploma at Fort Hare University College. Before leaving for Fort Hare, she took preliminary subjects for U.E.D. in practical teaching at Fannin Government Native School. She left for Fort Hare in March to pursue her studies.

* *

Miss Carloline Tshabalala, daughter of Mrs. and the late Mr. E. Tshabalala of Clermont Township, was another recipient of a bursary to study for her B.A. at Fort Hare University College. After matriculating at Inanda Seminary, she took up Nursing at McCord Zulu Hospital, which course she had to abandon when she received news that she had been awarded a bursary. She left for Fort Hare in March.

PHAMBILI, GIRLS! and good luck to you!

* *

Another African Graduate joins the Local Health Commission staff. We welcome Mr. M. D. Ngcobo, B.Sc., who has joined the Secretarial Department at Clermont as a Principal Clerk. We wish him success in his new sphere of employment. "

P. B. KHUMALO.

We thank Mr. P. B. Khumalo for the extremely interesting budget of news he has sent in. We ask him not to get "weary in well-doing", but to continue keeping Ikhwezi - and the Areas in general - well-informed on the doings of Clermont, which is forging ahead these days in really "progressive" fashion. Incidentally, we ask Mr. Khumalo to accept our very hearty congratulations on his own recent promotion. We learn that he has been appointed to the rank of Clerk, Grade I, and will fill the vacancy caused by the transfer of Mr. Seitisho. We wish him all success and happiness

in his new sphere of responsibility.

The Editors.

Another editorial footnote to Clermont's news! The appointment of Mr. M. D. Ngcobo to the newly-established post of Principal Clerk at Clermont marks a new and important stage in Area-history. The creation of this post for an African incumbent is the most significant step the Commission has taken, so far, to implement its promise that; in non-European (or predominantly non-European) areas it will progressively fill all possible posts with non-Europeans. Clermont, as an all-African township, has been selected as the first Area in which to establish an African principal-clerkship. It is for Clermont to show how well the policy will work.....

Mr. M. D. Ngcobo comes to the staff with exceptional qualifications and an exceptional record. Ikhwezi extends its warmest welcome to him and trusts that he will thoroughly enjoy the new work he has taken on. - THE EDITORS.

OCKERT'S KRAAL

"It is with deep regret that we learned of the death of Mr. Naphtali Mzanywa Xondi which took place on 7th February after a long illness. He had been in and out of Grey's Hospital for some time. He was laid to rest at Mountain Rise Cemetery. We sympathise with his aged mother and the Gagas in their bereavement.

* *

"It was with pleasure that we learned of Mr. J. S. Mashimane's return to work after many months of convalescence after his accident on the Durban Road when he was injured by a car. Thanks to the perseverance of the nursing staff and the magic wonders of modern medical science, Mr. Mashimane has regained the use of his limbs and has been able to return to his normal work and the support of his large family. His friends admiringly call him 'Mafavuke - Never Die'.

* *

We sympathise with the Mosea family in their anxiety over

Priscilla who is a patient at Mountain Rise Hospital. We hope the steady improvement in her health continues.

* *

We congratulate young Miss Doreen Sikkhane on her academical success at Mariannhill where she passed her Junior Certificate. She has been promised a vacancy at King Edward VIII Hospital, Durban, where she hopes to qualify as a nurse and then fight the complex diseases due to malnutrition, superstition and ignorance among the Africans.

* *

Our congratulations go to Mr. and Mrs. Guga Nkosi who were married recently by the Rev. J. Nsimang of the Methodist Church in Maritzburg. The bride was formerly Miss Ndlovu of Pietermaritzburg. We wish the new couple a long happy and prosperous married life.

HOLLINGWOOD.

People in Maritzburg, as well as here in Hollingwood, were sad to hear of the death of Miss Hettie Girlie Gasa at Grey's Hospital on the 18th February after a long illness. Miss Gasa was Principal of the local school, and her wide experience and varied activities had made her well-known. She was a woman of great strength of character, with a great desire to serve her own people - and especially the young generation coming on - and, in spite of failing health, she stuck to her work to the last possible moment. She had been teaching from before the first World War, at which time she was already known as "Othisha boze bafe nethetha". She will be greatly missed in Hollingwood and among the wide circle of those who were her friends and who admired her great work.

* *

The Commission is to be congratulated on improving roads in this Area. The vehicular 'Population' is on the increase of late. Relatives were able to visit Miss Asiane Geze in their great truck from Johannesburg and park it in front of the house with ease. We are still hoping for water one day!

* *

The family of Mr. and Mrs. D. Mkhize has been increased by another bonny boy, Mziwandile. We wish young 'Mkosana' happiness in this world of trouble, sorrow and strife.

* *

Our sympathies go to Miss Emily Jane Mkhwanazi's brother who has been ill since December. Before his illness he was a clerk at the Native Administration Offices in Ordnance Road, Durban. His son, Cyril, is a Clerk at the Native Administration (Men's Hostel), Pietermaritzburg. We wish Mr. Mkhwanazi a speedy recovery.

ALLANDALE

"We congratulate Mr. and Mrs. Aaron Ngidi on the blessing of a daughter bestowed on them. Young Thembeni is fast gaining weight. May she grow up to play her part in serving mankind.

* *

Mr. and Mrs. John Ngcobo have been blessed with a daughter. Mother and baby doing well. We wish young 'Mkosazana' good health throughout her life.

* *

Traffic is getting busier than before in this part of the globe. Therefore, children, it is no longer safe to play in those sharp bends - 'Keep death off the road'.

ALBERT FALLS.

"We welcome home young master Cyril Masuku who has been in Hospital for the past year. He returned from Durban looking the picture of health. He has been admitted to continue his academic education at school. We wish him a long, happy life.

* *

We congratulate Mr. and Mrs. Enos Goge (born Mtshali) on the birth of a baby girl. We wish her long life and happiness.

* *

- To Mr. and Mrs. Robert Goge (nee Hadebe) a baby boy has been born. Mrs. Goge, Senior, comments, 'More soldiers to fortify the Ncome tribe'.

* *

We hear that Dorcas Tenoff has made wonderful improvement in Hospital, and is now counting the days to joining her family again.

* *

Miss J. N. Hlubi has returned to the Caluza Government School, Edendale. We wish her another successful year. Her brother, Vincent Hlubi, returned to Mariannhill to complete his matriculation. Young Smiling Pearl, the baby of the family, returned to Impolweni for further studies. Rumour has it that we may have a doctor in this family in 1962!

* *

Mr. and Mrs. J. J. Tenoff have returned to Nottingham Road where they both teach. We wish them all happiness.

* *

Mr. Zeph Ndlovu has returned to Howick to continue his teaching career. We wish all his students conspicuous success at the end of the year. His young Nkosana is growing fast at home.

* *

To Mr. and Mrs. Jerry Ndlovu twins have been born.

MIDLANDS.

Health Assistant Mr. B. Madikwa. It is with great regret that we learn that my colleague and friend, Mr. B. Madikwa, has resigned from the services of the Commission. Although one has to seek pastures new and tarry where grapes are ripe, it is sweet to meet; but bitter to part. The Health Department, Howick West, Cedara, Tweedie, Lion's River and Lidgetton West will all miss his broad smile, his presence, help and services. We wish him conspicuous success in his new occupation of which he had previous experience before joining us. Therefore, he is not a tenderfoot in the job nor a greenhorn in

the environment, but a 'QOQO' and adept at the machine. We trust and hope that we have separated only to meet again."

P. M. DUMA.

We thank Mr. P. M. Duma for this welcome budget of Midlands news. May he keep it up. Ikhwezi is keen to get into touch with Midlands Areas. - EDITORS.

MHLATUZANA

(Our friend and correspondent, "Chato", has sent us two lots of news during this long period of our silence. We thank him and apologise for the fact that some of his news has inevitably "staled" in the interval, and we now have to omit it.

For Chato's information - the question of sending more copies of Ikhwezi by post to Mhlatusana is still under consideration. We warn him, however, that policy at the moment tends to the cutting down - and not the stepping-up - of the number of private copies sent by post. - The Editors.)

* *

Congratulations are extended to Mr. Theo M. Goba on the birth of a second son.

* *

Mr. and Mrs. K. M. Reddy and Mr. S. S. Naidoo, of Chatsworth, who were on a short holiday with friends and relatives at Johannesburg, returned on the 25th February.

* *

A committee meeting of the local Child Welfare Society was held on the 27th February. Mr. N. Nedhee was in the Chair.

* *

Swami Nischalananda of the Ramakrishna Centre of Durban addressed the Third Annual Meeting of the Friends of the Sick Association. The subject was 'Karma Yoga'.

The following officers were elected for the ensuing year:
Chairman : Mr. George Thaver;
Hon. Secretary : Mr. Kay Moodley;
Record Clerk : Mr. Sivalingum

Thambiran; Treasurer : Mr. V. V. Govender; Hospital Visitor : Mr. Thungavalloo Moodley; Fosa Link Representative : Mr. N. K. Naidoo; Working Committee Representative : Mr. Jimmy Naidoo; Assistant Working Committee Representative : Mr. Perumal I. Moodley.

The Committee appeals to the general public for donations, and those who wish could send donations in the form below:-

Address :

.....

.....

The Treasurer,
Chatsworth Area Care Committee,
F.O.S.A.,
P. O. Box 13, CAVENDISH.

Sir,

I have pleasure in enclosing the sum of £ : : , being a donation to F.O.S.A. in its fight against Tuberculosis.

I also enclose the sum of 3/- being a contribution or subscription to the monthly FOSALINK MAGAZINE to be posted to me regularly, post free.

Yours faithfully,

The marriage of Mr. Jayaseelan Govender, the son of Mr. Vella Govender, of Chatsworth, to Miss Paremala Thambiran, only daughter of Mr. and Mrs. K. M. Thambiran, took place on the 7th February, 1954, at the Hindu Institute Hall. It was a very colourful affair and the happy couple were the recipients of many presents testifying to their popularity.

* *

Mr. L. B. Ramlall, the third son of Mr. B. Ramlall, was wedded on the 7th February, 1954. A large and representative gathering of friends and relatives attended the wedding. It was held at Is-nembe, Natal.

* *

"Our sympathies go to Mr. Bobby Sing of the Health Department in his sad bereavement.

* *

"Mr. J. Ihoza, one of the spotters who was transferred to the new areas, is now back again with us at Mhlatuzana.

* *

"The Committee elected from among the staff of the Local Health Commission, Mhlatuzana, which was responsible for organising socials and small functions is now without a Chairman. Chato appeals to the members of the staff to fill this position, which is an important one.

* *

"The Chatsworth Hindu Institute is shortly to commence a Private Platoon School, which is to accommodate about 200 children who are of school-going age and who are at present out of school."

CHATO.

CAVENDISH

The Mount-View Football Club is sponsoring a five-a-side Tournament in aid of Club Funds. We wish them all luck.

CHATO.

* * * *

OBITUARY.

Sergeant RICHARD NZIMANDE of the Police died suddenly on the 5th April, at the age of fifty. His funeral, conducted by the Rev. J. L. Zwane, of the Pietermaritzburg Congregation of the Bantu Presbyterian Church of South Africa, took place at Edendale on the 7th April. The solemn and beautiful service was attended by a large number of mourners, including a contingent of some 30 African Police. Among the Europeans present were Colonel J. M. L. Fulford, former Deputy Commissioner of Police, and Major F. S. Allison, Divisional Inspector of Police, Natal - both of whom paid moving tribute

to the work and character of Sergeant Nzimande.

We are indebted to the Rev. J. L. Zwane for the following obituary notice:-

The Late Sergeant RICHARD NZIMANDE

Richard Nzimande was born in 1904 at the Bulwer Mission farm of the Church of Scotland. He died suddenly on the 5th April, 1954, at the age of 50 years. He was born of humble and religious parents, and therefore grew up under Christian influence.

He received his early education at Inkumba Government Native School under his uncle Mr. Paul Nzimande (Teacher) who predeceased him about four years ago. After his elementary education he went to Amanzimtoti Institution, now popularly known as Adam's College, where he qualified as a teacher.

Sergeant Richard did not teach for long, for his true gifts did not lie in that direction. He was subsequently called to the Police Force where it was soon clear that this was his proper vocation.

We are told that during his preparation for a Teacher's Course he often used to say that his line was in the Police Force. It is no wonder, then, that he eventually found himself in Khaki uniform.

His remains were buried in the Edendale cemetery on the 7th April, 1954. The funeral service was conducted by his minister the Rev. J. L. Zwane. It was a largely-attended service. The respect in which Sergeant Nzimande was held was evidenced by the large gathering of Europeans and Africans who came from far centres such as Durban, Ladysmith, Johannesburg, etc., to attend it.

There was also a contingent of more than 30 African Police present at the funeral.

Tributes were paid by Colonel J. L. Fulford, former Deputy Commissioner of Police, and Major F. S. Allison, the District Divisional Inspector. Colonel Fulford said: "I have known the late Sergeant Richard Nzimande ever since he joined the Police, some 30 years ago. He served on my staff for some years and was one of the most dependable Africans I have

ever met. One could trust him absolutely. He was a credit to the Zulu nation and the Force to which he belonged. He reached the rank of I/c. Sergeant, and his death is a great sorrow to us all. He was a great example and our deepest sympathy goes out to his wife Victoria, and his family".

Sergeant Richard Nzimande had been awarded the long service medal for service with the South African Police, and also a medal from the King. The pall-bearers were his colleagues in the police force and the coffin was draped with the South African flag. The helmet, belt and long-service medal were on the coffin.

Mr. Amon Moses, the late Sergeant's brother-in-law, who had known the deceased from childhood, said that Sergeant Nzimande had shown signs of greatness at an early age. He was of a quiet nature, peaceful, considerate and sympathetic; but yet had a natural gift of leadership.

Those of the Police Force at Bulwer who had known him learned to like him. When they heard that he was in the teaching profession, they persuaded him to join the Force. He responded to their urging and was drafted to Headquarters in Pietermaritzburg where he served until his death.

The Rev. A. V. Nzimande of Impolweni told the gathering that he saw the late Sergeant Richard through Amanzimtoti Institution where he prepared himself for a future calling which he had subsequently given up. He had often heard him say at Adam's College that he would join the Police Force. At that time the Police Force paid better than the teaching profession, but Richard did not have f.s.d. in mind, but what he felt was a suitable calling in which to serve his people. Sergeant Nzimande knew what a policeman should be and he acted accordingly, which earned him many friends among the public, his colleagues and his masters. He used to say that it was the duty of a policeman to help, protect and assist the public; to help them not to contravene the laws of the land and get into trouble. Richard was a friend of every man and was liked and loved by all those who came to know him. He was a member in full communion with the Bantu Presbyterian

Church of S. A. He was Presbyterian born and bred and was interested in the progress and development of his Church. He was a preacher in full standing and supported every activity of the Church. His father was one of the few Evangelists in the Pholela Congregation - the then United Free Church of Scotland under the late Rev. Richard Moodie, after whom Richard Nzimande was named. "Our loss", the Rev. A. V. Nzimande said, "is a public loss".

Mr. Aaron Mchunu of Sobantu Village spoke on behalf of the Pietermaritzburg congregation.

The Rev. J. L. Zwane thanked the authorities concerned for allowing the funeral of Sergeant Nzimande to take place at the Edendale cemetery and thus enabling many people to attend, for the place was convenient to all of us.

Sergeant Richard Nzimande leaves a widow, three daughters and a son. We express our sincere sympathy with them in their bereavement.

J. L. ZWANE.

* * *

SPORT

We thank "Sporting Type" for news of cricket matches played by the Local Health Commission (Head Office) staff against Dalton, the Provincial Secretary's office, and the Motor Traders' Association during February. The reports being too stale for publication at this date, we content ourselves with an apology to our correspondent. We trust he will come to light with more cricket news for us in the 1954/55 season.

* * *

IKHWEZI'S THANKS

We are grateful, again, to Col. and Mrs. J. M. L. Fulford for a generous gift of a guinea to Ikhwezi funds. As we have said before, these "private" moneys of Ikhwezi's make ALL THE DIFFERENCE.

Our thanks for this last gift.

* * *

"MRS KHWAPA AND THE NIGHT-SCHOOL"

by Ursula Judd.

Miss Hlope, the schoolmistress, called one evening to see Mrs. Khwapa.

"I hear Filio is learning to read again," she said. "How is he getting on? Does he need any help?"

Mrs. Khwapa shook her head sadly, and said, "I am afraid that his efforts did not last long. He perhaps needed more help and encouragement than I could give him. At present he is wasting his evenings in idle company."

Just then, Filio came down the road with several friends. They were shouting noisily to each other.

Mrs. Khwapa called to her son. "Filio, come here! Miss Hlope has taken the trouble to come and see you."

Filio came running, and his friends went away.

"You should be ashamed of yourself, making so much noise and behaving so badly! Do you not remember the saying, that empty vessels make the most sound?"

Filio said, "Yes, I remember. I am sorry!"

"Do you really want to improve your reading, Filio?" asked the schoolmistress, kindly.

"Yes, I do, Nkosazana," said Filio eagerly, "but it is hard work alone."

"I suppose," asked Mrs. Khwapa timidly of the schoolmistress, "it would not be possible for you to start some evening classes?"

"That is why I have come to see you," said Miss Hlope. "I have been thinking that I would like to start a night-school. Alfred Khumalo needs to know more Arithmetic for his job. And Zephania wants to improve his English. I think there may be several others, too, who would like to come to classes."

"That would be wonderful," said Mrs. Khwapa and Filio.

"Of course, I would have to get permission from the Department of Education," said Miss Hlope. "For we would use the school building. But there would be many difficulties. Are you willing to help, Filio?"

"Yes, I am very willing," cried Filio. "What can I do?"

"I cannot start a night-school unless at least ten or fifteen people want to attend. Then, we have no lighting in the school building. We shall need lamps. In the winter months we shall need a stove. And we shall need money for books."

"We could lend a lamp", said Mrs. Khwapa.

"And I will try to find ten other students," said Filio.

Miss Hlope smiled as she rose to go. "That will be a very big help. I will go now, and think out arrangements. Come and see me later in the week, Filio."

After the schoolmistress had gone, Mrs. Khwapa said seriously, "Listen to me, Filio! If you are going to help Miss Hlope, you must give real help. She will probably need you about five evenings a week. You will have no time for standing about in the roads, idling your time away with lazy companions."

Filio thought for a long time. "I will try my hardest," he said. "I promise that I will do my best."

Mrs. Khwapa smiled as she began to set out the meal.

"No man can do more than his best, my son. We shall see how good your best is going to be."

* * * *

Y. M. C. A.

Well, Readers,

Here is the Y.M.C.A. calling again, especially to all the Mothers and Fathers of the young people who do not belong to our Club.

I have twice taken children to hospital after they had been knocked down on the Edendale road. There is really no excuse for the children being allowed to play on the main road of Edendale with the buses, etc., speeding up and down, when there is a place of recreation provided cheaply nearby - namely, the Y.M.C.A.

The fees are 1d. a week for children up to 16 years of age and 1d. a week for youths over 16 years of age.

Surely, it is better for the children to be occupied in or around the grounds of the Y.M.C.A. than in danger on our main highway.

The outdoor recreations in which the children may take part are - Football and Softball for the boys and Netball and Skipping for the girls. Members of the Club can always borrow outdoor equipment to play on the fields provided by the Local Health Commission near the Y.M.C.A. hall.

The indoor activities include such games as Snakes and Ladders, Ludo, Dominoes, Table-tennis, Boxing, Body-building, Wrestling, Weight-lifting, etc.

Any one interested in the activities of the Y.M.C.A. should get in touch either with Mr. Clementz, Social Worker at the Local Health Commission, or Mr. Elliott at the Y.M.C.A. Hall.

H. ELLIOTT.

* * *

A H I N T

First, we thought we would head this paragraph, "A WARNING"; but Ikhwezi would hate to have to warn the Areas. Indeed Ikhwezi hopes that even the hint may not be necessary after what we have written in the earlier part of

this number. Still - for what it is worth - will the Areas PLEASE realise that, if they want Ikhwezi, they must keep in touch with it? It is - very - very - difficult - to keep sending the magazine to silent Areas. And it would be easier to stop

THE EDITORS.

* * * *

LETTERS TO THE EDITOR

Sir,

I should be grateful if one of your Zulu readers would kindly tell me the derivation and meaning of the word "Babanango" - name of a village and a hill in Zululand.

Yours, etc.,

"ENGLISH READER".

c/o Local Health Commission,
P. O. Box 416,
PIETERMARITZBURG.



Umqulu 5 Nembe 2

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg

JUNE 1954

IKHWEZI LIYADA6UKA

Selokhu eqaliwe lonyaka ka1954 Ikhwezi lisa-cindezelwe kanye-nje zwi. Izikhalo - (abalo6i bazo ba6anomusa bazithoba eku6eni baqondise bazi6eke ngokuso6ala izikhalo) - ziningi izikhalo ebezilokhu zifika. "Imi6uze", ngamanye amazwi, "aseke abuzwa!" "Liphi Ikhwezi?" - "Lenzenjani Ikhwezi?" - into enje-ngaleyo.

Ngempela kuyadingakala uku6a sichaze.

Empeleni-nje, Ikhwezi akuwona umse6enzi omelelwe umuntu qwa6a. Abahlela izinda6a zalo, 6athumela ku6a Holi 6alo, 6athumushe ngesiZulu, zithayishwe zifaswe ndawonye 6esa zithunyelwa masinya ezindaweni, njalo njalo, 6aneminye futhi imise6enzi abayenzayo. Uma, njengasezinyangeni ezedlule, "omunye" umse6enzi ucindezela kanzima oyedwa noma ngaphezulu kula6a6antu - (kulesikhathi, 6ewuphezu koyedwa owenze eminingi imise6enzi "yo6uHoli") - kwenza ubunzima uku6a kutholalele ukuphuma kweIkhwezi ngesikhathi esifanelekile. Yikho lokhu okunqoka, okusi6ambezelayo kuze ku6emanje : sethemba ukuthi ngephinde okunye okufana nalokhu eminyakeni ezayo : siyada6uka uku6ani silokhu sinimisile - futhi ngokusiqinisekiseni besingenakunceda!

ABAHLELI./

INCWADI KUBAFUNDI BETHU

Sisanda ukucabanga ngokuphila kufana neladi sonke silinga ukulikhwela senyuke. Sakhomba ukuthi labo asebephezulu kufanele babonelele labo abasezansi ezinyathelweni ukuba babasize noma bayathanda noma kabathandi. Sakhuluma ngokusizana sikhomba ukuthi ngenye inkathi uye athi uyasiza umuntu kanti useyona. Sikhomba okwonakalayo ngakulowo osizayo ngokuthi uye athi ngenye inkathi ethi uyasiza akhombise umoya woku-zinweba nokubukela phansi lowo amsizayo noma amsize lungasasizi lutho usizo lwakhe. Akesibheke kumuntu osizwayo, sibone ukuthi ngenye inkathi nguyena olwo-nayo usizo lwakhe amthele ukudangala obethi uyamsiza.

Zimbili izinto ezimqoka kulendaba yokusizana nokwamukela usizo. Eyokuqala wukuba uzwe ufanele ukubonga. Okwesibili ukusebenzise ukusizwa kwakho.

Kakukade uMnu. Alan Paton alobela Ikhwezi ekhuluma ngombuzo othi imbala abantu abamnyama bayakwazi ukubonga na? Kasimzange akulobe lokho wakwenza ngoba abelungu benomqondo omile iningi labo othi abantu kabakwazi ukukhombisa ukubonga njengoba bona belungu bekhombisa.

Kasifuni namuhla ukuxoxa futhi ngendaba leyo ka-Mn. Paton, Kodwa kungasisiza ukwazi okubangela abelungu bacabange kanjalo ngabantu nokubangela basheshe badinwe ekusizeni abantu? Usume ethini umlungu uma ethi umuntu kakwazi ukubonga?

Umlungu ukubona ukubonga kuyinto efanele ikhonjwe wukujabula okukhonjwa ngamazwi okubonga. Bayefana abelungu nabantu ngokubonga ngamazwi afaneleyo. Kodwa zahlukana lapha izizwe lezi ngokubonga kwazo ngoba ukubonga kakusiwona kuphela amazwi omlomo. Kufanele kube ngumoya wokuthanda nokuthokozela lowo ombongayo, umoya ongapheli kodwa ohlala ukhona njalo ufisa ukuziveza okulowo owakusiza ufuna ukumenzela okuhle nawe. Umkhombise nawe ukubonga kwakho.

Yilokho okubangela abelungu bangawuqondi umqondo wabantu uma esebona isisebenzi sakhe akade esiphethe kahle sesimenza kabi, njengokuba kuthi kusetshenzwa kakhulu acele ukuya ekhaya kodwa angabuyi ngesikhathi asimisayo angafuni ngenye inkathi nokusiza umlungu ngento encane.

Kakufanele nokho ukuba umlungu absecabanga ukuthi abantu kabakwazi ukubonga, kodwa phela kuyabonakala okumenza acabange kanjalo.

Akesibuyele ekubongeni kwempela okwedlula amazwi omlomo ukubonga okungagcwali enhliziyweni. Futhi kuyadangalisa. Lowo okusizayo naye ufananokuphayo naye uzaphela amandla ebona usizo lwakhe lubonakala lungenambuyiselo ungavezi ukukhuthazela ukubonga.

Kufanele sonke esinikwa izenzo zothando singabongi kuphela ngemilomo kodwa sikhombise ngezenzo ukuthi nathi ngelinye ilanga siyakubuyisela ukubonga kwethu.

Sifuna ukuxoxa namuhla ngokusebenzisa ukusizwa kwethu. Okubangela ukuba sinsize omunye wumqondo wokuthi angeke akwenze afuna ukukwenza uma singamsizi. Ungamsiza umuntu uma esahluleka ukuthi uzokwenza njani ngeselukeko. Noma ngemali uma entula, noma ngokudla uma elamba noma ngokuzisiza ngem-

pahla yakhe uma yesinda noma umsize ukulungisa indawo ahlala kuyona ukuze aphile kangcono aziphile.

Kusho ufuna usizo lolo ukuba abhekane nalokho okumxakile. Kusho ukuthi uma elwamukela usizo lwakho kufanele alusebenzise ngendlela ethile. Kodwa kakusibona bonke abakwenzayo lokho. Omunye uthi ungamsiza kanti uzombona eseyiphuza leyomali. Siyamazi nalowo ofuna usizo uthi ungamsiza ahlale phansi afune olunye futhi. Siyabazi nabahlala phansi belibele wukubheka abanye besebenza belungisa izindawo zabo kodwa bona bengenzi lutho...Siyabanzi abangulusebenzisi usizo lwokubasiza. Ngabantu abanjalo bangakwazi ukwenyukela phezulu ezinyathelweni zeladi baphephe ngokwehlela phansi. Umthetho weladi uthi kakho ongakhuphuka noma bemsiza kangakanani abanye uma yena engazisizi.

Abenu beqiniso,

ABAHLELI.

* * * * *

IZWANA KWABASE EDENDALE

Sithi sebebonile abafundi ukuthi sekuyinkathi ende singaziboni izindaba zaseEdendale. Lendawo yaseEdendale iyafuna ukulifunda Ikhwezi nokubuza ukuthi liyengaphi uma lilibele ukuphuma kodwa kubonakala sengathi iEdendale iyawulahla umqondo wokuthi Ikhwezi yizwi lokukhuluma phakathi kwezindawo zeKhomishani kanye neKhomishani.

Sake sayicela iEdendale ukuba ikubheke lokho.

Nomuhla sibanika lawamaqiniso ngaphandle kwe-mibandela.

Ikhwezi labakhona ngoba iEdendale ilifuna.

Kumaphepha acindezelwayo angama 800 angama 400 athunyelwa eEdendale.

Ikhwezi kusukela mhlaliqukwayo libabhekele abantu baseEdendale lingazikhohliwe ezinye izindawo zeKhomishani kodwa liqaphele ukuthi iEdendale ngumuzi omkhulu osabudlobha oqhubekayo olinga kahle ukuzisondeza emsweni senqubeko yesimanje.

Ikhwezi laveza injundla lapho abaseEdendale bengaletha kuyona izikhalo zabo lakwenza ukuba izikhalo lezo zifinyelele kwabaKhulu.

Kasisho lutho!

ABAHLELI.

* * *

UBUWAZI-NJE?

...UKUTHI abakwaHulumeni eTransvaal baveze ukuthi kwenziwa amasu okufundisa oNesi babantu uhlobo oluphambili lwemfundo yeradio-

graphers. Izothatha izinya ngazine oNesi labo baqashwe ezibhedlela zabanyu. Iyabonga i-Institute ngalo khu ngoba kade

yabikucela. (Race Relations News.)

* *

...UKUTHI oNesi baseBalagwana eHoli babashaye emqoka bonke ekuhlolweni kwokugala. Babe-hlolwa bonke oNesi babantu futhi beloba ngesiNgisi bathola ama-Marks amahle ngempela. (Race Relations News.)

* *

...UKUTHI Isigaba seNatala Coastal Region seNational War Memorial Health Foundation sinikele nge-mali engama £1,000 ukusiza isikh-wama sika David Landau.

Lendawo yamiswa ngo 1945 ibi-zwa ngokuthi Springfield Health Centre isiza abangesibona abe-lungu, amandiya abantu anam-khaladi. UDr. Landau wasebenza kakhulu esaphila kulomsebenzi kwathi engasekho indawo yabizwa ngaye.

Umsebenzi lapha ubuwenziwa endaweni eqashwe nasemakhaya manje bazozakhele indlu amaHholo amabili eyokugala ngeyamakhaladi kulandele uma imali ivuma eya-mandiya.

AbeRotary Club eThekwini yi-bona abacela imali ezobiza nge-sakhiwo £6,400. Namakhaladi uqobo asesize ngemali £100 abe-zingubo baseThekwini banikela ngezi £1,500 bethembisa omunye £500. Esale kumakhaladi ingama £800 kumandiya £300. Sekuswele-ke kuphela £2,000.

AbeRotary basekela lomzamo ngoba bebona ukuthi ungakhalima ukwonakala kwezingane. Bayase-kela abeNational War Memorial Health Foundation kuyabathokozisa ukusiza nokufisela lendawo ne-Komidi yeDavid Landau impumelelo. (Foundation.)

