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A NEW YEAR MESSAGE

The New Year provides us with a time when we can conveniently think about the past year and plan for the future.

The past year has given everyone of us opportunities for service, new friends made through our service and work - and for these opportunities we thank God.

But although God has strengthened us, and we have been able to serve Him in the past - there have been many more times when we have sinned, when we have not responded to His kindness to us; when we have not seen in our fellow man, black or white, the man for whom the Lord Jesus died.

I expect you started the past year with brave resolutions when you tried very hard to put away that particular bad habit or sin and to practise this particular virtue. How successful have you been? Did you succeed in your object? And if you did succeed, was your object high enough to require considerable effort and self sacrifice on your part?

Yes, the New Year provides us with an admirable opportunity for reflection, for self-examination. Such an exercise is not a com-

fortable one; indeed, it is very uncomfortable, for we dislike intensely the thought that we do not live up to our own standard, let alone the thought of living far below God's righteousness. Part of man's sin is being afraid to admit or refusing to admit that he is a sinner, that we all, every one of us, stand in need of forgiveness and salvation.

When we are honest with ourselves we will admit our own sin; and when we have done that, and only then, will we know God's forgiveness, God's love and God's strength - in that order.

Having known this, we will look to the future; with confidence, yes - but not in ourselves. Confidence in God - that he will help us, strengthen us and guide us if and when we ask Him. But only then. We will plan for the future; but we will plan under Him - and offer to Him in our prayers our hopes, our plans and, yes, even our fears. At least, if we want unanimity with God we will.

And even after all this we may fail; we may fall back into a particular sin we were so determined to give up - it is so easy to give up trying, isn't it? That is just what the Devil wants us to do.

At the beginning of this year don't look at the long stretch of 365 days lying ahead and think - what an awful long time! - but live each day, day by day, and for each day. We may fail today - then today is a day for sorrow - and tomorrow another day for service.

May joy and peace be yours this New Year.

P. J. HIDE

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DID YOU KNOW?

...THAT two thousand pounds a year to provide bursaries for Africans has been made available for three years by the Maurice Isaacson Educational Foundation, administered by the S. A. Institute of Race Relations.

The prime object of the bursaries is "to enable deserving Africans - both men and women - to take post-matriculation courses providing the training necessary for useful service to the community". Under special circumstances assistance will

also be considered for the matriculation course.

Of the post-matriculation courses, especially favoured will be those dealing with science, commerce, and agriculture. The administrators of the Fund feel that the particular needs of the African community are for men and women with training in these fields and for teachers of these subjects.

Bursaries will be restricted to residents of the Witwatersrand, except in special circumstances. Post-matriculation bursaries will

be loan bursaries.

The Maurice Isaacson Educational Foundation, which supplies the money for this bursary fund, was created last year when, after the death of Mr. M. I. Isaacson, it was found that he had willed about £50,000 to establish the Foundation, whose sole object (the will stated) was to help the needy - both European and Non-European.

The Foundation is at present building a school at Moroka, to be called the "Isaacson Primary School". The stand was given by the City Council, the Foundation gave £4,000 towards the construction, and the Government is contributing on a pound-for-pound basis. Mr. Isaacson had, shortly after the death of his wife, provided the money for building the Mavis Isaacson Hall, Jabavu, which is used not only as a communal hall, but also as a play centre for more than 80 toddlers.

Mr. Isaacson came to Johannesburg from his birthplace in Lithuania in 1896. He graduated as a successful business man the hard way and never forgot the difficulties of his own early struggles. The poor and the needy always commanded his compassion and his help.

Applications should be made as early as possible, and application forms are obtainable from the Secretary, Maurice Isaacson Education Foundation, P. O. Box 97, Johannesburg. (Race Relations News.)

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HERE AND THERE

CLERMONT

"Obituary."

After a long illness, the late Mr. S. M. Kuzwayo passed away peacefully at his home at Clermont on the 26th November, 1954. The funeral took place on the 28th November, 1954, at the Lutheran Church at Clermont, and was conducted by the Rev. Madondo, assisted by the Rev. Dhludhla.

Opening the service the Rev. Madondo read Psalm 103, verses 15 and 16 : 'As for man his days are as grass: As a flower of the field, so he flourishes. For the wind passeth over it, and it is gone; and the place thereof shall know it no more', which he took for the text of his sermon.

After the Rev. Madondo had spoken, another sermon was preached by the Rev. Dhludhla who said that although death was common, it always appeared as a catastrophe in the eyes of the old and the young. Then he reminded mourners of Christ's words to his disciples before he ascended into Heaven : 'I am the Way, the Truth and the Life'. He admonished his listeners to remember that as death came to every man and woman born, they should prepare wisely for this inevitable end and be ready for it, so that when the day came they would have the knowledge of those words in their hearts : 'I am the Way'.

The Rev. Dhludhla asked why it was men and women did not, therefore, keep Christ as their Way. If they did so, the fear of death would be over and it would be regarded as a transition to eternity. Speaking to the bereaved he said that God had done His will, and they must look to Him for comfort and peace.

Mr. J. N. Kuzwayo, elder brother of the deceased, paying his tribute said 'The late S. M. Kuzwayo was born of a humble family and our mother, Maphungwayo, wished him to lead a Christian life and named him Simon Petro. In his lifetime Simon Petro realised and fulfilled the dream of his mother for, to his death, he was a Church adherent and led a Christian life. He lived up to the names he was called by his parents. Our father had called him Qambokwakhe (Founder), and in perpetuation of his name he was the founder of the first Butchery and Tea Room at Clermont, and was one of the first business pioneers.

At the graveside, the following speakers paid their tributes and associated themselves with Mr. Kuzwayo's remarks:-

Mr. J. A. Mavundhla, representing Clermont Residents' Committee; Mr. W. B. Mngabe, the Traders; Mr. J. Z. Mtembu, partnership concern;

Mr. E. Ngema, Church Affairs; Mr. L. Mtolo, Businessmen; Mr. R. S. Mtshali, Clermont Advisory Board; Mr. I. M. Mabaso, Ratepayers' Association; Mr. J. M. Yengwa, father of the Secretary of the African National Congress.

The speakers, paying their tributes to Mr. Kuzwayo, said he was a Christian, a business pioneer of Clermont, and his works today stood as a shining light to all who saw them. He was described as a man who found 'Tongues in trees, books in the running brooks; Sermons in stones and good in everything.'

Mr. A. M. Kuzwayo conveyed his sincere thanks to Mr. L. Mtolo for all the assistance he had given in the funeral preparations.

We wish to convey our deepest condolences to the bereaved for the irreparable loss they have suffered.

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"Concert.

Under the auspices of the Methodist Church Youth of Clermont, a concert was held at the Methodist Church on the 21st November, 1954. This concert was one of the preliminary preparations for Christmas festivities.

Mr. L. Msimang was in the Chair and Mr. A. S. Yeni was the conductor of the Clermont Methodist Church Choir which rendered very good musical items. There were also the Rhythm Brothers and Sisters' Choir - an exclusive combination of Mr. and Mrs. Pakiso's sons and daughters.

Among those present were : Messrs. A. Mbhense, P. Buthelezi, Siwela, A. B. Dhlamini, L. Msimang, M. D. Mncube, Pakiso, the Rev. Yeni and Mesdames E. H. Mtetwa, J. P. Ngcobo, Zulu, Pakiso and Pakathi.

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"Social Send-off.

The marriage between Salome, daughter of the Rev. and Mrs. Yeni, and Peri Renyatho, of Rhodesia, who is a Medical Student at the Natal University, took place some time ago and the bride and bridegroom were to

have spent their honeymoon in Rhodesia, but, owing to some difficulty in getting visas, their departure was postponed from day to day. When they eventually got their passports, Mrs. E. H. Mtetwa held a snap farewell function at the Methodist Church on the 12th December to say good luck to the newly-wed couple.

Mr. L. Msimang was the Master of Ceremonies and the Clermont Church Choir rendered musical items so beautifully that they gave great joy to their audience.

Among those who made speeches of congratulations were Mrs. J. P. Ngcobo, Mrs. E. H. Mtetwa and Mr. S. Dhlamini. The speeches offered much good advice to the couple. Mrs. Yeni, on behalf of the married couple, reciprocated the good wishes. Teas, minerals, cakes and sweets were served to all present.

Closing the function, Mr. L. Msimang, said 'Although there has been uncertainty about the couple's date of departure for the reason already given, the sponsor of the function was determined to hold it, notwithstanding the fact that the news of the passport's arrival was received at a late hour and she felt that it was better late than never.'

The function closed with a cordial handshake with the couple and three hearty cheers for them."

P. B. KHEUMALO.

(Once again, the Editors thank Mr. Khumalo who so regularly sends to us the Clermont news.)

MHLATUZANA

"Everyone is back in harness once more! The Yuletide festivities are all over. The holiday fever has been shaken off and we hope we shall keep up our first good efforts throughout the New Year.

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"Mrs. Miriam Mncube, formerly of Evansdale near Wasbank, and now residing at Stanger, visited her brother-in-law and sister, Mr. and Mrs. Shange, at Shall Cross. Mr. and Mrs. Mncube have been blessed with a bonny baby girl.

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"The non-European staff, the Spotters and Health Assistants at Mhlatuzana, were very happy in the company of Mr. I. J. Msweli while here on relief work. Mr. Msweli, a member of the Secretarial Staff at Clermont, has since returned to his post. While at Mhlatuzana he lived with Mr. and Mrs. A. T. Gwabeni who were most happy to have him.

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"It is a real pleasure to learn once again of the Wasbank activities, especially those pertaining to sport and educational activities. We are very sorry to learn of Mr. Fouche's indisposition and wish him a speedy recovery and a prosperous 1955.

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"The schools have broken up for the Yuletide season. Students and teachers have returned to their respective homes. Some of the students have been unsuccessful in their final examinations at the end of the year; others have been successful. To those who failed we commend the story of Bruce and the Spider, and say 'Try, try, try again'.

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"We are happy to report the birth of a healthy baby girl to Mr. and Mrs. A. T. Gwabeni. This was indeed an excellent Christmas present. She has been named Joan by her uncle, 'Sandy Rivers'.

"SANDY RIVERS".

(The Editors are glad to have news from Mhlatuzana and hope that "Sandy Rivers" won't run dry, but will keep up a good stream of correspondence!)

WASBANK

"Christmas Day was well enjoyed by the residents of Wasbank. On the Eve of Christmas, the Wasbank residents gathered at Mr. T. P. Mngadi's residence where there was a Christmas Tree Party. Mr. D. Nyamane gave out the presents. The

Ikhaya Labantu Choir entertained the people with music. We thank Mrs. N. F. Swart for giving us the Christmas tree free of charge.

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"The Kameelkop residents decided to have their Christmas Tree on New Year's Day at 2 p.m. This party was very successful. There were two choirs who kept the people listening until 6 p.m.

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"Sport.

On the 12th December there was a friendly match between the Wasbank and District African Football Association and a team from Lady-smith. Wasbank won the match, the score being 3 - 0. The match was well attended by Wasbank residents.

On the 26th December, this Association was visited by a team from Dundee, the Kilty Swallows. The score was 2 - 0 in favour of Wasbank.

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"Who's Who.

The transfer of Miss Afrika from Wasbank Government School to Dundee Secondary School was a great loss to the School and the Public of Wasbank. We wish her all success in her new position.

Mr. C. I. Seitisho paid a short visit to his brother, Mr. I. P. Seitisho, who is a Senior Clerk in the Local Health Commission, Wasbank.

We wish the readers of Ikhwezi all success in the New Year.

"SIKHUKHUKHU".

(The Editors are delighted to include news of Wasbank in the first issue of the year. We hope very much that "Sikhukhukhu" will continue throughout the year.)

HOWICK WEST

"Miss P. Ngcobo of Lot 4, Dale, is now back from school upcountry, looking fit and well. She tells me that should she be successful in her studies, she will take a

nursing course. She is probably inspired by her relative, Miss Dazzy Rama, who is at present at the Edendale non-European Hospital. We wish you all of the best, Miss Ngcobo.

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"The son and daughter of Mr. Alfred Buthelezi of Lot 21 Quail, both of whom are teachers, have returned home. They are both particularly keen on sport, and we hope that our tennis club will benefit from their enthusiasm.

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"We congratulate the following, whose new substantial buildings will contribute greatly to the improvement of the Area :

Mr. Sutan, of Quail 1,
Mr. R. Thakurdin, of Lot 14, Quail,
Mr. Bridgemath, of Lot 10, Quail,
Mr. Kaulesar, of Lot 23, Quail.

We also wish to mention Mr. Beharelal who has put up a very lovely house on his small plot Lot 16, Dale. We must not fail to praise these householders, and to encourage others to do the same. In our Area it is not only the Commission inferior-type buildings which have brought a "new look" to the place, but also these new permanent structures, some being roofed with tiles and some with corrugated iron.

Coupling these new buildings with Ebrahim Mahomed's Township at Lot 16, Quail, gives one a good idea of what Howick West may be like in a few years to come."

P. MPUNGOSE.

(Thank you, Mr. Mpungose! We appreciate your efforts to keep Howick West "on the map".)

"I understand that Miss Martha Ngcobo of Howick West, who is at present working in Durban, left for Bloemfontein on the 15th December to play in a tennis tournament. The Durban team won their match. Congratulations, Miss Ngcobo! We wish you all the best. Carry on with your sport - we hope that others will follow your good example.

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"I am also informed that Mr. Lawrence Buthelezi, of Howick

West, played in a golf tournament at the Maritzburg Country Club on the 25th December, and was presented with a trophy as he took third place. Well done, Mr. Buthelezi! You are the only golfer that I know of from Howick West, and the Area is proud of both Miss Ngcobo and you.

Come on boys and girls of Howick West! Follow these two players and join in sport!

FRANCE ROSS.

(The Editors are pleased to welcome Mr. Ross as a contributor. We hope that he will send us some more sports news for our next issue.)

EDENDALE

On the morning of Friday, 3rd December, happy parties were organised for the children of the Ashdown and the Plessislaer Nursery Schools by the Maritzburg Branch of the S. A. Association of University Women.

There were about 100 children at the party at the Plessislaer School, and 118 at the Ashdown School. Jellies and icecream had been donated, and, with plenty of cakes, these made an exciting spread for the youngsters. Each child received a present, and it was for all of them a wonderfully happy event.

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The Annual Christmas Party for the inmates of Emuseni was held on the afternoon of the 17th December. After a religious service held by Canon Mylne of St. Peter's, and carol singing conducted by the Rev. Buthelezi, a marionette show was given by a group of Maritzburg men and women.

The programme was :

1. Mr. Boogie-woofie, a marionette juggler.
2. A play called "A Present for Dumpy", with a woman dancer, a banjo player, a one-legged pirate, a dwarf who extends to become a giant, a skeleton, and a clown.
3. A clown act, by Po-po, a puppet.
4. A dance by Jemima and Lambo, two puppets.

The various items were much enjoyed by the old people, who showed their appreciation by loud applause.

After the show, the inmates had a very good party of minerals, cakes, sweets, etc., given by the Edendale Welfare Society.

Following a letter from "English Reader" which appeared in the September 1954 issue of the Ikhwezi regarding "Manners", particularly in streets and public places, we have received a letter from a retired Commissioner of Police urging a number of "Donts" in relation to the behaviour of Africans in the streets.

The "Donts" include throwing banana and orange peels and spitting in the streets, using objectionable language, jostling each other and shouting at each other.

While we wholeheartedly agree with the "Donts" suggested by our esteemed correspondent, we suggest that they could equally well be applied to all sections of the community in the towns of the Union.

Our correspondent rightly suggests that in many cases, the apparent lack of manners on the part of the African is due to ignorance and a failure to appreciate that the environmental change in which he now finds himself calls for a change in his behaviour.

It is not easy for the individual who has spent his life in the open spaces, where he was under no direction as to where he could spit or throw his banana skins, to remember that having moved to an urban area he must put his banana skin in his pocket until he reaches a rubbish bin, and spit into his handkerchief, if he has one, or swallow the offensive matter.

For the same reason he cannot understand why, being accustomed to carry on a conversation with a friend who is on the next hill-top, he must now reduce his voice to a whisper, particularly when he finds himself in competition with roaring motor traffic of all descriptions.

The failure to appreciate his whereabouts is well demonstrated by the actual case of three Transkeian Africans who were on their way to the mines to work. Finding, on arrival at Durban Station, that they had a few hours to spare before their train left, they decided to take a ricksha ride - two in one ricksha and one in the other. They were thoroughly enjoying themselves, shouting their impressions to each other and joining in the fun when an African Constable collected them for disturbing the peace. When they appeared before the Court the next morning they admitted shouting to each other, but strenuously denied that they were making a noise. In their simple minds a noise could only be associated with anger, and how could they be said to be angry when they were laughing and joking with each other!

The Editors.

Once again, Ikhwezi has been privileged to hand over its editorial chair - this time to the Rev. P. J. Hide, who writes a New Year message for the Areas.

Mr. Hide is a Priest on the staff of St. Saviour's Cathedral, Pietermaritzburg.

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We are very grateful to Mr. Peter Hey for writing for us on "The Factory School". Mr. Hey, who is on the staff of the Department of Education of the University of Natal, has begun the "Factory School" scheme in Pietermaritzburg. He has also worked with the African night schools in the City, and has organised the Edendale Combined School Development Fund.

We are most happy that Mr. Hey has extended his interests to "Ikhwezi".

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"Oh for a book and a shady nook,
Either in door or out;
With the green leaves whispering overhead
Or the street cries all about.
Where I may read all at my ease
Both of the new and old;
For a jolly good book whereon
to look,
Is better to me than gold."

John Wilson.

THE FACTORY SCHOOL

In modern life there are few skills more necessary than the ability to read. Particularly in the towns we are constantly being faced with the need to decipher marks on paper in the way you are doing at this moment. There are many sorts of reading that a man can do. He can read for information, so that he can acquire a way of doing; he can read for delight, so that he can spend an hour pleasantly; he can read to learn about the world and lift the veil of his ignorance. He is not even restricted to his mother language, but can read and learn the culture of another people. He is not limited to his own time but can explore the thoughts of others born long before.

Now that we have acquired this skill of reading, it is sometimes difficult to imagine how strange to the illiterate is the world of the city which barrages him with signs which he cannot understand. It is like being in a foreign country which seems to be addressing urgent instructions to us which we cannot understand. It might even be the world of the nightmare where people are instructing us and we cannot understand or obey.

It is common knowledge that 60% of our Africans in this country lack the ability to read and write. Of the 25,000 or so Africans in Maritzburg, approximately 15,000 lack this basic skill. In spite of the extremely good work done by the Maritzburg Night Schools (supervised by Mr. Msimang), not enough Africans are entering the night schools to acquire their learning. At present there are something like 2,000 attending, but this is not enough if we are to achieve universal literacy in the next few years in this city at least.

The problem, of course, is not a new one. England in the second half of the 19th Century was faced by the same problems that face us to-day in the matter of education. At that time the whole social structure of the country was undergoing rapid change

as the country changed from a rural to an industrial economy. Workers flooded in from the country districts to seek employment in the factories. Schooling in England at that time was so indifferent that something, the manufacturers felt, had to be done to improve the standard of education. The cry was for "literate machine minders". Religious societies first responded, and education in crowded conditions was given to the children of the new townsmen. "Sunday schools" were established also to meet the growing needs of the people who were facing this rapid industrialisation, and the growing complexity of the life.

Our problem, then, is not a new one, and it is not insurmountable. Since the late nineteenth century England has achieved 98% literacy through her own efforts. And there is no reason why we should not do the same. To teach a person to read and write his own language (and one must begin with that) you require no more than Standard III or IV education, and a readiness to help your pupils when they seem to need it. There are many books in this field, but I have found the one issued by the S. A. Institute of Race Relations the most helpful. It is called, appropriately enough, "Uvukufunde". This book has the advantage of being suitable for adults, does not require formal lessons, and allows the individual to proceed at his own pace. There is no reason why groups should not be formed in local communities with teachers who arrange small classes during their lunch hours or after work in the late afternoons. A teacher in this field has the great advantage of having classes which are eager to learn.