* *

...UKUTHI uma uzokwenza ukudla lokunomsoco kufanele wazi imin-iningwane yezinhlobo zokudla. Kodwa kufanele ukhumbule ezi-yisikhombisa okufanele noma kun-gakunye kwakho ekudleni kwakho zonke izinsuku.

1. Izilimo ezinamkhasi ezilu-hlaza nezimpofu.
2. Izithelo amadolindhi hama-tamatisi neklabishi elilu-hlaza.
3. Amazambane nokunye okufana

nawo nozithelo.

4. Ubisi noShizi noicecream.
5. Inyama noma yenkukhu noma ufishi noma amaqanda ubhontshisi owomile nophizi.
6. Isinkwa nofulawa namakhekhe.
7. Ibhotele nomargarine.

Uma ungathola okunye kwaloku-kudla ngosuku wosiza impilo yakho. Uqaphele lokhu okuyisikhombisa uma uthenga ukudla kwakho. Uma udla linga kubekhona okunye kwakho, bese ukwehlisa ngamanzi.

LAPHA NALAPHAYA

(Siyaxolisa ngezindaba egezadlulwa yisikhathi.)

CLERMONT.

UMBUKISO WE BANTU WOMEN'S CLUB.
No December 4, 1953, phansi kwe-sandla sabesWestville Women's Institute kwabekukhona umbukiso wezandla wabantu eHolo. UNkk. Mann wazisa UNkk. A. H. Young wase Mgungundhlovu ongumququzeli wezinhlango zonke zeWomen's Institute, owavula lomkhosi. Wabonga UNkk. Rayner ngomsebenzi omkhulu awenzile ngokufundisa abesifazana babantu imisebenzi yezandla ezale lombukiso. Wabonga ikhomishani ukuvumela lom-bukiso eHolweni.

Evula umbukiso UNkk. Young wathi uyalubonga udumo anikwe lona lokuvula lombukiso ofisa ukukhuthaza abesifazana ukuthanda imisebenzi yezandla. Wabonga bon-ke abakhona nabalethe izinto zabo ezibangele lombukiso obumuhle ka ngaka. Engakawuvuli wacela UNkk. Braadvet ukuba akhulume ngesiZulu.

Ekhuluma ngesiZulu esimnandi UNkk. Bradvet wazihlanganisa nabalabo akade bekhuluma. Wathi injongo yezipho wukukhuthaza abazilethile ukuba benze kangcono ngowono ngomuso. Ebonga abawinile wabacela ukuba bafundise nabanye ukuthi kwenziwa njani. Nalabo abalethe izinto kodwa kabaphumele-la wathi bangalahli ithemba. Wabeluleka ukuzihlola izinto balinge nabo ukwenza njalo.

UDr. Seymour uDokotela weMpilo weKhomishani wathi uSihlalo ne-Khomishani bamcele ukuba ukidabuka kwabo ngokungabikhona bebanjwe ngumsebenzi. Wabonga inhlango-

sela yezinhlangano zamaKhosikazi abelungu ngokusiza kwazo abesifazana babantu, wathi iKhomishani iyayibonga imisebenzi yabo ezindaweni zayo.

UNkk. R. Ngoobo wabongela iClub yasekhaya kwabeWestville Women's Institute. Wathi usizo lwabo kubantu kubongela ukuba ikhule i-Club yabesifazana baseClermont ebonga noNkk. Rayner kakhulu ngokungadinwa ukufundisa iClub okukhonjwa yizinto ezinhle ezilethwe embukisweni.

Kwase kunikezwa imiklomelo.

* *

UKUZISIZA. Enesifiso sokukhomba ukuthi ukuzisiza kunjani uMn. S. Nxaba wakuLot 1027/8 wangicela ngiye kwakhe ayongikhombisa imizamo ayenzile yokuphatha isiza sakhe ukuze nabanye basizakale. Kawukho umlingo ekuzisizeni nobani angazisiza.

Umn. Nxaba wakhala ngokumuka kwenhlabathi eClermont kungenziwa lutho lokukukhalima lokho. Wakhomba ezinye iziqinti eseziveze amatshe enhlabathini inhlabathi ingasekho, wathi uma kungakhalinywa lokho iClermont izphenduka ihlane. Wangikhombisa akwenzile endaweni yakhe etshalwe imithi yezithelo.

Indawo yakhe isesiweni. Uyi-biyele ngocingo kwathi ekupheleni kwalo wabeka izinsinjana namathini amadala ngaphakathi kwocingo ukuba kubambe inhlabathi uma lina ihlale ngaphakathi kwendawo yakhe. Kusobala ukuthi liyasebenza isu lakhe ngoba inhlabathi ekupheleni kwendawo yakhe seyiphakeme kunaphakathi nayo.

Noma uMn. Nxaba wafika eClermont ngo 1949 indawo yakhe useyisebenzile yezithelo eseyithela iyamphilisa lendawo yakhe aseyenze yanotha. Umn. Nxaba uthi ukuba uphumelele kufanele usebenzele into oyaziyo. Kufanele abantu bakunakekele konke kwokuzisiza ngoba ungakunakekeli yisitha semizamo emihle.

INKOSATHI ENHLE. ISonto lika January 28, 1954, labanekosathi enhle eholo yalapha. Bebaningi abantu ababekhona. Kwathi emuva kwesikhashna zasho izinsimbi zabasusa phansi abantu sededansa. Yathi ukuba iyeke i-Band kwangena abahlabeleli kukuhle ngoba abantu basithatha ngenhlonipho phezu kwokugcwala

kwabo. Kubangelwe lokho ngokusebenza kuka Mn. I. P. Seitisho, H. W. Mdhlozini noW. Mcunu.

Ikhonsathi yabe izosiza abantulo phansi kweBenevolent Society. Amathikithi ayenikezwa nguMn. W. B. Mnqabe uSihlalo kungu Mn. P. B. Khumalo. Kuhlabelela amaLads and Lasses phansi kuka Mn. H. W. Mdhlozini kukhona amaRhythm Brothers and Sisters London Dwarfs neCuban Swing Stars alapha. Sibabonga bonke abahlabeleli nalabo abasiza yaphumelela lekonsathi eyangenisa £8.11.-.

ONGASEKHO. Bayodabuka abahlobo ukuzwa ngokufa kukaMrs. Chika Zubane owamukela emzini wendodana uMn. China Zubane ngoDecember 30, 1953. Walondolozwa ngoJanuary 1 ngumfundisi Ngcobo.

AbakwaZubane babonga bonke abezwelana nabo kulolusizi. Futhi uMn. Zubane ubonga kakhulu usizo luka Mn. P. J. Ntsiba owasiza ngeLoli lakhe ukulanda isidumbu eThekwini nasemangwabeni.

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Ukufa kwokuzuma kuka Mrs. Gelli Zondi ozala uJames Zondi uMnikazi Nondaba Restaurant eMpumalanga Buildings, 1302, Clermont, kudabukise abanengi. Wafa ngokuthula ekhaya lakhe ngo January 11, 1954. UMngcwano uphethwe nguRev. Father Canevet. Siyabakhalela abafelweyo.

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Ngo April 11 kwabakhona iKhonsathi enhle yenziwe yiBhodi yalapha ukuba abakhi bavalelise kuMn. I. P. Seiticho osegudlulelwe wWasbank. Kugcwele iHolo.

Kwavula ngomkhuleko uRev. A. Khumalo, owabonga imisebenzi kaMn. Seitisho ayenza lapha ebongwa ngabantu. Wasebenza ekuqaleni abantu bezayihuka ngokukhononda iKhomishani uMn. Seitisho wayibuyisa imigondo yabo ethi iKhomishani izosiza bona.

Ngo March 5, 1954, abamhlophe nabamnyama bakwaKhomishani bamvateleli uMn. Seitisho. Umn. Khumalo wathi kuyadabukisa ukuba evalelise uMn. Lona ngoba nokuhamba kubazumile ngempela eClermont ikakhulu abebesondelene noMn. Seiticho. Kodwa kuyathokoza ukuthi ugudluzwe ngesicelo sakhe ngoba kuseduze nasekhaya lapho eya khona. Ngakho bayabongela.

Ukhumalo wasevalelelisela abe-

besebenza naye bemfisela impumelelo nentokozo lapho eya khona.

UDr. Newmanumsekeli kaDokotela wempilo wathi uMn. Seitisho wabengu-Mgcinisikhwama wokuqala weBenevolent Society wenza ikonsathi ukusiza leyonhlangano yonke imali yangena esikhwameni sayo. Ukuhamba kwakhe lapha kuzokwesinda kuBenevolent Society.

UMn. D. E. Foster wathi uMn. Seitisho wabeyisandla sakhe soku-phosa enosizo angazange alufumane luntuleka.

UMn. Manglele egameni leStaff wanikeza uMn. Seitisho iteaset kanye nesikhwama sokuphathwa ses-khumba ngokuzwana kwabo naye.

Nampa abanye abakhuluma UMn. R. S. Mtshali uSihlalo weBhodi Mn. J. M. Majosi ilungu leBhodi, Mn. W. B. Mngabe ilungu le-Bhodi, Mn. J. A. Mavundla u-Sihlalo weResidents' Committee, Mn. A. Kumalo uSihlalo we Benevolent Society noMn. A. Mhlongo nabanye.

Kwakhuluma uMn. Seitisho owan dulelwa nguMn. Mpanza owathi Mn. Seitisho bonke bathi ubuyindoda elungile ngempela. Akesizwe ukuthi wena uthini. UMn. Seitisho wathi, "Nawe usho njalo. Kwan-gquzuka insini endlini kwakhala ihlombe.

KWAKHTIWA ICLUB. YOKUPHOLA. Ngo-February 28, 1954, kwabakhona umhlangano wabeRound Table base Pinetown noMn. Cloete Umsizi we-Nkosi yaseNkantolo noMn. Clementz iSenior Social Worker nabaphethe imidlalo.

Kozofunwa izindlela zokuphemba iclub yemidlalo ukuba abatsha bathole amathuba okuzithokozisa uma bengasebenzi.

Emuva kwezingxoxo uMn. Cloete wabuyekeza ngokuthi uyathokoza ukuba izinJongo zomhlangano zifezekile yakhiwa inhlangano yakhetwa neKomidi. Wathi impumelelo yeClub iyosekwa ukukhuthaleni kweKomidi ekuphatleni umsebenzi nakubona abasha baseClermont ngokuyisekela. Wacela abeKomidi basekele kulomsebenzi bayazise kabanzi ukuze intsha ijoyine ngoba impumelelo yayo iyogxila ekuyibambeni kwabasha nabantu bonke.

UKUHAMBA KWESIKEATEI. UNKk. Winifred Ndhlovu owake wafunda kuFannin Government Native School

uphase uB.A. nyakenye. Ngalo-nyaka unikwe iBursary ukuyofundela idiploma yemfunda eFort Hare. Engakasuki eFort Hare waqala izifundo zika U.E.D. ngokufundisa kwaFannin Government School. Waseqonda e-Fort Hare ngoMarch.

UMiss Caroline Tshabalala indodakazi kaMrs. nomufi E. Tshabalala balapha uthole ibursary yokufundela uB.A. eFort Hare emuva kweMatriculation eNanda Seminary waNesa e-McCord Zulu Hospital washiya uma ezwa ukuthi unikwe ibursary. Uye eFort Hare ngoMarch. Phambili mantombazana.

Omunye oneziqu usengene emsebenzini weKhomishani uMn. M. D. Ngcobo, B.Sc., onguNobhala omkhulu. Simfisela impumelelo.

P. B. KHUMALO.

Siyambonga uMn. Khumalo ngezindaba zakhe ezimnandi. Simcela angadinwa wukuthumela izindaba zeClermont eqhubekela phambili ngezinsuku lezi. Naye uqobo uMn. Khumalo siyambongela ngokwenyuswa kwakhe ukuba nguMabhalane weGrade 1 esikhundleni sikaMn. Seitisho. Simfisela impumelelo nokuthokoza kusona. - ABAHLELI.

Amanye amazwana abahleli kwezaseClermont : Ukukhethwa kuka-Mn. M. D. Ngcobo ukuba nguMabhalane omkhulu eClermont kusho into entsha nenkulu enqubweni ye-Khomishani. Ukumiswa kwesikundla lesi ukuba sithathwe ngumnuntu yisinyathelo esikhulu seKhomishani nenqubo yayo ethi lapho bebaningi khona okungesibona abelungu izikhundla ziyozinge zithathwa ngabangesibona abelungu. IClermont yindawo yabantu bodwa ikhethwe ibengeyokuqala ukubano-Mabhalane omkhulu womuntu. Sibheke kuClermont ukuba iveze izithelo zalomsebenzi.

UMn. Ngcobo uza kulomsebenzi ewufanele ngakho konke, Ikhwezi limfisela okuhle kuwona nokuthi uyowuthokozela lomsebenzi.

ABAHLELI.

OCKERT'S KRAAL.

Kuyasidabukisa ukuzwa ngokufa kukaMn. Naphtali Mzanywa Zondi ngoFebruary 7 emuva kwokugula isikhathi eside. Wake waya waphuma eGrey's isikhashana. Walondolozwa eMountain Rise. Sikhalela unina mameGagashe.

Kwasithokozisa ukuzwa ukuthi uMn. J. S. Mashimane ubuyele emsebenzini emuva kwezinyanga eziningi elulama engozini yokulimala emothweni kuDurban Road. Kubongwa umsebenzi wawoNesi nemithi yesimanje uMn. Mashimane useyakwazi ukusebenzisa imilinde yakhe wabuyela emsebenzini. Izihlobo zakhe zithi nguMafavuke.

Sizwelana nomuzi kaMosea ngokuhlalalakabi ngo Priscilla ogulayo eMountain Rise Hospital Kwanga angasinda.

Sibongela iNkosazana Doreen Sikhakhane ngokuphumelela kwakhe eMariannhill uJunior Certificate. Uthenjiswe isikhundla eKing Edward VIII Hospital lapho ezofundela ubuNurse ayosebenza kubantu bakubo.

Sibongela uMn. noNkk. Guga Nkosi abasanda ukushadiswa nguMfundisi J. Msimang wamaMethodist Maritzburg. UMakoti wabenguMiss Ndhlovu wase Mgungundhlovu. Sibafisela inhlalo enhle yomshado.

HOLLINGWOOD.

Abantu abaningi badabuka ukuzwa ngokufa kuka Miss Hettie Gasa eGrey's ngo February 18 emuva kwokugula isikhathi eside. Wabeyinhloko yesikole aziwa kakhulu ngemisebenzi yakhe eminingi emihle. Enesimilo esihle efisa ukusebenzela abantu bakubo ikakhulu abasha. Wasebenza waza wafika ezingeni lakhe lokugcina. Kade afundisa ngenkathi yempi yokuqala ngaleyonkathi esaziwa ngokuthi "Otisha boze bafe bethetha". Bazomkhalela abaningi kulendawo ayenezihlobo eziningi kuyona.

Iyabongwa iKhomishani ngokulungisa imigwaqo kulendawo. Ziyanda izinto ezihambayo. Kwafika abahlobo behambeke uMiss Asiane Geze ngemoto enkulu itruck bevela eGoli bayimisa phambi kwendlu. Sisabheke amanzi phela.

Abomuzi kaMn. noNkk. D. Mkhize sebephiwe enye indodana uMziwakhe. Siyifisela iNkosana injabulo kulelizwe lezinhlupheko.

Sizwelana noMiss Emily Mkwana nazi ngomfowabo okade agula kusukela kuDecember. Engakaguli waba nguMabhalane kwaMuhle eThekwini. Indodana yakhe uCyril inguMabhalane kuEast Street eMgungundhlovu. Simfisela impilo uMn. Mkhwazazi.

ALLANDALE.

Sibongela uMn. noNkk. Aaron Ngidi ngendodakazi. Uyakhula uThembani. Kwanga angakhula asebenzele isizwe.

UMn. noNkk. John Ngcobo baphiwe indodakazi. Bayaphila kahle nonina. Siyifisela impilo enhle inkosazana.

Ziyakhula izinto ezihambayo lapha. Kakusafanele izingane zidlale emigwaqweni. Azisuke ziphele khona.

ALBERT FALLS

Siyahtokoza ngokubuya kukaCyril esibhedlela emuva kwonyaka. Wabuya eThekwini ebukeya ephilile. Useyafunda futhi. Kwanga angaphila.

Sithakazelela uMn. noNkk. Enos Goge ngendodakazi. Unina nguMa-Mtshali.

Sibongela uMn. noNkk. Robert Goge ngomfana abaphiwe yena. UNkk. Goge ukhulu uthi azande izinsizwa zakwaNcome.

Sizwa ukuthi uDorcas Tenoff usengcono kakhulu esibhedlela usebala izinsuku azobuyela ngazo ekhaya.

UMiss J. N. Hlubi usebuyele kwaCaluza Government School, Edendale. Sengathi angafunda kahle. Umfowabo uVincent Hlubi ubuyele eMariannhill ukuyoqeda uMatric. UPearl ithunjana ubuyele eMpolweni. Kungase kuvele udokotela kulomuzi.

UMn. noNkk. J. J. Tenoff babuyele kwaNothuli lapho befundisa khona. Sibafisela okuhle.

UMn. Seph. Ndhlovu ubuyele eHowick sibafisela abafunda kuye impumelelo. Inkosana yakhe iyaikhula ekhaya.

UMn. noNkk. Jerry Ndhlovu baphiwe amawele.

MIDLANDS.

Health Assistant Mr. B. Madikwa. Kuyangidabukisa ukuzwa isihlobo sami siphumile emsebenzini weKhomishani. Noma kufanele umuntu aziphenyele izikhundla ezintsha

kepha kulukhuni ukwahlukana. AbeMpilo eCedara, Howick West, Tweedie, Lion's River, Lidgetton West bazomkhumbula. Simfisela okuhle lapho eya khona. Sethemba ukumbona ngelinye ilanga.

P. M. DUMA.

Siyambonga uMn. P. M. Duma ngalendaba emnandi yaseMidlands. Sengathi angaqhubeka njalo, Ikhwezi sifisa kakhulu ukuzwa ngeMidlands.

ABAHLELI.

MHLATUZANA

Umhlobo wethu nomlobeli uChato usithumele inqwaba embili yezi-ndaba kade athula. Siyambonga sidabuka ngoba ezinye izindaba zakhe sezagugela endleleni sa-zishiya khona.

Ukuba ezwe uChato siyayifuna impendulo yokuthumela amanye amaphepha eIkhwezi eMhlatusana ngePosi. Okwamanje simazisa ukuthi silinga ukuwanciphisa athunyelwa ngePosi kasifuni ukwandisa.

ABAHLELI.

Sibongela uMn. Theo M. Goba ngendodana yesibili.

Umn. J. Khoza owake wasuswa lapha eyiswa endaweni entsha usebuyile lapha eMhlatusana.

IKomidi ethathwa kusiStaff se-Khomishani Mhlatusana eyabe yenza imidlalo yokubungazana neminye kayisenaye uSihlalo. UChato ucela amalungu ukugcwalisa isikundla leso esikhulu.

CHATO.

CAVENDISH

IMount-View Football yenza imidlalo ka five-a-side ukusiza ngemali yeClub. Sibafisela impumelelo.

CHATO.

IMIDLALO.

Siyambonga uSporting Type ngezindaba zemidlalo yabeKhomishani.

shani Hedi Hovisi nabaseDalton bakwaHulumeni wesiFunda nabezimoto ngoFebruary. Izindaba lezo sezikhathalele endleleni sesixolisa kuMlobi wazo. Sethemba uzovela futhi ngezinye zeCricket ngalonyaka.

LIYABONGA IKHWEZI

Siyabonga ngempela kuColonel noNkk. J. M. L. Fulford ngesipho sikaMpondo noSheleni ukusiza Ikhwezi. Njengoba sashokuqala lemali esiyiphiwayo yeKhwezi isiza ngempela.

Siyasibonga isipho lesi sanamuhla.

Y. M. C. A.

Kunjani, Bafundi, Nansi iY.M.C.A. inibiza futhi nina boNina nawoyise bezingane ezingekho kuleClub.

Sekukabili ngiyisa izingane ezibhedlela kade zishaywa yizimotho kuEdendale Road. Kasikho isizathu esivumela izingane zidlale emigwaqweni kukhona namabhasi nokunye okuhamba ngamandla kanti ikhona indawo yokudlala yezingane eseduze kwaY.M.C.A.

Kukhokhwa 1d. ingane ize ibe 16 ubudala no 1d. ngesonto abafana abangaphezu kweminyaka 16. Impela kuyisu elingcono ukuba ingane zizilibazise kulendlu eY.M.C.A. kunasengozini yasemigwaqweni.

Nansi imidlalo yaphandle ezin- gayidlala izingane, uball softball kubafana ne Netball nokweqa kumantombazana. Amalungu eClub angabo leka izinto zokudlala ngaphandle zeKhomishani eduze kwase Y.M.C.A. Hall.

Imidlalo yasendlini kukhona na- lena Snakes and Ladders, Ludo, dominoes, table-tennis, boxing, bodybuilding, wrestling, weight-lifting nokunye.

Wonke ofunayo ukuzwa ngokwenziwa eY.M.C.A. angabonana noMn. Clementz wakwaKhomishani noma noMn. Elliott khona eY.M.C.A. Hall.

H. ELLIOTT.

* * * *

IZWANA-NJE

Okwokuqala sicabange ukuba isihloko salendaba sithi "Isexwayiso" Kodwa kuyalinengisa Ikhwezi ukuba likhiphe izexwayiso kubantu bezindawo zeKhomishani. Lethemba nokuthi izwana-nje nalo kaleswelekile njengoba sesilobe kakhulu kuleli lanamuhla.

Kodwa noma kunjalo sicela abezindawo zeKhomishani bazi ukuthi uma befuna Ikhwezi kufanele bangahlukani nalo. Kuyinto elukhuni eyitshe ukuthumela njalo iphepha ezindaweni ezithule tu zingasho luthongalo. Kubengcono singalithumeli.

ABAHLELI.

IZINCWADI KUMHLELI

Mnumzana,

Ngingathokoza uma omunye wabafundi bakho besizulu engangitshele isisusa segama elithi "Babanango" kwaZulu. Ukuthi lasukaphi nokuthi lithini.

Owakho.

UMFUNDI WENGISI.

c/o Local Health Commission,
P. O. Box 416,
Pietermaritzburg.

No. 3

UNkk. Kwapha nesikole sakusihlwa
ngu

Ursula Judd

UMiss Hlope utisha wafika ngobunye ubusuku ezobona uNkk. Kwapha.

Wathi, "Ngizwa ukuthi uFilio useyafunda futhi? Uqhuba kanjani? Uya ukusizwa na?"

UNkk. Kwapha anikine ikhanda ngokudabuka athi. "Ngiyadabuka ukuthi imizamo yakhe kayibanga nampumelelo. Mhlawumbe wayefuna usizo nokukhuthazwa okwedlula engamnika khona. Manje usechitha isikhathi sakhe sakusihlwa engenzi lutho. Nbangani abangamsiziyo".

Ngayo leyonkathi eze ngomgwaqo uFilio nabangane bakhe. Beklabalasa bonke.

UNkk. Kwapha ambize. "Filio, woza lapha. UNkosazana Hlope uziphluphe ukuba azokuzwa ngawe".

Weza egijima uFilio zahamba izihlobo zakhe.

"Kufanele uzishaye ngokuhamba ubanga umsindo ongakaya uziphatha kabi. Uyasikhumbula isaga esithi, asitsha esinganalutho sibanga omkhulu umsindo?"

UFilio wathi, "Yebo ngiyasikhumbula. Ngiyadabuka."

UMiss abuse ukuthi, "Nje-nempela Filio uyafuna ukuqhubeka nokufunda kwakho?"

"Yebo, Nkosazana ngiyafuna, "kuphendula uFilio, "Kodwa kulukhuni uma ngingedwa."

Abuze ngovalo uNkk. Kwapha ku-Miss athi, UNgeke yini usiqale isiko le sakusihlwa na?"

UMiss Hlope athi, "yilokho okungilethe lapha. Ngizwa kufanele ngiqale isikole sakusihlwa. UAlfred Kumalo kufanele azi isingisi esedlula lesi emsebenzini wakhe. NoZephania ufuna ukwazi kahle isiNgisi. Ngiyethemba ukuthi bakhona nabanye abangathanda ukuzofunda."

"Yaze yamnandi indaba-bo", kusho uNkk. Kwapha noFilio.

"Kuyosweleka ngicele kuqala kwabeMfundo", kusho uMiss. "Ngoba siyosebenzisa indlu yesikole. Kuningi okulukhuni. Uyafuna ukungisiza Filio?"

"Yebo, ngiyathanda ngempela ukukusiza", kusho uFilio. "Ngenzeni?"

"Ngingeke ngiqale bengekho yi shumi nesihlanu abazofunda. Beseke futhi kufuneka izibane endlini yesikole. Sizofuna amalambu. Ebusika sifune nesitofu. Sifune nemali yezincwadi."

"Singabolekisa ngelambu lethu, "kusho uNkk. Kwapha.

"Nami ngingalinga ukuthola abayishumi abafuna ukufunda, "kusho uFilio.

Asukume esemomotheka uMiss Hlope, athi, "Usizo olikhulu lolu. Sen-giyahambake ngiyohlala okufanele ukwenziwa. Ubofika kimina pha-

kathi neSonto Filio, uyezwa?"

Uthe esehambile uMiss uNkk.
Kwapha wathi kuFilio. "Lalela
lapha, Filio. Uma uzomsiza uMiss
Hlope kufanele wazi uzomsiza ngem-
pela mhlawumbe akudinge ubusuku c.
obuhlanu ngesonto. Sizophela
isikhathi sokuma emigwaqweni
uchitha isikhathi nabangane aba-
ngolova".

Wacabanga isikhashana uFilio.
"Ngizolinga ngempela. Ngethem-
bisa ukwenza konke engingakwenza".

UNkk. Kwapha wamomotheka ese-
lungisa ukudla.

"Mntanami, kakho ongenza ok-
wedlula amandla akhe. Sizobona
ukuthi amandla akho agcin-
aphi".



IKHWEZI



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AN EDITOR SAYS GOODBYE

It has not been easy to write the four words that head this message. I have loved Ikhwezi - enjoyed being something to do with its editing - believed with all my heart in its intention of goodwill and understanding - and felt happy in the numerous Area contacts it has brought me. I want to thank people for their great friendliness towards "the child". It has built a kind of personal friendship amongst us all, though most of us have never met in person.

And that brief word of thanks is all the "message", really, that occurs to me.

For the rest, I think I will tell you - before I go - just who we Ikhwezi people are.

First, we are some five or six thousand readers in some half-a-dozen Areas. We are folk who generally have quite a warm welcome for Ikhwezi; we notice it when "the child" fails to turn up at its usual time; we have a good idea of the message which underlies its chat and gossip and its articles and so on. SOME of us remember that "Ikhwezi" likes to hear our voices, and, from time to time, we remember to send in a letter or an article or something. (And we don't realise - or most of us don't - how encouraging it is for "the child" and the editors to receive these contributions).

Then, we are a small body of people who take on ourselves the burden of "local correspondence" for Ikhwezi. We do it not because it's a particularly easy - or even a particularly pleasant - job; but because we want "our" Area kept "on the map" and we don't want it to be the one that lets Ikhwezi down. We probably don't know, either, how grateful the editors are for our endeavours.

Then, we are a certain shorthand-typist who has mastered the arts of typing Zulu, editing articles, collecting news, "rolling off" hundreds of copies of Ikhwezi, pinning them together, dispatching them to the Areas, illustrating the Christmas Number, and generally acting as the magazine's managing director - ALL this as simply part of the day's work, even when the "day" brings many other jobs to do.

We are also a corrector of Zulu typing, who goes patiently through Ikhwezi's wax-sheets, month by month, to keep them free of Zulu spelling-errors. And, lest this be insufficient, we have helped out in numberless emergencies; acted as "reference" on numberless occasions; given advice on knotty problems of all kinds - and generally acted as friend and counsellor to "the child".

Then, we are the editors : a small handful of us. By a glad chance we have enjoyed working together, and we have always loved Ikhwezi - from the day we put the first number together and sent it out to try its luck. - That is enough about us.

We are also a number of European readers, whose generosity has kept "the child" in most useful pocket-money, and whose kindly encouragement has meant even more than their welcome gifts.

We are contributors - of all races - official and unofficial - inside the Areas and out.

Finally, we are one or two Very Important Persons whose words have the ultimate weight in Commission affairs, and power of life and death over Ikhwezi! We have encouraged "the child" because we believe in "the child", and the thing it stands for - the working together of all for the good of all.

It is to "us", in all these senses, that I say "Goodbye".

M. LEE.

* * * *

It was not easy for "An Editor" to say goodbye to Ikhwezi, and it was not easy for Ikhwezi to say goodbye to the Editor. Characteristically the writer ends the brief paragraph which included her own part in the work with the words "That is enough about us".

We do not feel that it is enough, and should like to tell you a little more.

It is to Miss Mary Lee that the idea came of a paper bringing together the peoples of the Areas in a friendly exchange of news. Then, with the encouragement given by the "V.I.Ps." whom she quotes, the idea became "Ikhwezi" - a reality.

And it is to Miss Lee that Ikhwezi owes its steady growth over the years, for she cared about it, worked hard for it, and determined that it should be kept alive. To all her efforts she brought a rare understanding of the peoples whom it would serve, and an ardent enthusiasm for their benefit and uplift.

We are happy to remember her especial qualities which have built up the tradition behind "Ikhwezi".

THE EDITORS.

* * * * *

DID YOU KNOW?

THAT Mr. H.W. Chitepo was recently admitted to the Southern Rhodesia Bar by Mr. Justice Quenet in the High Court at Salisbury. Mr. Chitepo was born in the Inyanga district. He went to Adams College and to Fort Hare before going to the University of London in 1950 as a Research Assistant in African Studies. He was called to the Bar in the Middle Temple in May 1953. Congratulations are extended to Advocate Chitepo. (African Welfare Bulletin).

* * *

THAT a "THANK-YOU CLUB" to help raise funds for the Santa organisation has been founded in Cape Town. The idea behind the founding of the club is, when someone does you a good turn and does not expect or want payment, for you to send a donation to help Santa. (Santa Journal).

* * *

THAT in a recent broadcast over the Nigerian Broadcasting Service Mr. E.E. Esua said "Women's education is extremely important. The late Dr. Aggrey was right when he said that if you educate a man you educate an individual, but that if you educate a woman

you educate a whole family."

* * *

THAT the first African Health Inspector in Port Elizabeth has started work at New Brighton. He is Mr. Mpumelelo Klaas. Matriculating at Lovedale in 1941, in 1948 he enrolled as a part-time student at the Witwatersrand Technical College and gained the Certificate of the Royal Sanitary Institute in 1950. In 1951 he gained the Meat and Other Foods Certificate by private study. Before going to Port Elizabeth he was a health inspector with the Alexandra Health Committee, Johannesburg.

* * *

THAT the Durban Transport Department, in an effort to increase bus revenue, has granted the Non-European people in Durban the right to occupy the entire top deck of any bus. This does not exclude Europeans from using the same deck. Previously only a limited number of seats at the back of the upper deck were available for Non-European use; once these had been occupied the other Non-Europeans were left in the queue, irrespective of whether the upper deck was required by Europeans. All in Durban will benefit from this sensible new arrangement. (Race Relations News).

* * *

We are grateful for permission to publish from the Native Teachers' Journal this wonderful story of

SELF HELP.

Solomon Khumalo was born and grew up in the Vryheid district. His parents were not people of means, and so Solomon knew that he would have to go out to work as soon as possible. There was no well-stocked cattle kraal at his home.

He made up his mind that he would attend school for as long as possible, and in this way qualify himself for more permanent and perhaps more remunerative work.

Solomon attended the Vryheid Government School and worked hard at his lessons, until he had passed Standard VI. After this he had to leave school and seek work. His first employment was in the Post Office at Hatting-spruit, where he worked for ten years. He was then transferred to Wasbank.

After four years at Wasbank he became seriously ill, and was admitted to the Betania Swedish Mission Hospital in Dundee. Here it was found that he was suffering from tuberculosis of the bones, and very soon it became necessary to amputate his right leg. The amputation did not arrest the disease and Solomon has remained in hospital ever since. He had to learn to move about on crutches, and to accustom himself to a very much restricted life.

At this time in the hospital there were a number of young children who were also chronically ill, and who would be in hospital for long periods. These children were not all bed-ridden, but all were quite unfit to return to their homes.

When Solomon could find suitable paper and crayons he used to draw scenes of Native Kraals and Native life as he remembered it in his boyhood, for his own amusement and for the amusement

of his young fellow patients. Sister Johanssen, on the Hospital staff, took a keen interest in this work, and encouraged Solomon by supplying him with drawing materials.

Sister Johanssen, it was, who suggested that Solomon should try to teach the children to read and write and draw, and so a small school was commenced. Often when the teacher was having one of his bad days, he would be in bed, and his pupils would be ranged round him, some on crutches and all with bandages on one part or another.

A friend who had an old abacus, took this up to Solomon for his school. He was very grateful, for as he said, his bed would be much more comfortable now that the children would no longer drop into it the pebbles they were counting.

In 1951 the chronic sick were transferred from the Betania hospital to the newly established chronic sick hospital at Talana. This building is adjacent to the Dundee Government Native Secondary School.

Solomon's school continued in the new premises, and in fact everyone in the hospital became vitally interested in the progress the children made. School pupils had their dressings done first, so that they would not be late for school, and it became a matter for congratulation from all patients if a pupil managed to do well at his lessons.

Frequently some of the older patients, when they were able to get out of bed, would also attend the school lessons. One of these, whose age is at least forty years, has been regular in his attendance, and he is making remarkable progress.

In 1953 it became possible to attach the Talana School to the Dundee Government School, and thus place it under the supervision and guidance of Mr. Molefe, the Principal.

He has expressed amazement at the progress the pupils are making. Desks have been provided, and the Matron has made a suitable room available for school purposes.

Solomon Khumalo is now a member of the staff of the Dundee Government Native School.

The change in status has not altered the teacher or the character of his school. The whole hospital is proud of the new school, and everyone continues to take the keenest interest in all that is done.

Of particular interest is young Sipho. He is not more than twelve years old and has been deaf and dumb since birth. After two years of patient teaching Sipho can read and write Zulu, and can do elementary number work. He can also read a number of English words. He is also able to articulate quite a number of intelligible words. In fact Sipho has become a different person, with a hopeful eager outlook, in place of the dull despair which seemed to be his lot.

All the pupils, and all who know him, have the highest regard for Solomon Khumalo. By attempting to aid others he has found a much fuller and happier life for himself.

HERE AND THERE

CLERMONT.

"Until the Ikhwezi went into temporary hibernation for reasons set out in its number of June, 1954, it had been difficult for anyone to assess its interest to readers. But enquiries made about it on all sides make it abundantly clear that there are folks in the Public Health Areas who are definitely interested in it. Thus its resuscitation is greatly welcomed. Naturally, the Ikhwezi, too, awaits its turn and looks to its readers to use their conversational voices. Who says No? If any, then the Ikhwezi is ready to hear from them in writing.

* * *

"School Children have a day of Jubilation.

In the past, before it was expunged from the holiday list, May 24th was looked upon universally as School Children's Day and was commemorated by all African schools by the holding of sports and picnics for children. Owing to its elimination and also to the determination of the school teachers to provide a day of jubilation for school children and thus perpetuate a course which had become a tradition, May 27th (Ascension Day) was chosen for the purpose.

On that day then the local schools, namely, Fannin Government School, Clermont School, Christianenberg Government School, Clernaville School and Pinetown School held a sports day for school children.

Music and athletic games were the high light of the day. The introduction of inter-school competitions, for which prizes were presented, proved to be a great success and added stimulus to the day.

Later in the day an inter-school music competition was held. Just before this, Mrs. Ntshingila (of Clermont, and Principal of the Pinetown School) staged a rousing display of drill by girls under teenage. The display was so fascinating and aroused so much enthusiasm that Mrs. Ntshingila was unanimously acclaimed the heroine of the day.

Then music followed - the various school choirs being under the baton of Miss Nhlangulela (Clernaville School), Mr. Khoza (Christianenberg School), Miss Mbata (Pinetown School), Mr. Nkunzi (Clermont School, Juniors) and Mr. Mtwa (Clermont School, Seniors).

Conductors and choristers alike deserve praise for the high standard of the music.

The Principals and their staffs are to be congratulated for arranging Open-Air Sports and games for the school children and on the success of the day.

* * *

"Clermont Recreational Club on the Move."

On March 28th, 1954, Mr. Clementz, the Senior Social Worker, Local Health Commission, in opening the concert held at the Clermont Public Hall, said that the concert was in aid of the recently-formed Clermont Recreational Club. The object of the Club was to organise sports and games and thus provide an inducement to the Youth of Clermont to devote its spare time to sport and so help to curb juvenile delinquency. The organisers of the Club, however, were faced with many hardships which must be overcome before the Club could function properly. Money was a major problem as the Club needed equipment for all the games it contemplated. Finally, he thanked the organisers of the concert, the bands and those present for the support given.

* * *

"Bantu Adult Show."

The Native Commissioner, Pinetown, is leaving no stone unturned in his preparations for the Show. If everything goes according to plan, the Show will be held at the Clermont Public Hall in July, 1954.

Last year this show was held at the Fennin Government School. Mr. Cloete, deputising at that time for the Native Commissioner, Mr. Muirhead, opened the Show and said it was the forerunner of many more to follow; it was hoped that, although the present Show was a success, the following one would be an even greater one.

It is now for you, Clermont, to substantiate the predictions of Mr. Cloete.

* * *

"Christianenburg Mission celebrates its Centenary."

Undoubtedly the year 1954 has been noted for its Centenaries in Natal. Like Durban, the Christianenburg Mission held Centenary Celebrations. These were held in Clermont at the Lutheran Church and began on the 17th July, 1954. On Sunday, the

18th, the Centenary service was held under the trees at the Mission grounds where the Christianenburg Church Choir raised the curtains and the Durban Church Choir lowered them.

Opening the service, Rev. Regal read the following scriptural lessons : Psalm 143, verse 5 - "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands", and Psalm 103 : "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits".

Following Rev. Regal, another of the European Missionaries, the Right Rev. Krause, conducting the centenary service, welcomed all those present and, in particular, paid a special tribute to the Christianenburg Mission for accomplishing a hundred years of existence and service in the Area. Making a brief review of the history of the White Missionaries' work a hundred years back, he said, overseas, Germany included, White Missionaries there, inspired by God, felt that here in Africa there were people who were thirsty for the Gospel yet did not know about God and His Kingdom for they had never said the prayer 'Thy Kingdom Come'.

The Rev. Krause, continuing, said that in 1836 German Missionaries arrived at the Cape, but Africans there took very unkindly to them and did not allow them to teach the Gospel and they conspired to kill the Missionaries; the latter then fled to the Orange Free State, where they received an invitation from Sir Theophilus Shepstone, then Governor of Natal. In response to the Governor's invitation, they came to Natal and started Missionary work at Bergville.

When at Bergville they were invited by the German settlers at New Germany to come and found a Church there. The Right Rev. Posselt then came to New Germany White settlers and preached the Gospel. However, as his inspiration to preach the Gospel to Africans had not waned, but had waxed stronger, he told the White settlers that Africans were still the goal of the Missionaries as the

Africans had not heard the Gospel. It was then that he founded Christianenburg Mission which to-day is celebrating its Centenary.

Concluding, he appealed to supporters of the Lutheran Church not to forget overnight the Centenary Celebrations but to remember them everlastingly as a great achievement brought about by perpetual service to God and His people for a hundred years and which must be continued everlastingly.

Six bovines were slaughtered for the people who attended the Centenary Celebration. Many local Europeans attended.

* * *

"Sports.

Mr. R.D. Mkwana, Secretary of Clermont Adult Sports Association, informs us that owing to lack of financial support which had been enjoyed in the past, the Clermont Adult Sports Association was unable to hold its sports on the customary date - 31st May. However, since funds were not sufficient for full-dress sports, it was decided to hold token sports on the 12th July, 1954, in order to stimulate the public interest in sport which seemed to be waning.

It was not the prizes offered, but the high spirit of sportmanship that drew a good number of competitors in athletic games.

The highlight of the day was the soccer game between 'Amakhehla' of the Central Ward and Umgeni Ward. This match was mainly between the retired Soccerites, of whom Lacasha, Kabho, Robie, Ree and many others participated. Although the game ended in a draw (1 - 1), Robie says that had it not been for Superman (Goalkeeper of Umgeni Ward) and his astounding skill between the posts, Central Ward would have won.

The Clermont Floating Trophy was competed for by the Clermont Home Defenders F.C. and Lyons' Tea F.C. The fine game ended in favour of Clermont Home Defenders - 3 nil.

The sponsors of the Sports, the Clermont Adults Sports Association, contemplate including Ingoma Dances in their Sports events next year."

F.B. KHUMALO.

(Thank you, Mr. Khumalo, for once again letting us have such a full and interesting account of Clermont happenings. Rest assured that your contributions are very much appreciated! - The Editors.)

* * *

The Editors are happy to let readers have this grand budget of Mhlatuzana news from the untiring pen of "Chato". May he continue in his good efforts.

MHLATUZANA.

"The eager readers of Ikhwezi at Mhlatuzana are now happy to note the re-appearance of the magazine, and it is earnestly hoped that it will make regular appearances in future.

* * *

"Mr. Baxter Mtimkulu ('Rocky Mountains') has just returned from a short spell of leave. During the course of his holiday Baxter paid a visit to his parents who reside in Lusikisiki, Eastern Pondoland. A great feature of his visit home was that he took part in the official opening of a new family home. I understand that Baxter was the Master of Ceremonies at the function.

* * *

"Mr. Albert Gwabeni, Senior Spotter on the Secretarial staff, will be away on leave from the 13th to the 31st July, 1954. He has a big programme of activities in mind - the chief item being a visit to his home town. We wish Gwabeni a happy holiday.

* * *

"We are pleased to welcome Messrs. Meshack Mbambo, Leonard Ndlela, Joseph Zuma and Elliot Majola who have joined the secretarial

department as Spotters. Prior to joining the Commission's service, Mr. Mbambo was in the employ of Messrs. Garlicks Office Equipment Company; Messrs. Zuma and Majola were on the temporary staff. Mr. Leonard Ndlela has come all the way from Pietermaritzburg.

* * *

"A welcome is also extended to Messrs. Hamilton Kulece and John Ngwenya who have joined the Commission's staff as Health Assistants. We wish them happiness in their new work. Mhlatusana has now a good team to climb the mountains'.

* * *

"We have pleasure in reporting the marriage of a well-known resident, namely Mr. V.V. Govender, which took place on 11th April, 1954. There was a representative gathering of friends and relatives at the wedding. The happy couple were the recipients of many beautiful presents, testifying to their popularity.

* * *

"A meeting of the Mhlatusana Indian Welfare Society was held on Sunday, the 4th July, at 10.30 a.m. Mr. Arthur Naidoo was in the Chair.

* * *

"The Chatsworth Indian School Board has launched an appeal to the community for funds for an additional building to the existing Chatsworth School. This is a very urgent necessity and it is hoped that the School Board's effort will be crowned with great success.

* * *

"Mr. Mnyandu, the Senior Health Assistant, Mhlatusana, has returned after a short holiday.

* * *

"Mhlatusana extends a welcome to Mr. S.M. Moodley as vice-Principal of the Welbedacht Indian School. Prior to this

promotion, Mr. Moodley was a teacher at the same school. He is a keen and ardent social worker and holds the position of President of the Goodwill Club. We wish Mr. Moodley every success in his new appointment.

* * *

"We also welcome Mr. N.M. Moodley, a teacher of the Welbedacht Indian School who has been appointed to the post of Vice-Principal of the Chatsworth Indian School. Mr. Moodley has long been connected with the teaching profession. In private life Mr. Moodley is a social worker, connected with many Welfare Societies in the Area. We wish him all the best.

* * *

"Finally, we greet Mr. S. Panday, as principal of the Bayview School due to the transfer of Mr. V.R. Nair, who is appointed as principal of the Tangore School, Riverside. We wish these people every success in their new appointments.

* * *

"Table Tennis. The Goodwill Club is to have a friendly match of table tennis with the Allencon Group. The Goodwill Club has some very promising men, especially in table tennis.

* * *

"Mr. and Mrs. Elliott Valashiye of the Native Commissioner's office, Kimberley, were the guests of Mr. Baxter P. Mtinkulu at Shallcross. Mrs. Gladys Grace Valashiye, a sister to Mr. Mtinkulu, is the youngest in the family. He took them round Durban sightseeing, visited the snake park, museum, the beach, parks and many other places of interest. Mrs. Valashiye is a member of the National Council of Women in Kimberley. This was a happy reunion after five years of separation. Mr. and Mrs. Valashiye have since returned to Kimberley. They remark 'Durban is a marvellous place. The kindness of the people equals anything we have ever met.'

* * *

"Mr. Ngwenya who has just joined the Commission as Health

Health Assistant, was previously employed as a Legal Clerk. He has been assigned to the thickly-populated Area called 10³/₄ Halt. We welcome him to 'The Mountains' - Perhaps he will be a South African 'Sir Edmund Hillary' ! "

CHATO.

* * *

AFRICAN BOY SCOUTS' CAMP AT ALBERT FALLS.

Through the medium of Ikhwezi's columns may I give a brief account of the African Boy Scouts' Camp held at Albert Falls from the 28th to 31st May, 1954. An invitation had been extended to Scouts at various schools and Troops from a number of them accepted, namely, Albert Falls, Engoleleni, Inkululeko, Mpolweni, Russell Infants and Sobantu.

Scoutmasters Messrs. A.G. Magubane, J.N. Msimang, A. Mchunu, R. Khumalo, E. Ntombela, T. Luthuli, M. Khumalo and C. Shabalala; Cubmaster J. Zulu and Cubmistresses Misses Mcetshwa, V. Mgobozi and I. Ndawo were in attendance.

Important personages of the Movements were also present - Messrs. P.P.M. Zama (Assistant Divisional Commissioner), E.V.M. Mathibela (District Commissioner), A.B.C. Xaba (District Commissioner), C.J. Masondo (District Commissioner) and F.M. Kunene (Divisional Secretary) - and these gave addresses at the Camp Fire on the first evening. They imparted inspiring information and spoke of the Movement as a glowing flame of fire. Scouts and Cubs were encouraged to fan their love and enthusiasm for the Movement into just such a glowing, consuming flame.

The rest of the evening was given over to choral music when the Troops and Packs sang merrily as they basked before the fire.

A service was held by Mr. C.J. Masondo, the District Commissioner, on Sunday at 11 a.m. Mr. J.P. Gwalla, the Assistant District Commissioner, led the Troops in the renewing of their promises. Cubmistress

Ndawo then took charge of the Cubs and, after the repeating of their promises, the Zulu hymn "U-Jehova Unamandla" was sung.

In his address, the District Commissioner, Mr. E.V.M. Mathibela, took as his text Matthew 5, 1-16. He drew a vivid picture which centred round the lives of the Scouts themselves. He spoke of love and loyalty to their parents and an understanding and patience with illiteracy; he warned against association with gangsters and other undesirables. He reminded them of their duty as Scouts to set an example in their daily lives; to be thrifty and to encourage others to follow their example.

The Zulu National Anthem was sung at the end of the service.

The following morning the boys dispersed cheerfully to their respective schools.

We are deeply indebted to Mr. Peatie of Cramond for his never-failing interest in the Movement and his help which made the Camp the brilliant success it was. In the past year he has been benevolent enough to permit us to pitch our tents on his farm and supplied wood for our needs, free.

(Thank you,
Miss Ndawo!

- The Editors)

I.N. NDAWO,

CUBMISTRESS:
RUSSELL INFANTS'
GOVERNMENT SCHOOL.

* * *

A WORD OR TWO ON JAZZ.

There are many theories concerning the origin of Jazz and most of these are very confusing. Even the word Jazz itself is of uncertain derivation. For instance there is one school of thought which insists that it was first known in the Creole slang and meant "to speed up". Another offers darkest Africa as its birth-place and that the spelling was variously "jas", "jasz", "jass", and so on ad infinitum. Another is that it was born in ugly circumstances in the dance halls of the Old West (America). But by far the most popular theory is the one that points to the abbreviation of

the name Charles to "Chaz". The Chaz in the case was a drummer named Charles Washington who lived in the city of Vicksburg, Mississippi, around the turn of the century. He was a star drummer; in fact, the shining light in a small band. Whenever things lagged behind at a dance or musical session the leader would call upon the drummer to liven things up with the provocative phrase: "Now Chaz, Now Chaz". Thus it can be seen how easily Chaz could have become "Jazz".

An important part in paving the way for Jazz was played by the old minstrels who took spiritual and work songs and distorted them in an elaborate manner unknown up to that time; their efforts were known as "ragging". Although only a mild syncopation, "ragging" prepared the foundations, through ragtime, for jazz as we know it to-day. In 1897, composer Kerry Mills wrote a piece "Georgia Camp Meeting", and this, probably, was the first piece to be recognised as a true ragtime number. A few years earlier, a blind Negro newsboy with the surprising name of Stale Bread, sold his papers in a novel manner. He obtained a violin somehow and his specialty was to attract buyers through the playing of wailing tunes. Soon he was joined by others of his calling and, as a result, a group of four or five newsboys formed a band known as Stale Bread's Spasm Band.

The formation of the original Dixieland Group was really the beginning of the jazz era. Advanced as is the present day swing, it owes its very existence to the "hot" idiom of the Dixieland Orchestra. These groups usually consisted of clarinet, saxophone, banjo, piano and drums and featured improvisation to the heart's content and, needless to add, to the feet's exhaustion!

While this craze for "hot" music was at its height, Paul Whiteman, who had been leading an Orchestra at the Hotel Alexandria, Los Angeles, in 1920, where he was devoting himself to the purification of jazz music, hit upon the

idea of writing out parts for his musicians. Up to that time the playing was all on the disorganised side. A group of players would get the melody from the pianist and then fall into line with melodies, counter-melodies and harmonies on the way. Ferde Grofé, Whiteman's pianist and arranger, was a musician possessing talent far beyond the average, and he was responsible for the sudden return to the "sweet" or straight kind of playing. But this time it was orderly, following as closely as Jazz could, the rules of orchestration. The new style with its clever arrangements quickly caught on solidly. Although Whiteman was schooled in classical music he always had a leaning towards jazz even though symphony music to him was the highest form of tonal expression. It was not long, therefore, before he commissioned George Gershwin, an up and coming young composer, to write a work for his orchestra. The composition was to be a jazz creation but had to be written within the frame of one of the serious music forms. The result, the wellknown "Rhapsody in Blue" was acclaimed by critics and public alike as a fine example of jazz elevated to concert pitch. Perhaps, because "Rhapsody in Blue" was the first Tin-Pan-Alley brain-child to achieve world fame, it will remain for many years to come the favourite of all jazzists.

While all credit is due to the jazz performers for infinite progress made in the direction of extending the scope of jazz, the song writers whose tunes inspired the players to greater heights are deserving of our attention. Among these are Irving Berlin, who graduated from singing waiter in a Bowery Saloon to the great hit composer he is to-day; Jerome Kern, a well-trained musician and composer of many successful Broadway shows; Richard Rodgers who, together with Lorenz Hart, has written some of America's cleverest songs; Vincent Youmans, George M. Cohan, Walter Donaldson, Vincent Rose, Abner Silver and so on. Irving Berlin wrote "Alexander's Ragtime Band" in 1912, but time can do nothing to age this jazz "classic". It is as invigorating to-day as it ever was, perhaps more

so, considering the terrific orchestras in existence to-day.

Some of the pieces turned out by these writers give an extraordinary insight into the variety of expression that has found favour with the American public; for example, we have such evergreens as "Birth of the Blues"; "You're Driving me Crazy"; "Charmaine"; "Tea for Two"; "Whispering"; "After the Ball was Over" and "Over There". The bands that made these numbers famous must also be mentioned, for instance the records show Paul Whiteman, Ted Lewis, Rudy Vallee, Fred Waring, Guy Lombardo, George Olsen, Vincent Lopez and others.

No picture of the jazz era would be complete without inclusion of "Blues" songs and their originator the Coloured composer William C. Handy. Briefly, Handy took the simple darkie songs of his time and gave them something of his own, this being the introduction of a minor third into any tune in a major key. This insertion of the minor third of "blue" note made the piece what was called a "mean" blues. It made the song wail and moan.

At the beginning of the century, Handy wrote the "Memphis Blues" and in rapid sequence the "St. Louis Blues" and the "Beale Street Blues" thereby bringing into existence three pieces that have withstood the ravages of time.

Since it is to the musicians themselves, the men who played in the bands, that we owe the real development of jazz, it would be a great omission to neglect naming the most prominent in this field. "Bix" Beiderdecke, born 1903, died 1931, was one of the greatest jazz artists ever known. A disciple of Louis Armstrong, the gifted Negro trumpet player, Beiderdecke, also a trumpeter, is held as the example of what the perfect "hot" player should be like. He had an extraordinary tone, impeccable taste and a technique that few can equal now or could equal then. Also a talented composer, he could play the piano almost as well as the trumpet. He was at one time a member of Paul Whiteman's Orchestra.

Tommy Dorsey, a trombonist, who now has his own band, was another of the top flight performers. There are also Jack Teagarden, a trombonist, Benny Goodman, clarinetist, and now a band leader; Claude Hopkins and Fats Waller, both Negro pianists and Red Norvo, xylophonist.

The question, "What is Jazz?" has been asked hundreds of times and hundreds of different answers have been given. Each definition has something to do with the meaning and not all of them combined is capable of expressing it fully. One might say, roughly, that jazz is a musical form in which there is an established rhythm in the bass while the original melody is improvised and only of secondary consideration. Even in the playing of the simplest tunes the jazz pianist pays little attention to the score.

In conclusion, I would like to quote the words of that great authority on jazz, Robert C. Bagar: "Despite the many attempts of commentators to supply definite tracts on jazz, the fact remains that it can only be played and not talked".

DOWN BEAT.

* * *

LETTERS TO THE EDITOR.

Ockert's Kraal
Govt. School,
P.O.Mkondeni.

The Editor,
IKHWEZI.

Dear Sir,

Ockert's Kraal.

With the advent of the Local Health Commission to Ockert's Kraal, there has been marked progress and the Local Health Commission is highly commended for it. It is an indication of the good aims they have for the improvement of the standard of living amongst Africans.

Socially there has been a decided improvement in the dwelling

structures. Hovels and shacks have been discouraged by the introduction of better structures built in accordance with the Local Health Commission's proposed plan. This building plan is ideal for an African. It has good ventilation with spacious rooms. On this aspect the evil of disease has been greatly minimised. These ideal dwelling structures now found at Ockert's Kraal have introduced beauty and orderliness into our community. A spirit of competition has also been aroused amongst the owners of these structures for their adornment and neat keeping.

We are very grateful to the Local Health Commission for the good roads that have been opened up. It is now a pleasing feature to watch the vehicles moving up and down the area with great ease and freedom. However, we still hope for more crossroads to be opened up in the near future.

Above all, we are grateful to the Local Health Commission for effecting an improvement in our water supply source. The residents greatly appreciate this fact. Three tanks which are supplied by a small electric motor have been introduced for the needs of the community. Undoubtedly this system is far better than the old system of drawing out water from the wells with tins. Water in these tanks is also periodically purified by chemicals.

However, on this aspect, I regret very much to mention that the water supply at Ockert's Kraal is deficient for the needs of the whole community. This is especially true in winter when there is an acute shortage of water in the tanks. There are always endless queues at these tanks from dawn to dark. Housewives get frustrated over this fact, for it takes much of their patience, especially after the hard toil of the day. I would like to call the attention of the Local Health Commission to the seriousness of the water problem. As a matter of fact I suggest that more boreholes and tanks will be the only solution to this problem.

Finally, there is yet

another fact which has contributed towards the happiness of Ockert's Kraal community and that is the coming in of the Municipal buses. These have added to our comfort. On this aspect we owe a deep debt of gratitude to Mr. R. Goba who was painstaking in the petitioning of these buses. We still cherish high hopes of having more buses in the near future.

P. MAZEKA.

(We are most grateful to Mr. Mazeka for his interesting and thoughtful contribution.

Well done, Ockert's Kraal, and don't lose touch with us again. We're always glad to hear from you, and were glad to know that you yourselves are conscious of the progress in your Area. We hope to refer your letter to the Engineer, asking him for his comments.

Perhaps Mr. Mazeka would be willing to establish himself as local correspondent for Ockert's Kraal? The Editors would be glad to know. - The Editors.)

* * *

(We are happy to publish Mr. P.B. Khumalo's interesting reply to "English Reader's" enquiry about the derivation of the word "Babanango" - The Editors.)

Clermont.

The Editor,
IKHWEZI.

Derivation of the word BABANANGO.

Perhaps this will be interesting to your enquirer about the derivation of Babanango. A legend has it that once upon a time a member of a certain family, suffering from hallucinations, left the Kia and wandered in the meadows until he lost track of his way back home. Anxious about his non-return and concerned about his whereabouts, his brother and his son went out to look for him. In their course of searching, the son discovered the lost man and thereupon exclaimed to his father and said "Baba! Nangu!", meaning, "Father! Here he is!"

"Baba" means "Father";

"Nangu" means "Here he is"; thus
"Babanango" originated and means,
"Father! Here he is!"

Incidentally, the advent of
Prince Bonaparte's death in that
Area has connections with the
name, as some allege that
Babanango is the Zulu name of
Bonaparte after whom the place
was called.

P.B. KHUMALO

* * *



Umqulu 5 Nembe 3

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg

AUGUST 1954

UMHLELI UYAVALELISA

Kakulula ukuloba amagama angenhla kwalendaba. Bengilithanda Ikhwezi kungithokozisa nokulihlela ngikholwa ngenhliziyo yonke yami enhlosweni yalo yokuletha ukuzwana nomoya omuhle kungijabulisa ukuzwana nezindawo zonke ezibuswa yiKhomishini elangikhombisa khona. Ngifisa ukubonga abantu ngobuhlobo babo ababukhombisa lengane. Yasenzela ukuzwana sonke kanti abaningi bethu kabazange babonane ngobuso.

Izwi lelo lokubonga yilona kuphela engivalelisa ngalo.

Okunyeke ngifisa ukunitshela ngingakahambi ukuthi singo-bani thina beIkhwezi.

Okwokuqala siyizinkulungwane ezinhlanu noma eziyisithupha zabafundi bezi ndawo zeKhomishani, Singabantu eqinisweni abalamukela ngokulithanda Ikhwezi. Siyabona uma lingafiki kithi ngesikhathi esifanele, siyaziqonda izindaba zalo zamahlaya nezokweluleka. Abanye bethu bayakhumbula ukuthi Ikhwezi liyathanda ukuzwa ukuthi thina sikhala ngani. Kuthi ngezikhathi ezithile silithumele eyethu imiqondo. (Kanti kasiqondi ukuthi kuyinto

enkulu kangakanani kubaHleli beIkhwezi ukuthola izincwadi zabalobeli).

Futhike singabantu abayingcosana abazinikele ukulobela Ikhwezi. Sikwenza lokho kungasho ukuthi kulula noma kumnandi kodwa ngoba sifuna izindawo zethu zaziwe singafuni futhi ukuba kuthiwe yizona ezidumaza Ikhwezi. Kasazi nathi ukuthi abaHleli bazithokozela kangakanani izindaba zethu.

Singabantu abathayipha ngesandla sohlobo olusha lokuloba sitayipha isiZulu esingasazi sihlela izindaba, siqoqa izindaba sizigaya emshinini ngamakhulukhulu. Sizihlanganisa sizithumela ezindaweni zonke sihlobise elikaKhisimusi senze konke okwenziwa ngabaphethe amaphepha ndaba. Konke loku sikwenza sisebenza imisebenzi yethu eminye.

Futhi singabantu abahlela ukuthayipha kwesi Zulu, sihlela amakhasi eKhwazi ukuba angabinaso isiphonsiso sesiZulu. Sisize uma kukubi, siphendule imibuzo seluleke ngezindlela zonke. Sisize ingane ngakho konke esingayisiza ngakho.