It was with these ideas in mind that small groups have been formed in two Maritzburg factories during the past few months. African teachers have been drawn from the staff of the factories, and have given their services to the illiterate members of the staff. Their success has been remarkable enough to warrant considerable comment - more than one student has been taught to read and write in less than five weeks. Teaching is done during the lunch hours, and

lasts for about 45 minutes. This scheme is still young, but it is hoped that other factories will take up the idea (some already have suggested that they are interested) and develop it further.

· It is this sort of scheme (along with the formal schooling now given to African children) that will help to achieve literacy for the African, and supply him with a skill that is his right.

P. HEY.



Umqulu 6 Nembe 1 Lilungiswe lasakazwa yiKhomishani JANUARY 1955
195 Longmarket Street, Maritzburg

UNyaka omusha usinika ithuba ukuba sicabange kahle ngonyaka odlulile sihlelele unyaka ozayo.

Unyaka odlulile usinike sonke amathuba okusebenza, nokuthola izihlobo ezinsha ngalemisebenzi yethu, ngamathuba lawoke siyambonga uNkulunkulu.

Noma uNkulunkulu esiqinisele sakwazi ukumsebenzela ngenkathi edlulile, ziningi izikhathi lapho sona kuzona lapho singasabelanga siwuhlangabeze umusa wakhe kithina, lapho singawubonanga umfanekiso we-Nkosi uJesu kubahlobo bethu abamnyama nabamhlophe.

Ngiyakholwa ukuthi niwuqala lonyaka ngokuzimisela okunamandla nalinga ukusibuyisela emuva isono esithile nomkhuba othile nazimisela ukwenza okuhle. Sazi seniphumelele yini kulokho na? Uma niphumelele wabe uqonde into enkulu yini efuna ukuzidela nokuzinikela kwakho na?

Yebo, unyaka omusha usinika amathuba amahle kakhulu ukuba sicabangisise, sizihlole. Ukwenza njalo kakusiyona into elula. Kuyinto elukhuni. Ngoba kasikuthandi ukuzibona singabantu abangazigcini izifanelo zethu, ikakhulu ukungakwazi ukugcina izilokotho zikaNkulunkulu zokulunga. Inxenye yesono somuntu wukungafuni ukuvuma ukuthi wonile nokuthi sonke sidinga ukuxolelwa nokusindiswa.

Uma singazinyezi ngeqiniso siyokuvuma ukwona

kwethu, uma sikwenzile lokho siyokwazike ukucela usindiso lukaNkulunkulu nothando lwakhe namandla akhe.

Uma sesikwazi lokhu siyakubheka phambili ngesibindi singazethembi thina. Sethembe uNkulunkulu, ukuthi uyakusisiza asiqinise asihole uma simcela. Sikwazike ukuhlinzeka inkathi ezayo. Sizihlinzeke ngaye simbikele ngomkhuleko amathemba ethu naesikuqondile nesikwesabayo. Lokhoke siyokwenza uma sifuna ukubambisana noNkulunkulu.

Naphezu kwakho konke lokhu singahluleka sibuyele esonweni leso esabe sizimisele ukusiyeka. Kulula ukulakla ithemba umuntu angebesalinga. Yikhona okufunwa nguSathane lokho.

Ekugqaleni kwalonyaka musa ukubheka emuva obideni lwezinsuku ezizayo ucabange ukuthi hhawu kwakude - be, kodwa phila impilo ngosuku nga unye impilo egcweleyo. Singahluleka namuhla. Kantike inamuhla wusuku lwangomuso ingomuso ngolwunye usuku lwokuzinikela.

Kwanga ukuthokoza noxolo kungabangokwenu ngalonyaka omusha.

P. J. HIDE.

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UPUWAZI-NJE?

UKUTHI... Izinkulungwane ezimbili zawompondo ngonyaka zokusiza abafundayo ngamaBhasari ziyatholakala esikhwameni sika Maurice Isaacson Educational Foundation, esiphethwe ngabe-S. A. Institute of Race Relations.

Injongo yaso esemqoka wukusiza abantu abafanele isilisa nesifazana ukufundela imfundo yepostmatric ukuba babenosizo kubantu bokubo. Uma kweswelekile nabafunda iMatric bangasizwa.

Kwabe post-matric abayosizakala ngempela ngabescience, nabamahovisi nabokulima. Abaphethe isikhwama lesi babona ukuthi insizakalo yabantu igxile kakhulu kulemfundo.

Abayosizwa kuyoba kakhulu ngabahlala omaphethelweni eGoli. Saqalwa ngonyaka odlule emuva kwokufa kukaMn. M. Isaacson esibizwa ngaye owanikela ngemali eyizi £50,000 ikumisa isikhwama lesi injongo yaso ukusiza abantulayo kubelungu nabantu.

Isikhwama sakha isikole manje eOrlando esithiwa "Isaacson Primary School". UMasipala wanikela ngesiza isikhwama sakhipha imali eyizi £4,000. Esanda ukufa uNkk. Isaacson wakhipha imali umyeni wakhe yokwakha iMavis Isaacson Hall eJabavu ingusizo olukhulu kubantu bakhona.

LAPHA NALAPHAYA

CLERMONT.

"ONGasekho.

Emuva kwokugula isikhathi eside umufi S. M. Kuzwayo wadlula emhlabeni emzini wakhe eClermont ngo November 26, 1954. Walondolozwa ngo November 28, 1954, enkonozo esontweni laseLuthela iphethwe nguMfundisi Madondo noMfundisi Dhludhla.

Emuvwa kwamazwi kaMfundisi Madondo kwashumayela uMfundisi Dhludhla.

UMn. J. N. Kuzwayo umfowabo kaMufi wathi umufi lona wazalwa ngabantu abaphansi unina uMaphungwayo efuna abeyikholwa wam-

nika igama elithi Simon Peter naye wazifeza izifiso zika Nina ngoba wafela enkolweni. Igama alinikwa nguyise elithi Qambokwakhe waligwalisa nalo ngoba waqala isiliha ne-ThiLomu lapha engomunyo wabaqala amabhizinisi lapha.

Emathuneni kwakhuluma laba besekela amazwi oMn. Kuzwayo UMn. J. A. Mavundla, ene le i-Residents' Committee, Mn. W. B. Mngabe emele abamabhizinisi Mn J. Z. Mtembu emele abomsebenzi Mn. E. Ngema emele ama-Bandla, Mn. L. Mtolo emele abamabhizinisi, Mn. R. S. Mtshali emele IBhodi yomuzi, Mn. I. M. Mabaso emele amaRate-payers, Mn. J. M. Yengwa emele uKhongolosi.

Kwabonga uMn. A. M. Kuzwayo kuMn. L. Mtongosizo lonke lwakhe. Siyabezwe abamufi.

*

"IKHONSATHI.

Phansi lwesandla sentsha yaseWeseli bekukhona iKhomsathi esontweni laseWeseli ngo November 21. Ilungiselela u-Khisimusi.

UMn. L. Msimang enguSihlalo uMn. A. S. Yeni ephethe ikwaya yesonto eyahlabelela kamtoti. Kukhona nabalisa be Rhythm Brothers ne Sisters' Choir kusiza amadodana namadodakazi ka Mn. noNkk. Pakiso. Kukhona uMn. A. Mbhense, P. Buthelezi, Siwela, A. B. Dhlamini, L. Msimang, M. D. Mncube, Pakiso, Mfu. Yeni, namaKhosikazi E. H. Mtetwa, J. P. Ngcobo, Zulu, Pakiso, Pakathi."

P. B. KHUMALO.

(Sisambonga futhi uMn. Khumalo ngokukhuthalela izindaba zaseClermont.)

MHLATUZANA

"Bonke sebebuyele emisebenzini futhi. Esethembaukuthi sizoghubeka ngokuzimisela okukhulu kulonyaka.

*

"UNkk. Miriam Mncube owa-

bengowaseEvansdale, Wasbank, osehlala eStanger wahambela unye i kadadewabo nodadewabo uMn. noNkk. Shange baseShall Cross. UMn. no Nkk. Mncube baphiwa indodakazi.

Abasebenzi abamnyama nawoSister namaHealth Assistants lapha bathokoza ukusebenza noMn. I. J. Msweli owabelapha ezobambela omunyemevela eClermont lapho esephindele khona. Ubehlala kwaMn. noNkk. A. T. Gwabeni.

Siyadabuka ukuzwa ngokungaphili kahle kukaMn. Fouche. Siyezwa futhi ngokunyakaza kweWasbank ephikweni lemidlalo.

Sithokozela ukuzalwa kwendodakazi kwaMn. noNkk. A. T. Gwabeni owethiwe igama elithi Joan ngumalume wakhe.

"SANDY RIVER".

(AbaHleli bayabonga ukwamukela izindaba zase Hlatuzana bethemba ukuthi uSandy River kayukukhathala ngokuthumela njalo izindaba.)

WASBANK

"Lwabalukhulu usuka luka-Khisimusi lapha sihlalene emzini ka Mn. T. P. Mngadi kukhona umkhosi kaKhisimusi. Izipho zini-kezwa nguMn. D. Nyamane. Kunandisa IKwaya labantu. Diyam-bonga uNkk. N. F. Swart ngesipho sehlala likaKhisimusi ngesihle.

"AbaseKameelkop uKhisimusi bawugubha ngoNyunyezi ngo 2 nyambama Kukhona amakhwaya amabili.

"IMIDLALO. NgoDecember 12 kwabe lungdweka amathimu aku Wasbank and District African Football Association nethimu yaseMnambithi. Yadiula eyaseWasbank ngo 3-nil. Begcwele abantu.

"NgoDecember 26 uSosesheni walapha wahamnjelwa yithimu yase Dundee amaKilty Swallows. Yadiula iWasbank ngo 2-nil.

"IZINDATSHANA.

Salahlekelwa ngokushinshwa kuka Miss Africa weWasbank Govt. School eseya eDundee Secondary. Simfisela okuhle khona.

"UMn. C. I. Seitisho wahambela

umfowabo uMn. I. P. Seitisho
ongumaqhuzu mabhalane kwa-
Khomishani lapha.

Sibafisela unyaka omusha abafundi beIkhwezi."

"SIKHUKHUKHU".

(Abahleli bayazithokozela izindaba zaseWasbank eziqala lo-nyaka. Sethemba ukuthi kazu-kukhathala uSikhukhukhu uze uphele unyaka.)

HOWICK WEST

"UMiss P. Ngcobo waku Lot 4, Dale, ubuyile enhla esikoleni ekwenhle impilo. Uthi uma ephumelela ezifundweni zakhe uzokubanguNurse Mhlawumbe ubonela esihlobeni sakhe uMiss Dazzy Rama onguNurse esibhedlela sase-Edendale. Okuhle Miss Ngcobo.

"Indodana kaMn. noNkk. Alfred Butelezi abangothisha bobabili isibuyile. Bayawuthanda umdlalo esethemba ukuthi bazosizakala abetennis.

"Sibongela laba abanezindlu ezinhle : Mn. Sutan, R. Thakurdin, Bridgemath, Kaulesar."

P. MPUNGUSE.

(Siyabonga, Mpungose. IMizamo yakho yokuba iHowick West ingasitheli.)

"Ngizwa kuthiwa uMiss Martha Ngcobo walapha osebenza eThekwini wabehambe nabayodlala itennis eBloemfontein. Yanqoba oyase Thekwini. Halala Miss Ngcobo.

"Ngizwa futhi ukuthi uMn. Lawrence Butelezi waseHowick West wabedlala umdlalo waGalufu eMgungundhlovu ngo-December 25 waklomeliswa ngendebe. Sihabithokozela nobabili noMiss Ngcobo."

FRANCE ROSS.

(Siyambonga uMn. Ross nge indaba lezi esethemba ukuthi nangomuso uzosithumela ezinye.)

EDENDALE

"Ekuseni ngomhala kaDecember 3 izingane zeNursery yaseAshdown nasePlessislaer zabanindlalo ka-Khisimusi wonganyelwe ngabesifazana abafundayo eNatal University.

"Izingane ezbazikhona ziyikhulu zasePlessislaer ezaseAshdown ziyi 118. Kukhona zonke izinandinandi. Ingane ngayinye yaphiwa umklomelo.

"Umkhcsweminyaka kaKhisimusi Emuseni wabango December 17. Inkonzo yavulwa nguCanon Mylne wase-St. Peter's esizwa nguMfundisi Butelezi.

* * * * *

Samukele lencwadi ivela kumfundi wethu womlungu ilandela incwadi yomlungu owayekhuluma ngokuziphatha kahle. Lena ivela kwophethe amaphoyisa onke akwakhulumeni eMgungundhlovu. Yeluleka abantu ngokufanele bangakwenzi.

Ithi bangawalahli amakhasi ka-Banana emifwaqweni namaolinshi nokukhafula amathe emigwaqweni nokukhuluma kabi nokuvala indlela nokumemeza.

Siyamvumela umlobeli wethu kodwa sithi zonke izizwe zifanele nazo zikuthobele lokho.

Uqinisile uma ethi abantu kufanele baguquke nezimo senhlalo abafica bekuyona. Kulu'khuni kubantu basemaphandleni ukujwayela izindlela zamadolobha laphomkufanele balahle amakhasi emabhoisini awo hokufa abgawafeli amathe phansi.

Futhi kaboni ukuthi yiliphi icala uma ekhulumela phezulu into ayejwayele.

Kofana nendaba yabantu abathathu baseTranskei ababeya emsebenzini ezinkompolo eGoli bathi ukufika esiteshini eThekwini kusekhona isikhathi sesitimela bathatha ulisho omunye ekwomunye ababili bokwomunye. Besakhuluma ngokumemeza iphoyisa lomuntu lababambela umsindo. Senesenkantolo ngomuso bavuma ukuthi babememeza meza kodwa bengawenzi umsindo. Bathi bona kababoni ukuthi babengawenza kanjani umsindo bezixoxela bodwa bengzlw. - ABANLELI.

Liyabonga Ikhwezi ukuba umqondo walo ulotshwe nguMfundisi P. J. Hide izwi lonyaka omusha.

Umn. Hide nguMpristi wase-St. Saviour's Cathedral Mgungundhlovu.

*

Siyambonga uMn. Peter Hey ngokusilobela indaba nge Sikole saseFectri. Umn. Hey ufundisa kuNatal University useqale isu lezikole zakusihlwa zamafectri eMgungundhlovu. Esizana nezikole zabantu zakusihlwa eThawini wasiza esikhwameni sezikole ezihlangene zaseEdendale.

Kuyasithokozisa ukuba uMn. Hey alikhuthalele Ikhwezi.

Umn. Hey uveza imizamo ayenzayo yokuba kuvele izikole zakusihlwa eziqondene nabasebenza kumaFectri ukuba bathole okuncane kwemfundo okungabasiza.

Ukhomba ukuthi usizwa nguMn. Msimang ongumbhekeli wezikole zakusihlwa. Kodwa uthi kusafuneka abaningi abazofunda ukuze kuphele ukungazi kubantu. Abantu ba fundiswa ngemkathi yeDinda emini amaMinithi angama 45 zonke izinsuku. Ukhomba ukuthi incwadi enosizo lokufunda nguVukufunde yabeInstitute of Race Relations. Uthi yinhel. Uthi sebewakhile amaqembu amancane kuma Fectri amabili eMgungundhlovu. Wethemba ukuthi lomqondo uzojiya wamukelwe ngabaningi ongabawusizo olukhulu kubona.

P. HEY.



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MARCH 1955

A LETTER TO OUR READERS

The Foundation stone of the non-European Hospital at Edendale was laid by the Administrator, the Honourable D. G. Shepstone, on the 12th July, 1951, and the hospital was ready for use by January 1954, when the first patients were moved in.

The Building has cost in the region of £600,000, and at present has beds for 620 patients. There is also a very fine nurses' home, which is a separate block.

A problem, one which cannot be avoided when so many hundreds of sick people are brought to a hospital such as this, has now arisen in Edendale.

This problem is accommodation. It affects those patients discharged from the hospital who are waiting to go to their homes. In many cases they need to get into touch with their relatives to obtain the money for their fares home. This may take several days. In the meantime, what are they to do?

It affects, also, those patients arriving at Edendale and hoping to be admitted to the hospital. Among them are many expectant mothers, who cannot be admitted as waiting cases. These women come from all parts of Natal, and for them accommodation

near to the hospital is an absolute necessity. At present the only solution to their problem is to stay at the Municipal hostels in Pietermaritzburg, but the travelling to and fro in the buses to Edendale must be an agonising experience in their condition.

Then there are the visitors, many of whom come from far away to see their sick relatives. There is, at present, no place in Edendale to which they can turn for temporary accommodation, so they also have to travel in to Pietermaritzburg to the Municipal hostels to get a roof over their heads for the night.

A deputation from the people of Edendale recently saw the Administrator and made the suggestion that, to meet this problem, a hostel should be built to accommodate these people. The Edendale Welfare Society has supported the suggestion, but it is too early to know what the result will be. In any case, a hostel cannot be built overnight.

In the meantime, another suggestion has come from the Edendale Advisory Board. This is a more immediate solution to the problem, and one that could be applied temporarily should the hostel scheme go through.

The Board suggests that an appeal should be made to the various Ratepayers' Associations to organise a panel of Edendale families who would be willing to take hospital patients or visitors into their homes and so provide them, for some few nights, with the sleeping accommodation so sadly lacking at present.

As far as we are aware, details of the scheme have not yet been worked out, but presumably a register of names of those householders who are willing to help would be drawn up, and they would be approached in turn as the need arose.

When the various Ratepayers' Associations meet to work out the details of the scheme, it seems that a wise step would be to consult the Hospital Authorities and obtain their active co-operation, so that the people who need help will be given an introductory note by their Admission Officer.

This precaution will probably be necessary if abuse of the scheme is to be avoided.

There would, we presume, require to be an organiser of the scheme to whom the people needing accommodation could go, and there would also have to be some means of making the scheme known to the people it would help. These are details that will have to be worked out.

But the commendable fact is this : that the people of Edendale, through their Advisory Board, have shown themselves ready to help, in a fine community spirit, the people brought by the trouble of sickness into their midst.

Yours faithfully,

THE EDITORS.

DID YOU KNOW?

...THAT a Recreation Club has been established in Clermont? This Club, which is open to all residents of the Area and in particular to the youth, meets twice a week on Tuesday and Thursday evenings in the Clermont Public Hall. The activities of the Club for the present include boxing, physical training, ballroom dancing and later it is hoped to have weight-lifting, table tennis and a variety of other activities. The junior section of the Club meets at the Christianenburg school during the afternoons. Parents should take notice that all boys from six years to fourteen years of age are welcome to join the junior section. The Club began to operate in April last year with eighteen members. Today there are over seventy members.

Anybody interested in joining the Club should contact the Chairman, Mr. Isaac Ndelu, or the Secretary, Mr. Emanuel Koza, or the Commission's Social Worker in Clermont, Mr. Wilson Mcunu.

*

...THAT a poultry farm for the training of Africans has been started on the South Coast of Natal? At present it has eight students, and after a two-year course they will be fully qualified to manage a poultry farm. (Race Relations News.)

*

...THAT the Committee of the Natal Coastal Region of Race Relations has established at the Institute's offices an experimental Commerical Aid Bureau to assist African traders with methods of book-keeping, purchasing, and display,

*

E D E N D A L E

SCOUTING NEWS

CUBBING. Last year the Cubs were not allowed any outdoor activity on account of the Polio, but I hope that this year will be brighter. There are nine Cub Packs:-

1. T. P. A. Pack,
2. E. P. C. Pack at Pentrich,
3. Methodist Pack,
4. Magnus Pack,
5. Mount Partridge Pack,
6. Vedic Yuvuk Pack,
7. Sutherlands Pack,
8. Islamu Pack,
9. Vishnu Pack.