Sibengabahleli futhi, siyingcosana njalo. Kodwa kusithokozisa ukusebenza ndawonye sonke silithanda Ikhwezi kusuka mhla siqala ngelokuqala silihlanganisa silithumela. Fwasanelisa lokho.

Futhi singabafundi abaningana babelungu abasisiza ngohlamvana besikhuthaza nangamazwi abo.

Singabalobi bezizwe zonke bezigaba zonke ezindaweni nangaphandle kwazo.

Okwokugcina singabantu ababili abakhulu abangonqamula juqu ekuhambeni kweIkhwezi phakathi kwaKhomishani. Silikhuthazile Ikhwezi nje ngomntwana ngoba simethemba lomntwana ukuthi umele into enhle-ukubambisana sonke sisizana.

Ngisho kithi sonke ngalendlela uma ngithi SALANI KAHLE.

M. LEE.

* * * * *

Kakus' yona into elula ukuba uMhleli avalelise kulona Ikhwezi futhi kakulula kulona Ikhwezi ukumvalelisa. Siphawula ukuthi umlobi lona ovalelisayo ugcina ngamazwi okuthi "Kwanele lokho ngathi".

Thina kasitsho ukuthi kwanele sifisa ukuyenza okunye. Umqondo uqobo wokuba kubekhona iphepha eliyohlanganisa abantu bezindawo zeKhomishani wavezwa nguNkosazana Mary Lee. Ngokukhuthazwa yizingqonyela zakwaKhomishani umqondo lowo waphumelela.

Ikhwezi lakhula ngokufunzwa londliwa nguye uNkosazana Lee elikhuthalele, elisebenza ngokuzidela enza yonke imizamo ukuba liqhubeke. Imizamo yonke yakhe yaletha ukuzwana phakathi kwabantu bezindawo libakhuphula libakhuthaza.

Kuyasithokozisa ukuphawula lezihloko ebuqothweni bakhe obukhulise baqinisa Ikhwezi.

ABAHLELI.

UBUWAZI-NJE?

...UKUTHI uMn. H.W. Chitepo wavunyelwa ukungenela ubuMeli kwelase Southern Rhodesia nguMn. Justice Quenet eNkantolo yamaJaji yaseSalisbury. uMn. Chitepo wazalwa isifundeni saseInyanga. Wafunda eAdams College naseFort Hare engakayi eNgilandi ngo 1950. Wangenela ukufundela ubumeli phesheya ngo May 1953. Siyamh alalisela uMn. Chitepo. (African Welfare Bulletin).

* * *

...UKUTHI sekuphenjwe iClub yokubonga yokusiza isikhwama sabe Santa eCape Town. Ihloso wukuba athi uma umuntu enze into enhle noma iyini kodwa engafuni holo ngayo wenake akwenzele yona uthumele uhlamvana kuleClub ukusiza abalwa nesifo seT.B. (Santa Journal).

* * *

...UKUTHI Ocingweni lwomoya lwase Nigeria uMn. E.E. Esua wathi "Imfundo yabesifazana yinto enkulu kakhulu. Wayeqinisile uMufi Dr. Aggrey uma ethi uma ufundisa umuntu ufundisa umuntu oyedwa kodwa uma ufundisa owesifazana ufundisa wonke umuzi."

* * *

...UKUTHI uMhloli wokuqala womuntu weMpilo edolobheni lasePort Elizabeth useqalile ukusebenza eNew Brighton. NguMn. Mpumelelo Klaas. Waphasa uMatriculation eLovedale ngo 1941 ngo 1948 wafunda eWitwatersrand Technical College wathola isitefiketi sokufundela ubuMhloli beMpilo ngo 1951. Ngo 1951 wathola ezinye izitifiketi zokuhlola inyama nokunye ukudla ezifundela ekhaya. Engakayi ePort Elizabeth wabenguMhloli weMpilo eAlexandra Township eGoli.

* * *

...UKUTHI aboMnyango Wezinto ezihambayo baseThekwini bezama ukwandisa imali yesikhwama sebevumele bonke abangesibona abelungu ukuhlala phezu emabhasini akwaKopeletsheni. Nabelungu bangahlala khona.

Kuqala kwabe kukhona indawana encane yabangesibo abelungu phezu emabhasini uma seyigcwele basale bonke abantu ngisho indawo isekhona phakathi. Bazosizakhala bonke eThekwini ngohlelo lolu. (Race Relations News).

* * *

(Siyabonga ukuthola imvume yokuveza lendaba evela ephepheni lawoThisha babantu ngendaba emangalisayo YOKUZISIZA)

uSolomon Khumalo wazalelwa wakhulela eBaqulusini esifundeni sakhona. Abazali bakhe kungesibona abantu abanothile wakwazi uSolomon ukuthi kuzodingeka aphume ayosebenza masinyane. Isibaya sakubo sabe singagcwele izinkomo.

Wazimisela ukuya esikoleni uma ithuba lisekhona ngalendlela azilungisele umsebenzi onenzuzo nomileyo.

Waya esikoleni sakwaHulumeni eVryheid wazidela amathambo ezifundweni zakhe waza waphasa u Standard VI. Kwasweleka aphume emuva kwalokho esikoleni afune umsebenzi. Waqala ukusebenza ePosini eHatting Spruit iminyaka eyishumi. Waseshinshelwa eWaschbank.

Emuva kweminyaka eWaschbank wagula kabi wayiswa esibhedlela saseBetania eDundee waficwa eguliswa yiT.B.yamathambo kwafumaniseka kufanele anqunywe umlenze. Noma sekunjalo ukufa kwaqhubeka usesesibhedlela nanamuhla uSolomon. Wafunda ukuhamba ngezinti nokufunda ukuphila impilo enciphileyo.

Ngalenkathi zaziningi izingane ezigulayo zizohlala khona isikhathi eside. Zingalele phansi zonke kodwa zingeke zibuyiselwe emakubo.

Uthe ukuba uSolomon athole amapen selo lawa aloba ngemibala emihle namaphepha wadweba imifanekiso yemizi yabantu nenkambo yabo ukuzithokozisa nabancane ayegula nabo. uSister Johanssen

wesitafu sesibhedlela waku-
thokozela akwenzayo uSolomon
wamkhuthaza ngamapenisela
okudweba.

uSister Johanssen wabeka
umqondo ukuba uSolomone alinge
ukufundisa izingane lezo
ukufunda ukuloba nokufunda
nokudweba kwasekuphembeka
isikole esincane. Kuthi mhla
egula kakhulu uthisha alale
phansi bamzungeze abantwana
abanye behamba ngazinti abanye
bebhandejiwe lapho begula khona.

Isihlobo esinye samyisela
uSolomon samupha okwamsiza
uSolomon ukuba izingane zinga-
lokhu zishiya amatshe embhedeni
wakhe.

Ngo 1951 iziguli ezingela-
pheki zayiswa esibhedlela
esisha sazo eTalana, eduze
kwesikole esikhulu saseDundee
sabantu.

Wasiqhuba khona lapho
isikole salhe uSolomon bonke
baza basenamela bebona inqubeko
yezingane. Izingane ezifundayo
kuqalwe ngazo ukubopha amanxeba
ukuze zisheshe ziye esikoleni.

Kwenzelwe ukuba nabadala
uma bezizwa benganyakaza baqala
ukufunda. Omunye oneminyaka
engama40 uphikelele ekufundeni
uyaqhubeka futhi.

Ngo 1953 isikole lesi
sahlanganiswa neDundee Government
saphathwa nguMn. H. Molife
njengenhloko yesikole esikhulu.

Uthi uyamangala wukuqhubeka
kwabantwana. Sekukhona amadesk
uMatron waveza ikamelo elinga-
siza ekufundeni. uSolomona
uyilungu lesiTafu sesikole
iDundee Government Native School

Noma esephethe isikhundla
esinye kakuguqukanga isimo
sesikole nesakhe. Sonke
isibhedlela siyaziqhenya
ngesikole esitsha.

Okunguyena esemqoka othatha
izinhliziyiyo esikoleni lesi
nguSipho. Oneminyaka engama
12 ubudala uwazalwa eyisimungulu
nesithulu. Emuva kweminyaka
emibili yokuzama okukhulu uSipho
useyakwazi ukufunda nokuloba
isiZulu nezibalo ezincane.

Uyawafunda namazwana esiNgisi.
uSipho usezizwa engomunye umuntu
manje onento ayiphilelayo
emhlabeni.

Bonke abafundayo nabamaziyo
bayamhlonipha kakhulu uSolomon
Khumalo. Ngokulinga ukusiza abanye
usenempilo egcwelcyo nejabulisayo.

* * *

LAPHA NALAPHAYA

CLERMONT.

Kakho obekwazi ukuthandwa
kweKhwezi ngabafundi balo laze
lathi ukuma kancane ngezizathu
esazibeka obala kwelomhlaka June,
1954. Kwathi ukuba lime kwezwa-
kala zonke izinkalo zibuza ukuthi
ngabe kwenzenjani sabona ukuthi
kanti bakhona abalithandayo iphepha
leli. Siyabonga ukuvuka kwalo.
Nalo Ikhwezi libheke kubafundi balo
ukulisebenzisa ngokulilobela.

* * *

UKUTHEKOZA KWEZINGANE ZSIKOLE.

Usuku lukaMay 24 kuqala lwabe
luwusuku lwemidlalo yezikole zonke
zabantu lungakesulwa ukuba yiholide.
Namuhla ngoba othisha bengafuni
ukwahlukana nemidlalo yezingane
eseyejwayeleka sebamisa usuku luka
May 27 (Lokwenyuka kweNkosi)
kubengolwemidlalo.

Ngosuku lolo izikole zalapha
iFannin neClermont, neChristianen-
berg neClernaville ne Pinetown
zabanemidlalo yezingane.

Kuhlatshelwa kudlalwa
imidlalo. Kwancintisana izikole
zathola imiklomelo kwathokozisa
kakhulu lokho.

Lapho sekusemini kwabakhona
impikiswano yokuhlabelela.
Kwaqala ngomdlalo wedrill oklwabusile
wenziwa yizingane zika Nk. Ntshingila
waseClermont oyinhloko
yesikole Pinetown School.
Wabanewozawoza elikhulu lomdlalo
ngangoba uNkk. Ntshingila wadla
ubhedu.

Kwasekuhlatshelelwa izikole
ziphethwe Miss Nhlangulela esase-
Clernaville, Mr. Khoza esase-
Christianenberg, Miss Mbata esase-

Pinetown, Mr. Nkunzi esase-Clermont, Mr. Mtwa esase-Clermont sabadala.

Bayancomeka okhondatha nabahlabeleli ngomculo wabo Kanye nabaphathi bezikole nabasizi babo ngosuku lolu lwezingane.

* * *

ICLUB YOKUZITHOKOZISA YASECLERMONT.

Ngo March 28 uMn. Clementz evula ikhonsathi eholweni lapha wathi ngeyokusiza iclub esanda ukumiswa yokuzithokozisa. Injongo yeclub wukwakha imidlalo nokunye ukuze intsha yalapha ibenezinto zokuyithokozisa. Kodwa abaphethe leclub babhekene nokuningi okulukhuni okufanele bakunqobe kuqala. Imali yinto esemqoka ngoba kufuneka zonke izinto ezidingwa yiclub. Wabonga abasungula lekhonsathi nabebhendi nababekhona.

* * *

UMBUKISO WABADALA.

uNdaba zaBantu wasePinetown uwumele ngezinyawo lombukiso ukuba uphumelele. Uma kuhamba konke ngesu lombukiso uyokuba ngoJuly eholweni yaseClermont.

Nyakenye umbukiso wabe use-Fannin Govt. School. uMn. Cloete ebambele ngaleyonkathi uMn. Muir uNdaba zaBantu wavula umbukiso wathi uhambela phambili eminye ezayo. Kwathembisa ukuthi lowo ubemuhle olandelayo wawedlula.

Kungawe Clermont uku-fakaza izilwi likaMn. Cloete.

* * *

IMIDLALO.

uMn. R.D. Mkwanazi umbhali wenhlangano yabadala yemidlalo uthi ngenxa yokuntu-leka kwemali lenhlanganokayikwazanga ukubanemidlalo ngosuku olujwayelekile May 31. Kodwa noma kunjalo yawenza umdlalo ofanele imadlana abanayo ngo July 12, 1954 ukukhuthaza abantu. Kakusiyona imiklomelo kodwa ngumoya wokuzwana odonsa

abantu emidlalweni.

Umdlalo owadonsa amehlo ngowamaKhehla akwaCentral Ward nawaseMngeni. Kukhona abadlali asebeliyeka ibhola awoLacasha Kabho, Robie Ree nabanye. Noma umdlalo waphela ngedraw ka 1-1 uRobie uthi basinda ngaye uSuperman ugolikhapha waseMngeni Ward owayebambisa okwekathi ngabe wawina uCentral Ward.

Indebe yaseClermont yadlalelwa ngamaClermont Home Defenders namaLyons' Tea. Adlula ama Clermont Defenders.

Abalenhlangano yemidlalo yabadala bacabanga ukufaka nengoma ngonyaka ozayo.

P.B. KHUMALO.

(Siyabonga Mn. Khumalo ngokusicathazela ezase-Clermont ezimnandi kangaka. Yazi ukuthi izindaba zakho siyazenamela kakhulu! - Abahleli)

* * *

Abahleli bayathokoza ukuphakela abafundi izindaba lezi zaseMhlathuzana ngosiba olungakhathaliyo lukaChato. Kwanga angakhuthala njalo.

MHLATUZANA.

Bayathokoza manje abafundi ngokuvela futhi kweIkhwezi kwanga kungenqamuke.

* * *

uMn. Baxter Mtinkulu (Rocky Mountains) usanda ukubuya ekhaya kade ehlabhe ikhefu wahambela abazali bakhe eLusikisiki ema-Mpondweni Wathokoziswa wukubakhona emkhosini wasekhaya ayewongamele.

* * *

uMn. Albert Gwabeni uSenior Spotter kusiTafu sikaMbhali uzohlaba ikhefu kusukela kuJuly 13 kuya July 31, 1954. Kuningi azimisele ukukwenza ikakhulu ukuhambela ekhaya. Simfisela iholide elihle.

* * *

Siyathokoza ukwamukela abanumzana Meshack Mbambo, Leonard Ndlela, Joseph Zuma, Elliott Majola esebesebenza kwaKhomishani. Bengakasebenzi kwaKhomishani uMn.

Mbambo wayesebenza kwaMessrs.
Garlicks Office Equipment Co.
uMn. Zuma Majola babebambile.
uMn. Leonard Ndlela uvela lana
eMgungundlovu.

* * *

Sibingelela futhi uMn.
Hamilton Kulece noMn. John Ngwenya
asebesebenza kwikhomishani bengama
Health Assistants. Sibafisela
okuhle emsebenzini.

* * *

Usebuyile ekhefwini lakhe
uMn. Mnyandu omkhulu kuma Health
Assistants.

* * *

uMn. noNkk. Elliott Valashiye
bakwaNdaba zabantu eKimberley
bebehambele uMn. Baxter P.
Mtinkulu eShallcross. Unkk.
Gladys Grace Valashiye ngudadewabe
kaMn. Mtinkulu nguthunjana kwabo.
Wabakhombisa konke okuhle kwase-
Thekwini walibhuqa lonke nabo.
Unkk. Valashiye yilungu lenhlan-
gano ethiwa National Council of
Women eKimberley. Bathokoza
ukubonana emuva kweminyaka
emihlanu. Sebebuyele futhi e
Kimberley. Kabawuhlanganisi
umlomo ngobuhle beTheku nezin-
hliziyo ezinhle zabantu bakhona.

* * *

uMn. Ngwenya esanda ukujo-
yina iKhomishani eyiHealth
Assistant wabekade ebhala kwam-
meli. Unikwe indawo enabantu
abaningi yase 10³/₄ Halt.
Siyamthakazela kulezintaba.

CHATO.

* * *

ABALOBELE UMHLALI.

Ockert's Kraal
Govt. School,
P.O.Mkondeni.

Mhleli,

Ngokufika kweKhomishani
lapha sekubonekele ubungconywa
siyayibo nga ngalokho.
Kukhombisa izilokotho eziqondene
nokusiza abantu.

Ngenhlalo kukhona umahluko
ngezakhiwo. Ayaphela amagogogo
kwavela izakhiwo ezinhle ngomyalezo
weKhomishani. Luhle uhlobo lolu
lwezakhiwo. Lunganisa kahle
umoya emakamelweni. Kwancipha
izifo. Kwavela izakhiwo ezinhle
nezihlelewe kahle. Kwavela umoya
wokuncintisana kubaninizo
wokuziphatha ngokuhlazeka.

Siyayibonga iKhomishani
ngemigwaqo evuliwe. Sisabheke
imigwaqo engenelayo ukuba ivulwe.

Siyibonga ngokusinika amanzi.
Sikubonga kakhulu lokhu. Ama-
thangi mathathu asebenza ngogesi
ayabongwa ngabantu kakhulu.
Amanzi kumathangi lawa ahlala
ehlazwa ngemithi.

Kodwa kawabanele abantu
bonke. Kubonakala kahle lokhu
ehlobo lomisile. Ungabona uluhlu
olude lwabantu emathangini belinde
ukukha amanzi, kubahlupha ka kulu
ablesifazana lokhu emuva kwemise-
benzi eminingi yasemini. Ngicela
iKhomishani ikubheke lokhu kwamanzi.
Ngithi kuhle kumbiwe imigodi
yamanzi ukusiza. Esikubongayo
futhi wukungena kwamabhasi akwa-
Kopeletsheni. Kwasisiza lokho.
Sibonga uMn. Goba uReggie
owabekezela esicelela amabhasi
sethemba ukuthi azokwandiswa.

P. MAZKA.

(Siyabonga Mn. Mazeka
ngalendaba emnandi. Siyanibongela
Ockert's Kraal ningasilahlekeli.
Siyabonga ukuba nani nikubone
okwenziwayo. Sethemba ukukhombisa
iNjiniyela incwadi yenu. Kungani
uMn. Mazeka angabi ngumlobeli
waseOckert's Kraal? Sithanda
ukwazi. - Abahleli)

* * *

(Siyathokoza ukuveza incwadi
ka Mn. Khumalo ephendula umbuzo
womfundi womlungu ngegama elithi
Babanango ukuthi lavela kanjani.
- Abahleli)

Clermont.

Mhleli,

Mhlawumbe kuzokuthokozisa
lokhu ngegama Babanango. Kuthiwa
kwabe kukhona umuntu owabe eguliswa
lufufunyane wasuka okhaya ezula
emaqeleni waza walahleka ekhaya.
Bamfuna abakubo umfowabo nendodana
baze bamthola. Indodana lapho
imbona uyise yamemeza yathi
"Baba, Nangu."

Kwavela lapho igama elithi
Babanango.

P.B. KHUMALO.

* * *



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A LETTER TO OUR READERS.

At a certain well-known English university there was once a Professor who, at the beginning of each year, pinned up a special notice for his Honours students. The greater part of the notice consisted of a very long list of books he wanted his students to get through before they came to take their final examination. The last part of it went something like this : "No student can hope to get through all this material in the time, but remember there is no royal road to learning - only READ - READ - READ."

The Professor was a true scholar and a profoundly learned man. Moreover, he was no longer young. His words must therefore be taken to represent the conclusions he had reached after years of personal study, years of experience in the world of learning, years of handling men and women seeking after knowledge. This was the weight behind his message. What does his message, in itself, amount to?

Simply this: that, if a man wants "learning", he must go out to seek for himself the stored knowledge and wisdom of the world - and the main storehouse of that wisdom and that knowledge is closed to the man who cannot (or who will not) make of books his guides, his teachers and his friends. Without this power (or will) a man depends for the material of so-called "knowledge" on what he is told by other people and what he learns from personal experience: both poor substitutes for the great source of knowledge which he is denied - the findings of the great minds of all ages, their meditations

on every aspect of man's-life-as-man-knows-it, their probings through the darkneses of ignorance and unawareness towards the light of truth. Here - and virtually here alone - is the very stuff of "learning", which brings a man to understanding something of his universe and something of himself.

It may be argued that it was all very well for our Professor to pin up that sort of notice in an English university. We may feel that the students there had had every chance to learn to read and to get acquainted with books. Would his message have the same weight and meaning in a country like South Africa? Would it have the same point for - say - the African people, who, only a few generations back, had no written language and whose children, in their thousands, are even to-day debarred from hope of schooling? Is it true - is it kind? - to tell Africans that, for them, too, the acquisition of "learning" will depend upon their power and will to READ?

It is both true and kind! True: because "learning" is one thing for all men, and all men's relation to it is the same. Kind: because, however adverse the circumstances, the African has it in his power to help himself in this matter. In general - (and if we may set aside the "extreme" conditions of utter remoteness from civilisation, and so on) - the African who wants to learn to read CAN do something about it. There are schools, there are night-schools, there are adult literacy - classes. There are fellow Africans - there are Europeans - willing to help an unlettered person pick up at least the rudiments of the necessary "skill". Material (of a kind) is available to the most backward or the poorest - if it be only in the form of public notices, or signposts, or the names of stores, or the bits of newspaper in which the meat is wrapped. So much will serve, at least, to provide one with the letters of an alphabet and an idea of written words. (It is on record that at least one of the editors of "Ikhwezi" set foot upon the road to "learning" in this way - gaining a first familiarity with "letters" by means of an advertisement for a well-known brand of TEA!) And once this sort of elementary foundation has been laid, the rest can follow if the WILL is there

Only the Africans themselves can judge whether this will-to-read (as part of the will-to-learn) is really active among their people. Certainly, among advancing Africans there is a marked and very admirable thirst for knowledge and instruction. If there is also a large class of Africans who are "not interested", the fact may well be due, in part, to unawareness of the value of all "learning". Or it may be due to the weight of adverse circumstances such as poverty, the absence of conventional instruction, the lack of reading facilities, the lack of time

It is obvious that the African who wants "learning" has a lot against him. Does he realise how much, also, he has on his side? Does he know that the academic achievements of his fellows are clearing up, beyond all doubt, any question as to the innate ability of the African people? Does he attach no importance to the fact that persons whose recent forebears had not evolved a written language are to-day taking their degrees and doctorates in a foreign literature? Does he know that,

of all people in this country, he has the greatest INCENTIVE to learn because he most needs the "learning" to help him to catch up with his environment? These are some questions for the unlettered and the barely literate.

For the lettered African there are two different questions very much in point:-

Have I the will to go further along the road to "learning"? (Because, if so, I know the way to go about it: I can READ!) - and

Would I wish to see more of my fellow Africans advancing along that road? (Because, if so, there is something I can do to HELP!)

This last is a point which "Ikhwezi" has taken up before. We have noted that, if every literate African would teach one unlettered African to read, the extent of African literacy would immediately be doubled. This is simple fact.

Is it asking too much of those who have had a "chance", that they should put back into the life of the community something of what they have drawn from it? Is it too great an effort (once, in the course of a lifetime) that each of us should teach one less-privileged person to master the written word and thereby gain an entrance to the world of learning?

Our own acquaintance with that "world" is limited indeed - we can have little grasp of the true value of the "learning" we pursue - if we do not feel the need to share our "chance" with others. Somewhere we have got our whole idea of "learning" wrong if we do not know that it should be available to all.

"Ikhwezi" asks again: Have we thought out the difference it would make if every one of us who reads these words to-day would set himself, before he dies, to teach one other person how to READ?

THE EDITORS.

* * * * *

HERE AND THERE

MHLATUZANA.

"The news that Miss Mary Lee was leaving "Ikhwezi" came to us as a shock, and Miss Lee being an important piece of machinery to this Magazine, her departure means a great loss. With sadness we wish Miss Lee goodbye, luck and happiness, and lastly we pray "God bless her".

* * *

"Mr. R.C. Leslie - Ranger, Central Coastal Region - recently underwent an operation and we wish him a speedy recovery.

* * *

"Leave.

Mr. Theo M. Goba - Health Assistant, Mhlatusana - was away on leave from the 16th August, and is now back. Mr. Goba works in an area called Zeekoe Valley.

Zeekoe Valled is the hilliest part of hilly Mhlatuzana and Mr. Goba must be really a tired person and well deserves a holiday.

We wish to welcome Mr. Albert T. Gwabane who has just returned from leave.

* * *

"Mr. K.M. Moodley, who was on the teaching staff at the Chatsworth Indian School, is now transferred to the Welbedagt Indian School.

* * *

"We wish to welcome Mr. E. Thomas as Vice-Principal of the Bayview Indian School.

* * *

"The Chatsworth Hindu Institute is shortly to commence building operations on their proposed project. It is learned that their only drawback is lack of funds and an appeal is made to the community for help. Any person who wishes to support this good cause and would like to contribute could send in donations to the Treasurer, Hindu Institute, Box 19, Cavendish.

* * *

"Obituary.

We regret to report the death of Mrs. Kulece, the mother of Hamilton Kulece, who was called away to rest on the 18th August. Mrs. Kulece had been ill for a long time. We offer our sympathies to Mr. Hamilton Kulece and the other members of the family."

CHATO.

(Once again we thank "Chato", who so faithfully keeps us informed of happenings at Mhlatuzana. - The Editors.)

* * *

CLERMONT.

"Editor's Departure.

Fate has been unkind to "Ikhwezi" for destining Miss Lee's departure at the time when it needed her as never before.

As the Editors intimated in the August number, she mooted the idea of founding "Ikhwezi" and, as its co-editor, she did all in her power to make it the interesting magazine it is to-day; "Ikhwezi" has therefore lost one of its major links. Fortunately Providence had provided a good thing in that "Ikhwezi" has other Co-Editors who have its interests at heart. We look to them for the future of "Ikhwezi". Its stand and its progress will depend on them.

To Miss Lee, we reluctantly and with sorrow say, Good-Bye ... May her past support to "Ikhwezi" remain indelibly seen and copied so that the magazine may continue as it has done.

* * *

"A Round Table Meeting.

Because of some urgent matters requiring the Commission's immediate attention, a round table meeting between the Commission and the Clermont Advisory Board was held at Clermont Public Hall on the 3rd August, 1954.

Among those present were Mr. T.M. Wadley (Chairman, Local Health Commission) and his colleagues, Commissioner Mr. Addison and Commissioner Mr. Campbell, as well as Commission officials Messrs. S. Newmark (Engineer), L.J. Hodgkiss (Assistant Secretary (Areas)), D.E. Foster (Area Secretary, Clermont), M.D. Ngcobo (Principal Clerk, Clermont), and P.B. Khumalo (Senior Clerk, Clermont). Members of the Board were Messrs. R.S. Mtshali (Chairman), J.M. Majosi, M.A. Blose, W.B. Mngabe, F.E. Butelezi, A. Khoza, J.J. Sitole, R.C. Nyanda and J.S. Mdunge (Board Secretary) as well as 8 residents.

Opening the Meeting, Mr. Wadley expressed his deep regret that

owing to his ill-health and the doctor's advice, he could not talk at length to say all he would.

In his brief address, after welcoming all those present, he reminded the Board that the Commission had, at the behest of the Board, allowed the latter to have its own Chairman. By doing this, the Commission had hoped and looked forward to a harmonious working between itself and the Board. Nevertheless, to-day, in the light of the Board's attitude towards the Commission, this was not altogether apparent. The Board, he went on, seemed to have become suspicious of the Commission, if not opposed to it. He expressed the Commission's alarm at this behaviour of the Board and wondered why such a behaviour should obtain, because when the Commission undertook to control Clermont a decade ago, Clermont was in a bad state. Africans could not obtain title to land, until a local authority had been established in the Area, and it was only on the assumption of Commission control that this embargo was lifted. He asked whether this was not sufficient evidence to prove the Commission's interest in the welfare and well-being of the Africans in the Public Health Areas.

He then reminded the Board of the improvements the Commission had made at Clermont, which were, among other things, roads, pipe-water, electricity and the rigid control of houses, fitted for human habitation, which control had improved the standard of Clermont buildings and enhanced their value. In conclusion, he appealed to the Board to look to the Commission as its friend.

Mr. Mtshali (Chairman - Clermont Advisory Board) thanked the Commission for having afforded the Board an opportunity to meet them in a round table meeting. Commenting on Mr. Wadley's address, Mr. Mtshali said, to some extent, as already stated by Mr. Wadley, there seemed to be significant a degree of misunderstanding between the Commission and the Board. Mr. Mtshali said this disagreement

was attributed to lack of understanding of one another's point of view. While the Board thought the Commission was not treating it as it deserved, the Commission thought that it treated the Board justifiably and that the Board was ungrateful. Moreover, the absence of round table meetings between the Commission and the Board was to a certain extent contributory to the present misconception by both parties. He went on to say that there was no doubt that to-day's round table meeting would to a great extent be instrumental in dispelling misapprehension, and requested that these round table meetings be held as often as is possible to enable both the Commission and the Board to exchange opinions on matters affecting Clermont.

* * *

"The New Commissioner Makes a Maiden Speech at Clermont."

Mr. R.P. Campbell, the newly appointed Commissioner, speaking in Zulu - fluent Zulu - said, he was happy that although he joined the Commission a couple of days ago, fate had destined him to come to Clermont to see its Advisory Board as well as to hear its representations --- This, he went on, afforded him an opportunity to study and learn about the Public Health Areas, in their true perspective.

He informed the Board and all those present that formerly, Africans called him UNKONKA - a name he had acquired during his stay with Africans as a Magistrate and Native Commissioner in rural areas. From his past contact with Africans, Mr. Campbell said, it would be seen that most of his life-time had been dedicated to Africans and during this time he had acquired a fair knowledge of them. However, he continued that his knowledge of Africans was confined to rural Bantu people ... he was therefore, happy that his new duties offered him a new scope of study, which is that of the Urban Area Africans and he hoped that through the co-operation of the people with whom his duties were bound up, he would be accorded an opportunity to study and understand them as well as to help them.

The impression Mr. Campbell's speech made could be gained from the resounding clap of hands that followed when he resumed his seat.

Mr. Wadley, having left the meeting, due to indisposition, Commissioner Mr. Addison then introduced Mr. Newmark (Engineer, Local Health Commission) whose role in the meeting was to explain in full detail the conditions applicable to Individual Housing Loans at Clermont.