Some of these Packs also have Scout Troops.

Then there are five Rover Crews in Pietermaritzburg : the Magnus Rover Crew, the 1st and 2nd Pentrich Rover Crews, the Plessislaer Rover Crew and the Cultural Rover Crew. The Magnus and 1st Pentrich Crews are the only Crews in the Indian Section in South Africa who have attempted to get a bugle band. I hope that the other Crews will attempt to do the same - I know that in Port Elizabeth the Pathfinders have a band and they play and march very well.

A Wolf Cub Pack is formed of boys from eight to eleven years, a Scout Troop of boys from twelve to eighteen years, and Rover Crews are for those over eighteen years.

Scoutmaster "Hawk-eye" is to go on a motor cycle tour from Pietermaritzburg to the other Provinces of the Union. He will be camping out, so I wish him good weather and a pleasant trip.

"BLACK PLUME".

TUBERCULOSIS

This is the first of a series of articles depicting the work of the Social Welfare Section of the Local Health Commission, on behalf of those less fortunate persons of the community who become dependent and unable to earn their own living.

The first of these articles will deal with the breadwinner of a family, who lost her livelihood through having contracted Tuberculosis.

**

Jane Kumalo always managed to provide for her family of three children and her aged mother, although her husband died some five years ago.

When her husband died, she obtained employment as a washer-woman. With the money she earned she paid the rent, bought food and sent her children, Alfred, aged 16 years, Beauty, aged 9 years and John, aged 7 years, to school.

Jane had to work very hard and took on as much washing as she could possibly manage. She would leave home early in the morning and return late at night.

Slowly she began to lose weight, sweat at night and then she developed a cough which instead of improving as she had hoped, got worse and worse. To her dismay she discovered that she was unable to do as much washing as before as she seemed to tire very easily. John, too, lost weight and developed a similar cough.

In desperation, one day they both set off to the Hospital, where the Doctor told Jane that she and her son had contracted tuberculosis. In fact, John was so bad that he was admitted to Hospital immediately. Jane was instructed to go to the Local Health Commission Clinic, where she would receive treatment.

The Doctor attending to Jane at the Clinic advised her to stop all work immediately.

Completely taken aback, Jane exclaimed, "But Doctor, how can I stop all my work? What is going to happen to my family? How can

I feed, clothe and educate them when I am not getting any money? I will be ejected from my house as I will not be able to pay the rent. I cannot stop work!"

Reassuring her, the Doctor told her that the sooner she stopped work the sooner she was likely to get better, and that she should not worry about how she was going to live. All she had to do was to see the Commission's Social Worker.

A nurse showed Jane where to go to the Social Worker. Jane then explained to the Social Worker what the Doctor had said. Here again, she was reassured and told not to worry. She was then encouraged to tell of all her difficulties and her family. The Social Worker explained that this information was necessary, so that he could assess what assistance he could give.

Jane willingly gave him all the particulars and it was immediately evident that as Jane had not worked for a few weeks there was very little food in the house. She was told that before she returned home she would receive a voucher to purchase groceries and in addition she could collect one bag of vegetables each Tuesday.

All this promise of food, however, did not quite satisfy Jane, as there was the rent and her children's schooling to be paid. The Social Worker told Jane that he would try and make arrangements with the landlord about the rent.

Jane decided that Alfred would have to leave school and find work, although he still had six months to complete before he would pass his Standard VII. As the Social Worker felt it essential that Alfred should continue his education he promised to see what could be done in this respect.

Jane agreed with the Social Worker's suggestion that the second eldest child should be sent to the Sunshine Home in Queens-town, where she would stay until all danger of tuberculosis had been eliminated and where she would be well looked after and receive the benefit of education.

Jane returned home in a much happier frame of mind, prepared to stop work and remain at home resting as much as possible, as she felt that she and her family

would be well cared for.

Now, it was up to the Social Worker to fulfil all the promises made to Jane Kumalo.

First, he visited the landlord and explained that for a time Jane would be unable to pay her rent, but he would arrange to have it paid each month. This arrangement pleased the landlord as the rent was already in arrear, Jane not having worked for a few weeks.

The next step was an application for the grant from the Natal Anti-Tuberculosis Association, for groceries, vegetables and rent for the Kumalo family. An application was also made to the Union of South Africa Christmas Stamp Fund for the admission of Beauty to the Sunshine Home, Queenstown.

When next Jane came, she was accompanied by her mother, as requested, and they were sent to the Native Commissioner with applications for a disability grant on Jane's behalf and an old-age pension for her aged mother. They were also referred to the Social Welfare Department with an application for a child maintenance grant.

The Edendale Agricultural Society was asked to assist with school fees and books for Alfred.

Jane Kumalo therefore received, through the Social Worker, assistance from all different sources and this enabled her to remain at home free from worry.

Jane attended the clinic every week and made good progress. She was discharged from Hospital and then attended the Clinic. Alfred continued his schooling and passed his Standard VII. She was able him to be admitted to the Senior Certificate class. Beauty was admitted to the Sunshine Home at Queenstown.

One day the Doctor announced that Jane was once again fit enough to work. The Social Worker again came to her assistance by obtaining suitable employment for her.

Gradually as she recovered completely, the disability grant and other assistance were withdrawn, except the Child

Maintenance Grant, which was reduced, and her mother's old-age pension.

Beauty returned from the Sunshine Home, as there was no more danger of tuberculosis, John also having fully recovered.

Jane could once again stand on her own feet!

**

It is emphasized that the story given above relates to a case where all the factors were ideal for the securing of assistance; the Social Worker, of course, had to do a great deal of hard spade-work and in this case the complete co-operation of Jane Kumalo was obtained. She also realised that everything could not be done overnight.

Not every case of tuberculosis will be as lucky as Jane Kumalo in obtaining so much assistance, but nearly every case can be assisted in at least one of the ways in which Jane was helped.

HOUSEHOLD PESTS.

The majority of household pests, such as rats, mice, flies, bugs, fleas, roaches, etc., apart from being a nuisance and causing much damage to foodstuffs and clothing are some of them, capable of carrying and transmitting such diseases as plague, enteric fever, and typhus. Polio-velitis, which is at present causing health authorities and parents much anxiety, may also be spread by flies.

In order to assist householders and also traders and storekeepers to keep their premises free of pests and vermin, it is proposed to issue a series of articles which will deal very briefly and in non-technical language, with the more common and prevalent pests.

These articles will deal with the life cycle, habits and usual breeding places of each of these pests. The information will be set out in such a way as to be of assistance in the control and elimination of these unwelcome and often dangerous visitors.

Before doing so, however, it is considered necessary to discuss very widely some aspects of control which apply to all pests. It is also necessary to explain precisely how insecticides and baits work and how to apply them so as to get the best results.

All household pests are essentially lazy creatures. They live and breed as near to their food supplies as possible. Although they are capable of travelling fairly considerable distances, their barbourages and breeding places are very rarely found far from where they are creating a nuisance. They are attracted to dwellings, shops, warehouses, etc., for two reasons, and only two reasons, i.e. food and shelter. Deny them one of these privileges and their numbers immediately decrease; deny them both these privileges and they will disappear altogether.

As will be seen in subsequent articles, nature has provided these pests with certain physical qualities to enable them to protect themselves and so survive in their battle with mankind. They are patient and energetic and spend the greater part of their lives in searching for food and the harbourage in which to shelter and breed.

Once the habits of these pests have been discussed it is hoped to prove that their control will cost nothing more than the effort. Please remember this point. The control of household pests and the subsequent safeguarding of the health of you and your family costs nothing but the effort.

Before concluding this article a word or two about insecticides will be of assistance. Poisons, baits and traps will be discussed in subsequent appropriate articles. Insecticides consist of a killing agent and a carrier or filler to make it easy for them to be sprayed or applied. They are divided into two classes, those that act immediately and are known as "knock down" sprays, and those that have a residual effect and deal with the pests when they eventually come into contact with the material. Some preparations are a combination of both, that is, they "knock down" all the insects in the room at the time of spraying and also deal with "late comers".

These sprays that have the "knock down" properties usually are made from a pyrethum product dissolved in paraffin or water. To apply this type of insecticide it is necessary to close doors and windows and any other openings through which insects can escape. The insecticide must then be atomised or sprayed as to form a mist or fog in the room and in doing so it is best to spray around windows and such places where light can be seen as the insects, immediately they sense the spray, will fly towards the light as they know that it is a means of escape; they will thus fly into a pocket of mist and so be trapped.

The sprays that act after spraying and do so for many days are made from chemicals popularly known as D.D.T., B.H.C., etc. Basically, these chemicals are much the same. They are also dissolved in paraffin, water or other solvents.

In using these insecticides it is not necessary to close up the rooms. The spray must be applied just as the painter does when painting a wall or spray-painting a motor car. A paint brush can be used with good results if a suitable spray pump is not available. If a pump is available, please do not waste this type of insecticide by spraying into the air. It is meant to be sprayed onto walls and surfaces so as to dry out and leave a film of chemical which spells death to the insect which may come into contact with it. Start spraying those surfaces which are sheltered, e.g. behind cupboards and furniture, under tables and chairs and the darker parts of the room; these are the surfaces most favoured by insect pests.

Now the question may be asked, "We were told that pest control costs nothing but the effort, we are now told about insecticides, which cost money". That is true but the use of insecticides is the first stage in the war against pests, to eliminate those that have already arrived to cause a nuisance. Once these are eliminated the future control of pests and other vermin will cost nothing but the effort. As an illustration consider the house-fly. The female fly lays up to 200 eggs at a time; for each fly killed a potential 200 progeny are prevented from becoming a nuisance.

It costs nothing but the effort to kill each fly seen in the house or shop.

* * *

HERE AND THERE

CLERMONT

"Social Activities Endeavour Committee : Annual General Meeting.

The Committee of the above organisation had an opportunity of presenting a survey of their endeavours in preparing for Christmas festivities. According to the report, they had been able to achieve their goal, although it had not been easy. The Committee reported that although a fair number of children had attended the singing practices, they wished to appeal earnestly to those parents who had not yet sent their children along to do so.

The meeting was held at 2 p.m. on the 9th January at the Methodist Church, Clermont, where the decorations put up by the Committee still presented a colourful scene.

The following are the Committee members : Mr. L. Msimang, Chairman; Mr. A. B. Dhlamini, vice-Chairman; Mr. A. S. Yeni, Choirmaster; Miss D. Mbhense, Secretary; and Miss P. Dhlamini.

We congratulate them for the good work done, and hope that they will be able this year to continue to entertain the Youth of Clermont.

"Clermont forms a Parents' Association.

A meeting designed to form a Parents' Association, was held at the Clermont Public Hall on 24th January, 1955, at 2 p.m. It was convened by Mr. B. B. Cele and Mr. I. Ndelu who invited Mr. H. P. Ngwenya, Secretary of the Parents' Association, Natal, to come and throw some light on the underlying duties of a Parents' Association.

After a long discussion, it was agreed that a Parents' Association be formed.

The following were elected office bearers of the Association at Clermont : President - Mr. B. B. Cele; vice-President - Mrs. E. E. Mtetwa; Secretary - Mr. I. Ndelu; vice-Secretary - Mrs. S. P. Ntshingila; Treasurer - Mr. G. Sitole.

Mr. B. B. Cele, President, called upon Mrs. E. H. Mtetwa, vice-President, to convey their gratitude to Mr. Ngwenya for having accepted their invitation to attend the meeting.

"Burglaries.

Early in January, Mangena's Tea Room was burgled and thieves stole cigarettes and cakes. It appears as though the burglars had a skeleton key because neither windows nor doors were broken.

Another burglary was reported at Fannin Government School. At the time of writing, the extent of the damage and loss was not known. For several years in succession, Fannin School has been a victim of burglaries which are timed for vacation periods. "

P. B. KHUMALO.

CAVENDISH

"Mrs. R. S. P. Mncube of Chatsworth and her three children, Patrick, Priscilla and Philip, have returned from a three weeks holiday spent at the home of her parents-in-law at Tholeni, in the District of Nkandhla, Zululand."

"DYNAMITE"

MHLATUZANA.

"Everyone is now hard at work with his shoulder to the wheel. The year has begun. As is customarily done at the beginning of each year, people in all walks of life make resolutions which they would like to keep. These reso-

lutions differ materially in their nature and complexity. Some resolve to build homes, some to pass certain examinations, some to gain distinction in sports, and so on. They aspire to greater things in life. Others just rest on their laurels.

With the African people there can only be one resolution - to conquer illiteracy. Those of us who have been fortunate enough to receive education can best help our fellow-men by sharing with them our knowledge at home, at work and at play. Develop the habit of reading wherever you are - in the bus, in the train, during your lunch hour. Read something and you will find that some knowledge has been gained at the close of the year.

To be successful, we must first of all accept the philosophy of self-help as opposed to spoon-feeding.

Mr. Solomon Rogers Kumalo, crippled by illness very many years ago, is today a member of the staff of the Government African school at Dundee, although he teaches his pupils at the Talana hospital. It was his own efforts that gained him such a position. Just the other day we read of another school teacher, Mr. Augustine Madiobe who has similarly progressed. Madiobe passed his matriculation and later the first year B.A. unaided. Self-sacrifice, will-power and self-determination have today gained him a bursary from the Afrikaanse Studentebond to enter a university. These are wonderful examples of self-help, efforts which should act as a beacon light to many an African.

"Obituary.

Francis, Mr. and Mrs. Ntsukuzonke Njokwe's 21 year old son, died from stab wounds the other day, inflicted by an older youth. His remains were laid to rest at the St. Theresa cemetery. The funeral was well attended by sympathisers from all parts of the area in spite of a torrential downpour and quagmire footpaths. We sympathise with the parents and relatives in their bereavement.

"Social.

Mr. Richard Ndlovu a clerk-interpreter at the Magistrate's Court in Verulam, spent a couple of days with his lifelong friend Mr. J. B. Ngwenya now health assistant at Cavendish. Mr. Ngwenya, formerly a legal clerk at Ixopo, lived with Mr. Ndlovu at Ixopo.

We wish to express our sorrow to the relatives and friends of all those who died in the train crash, as well as those who have been injured."

"SANDY RIVERS"

AFFAIRS OF IKHWEZI

In the last few months the Editorial Board has met several times to discuss a suggestion that "the purpose for which Ikhwezi was established could be better served by placing the production, management and distribution of this newsletter in the hands of a Public Utility Company which may be organised for the purpose".

This idea was put forward by a member of the Board who felt that were "Ikhwezi" printed, and, in fact, produced on an altogether bigger scale, it could help very much the Commission's purpose of uplift for the people of its Areas. He said that there was a demand and also the scope for such a paper, which, as he saw it, would develop from its present form as a "voice of conversation" in the Areas, to a forum for the discussion of the more serious questions of local government. It was not suggested that by forming a public utility company the Commission would necessarily lose control of the paper for it was proposed that this control could be retained by having the majority of representatives on the directorate.

The Editorial Board, in discussing the suggestion, realised the financial and legal implications: authority, as well as funds, would be required from the Natal Provincial Administration in order to embark on such a scheme, which

THE ADVISORY BOARD SYSTEMunderTHE LOCAL HEALTH COMMISSION -SOME ELEMENTARY IMPRESSIONS.

The Local Health Commission is a statutory body with powers under the various provincial ordinances, to administer and control, under approved regulations, the areas placed under its jurisdiction.

To maintain a link between itself and the residents, the Commission, like all local authorities in the country, has established Advisory Boards through which it might be advised on all matters affecting the interests of both the Commission and the residents in each Public Health Area. As the name implies, these Boards are principally there to advise the Commission and therefore have neither executive nor administrative powers.

Viewed in another sense, the Advisory Board Members are there to represent the Commission to the people as well as to represent the people to the Commission. The Commission expects to be advised, through the Boards, of the wishes of the people in all matters affecting its Administration and control. Although the Commission is not bound to act exclusively in accordance with such advice, one must surmise that, in most instances, the decisions of the Commission are very largely influenced by the advice of the Boards.

Judging from the discussions that are frequently had at Board Meetings, one gains the impressions of some confusion as to how this Board system should work. Some of the difficulties seem to be those:

(1) Most Board Members seem to be under the impression that, when the Board has submitted Resolutions to the Commission, the latter must act or decide in accordance with such resolutions. This impression appears to arise from the claim that, as a Board, they represent the people and

their voice is the voice of the people. Such a view, of course, cuts across the fact that these Boards are principally there to advise.

(2) There seems to be no clarity on the manner of procedure in dealing with matters referred to the Board by the Commission. The question is whether the Board Members should always refer to their wards for mandates, or they can, in certain instances, consider matters and advise the Commission as a Committee without prior reference to the people.

(3) The Advisory Boards don't seem to enjoy the full confidence of the people in their areas, despite the fact that these Boards are elected by the people themselves. It is not uncommon to hear people remark that the Boards are useless and are the very hindrance to progress. The influence here may, however, be due to the views of some of the national political organisations.

Seemingly, then, the Advisory Boards remain torn between the Commission and the people while a lot that could be achieved remains undone. Then three questions arise which must be settled:

- (a) If the residents in each area do not rally round the Board, whom they have elected, how do they expect it to represent them and advise the Commission adequately on their behalf?
- (b) Despite the absence of executive and Administrative powers, is there not ample scope for Boards to work towards the improvement of their areas? What of clubs, charitable organisations, social activities, and all things pertaining to self-help?
- (c) Are the executive and administrative powers that may be conferred on these Board not dependent on their successful operation in their present set up?

"AN OBSERVER".

* * *

amounted to a business venture.

The suggestion was then put before the Commission, which was not able to agree that a Public Utility Company should be created, but did support the Editorial Board's recommendation to extend the paper's scope by exploring and collecting public opinion on subjects important to those under Commission control, and by introducing and stimulating discussions on these matters in its correspondence columns.

The Commission did not dismiss the suggestion that "Ikhwezi" should be printed, but is bearing it in mind as a possible development, depending upon the stage to which the improved scope and circulation bring it.

LETTERS TO THE EDITOR

The Editor,
IKHWEZI.

Sir,

Crime during Christmas
Festivities at Clermont.

Late in the afternoon of Christmas Day a fatal assault took place in one of the buses waiting at the Clermont bus rank. Passengers escaped through the windows when the fight started. A man was stabbed to death and another was seriously wounded and admitted to hospital. When the Police arrived the assailants had fled. They were arrested at Cato Manor three days later.

Mr. Editor, one of your correspondents - Mr. Oscroft - has, through the columns of Ikhwezi, sounded a timely warning and advocated the right course to be followed when he suggested that "It may be possible to suggest to all adults of the community that....instead of letting matters develop to such an extent that the Police have to take action, surely it is better that children be corrected by all adults, whether related or not".

To support Mr. Oscroft's

suggestion, I feel I can say without any compunction that if the passengers in the bus had not run away, but had faced up to the situation with the aim of preventing the fight developing to the extent that it did, it is possible that events might have been arrested. Of course there are, right or wrong, many reasons why people behave as these did. Naturally they fear to face the stark reality of bodily injury being inflicted by one on another, and in watching such a scene as this hysteria takes over from their reasoning faculties. There is also, of course, the fear of injury to oneself which may well result from intervening in a fight between other individuals.

But the fear that on one hand saves us from danger, and on the other hand sacrifices our neighbours to danger, is not only deplorable but borders on selfishness and cowardice.

Yours faithfully,

P. B. KHUMALO.



Umqulu 6 Nembe 2

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg

MARCH 1955

INCWADI KUBAFUNDI BETHU

ITSHE leGumbi lesibhedlela esisha saseEdendale labekwa nguMhlonipheki D. G. Shepstone oyinhloko kaHulumeni waseNatal ngoJuly 12, 1951, isibhedlela saqala ukusebenza ngoJanuary 1954 mhla kungena isiguli sokuqala.

Isakhiwo lesi sabiza izif600,000 okwamanje sinemibhede engama 620. Kusazokwandiswa ezinye isigaba okuyokwenza imibhede ibeyi 1,000. Kakhona umuzi omuhle wawoNesi ozimele wodwa.

Inkinga engeke yagwemeka lapho abantu abaningi kangaka bengena esibhedlela esifana nalesi seyivele.

Yindawo eyanele abantu. Ithinta lezoziguli eseziphuma esibhedlela sezilindele ukubuyela emakhaya. Kuvamile ukuba zitholane nezihlobo zazo ukuba zibenemali yokuzibuyisela emakhaya. Lokho kungase kuthathe izinsuku eziningi. Okwamanje kuzokwenziwa njani?

Ziyathinteka neziguli eziza esibhedlela zifuna ukungena ezinye zazo ngabafuna ukuzobeletha okungafanele bangeniswe njengeziguli. Abesifazana laba baphuma ezindaweni ezahlukeneyo eNatal basweleke bathole indawo eduze nesibhedlela yokulindela. Okwamanje okungabasiza wukuhlala emahostela akwaKopeletsheni eThawini balokhu behamba nge bhasi beya noma bebuya esibhedlela okuyinto ebuhlungu kubona.

Kubekhona abavakasheli esibhedlela bezobona iziguli zabo. Kayikho indawo abangalindela kuyona eEdendale nabo kusweleke behle benyaka beyofuna izindawo kumaHostela eThakwini bathole indawo yokulala.

Abantu baseEdendale sebake bayisa izwi kw'Opethe isifunda beyobeka makwakhiwe isistela lokusiza abantu laba. Basekelwa yiEdendale Welfare Society kodwa kakukwaziwa umbhanshi ukujiya. Ingeke yakhiwa nehostela leyo ngesikhathi esincane.

Omunye umqondo sewufikile uvela eBhodini yaseEdendale. Umqondo ongelapha khona namuhla ongalingwa uma isu lehostela livuma.

Ithi iBhodi makucelwe onke amaRatepayers aseEdendale amise imizi yabantu baseEdendale engavuma ukwamukela izihambeli nabagulayo beze esibhedlela ukuba bathole, indawo yokulala okwesikhashana.

Ngokwazi kwethu yonke imininingwane yesuleli kayikahlelwa kahle mhlawumbe amagama emizi engasiza azolotshwa phansi kuyiwe kubona uma sekufuneka indawo leyo.

Uma amaRatepayers esehlangana ukwakha amasu alenhloso isu elingabalihle wukubonana nabaphethe esibhedlela basekele nabo ukuze abantu abafuna usizo baziswe kulaba ngowasesibhedlela.

Kufanele kwenziwe lokho ukuze isu leli lingonakali.

Kuyosweleka abekhona obhekene nesuleli abangaya kuyena abantu futhi ongazisa abantu ngesuleli ukuba balazi. Konke lokhu yizinto okusafanele zilungiswe kahle.

Into ebongekayo yilena wukuthi abantu baseEdendale ngeBhodi yabi bazikhombise umoya omuhle kakhulu wobuntu wokuzwelana nabakubo abagulayo.

Abenu beqiniso,

ABAHLELI.

* * * * *

UBUWAZI-NJE ?

...UKUTHI sekuvulwe ipulazi lokufundisa abantu ukufuya izinkukhu lisothungulu lwaseNingizimu yeNatal. Okwamanje bayisithupha abafundayo emuva kweminyaka emibili bayobe sebekuthwasele ukuphatha ipulazi lezinkukhu. (Race Relations News).

* * *

...UKUTHI iKomidi yoGu lweNatal yeRace Relations seyimise amahovisi ayo okusiza abantu abafuna ukwazi ngokuqhuba amabhizinisi bakwazi ukugcina amabhuku noku-

thenga nokubeka kahle izinto zabo. Lisedolobheni laseThakwini.

* * *

...UKUTHI kumiswe iKilabhu lokugijimisa igazi eClermont? iKilabhu leli elivulelwe bonke baseClermont ikakhulu abasha lihlanganela eholweni ngolwesiBili nangelwesiNe kushhlwa. Elikwenzayo yisibhakela, ukunyakazisa umzimba, ukudansa, kuzolandela yokuphakamisa insimbi eyesindayo netable-tennis neminue imidlalo.

Abancane beKilabhu bahlanganela esikoleni saseChristianenburg ntambama. Bayaziswa abazali ukuthi abafana abaneminyaka esuka kweyisithupha kuya kwe 14 banga joyina kulekilabhu. Yaqala uku-sebenza namalungu ayi 18 ngoApril odlulile. Namuhla bangaphezulu kwama 70 abangamalungu.

Noma wubani othandayo uku-joyina akabonane noSihlalo uMn. Isaac Ndela, noma uMbali Mn. Emanuel Koza noma wakwa Poyinandi uMn. Wilson Mcunu.

* * * * *

LAPHA NALAPHAYA

IKomidi Elinga ezenhlalakahle ihlangene.

iKomidi lena yabanethuba lokuhlola imizamo yayo yokulungiselela uKhisimusi. Baphumelela uma sizwa ngenhloso yabo noma kwabe kulukhuni. IKomidi yabika ukuthi noma izingane zabe ziziningana zizipratizela ukuhlabelela bacela abazali abangakavumi nezingane zabo.

UMhlangano wabe ungo 2 ntambama ngoJanuary 9 esontweni lama Weseli kuhlotshiswe ngendlela eyathokozisa kakhulu.

Nanka amalungu eKomidi :
Mn. L. Msimang, uSihlalo, Mn. A. B. Dhlamini iphini likaSihlalo, Mn. A. S. Yeni ophethe ikwaya, Miss D. Mbhense uMbali noMiss P. Dhlamini.

Siyabahalalisela ngomsebenzi omuhle abawenzile sethamba ukuthi nangawo lonyaka bazoqhubeka bathokozise insha.

* *

UMHLANGANO WABAZALI. Umhlangano wokwakha inhlangano yabazali wabe use holweni yalapha ngoJanuary 24, 1955, ngo 2 ntambama. Umenywe nguMn. B. B. Cele no Mn. I. Ndelu abacela uMn. H. P. Ngwenya uMbali wenhlangano yabazali azobakhanyisela ngalenhlangano. Emuva kwengxoxo ende kwavunyelwana ukuba yakhiwe inhlangano.

Nazi izihlalo ezakhethwayo :
B. B. Cele, uMongameli, iphini lakhe Mrs. E. H. Mtetwa, uMbali Mn I. Ndelu, iphini lakhe Mrs.

S. P. Ntshingila uSikhwama Mn. G. Sithole.

UMongameli uMn. B. B. Cele wacela uMrs. E. H. Mtetwa, iphini lakhe ukubabongela kuMn. Ngwenya ngokuvuma ukuba eze lapha.

* *

ABAGQEKIZI. Esaqala uJanuary i-Tea Room kaMangena yagqekizwa beba usikilidi namakhekhe. Sengathi babenawo ukhiye ovula kahle ngoba kakufanga fasitela namnyango.

Kwabikwa okunye ukugqekiza eFannin Government School. Kasi-kwazi okwalahleka lapho ngenkathi yokuloba. Isikole lesi sangenwa yiphela endlebeni iminyaka eminingi ilandelana sokuba sigqwekezwe njalo uma zisavaliwe.

P. B. KHUMALO.

ECAVENDISH

UMrs. R. S. P. Mncube wase-Chatsworth nezingane zakhe ezintathu sebebuyile emaholidayini abo abawathokozela ekhaya labakhakhe eThaleni esigodini sase-Nkandla.

"DYNAMITE".

MHLATUZANA

Wonke uyazama ukubanento aye-nzayo unyaka usuqaliwe. Njengenhlala yenza uma kuqala unyaka abantu benza izifungo zokuzama ngokusha. Ziyahluka izifungo lezi ngokufisa kwabantu okungafaniyo konke. Bafisa ukuthuthuka kanti abanye bazihlalele-nje.

Kubantu abamnyama into enkulu wukungakwazi ukufunda, kufanele bakufungele ukukhalima lokho. Thina esathola imfundo kufanele sibasize abakithi ukuba bajwayele ukufunda amaphephandaba noma ephilapho bekhona. Ukufunda kancane-nje kukulethela ukwazi okukhulu.

Masithande ukuzenzela kunokufunzwa.

UMn. Roger Solomon Kumalo owa-

khinyabezeka wabayisishosha ofundisa esikoleni sakwaHulumeni e-Dundee noma efundisa abantu e-Thalana esibhedlela sakhona. Wazisiza yena. Besifunda ngoMn. Augustine Madiobe naye ozikhube kanjalo waphasa uMatric nofirst year B.A. engasizwa ngumuntu. Ukuzinikela nokubanesibindi noku-bekezela kwamtholisa ibhasari kwabafundayo bamaBhunu. Yizinto ezimangalisayo lezi zokuzisiza okufanele zibeyimikhwazi kubantu.

ONGASEKHO. UFrancis, indodana eneminyaka 21 kaMn. noNkk. Ntsukuzonke Njokwe wafa emuva kwokugwazwa ngomdadhlana kunaye. Wafihlwa emathuneni aseSt. Theresa. Bebaningi abantu phezu kwemvula enkulu. Sizwelana nabazali nezihlobo kakhulu.

UKUBUNGAZANA. UMn. Richard Ndhlovu ihumusha-nobhala enkantolo eMdloti waphola izinsuku ezimbili lapha nomhlobo wakhe omkhulu uMn. J. B. Ngwenya wakwaPoyinandi e-Cavendish. UMn. Ngwenya owabenguMabhalana eNkantolo eXobho wabehlala noMn. Ndhlovu eXobho.

Sizwelana nalabo abafayo engozini yokushayana kwezitimela nabalimalayo.

"SANDY RIVERS".

IZINCWADI ZABALOBELI BETHU

Mhleli,
IKHWEZI.

UKWELELESA NGENKATHI YOKU- THOKOZELA UKHISIMUSI E- CLERMONT.

Ntambama ngosuku lukaKhisimusi kwashaywa umuntu kwelinye lama-bhasi alindile eRenke. Abantu baphuma ngamafasitela sekuliwa. Omunye wagwazwa wafa omunye walimala kabi. Afika amaphoyisa sebebalekile. Babanjwa eMkhumbane muva kwezinsuku ezintathu.

Mhleli omunye wabalobeli bakho uMn. Oscroft ngezinhla zeKwezi uwuhlabile umkhosi waveza indlela efanele ukwenziwa uma ethi weluleka abadala baseClermont ukuba bangayeki isimo size sibize amaphoyisa kufanele izingane zikhuzwe ngabazali noma kungesizona ezabo.

Ngimsekela ngokuthi uMn. Oscroft uma abantu kabaphumanga ngamafasitela kodwa babhekana

nempi leyo ngabe kakufikanga ezingeni okwafika kulona. Kukhona phela okubangela abantu bakwenze lokho. Besaba ukulimala uma bebona impi efana naleyo kulimala noma kuhlasimulisa umzimba ukubona abantu belimazana. Lakwesabe ukulamula. Uvalo olusenza sisinde engozini kanti kwokunye lusenza sinikele ngabangani bethu engozini. Wuvalo lobuwula lolu.

Owenu ngeqiniso,

P. B. KHUMALO.

*

Ngeyokuqala lendaba izolandelwa ngezinye esikhombisa ukusebenza kwesigaba sikaPoyinandi senhlalakahle kwalabo asebethembele kwabanye ngempilo yabo.

Eyokuqala sizokhuluma ngosebenzela umuzi owalahlekelwa yisondlo sakhe ngokuguliswa yiT.B.

* *

UJane Kumalo wabekwazi ukwondla kahle umuzi wakhe wezingane ezintathu nonina osegugile emyeni wakhe esafa inkathi yeminyaka emihlanu. Wathi ukubafe umyeni wakhe wathola umsebenzi wokuwasha wathola imali wathelala indlu wathenga ukudla wayisa esikoleni umfanyana wakhe u-Alfred oneminyaka eyi 16 noBeauty oneminyaka 9 noJohn oneminyaka 7.

Esebenza kanzima uJane ewasha imithwalo eminingiyezingubo. Ehamba ekhaya ekuseni abuye kusihlwa.

Nangoke esephelelwa ngamandla, onda, ejuluka ebusuku wezwa eselokhu ekhwehlela kwaya ngukuya kugunya. Wethuka esebona esahluleka ukuwasha izingubo ezingeni, ekhathala masinyane. NoJohn waqala ukukhohlela naye waphelwa ngamandla.

Bengasakwazi nabakwenzayo baya kudoketela bobabile wathi baneT.B. uJohn yabe seyimphele kabi wayiswa esibhedlela khona lapho. UJane kwathiwa kaye iClinic ye Khomishani asizwe khona.

Udokotela wathi kayeke konke akwenzayo. Wabuza ukuthi ngizophila kanjani dokotela na? Izingane zami zishonephi na? Ngizembathise ngani zidlani, indlu ngiyithelele kanjani, Ngingeyeke ukusebenza.

Udokotela wathi uma eyeka ukusebenza masinyane uzobanethemba lokusinda. Angazihlupi ngokuthi uzokwenza njani. Bayombhekela abesigaba senhlalakahle. UNes wameluleka uJane ukuthi makayephi kuma Social Workers. Wabatshela akutshelwe ngudokotela. Kwathiwa angakhathazeki emoyeni. Kwathiwa kabatshela konke okummele kabi bathi kufanele bezwe konke ngempilo yakhe ukuze bamsize.

Wamtshela konke uJane kwabona-kala ukuthi njengoba kade engasebenzi izinsukwana akusekho ukudla ekhaya. Kwathiwa engakabuyeli ekhaya uzonikwa ipheshana ayothenga ngalo ukudla kuthi njalo ngo lwesibili athole isakana lamazambane.

Konke ukudla lokhu kakwamanelisa uJane ngoba kusafuneka irent yendlu nezingubo zezingane. OseSocial Work wathi uzokhuluma nomninindawo ngerent. UJane wabona ukuthi uAlfred kufanele ayeke isikole asebenze kuwasele izinyanga eziyisithupha aqedele uStandard VII. Lona oyiSocial Worker wakubona kufanele uAlfred aqhubeke nezifundo zakhe wathi uzomsiza ngapho. Wavumelana uJane nesocial worker ukuthi umntwana omdala kayohlala ekhaya lezingane eQueenstown ahlale lapho ize iphele ingozi yokuguliswa yiT.B. futhi athole nemfundo khona. Wabuyela ekhaya ethokoza uJane, ezimisele ukungasebenzi aphumule ngoba esebona ukuthi izingane zakhe zizoluthola usizo.

Kwafuneka manje isocial worker ikwenze eyakwethembisa uJane. Waqala ngokuya kumninindawo wamchazela ukuthi uJane uzokwahluleka ukuthelala indlu kodwa uzolinga ukuba ayithelele zonke izinyanga. Wathokoza umninindawo ngoba yabe kade ingasathelelwa indlu uJane enga sebenzi.

Wasecela kwabenhlalano ebhekela abaguliswa yiT.B. ukuba abasingemali yokuthenga ukudla nokuthelala indlu. Kwacelwa nenhlalano yeUnion of South Africa Christmas Stamp Fund ukuba athole isondlo sikanina owayesondala. Kwathiwa kaye kwabe Social Welfare Department ayocela ingane isondlo.

IEdendale Benevolent Society yacelwa isize ngezincwadi nemali yezikole kuAlfred. UJane wathola lonke usizo ngalesocial worker ngezindlela eziningi.

Kwathi esubuya futhi uJane wabe

wabesehamba nonina njengoba kwathiwa keze naye bayiswa kwaNdaba zaBantu nezicelo zesondlo sikanina nesakhe uJane. Kwathiwa kaye kwabe Social Welfare Department ayocela ukuba umntwana athole isondlo.

UJane walokhu eya njalo e-Kilinika waqhubeka kahle. UJohn waphuma esibhedlela naye wahambe iKilinika. UAlfred waqhubeka efunda wamphasa uStandard VII wangenela izifundo zikaJ.C. UBeauty wavunyelwa ekhaya lika Sunshine Home eQueenstown.

Ngelinye ilanga udokotela wathi sewungasebenza futhi manje Jane sewusindle. Weza futhi oyi-social worker esezomfunela umsebenzi omfanele. Kuthe ngokuqhubeka ebangcono zaya ngokuphela izondlo ayenikwa zona nabantwana nezikanina.

UJane esekwazi futhi ukuzisenzela.

Lendaba ngeyohlobo lwokuhlupheka okwatholakala usizo kwakho kahle, isocial worker yenza umsenenzi omkhulu izamela uJane naye wasiza ngokuthobela aye-kutshelwa. Wabona naye ukuthi izinto zonke zingephumelela ngalusuku lunye.

Kakusilona lonke udaba olugondene nesifo seT.B. olungalungiswa kahle njengolukaJane ukuba thole usizo kodwa cishe wonke ogulayo yilokukufa angasizwa ngezindlela ezithile ezasiza uJane,

* * *

IZILOKAZANE ZASENDLINI

INingi lezilokazane lezi zase-ndlini ezifana namagundane nezimpukane nezimbungulu, namazenze namakoqoloshe nezinye ziwuhlupho kanti futhi zethwala ukufa ukungegozi embi kuwena okufana noFehlana lolu oludlangile manje olungase lubangwe yizimpukane.

Ukusiza abasezindlini nabezitolo ukuba zingabahluphi ilokazane lezi siqonde ukukhipha izindaba njalo sikhulume ngazo ngokusobala lezo esizejwayele.

Sizokhuluma ngokuzalwa kwazo nemikhuba yazo nokwanda kwazo. Sinitshela ngendlela eyokwenza

nikwazi ukuzikhalima izilokazane lezi.

Sizoqala ngokuxoxa kabanzi ngezindlela zokuzikhalima zonke lezilokazane zikutshela nango-kusebenza kwezicupho esizithiya ngazo nangamasu okuziqeda ngo-shevu.

Kuvamile zonke zibengamavila. Ziphila zande eduzane nokudla. Noma sikwazi ukuhamba amabanga amade kodwa sivamise ukutholwa lapho sinohlupho khona. Zithanda izindlu ezinkulu zezibuto noma habhu ngoba zifuna ukudla kuphela nokuvikeleka. Uma zingakutholi kokubili lokhu ziyancipha, umazingakutholi kwokubili ziyaphela nya.

Nizobona uma sesixoxa ukuthi imvelo yazinika amasu iziloka lezi okuzivutha kubantu. Ziya-bekezela ziphila ngokufuna ukudla njalo nendawo yokuhlala zande.

Uma senizwe kahle ngemikhuba yazo nizobona ukuthi kulala ukuzibulala ngaphandle kwokulalekelwa. Kakubizi kutho ukulwanezilwane lezi nizezungele nempilo yenu ngaphandle kwemizamo yenu kuphela.

Singakayiqedi lencwadi ake-sithi kancane ngemithi yokuzibulala. Uphoyizeni nonoxhaka sizobuya sikhulume ngakho. Sikhuluma ngemithi echelwayo ukuba izibulale. Inhlobo-mbili leyo esebenza masinyane naleyo ethatha isikhathi ebulala uma sezisondele zathintana nayo. Eminye ikuxube kabili lokhu izibulale ngenkathi uzichela noma izibulale nalezo ezidla sewuchelile.

Lena ebulalayo ivamise ukuthakwa ngophalafini namanzi. OKufanele uma ususebenzisa lona uvale iminyango namafasitela. Uchele indlu lena igcwele ngumusi womuthi lwo uqinise ngasemifanteni yama fasitela nezindawo ezinokukhanya ngoba izilwane zithi zingezwa iphunga lomuthi zibalekele ngasekukhanyeni ngoba ziyazi ukuthi yilapho indawo ikhona yokubalekela. Zizithele entuthwini lena zife.

Omunye umuthi uthakwe ngendlela ohlala izinsuku eziningi njengawo DDT noCHC neminye. Iyefana-nje nayo yenziwa ngamanzi nophalafini nokunye.