Mr. Newmark, then patiently and at length explained conditions applicable to Individual Housing Loans so as to leave no doubt in the minds of all those present, with the result that a request was made that he should, at a date yet to be determined, attend a public meeting to be convened as an official medium to disseminate to the public conditions applicable to Housing Loans.

P.B. KHUMALO.

* * *

Colourful Wedding At Clermont.

July 10th, 1954, saw a colourful wedding at Clermont between Mr. Charles Betram Mtshali of Clermont, and Miss Ethel Nomusa Ntuli of Mapumulo. The wedding took place at the Methodist Church. The Rt. Rev. S. Cele of Inanda Mission (incidentally, uncle of the bridegroom) solemnised the wedding service. In wishing the couple happiness in their marriage, he said that in order to enjoy their happiness and pleasure always, neither of the couple should look disdainfully on the other - they must each understand another's point of view and, above all, there must be an exchange and equalisation of values.

During the presentation of presents from many well-wishers among whom were the Womens' Manyano of the American Board Mission, music was rendered by Harlem Brothers Choir of Adams Mission and Rhythm Brothers & Sisters of Clermont. The bride received a beautiful bouquet from her former teaching colleagues.

From Church the party proceeded to the bridegroom's residence at No. 1120 Clermont where traditional ceremonies were performed and guests entertained to a dinner with a wide variety of courses - it would be easier to say what was not there than what was!

After dinner, the couple posed for photographing. The bride wore a very beautiful wedding gown with a long train held by two lasses and one page boy. In this gown the bride looked most glamorous and certainly caught the public imagination. Bridesmaids were Miss Marry Masenya and Miss J. Dhludhla; bestmen were Mr. Michael Mlambo and Mr. Abel Mofokeng.

In the evening, the reception was held at the Clermont Public Hall, where the wedding cake ceremony was performed. Here, refreshments were served to the guests and music rendered by Harlem Brothers Choir of Adams. There was great pleasure when a Church Choir of the American Board Mission at Ezihlabathini, Durban, arrived, sent by Rev. N. Ngcobo as a gesture of the esteem he held for both the bride and bridegroom. This Choir, joining in the activities lent joy to the successful ceremony.

Among distinguished guests present, were Mr. & Mrs. Benard Mtshali, Mr. & Mrs. Mavuka of Johannesburg, Mr. Shabane of Wentworth, Mr. O. Mseleku, Nurse B. Yeni of Baumannville Child Welfare, Mrs. G. Mkize of Springfield Hospital and Miss Mirriam Mtshali of Adams Mission.

The couple had the honour of being the first to hold a reception in the Public Hall at Clermont.

We wish the couple abounding happiness and joy in their marriage.

P.B. KHUMALO.

(The Editors are indebted to Mr. Khumalo for all the Clermont news.)

EDENDALE.Boxing Tournament, Edendale.

A very successful boxing tournament was held in the Public Hall at Edendale on Saturday evening, 11th September, 1954. Spectators were entertained to some very good bouts, and if I were to single out any of the boxers for special mention I would be doing an injustice to all other boxers who contributed to the evening's entertainment.

The following is a list of the bouts fought during the evening:- Clermont Recreation Club representatives mentioned first :-

1. Mosquito:

I. Mdloxini lost to R. Xakaza :
T.K.O.

E. Shivane lost to Young Baby: Points,
D. Mtembu lost to D. Tenjwayo: Points.

2. Flyweight:

P. Ndawo beat D. Zama : Points.
G. Chamane lost to R. Ndlela: Points.

3. Featherweight:

G. Nyanda drew with J. Ngcobo.
J. Mkize beat J. Palooka: Points.

4. Lightweight:

V. Njapa beat E. Ngcobo: Points.

5. Welterweight.

M. Kanyile beat P. Magigone: T.K.O.

6. Welterweight Exhibition:

E. Koza lost to J. Ngidi: T.K.O.

7. Bantam:

A. Masinga beat A. Masagme: T.K.O.

This venture, which was made possible by the Round Table, Pinetown, and the Y.M.C.A. at Edendale, was the first of its kind, and these organisations are to be congratulated on bringing together two of the Commission's oldest and biggest Areas. The Social Welfare section of the Commission too, is to be congratulated, and may I suggest to them

that the inhabitants of both Clermont and Edendale would enjoy more of these tournaments. I feel sure that the Commission would be only too happy to ensure that if a tournament of this nature were to be made a regular feature of life in the Public Health Areas, trophies for inter-Area competition would be made available. It is now up to the sponsors of this tournament to ensure that this entertainment is not lost. What about a return contest at Clermont?

To digress from boxing for a moment, I must make mention of the Jazz Band from Clermont which entertained the spectators before the boxing started. The music was enjoyed by all. One prominent Commission official whispered to me that he considered that the music provided would not be 'lost' in the company of such exponents of Jazz as 'Woody' Herman and 'Fats' Waller!

To get back to the boxing; contestants must remember that when the gong sounds at the end of a round they should stop immediately. On a number of occasions during the evening contestants disregarded the bell and continued to fight. Another thing to be remembered is the fact that low blows are illegal, and persistence in this practice will result in the disqualification of the offender.

Good luck until we meet at the ringside once again!

By 'A Ringsider'.

* * *

News of the Girl Guide Movement at Edendale."World Flag" Competition.

About 1950 the Girl Guide Competition for the World Flag was introduced. It was to encourage the companies to work hard and to promote the real spirit of Guiding. To start with there were only two companies that entered for the Competition. The following year they were more than that and in 1952 there were six Companies. In 1953 it was a real record because there were nine Companies that entered for the Competition.

During the previous years, Companies were competing on test work but in 1953 handicraft was introduced. Companies were asked to do patchwork apart from test work. This was making quilts for Botha's Hill T.B. Settlement. The Guiders go there every year in December sending these articles to present to the hospital. The Companies worked so hard that every one of these nine Companies had made a quilt which was exhibited at the Annual Meeting at the Y.W.C.A. Hall in Pietermaritzburg. Nichols Company was able to win the Competition in 1953. The previous year the Flag was won by Sanctuary Company in Pietermaritzburg. Usually the Competition is held during the month of August or September in order to avoid summer rains.

Due to some irregularities in the movement in the district there were only two Companies that were able to enter for the Competition this year. This time the Competition was on the 18th August, 1954, at the Y.M.C.A. Hall. We were able to get Miss Parker as a District Commissioner in place of Miss G. Must who transferred at the end of last year. Miss Parker was able to see how the Competition was conducted. We wish her all the happiness among the African Guiding. I am glad to say that again this year Nichols Company won the World Flag, therefore they will be flying colours on the Guide Sunday, the 26th of September, 1954.

It is pleasing to report that Caluza School which has been without a guider for some time has recently restarted the Company with the leadership of three guiders. We wish Caluza to keep her fame. I hope I shall be in a position to give a concise and a better report in the next issue. Wishing all Guiders, Guides and Brownies a happy and prosperous term,

Yours in Guiding,

L.R.D. MTHEMBU.

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Indian News for "Ikhwezi" by "G.O.M."

The Natal Indian Teachers Society with its Headquarters in Durban has 15 Branches in Natal and representatives from these branches meet at Executive Council Meetings to discuss matters of common interest to Indian Education. Some of the matters discussed were training of Specialist Teachers, School Building Fund, Platoon Schools, Educational Survey of Indian Education in Natal, Children's Sea-Side Home and Indian Teachers' Training Centre in Pietermaritzburg.

The Society is in a happy position to record 1100 paid up members.

During the month of May, 1954, the Pietermaritzburg Branch had its Silver Jubilee Celebrations. More news of the activities of this branch will be given in the next issue of this Journal.

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The Pietermaritzburg Indian Child Welfare Society with its office at 500 Pietermaritz Street, is doing good work for the poor and needy. During winter the Society supplied blankets free to the necessitous parents. It has been instrumental in getting the Province to have six milk centres for pre-school children in the City. It helps mothers and children with Distress Grants until such time that the Maintenance Grants are sanctioned. During the year 1952 it spent over £380 in Distress Grants.

* * *

The Maritzburg Indian Technical Institute with its aim of providing both boys and girls with sufficient facilities for acquiring technical and general education is progressing favourably. It not only caters for Indians but also for other non-European Students. With the demands for Sewing and Millinery, Motor Mechanics, Electrical Motor Mechanics, and Radio Repairs, classes have been arranged. During this term classes have also been arranged for Art and Waiter Training.

As this Institute meets the demands of Handicrafts and general education, the officials are

prepared to negotiate with the City Council to restore the 8.40 p.m. bus to Edendale if sufficient students wish to take advantage.

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Restoration of Lakhi Ward.

The Donors of the Lakhi Ward are negotiating with the Administration for the arrangements of Indian Patients at Lakhi Ward at Grey's Hospital. Several Indians are willing to furnish and fit wards if such arrangements are successful.

* * *

Indian Youth Centre.

The Indo-European Joint Council has sponsored a Youth Centre in Pietermaritzburg where young men can take advantage of Physical Culture and Indoor Games.

* * *

Sport - Inter-Race Match.

The Natal Indian Football Association and the Natal African Football Association have arranged for a Soccer Match at the Indian Sports Ground, Pietermaritzburg, on Sunday, 3rd October, as a finale to the 1954 Soccer Season.

* * *

Meeting.

The Indo-European Joint Council, which has as its object the promotion of co-operation between Indians and Europeans, is holding its Annual General Meeting in St. Saviour's Parish Hall on 27th October, 1954 at 7.30 p.m. Mr. Paul Sykes will speak on "Recent Development in T.B. Control" at this meeting.

The public is invited to attend.

* * *

(To Miss Mthembu, "G.O.M." and "Ringsider" the Editors give their grateful thanks for news from Edendale.)

"Laughing Matters".

Laughing is a very serious matter, like health, or, to put it another way, not being able to laugh is a still more serious matter, like disease. Fortunately, laughter is a little like disease too - it's infectious.

In these days, whenever we have to deal with a serious matter, we turn to the scientists. They will tell us how important it is, for instance, to eat all the vitamins from A to E (or is it Z now?) and the right proportions of those uninteresting foods called proteins and carbohydrates. But they say very little about how important it is to laugh. In fact, scientists don't admit that there is such a thing as laughter. They try to make us eat spinach and castor oil, but they never try to make us laugh.

No, as usual in really important things, we have to ask the artists. They at least know how to make us laugh and how important it is that we should laugh. It aids the digestion. When we laugh, we forget ourselves, our cares, disappointments and bad temper and, because the world will laugh with us, we will make friends. With them we can, as the saying goes, laugh it all off.

It is well known that all good people laugh and that all unpleasant people don't. Shakespeare made Julius Caesar say, when he saw the "lean and hungry" Cassius: "Seldom he smiles". Caesar knew that "such men are dangerous", and he was quite right, because, a little later, Cassius murdered him. You see the importance of a good digestion. Cassius was lean and hungry because he couldn't laugh, and so couldn't eat properly. This made him discontented and treacherous. He had no safety valve. All the irritation and anger he felt boiled up inside him until he burst, and the explosion killed Cassius himself, as well as Caesar and hundreds of innocent Roman citizens.

Just one word more for the scientists. They are always trying to make the world a better and safer place. They know that all their machines must have safety-valves, but they haven't realised

yet that human beings must have theirs too. And as human beings are quite the most dangerous things on earth, it follows that many scientists' time would be better spent, away from their furnaces and laboratories, in trying to make us laugh.

Why do we laugh? That is not understood either. Even the artists disagree about this. A comic actor like Charlie Chaplin comes to know almost by instinct what will make an audience laugh, and the audience doesn't have to be told when to laugh. It laughs just where the actor expects it to laugh, but neither the actor nor the audience really knows why, although many have guessed.

Some say that we laugh because we feel a tickling in our lungs. This may be so, but it doesn't get us very far. Cynics say that we laugh only at the misfortunes of others, in other words, that laughter is a form of cruelty. Certainly there is laughter when the man slips on the banana skin, even if he does hurt himself. We might be inclined to say that only small boys and primitive people laugh at this sort of thing, but then we will remember that the ancient Greeks, and even their gods, Apollo and Zeus himself, never laughed louder than when they saw an unfortunate man suffer a cruel death, and who will say that the Greeks were primitive? We must not think: "Oh yes, but that was 3,000 years ago and we have progressed since then." We have to realise that we are arguing on very thin ice, when we discuss humour, because fashions in humour change. Shakespeare was the greatest writer in English and yet from his earliest plays right down to his last and greatest, he continually used a kind of humour that we today despise and turn our eyes and noses away from - the pun, or the play on the various meanings of a word. If you look again at the title of this article ("Laughing Matters") you will realise that it is a pun. I would ordinarily be ashamed of making a pun, but allowed myself

this one because I didn't think anyone would notice it right at the beginning.

Although we mustn't be superior and think that ours is the best sense of humour and that something that doesn't make us laugh just isn't funny, many people agree that there is something common to all kinds of humour, from the joke about the banana skin to the humour, perhaps the highest kind, that brings us very near to tears, not because we have laughed too much, but because it makes us feel sympathy and sadness also. The common, perhaps the essential, element is contrast.

We laugh at the man sprawling on the pavement, because his undignified posture contrasts with his proud strutting carriage of a moment before. We might agree with those who say there is a little cruelty in our laugh as well, but even they will admit, I think, that, if an ambulance comes for the poor man, our amusement will give way to concern, or at least curiosity.

Some jokes are what we call hackneyed - so old and worn out that we're tired of them. There's the one about the unpleasant mother-in-law. The contrasts here, I suppose, are between the love and happiness we expect in married life, and the sharp-tongued criticisms that mothers-in-law are supposed to make. There's the joke about the henpecked husband. (Notice that the husbands are better at making jokes than their wives are.) This makes the contrast between the qualities of authority and strength we expect to find in the male, and the submissive weakness of the husband in the joke.

Notice that in both cases it is the contrast between what we expect and what we find. We expect certain things because our society has patterns of behaviour that repeat themselves more or less in every person and in every home. Somebody from another society would not expect the patterns simply because his customs are different. Thus I should guess that the mother-in-law joke would be wasted on an old-fashioned Zulu, because mothers-in-law and women aren't very

important in tribal life, but, on the other hand, the henpecking joke might appeal to him because he, like us, would expect the husband to be the lord of his own household.

There is just one other interesting point that should be made here. Because humour is based on the contrast between what we expect and what we find, there is less scope for humour when there is no settled code of behaviour. The twentieth century is a time of rapid changes in industry and in behaviour and, as a result, social conventions are less fixed and less generally accepted. Because of this there is less room for humour, except for the crude farcical kind, than there was, for example, in the eighteenth century, when change was slow and customs more stable. The eighteenth century produced Pope, the great humorous poet, and Fielding, the great humorous novelist.

It's quite an interesting game to work out the contrasts in any situation or joke that has made you laugh. Sometimes it's easy and sometimes it's very difficult.

Here's a story - I hope it will make you laugh - that you can start on. Enjoy the joke, and then work out why it is funny.

One busy morning, a famous actor - his name doesn't matter, but it was, if I remember, Sir Herbert Beerbohm-Tree, entered the Central Post Office and took his place in the queue. When his turn came he said: "I want one penny stamp, please."

The harassed girl at the counter produced one.

"Is that the only one you have?"

Slightly puzzled, but mechanically, she displayed a large sheet of a hundred twopenny stamps, all exhibiting the bust of George V.

The actor regarded the sheet thoughtfully and for some time,

ignoring the girl's growing impatience. Finally he laid his finger on the stamp in the very middle of the sheet: "I think I'll have that one", he said.

* * *

DID YOU KNOW?

THAT Mr. D. McK. Malcolm, the Founder of the African Section of the Boy Scout Movement in Natal, has now been appointed Chief Scouts Deputy Commissioner for African Scouts in the Union of South Africa, to assist the Chief Scouts Commissioner for African Scouts (The Venerable Archdeacon S.P. Woodfield, now of Pietersburg, formerly of Pretoria)? (Bantu Teachers' Journal.)

* * *

THAT "Laughing Matters" was especially written for "Ikhwezi" by Mr. W.R. Martin?

Mr. Martin is on the staff of Maritzburg College and is a person of wide interests which include membership of the Indo-European Joint Council.

We are most happy that he has extended his interests to "Ikhwezi".

* * *

MEDICAL TRAINING.

THAT the Southern Rhodesia Government has been informed that the South African Government has agreed to allow six African student nurses and four pupil midwives to be admitted to the McCord Zulu Hospital during the current year?

Although this provision is insufficient to meet the needs for training African nursing staff - for which facilities do not yet exist in Southern Rhodesia - this is a welcome concession by the South African Government in view of the demands made on their facilities from within the Union.

(African Welfare Bulletin.)

* * *

THAT you use 65 muscles in your face to produce a frown, but only

14 to produce a smile? Why waste your energy in frowning?
(Foundation).

* * *

The Editors are grateful to Mr. H.V. Marsh for sending in this account of an incident in the life of the Ngiba family :-

KINDNESS REWARDED.

Some weeks ago the wife of Sinoti Ngiba came from the Table Mountain area, expecting a confinement, and went to stay with Julia Mzinyane at cottage No. 661 in the Sobantu Village. They are not related, but both Sinoti and Julia worked together for a European in Maritzburg, and so had got to be friends.

In due time, it was necessary for the wife, Inakadhla Ngiba, to go out to the Hospital at Edendale. Late one night Julia had to awake a friend living nearby, named Basi M'temba, to call the ambulance, meanwhile rendering the patient all the assistance she could.

In due time a healthy little daughter arrived.

In order to express his than thanks to Julia, Basi, and others, for all they had done, Sinoti arranged for a party to be held at Julia's house on Sunday, September 12th, where about twenty adults and numerous children assembled.

They all had a very happy time with the good things Sinoti had provided, and he took the opportunity of expressing his appreciation of all their kindness to his wife and himself.

* * *

LETTERS TO THE EDITOR.

The Editor,
IKHWEZI.

Sir,

While I greatly value the kind words written about me in the August number of "Ikhwezi",

I am obliged to disclaim one important part of the credit there assigned to me.

So far as I remember, it was not I, but Mr. J.C. Boshoff, late Deputy Chairman of the Local Health Commission, who conceived the "idea of a paper bringing together the people of the Areas". Certainly, it was his initiative that brought "Ikhwezi" into being: his patience that saw it through its teething troubles (and the other kinds!), and such work as I did for "the child" was, in large measure, only an interpretation of his own confident and friendly attitude towards the Areas.

For the rest, "Ikhwezi" owes more than may be generally known to the support of the Commission as a body, and, in particular, to the kindly personal interest of the Commission's Chairman.

Yours faithfully,

M. LEE.

* * *

The Editors,
IKHWEZI.

Water Supplies : Ockerts Kraal.

In your August issue of "Ikhwezi" Mr. P. Mazeka, whilst expressing his gratitude for what the Commission has done, points out that the water supply is inadequate for the Area's needs and suggests that new boreholes be sunk and tanks erected.

It was never claimed that the present supply would be sufficient, nor was it anticipated that it would be, but it was better than no water at all during the period that must elapse between the time the Commission assumed control and a proper reticulated water supply can be installed.

Ockerts Kraal has no natural source of water supply which would justify the construction of a permanent scheme, nor has it water rights to a nearby stream or river. Boreholes are problematical and uncertain.

The only feasible solution was to supply the area from a joint

scheme with other Public Health Areas so as to minimise costs. It took some time before a source of supply was obtained and, dependant upon various factors, such as the availability of materials and funds, it is hoped that the area will be served from bulk supplies some time in 1956/57.

S. NEWMARK.
ENGINEER.

* * *

The Editor,
IKHWEZI.

Sir,

Some time ago, Mr. S.R. Dent, in (I think) an address to Rotary, "explained" to European listeners certain African "manners" and codes of social conduct which differ from those accepted by the Western convention. He succeeded in disposing many "Westerners" to look with greater tolerance on "manners" often widely different from their own.

It occurs to me that "Ikhwezi", which is directed, essentially, to urbanised Non-Europeans, might achieve a similar good if it explained to its readers certain "white" or "Western" standards of manners. I am thinking particularly of "manners" in city streets and other public places. I am persuaded that causes of irritation would be considerably reduced if the Non-European, in general, would endeavour to understand - and, so far as possible, adopt - the code of street behaviour which Western society has evolved over the centuries as making for the "smoothest", most pleasant and most decorous use of city thoroughfares.

I write in the belief that all intelligent persons are capable of modifying their conduct if and when they realise that another, and a different, mode of conduct is to be preferred - especially if such "different" custom makes for the greater good of all.

Yours faithfully,

ENGLISH READER.



Umqulu 5 Nembe 4

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg

SEPTEMBER 1954

INCWADI KUBAFUNDI BETHU.

Esikoleni esithile esikhulu samaNgisi kwabe kukhona iProfesa okwakuyaye kuthi ekuqaleni kwonyaka ibeke isaziso sokufundwa ngabafundayo. Isigaba esikhulu sesaziso leso sabe siphethe uhla olude lwezincwadi ayefuna ukuba bazifunde singakafiki isikhathi sokuhlolwa. Siciche silotshwe kanje: "kakho ongaziqeda ukuzifunda zonke izincwadi lezi ngalenkathi kodwa khumbulani ukuthi kakulula ukuqhubeka nemfundo, kuphela wukuba umuntu afunde, afunde, afunde-njalo nje."

Wabefunde ngempela uProfesa lowo futhi esemdala. Kusobala ukuthi wabekwazi akushoyo uma esho njalo enokwazi kwokufunda nenkambiso yeminyaka efundisa abantu bezigaba zonke. Kusho ukuthini khona lokho aye-kusho?

Kusho ukuthi uma umuntu efuna ukufunda kufanele azifunele yena amathuba onke emfundo ikakhulu kusho ukuthi amathuba onke anawo asezincwadini angazifundela zona yena. Kusezincwadini eziqukethe konke ukwazi nomnotho wokuhlakanipha lapho umuntu eyedwa engafunda konke ukuhlakanipha kwasemhlabeni.

Abanye bangathi yebo kulula kulabo besikole esikhulu ukuba banikwe isaziso esinjalo sokuba bafunde ngoba kulula esikoleni ukuthola izincwadi zokufundwa. Izwi lakhe lolo leseluloko uthi labe lingasiza ezweni elifana naleli lase South Africa na? Ikakhulu kabantu abamnyama na bona abangakabinaminyaka eminingi bakwazi ukufunda izincwadi abanezingane ezinezinkulungwane khona namuhla exingafundiyo ezikoleni. Kungase kubeyinto enhle na noma elungile ukutshela abantu abamnyama ukuthi ukwazi bangakuthola ngokufunda izincwadi na?

Yebo kuyinto enhle futhi efanele. Ngoba ukufunda kuyinto yinye kubantu bonke ngoba noma kulukhuni kanjani umuntu unalo ithuba lokuzisiza. Zikhona izikole nezakusihlwa nolunye usizo lwemfundo. Kuningi nabangakufunda emaphepheni nangezindlela zonke ezilotshiweyo. Abanye bazifundisa nangakho-nje ukulokhu ufunda okulotshiweyo nasemaphepheni nasemafasiteleni ezitolo. Kungenzeka konke uma intando unayo.

Yibona abantu okufanele bazibonele ukuthi banayo yini intando yokufuna ukufunda. Kubantu abaghubekileyo kuyabonakala imikhwazi yokuthanda ukufunda. Bakhona nabangakunakile-nje ngoba bengaluboni usizo lwakho.

Abanye benziwa wubuswezi abanye wukuntula izindawo zokufundela abanye beswele isikhathi.

Kusobala ukuthi umuntu omnyama ofuna ukufunda unemigibe eminingi emkhubazayo. Kantike kufanele abone ukuthi akhona amathuba anawo. abakubo sebeyikhombile indlela ethi abantu bangaghubeka uma benikwa amathuba. Sebekhona abaneziqu ezinkulu zemfundo yezinhlobo zonke. Kufanele umuntu abone ukuthi nguyena ofanele ngempela ukufunda kulelizwe ngoba izinto zimbele kalukhuni. Kufanele bakubhekisise konke lokhu abantu abangayinaki imfundo.

Kulabo asebefundile nansi imibuzo edinga ukubhekwa.

Kufanele ngiqhubekele phambili emfundweni ngokufunda njalo. Futhi kufanele ngisize abakithi abangafani nami ukuba bafunde. IKhwezi liyakukhuthaza lokhu kwokuba abantu bafundisane. Ofundile asize ongafundile, kwande ukwazi ukufunda kubantu.

Kufanele impela thina esinakho sizamele abangenakho phakathi kwethu nabo bathole ukuhlakanipha okufunyanwa ngokufunda. Imfundo yempela wukuba siyabele labo abangenayo njengathi.

Liyabuza futhi IKhwezi lithi siyawubona nje umahluko ongabakhona uma thina esifunda amazwi lawa singazimisela ukuba ngamunye kubekhona esimfundisayo ukufunda singakafi thina?

YITHINA
ABAHLELI.

* * * * *

LAPHA NALAPHAYA.

MHLATUZANA.

Zibuhlungu izindaba ezibika ukuthi uNkosazna Mary Lee useyalishiya IKhwezi ngoba ubeyinto enkulu kulona. Ukuhamba kwakhe kuyisilonda esikhulu kithina. Sithi indlela enhle kuyena noma sidabukile kakhulu. UNkulunkulu akubusise.

* * *

UMn. Theo Goba iHealth Assistant okadeesahlabe ikhefu usebuyile. UMn. Goba usebenza esigabeni esinezintaba lapha eMhlatuzana esithiwa Zeekoe Valley. Ziyambulala izintaba esibona elifanele ikhefu lelo akaphumule.

Sibingelela uMn. Albert T. Gwabane osebuyile ekuhlabeni ikhefu.

* * *

ECLERMONT.Ukuhamba kweMhleli.

Kubeyinto ebuhlungu ukuhamba kukaNkosazana Lee ngenkathi simdinga ngempela. IKhwezi likhubazekile.

Njengoba wake wathi fahla kwelikaAugust ngokuphamba kwakhe IKhwezi futhi engomunye wabaHleli walizamela konke ukuba ligculise IKhwezi. Esikubongayo-nje yingoba bakhona nabanye abaHleli abazinikele kulona IKhwezi. Esibheke kubona ukuba balisekele balimise.

KuNkosazana Lee simvalelisa ngezinhliziyi ezisindayo nangokudabuka. Kwanga isandla sakhe singabonakala njalo ezinhleni zeKhwezi libeyilokho elaliyikhona esalibambile.

* * *

Injobo Ithungelwa Ebandla.

Ngenxa yezindaba ezabe zifuna umgondo weKhomishani masinyane kubekhona umhlangano phakathi weKhomishani neBhodi yaseClermont eHolweni ngo August 3, 1954.

Kwababekhona kungu Mn. T.W. Wadley uSihlalo weKhomishani, nabeNum. Addison noCampbell beKhomishani neNjiniyela uMn. S. Newmark noMn. L.J. Hodgkiss, Iphini lomBhali, D.E. Foster, uMbhali waseClermont, P.B. Khumalo uMabhalane omkhulu namalungu eBhodi abaNu. R.S. Mtshali, uSihlalo, J.M. Majosi, J.J. Sitole, M.A. Blose, W.B. Ngabe, F.E. Butelezi, A. Khoza, R.C. Nyanda, J.S. Mdunge nabantu bomuzi abayisi 8.

Wavula ngokuxolisa uSihlalo weKhomishani ngokungaphili kahle okungekekumvumele akhulume kakhulu. Ngamafuphi wathi iKhomishani yavuma icelwa yiBhodi ukuba babenowabo uSihlalo ithi yenzela ukuba kubekhona ukuzwana neBhodi. Kepha namuhla kawukho lowomoya wokuzwana ngoba iBhodi kayiyinam-bithi kahle iKhomishani. Iyayingabaza. Wathi lokho kuyaye- thusa iKhomishani ngoba yafika izobusa iClermont ime kabi iClermont. Abantu bengawatholi

amaTayitela ezindawo zabo ngokufika kweKhomishani kwaphela lokho. Wathi lokho ukubona kuyisenzo esikhombisa umoya omuhle weKhomishani wokufisa ukuhambisana nabantu ngokubazwela.

Wakhomba nezinto ezifana nemigwago namathumbu amanzi nogesi nezakhiwo ukuba zifanele ukuhlala abantu konke okwenziwe yiKhomishani- uthuthukisa iClermont. Wacela iBhodi. ukuba iyibheke iKhomishani njengezihlobo zabo.

UMn. Mtshali ephendula egameni leBhodi wathi ubonga ithuba abalinikwe yiKhomishani ukuba kushiyelwane ugwayi kanje. Ethinta amazwi kaMn. Wadley wathi yebo kukhona kwokunye njengoba etshilo uMn. Wadley ukuthi kukhona ukungez- wani kwiKhomishani neBhodi. Wathi kuthiwa ukungezwani kubangwa ukungaboni ngokufanayo. IBhodi ibona ukuthi iKhomishani kayiyiphethe ngendlela eyifanele kuyilapho iKhomishani ithi yona iyiphethe ngayo yiBhodi-nje engabongiyo.. Okubangela lokho wukuntuleka kwemihlangano efana nalena phakathi kwe Bhodi neKhomishani. Wathi wona- nje lomhlangano wanamuhla ungase udale umoya wokuzwana. Wacela ukuba imihlangano enje ivame ukuba iBhodi neKhomishani bahlale ngokushiyelana imiqondo njalo.

Kwakhuluma uMn. R.P. Campbell osanda kumisw abeyiKhomishani ekhuluma ngesiZulu esihlwabusile. Wathi uyejabula ukuba yKhomishani ngoba nakhu uzeselapha eClermont azobona iBhodi yakhona okumnika ithuba azifunde izindawo zeKhomishani nenqubo yazo.

Wathi bonke abantu abamaziyo bambiza ngegama lokuthi nguNkonka igama aliphiwa ngabantu esenguNdaba zabantu neMantshi ezindaweni zabantu. Wathi impilo yakhe enkulu wayise- benzisela abantu waza wabazi kakhulu. Wathi kodwa wazi kakhulu abase- maphandleni. Wathi uthokoza ukuba lomsebenzi wakhe omusha umnike ithuba lokubafunda ngokusha abantu basemadolobheni wathi wethemba ukuthi ngokubambisana nabantu azosebenza kubona wothola ithuba lokubafunda akwazi nokubasiza.