Lenake kayifuni uvale izicabha Uyithela njengoba umapendane ependa indlu yakho. Usebenzise

ibhulashi uma into yokuchela ungenayo. Uma unaso isichelo ungalokhu ufutha-nje ugcevalisa umoya. Ngoba wenzelwe ukuba uchelwe ezindaweni lapho kuzothi sekufika izilwanyana lezi ziwuthinte. Zife. Qala ngokuchela izindawo ezifihlekileyo ngenuva kwamakhabhathi nefanisha naphansi kwamatafula nezihlalo nezindawo ezimnyama endlini yizindawo lezi ezithandwa yizilokazane lezi.

Bengithi nithi kakukhokhelwa lutho ngaphandle kwemizamo ingani nakho senikhuluma ngemithi yokuchela ebiza imali? Yiqiniso lelo kodwa ukusebenzisa imithi lena yisinyathelo sokuqala kulempi ukuqeda lezo esezikhona. Uma seziphelile lezi kakuseyukukubiza lutho ukuvimbela esifuna ukubakhona ngaphandle kwemizamo yakho kuphela. Bheka impukane. Eyensikazi izalela amaqanda 200 ngasikhathi sinye. Uma ubulala eyodwa impukane kufana nokuthi uvumbele ezinye ezingama 200 ukuba zibekhona.

Kakubizi lutho ukubulala impukane oyibona endlini ngaphandle kwozamo kuphela.

INQUBO YEADVISORY BOARD PHANSI KWEKHOMISHANI.

Ikhomishani yiBandla elamiswa phansi kwomthetho namandla phansi kwezimemezelo eziningi okuba liphathe lisebenze ngayo imithetho leyo ezindaweni ezibekwe phansi kwalo.

Ukuba litholane ngemiqondo abantu bezindawo elizibusayo njengababusi bonke abancane lami-sa iAdvisory Board lokuba lileluleke kuzo zonke izindaba ezithinta ukuzwana phakathi kwabantu nayo iKhomishani ezindaweni zayo. Negama liyasho ukuthi ama-Bhodi lawa ayeluleka kuphela kwanamandla okubusa nawokushaya imithetho.

Ngenye indlela amaBhodi akhomba kuKhomishani isifiso sabantu abuye akhombe kubantu isifiso seKhomishani. Ikhomishani ibheke ukwelulekwa ngomlomo we-Bhodi ngesifiso sabantu ngemithetho ebusayo nebasebenzelayo. Noma iKhomishani ingacindezelwe ngimithetho ukuba ikwenze konke okutshiwo ngamaBhodi kodwa umuntu uyazicabangela ukuthi kwokunye okuningi okwenziwa yi-

Khomishani ikuthathela ezifisweni zabantu izizwa ngeBhodi.

Ngokubona ngezingxoxo ezivama ukubakhona emihlanganweni ye-Bhodi umuntu uzwa sengathi kukhona ukungaqondisisi kahle ngalengubo yeBhodi. OKunye okuwuhlupho nakhu :

1. Abaningi abangamalungu e-Bhodi sengathi bacabanga ukuthi uma iBhodi seyizibekile izinqumo kuKhomishani kufanele iKhomishani izenze. Lomqondo uvela ngoba bona njengeBhodi bamele abantu izwi labo yizwi labantu. Lomqondo ukubeka ecaleni ukuthi umsebenzi wamaBhodi wukweluleka kuphela.

2. Sengathi kayikho indlela esobala mayelana nenqubo yezindaba ezivela kuKhomishani zize eBhodini. Umbuzo uthi kufanele njalo yini uma kufike izindaba lezi amabhodi ayobikela abantu kuqala ezwe izwi labo kuqala noma kwokunye bangazinqumela izindaba bayeluleke iKhomishani banga yanga kubantu kuqala.

3. IBhodi kayethenjwa ngabantu bonke ezindaweni zayo phezu kwokuba amaBhodi akhethwa yibona abantu. Kuvamisile uzwe abantu bethi kawasebenzi lutho amaBhodi avimbela intuthuko yabo. Mhlawumbe lokho kudalwa yizinhlangano zopolitiki ezinye.

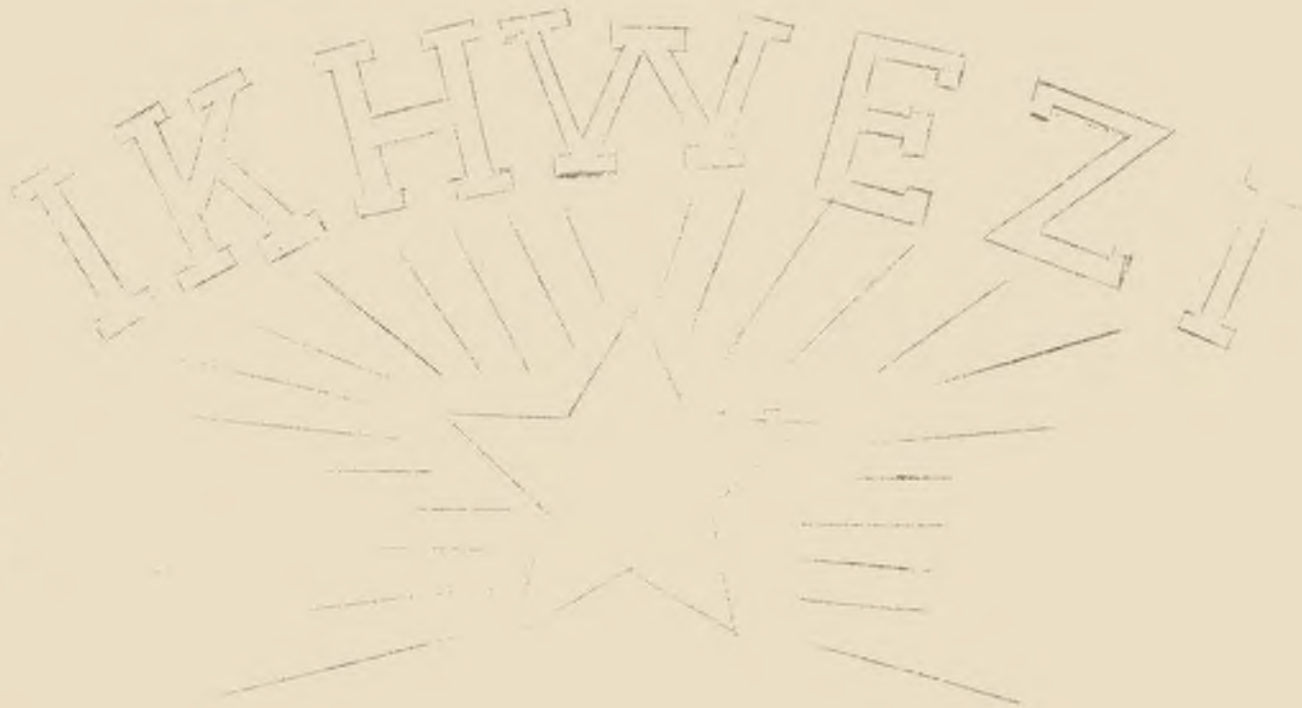
Kusobalake ukuthi iBhodi iphakathi kwenbokodo netshe iKhomishani ingapha nabantu bangalena. Umsebenzi okufanele wenziwe uhlale ungenziwa.

1. Uma abantu bezindawo ben-gayisekeli iBhodi yabo abayikhethe bacabanga ukuthi izobamela kanjani ibakhulumele kuKhomishani na?

2. Noma ingenawo amandla okushaya inithetho nawokuphatha kawukho yini umsebenzi owanele wamaBhodi angawenza ukulungisa izindawo zabantu na, Amaclubs nezinhlangano zokuzakha nokubungazana konke lokho okufana nokuzenzela izinto zethu.

3. Amandla okuziphathela nawo-kuzibusa anganikwa amaBhodi ayo-shesha afike ngakho ukuba amaBhodi asebenze ekusona lesisimo akusona banuhla.

"INGQAPHELI".



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APRIL 1955

A LETTER TO OUR READERS

It is with great pleasure that we surrender our editorial chair this month to Mr. J. B. Watkins-Baker, Deputy Secretary of the Local Health Commission, who has kindly offered to explain the complexities of rating.

**

" In general terms a local authority may be defined as a statutory body, deriving its powers or authority from a higher source and bound by the terms and conditions of the Ordinance or Law by which it is created or constituted. To put it more simply, a local authority is a governing body, which derives its powers and duties from Acts of Parliament and Ordinances passed by the Provincial Council, and which is responsible for looking after and controlling the area allotted to it for the general good of the inhabitants of that area. In Natal there are five types of local authorities. These are City and Town Councils, Town Boards, Health Committees, Malaria Committees and the Local Health Commission.

The main functions of a local authority are to

safeguard public health and provide those services which are essential for communal life. In the early stages of a community's life only the most essential services, such as a supply of pure water and untarred roads are provided. As the area develops and its resources grow, the people living in the area require additional services such as tarred roads, sewerage, electricity, health clinics and so on. The functions of individual local authorities, therefore, vary according to the size, population, development and resources of each local authority.

One thing that is common to all local authorities, however, is that the provision of services costs money. Local authorities incur expenditure and have to find ways and means of raising the money necessary to meet this expenditure. The more services that are provided, the greater is the expenditure and the greater is the amount of money that has to be found. The expenditure of local authorities is divided into two main groups under the headings 'Capital Expenditure' and 'Revenue Expenditure', respectively. Capital Expenditure covers the amounts spent on creating or acquiring assets which will last for a long time. Revenue Expenditure covers current expenses such as administration expenses, costs of repairs and so on. Thus the cost incurred in erecting a building is Capital Expenditure, while the costs of repairs to that building over its life is Revenue Expenditure. Similarly the cost of constructing a new road is Capital Expenditure, while the cost of maintaining that road in a good condition is Revenue Expenditure.

To meet Capital Expenditure a local authority borrows money by raising a loan. That is not the end of the matter, however, as the money borrowed must be repaid over the period of the loan. Capital Expenditure is thus merely deferred Revenue Expenditure and the loan plus interest must eventually be repaid by the local authority out of its annual income. Ratepayers should remember, when asking for additional services, that, if their requests are granted, additional income must also be found to meet the cost of the extra services provided and this will usually mean an increase in rates.

The Revenue Expenditure incurred by local authority can be divided broadly into two main types. The first type is expenditure incurred on services, which can be recovered in whole or in part by fees levied on the people who make use of these services. However, it must be possible to arrive at the cost of the service provided to each person and to fix a fee accordingly. Examples of the services provided by local authority for which fees are charged are electric light, sanitary services, water, transport, etc. The benefit received by each consumer of such services can be measured and a charge made to recover all or part of the cost of providing the service.

The second type of Revenue Expenditure is incurred on services for which no charges can be made against individuals because of the impossibility of measuring the benefit received by each individual. Examples of this type of ser-

vice are roads, drainage, general health measures for preventing disease, etc. It is impossible, for instance, to calculate, in terms of a money charge, just how much benefit is received by each resident of an area from expenditure incurred by the local authority on repairing roads or health inspections. However, the whole community benefits from such services and the local authority must raise income necessary to meet the expenditure incurred. It is for this reason that a local authority levies rates.

Before going on to discuss the question of rating generally, it might be of assistance to show the need for rates by this simple example. A local authority incurs a total annual expenditure of £1,000. By charging fees for certain services, it is able to recover £200 of this. The balance of £800 has thus to be met by levying rates. In the case of most of the Public Health Areas under the control of the Local Health Commission, the expenditure incurred is subsidized by grants received from the Provincial Council. The residents of most Public Health Areas are thus fortunate that the balance of expenditure which has to be met from rates is considerably reduced through the Provincial grants made to these areas.

In effect a rate is a tax, a tax on the owners of fixed property residing within the area of a local authority. This method of taxation has been in existence for a very long time and two theories have been advanced to justify it. The first of these is known as "The Benefit Principle". The substance of this theory is that the services provided by a local authority benefit the property owner by increasing the value of his property. It is therefore fair, according to this theory, that rates should be levied on the value of property. At the time this theory was first put forward it was probably true to say that the services provided by local authority did mainly benefit property owners, as these services were then confined mainly to roads, sewerage, draining, lighting and similar works of direct benefit to owners of property. Today, however, services provided by local authorities have expanded considerably and include such items as free health and social welfare services, libraries, museums, parks, sub-economic housing schemes, etc., which can neither be regarded as benefiting property owners directly, nor as necessarily adding to the value of their properties. Generally, therefore, it can be said that today rating, as a method of taxation, does not conform strictly to the "Principle of Benefit".

The second theory advanced to justify rating as a method of taxation is called "The Principle of Ability to Pay". It is a generally accepted principle of taxation that people should contribute towards the cost of communal services, whether National, Provincial, or Local, in accordance with their ability to pay. This is best illustrated by quoting the income tax levied by the Central Government. Through the National Income Tax people contribute towards the cost of services provided by the Government in accordance with their income - the poor man pays little or nothing and the rich man pays a great deal.

In the case of rating, which, as will be explained later, is based on the value of property, a man owning a valuable property pays more in rates than a man owning a property of less value. Rates are thus levied in terms of ability to pay as shown by the value of fixed property. In this theory, then, no account at all is taken of the benefit received by an individual in fixing the amount he must pay. The arguments that have been raised against the "Principle of Ability to Pay" as a justification for rating are based on the fact that the value of property owned by a person is not necessarily good evidence of his ability to pay. Thus there may be two identical properties on which the same rates are levied, but one owner may have a large family and a small income while the other may have no family and a large income. If rating conforms strictly to the "Principle of Ability to Pay" the second property owner should pay more in rates than the first.

Although rating is not a perfect form of taxation (and what taxes are?), it is used by all South African local authorities and by the large majority of local authorities throughout the world in order to raise the income they require. This is so because its advantages outweigh its disadvantages. The chief advantages of rating are that it can be made to produce the required income, it is a convenient form of tax from the local authorities and the ratepayers' point of view, it is certain in the sense that the local authority knows in advance almost exactly what income it will receive and the ratepayer knows in advance what he will have to pay, it is relatively cheap to assess and collect and it is easy to administer. Rating is thus likely to remain for many years the chief method of taxation used by local authorities in South Africa.

There are three methods of rating adopted in South Africa, namely, site rating, flat rating and differential or composite rating. Under site rating, the rate is charged on the land valuation only and no rate is charged for buildings. In the case of flat rating, the rate is applied to both land and buildings equally and the same rate in the £ is charged on both land and buildings. Where differential rating is in force a different rate in the £ is charged on land than is charged on buildings. Usually the rate charged on buildings is less than the rate charged on land. While it is not possible to go into the advantages and disadvantages of the three types of rating in any detail, it can be mentioned that the heavy rate on land under the site rating system tends to discourage speculation by making idle land expensive to hold. This system is thus said to stimulate building activity. The main disadvantage is that the income from rates does not automatically increase as new buildings are constructed because buildings are not rated. Flat rating presses heavily on the owner who develops his property by building thereon, but at the same time it ensures that rate income increases in line with building activity as the same rate is levied on buildings as on land. Differential rating has been said by some to combine the advantages of site and flat rating, while others maintain that, in fact, it is the disadvantages of both which it

combines. Under differential rating building activity is encouraged to some extent by having a fairly heavy rate on land and a lesser rate on buildings. Moreover, additional rate income accrues from new buildings erected. The Social and Economic Planning Council favour differential rating as opposed to site or flat rating.

That the question of the superiority of one type of rating over another is by no means solved, is shown by the fact that the three largest cities in South Africa all adopt different methods of rating. Johannesburg favours site rating, Cape Town flat rating and Durban differential rating. A differential rating system is adopted by the Local Health Commission for those Public Health Areas under its control.

This article was originally intended to explain rating to Ikhwezi readers, but it seems to have become involved with local government finance generally to the detriment of the original intention. Nevertheless I hope it will help to acquaint those who read it with some of the financial aspects and problems of local government. "

Yours faithfully,

THE EDITORS.

* * * *

DID YOU KNOW ?

...THAT the Lucy Johnston Hall at the Umbumbulu Community Centre will be opened by Mr. F. J. de Villiers, Under-Secretary for Native Affairs, at 2 p.m. on Sunday, the 24th April, 1955?

**

...THAT Edendale used over 5 million gallons of water during March, of which 13.4 % was drawn from the public standpipes; 12 % was used in the Ash-down Native Village; 0.6 % for Commission establishments; and 74 % was used by PRIVATE CONSUMERS? There are 245 Private Consumers in Edendale. Are you one of them? If not, then enquire at the Local Health Commission offices today about a water connection to your property.

**

...THAT the Commission has a variety of BUILDING PLANS for you to select from, if you are

contemplating the erection of a permanent building on your lot? The plans COST only ONE SHILLING each and are obtainable at the Local Health Commission Offices. The Building Inspector is available to assist and advise you on your building problems. Don't waste time - choose your Plan TODAY and build TOMORROW.

**

...THAT the Commission has installed at Clermont, an expensive water scheme and provision has been made for private water connections to be given? Why carry water when you can have a supply made available on your property for a small charge. As only a limited number of connections can be given, do enquire at the Local Health Commission Offices TODAY.

**

...THAT there are 18 private water connections in Howick West? Are you one of them? If not, then to enjoy the convenience of having water laid on to your home, enquire at the Local Health Commission offices for full particulars TODAY.

CONTROL OF HOUSEHOLD PESTS

F L I E S

In the last issue of 'Ikhwezi' there appeared a short article dealing generally with the problem of household pests. In order to help readers to keep their premises as free as possible from these troublesome and often dangerous intruders, it is proposed to deal more specifically with each of the more common household pests.

This article deals with the common fly.

The main insect in this group is the familiar *Musca domestica* or common house-fly. Other flies which are to be found in dwellings, hotels, shops, etc., include the smaller house-fly (*Fannia canicularis*), the latrine fly (*Fannia scalaris*) and the blue-bottle fly (*Calliphora erythrocephala*). This latter species usually arrives in the kitchen when cabbage is being cooked, being attracted by the unusually strong and penetrating smell the vegetable gives off when it is boiled.

There is yet another species of fly, the stable or horse-fly (*Stomoxys calcitrans*).

The first three species are non-blood-sucking insects, but the latter, as is probably wellknown, belongs to the group of stinging flies.

On account of their filthy habits, flies play an important part in the spread of illness, particularly the bacterial diseases, for they carry bacteria-laden particles to the kitchen and diningroom from rubbish heaps, manure and any filth to which they may be attracted. (Readers will recall that in the previous article emphasis was laid on the fact that all pests are guided by smell in their search for food and shelter. This aspect will be dealt with more fully later in this article).

Flies convey not only typhoid, salmonella (food poisoning) and dysentery organisms but may also, by virtue of the ease with which they land on any surface, con-

vey other disease-carrying organisms from a sick-room. In addition flies may also be regarded as a vector of *Entamoebae histolytica*, the cause of amoebic dysentery as the cysts of this protozoon can be transmitted to food via the faeces of the fly. Furthermore flies also convey the eggs of intestinal worms, and through their dejecta can disseminate worm infestation in a population.

The above observations are set out in some detail and perhaps somewhat bluntly in order to emphasise how necessary it is to control fly prevalence. In order to do this, let us study the habits and life cycle of the fly. As has been stated, these insects are guided by smell in their search for food and shelter in which to propagate.

The odours which emanate from the kitchen and store are attractive to the fly as it realises that there is food to be obtained from these sources hence its appearance in the home and food stores. It is also guided by the smell of decaying waste organic matters as it realises that, due to the warmth generated by decomposition of rubbish and other organic waste, it has found an ideal place in which to deposit its eggs and where the young larvae, after hatching, will be assured of suitable food supplies.

The female fly can lay up to 450 to 500 eggs in a season, usually in batches of up to 200. The eggs, when deposited, resemble grains of salt or mealie-meal scattered over the surface of refuse, etc. After approximately two days, depending on weather conditions, the eggs hatch out into larvae - small white maggots. These maggots are able to crawl over the heaps of refuse in search of food and are usually to be found just below the surfaces of moist decaying organic matter. During the larval stage they grow in size from about one-eighth of an inch up to a half-inch in length. After a further five to seven days the larvae turn into pupae which resemble small brown beans about one-eighth of an inch to one-quarter of an inch in length. The pupae cannot move about and remain as such for another two days, after which they hatch out into the fully-grown fly.

The fly, after pupating, hops

about until its wings have developed and dried and then goes off in search of food. The hopper stage lasts only a matter of hours at the most.

It is worth noting that once a fly is hatched, it does not grow in size. It is fully grown when it emerges from the pupa stage. It is quite wrong to assume that the larger flies are the older ones and the smaller ones the younger flies. Different-sized flies are just different species or different batches from different breeding places.

Nature has provided the fly with six legs. Each leg has a sticky pad, protected with hairs, to enable it to land on walls and ceilings and remain there without falling off. Each of the six pads acts as a rubber sponge which collects the small particles of filth in which they breed and deposits it on unprotected foodstuffs (this is not a very pleasant statement, but is a fact). The newly-hatched fly goes straight from its breeding ground in search of the food it is guided to by its sense of smell and where it knows by instinct that it can find food in the kitchen or dining-room.

After feeding it settles on such surfaces as ceilings, walls, lampshades, etc. The 'black spots' seen on these areas and which we commonly call 'flydirt' are caused by the fly vomiting up some of its food before flying away to deposit its eggs.

Why not protect yourself and your family by destroying every adult fly that is seen? The easiest way and certainly the most satisfactory way is to obtain, for a few pence, a fly-swatter. The South African troops in Egypt overcame a serious fly plague simply by using fly-swatters. Remember that each fly killed means the destruction of a potential 200 progeny!

An additional and very necessary health safeguard is to ensure that no deposits of kitchen refuse, manure, faecal matter or decaying vegetation is left uncovered or unburied.

Remember it costs nothing but the effort to eliminate fly-prevalence and so safeguard the health of yourself, your family and your neighbours!

SCOUTING NEWS

by "BLACK PLUME"

"The Cub. A boy becomes a Cub by investiture, as described in 'The Wolf Cub's Handbook'. During the investiture he makes the Cub promise. He is then known as a Tenderpad. Until the day of his investiture the boy is not allowed to wear Cub uniform. Before being invested he must satisfy the Cubmaster that he knows the Cub Law and Promise, the Salute, the Grand Howl, and their meanings, and, if under eight years of age, he must serve a probationary period of one month.

After investiture as a Tenderpad, a Cub proceeds to qualify as a One Star Cub and afterwards as a Two Star Cub by passing the tests laid down.

After gaining the Second Star, he may qualify for special proficiency badges.

A boy may not be registered as a Lone Cub.

General News.

Our District Cubmaster of Pietermaritzburg has an increase in his family - a bonny Cub was born.

*

A Rally will be held on 31st May, 1955, at the Indian Sports Ground.

*

On Saturday, 19th March, 1955, at 2.30 p.m. the Pietermaritzburg Scouters held their first Scouters' Conference at the Esther Payne Smith School. Mr. Dookran (Assistant Divisional Commissioner) was the Chairman. It was decided at the Conference that an

effort should be made to revive interest among Pietermaritzburg Indians in Scouting and it was suggested that Camp-fires and Camps should be held in different centres as follows:-

A Camp-fire at Mount Partridge School on 16th April
 " Pentrich on 7th May.
 " Sutherlands School on 13th August.

A Scout Camp at Richmond from 14th May.

A Rover Camp at Harden Heights for the week ending 11th June.

The Chairman in conclusion spoke of the Association's arranging a Union Tour for the Rovers and a tour to Northern Natal for the Scouts.

Scoutmaster 'Hawk-eye' has returned from his one thousand five hundred mile motorcycle roving successfully. He states that he met lots of interesting people in his cycling and was very near to the cyclone in the Transvaal. Next month I shall tell you more of his trip.

'Hlega' Jack Withey has sailed to England. All the Scouts wish him Bon Voyage and Good Scouting."

(The Editors are very grateful to 'Black Plume' who keeps us informed of the scouting news.)

HERE AND THERE

HOWICK WEST

"On behalf of the staff of this Public Health Area's office we welcome Mr. H. S. R. Khamba as our new Health Assistant. Mr. Khamba joined us during February. He had been employed at the Pholela Health Centre at Bulwer for more than eight years. His home is in the Transkei.

We hope that you will feel at home at Howick West, Mr. Khamba, and that you will find our community worthwhile people to work amongst.

We wish you all the best, good health, and happy service and

associations during your stay in this Area.

* * *

"It was a great surprise to the staff at Howick West to learn that the office had been broken into on Saturday, 12th March. The burglars must have gained entrance through a kitchen window to the main office. They removed the safe containing a little money in cash, and dog and cycle licence badges and discs to the value of about £10. The safe was forced open by a pick and they managed to get away with an amount in cash of not more than £2/10/9 and not a pin was stolen above the amount stated. The police are still searching for the robbers. This is the second incident of its kind to take place here. Not more than four months ago a storeroom was forced open.

* * *

Some time ago we reported in the columns of this paper that Miss D. Rama, daughter of Mr. and Mrs. Jimmy Rama of Lot 34 Dale had gone to Edendale Hospital to take up nursing. We are now delighted to hear that Miss Rama has obtained honours in her first test examination. Well done, Miss Rama, or, rather, we shall call you Nurse Rama now.

* * *

Our heartiest congratulations to Mr. and Mrs. Ramdan Bhika of Riversdale Trading Co., on the birth of a bonny son, during March.

* * *

The Howick West Union Jacks Football Club held a friendly match against the Edendale Y.M.C.A. during March. Neither side was able to score a goal, but the match was very interesting."

P. MPUNGOSE.

(Thank you, Mr. Mpungose, for letting us have the news from Howick West. - The Editors.)

MHLATUZANA

"Social. A get-together was

recently organised by Mr. J. Khan, a school teacher and prominent business man at Cavendish, to welcome his son, Mr. Subhan Khan from Overseas where he studied for his M.Ed. Degree. Before proceeding to England Mr. Khan was a lecturer at Sastri College. He is now with the Springfield Training College.

Mr. Khan's reception was a great success and was attended by prominent Indian educationists. Several speeches were made.

* * *

"A farewell party was organised on behalf of Dr. Ameer Khan who left for England to further his studies in medicine. Dr. Khan was first lecturer at Sastri College and later took medicine at the Witwatersrand University. We wish Dr. Khan every success in his thirst for knowledge.

* * *

"We are pleased to see Miss Alice Bindela among us looking fit and well. Miss Bindela who has been away from the Area (Cavendish) for some time, due to health reasons, and stayed with her aunt at Lamontville. She returned to pay her last respects to her late brother Mr. Elias Bindela.

* * *

"Obituary. Mr. Elias Bindela, eldest son of Mr. Joseph Bindela and the late Mrs. Bindela of Cavendish, was promoted to Higher Service on the 27th February. He succumbed to an illness from which he never recovered. His funeral took place on the 28th February at the Hillary cemetery. During his lifetime he was a staunch member of the Anglican Church. The funeral service was conducted by Mr. Mkize.

The pall-bearers were : Messrs. Gideon Bindela, Johnson Phiri, Michael Dimba and Daniel Nkami. Among nearly one hundred sympathisers were the following : The whole Bindela family, including Staff Nurse Lilian Bindela, Mrs. Mkize (wife of the Catechist), Mr. and Mrs. Nkabinde, Mr. and Mrs. Dimba (Malvern), Mr. and Mrs. Mzaliya, Mrs. Khanyile, Mrs. Bindela

(Lamontville), Mr. Harris, Mr. Tim Zowe and Philip from Shallcross. We sympathise with relatives in their bereavement. "

"SANDY RIVERS"

(Thank you, "Sandy Rivers" for keeping Mhlatusana on the map! - The Editors.)

REMINISCENCES OF "OLD" EDENDALE

In the Christmas 1953 issue of Ikhwezi, the Editors recorded the following note at the end of the article which I had written regarding "Old Edendale".

'We thank Mr. L. J. Hodgkiss, Assistant Secretary (Areas) on the staff of the Local Health Commission, for the first of his delightful articles on "Old Edendale". May he have time to give us many more! The new Edendale which will one day be, will owe a tremendous debt to the "old", when men of all races, governors and governed, learned to adjust themselves to one another and to a changing order.'

A lone time has passed since that Christmas issue and I had every intention of following up my first chapter with another, but when I came to write it, I discovered that I had exhausted most of my stories. Numerous reminders from the Editors have made me think hard, and so here is Chapter 2.

When I was the 'Superintendent', Friday was pay day and I usually warned the Ganger of the approximate time I would call to pay his labourers their weekly wage. The labourers always lined up in one long line and on one occasion when I had finished paying them I noticed two or three little umfaans at the tail-end of the line, who, in due course, presented some piece of paper as documentary evidence of the fact that they were entitled to weekly pay. I proceeded to pay them at the rate of 3d. a week. This was all right at the start, but I found, after a few weeks had passed, long rows of umfaans attached to every labour gang and their payment of 3d. a week fell away for obvious reasons!

Now that Ashdown Village has over 400 houses, each occupied, it is hard to believe that only a few years ago the land upon which these houses stand was bare farm land, and no buildings other than a farm house and its outbuildings stood on the whole of the area known as Ashdown. I remember the day that the first occupier of Ashdown was moved in. The family came from Skoonplaas and according to the rules their existing house had to be demolished before they could be given occupation of the new house. Furniture of the old house was moved out very early in the morning and the whole family proceeded to demolish the mud house.

After a few hours of hard work all that could be seen was a small pile of rubble, and the furniture was placed in a donkey cart which moved slowly off to Ashdown. The occupant's name was Simon Makoba and the cottage was No. J.4. The "housewife"

was very pleased to be given occupation of such a nice house and at the same rent as that paid for the old mud house. I feel that a lot of the Ashdown tenants forget the fact that they were very lucky to fall in the category of the selected few. There were hundreds of people clamouring for the Ashdown houses and I am sure a village of three thousand houses could have been filled without much difficulty. Some tenants have already forgotten the conditions that existed at Skoonplaas, where no laid-on water was available, sanitary

arrangements were atrocious and the site hopelessly overcrowded. Just to give one instance of the conditions that existed: I remember calling at Skoonplaas one afternoon when I noticed a door padlocked from the outside, and yet I heard children in the room. I made enquiries and found that the mother had locked her three children, all under the age of seven years, in this room (which, by the way, was their entire home) before she left for work at six o'clock that morning. The children were to remain in this "dungeon" until seven that evening. There were no windows to the room, the height of the walls was about 6 to 7ft. and the internal measurements could

not have been more than 6 x 10ft. No food had been provided.

G U I D I N G

A reader has sent us this extract from a circular letter by the Chief Commissioner of Girl Guides (S. A.):

"Award of the Silver Cross to a Sunbeam."

A Silver Cross for gallantry has been awarded to a Sunbeam in Bechuanaland, Gadebolae Ketswantwa, who rescued her two sisters from a hut which had been struck by lightning. Gadebolae was herself in the hut when it was struck and went on fire, and although she was suffering from shock, she brought out the baby she was holding, and then went back for her sisters though grown up people refused to do so. I am sure everyone will agree that this deed deserved the award of the Silver Cross. This award has not been given in this country since 1947, and we can all feel very proud that it is now won by a Sunbeam."

There have been many worse incidents than this, but with the improved conditions offered at Ashdown, I am sure that nothing like this could happen.

Causeways constructed over the Umsundusi have served many useful purposes. To give one illustration, before the causeway was constructed over the Umsundusi,

at the Georgetown Market Square, I was about to cross the river by car when I noticed a bridal party advancing on foot from the other side. The bride was complete in her wreath and veil and accompanied by her father dressed up in his Sunday best, and I was interested to see how they were going to cross the river. It did not take long to find out! The father took off his boots, rolled up his trousers, picked up his daughter, and proceeded to cross. On the other side, the boots were replaced and the party proceeded. Today, of course, during normal weather, the river can be crossed

without any difficulty.

We hear very little of the activities in the Public Health Area of Wilgefontein which, in case you may not know, is situated about eight miles from the Commission's office at Edendale along the Slangspruit Road. In this small public health area I came across two fine examples of Africans. The one, an African by the name of Shange, a very old man, was working his ground which is about an acre in extent but very steep. Apparently the late Sir Joseph Baynes had presented him with this property as a present for faithful service. Shange had been a domestic servant of Sir Joseph's. He has tilled his land for many years and I noticed a few days ago in passing his property, that although he has aged considerably over the last few years, he is still very active in his garden. His theory regarding international and racial troubles is that there is too much wickedness in the world and because of this we are all being punished.

Another fine example I saw was the case of two lepers, man and wife, who had had special garden tools improvised to enable them to keep their garden going. Between them they did not have one hand so the implements were strapped to their arms. Both had lost most of their toes and because of this they did most of their work sitting down. I have lost trace of this couple for they left the Public Health Area of Wilgefontein shortly after I had first seen them. Their garden was a real credit to them and an inspiration to others.

During the smallpox outbreak I guided the Clinic Medical Officer up the Esikoleni Valley to a house in which it was reported lived a child suffering from smallpox. The report proved to be correct and in accordance with the usual custom the Medical Officer proceeded to vaccinate the Health Assistants and me. He then thought it would be a good idea if he were vaccinated, but because he could not perform the operation on himself, I proceeded to do so. I must admit he made a bigger fuss than any person that I had ever seen receiving the same attention! The operation was successfully per-

formed!!

During the time the late Dr. Landau was the Commission's Medical Officer of Health, he used to give lectures to the staff at the present secretarial section office at Edendale. He arranged to have a skeleton kept in the office for demonstration purposes. This skeleton remained in my office, suitably covered. From the day it was placed there I received not one cup of tea but two each time tea was served. When I asked the tea-maker the reason for this, he replied that I could not possibly sit there drinking tea with that chap in the blanket looking at me. But the arrangement suited me very well!

L. J. HODGKISS.

LETTERS TO THE EDITOR

The Editor,
IKHWEZI.

Dear Sir,

I am interested in place names. I know how Ashdown got its name and I know now the Local Health Commission got the name of "Poynandi" amongst the non-European peoples of Natal. Unfortunately, I have not been able to find out how SIYAMU got its name, and I was wondering whether you, or any of your readers, would be able to help me.

Yours faithfully,

T. O. YOUNG.

* * * *

Two ants were busy exploring on a packet of biscuits. On turning a corner, one of them suddenly made off at a terrific speed. When his companion eventually caught up with him he said, "Hi! what's the hurry?" To which the other replied, "Can't you read? It says, 'Tear along the dotted line!'"

Ikhwezi has been asked to publish the following Notice, and is happy to do so :

DURBAN MEDICAL SCHOOL DRAMA GROUP

presents

the first performance of

"MINE BOY"

Our authorised stage adaptation of the Novel by

P E T E R A B R A H A M S

Peter Abrahams is the author of "WILD CONQUEST", "PATH OF THUNDER", "RETURN TO GOLI", and "TELL FREEDOM". "MINE BOY" is a vivid study of life in Johannesburg underworld, and incidentally of the operation of the Liquor Laws, thought provoking, but with many touches of comedy.

African Singing and Dancing will be important features of the production.

The Durban Medical School Drama Group, which presented H. I. E. Dhlomo's "DINGANA" last year, and Hilda Kuper's "A WITCH IN MY HEART" in 1953, both for the first time, specialises in new plays dealing with contemporary South African issues.

We are working on "MINE BOY" with a mainly African cast and a mainly Indian stage crew.

Performances are scheduled for 8.15 on 20th, 21st, 22nd and 23rd April, 1955 (Wednesday to Saturday inclusive) at the Pre-Medical School, University Buildings at Wentworth, next to the Oil Refinery.

Reservations are now open at:-

Durban Medical School, Umbilo Road, 'Phone 51541.

Institute of Race Relations, 11/12 Colonisation Chambers,
355, West Street, Durban.

Durban International Club, Pine Street, Durban.

ADMISSION : 5/- and 2/6d.

Advance booking will make our arrangements very much easier and save you possible inconvenience.



Umqulu 6 Nembe 3

Lilungiswe lasakazwa yiKhomishani
195 Longmarket Street, Maritzburg

APRIL 1955

INCWADI KUBAFUNDI BETHU

KUYASITHOKOZISA ukuba isihlalo soMhleli namuhla ngalenyanga sisinike uMn. J. B. Watkins-Baker, iPhini likaMbhali weLocal Health Commission, ovumile ukuchachisa ngezinkinga zentela yamaRates.

* *

"Ngomqondo ebanzi kungathiwa ibandla elibusa indawe kungathiwa. Indla elithela amandla namagunya alo kwabakhulu phansi kwemithethe nezimiso ezisemthethweni elibusayo elakhiwa ngawo. Ngamazwi aqobekile ibandla elibusa indawo libusa ngamadla eliwanikezwa yiPhalamende nangemithetho emiswa nguHulumeni wesifunda ekumiswe ukuba libhekele inhlalakahle yabantu bendawo leyo eliyibusayo. ENatala ayisihlanu amabandla abusaye izindawo. NgamaBandla ekuthiwa ngabusa amadolobha amakhulu nabusa amancane, namaBhodi amadolobhana, namaKomidi eMpilo namaKomidi emfiva yeQhuqho kanye neLocal Health Commission.

Izinjongo ezisemqoka zebandla elibusa indawo wukuvelela impilo lisize ngezindingo ezibehekele inhlalakahle yabantu bendawo. Uma kusaqalwa kuqalwa ngezidinge ezisemqoka ngempela ezifana namanzi ahlanzekileyo nemiqwaqo elugwadule. Ngokukhula kwendawo nezidingo zayo zikhule abantu abayakhole bantule nabo izinto ezihambisana nokukhula kwendawo njengemiqwaqo, nezinkasa zamanzi angelile,

negesi, namakilinika nokunye. Imisebenzi yawo-zibuse bendawe yahluka ngobukhulu baye babge-buningi babantu bayo nangamandla elinawo ibandla elibusa laphe.

Into efanayo kubobonke ababusi bezindawo yinye qwaba, wukudinga kwabe imali yekusebenza. Imibuse inezindleko ekufanele ifune imali yekusifinyeza. Uma imisebenzi eyenziwaye ikhula nemali yekuyisebenza iyakhula. Yahlukaniswe izigaba ezimbili imali esebenzaye ezithiwa yimali ephumayo nemali engenayo.

Lezigaba zahlukene ukusebenza kwazo ngoba enye imali ngeqalisa imisebenzi emikhulu kuyilapho enye kuyimali yekulungisa lokho ebesequqaliwe. Imali lena esetshenziswa emisebenzini emikhulu iyabolekwa ngezindlela ezithile ngoba ibuye ibuyiselwe lapho yabelekwa khona seyizele. Ibuyiselwe ngemali umbusi wendawo ayithola kuyena indawo leyo.

Bakhumbule abathela amaRates ukuthi uma becela ukwenzelwa izinto uma kuvunywa nezicele zabo kufanele kutholwe imali engaphezulu ukuhlangabeza izindleko lezo zemisebenzi leyo ezekwenziwa eluvamise ukubake amaRates akhuphuke.

Beseke nalemali yahlukana kabili.

Kubeyimali elahleka ngemisebenzi eyenzelwa abantu bendawo ebuyiswa ngokutheliswa kwabo abantu abasizakelayo labo. Kubelula ukuba kubonwe ukuthi umuntu ngamunye wenzelwani beseke imiswa imali yentela. Imisebenzi eyenzelwa abantu ilinganiswa nogesi namanzi nezinto zokuhamba nokunye. Kubonwe ukuthi umuntu ngamunye usizakala kangakanani beseke kubizwa imali yekuvala izindleko lezo.