Bayishayela ihlombe inkulumo yakhe uNkonka. Uthe esehambile uMn. Wadley ngokungaphili isihlalo sathathwa nguMn. Addison owazisa

iNjiniyela owachazela abantu ngemali ebolekwayo.

Wakuchachisa obala ukubolekwa kwayo wacelwa ukuba mhla kukhona umhlangano womuzi abekhona futhi azochazela abantu ngaloludaba.

P.B. KUMALO.

* * *

Umshado eClermont.

NgoJuly 10, kwabe kushada umshado omuhle eClermont kaMn. Charles Betram Mtshali noMiss Ethel Nomusa Ntuli wakwaMapumulo. Esontweni lamaWeseli ifindo laboshwa nguMfundisi S.R. Cele waseNanda.

Izipho eziningi zivela nakuManyano lweAmerican Board kwahlabelela iHarlem Brothers aseAdams namaRhythm Brothers and Sisters aseClermont. UMakoti waphiwa izimbali ezinhle ngabangane bakhe ayefundisa nabo.

Kusukiwa esontweni kwayiwa kwabomakoti eClermont kwaqhutshwa ngesiko kwabuswa ngezinhlobo zonke zokudla.

Kwathathwa nesithombe. Egqoke econsa umakoti umsila ubanjwe ngamantombazanyana nomfanyana. Izitromisi kunguMiss Mary Masenya noMiss J. Dhludhla sikamyeni kungu Mn. Michael Mlambo no Abel Mofokeng.

Kwabuswa kusihlwa eHolweni kwasikwa nekheke. Kwabuswa ngokuphuzwayo kunandisa amaHarlem Brothers. Kwathokozisa ukufika kwekwaya yaseZihlabatini ithunywe nguMfundisi N. Ngcobo ethokozela abashadayo.

Kwababekhona abagqavile Mr. noMrs. Bernard Mtshali, Mr. noMrs. Mavuka baseGoli, Mr. Shabane, Wentworth, Mr. O. Mseleku, Nurse B. Yeni, Baumannville, Mrs. G. Mkize, Miss Mirriam Mtshali.

Bekuqala ngabashadao laba ukusetshenziswa kwaleHolo ensha.

Sibafisela okuhle.

P.B. KHUMALO.

(Abahleli bayambonga uMn. Khumalo ngezindaba zaseClermont.)

UBUWAZI-NJE?

UKUTHI uMn. D.McK. Malcolm owaphemba isigaba samaAfrika seBoy Scout eNatal usekhethelwe isikhundla sokuba nguChief Scout Deputy Commissioner for African Scouts kweleNyunyani yonke jikelele ukuba asize uChief Scout Commissioner wamaAfrican Scouts uVenerable Archdeacon S.P. Woodfield osePietersburg manje owabengowasePitoli? (Bantu Teachers' Journal).

* * *

UKUTHI uHulumeni waseSouthern Rhodesia wazisiwe ukuthi uHulumeni we leNyunyani uzobavumela abayisithupha abamnyama bakhona bazofundela ubuNurse abane bafundele ukibelethisa eMcCord Zulu Hospital ngalonyaka.

Noma kungagculisi lokhu ngoba kaweko amathuba okufundela ubuNurse eSouthern Rhodesia kuyabongeka okwenziwe nguHulumeni waleli ngoba nakulona leNyunyani baningi abafuna ukufundela ubuNurse. (African Welfare Bulletin).

* * *

Abahleli bayambonga uMn. K.V. Marsh ngalendaba yomuzi kaNgiba:-

UKULUNGA KUYABONGWA.

Ngamasonto adlulile unkosikazi kaSinoti Ngiba evela eMkhambathini ezobeletha wahlala nabakwa Julia Mzinyane eSobantu Kasizona isihlobo kodwa uSinoti noJulia basebenza ndawonye eMgungu ndhlovu base bayazana.

Safika isikhathi sokuba unkosikazi kaSinoti ayesibhedlela eEdendale. Ngobunye ubusuku uJulia wavusa isihlobo ukuba sibize iambulense ngokucela uBasi Mtembu ababizele yona. Bamsiza lowo ogulayo. Yazalwa ingane ekugcineni. Wabonga kuJulia nakuBasi nabanye ngabamenzele khona uSinoti wenza idilana emzini kaJulia ngeSonto September 12 kwafika abantu abangama 20 nezingane.

Bathokoza kakhulu bonke ngoba wayebaphekele uSinoti ebonga abamenzela khona nomkakhe.

* * *

IZINCWADI ZABALOBELI.

Mhleli,
IKHWEZI.

Mnumzana,

Nomngeni ngiyithokozela kakhulu inkulungwane yakho mayelana nemi kwelika August kufanele ngibuyise okutshoyo ngami ngikubona kungangifanele.

Ngokukhumbula kwami kwakungesimina kodwa nguMufi uMn. J.C. Boshoff iphini likaSihlalo we-Khomishani owaveza umqondo wephephandaba elingahlanganisa-abantu abakhele iKhomishani. Nguyena ngokucophelela kwakhe owenza libekhona Ikhwezi. Ukubekezela kwakhe kwalikhulisa engakwenza mina ngabe ngiveza kuphela umqondo wakhe nebuhlobo bakhe ayenakho ngezindawo ezibuswa yiKhomishani.

IKhwezi liyilokho eliyikhona ngokusekelwa yiKhomishani yonke ikakhulu uSihlalo wayo olivezela omoya wokulithanda.

Owakho,

M. LEE.

* * *

Amanzi oOckerts Kraal.

Kwelakho kika August Ikhwezi uMn. P. Mazeka ebonga iKhomishani ngekwenzileyo wakhomba ukuthi amanzi ayadingeka kulendawo wathi akumbiwe umgodi kufakwe amathangi.

Kaluzange kushiwo ukuthi amanzi lawa akhona ayokwanela kodwa kwabonwa kungcono abekhona noma emancane ingakafiki iKhomishani kungene amathumbu afaneleyo amanzi.

IOckerts Kraal kayinandawo efanele yamanzi engenza kwakhiwe izinto ezimileyo zamanzi futhi kayinalo ilungelo lamanzi aseduze kwakhona. IMigodi inomsebenzi futhi kayiqondakali kakhle.

Okuyikhona kungenziwa wukuletha amanzi laphe ehlangukhona namathumbu abanye ababusayo ukuvika izindleko. Kwathatha isikhathi singakawatholi amanzi

kungatholakali izinto zokuwasebenza nezindleko kwethenjwa ukuthi lendawo iyobe seyiwathola amanzi ngeminyaka 1956/57.

S. NEWMARK.
NJINIYEIA.

* * *

Mn.

Ngesikhathi esidlulile uMn. S.R. Dent ekhuluma kwabe Rotary wachaza kubelungu ngokuziphatha kwabantu ngendlela eyahlukile kweyethu belungu. Wabangela ukuba abelungu abaningi bababuke ngeso lokubabekezelela abantu ngemikhuba yabo engafaniyo neyabo.

Ngithi Ikhwezi engithi liqondene nabantu basemadolobheni lingabe lenza okuhle okufana nalokho uma libachazela abafundi balo ngokuziphatha kwabelungu. Ikakhulu emigwaqweni emadolobheni. Ngithi kungancipha ukungezwani uma abantu bengalinga ukwazi uma benganakho balingise imithetho yabelungu yokuziphatha emigwaqweni abelungu asebakujwayela akhulu bona ukuba kubaphathe lahle bonke abasemigwaqweni.

Ngiloba ngoba ngicabanga ukuthi wonke umuntu onomcabango bangakwenza ukuguquka esimweni sokuziphatha kwabo uma bebona ukuthi ikhona indlela eyahlukile nengcono kuneyabo uma leyondelela engabasiza abaningi.

owakho,

UMFUNDI WESINGISI.

* * *



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K
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I

Christmas 1954



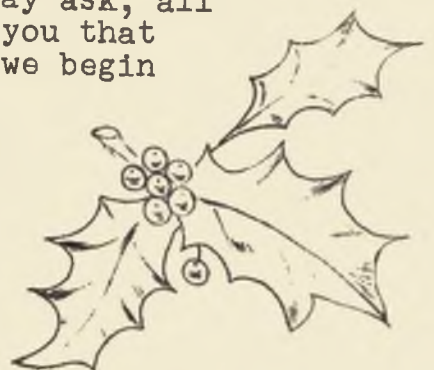
A CHRISTMAS MESSAGE

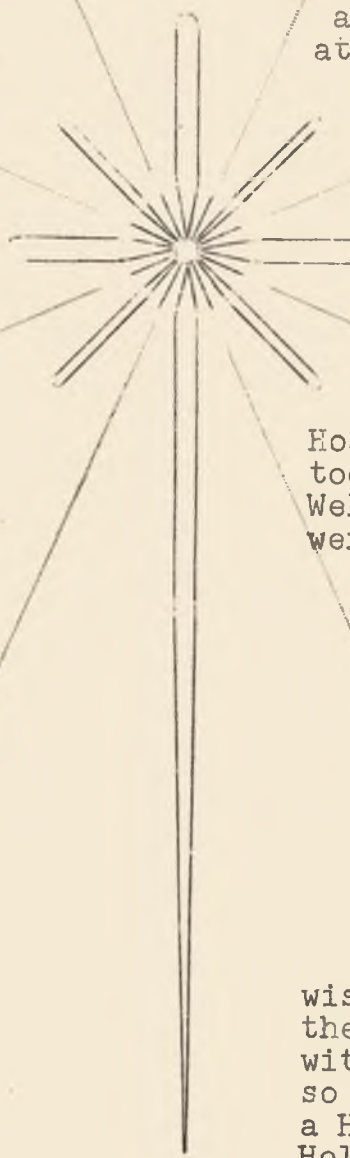
We have often heard that the greatest gift ever to have been given to us was when God Our Father sent His only Son, Jesus Christ, into this work-a-day world of ours, to tell us what God is like, a loving Father and to show us how we can also live like Sons of God.

The world has been a different place ever since, for we have the thrilling knowledge that the power and the glory of the Kingdom are here in our midst for the asking. It is the Father's good will to give us the Kingdom.

Now, this wondrous gift is, above all, a Christmas present to each one of us and I want you, this year, to be quite certain that you do not miss this present. For Father and Mother, it is another darling little baby boy; for every child it is a little baby brother and for baby, it is another little baby with whom to play. In the fun and excitement of giving and receiving presents and of having extra special food to eat, there is a real danger that we may forget the greatest gift of all. How can we be sure of not missing it?

We only have to ask. So let us in the mornings and the evenings before Christmas Day ask, all together as a family, and I can promise you that you will receive. For from the second we begin asking we have to a certain degree received. With Jesus there in the house, we could not possibly spend the day away from Home. It will also help us on the great day itself to say, when giving a





present, "Baby Jesus send you this with our love". You might also keep a little place for Him at table and, just before you say Grace, light a little candle to mark His place.

Even if you are very poor, I want you to remember that Jesus had only a stable, and straw for his mattress, but Mother Mary made it as snug and warm as possible, protecting her little Child from the draughts. From the day of His birth, He never depended on material comforts for happiness. With Jesus in your Home there will also be a multitude of the Heavenly Host; there will be wise men, yes, and Kings too. What present are you going to give Him? Well He would not appreciate it, even if you were able to give Him a motorcar.

There is one thing you can give Him which He would rather have than all the gold in the world, but which each one of us, young and old, sick and healthy, rich and poor, wise and uneducated, is able to give and that is the love of your heart.

And so, having shown you a way, here's wishing you all a very Happy Christmas and the Joy and Peace that is most surely yours with the birthday Child in your midst. And so for this Day at least, may you be part of a Holy Family, no different from the little Holy Family in Bethlehem. Christ is born again into every Home that really wants Him. It is terribly important that you should want Him and prepare His place, for the Christmas lights from every one of the millions of Christian Homes is the only Light that can flood through this world of ours and dispel, as the sun does the mist, the fears and the prejudices and the selfishness which hide His face from us and delay the realisation of the Heavenly City.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband."

PAUL C. SYKES.

*

All glory be to God on high,
And to the earth be peace;
Goodwill henceforth from
Heaven to men
Begin and never cease!

*

SEVENTH HEAVEN

Sibisi when a little boy
 Regarded as his favourite toy,
 With which he played from day to day,
 A span of oxen made of clay.

*

A span of oxen, slow but sure,
 Their feet well planted on the floor,
 Gave to a little boy of seven
 A firm foundation for his heaven.

*

But when, as is the golden rule,
 Sibisi later went to school
 And learnt to add and multiply,
 He put his childish fancies by.

*

His span of oxen grew more like
 A motor car or motor bike:
 He said, "I'll give them what they need;
 Convert their ox-power into speed."

*

He said, "I'll make them faster yet;
 I will devise a super jet.
 I'll go from Clermont to the moon
 And back on Sunday afternoon."

*

Sibisi carried out his threat:
 He did design a super jet;
 He flew so fast he got to heaven
 On Saturday at half-past seven.

*

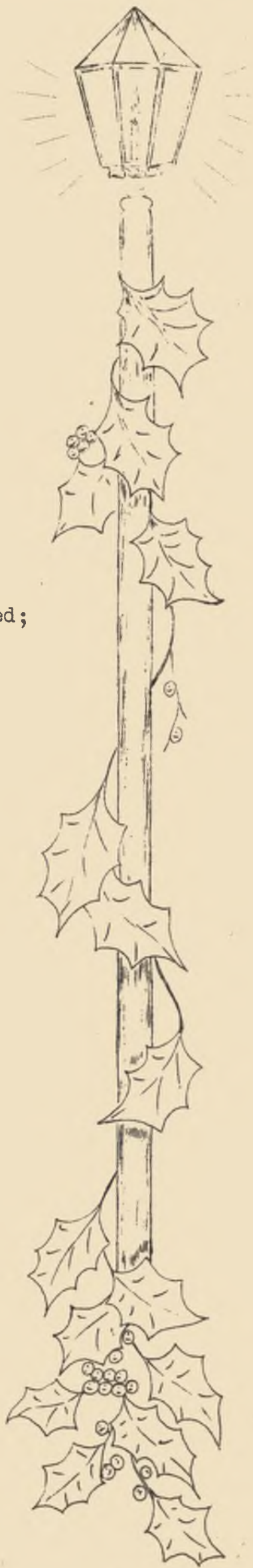
...There is a moral to it all
 For each Sibisi, great or small,
 Sibisi here, Sibisi there,
 Ixopo or Trafalgar Square:

*

He had to satisfy his need
 For more than supersonic speed,
 But while he knew his oxen's worth,
 At least he had his heaven on earth.

N. Nuttall.

Looking at a mirror I notice on my watch
 that according to the positions of the hands
 the time shows 2.25. What would be the
 correct time?



SOME CHRISTMAS GREETINGS



Having been asked to accept the Chairmanship of the Editorial Board of the Ikhwezi, I gladly agreed and trust that I will prove a worthy successor to the late Mr. J. C. Boshoff whose efforts were largely responsible for the inauguration of the Ikhwezi.

In extending Christmas and New Year Greetings to our Readers, I, at the same time, invite them to contribute towards the continued success of the Ikhwezi by sending in articles on matters of mutual interest.

R. P. CAMPBELL.

In a few weeks' time, this year - 1954 - will soon be a thing of the past; and once again the mirthful season will have been with us! Already signs of preparations in shops, homes and churches can be seen everywhere silently presaging the approach of the day of glad tidings, first told two thousand years ago. "Peace on Earth and Goodwill to Men!" That was, and still is, a call to humanity to be generous to one another!

If we were to judge by the number of presents that change hands on Christmas day, the people are generous. How superficial! For are not the poor still with us?

More often than not, it happens that in our eagerness or, shall I say, impatience, to have "a really good time", we forget the existence in our midst of the many less fortunate people who sometimes have to go without even the bare necessities of life. These are the people who, year in and year out, become the self-imposed responsibility of the various benevolent societies and other charitable organisations.

It will be remembered that almost without exception Public Health Areas are inhabited by communities of the low income group. Therefore, it behoves those of us in a position to do so, to give generously to these organisations as, by so doing, we

will be helping the underprivileged to appreciate the meaning of "Goodwill to men".

From now, onwards, let this be our resolution!

All days, naturally, cannot be Christmas days - yet the poor are always with us. Let us, therefore, henceforward extend this one-day generosity to 365 days of each year. Having done so, there will then be hope of real peace and genuine goodwill to men. In that spirit let us all wish one another a Merry Christmas and a good New Year.

F. J. MAZIBUKO.

One of the many great features of the Christmas Story is that its message of peace and goodwill is not confined to certain parts or sections of the world, but extends to us all no matter if we live in the large cities and towns or if our homes, like many of those in the various Public Health Areas, are dotted on some lonely hillside or tucked away in a secluded valley. The Christmas Story reminds us, too, that no matter what our race nor how diverse our interests and aspirations, we are, all of us, bound together in one large family by a common Lord and Master whose birthday we are honouring at this time.

Although these thoughts of unity and goodwill strike us more forcibly at Christmastide, they are thoughts which should be with us throughout every day of every year and it is the responsibility of each and every one of us to ensure that this is so.

It was by perseverance and resolve that this magazine Ikhwezi grew from an unsteady "child" to strong and healthy "manhood". Let us, with similar perseverance and resolve, so regulate our dealings one with another that the great lesson of universal goodwill which the Christmas Message teaches us may, too, grow from strength to strength into a firm and lasting reality.



And so, in sending you all warmest Christmas Greetings, may I cherish the hope that each one of us, during the coming year, may play his part in fostering and strengthening, ever closer understanding and relationships within the Great Family to which we are privileged to belong.

R. H. BIZLEY,
Regional Secretary,
Midlands Region.

I thank you for affording me the opportunity, once more, of publishing a message of greetings in the Christmas issue of your paper.

We, in Clermont, have experienced our share of good and bad fortune during the now waning year, and by good fellowship and mutual understanding we have ridden out the "storms" which we have encountered! May I, therefore, express the hope that the spirit of 1954 which has bloomed in Clermont, should continue to prevail in 1955? To my staff and the public of Clermont I convey my heartfelt thanks for the manner in which they have assisted me in carrying out my duties to the Commission and to Clermont.

To the Chairman and Commissioners, the Head Office Staff, all Area and Regional Staffs, and last, but no means least, the Editors of Ikhwezi and all its Readers, I say, with a wealth of meaning, a Happy Christmas 1954 and a Bright New Year 1955.

D. E. FOSTER,
Area Secretary.

In the walk of life, one cannot indefinitely look forward without glancing back to see the distance one has walked, progress made and loss sustained. The influences of these life factors make us today, although looking forward to Christmas and New Year, to look back to this time of the year 1953, when fate stole from us the late Commissioner Mr. J. C. Boshoff. His passing was a great loss to the Ikhwezi whose founder he was, and was bitterly mourned by all who knew him. The hour of his passing will always be remembered as the "most bitter".

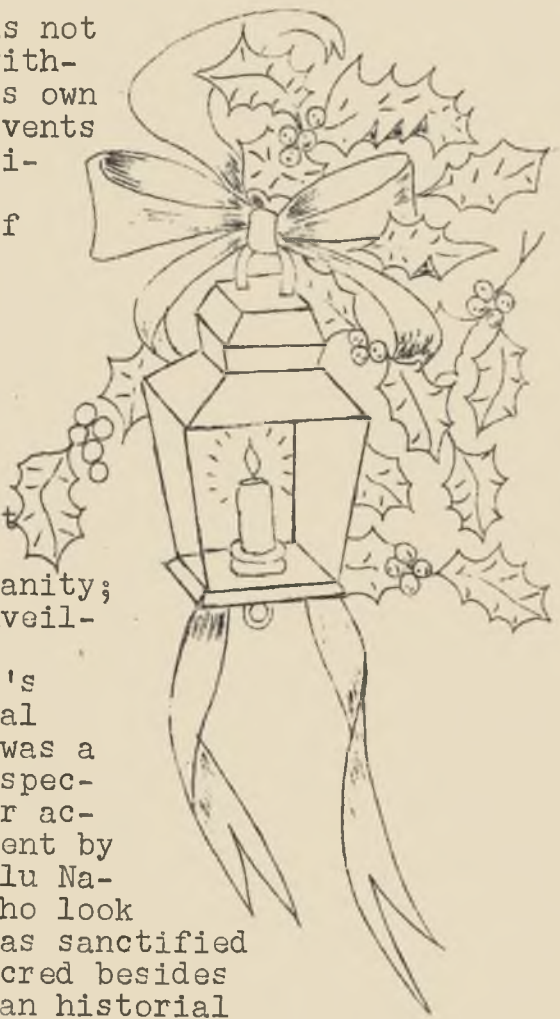
This year 1954, now leaving

us, has not been without its own epic events and episodes, some of which were the Korean Armistice which brought relief to humanity; the unveiling of Tshaka's Memorial which was a great spectacular achievement by the Zulu Nation who look to it as sanctified and sacred besides being an historical epoch. These events stand before us as stepping stones to the better times we look forward to in 1955.

The year 1954 was one chapter in the book of our lives which has been read and learnt. From this men and women have alike learnt lessons bitter or sweet. - the sweetness of life with progress, and the bitterness of trials and sorrows, the dreary and bright paths they walked with a hope of entering another chapter of their lives with greater prospects. The passing year is different from the incoming year, yet related to it and connected with it as they both come and go with the return of the seasons. In the span of our lives there is this coming and going of years, and we look above all this movement for the omnipotent hand to uphold, sustain and lift us to horizons where we can hear the message of "PEACE ON EARTH AND GOODWILL TO ALL MEN".

A Happy Christmas and Prosperous New Year to the Local Health Commission, Departmental Heads of the Commission; Staffs at Head Office and Public Health Areas; Editors and Readers of the Ikhwezi; the community of Clermont and to all men of GOODWILL.

P. B. KHUMALO,
Clermont.



It seems only a few weeks ago that we celebrated Christmas, and yet the festive season is again at our doorsteps.

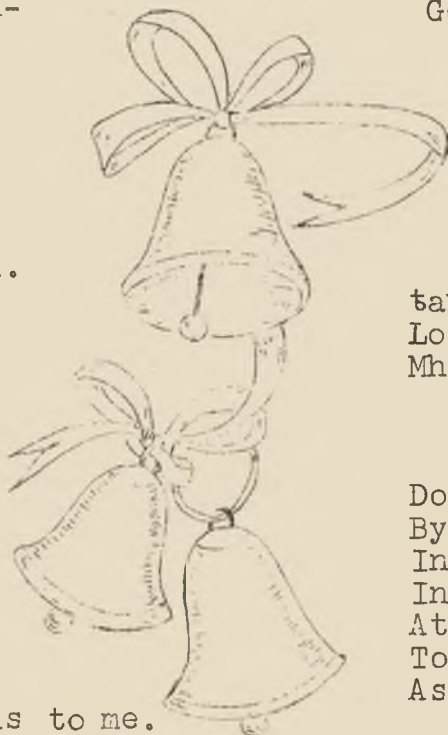
Yet, in looking back over the past twelve months, it is not without a feeling that Edendale has progressed somewhat, and also benefited by the march of time. Year by year we grow older, more mature in our outlook and more composed in our actions. It is therefore not surprising that Edendale can look back over the past twelve months with a feeling of satisfaction that through the difficult period of unemployment, high cost of living and accommodation problems, we have yet steered our course in a fair and even manner.

The population of Edendale does come in larger numbers for advice and guidance to the offices of the Local Health Commission, and it is with pleasure that I can record the spirit of co-operation in these many meetings. We also have the pleasure of contacting many of the residents of other Areas who flock into Edendale on account of the new Non-European Hospital opened during the course of this year. This in itself is something to be thankful for, as the services rendered to the sick and ailing are a real comfort.

In reviewing the past, we do recall certain pleasant things to mind, and in this spirit of appreciation is our desire to look forward to the future. With this opportunity I therefore wish to extend to all who serve Edendale and all who are served by Edendale, the Compliments of the Season. May the coming year bring to everyone the feeling of appreciation for the good things, and the spirit of co-operation and goodwill.

J. KRITZINGER,
Area Secretary,
Edendale.

In the absence of Mr. Fouche, the pleasure of sending Christmas Greetings to the Readers of Ikhwezi on behalf of the Local Health Commission "team" in Wasbank this year falls to me.



I welcome the opportunity as, although I have relieved in many Areas, I have already spent more time in Wasbank than in any other Area and have come to regard myself as a "Wasbank-ite".

May I, then, send sincere greetings for a very Happy Christmas and a Prosperous New Year to all Readers of Ikhwezi, and to all those who are still too young to read Ikhwezi but who are, nevertheless, very important residents of our Public Health Areas.

While all sections of our community do not celebrate Christmas on the 25th December, this Day is nevertheless accepted by everyone as a day of goodwill and it is in that spirit that I extend, on behalf of the Wasbank Staff, our sincere good wishes.

In conclusion, may I, through the medium of Ikhwezi, wish Mr. Fouche, the Area Secretary, a speedy recovery from his recent illness and our best wishes for a Happy Christmas and a Prosperous New Year for himself and his family.

C. H. COX.

The Engineer and Staff wish all the 'constituents' in the Public Health Areas a Merry Christmas and a Happy and Prosperous New Year.

*

Ikhwezi is happy to pass on the Christmas and New Year Greetings of the following to all friends and Readers of Ikhwezi:
Mr. Sivilingam Thambiran of Chatsworth; Mr. and Mrs. V. V. Govender of Mhlatusana;


Mr. L. B. Ramlall of Mhlatusana; The Chatsworth and District Area Care Committee of FOSA; The Cavendish and District Child Welfare Investigation Committee; The Staff of the Secretarial Department of the Local Health Commission, Mhlatusana.

*

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
(John Wesley).

SILKWORMS

*



The Silkworm is a funny thing:
 It doesn't sob or sigh or sing
 Or grunt or growl or bark or bleat
 Or anything but eat and eat.
 It has no cosy, cuddly habits
 Like Pekinese, or mice, or rabbits;
 It would not make a tasty dish
 Like frogs (in France) or fowls or fish;
 In fact I cannot think, can you,
 Of anything that silkworms do
 Except to swell up like balloons
 And wrap themselves in their cocoons,
 And when they've finished all their spinning,
 To start again at the beginning.

N. Nuttall.

*

DID YOU KNOW?

...THAT the Indian Rover Scouts
 in Pietermaritzburg will spend
 three hours on Christmas Day
 distributing hampers to poor and
 needy families?

*

...THAT all the children who
 attend the clinic at Clermont
 will be given a Christmas party,
 made possible by the generosity
 of local residents?

*

...THAT, whereas most people are
 given a holiday on Christmas Day
 to spend in their homes and with
 their families, the nurses at
 the Edendale non-European Hospi-
 tal stick to their posts so that
 they may bring happiness to the
 patients in their care?

*

...THAT the Social Services Or-
 ganisation, together with the
 African Welfare Society, have
 arranged that all the prisoners
 at the Central Gaol and the Con-
 vict Prison, Pietermaritzburg,
 will each be given white bread
 and tea on Christmas Day?

*

We speak of a "pride of lions",
 a "flock of sheep", etc., but
 of what of the following : cats,
 bears, geese, hens, sparrows?

*


O come, all ye faithful,
 Joyful and triumphant,
 Come ye, O come ye to Bethlehem;
 Come and behold him
 Born the King of angels:
 O come, let us adore Him,
 Christ the Lord.

God or God,
 Light of Light,
 Lo! He abhors not the Virgin's womb,
 Son of the Father,
 Begotten, not created:
 O come, let us adore Him,
 Christ the Lord.

Sing, choirs of angels,
 Sing in exultation,
 Sing, all ye citizens of heaven
 above,

Glory to God
 In the highest:
 O come, let us adore Him,
 Christ the Lord.

Yea, Lord, we greet Thee,
 Born this happy morning;
 Jesus, to Thee be glory given,
 Word of the Father,
 Now in flesh appearing:
 O come, let us adore Him,
 Christ the Lord.



The world is
 so full
 of
 a number of
 things,
 I'm sure
 we should
 all
 be as happy
 as
 kings.

(R.L.Stevenson)



HERE AND THERE

CLERMONT

"The Clermont Boys' Brigade dashes to Light again."

Since Mr. I. P. Seitisho, former Senior Clerk, Local Health Commission, Clermont, and Sergeant of the Boys' Brigade, left, the Brigade went into temporary hibernation.

Sunday, the 14th November, saw its resuscitation when Mr. J. S. Gwegweni (who, we are informed, has succeeded Mr. Seitisho as the Brigade's Sergeant) paraded the Boys' Brigade when it made its dash to light: Among other things, this was actuated by a feeling in the Company that it owed gratitude to Mr. F. P. Ngema, Director, Bantu Bus Service, who, some two years' ago, donated £95 worth of piping and drumming instruments for the Band. Thus the parade, in the Brigade's language of expressing appreciation and gratitude, was designed to give a salute to Mr. Ngema.

The weather was inclement, but it did not daunt the Brigade in carrying out its ambition. Smartly dressed and with heads held high as if to war, the Brigade marched into the premises of Mr. Ngema where they gave him their salute.

On behalf of the Boys' Brigade, Mr. H. S. Mtetwa, Patron, expressed the Company's appreciation and gratitude to Mr. Ngema for the donation he had made which had made the boys look upon Mr. Ngema as a good Uncle and Mr. Mtetwa said he felt that this was only the beginning of a kind deed and not the end.

The Rev. A. Khumalo thanked both Mr. Ngema for his charity and the Boys' Brigade for the homage they had paid.

Rising to the occasion, Mr. Ngema said he would like to remind the Boys' Brigade of what he had said when he made the donation. He did not donate the Band instruments because he was a rich man and had lots of money, but purely for the betterment of the African people. It was never his aim to receive praise, but he had wished to teach the lesson that in working with ambition to achieve a certain object, it was by no means unattainable when one worked harder and harder towards that goal, and, he went on, he wished to express his view of the need to learn the lesson of SELF-HELP.

*

"A Christmas Spree."