Isigaba sesibili ngesemali esebenzayo abantu abangabizwa lutho ngaye. ngoba kulukhuni ululinganisa ukuthi umuntu ngamunye angathelani. Lulinganiswa uhlobo lolu lwemisebenzi njengemiqwaqemizamo yokuvikela impilo. Kulukhuni ngempela ukulinganisa ukuthi kungabamalini ukulungisa imigwaqo yendawo kanye nempilo yendawo. Bonke abantu bendawo bayasizakala yilemisebenzi kufanele ebusa indawo leyo afune imali yokuhlangabeza izindleko lezi ezikhona. Yikho lokho okubangela umbusi wendawo leyo abize intela yamaRates.

Akesinichazele ukudingeka kwamaRates ngalendlela. Umbusi wendawo ubanezindleko zama £1,000 zonyaka. Ngokubiza imali ngemisebenzi ethile ayenzayo akwazi ukubuyisa amaf200 alemali, bese kuthi esele engama £800 ayibuyise ngokuthelisa amaRates. Ezindaweni eziningi ezubuswa yiKhomishani imali ephumayo ibuyiswa ngemali enikezwa nguHulumeni wesifunda. Babenenhlanhla abantu abakhe ezindaweni zikaKhomishani ngoba imali eseleyo engabe kufanele bayikhiphe yonke ngamaRates incishiswa wukuba ngalemali etholakala kuHulumeni wesifunda.

Ngempela iRate lifana nentela, intela kubaninimihlaba abakhe endaweni ebuswa ngumbusi wendawo. Kade yabakhona lentela kwasemandulweni seyaze yabizwa nangamagama ayichazayo asefana nezaga. Abanye bathi yintela yesizwe ngoba okwenziwa endaweni ngababusi bayo buyenza indawo ibenentengo ekhulile. Ngaleyenkathi imisebenzi yabe ibasiza abanikazindawo kodwa imisebenzi leyo

igxile emiqwaqweni nasemiseleni yamanzi angcolile nokunye okwabe kusiza abanikazindawo. Kodwa namuhla inisebenzi eyeziwa ngababusa izindawo seyenaba imumethe okufana nemisebenzi yempilo neyehlalakahle neyokufunda neyezindlu zemali encane nezindela eziningi zokusiza abantu ekungeke kwathiwa ngezisiza kuphela abanikazindawo.

Enye indlola ekuthiwa ivumela intela etheliswa abantu yileyo ethi "Ukubanamandla okuthela".

Okusho ukuthi abantu abanamandla nabathelele abakwenzelwayo ngawehulumeni bezifunda nabezigodi nabakhulu, kulinganiswe ngamandla abo abantu. Ongatheli kakhulu athele kancane, ohola kakhulu athele kakhulu. Wenza njalo uHulumeni. Ngentela kuwonke uwonke abantu bayatheliswa ngenisebenzi eyenziwa nguHulumeni ezweni lonke.

Kulentela umuntu onendawe enenani elihle uthela kakhulu nomuntu enendawo enemali encane.

Kulinganiswe amaRates ngamandla omuntu ukuthela kulinganiswa ngendawo yakhe ayithengile. Laphake kakulinganiswa ukuthi umuntu lowo uzothola lusoze luni ngendawo yakhe leyo. Bathike abanye kakugculisi lokhu ngoba ukuthelisa umuntu ngenani lendawo yakhe kakushe lokho ukuthi uzobanamandla ekuyithelela. Kwenzeke ukuba kubekhona izindawo ezimbili ezifanayo ezitheliswa amaRates afanayo, kodwa emunye umnikazindawo abanbantwana abaningi ahole imali encane kuyilapho omunye engenabantwana kodwa eholo imali eningi.

Lendlela yokuthelisa kakushiwo ukuthi iphelele ebuhleni kodwa yiyona esetshenziswa yibebonke ababusi bakuleli ngisho nakwamanye amazwe ukuba bathole ngayo umali.

Yingoba ubuhle bayo buyabwedlula ububi bayo. Ubuhle bayo yingoba kwenza imali ithelakale ngendlela egculisa ababusi bano abathela amaRates. Umbusi wazi singakafiki isikhathi ukuthi usothole malini kanti naye ethelayo uyazi ukuthi uzothela malini.

Kulula ukuyiqoqa lemali nokwazi ukuthi ize-banganakanani nokuyisebenzisa. Lendlela yamaRates kubonakala isazohlala inkathi ende kulelizwe lase-South Africa.

Zintathu izindlela ekuqhuthswa ngazo kuleli. Yokuthelisa ngesiza nangesakhiwo nesiza. Kulona kutheliswa isiza kuphela kungatheliswa isakhiwo. Kwenye kuthelise kwokubili isiza nesakhiwo.

Kuvanile ukuba intela yesakhiwo yincane kuneyehlabathi. Kakulula ukuzihlola zintathu kodwa ukuthelisa kakhulu inhlabathi kubangela ukuba iduve-nje ngoba kulukhuni ukuyisebenzisa kubangele inhlabathi ibenzima ukuba ihlale-nje ingenzi lutho. Kudaile ukuba kwakhiwe kakhulu kuyona. Okuhluphayo wukuthi imali engana ngamaRates kulomhlaba ngoba noma izakhiwo zikhona kazitheliswa zona.

Kulukhuni ukuthi ezindleleni ezinthathu lezo yiyiphi engcono ngoba namadolobha amakhulu kuloli iGoli neTheku neCape Town athelisa amaRates ngokwahlukeneyo. Ikhomishani iqhuba ngendlela eqhuba iTheku.

Lencwadi beyiqonde ukuchachisa ngokuthela amaRates kubafundi beIkhwezi kepha sengibona seyigamanxe ezimalini zawohulumeni ababusa izindawo nezimali abazisebenzisayo yayigwema inhloso yaye.

Kodwa ngethemba ukuthi izobasiza abayifundayo ukuba bezwo ngenqube yezimali kubabusi bezindawo ezincane."

Aberu beqiniso,

ABAHLELI.

* * *

UBUWAZI-NJE?

...UKUTHI indlu ethiwa Lucy Johnston Haa eMbumbulu yekubungazana izevulwa ng'Ophethe i-Mfundo yabantu kuHulumeni e-Pitoli uMn. F. J. de Villiers ngo 2 ntambama ngeSonto, April 24, 1955?

* *

...UKUTHI iEdendale yasebenzisa magalani amanzi ngenyanga ka-March angama 5,000,000.

Asetshenziswa ngokukhiwa ezimpompini, naseAshdown nasezindaweni zeKhomishani kuthi ananingi kunawo onke kubengasezindlini afakelwa kuzona.

Abanamanzi angena ezindaweni zabo bangama 245. Ungomunye wabe na? Uma kungenjalo woza emahhovisi eKhomishani namuhla ucele bawafake endaweni yakho.

* *

...UKUTHI iKhomishani inamaPulani okwakha izindlu ahlukeneyo ongazikhethela kuwona uma ufuna ukwakha endaweni yakho? Abiza usheleni kuphela atholakala emahhovisi eKhomishani. Ukhona umhloli wezindlu angakweluleka ngokwakha. Ungalibali zikhethe eyakho iPulani uqale ukwakha.

* *

...UKUTHI iKhomishani ifake e-Clermont umshini wamanzi wemali enkulu nokuthi amanzi azongeniswa ezindaweni zalabo abawafunaye. Niwethwalelani amanzi uma ningawafakelwa ezindaweni zenu ngenemali encane na? Abangafakelwa kuyokuba ngabantu abayingcosana ngakho phuthuma namuhla.

* *

...UKUTHI amanzi angena ezindaweni zabantu eHowick West ayi 18. Ungomunye wabe na? Uma ungesiyena yamukela ithuba lokuba amanzi angene endaweni yakho ngokuba uye ehovisi leKhomishani uyobuza.

UKUQEDA IZILOKAZANE EZIHLUPHA EZINDLINI.

IMPUKANE

Kulona Ikhwezi elidlulile kwa-kukhona indaba emfushane ikhuluma ngezilokazane ezihlupha emakhaya. Ukuze abafundi bakwazi ukulwa nazo ngoba ziyingozi embi kuzo-de kulotshwa lapha ngendlela yokuzikhalima.

Namuhla sikhuluma ngempukane.

Lena yasendlini. Zikhona ezi nye ezificwa kumabhilidi ezitolo nezasebhoshi nezinye ezivama ukungena ekhishini uma kuphekwa iklabishi zidonswa yiphunga lalo uma libila.

Kukhona olunye uhlobo lwempukane yasezitebeleni noma yamahhashi.

Ezintathu ezingenhla kazilinceli igazi kodwa lena yokugciyaluma.

Ngenxa yezenze zazo ezingcelile izimpukane zandisa ukufa nokugula ikakhulu isifo sosisu ngoba zithwala ngezinyawana zazo ukungcola zikulethe emakhishini ziphuma nakho ekungcoleni naseniqubeni nanoma yikuphi ukungcola kukhona. Zonke izilokazane lezi zidonswa yiphunga ukuba ziye lapho kukhona ukudla.

Izimpukane ziletha ukufa kwesisu nezinye izifo zangaphakathi ngoba kulula kuzona ukufika zihlale ekudleni zikungcolise. Okunye ukufa zikuthwale ziphuma ekamelweni lakugulwa khona. Konke nokufa kwesihudo segazi kulethwa yizimpukane ezifika ekudleni zikungcolise.

Zithwala futhi amaqanda ezilo izimpukane lezi kwenzeke zithlelele abantu ngokufa okubi kwazilo. Sikubeka ebala lokhu ukuba niyibone ingozi yezipukane. Kufanele siyihlele impilo yempukane.

Sitshilo sathi zidonswa yiphunga ekudleni nalapha zingahlala khona zivikeleke. Iphunga eliphuma ekhishini nasendlini lidonsa izimpukane zazi ukuthi zizokuthola ukudla lapho. Futhi zidonswa yiphunga elokubola zazi ukuthi laphaya emqubeni kukhona ukudla nokuthokomala zizothola indawo ekahle yokuzalela amaqanda azo achamusele kahle, sikuthole kahle ukudla kwazo khona.

Impukane yensikazi izalela amaqanda angama 450 kuya 500 ngenkathi yokucala. Uma amaqanda iwabeka phansi afana nezinhlanvane zelayisi noma zikasawoti noma zempumpu zisakazekile yonke indawo engcelile. Emuva kwezinsuku ezimbili uma izulu likahle achamusele amaqanda abeyizilokazane ezinambuselayo ezinhlophe esithi yimpothu.

Zinambuzele izimpothu lezi zidla ukudla lokho ezizalelwe kukhona zivamise ukuficwa phansi kwezinto ezibolile, zikhule kakhulu. Emuva kwezinsuku eziyisonto ziphenduke zifane nohlanvu elunsundu luka bhontshisi. Lekhuke kakunyakazi khona kuyahlala-nje kuze kubeyimpukane emuva kwezinsuku ezimbili.

Ilokhu igxuma impukane lena zize izimpikwana zayo zime bege iyandiza ifuna ukudla. Uma seyichanyuselwe impukane kayibe isakhula, isuke seyikhulile yaphela. Kakusilona iqinise ukuthi izimpukane ezinkulu yizona zindala ezincane yizena zincane ngokuzalwa.

Wuhlobo lwazo-nje ngokuchanyuselwa kwabe ezindaweni ezahlukeneyo. Impukane enemilenzana eyisithupha. Ununye un-

ezintwana ezanamathelayo ezicesha ngayo ukungcola ezifika zikubeke la he sihlala khona zidla. Zikubeke ukungcola lokho ekudleni. Zithi zisuka-nje ekungcoleni zibe zithungatha ukudla ezikuzwa ngokunuka nazoke ziqonde enakhishini nasozindlini. Uma sezidlile zihlale enafasiteleni nasezindongeni amachazana lawo ekabona lapho kade zihlezi khona wukudla ebezikuhlanza sezizohamba zizezalela amaqanda.

Zivikele nomuzi wakho ngokuzibulala izimpukane. Into elula nengabizi mali wukuba uthonge isiphemanyana lesi esifana nesi-phabeze sethonisi bhola.

Amabutho akithi eGiphitha ngenkathi yempi azinqoba izimpukane ngazo iziphebezo lezi. Khumbula ukuthi ina ubulele impukane eyodwa wubulele ezingama 200 ekado izozizala.

Okunye musa ukushiya amaqoko ekhashini nemfungunfingu yokungcola nokudla nemiquba nezinye izinto ezingcolile eduze nekhaya. Kwenboze konke lokho.

KAKUBIZI MALI UKUKWENZA
LOKHU KANTI KUYISU ELIHLE LOKU-
VIKELA UMUZI WAKHO NABANTWANA
BAKHO NAWOMAKHELWANE.

IAPHA NALAPHAYA

MHLATHUZANA

"Ukubungazana : Siyathokoza ukubana uNkosazana Alice Bindela ekwenhle impilo. Unkosazana Bindela kade esahambile kulendawayaseCavendish isikhashana ngempilo eyeku Anti wakhe eLanontville. Ubuye wakhalela umfowabo engasekho.

"Ongasekho. Umn. Elias Bindela inkosana kaJoseph nomufi Nkk. Bindela washona ngomhla ka February 27 enqotshwa wukufa. Walondolozwa emathuneni ase-Hillary ngo February 28. Wabeyilungu leBandla laseChurch. Inkonzo iphethwe nguMn. Mkize.

Ababethwele isidunby ngaba Nunzana Gideon Bindela, Johnson Phiri, Michael Dinba, Daniel Mkami. Kwababekhona abayikhulu kukhona aborndeni wakwaBindela kanye noStaff Nurse Lilian Bindela, Mrs. Mkize unka Mkathekisi,

Mn. noNkk. Nkabinde, Mn. noNkk. Dimba, baseMalvern, Mn. noNkk. Mzaliya, Nkk. Kanyile, Nkk. Bindela, Lamont, Mn. Harris, Mn. Tim Zowe noPhilip wase Shallcross. Sizwelana nabomuzi wakwabo. "

"SANDY RIVERS".

(Siyabonga, "Sandy Rivers" ngezaseMhlatuzana.)

EZASEHOWICK WEST

"Egameni lozisebenzi zasehovisi lakwaKhomishani lapha samukela uMn. H.S.R. Khamba oyiHealth Assistant onsha lapha. Wangena kulomsebenzi ngoFebruary. Wabekade esebenza ePholela Health Centre eBulwer ininyaka eyisi 8. Ikhaya lakhe liseTranskei.

Sethemba ukuthi uzojwayela lapha Mn. Khamba ubathokozela abantu nizwane. Sikufisela okumhlopho. Kwasethusa sonke lapha ukuzwa ngokugqokezwa kwamahovisi othu ngoMgqibelo March 12. Okubonakala ukuthi bangena ngasekhishini. Bathatha isisefo nemadlana namabheji amalayisense ezinja namabhayisikili ayinani lama £10. Basivula ngepiki isisefo bacaphuna imali eyi £2/10/9 kuphela-nje. Usathungwathwa unkhondo wabo. Kuyaphinda lokhu lapha. Kusanda ukudlula izinyanga ezine kugqokezwe esitolo-shedi.

Ezebhola zaseHowick West Union Jacks Club sangcwe kisana nabe Edendale Y.M.C.A. ngoMarch. Zalingana zonke kabakala ndawo."

P. MPUNGOSE.

(Siyabonga Mpungose ngezindaba zaseHowick West.)

INKUMBULO NGE YIDENI "ELIDALA"

EKHWEZINI likaKhisimusi ka 1953 abahleli baloba ngaphansi kwencwadi eyabo ikhumbula i-Edendale endala:

"Siyabonga uMn. L. J. Hodgkiss uMsizi woMbhalali (Wezindawo) wakwaKhomishani ngendaba yakhe yokuqala onanbithekayo nge Edendale 'endala'. Kwanga angathola isikhathi sokusiphakela

futhi. IEdendale ensha eyobakhona ngezinye izinsuku iyonbona kakhulu kwe"ndala".lapho bonke abantu bezizwe zonke ababusi nababuswayo sebefundile ukuzihlela ukuba bezwane bavumelane nesimo esisha esikhona.

Sekudlule inkathi ende kuskela kweyokuqala kaKhisimusi kanti ngizimisele ukuyilandelisa leyo ngenye kodwa kwathi lapho sengiyiloba ngifica ukuthi sengiziqede zonke izindaba zami. Kodwa iphela endlebeni lokubeleselewa ngabaHleli langibangela ukuba ngicabange ngenpela, kwadaleka isahluko lesi sesibili.

Ngenkathi ngiyi"Nsumpa" eLwesiHlanu kwabe kulusuku lweholo ngivanise ukutshela ophethe isikwatha ukuthi ngiyofika mina ngizobaholela. Bahlabe udwendwe elude kwathingenye inkathi songiqedile ukubaholele ngabona abafanyana abathathu noma abathathu besensileniwe dilesi leyo bathi ukusondela kinina banginika amapheshana akhomba ukuthi bafanele ukuholelwa. Ngagala ukubaholela ngendlela yokubaholela u3d. ngesonto. Kwabakuhle kusaqala, kodwa kuthe enuva kwama sonto ayingcosana ngabona ezikwatheni zonke eziholayo sekukhona uhle elude lwabafana bezohola u3d. lowo ngesonto. We, kwagcina mhla lokho.

Njengoba iAshdown seyinezindlu ezingaphezu kwama 400 zinabantu bazo zonke kulukhuni ukukhelwa wukuthi ngenkathi yeminyaka eyingcosana edlulile umhlabathi lowo ezakhiwe kuwona wabe uyengangala-nje kukhona izakhiwe zondlu yepulazi nezindlwana zayo kuso sonke isithabathaba leso esiye-Ashdown. Ngikhumbula mhla umuntu wekuqala eyohlala khona. Babavela eSkoonplaas ngokusho ke kwonthe the indlu yabe ababephuma kuyona kufanele idilizwe bengakanikwa indawo ensha. Yasuswa ekuseni impela ifanisha yendlu yabe endal baqalake bonke ukuyidiliza indlu yabo endala yodaka.

Masinyane yaphenduka izingwaba zamatshe ifanisha yathwala yingqumbane yembongolo yatotoba seyibange eAshdown. UNkosikazi wathokoza ngendlu enhle kangaka ayengenise kuyona ngentela efana nendala yodaka. Ngibona ukuthi abantu baseAshdown abaningi bayakhohlwa ukuthi babanenhlanhla yokuba bakhethwe bazothola izindlu lapha. Babebabingi bengana-khulu abafuna ukuthola izindlu

seAshdown ngineqiniso ukuthi
kwadaleka umuzi wezindlu
eziyizi 3,000 masinyane.
Abanye abakhile sebekhohliwe
nokuthi kwabe kunjani eSkoon-
plaat lapho kwabe kungekho
nananizi kukhona nokungeola okun-
ingi. Akenginihlebele ngesimo
esabe sikhona. Ngikhumbula
ngiya kwonye indlu ntambana
ngabona umnyango ukhiywe ngaphan-
dle kodwa ngezwa izingane zingap-
hakathi. Uma ngibuza ngezwa
kuthiwaunina uzivalele nga-
phakathi zonke zingaphansi
kweminyaka eyisikhombisa ubudala
ekamelweni elabe liyindlu yonke
yakhona zizitathu ezishiye eku-
soni ngo 6 eyakosebenza.
Izingane zizohlala kulowo "ngodi"
kuze kubekusihlwa ngo 7. Kun-
gekho mafasitela endlini leyo.
Izindonga ziseduze ngobufuphi
indlu yonke ilinganiswa ukuba
6 x 10 fidi. Kungekho kudla
endlini.

Kuningi ekwabe kushaqisa
kwedlula lokho kodwa ngezakhiwo
ozinhle zaseAshdown ngineqiniso
izinto ezinjalo zingeke zibe-
khona.