Indeed, every man and woman is filled with enthusiasm for the approaching Christmas and New Year festivals. Yet here at Clermont there is a young man who feels that mere enthusiasm devoid of preparations for the festivities is tantamount to sitting back without hope of achievement. Not only moved by this realistic approach but also by the interest and the welfare of the Youth of Clermont, Mr. L. Msimang, of the Methodist Church, has left no stone unturned in organising concerts, the proceeds of which will be used towards the celebration of the Christmas and New Year festivities.

Forward Msimang! not only the young but also the old owe you gratitude for your deeds. Days

seem to move at a tortoise pace - we enthusiastically wait for the fine result of your labours.

*

"A Loss to Young and Old.

The untimely death of the late Leonard R. Cele was a great loss to young and old. A member of the Cele Chieftainship at Inchan-ga, his career was teaching. He was Principal at Tafamasi Govern-ment-aided Native School, at Amaoti Government Native School, and, for many years, at Fannin Government Native School. From there he was transferred to Blaauwbosch and later to Esidi-dini at Dannhauser. There he met with a tragic death by a flash of lightning which struck a thatched wing of the school, where he was unflinchingly carry-ing on with his work when death met him and carried him to eter-nal peace and rest.

During his stay at Clermont, for several years, he was the Secretary of the Advisory Board of the Clermont Public Health Area. He was the founder and president of the Clermont Daffo-dils Tennis Club.

In his life Mr. Cele strove for all, believing that all were worth his strivings.

P. B. KHUMALO.

MHLATUZANA

" 'Chato sends to all the Read-ers of Ikhwezi, in particular those at Mhlatusana, warm greet-ings for Christmas and the coming New Year.

*

" On transfer. Mr. Leonard Ndlela, who was stationed at Mhlatusana as a Spotter, has now been transferred to the New Areas - North Coast.

*

" Obituary. We wish to record our deepest sympathies with Mr. Albert Gwabeni, Senior Spotter at Mhlatusana, who has lost a very near and dear one in his family. We pray that God will give the family the strength to

bear
the
loss.

*

"Annual Meeting.

The Friends of the Sick Associ-ation, Chatsworth and District Area Care Committee, is to hold its Fourth Annual Meeting on the 19th December, 1954, commencing at 2 p.m.

Dr. Campbell of the Institute of Family and Community Health will be the guest speaker, and the Chairman of the meeting will be Mr. V. S. V. Pillay, the Secretary of the Dur-ban Indian Child Welfare Society.

*

" New Home. Mr. Theo M. Goba has almost completed his new sub-stantial building and it is hoped that he will occupy it in the New Year. We wish him all happiness in his new home. "

CHATO.

WASBANK

"Soccer at Wasbank. Sunday, 7th November, 1954, was eagerly await-ed by the residents of Wasbank and District, as on that day a visiting team was expected from Durban to play against the Wasbank and District Bantu Football Associ-ation's pick team. On the day, people came in big numbers, only to turn away disappointed as the Durban team was prevented from coming by bad weather. The match was, however, postponed to the 21st November, 1954. But on that day the enthusiasm was no longer very great, and not so many people turned out. For various reasons the W. & D.B.F.A. was not so well represented, and from the kick-off at 4.25 p.m. it became apparent that the visiting team would walk-over easily. But the home team put up a good defence and the match ended with a score of 3 - 2, the visiting team being the victors.

*

*

"Wasbank Indian School. The £15,000 Indian School building is nearing completion, and it is anticipated that the official opening will take place early in the new year.

"Wasbank Government Bantu School. The Wasbank Bantu School staged a very successful fund-raising concert recently in the school hall, and a sum of £21/15/10 was realised. A huge crowd came from Dundee and Ladysmith to attend the concert. Musical items were rendered by the school choir, while the Starlites Band of Ladysmith provided the dance music.

"Who's Who

Mr. B. Fouche, Area Secretary of Wasbank, is away on sick leave for about two months. We understand that he has undergone an operation, and we wish him a speedy recovery.

those who have sustained these losses.

*

"We wish the Editors and Readers of Ikhwezi a Happy Christmas and a Prosperous New Year. "

SIKHUKHUKHU.

Mr. C. H. Cox, Relief Regional/Area Secretary, is acting here (during the absence of Mr. Fouche.

HOWICK WEST

*

"Mr. D. H. Maloyi, Health Assistant at Edendale, is spending his vacation leave with Mr. B. G. Mdunyelwa at Wasbank.

*

"Mrs. P. K. Mahwa is away in Basutoland on a visit to her parents.

*

"Mr. Eba Amod celebrated his 29th birthday on the 2nd November, 1954.

*

"Obituary. Residents of Kameelkop were shocked by the succession of deaths which occurred there in recent weeks. Among those who have passed on to eternal rest during the first three weeks of November are : Mr. Frans Kubheka, Mrs. A. Mhlongo, Mrs. Salafria Mshibe, Miss Rosta Hlathi and the fifteen months old child of Mr. and Mrs. Irvine Mcunu.

From the main village came the sad news of the death of Mr. Alfred Ntsele, a prominent member of the Hungry Lions' Football Club.

Our deepest sympathy goes to the friends and relatives of all

"Christmas Greetings. On behalf of the Howick West residents, I wish to express our hearty Greetings to all our brother residents in Public Health Areas, new and old. We wish every one of you a Happy and Merry Christmas and New Year. The year 1954 now ending has not been without its difficulties for those of us at Howick West, but we hope the New Year will come like a flower springing up in the garden which will not lose its beauty quickly but last throughout the year. All the best to those of you in Commission Areas, to the staff of the Commission whose duties lie in the encouragement of the Areas, and to the Editors of the 'child', Ikhwezi.

*

"Our sympathies go to the family of Mr. Simon Mbambo of Sub. 34, Dale, in the loss of their dear child who passed away on the 22nd November, 1954. The child was one of twins and we hope and trust that the child who is left will be a consolation and comfort to the parents and have a happy and healthy life.

*

Also, we extend our sympathy to the Vilakazi family of Lot 6, Dale, who lost their child on the 19th November. Our word of consolation is this :

"The Lord gave -
The Lord hath taken
away.
Blessed be the Name
of the Lord."

*

Our hearty congratulations go to Miss Dazzy Rama who has returned home on leave. Miss Rama is the daughter of Mr and Mrs. Jimmy Rama of Lot 34, Dale, and is a probationer nurse at the new non-European Hospital at Edendale. She is one of those whom we could call pioneers at the new Hospital, and the Area is proud of her as she is the only girl from this Area who has made this profession her choice. We hope that when she finishes her training she will be able to come home to serve her own people. We wish you all the best, Miss Rama, and we hope that others will follow your good example.

*

Did you know that in this Area during the past three months there was a record sale of latrine sets and windows? There is still a cry for more windows because they are cheap - only 10/7d. All the same, we wish that they were 10/-d., in which case I have no doubt they would sell like hot cakes!

*

We have learnt with great sorrow that our friend, Health Assistant M. Duma, may soon leave for Shaka's Kraal on transfer. We believe that his home is somewhere down the coast so the move may be of advantage to him. "

P. MPUNGOSE.

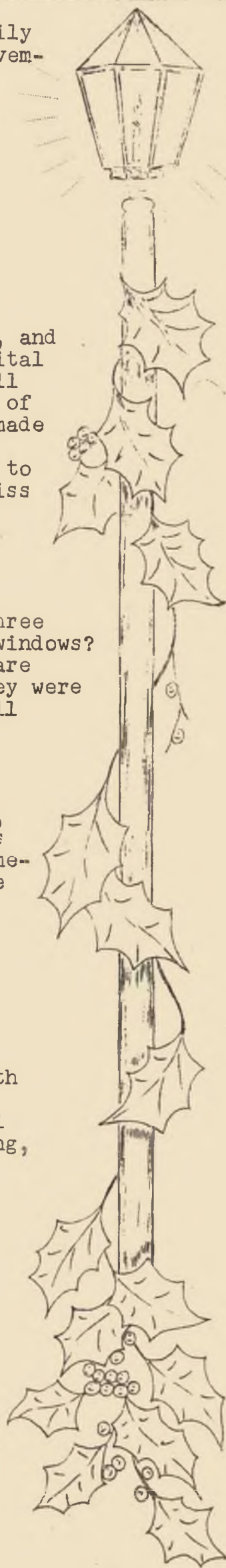
In about two weeks' time the Local Health Commission will hold, at their Edendale Stores, an auction sale for the disposal of redundant items such as khaki clothing, scrap timber, picks and shovels, water tanks, tyres and numerous other items.

Notices regarding the exact date will appear in the Press and placards near the Commission Offices, EDENDALE.

Please spread the news around!

"Speaking without thinking is shooting without aiming."

(Proverb).



EDENDALE

On the 10th November, 1954, Pietermaritzburg Girl Guides' Association had their Annual Meeting. There were two outstanding items in the programme. One was that the President, Mrs. D. Fulford was relinquishing the presidency and Mrs. Edgar Brookes was taking her place.

Mrs. Fulford was presented with a bouquet and a book. Her services were very much appreciated by all the Guiders and the Guides.

The second item was Dr. Shaw's speech on labels. He pointed out that the label was very important to lead one to the correct place, and made an example of a man who owned a shop. One day there was a big storm and a flood. The rain was so heavy that it entered the shop and destroyed all the labels. After the flood the shopkeeper found all the tins without their labels so he tried to replace them! One day customers came to buy. On arriving home and opening the tins they found that the tins contained very different food from what was written on the labels.

Dr. Shaw emphasised the importance of the labels in our own lives, in what we are and what we do.

He presented the World Flag to Nichols School for being the best Company again in 1954. There was a show of sewing and scrap books made by the Guides to be sent to Botha's Hill Settlement on Saturday, 4th December.

L. MTHEMBU.

A stay 100ft. in length is fixed to the deck of a ship 28ft. from the foot of an upright mast. How far up the mast must the other end be fixed so that the stay may be taut?

Once in royal David's city
Stood a lowly cattle-shed,
Where a mother laid her baby
In a manger for His bed.
Mary was that mother mild,
Jesus Christ her little child.

*

He came down to earth from
 heaven
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall.
With the poor, and mean, and
 lowly
Lived on earth our Saviour holy.

*

And through all His wondrous
 childhood
He would honour and obey,
Love, and watch the lowly
 maiden
In whose gentle arms He lay.
Christian children all must be
Mild, obedient, good as He.

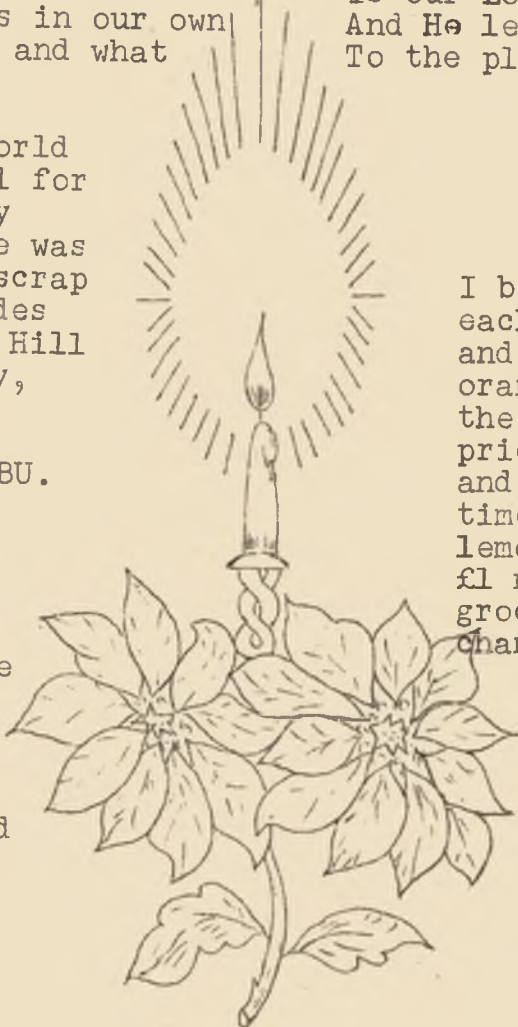
*

And our eyes at last shall see
 Him,
Through His own redeeming love;
For that child so dear and
 gentle
Is our Lord in heaven above;
And He leads His children on
To the place where He is gone.

*

I bought an equal number
each of oranges, lemons
and grapefruit. The
oranges cost 1/- a dozen;
the lemons a third the
price of the oranges;
and the grapefruit six
times the price of the
lemons. I tendered a
£1 note to the green-
grocer and received 5/-
change. How many of
each did I buy?

*



THANK YOU!

Ikhwezi remembers with gratitude a host of friends who have shown it care and kindness through the year. It is not possible to name them all, but we would like to make special mention of :

MR. PAUL SYKES

for the most beautiful Christmas Message which he has written for this issue.

For the verses "Seventh Heaven", "Silkworms" and "Rain", Ikhwezi is indebted to

MR. NEVILLE NUTTALL,

Principal of the Natal Training College. Mr. Nuttall is well-known for his delightful verse, which he is able to apply suitably to any incident or occasion, and we are most happy that Ikhwezi has come in for a share of his interest.

MR. F. B. OSCROFT,

who is an Inspector of Bantu Education, writes here on a very real problem which has already been discussed in Ikhwezi's columns. We are grateful to him for his interest and the practical suggestion in tackling the problem.

THE NATAL PRESS

who, once again, have printed the cover of this issue, free of charge.

MR. S. NEWMARK

Engineer to the Commission, who has not only allowed his staff to take on the work of the illustrations, but has also, throughout the year, given Ikhwezi his personal interest.

MR. JOHN DOHNE

of the Engineer's Department, who has drawn the illustrations which, we feel, make this issue so attractive.

MR. A. D. HESSE

of the "Areas" Section, who has been a faithful contributor, and has also, with great willingness, been ready to help with any "odd jobs" connected with Ikhwezi.

MR. F. J. MAZIBUKO

of Edendale, who is another person ready and willing always to help with Ikhwezi's "odd jobs".

OUR LOCAL CORRESPONDENTS

Messrs. P. B. Khumalo, George Thaver, P. Mpungose, Baxter Mtinkulu, G. Mdunyelwa, on whom we rely for news of their Areas. We should also like to mention that Mr. Dookran, an Associate Editor, has most kindly kept us informed of happenings in the Indian community.

MR. ELLIOTT

of the Y.M.C.A., Edendale, who has distributed copies of



BRINGING UP OUR BANTU CHILDREN.

Ikhwezi in that Area.

FOUR GIVERS

Colonel and Mrs. Fulford, Mrs. M. Bews and Messrs. Shuter and Shooter whose donations have meant that we may indulge in the little "extras" (such as the Christmas Card in this issue) which add considerably to the attraction of our paper.

THE LOCAL HEALTH COMMISSION

We want to thank Mr. T. M. Wadrey (Chairman) and Commissioners for their continued interest and encouragement. Particularly, we should like to mention that Mr. Campbell has been elected as the Chairman of the Working Committee, and that he has not spared himself in giving "the child" his friendly attention and thought.

A N D

to those others, whom we have not had space to mention, but who have during the past year given in so many ways to the life of Ikhwezi, we say

T H A N K Y O U.

* * * *

Two units go into battle, each side with 4000 men. Of the grand total, $\frac{1}{2}$ are killed, $\frac{1}{8}$ are wounded and one-sixteenth desert the battle field. Of the loyal men who emerge from the battle unscathed, only one-ninth are on A's side. How many of B's side deserted?

* *

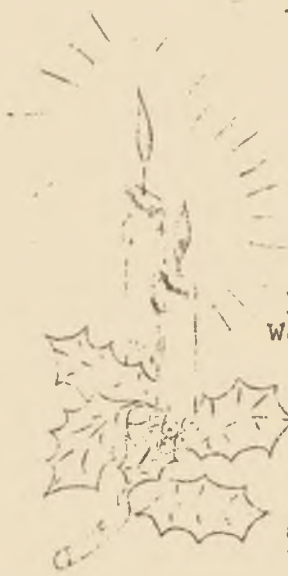
In days gone by the young Zulu boy was trained and cared for by his mother and grandmother until he was six or seven years old. He was then allotted a task in the household. In those days the task was either herding goats or calves. His training for this was in the hands of the older boys who were keen to make him efficient at his work, so that they might be spared the just rewards of his and their own laziness at the hands of the kraal head.

It is clear that the boy answered to the male members of the family for his behaviour. It might even be said that the boy answered to the community as well, since any man was expected to reprove any child for bad behaviour or carelessness. So the child was taught what was good and what was right by the whole community.

Today in our villages near the towns the situation has completely altered. In many cases there is only a grandmother to be found at home to train and bring up boys and girls. The mothers are working and the fathers are working: in some instances there are no known fathers.

Who, then, are to train and control the children of our villages when they come out of school each day, and during the holidays? This is a difficult question indeed to answer and should receive a great deal of thought.

It may be possible to suggest to all adults of the community that they are responsible for all children of that community. Instead of letting matters develop to such an extent that the police have to take action, surely it is better that the children be corrected by all adults, whether related or not? The relationship and bond between the people should be that they belong to the same community. It is suggested that a return to the old



Bantu method of training and control of children, should be made.

There was much good in that system, and it produced many respectful and respected people whose word was their bond and whose behaviour was at once dignified and considerate. It should not be difficult for groups of families to start on community

control of children and from the groups the system would spread to larger areas. A greater degree of responsibility should be thrust on the older children who should answer for the behaviour of the younger ones in their groups. This responsibility would then naturally move up the chronological tree. In a few years a sound code of behaviour in our village communities, and an elimination of rowdiness and tsotsism in our village communities should be possible.

This movement might very well start, if it has not already done so, in a street of houses or a block of homes, or just a group of two or three homes where the parents and adults decide to try a community system of restraining and guiding not only children, but the young men and women. Thus the code or standard of behaviour would be built up by the people themselves and not forced on them by the law backed by a Police Force.

This is the only way in which to restore a respect for age among the youths of to-day; and a respect for age and position may lead to a growth of self-respect.

To illustrate the application of the old customary system of child training it is necessary to consider some practical examples where the system could be put into action.

There are young boys in our townships and Public Health Areas who gather together in their idle hours to gamble with dice and cards. The evils that stem from gambling are well known enough to make their

enumeration here superfluous. The gambling must be stopped, yet many an adult will pass the youngsters at their games and say no word, knowing that here is the beginning of "tsotsi-ism". If the adult were a parent of one of the gamblers, he would not hesitate to reprove his child.

In the old days, the custom was to correct the wrong-doers on the spot and tell their parents afterwards. If this immediate correction is impossible to-day, surely it is not impossible to report the children to their parents or guardians and see to it that the children are punished suitably without police action.

Further, a young boy smoking often goes about amongst adults unquestioned to-day. Community action again is called for on the lines already suggested.

Again, on the buses, because they have boarded the bus first, most children think they have the right to occupy the seats while elderly people stand. True, all have paid fares, but surely the older people in any community have the right to what comforts are available? Community action would put this matter right in a very short time, and would begin to build up amongst the youngsters a respect for age.

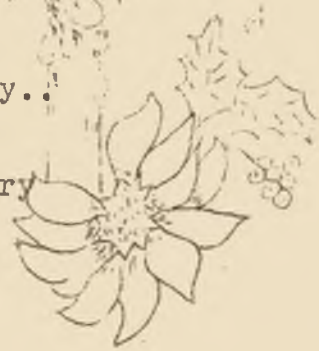
Far too often a badly behaved child of either sex is allowed to go unchallenged by an adult and is treated by the people much in the same way as a harmless lunatic was traditionally treated by the Zulus. The fatalistic attitude that we must accept our tsotsis, must be combatted in some way, and it is with the hope that the community will start to fight this attitude that this short article has been written.

F. B. OSCROFT.

*
R A I N
*

Rain falls
From a heavy sky..!

In winter time
The hills are dry
And take their
colours
from the
sun



While low and clear the rivers
run.

(Rain comes back with the
Spring
And little streamlets laugh
and sing).

But all the dusty season through
The morning grass is wet with
dew
And birds and beasts and flowers
and men
Know that the rain will come
again
From a heavy sky,
Though now the hills are dry.

N. Nuttall.

DEATH OF COLONEL W.F. SHORT

It is with great regret that we have to record the death of Colonel W. F. Short, O.B.E., who was Deputy Chairman of the Natal Housing Board and the Provincial Town and Regional Planning Commission. These two bodies are part of the quartet linked together with the Local Health Commission through a common Chairman and in his capacity as Deputy Chairman of these two bodies, Colonel Short rendered the Local Health Commission considerable service. He took a great interest in its work and on several occasions and for lengthy periods acted in the place of members absent on leave. We shall miss his kindly advice and assistance so freely available.

Colonel Short had a distinguished military career in both the 1914-1918 and 1939-1945 Wars, and for his services in the latter was awarded the O.B.E.

He is survived by his widow and two daughters to whom the sympathy of all of us will be extended in their bereavement.

THE LAMB

Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bid thee feed,
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little Lamb, who made thee?
Dost thou know who made thee?

**

Little Lamb, I'll tell thee,
Little Lamb, I'll tell thee:
He is called by thy name,
For He calls Himself a Lamb,
He is meek, and He is mild;
He became a little child.
I a child, and thou a lamb,
We are called by his name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

(William Blake).

LETTERS TO THE EDITORS.

The Editors,
IKHWEZI.

A Reply to Howick West.

Your Howick West correspondent's remarks appearing in your last issue (Volume 5 No. 5) on page 5 refer.

Roads - Howick West.

I do know of the road conditions in the Area as the result of a recent tour of the Areas of Cedara, Howick West, Tweedie, Lion's River and Lidgetton West, etc. I made the inspection accompanied by Mr. Commissioner Campbell.

Immediate attention was not given to the roads because of the method used with regard to road plant. The whole region has only one motor grader unit, and in order to save the time of the machine, it is not economical to send it from one Area to another without regard being given to distance travelled.

Areas are grouped, and the machine operates within such a group of Public Health Areas. Only by such an arrangement can the maximum amount of work be obtained.

Within a month, the grader unit will visit the group containing Howick West.

Cedara - Water.

The remarks made in connection with improved water supplies are gratifying, but, at the same time, premature. It was only incidental that investigations into a possible source of supply for the Area resulted in better water supplies, but it must not be construed as an attempt to give a water supply in the present form.

In conjunction with the Medical Officer of Health, this Department is still investigating the creation of a pure supply of water for the Area.

S. NEWMARK,
Engineer.

The Editors,
IKHWEZI.

Dear Sirs,

Much Press publicity has been given recently to a case in which an apparent injustice was done a non-European.

A point of great interest to those following the case has been the response it evoked in a large number of European organisations who hastened to support a move made to right the apparent injustice. That their efforts resulted in the release of the non-European from prison within a week of the first representations having been made is a matter for gratification, but of equal gratification and interest to the readers of Ikhwezi must surely be the fact of the immediate goodwill and sympathy roused in organisations predominantly European, on behalf of a non-European.

Yours, etc.,

"NOLWANDLE".

A CHRISTMAS CARD FOR A FRIEND

The Editors of Ikhwezi have pleasure in presenting a Christmas Card and a stamped envelope with every copy of this edition of Ikhwezi.

The Christmas Card will be found on the next page : please cut it out, write your name on it, and put it inside the envelope which you will find clipped to it. Do NOT paste the gummed flap down, but tuck it inside the envelope. Now address the envelope to a friend of yours; and when you have done this the Christmas Card will be ready for posting to anyone in the British Commonwealth.

A small sum of money was donated to Ikhwezi by well-wishers on the Commission's Staff, and it was this money that enabled us to buy the stamps and the envelopes.

Please make sure you send off a card to a friend - it will bring joy at this time of goodwill!

A N S W E R S

Page 3 : 9.35

Page 7 : a clowder,
a sloth,
a gaggle,
a brood,
a host.

Page 12 : (1) 96ft.
(2) $4\frac{1}{2}$ doz.

Page 14 : Nil.





I
K
H
W
E
Z
I

Christmas 1954



IZWI LIKAKHISIMUSI

Sivamise ukuzwa ukuthi isopho esizedlula zonke ezaphiwa abantu yilesi mhla uBabawethu uNkulunkulu ethumela Indodana yakhe eyodwa uJesu Kristu kulo-mhlaba wethu azositshela ukuthi unjani uNkulunkulu, uBaba othandekayo asikhombise ukuthi singaphila kanjani njengamaDodana kaNkulunkulu.

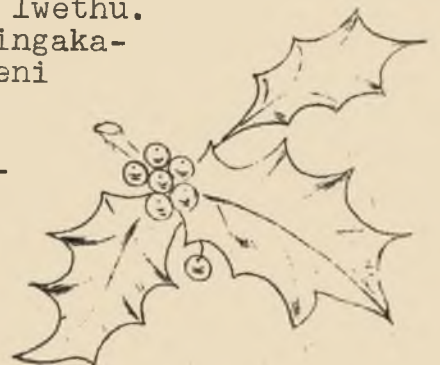
Izwe liyindawo eyahlukile kusukela mhla lokho ngoba sesiyazi ukuthi amandla nobukhosi beZulu kuphathathi kwethu uma sikufuna. Yintando kaBaba ukusipha leliZulu.

Isipho lesi esimangalisayo yisipho sikaKhisimusi engifisa ukuba ngalonyakaningaphuthelwa yisona. KuBaba noMa kuyindodana ethandekayo ezinganeni ngumfowabo omncane enganeni ngenye ingane ezodlala nayo.

Ngenkathi samukela sithokozela izipho zikaKhisimusi nokudla okuningi kukhona ingozi yokukhohlwa yisipho esizedlula zonke. Singakugwema kanjani ukungalahlekelwa yisona?

Singacela kuphela ngakho ekuseni nakusihlwa engakafiki ukhisimusi emakhaya ethu sonke masicele siyokwamukeliswa. Uma uJesu esekhaya singeke silokothe simshiye endlini yedwa. Kuyosisiza ngalo usuku uqobo uma siphana izipho sithi. Nasi isipho esi esiphiwa nguMntwana uJesu ngothando lwethu. Nimnike nendawana etafuleni lokudlela ningakabongi ukudla nokhele ikhandlelana endaweni yakhe.

Noma nibuswezi khumbulani ukuthi u-



Jesu wayelala esitebeleni naso-
tshanini kodwa uMama uMary wamenza
wathokomala angangenwa ngamakhaza.

Kusukela ekuzalweni kwakhe kazange
abheke ukuthokomala empilweni yakhe.
Uma uJesu esendlini yakho kuyobakhona
nezinye izihambi, izazi namaKhosi.
Uyomupha zipho zini? Angeke ayi-
bonge imotho noma bewungamupha
yona. Kodwa yinye into sonke
esinga, mnika yona noma siyisisigaba
siphi sabantu uthando lwenhliziyo
yethu.

Njengoba senginitshengisile indle-
la senginifisela nonke uKhisimusi wentokozo
nowenjabulo nokuthula ofanele abengowakho
uma uhlezi neNgane uJesu. Namuhla unga-
fana nabo aboMuzi kaJoseph eBethlehem na-
bomuzi wakho. UKristu uyazalwa
futhi kuyoyonke imizi emufunayo. Kuyinto
enkulu ukuba umfune umlungisele indawo
ngoba ukukhanya kukaKhisimusi emakhaya ama-
kholwa yikhona okungakhanyisa umhlaba wethu
kuchithe njengoba kwenza ilanga enkungwini,
ukwesaba nokungezwani hobuqnonqela okufihla
ubuso bakhe kithina kulibazise ukuthokozela
kethu ikhaya laseZuluini.

"Ngabona izulu elisha nomhlaba
omusha ngoba izulu lokuqala
nomhlaba wokuqala kwase kudlu-
lile. Ngabona umuzi ongwele
iJerusalem elisha liphuma ezu-
lwini kuNkulunkulu lifana nom-
lobokazi ehlobele umyeni wakhe."

PAUL C. SYKES.

O COME, ALL YE FAITHFUL

Zanini makolwa, ja6ulani nonke,
Wozani asiye eBethlehem,
Nangu umntwana uzalelwe thina,
Wozani sikhuleke, wozani sikhuleke,
Wozani sikhuleke eNkosini.

E Nkosi enkulu, Nkosi yama6andhla,
Ulel' ungumntwana emkhombeni,
Wen' unguThixo okhona phakade,
Wozani sikhuleke, wozani sikhuleke,
Wozani sikhuleke eNkosini.

A6onge iNkosi lama6andhla onke
Shayani izandla zizwe zonke,
Zulu nomla6a dumisan' iNkosi,
Wozani sikhuleke, wozani sikhuleke
Wozani sikhuleke eNkosini.

OJesu Msindisi siyakudumisa,
Ngenhliziyo yonke siku6onga,
Utha6athile isimo sesintu,
Wozani sikhuleke, wozani sikhuleke,
Wozani sikhuleke eNkosini.

LAPHA NALAPHAYA

CLERMONT

"Bayezwekala futhi abafana beBoys' Brigade. Ku-sukela kuhamba uMn. I. P. Seitisho uSayitsheni wabo banyamalala abafana laba. NgeSonto November 14 bavuka lapho uMn. J. S. Gwegweni othathe isikhundla sikaMn. Seitisho wayebaviva. Futhi abafana babefisa ukuveza ukubonga kwabo kuMn. F. P. Ngema. Umninima-Bhasi eBantu Bus Service okwathi ngeminyaka emibili edlu-lile waveza isipho sama £95 sokuthengela abafana imitshingo nokunye Ngakho babe'khulekela yena uMn. Ngema.

Izulu lilibi kodwa bayiqhuba inkonzo yabo abafana bevathe okwabo kwobubutho bangena bengasadle nkobe zamuntu endaweni kaMn. Ngema bamasalutha.

Egameni labafana uMn. H. S. Mtetwa wayibongela i-Nkampani nakuMn. Ngema ngakwenzele abafana asefana noMalume kubona. Wathi kusaqala-nje okuhle kakugcini lapha.

URev. A. Khumalo wabonga uMn. Ngema ngomusa nesisa sakhe kubafana.

UMn. Ngema wathi ukhumbuza abafana ngakutshoyo mhla ebapha isipho lesi. Kabaphanga ngoba enothile enemali kodwa ngoba efisela abantu intuthuko. Kazange alufune udumo kodwa isifiso sakhe wukukhombisa ukuthi uma use-benza ngenhloso yokuvuna lapho utshale khona uma uqinisela uyasondela lapho uqonde khona. Wagcizelela ekufundeni ukuzisiza.

*

"Wonke umuntu usengenwe ngumoya kaKhisimusi nowo-nyaka omusha. Umn. L. Msimang ukuhlangabeza lokho ngokuzama angakwenzela intsha yalapha wenza amakhon-sathi okuthola isikhwama sikaKhisimusi nesikaNew Year. Phambili Nonkosi nabadala bayakubonga. Sesi-bheke ngamehlo abomvu imizamo yakho.

*

"Ukufa ngokuzuma kuMn. Leonard R. Cele kuyinto ekhalise abadala nabancane. Ungowegazi nesiPhakanyiswa esibusa eNtshangwe, ubenguThisha. Wafundisa eyinhloko yaseTafamasi naseAmaoti naseFannin iminyaka eminingi. Wasuka lapho wayiswa eBlaauwbosch wasuka lapho waya Esidi-dini eDanawozi, kulapho ehlangene khona nokufa kwomphe-zulu owatshaya indlu yotshani yesikole lapho ayesebenzela khona umsebenzi wesikole. Wadlulela ekuthuleni kwa-Phakade.

"Ngenkathi elapha eClermont iminyaka eminingi wayenguNobhala weBhodi yalapha. Ungumphemi no-Mongameli wamaClermont Daffodils Tennis Club. Epi-lele bonke abantu engakhethi. "

P. B. KHUMALO.

MHLATUZANA

"U'Chato' ufisela abafundi beIkhwezi ikakhulua abaseMhlatusana uKhisimusi omusha nonyaka omusha



ozayo.

"Ugudlulelwe kwenye indawo.

Umn. Leonard Ndlela okade ese-Mhlatusana oyisPotter uthunyelwe endaweni entsha eThungulu lwase-Nyakatho.

*

"Ongasekho. Sizwelana noMn.

Albert Gwabeni waseMhlatusana olahlekelwe yisihlobo segazi. Sibafisela umusa weNkosi ubenabo.

*

"UMn. Theo M. Goba usecishe ayiqede indlu yakhe ensha enkulu angase angene kuyona ngonyaka omusha. Simfisela intokozo emzini wakhe."

CHATO.

WASBANK

"Isonto November 7, 1954, labe libhekwe ngamehlo abomvu ngabe-Wasbank nezifunda kulindwe abadlali baseThekwini bezodlala ne-Pick yalapha. Kwadumaza abaninzi ukuba bangafiki abahambi ngenxa yezulu. Yahlehliselwa kuNovember 21. Kodwa abantu bengasebaningi sekuphelile ukulangaza kwasuku lwokuqala. Ngezizathu ezithile ithimu yeW.& D.B.F.A. yabe ingamile kahle kwathi lisuka-nje kwabasobala ukuthi izinhlanga zizomuka nomoya. Kodwa badlala abasekhaya umdlalo waphela ngokuba banqobe abahambi ngo 3 - 2.

"Wasbank Government School. Isikole lesi sabanekhonasathi yokucela imali eyaba nempumelelo kwatholakala imali engama £21.15.10. Kugcwele abantu bevela eDundee naseMnambithi. Kwacula izikole nabaseStar-lites Band baseMnambithi bedlalela umdanso.

"Izindatshana.

UMn. B. Fouche u-Area Secretary usahlabe ikhefu lokungaphili izinyanga ezimbili. Wahlinzwa simfisela impilo masinyane.

UMn. C. E. Cox okunguyena

obambela abanye nguyena obambele uMn. Fouche.

UMn. D. H. Maloyi uHealth Assistant waseEdendale uhlabe ikhefu lapha noMn. B. G. Mdunyelwa.

UNkk. P. K. Marhwa ukwela-Besutho uhambele abazali bakhe.

"Ongasekho. AbaseKameelkop badabuka ukuzwa ngemibiko ilan-delana yokufa. Kwa bahambile ngalawamasonto ngu Mn. Frans Kubheka, Nkk. A. Mhlongo, Nkk. Salafria Mshibe, Miss Rosta Hlathi nengane kaMn. noNkk. Irvine Mcunu.

Emzini omkhulu kwezwakala umbiko wokufa kuka Mn. Alfred Ntsele ilungu elisobala lamaHungry Lions' F.C.

Sibezwela bonke abayizihlobo zabahambileyo.

*

"Sifisela uMhleli nabafundi be-Ikhwezi uKhisimusi omuhle nonyaka omusha."

SIKHUKHUKHU.

HOWICK WEST

"IZIFISO ZIKAKHISIMUSI. Egameni labakhi baseHowick West sibingelela abafowethu ezindaweni ze-Khomishani. Sibafisela bonke u-Khisimusi omuhle noNyaka onempumelelo. UNyaka lona 1954 kade unokwawo okulukhuni kodwa sethemba lonyaka ozayo uzosiphatha kahle. Okumhlophe kwabahlala ezindaweni zeKhomishani nakwabasebenza kuyona nakubaHleli balengane - Ikhwezi.

*

"Sizwelana nabomuzi kaMn. Simon Mbambo wakwaSub 34 Dale ngokufelwa yingane yabo ngoNovember 22, 1954. Yabe iyiwele sethemba ukuthi elisele lodwa liyobathokozisa abazali balo liphile kahle nalo.

Sizwelana futhi nomuzi wakwa-Vilakazi bakwaLot 6, Dale, abafelwa yingane yabo ngoNovember 19, Sithi uNkulunkulu wapha, nguYena futhi osaphucile. Malibongwe igama lakhe.

*

Niyazi ukuthi kulendawo ngenkathi

yezinyanga ezintathu ezidlulile kade kudayiswa ngamafasitela nangezinto zezindlu zangasese? Basawafuna abaningi amafasitela ashibhile ngo 10/7. Noma kunjalo sifisa sengathi ngabe ayi 10/- ngithi athengwa ubuthaphuthaphu.

*

"Sezwa ngokudabuka okukhulu ukuthi isihlobo sethu uHealth Assistant M. Duma uzohanba masinyane aye kwaChaka's Kraal. Sethemba ukuthi ikhaya lakubo lingakhona ngalapho, okusho ukuthike uyangasekhaya."

P. MPUNGUSE.

EDENDALE

"NgNovember 10 amaGirl Guides aseMgungundhlovu ayenomhlangano wonyaka. Kwabe kukhona izihloko ezimqoka ezimbili okwabe kuzobhekwana nazo. Esinye ngesokuthi uMongameli uMrs. D. Fulford wabesisiyeka isikhundla sakhe noMrs. Edgar Brookes esithatha.

"UMrs. Fulford waphiwa izimbali nencwadi amaGuiders akubonga awenzela khona.

"Okwesibila kwaba yinkulumbo kaDr. Shaw ngamalebula ethi liyinto enkulu ekukhomba lapho uya khona. Walinganisa nomuntu onesitolo. Ngelinye lana kwakukhulu amanzi asibekela umhlabathi. Imvula y ngena esitolo yawalimaza onke amalebula. Emuva kwemvula umninisitolo wafica ukudla nempahla engasenawo amalebula walinga ukuwafaka.

"Ngelinya ilanga kwafika ikhasamuzi lethanga. Uma selifika ekhaya livula impahla lafica amathini ephethe ukudla okungafaniyo nalokho okulotshwe kumalebula. Kukhomba ubukhulu bamalebula lokho.

"Wanikeza iFlag kuSt. Nichols School ngokubasemqoka futhi ngo 1954 Kwabakhona umbukiso wemithungo okwenziwe ngamaGuiders okuzothunyelwa kwaBotha kwabalulamayo esifweni seT.B. ngoMgqibelo December 4."

L. MTHEMBU.

*

Ngenkathi yamasonto amabili i-Khomishani izodayisa esitolo sayo e-Edendale izingubo zika Khaki, izinkuni, amapiki nama-fosholo amathangi amanzi amathaya nokunye okuningi.

Kuzomenyezelwa emaphepheni nasema-Hovisi kaKhomishani eEdendale.

Wuhlabeni lomkhosi.

IZIFISO ZIKAKHISIMUSI

**

Njengoba ngiceliwe ukuba ngamukele isikhundla sokuba nguSihlalo womkhandlu oweluleka abahleli be-Ikhwezi ngivume ngokuthokoza engethemba ukuthi ngoyifandla isikhundla engisivalayo sikaMufi Mn. J. C. Boshoff okungemizamo yakhe Ikhwezi leli labakhona.

Ukunifiseleni okuhle kukaKhisimusi nezibusizo zoNyaka omusha Ngithi ngiyapacela ukuba balilobele Ikhwezi ukuze liqhubeke likhule lithokozise ngezindaba zalo ezisiza izindawo zakithi.

R. P. CAMPBELL.

**

Emhlabeni kawukwazi ukukokhu ubheke phambili ungabe usabheka emuva ubona lapho kade uhamba khona ukuthi uqhubeke noma kawuqhube-kanga. Leyomibandela yiyona namuhla esenza silangazelele izinsuku zikaKhisimusi nozi Nyaka oMusha sibheke emuva ekhathini yonyaka 1953 lapho Ongaphezulu asephuca u-Mufi Mn. J. C. Boshoff omunye wabe-Khomishani. Lalahlekelwa Ikhwezi kakhulu ngoba nguyena umzunguli walo



samkhalele sonke esabe simazi.

Lonyaka ophelayo ul954 nawo ubenazo iziwombe esinye sazo esabanguxolo lwaseKorea nokuKhumbula uShaka kwaDukuza okwabayingqala kuZulu. Iziwombe lezi zifana nezinyathelo ezisiyisa enkathini engobo ezayo.

UNyaka 1954 wabayincwadi ikhasi layo empilweni yethu esalifunda sabifundisisa. Safunda izifundo zonke ezinhle nezibabayo, ubuhle bempilo nezilingo zayo nakho konke okubuhlungu kwezilingo abadlula kuzona.

Ngifisela iKhomishani uKhisimusi omuhle onentokozo noNyaka oMusha onomnotho nakuzisebenzi zayo zonke nakubahleli nabafundi beKhwazi nakubantu baseClermont.

P.B. KHUMALO.

**

Okunye kwezinto eziningi zendaba kaKhisimusi yizwi lomoya omuhle nowokuthula emhlabeni ongekho kuphela ezindaweni ezithile kodwa osezweni lonkana nasemakhaya onke afana nalawo asezindaweni zeKhomishani. Londaba kaKhisimusi isikhumbuzo ukuthi noma singabasiphi isizwe noma izinjongo zethu zahlukene kodwa sonke siyinto yinye engumuzi munye phansi kukaNkulunkulu noMphathi wethu esimkhumbulayo namuhla.

Noma lemicabango yokuzwana isihlaba kakhulu ngoKhisimusi yimicabango okufanele ibenathi njalo ekuphileni kwethu. Kufanele ngabanye sikwenze kubenjalo.

Kwabangokubekezela nokuzimisela ukuba likhule iKhwazi libeyilokhu eliyikhona. Nathi ngokubekezela okunjalo asiphathane ngokuzwelana ukuze umoya kaKhisimusi usiqinise.

Uma nginifisela UKhisimusi omuhle ngethemba ukuthi sonke ngabanye ngonyaka ozayo ziyozama ezingeni lethu ukuqinisa ukuzwana ekuhlalisaneni kwethu.

R. H. BIZLEY,
Regional Secretary :
Midlands Region.



Nginyabonga ukunginika ithuba futhi lokuveza izwi lami lezifiso ezinhle zikaKhisimusi.

Thina eClermont sibenamathuba amahle namabi ngalonyaka ngokuzwana sayinqoba elukhuni. Engithike umoya ovele ngonyaka ka1954 ungadlulela kunyaka ka1955.

Ngibonga engisebenza nabo abangisizile ukwenza umsebenzi wami kahle weKhomishani naseClermont.

Kusihlalo obambile nakumalungu eKhomishani kwabaseHovisi elikhulu nabezindawo zonke zethu nakubaHleli beKhwazi nabafundi ngibafisela kuhle kodwa noKhisimusi omuhle noNyaka omusha omhlophe.

D. E. FOSTER,
Area Secretary.

**

Sengathi kusadlule amasonto ambalwa sathokozela uKhisimusi odlulile sokufinyela omunye.

Uma sibheka emuva kunyaka odlulayo sibona iEdendale iqhubekela phambili yakuthola okuncane okuhle. Ngokuhamba kweminyaka siyakhula sibenemiqondo encono. Okubangela iEdendale ibheke emuva kubo bonke ubunzima ngokubonga ukuthi noma kwane kulukhuni izinto zonke zinzima yaqhubeka kahle kayashona.

Abantu baseEdendale sebenza ngezi ngezinkani ehhovisi lami bezocela izeluleko kubekhona umoyawokuzwana lapho.

Sibone nabanye bakwezinye izindawo beze ezibhedlela esitsha konke lokho kuyabongeka ukusizwa kwabagulayo.

Uma sibheka emuva siyazibona izinto okufanele sizibonge uma zibheka phambili. Ngifisa uku-fisela bonke abakhonzele iEdendale okumhlophe. Kwanga unyaka ozayo ungasilethela ukuthokozela izinto ezintsha ngomoya wokuzwana nobuhle.

J. KRITZINGER,
Area Secretary.

**



Ngokungabiko kukaMn. Fouche kubeyimina odliwa yinkatho ethokozi sayo yokunibingelela ngezilokotho zikaKhisimusi ezinhle kubafundi beIkhwezi egameni labekhomishani lapha eWasbank.

Noma sengake ngabamba izikhundla ezindaweni eziningi zeKhomishani sengihlalile isikhathi eside eWasbank sengizibona ngingowakhona.

Ngifisela bonke abafundi beIkhwezi uKhisimusi omuhle noNyaka wempumelelo kubobonke abahlala ezindaweni zeKhomishani nakwamancane abasakhulayo.

Weza apha emhlabeni,
EyiNkosi enkulu,
Ugehlala nabaphansi,
Watho'elaqazali,
Wabeva wabathanda,
Umsindisi ongwele.

Ushiya umfelokazi namadodakazi amabili esiwakhalelayo ebuhlungwini akubona.

IZWI LIKAKHISIMUSI

Ngenkathi zonke izigaba zithokoza ngo December 25 usuku lolu bonke abalubona kubewusuku lwentokozo nomoya omuhle kungawo umoya onjalo engithumela ngawo izwi leli egameni labasebenzi baseWasbank.

Ngiphetha ngokubeka amazwi lawa ezinhleni zeIkhwezi ngibonga uMn. Fouche uArea Secretary ukuba asheshe alulame ngimfisela okuhle kukaKhisimusi nonyaka omusha yena nabantwana bakhe.

C. H. COX

KASEKHO UKHONELA W. F. SHORT

Siyadabuka ukuzwakalisa ukufa kukaKhonela W. F. Short, O.B.E., owabeyiphini likaSihlalo weNatal Housing Board futhi eyisiGungu sesifunda esihlela izakhiwo ezindaweni zaso. Amabandla lawa ayimixhantela yeKhomishani ngoba

Ngemuva kwamasontshwana angemangaki lonyaka ka-1954, uzobe usudlulile; sobe sesiphinde saba naso isikhathi sentokozo! Umuntu uyazibonela-nje yonke indawo, ngezimpawu zamalungiselelo ezitolo, emakhaya nasemaSontweni, zibika ukusondela kosuku lwezindaba ezimnandi, ezaqala ukumenyezela ngeminyaka eyizinkulungwane ezimbili ezedlula. "Ukuthula emhlabeni, nothando kubantu!" Njengakuleso sikhathi nanamuhla abantu basacelwa ukuba babe nomoya wokuphana, omunye komunye.

Uma singakholwa ngobuningi bezipho okuphiwana zona ngoKhisimusi, bayephana ngempela! Wukuzibeka kwamehlo-nje loko! Phezu kwalo loko ngabe konje kasiziboni yini izimpofana lezi ezinazo?

Kuvamile ukuthi ngenza yokukhuthalela ukuba "sizithokozise ngempela" siye silibale ngalaba bantu abaningi esakhe nabo, abavame ukungabi ngisho namvuthulukana yokwenza ithumbu elimnyama-nje. Yiboke labo bantu asebaba ngumthwalo (ngokuzethweza) wezinhlango

IMPATHO YEZINGANE ZABANTU

*

Ngezinsuku ezadlulayo umfana wakwaZulu wayefundiswa enakekelwa ngunina nokhulu azebeneminyaka esithupha noma sikhombisa ubudala.

Bese enikwa umsebenzi ekhaya. Kungukwelusa izimbuzo noma amathole. Efundiswa lokho abafana abakhulu kunaye befuna asheshe akwazi okuqondene naye ukuze umnimumuzi angabajezisi.

Kusobala ukuthi umfana wabebhekwe ngabesilisa bakubo. Futhi ebhekwe ngumosi wonke ngoba noma ngubani wabenelungelo lokuyisola ingane eyonile noma kungesiyona eyakhe. Ingane ifundiswe okulingileyo kuyona nakubantu bonke.

Kakusefani namhlanje ezindaweni zethu eduze nama dolobha. Kuvamise uface kuphela ukhulu ebheke abafana namantombazana. Oyise nawonina bayasebenza kwokunye oyise kabaziwa.

Ngubanike ozofundisa izingane zemizi yethu uma ziphuma
ezikoleni nsuku zonke
nangama- lombuzo. holide? Ulukhuni
sise. Kufanele siwucabangi-

Ku- bonke a-
ukuthi izingane
ngayelwa pho yisa.

Wathi ngokukhula kwakhe,
Wangumsekelo kuthi,
Uvuyo kunenyembezi,
Waziva kwanjengathi,
Nangokuyasivela,
Emithwaleni yethu.

fanele sibatshela
badala basekhaya
kumelwe bazibheke
zaleyondawo. Zi-
kuze kulamule ama-
Kuyinto efanele

ukuba izingane zikhuzwe ngabadala abayizihlobo nabangesizona. Kufanele abantu bezwane ngokuthi bangabantu banye. Kuhle kubuyelwe emfundisweni endala yabantwana. Kuningi okwabe kukuhle lapho kwaveza abantu ababethembekile kukho konke bezihlonipha.

Kungebeyinto elukhuni ukuba abantu abahlangeneyo baqale ukufundisa izingane zabo kusuke lapho kwenabele kwezinye izigodi. Abantwana abadala babheke abancane abaphakathi kwabo. Kuye njalo ngobudala babantwana. Nge-minyaka eyingcosana kungavela ukuzihlonipha ezinganeni kunciphe ubulayitha nobutsotso obudlangile ezindaweni zethu.

Kungaqalwa ohleni lwezindlu noma emizini eyencikene noma imizi emibili noma mithathu. Lapho abazali bengalinga ukwenza isu leli lokukhalima izingane zabo kanye nezinsizwa nezintombi.

Lenqubo ingadala ukuziphatha kahle kwabantu ngabodwa bengacindezelwa ngamaphoyisa njalo.

Kuphela kwendlela leyo engabuyisa ukuhlonipheka kwabadala ngabasha namuhla futhi ukuba isizwe sikhule ngokuzihlonipha.

Ukukhombisa ukusebenza kwendlela endala yokukhulisa izingane kufabele sifunde ezibonelweni ezithile ezingasbenza.

Kukhona abafana ezindaweni zethu nasezindaweni zika-Khomishani abaqoqana bengenzi lutho bedlala amadayisi

namaphepha. Kuyaziwa ukubi okuvela lapha. Kufanele iphele lento yokugambula, kodwa abadala bayazidlulela-nje kubafana labo bangasho nolunci bekubona lokho ukuthi kuzala ubutsotso. Uma wabengumzali womunye wabantwana labo ngabe uyasola.

Endulo izingane zabe sisolwa khona lapho zone khona kubikelwe abazali emuva kwensolo. Uma kungeke kwenzeka lokho namuhla kufanele ingane icetshwe kubazali bayo nababhekeli bayo bayijezise uma kufanele engabizwanga amaphoyisa.

Umfana uyabonwa ebhema phambi kwabadala engabuzwa lutho. Kanti kufanele avukelwe ngabantu bonke. Ema-bhasini uma sebengene kuqala izingane eziningi zicabanga ukuthi zingahlala abadala beme. Yebo bayikho-khile imali yebhasi kodwa iqiniso lithi abadala banelungelo labo lokuhlinishwa. Ukubambisana kwabadala kungakuqeda lokhu baqale ukuzihlonipha abancane behloniphe nabadala babo.

Kuvamile ukuba ingane yeydelelayo yomfana noma yentombazana izenzele ekuthandayo-nje ingakhuzwa ngumuntu kubesengathi kayinakiwe-nje. Kakufanele sicabange ukuthi ubutsotso lobu yinto okufanele sithi singeke silwe nayo. Ngibhala lencwadi ngethemba lokuthi abantu bazolinga ukulwa nezinto ezinje kan-yekanye.

F. B. OSCROFT.

* *

SIYABONGA

* *

Ikhwezi liyazi-izihlobo zalo ezlikhombise

omuhle nomusa kulonyaka. Singebaqede bonke kodwa siphawula laba :

Sombona ekupheleni,
Ngenxa yothando lwakhe,
Kuba ngoku ezulwini,
Uyinkosi yabakhe,
Ebuka nabantwana,
Ekhaya ezulwini.

bonga
eziningi
omoya

THE NATAL PRESS

abasisize futhi ngokucindezela izembozo saleliphepha ngaphandle kwemali.

MN. JOHN DOHNE

wesiGaba seNjiniyela odwebe imifanekiso yeIkhwezi esine qiniso ukuthi ilenza libukeke

MN. S. NEWMARK

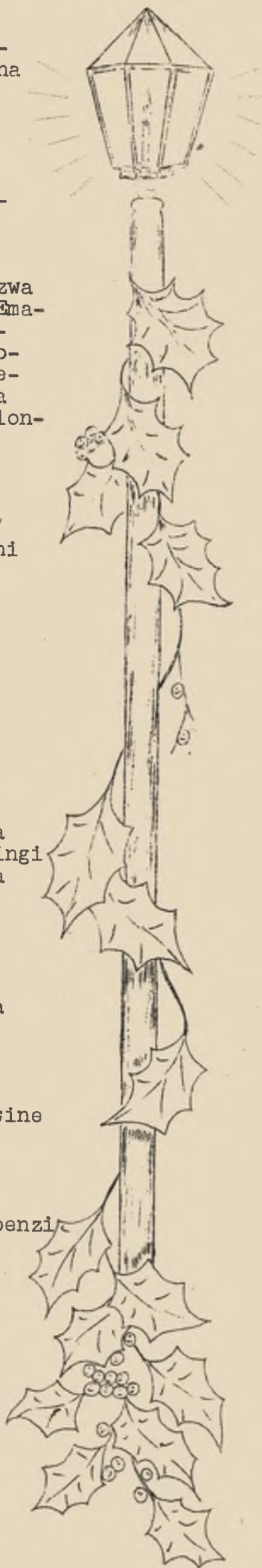
Injiniyezi yeKhomishani ongavumelanga kuphela isizebenzi zakhe zisidwebele imifanekiso yeIkhwezi kodwa yena siqu walisekela Ikhwezi wonke unyaka.

MN. A. D. HESSE

Wezindawo zakwaKhomishani obelokhu esilobela lapha eKhwezini futhi ekhuthalele ukusiza njalo kwe-iskudingayo kweIkhwezi.

MN. F. J. MAZIBUKO

waseEdendale omunye walabo abahlala benosizo njalo eKhwezini bephuthuma ukulisiza sekukubi.



ABALOBELI BETHU

AbaNumzana P. B. Khumalo, George Thaver, P. Mpungose, Baxter Mtinkulu, G. Mdunyelwa, esisazakala ngabo ngezindaba. Sibonga futhi uMn. Dookran ongumhleli isozayo osiphakela ngeziquondene namaNdiya.

MN. ELLIOTT

WEY.M.C.A. Edendale osakaka Ikhwezi.

KWABAPHANAYO ABANE

UKhonela noNkk. Fulford, Nkk. M. Bews nabakwaShuter & Shooter abasiza ngeminikelo yenza sikwazi ukuhlobisa iKhwezi ngoKhisimusi ngokuthile esiye sikufake kulona njengamaKhadi kaKhisimusi kulona leli.

UMNU. PAUL SYKES

Siyambonga ngomkhonzo wakhe wamazwi amnandi ka-Khisimusi, awalobele Ikhwezi lanamhlanje.

Ikhwezi liyabonga ngamavesi we"Seventh Heaven", nange "Silkworms" ne"Rain"

UMNU. NEVILLE NUTTALL

uyinhloko yesikole esikhulu saBanhlophe okuthiwa, Natal Training College. UMnu. Nuttall waziwa kakhulu ngamavesi okuhaya, phela kulula kuyena ukuhaya noma sicisini esivelile. Kuyalithokozisa-ke Ikhwezi ukuba nalo lithandeke kuye.

UMNU. F. B. OSCROFT,

onguMhloli wezikole zeMfundo yaBantu uloba lapha ngenkinga ese ike yaxoxwa ezinhleni ze-Ikhwezi. Siyambonga ngothando lwakhe neseluleko ngesu lokuxazulula lenkinga.

IKHOMISHANI

Sifuna ukubonga uMn. T. M. Wadley uSihlalo nabanye beKhomi-shani ngokusi khuthalela kwabo nokusikhuthaza. Ikakhulu sibonga uMn. Campbell (uNkonka) onguSihlalo wesiGungu esiphethe umsebenzi weIkhwezi osezame ngamandla akhe onke ukulisiza nokulisekela.

NALABA

abanye esingenasikhala sokubabiza ngabanye abasisize ngezindlela eziningi ngalonyaka odlulayo ukuba line Ikhwezi, sithi

SIYABONGA!

ezisiza abampofu minyaka yonke.

Kuzokhunjulwa ukuthi cisho zonke izindawo eziphansi kukaPoyinandi (lo banye abathi yi-Health Board), zakhelwe ngabantu abampofu. Ngakoke simelwe wukuba, labo bethu abangaba nawo amandla, selule izandla sinikele kulezi zinhlangane, ngoba ngokwenzenjalo sábe sikhombisa abampofu ukuthi kusho ukuthini, "Uthando kubantu".

Kusukela manje, kuyaphambili, masizimisele Ukwenzenjalo!

Nempela kungeze kwenzeka ukuba

imihla yonke ibe nguKhisimusi. Kanti noko abampofu seloku bephakathi kwethu njalo-nje! Kusukela namhlanje lolusuku lokwephana kwalangalinye malwandiswe lube yimihla yonke yonyaka - siphane njalo. Sothi singenzenjalo-ke, selobakhona ithemba lokuthula kwampela nothando kubantu. Ngaleyonhliziyo-ke masifiselane sonke uKhisimusi wentokozo noNyaka Omusha Omuhle.

* * *

IZINCWADI ZABALOBELI

KubaHleli,
IKHWEZI.

Impendulo kwabaseHowick West.

Umlobeli wakho waseHowick West kwelomhlo iphepha 5 No. 5 ekhasini 5.

Imigwaqo - Howick West. Ngiyayazi imigwaqo isimo sayo njengoba kade ngihambe izindawo zaseCedara, Howick West, Tweedie, Lion's River neLidgettton West nezinye. Ngihamba ngihlola noKhomishani uMn. Campbell.

Kayiphuthunywanga imigwaqo ngenxa yendlela okwabe kuqhutshwa ngayo ngomshini womgwaqo. Yonke lendawo inomshini owodwa ukuze kulondwe isikhathi kaksizi ukuwuthwala uyiswe zonke izindawo lezi ungabhekelwa ubude bebanga ozolihamba.

Izindawo ziyahlanganiswa umshini usebenze kuzona okubangela ngendlela leyo kusebenzeke kakhulu.

Ngenkathi yenyanga umshini sewuzokuya ezindaweni ezihlanga nyela neHowick West.

Cedara - Amanzi Kuyabongeka ukuzwa ngokuthi asengcono amanzi atholakalayo kodwa kusihambe phambili. Kwabangengozi-nje ukutholakala kwamanzi amahle kodwa ningacabangi ukuthi sekuyindlele leyo yokuletha amanzi agculisayo.

Sikanye noDokotela siyahlola izindlela zokuthola amanzi ahlanzekile kulendawo.

S. NEWMARK.

*

Banumzane,

Sekulotshwe kabunzi izinhleni

zama-
phepha-
ndaba
ngodaba
lomuntu
okubukeka
sengathi
akaphathekanga
ngemfanelo.

Iphuzu eliqhamile kuloludaba wukuba lushukumise imiqondo yezinhlangano eziningi zabelungu, okuthe ukuba ziluzwe zaphuthuma, zazama ukuba impatho leyo okungathi iyakhalisa, ilungiswe.

Kuyathokozisa ukuthi isiphetho sesicelo (salezinhlangano) kube ngukuba lomuntu akhishwe ejele kulo lelovike okwaqalwa kulo ukumcelela. Kodwa-ke okujabulisa njengako loko kubafundi be Ikhwezi yisenzo soku-khombisa ngokushesha umoya wesihe ovela ezinhlangaweni iningi lama-lungu azo okungabelungu, zizwela umuntu ongesiye umlungu.

Owenu,

"NOIHWANDLE".

* * *

I-CARD LIKAKHISIMUSI LESIHLOBO SAKHO

AbaHleli be-Ikhwezi kuyabathokozisa ukukhipha kanye neKhwazi lana-muhla ikhadi likaKhisimusi, kanye nemvilophi yalo, selifakwe nesitembu sokuliposa.

Lelikhadi lisekhasini elilandela leli; lisike ulikhiphe, bese uloba igama lakho kulo, ulifake emvilophini le elihlanganiswe nayo. Ungayivali ngokuyinamathelisa, kodwa lugobele ngaphakathi ulinyana lwayo. Bese ubhala igama nekheli lomngane wakho ozomkhisimuza ngalo. Uma sewenze njalo-ke lelikhadi likaKhisimusi lobe selilungele ukuposelwa noma kubani ezweni lamaNgisi.

Kukhona umnikelwana owanikelelwa Ikhwezi yizisebenzi zeKhomishani, yiwona esithenge ngawo lezi zithembu nalezi zimvilophi.

Ungakhohlwa ukuthumela ikhadi (likeKhisimusi) esihlobeni sakho - liyojabulisa kulesi sikhathi somusa!

* * *

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