Anabhulohwana lawa akhiwa
phezu kwoMsunduze asiza
ngezindlela eziningi. Nginga-
linganisa ngokuthi lingakakhiwa
phezu kwo Msunduze eGeorgetown
Market Square ngabe ngizowela
umfula lowo ngemotho ngobona
umthimba ngaphesheya uzowela
nawe. Unaketi ovunule epholele
ephetho nezimbali ehamba noyise
noye avathe ngempela ngafisa uku-
bona ukuthi bazowela kanjani.
Nempela ngazibonala masinyane.
Uyise wakhumula izicathule
wafingqa imilenze yebhulukwe wa-
cosha indodakazi yakhe ngezingalo
wawela umfula. Ngalena wazi-
gqoka futhi izicathule bagonda
lapho beya khona. Namuhla uma
izulu lihlo ungawela kahle.

Kasizwa lutho olukhulu olwenzi-
wayo ngabaseWilgefontein len-
dawe uma ungazi ingamanayela
ayisi 8 kusuka emahovisi eKhoni-
shani eEdendale ngendlela eya e-
Slangstprui. Kulendawana
ophethewe nguKhomishani ngabona
isibonelo esihle kubantu xabambili
izibonelo. Omunye egama lakhe
nguSjange osondala esebenza
onhlabathini yakhe eneYeka uku-
khulu kodwa yehlala ngempela.
Kusobala ukuthi uMufi Sir Joseph.
Lendawe useyilime iminyaka emin-
ingi. Ngobona ngelinye ilanga
ngidlula endaweni yakhe nona
esegugile kakhulu ukuthi usakhut-
hele onsinini yakhe. Uthi yena

ubuka ukuthi ububi bez
ebehlele izwe yingoba siya-
jeziswa ngezono zethu.

Okwesibili engakubona eku-
fanele ukubongwa ngowesifazana
ngwesilisa ababephethwe wucoko
ababekhuthalele ingadi yabo
ngendlela emangalisayo ngoba
babegenamin' we idliwe wukufa
lokho anageja eboshelwa ezinga-
leni zabo futhi besebenza behlezi
ngoba bengenazo izinzwano. In-
gadi yabo yinhle kakhulu,
Kangisabazi ukuthi bayaphi ngoba
basuka lapha oWilgefontein emuva
kwami.

Ngenkathi yokubheduka kukapoki-
si ingxobongo ngahambisa uDokotela
weMpilo ngikhuphuka naye esigo-
dini saseSikoleni saya endlini
ekwabe kugula ingane yingxobongo.
Nempela wafika wayijova nani ne
health assistant ngom thetho.
Naye wathi kungakuhle ajovwe
wathi ngoba engakwazi ukuzijiva
wathi anginjovo. Nganjova.
Hhawa, wayaluza-bo yena uqobo
(esaba injovo wakhe mhlavumbe!).
Kodwa nganjova kahle.

Ngenkathi kaDokotela Landau
ongasekho wayevamise ukufundisa
isitafu sonke sakwanaBhalana
ngezeMpilo emahovisi aseEdendale.
Ebafundisa ngo "nathanbo" isi-
thombe samathambo emuntu sigcin-
we ehovisi. Sihlala ehovisi
lami semboziwe kahle. Kusukela
mhla lokho kwakutbi uma kulethwa
itiye ngiphiwe amankomishi ama-
bili esikhundleni seyodwa.
Lapho ngimbuza owenza itiye
ukuthi kubangelwa yini lokho
wathi kungabalukhuni kinina uku-
hlala lapho ngiphuze itiye
engijamele lomfo evewbethe isi-
bhalala. Kodwa kwabe kungig-
culisa mina khona lokho ukujin-
yelwa.

L. J. HODGKISS.

IZINCWADI KUBABHALELI

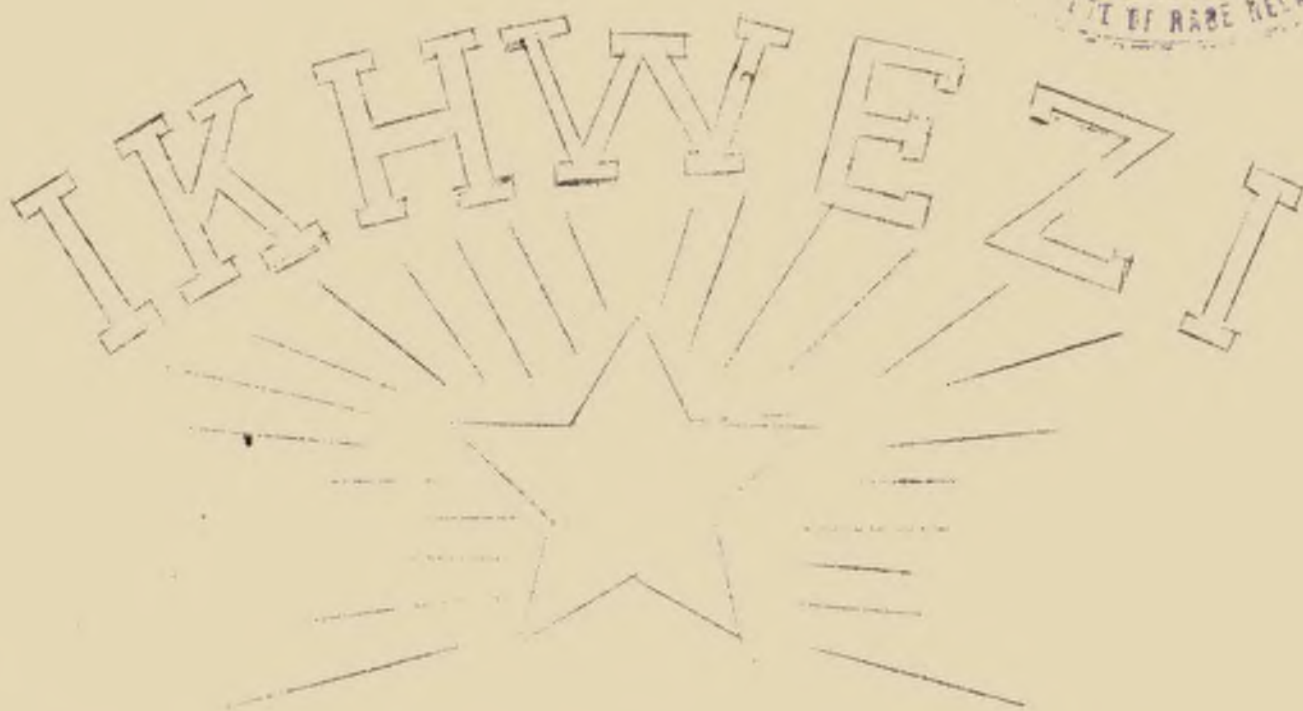
Kunhleli,
IKHWEZI.

Mnumzana,

Ngayakuthanda ukwazi
ngezindawo namabize azo. Ngiyazi
ukuthi iAshdown yalithola kanjani
igama layo futhi ngiyazi ukuthi i-
Khomishani yalithola kanjani igama
elithi "Poyinandi" kubantu abanyama.
Kodwa ngiyadabuka ngoba igama elithi
"Siyamu" kangilazi ukuthi lavela
kanjani ngingajabula uma wena nona
omunye wabafundi bakho angangitshela
ngalo.

Owakho,

T. O. YOUNG



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A LETTER TO OUR READERS

IN this issue we publish a "Letter to the Editor" from Mr. D. E. Foster, the Area Secretary for Clermont. Mr. Foster has written for publication in order to arouse interest in the Clermont Advisory Board elections, which will take place during June. His comments are equally timely for the people of Edendale, where the election also takes place in June.

The voting procedure described by Mr. Foster is identical in Edendale and Clermont, and his wisdom in setting it out in detail is born of experience in previous elections, where disqualification of nominees, because of the incorrect filling-in of forms, has not been uncommon. Again, this has happened at both Edendale and Clermont!

On looking back through past issues of Ikhwezi the Editors find that the subject of Advisory Board elections has been given a very fair share of space, and the reason for it has been the same as Mr. Foster's : an effort to arouse interest, to urge the people of the Areas to take an active part in nominations, to USE THEIR VOTES. A lack of interest in voting is not, of course, limited to the Commission's Areas, nor is it peculiar to non-Europeans : the very low percentage of votes recorded in municipal elections shows that a very large number of ratepayers are completely uninterested in the election of their City Councillors. This is a

widespread failing, and common to all races.

The reasons for the failure in this duty include, let us say frankly, an attitude of "can't be bothered", and the people who "can't be bothered" don't realise that, in the long run, the choice of the people elected will very likely affect their own particular and personal circumstances. In fact, they "can't be bothered" to think that out. To take an obvious example : a man may find that the road to his own neighbourhood is bad, and in wet weather becomes impassable. Does not the tarring of this road depend on his Town Council, or, in the case of Public Health Areas, on the representations of his Advisory Board?

Let us be fair. In a non-European community another reason for lack of interest is a lack of experience in such matters, aided by the handicap of illiteracy. But is there any reason for people such as this to continue in their ignorance of election matters? Surely it is the duty of their more fortunate neighbours to help and to explain? And what could be an easier or more friendly duty? After all, a man's soundness of judgment need not be impaired by his inability to read and write, and he is none the less capable of choosing the men he favours among the nominees.

Look at the other side of the picture. Perhaps you are a good citizen, public spirited, conscious of the help that you are capable of giving your fellows. (And so often it happens that the more you have done, the more you are willing to do. Have you never heard the remark "if you want something done, ask the busiest person you know"?) So you agree to accept nomination as a candidate for the Advisory Board, and are bursting with ideas of progress, of what a little initiative can do. Must it not be a most depressing experience to know that half the people in your Area, however ready to grumble about the privileges they lack, still cannot raise the energy to see that the men whom they consider best equipped to serve their interests are given the job of doing just that?

Whatever the community, and whatever the job ahead : whether it be the work of an Advisory Board or the work of a Football Club, there are always the few who are willing to take it on, with enthusiasm and with energy. Surely the least the rest of the people can do is to see that these good citizens are given the support they most want and need : the assurance that their people are behind them? And what better way of giving this assurance than BY VOTE?

This letter can obviously not be read by the illiterate, but we appeal to those who have read it to carry this appeal forward.

Yours faithfully,

THE EDITORS.

This is the second in a series of articles depicting the work of the SOCIAL WELFARE SECTION of the Social Health Commission.

In this article we will deal with the problem of the aged African. Now, why should the aged African constitute a problem? Surely all children care for and respect their aged parents. That may be so in many cases, but there are also many children who abandon and refuse to give their parents that respect to which they are entitled. Thus the social workers come into contact with many cases of old people who have been abandoned by their children.

The problem of the aged is found mostly in the urban areas like Edendale and Clement. In the Reserves where the tribal social system still operates, old people are not such a burden as something useful can always be found for them to do even though they may be blind and infirm. In the urban areas where there is a continuous battle for survival the aged father and mother become a financial burden, not only as far as food is concerned, but also for accommodation; therefore when children can find a way to rid themselves of their parents, or pass their responsibility on to someone else, they do it without scruple. Not all children are like that but it is becoming a serious problem and is increasing in incidence.

On the whole there is very little the social workers can do to help. The following will illustrate how this problem has been dealt with.

James and Elsie Kumalo lived fairly happily in their neat little wattle-and-mud house. Elsie managed to support both of them by doing washing and taking casual jobs, out of which they paid their rent and bought food. James was disabled, having lost the use of his legs through an accident some years ago. However, he managed to crawl wherever he wanted to go. After James had the accident, his two sons left home as James could no longer help them when they

were not working, which was quite often. So they were left all alone, but the Kumalos did not mind as they were still able to look after themselves. They were deeply disappointed at the attitude of their two sons, though.

One day Elsie became ill and before she could be admitted to the hospital she died. Poor old James Kumalo was left completely alone with no one on whom he could depend. Friends and neighbours helped for a while, but they could not carry on in this way, so the plight of the old man was brought to the attention of the social workers. A social worker went to visit the old man to see what could be done. Naturally, his first enquiry must be "What are the children going to do? They must be made to assist."

The Social Worker made arrangements for Kumalo to receive a regular supply of food from pauper rations and an immediate application was made for a Disability Grant. The next step was to find these errant sons of his. After much difficulty, the elder son was traced and after much persuasion he eventually visited the Social Worker at his office.

The plight of his father was explained to him. He showed no interest or desire to assist, stating that he had his own family and worries to contend with and could not add to his already overburdened pocket by looking after his father, particularly as he was crippled. As no progress could be made, the Social Worker tried to contact the second and younger son who was supposed to be working on the Mines. An enquiry of the Native Recruiting Corporation of the Chamber of Mines revealed that he had left the Mines and was working somewhere in Johannesburg. Other enquiries failed to reveal his whereabouts. No assistance could, therefore, be expected from the sons.

There was now only one other alternative. The old man would have to be admitted to an institution for old people.

Accordingly an application was made for his admission to Emuseni "Home of Kindness", but as there was no vacancy, old Kumalo had to wait. While he waited, the Social Worker, as far as he was able, attended to his needs and his Disability Grant was eventually

authorised, making him, in a small degree, independent - at least as far as money was concerned.

When a vacancy did occur in Emuseni, he was admitted to the Home where he is very happy, but still grieved at the shabby way his children treated him.

DID YOU KNOW ?

—

...THAT the statement so often made and accepted as true that African nurses cannot be given responsibility for senior posts, finds its contradiction in the fact that of eleven sisters at McCord doing work with patients, six are Africans. A parallel to this preponderance of African sisters is that there are 12 non-European doctors on the full-time staff, as compared with five Europeans. (Race Relations News.)

**

...THAT The Valley Trust describes itself as "an organisation for the promotion of a socio-medical experiment among the Bantu people" - a dry and self-effacing presentation of a warm-hearted and concrete effort in race relations.

In 1947 the founder, Dr. H. H. Stott, obtained an option on land in the Valley of a Thousand Hills, near Botha's Hill, Natal. Nearby was a reserve, with a population of 35,000 and no medical services. Between 1948 and 1953 the basic features of the scheme were established - a medical clinic, a soil conservation project, an agricultural demonstration plot, a tennis court, and a temporary sports field. In 1953 the Trust was formed and registered as a welfare organisation, the founder donating the land to the Trust and handing over administration to the Trust's management committee.

Medical service is the backbone of the experiment, and a Government Health Centre was established in 1951, with an out-patient service and a district nursing service. In addition Toc H runs a T. B. settlement, and the Trust itself maintains maternity huts.

In 1951 senior students of

Kearsney College, nearby, started a project to halt soil erosion, and this work, under the direction of Prof. Scott, is serving many purposes. The Trust is contouring a hillside with Napier fodder, and advice on seeds, method of cultivation and retention of soil moisture is given. A small tree nursery has been started to encourage tree-planting. Co-operation is received from the Department of Agriculture.

The Trust looks forward to the day when it will have a community hall, eating house, post office and savings account facilities, a labour bureau, and eventually a trades and arts and crafts school. (Race Relations News.)

**

The efficiency of the South African Police would improve still more now that Non-European policemen were to serve Non-European areas, said Major-General C. I. Rademeyer, Commissioner of Police, last month.

An immediate result was that Non-European policemen relieved European policemen to do duty in European areas. In the past, European detectives had to investigate both non-European and European complaints, but now Non-European detectives had taken over the investigation of complaints by their own people.

Major-General Rademeyer said that Non-European detectives had handled over 100,000 investigations last year, and were just as successful as European detectives in their investigations. In the first six months of 1954, 58,653 purely Non-European cases were reported. Of this number, some 48,000 were investigated by 996 Non-European detectives who could read and write. In the first six months of 1953 there had been only 700 Non-European detectives who could read and write, and they had investigated 28,000 cases.

**

WHAT IS SPIRITUALITY ?

by George Thaver

A few months ago, I presented to the readers of Ikhwezi an

article on Religion, and I would like now to present some facts on spirituality.

To begin with, I must state that practically all ideas presented here are from the works of great saints and sages of India, and I feel sure all readers would like to know Spirituality from the Hindu point of view.

Man lives in God as a fish lives in water, or as waves exist in the ocean.

The Divine Essence (God) pervades man within and without, for God is in all, through all, yet infinitely transcends all.

Only a Lover of God can truly know Him, and to know God is the highest state of consciousness which the soul can attain in this world. Who are the spiritually minded? Those who have realised that mundane and pleasure-loving interests are inferior, and should be subordinated to the spiritual progress of the soul, and that the welfare, rights and true interests of others should be respected as if they were one's own.

Above all else spirituality means the conviction, translated into daily action, that:-

- (a) every living being is spirit, infinite and immortal;
- (b) the spirit is different from the body and is the master of the body;
- (c) the spirit is immutable, taintless, eternal and bliss absolute.

In order to be spiritually-minded it is not necessary to run away from the world; the same spiritual truth which is the basis of solitude is also that of society. Exclusiveness is not a spiritual virtue.

Let it be remembered that no worship of God, no prayers or devotion are complete without also giving service to His children, humanity and all sentient beings.

A truly spiritual man feels God-minded wherever he may be placed. Occasional retreat to gather one's thoughts and to enjoy the beauty and the presence of the Lord in nature may be helpful and inspiring, but

constantly to prefer solitude to life in the world, lived for betterment and upliftment of our fellow men, is misguided, and does not further the fullest expression of the soul.

HERE AND THERE

CLERMONT

"Clermont Recreation Club Boxing Team.

On Saturday, the 2nd April, 1955, sunset was set to be the going to set off the Clermont Recreation Club Boxing Team on its joyous trip to Lamontville, Durban, to engage in amateur boxing bouts staged by the Durban and District Boxing Association, to which Clermont has affiliated. A lorry owned by Mr. W. L. Malinga, who drove it himself, was hired by the team to ferry them to Lamontville. All along the way to Lamontville the boys were joyous and very enthusiastic, but the unexpected happened when they arrived at Lamontville and their enthusiasm was dampened. To their bewilderment, they were informed that, contrary to their expectations, only three from their club had been selected to engage in the tournament. The sponsors of the tournament advanced an array of insurmountable reasons which led them to this set-up, but it was an undeniable blow to Clermont. Clermont nearly did not partake in the tournament but they felt that if they did not their action would be a fly in the ointment so they took part.

Although Clermont lost two fights out of three, it was not disgraced because in a fight lost on a T.F.O. a Clermont representative conceded 9 lbs. to his opponent. In two fights on equal terms, Clermont lost one on points and won another on a T.K.O. Pambili Boys! Don't be dismayed. Remember - the essence of good sportsmanship is not in winning at all costs but according to merit.

**

"Fund-raising Concert.

Some six weeks ago a fund-raising concert

in aid of the Clermont Benevolent Society was arranged at the Clermont Public Hall on a Sunday afternoon by the members of the Clermont Benevolent Society.

On that day, heavy rain poured from dawn to dusk. It was doubtful if the concert could be held, and the worst of all was that the Band that had been booked for the concert was held up by an impassable road. But when all seemed lost, Mr. Mcunu Social Worker, had a hunch that a certain band was to be had at Malvern and could be made available if approached and offered transport - so he hired a taxi, dashed to Malvern and was back with the band in two ticks! The concert started later than scheduled. However, those who had come did not become tired of waiting. Owing to the weather the audience was small, with a handful of European spectators, among whom were Dr. Newman (Assistant Medical Officer of Health, Clermont), Mr. Hoskins (Health Inspector, Clermont) and Mr. Meyer (Ranger, Clermont). What is laudable about this little audience is its magnanimity which induced it to defy the inclement weather and attend a concert for the aid of the indigent and helpless.

During the interlude, Mrs. Ntshingila, one of the pioneer members of the Clermont Benevolent Society, briefly outlined the history of the Society, its aims and objects, and, in appealing to her hearers to pity the sorrows of the poor, she herself donated a pound to the Society.

The concert closed at 6 p.m. with £3/9/- to the good.

Donations were received from the following : Mrs. Ntshingila, £1; Dr. Newman, 10/-d; collected by Mr. Mdhlozini, £2/19/3; by Mr. Msowoya, 4/2; and by Mr. Mcunu, 2/8d.

Messrs. M. D. Ngcobo, W. Mcunu and all members of the Clermont Benevolent Society took leading parts in the organising of the concert, and the writer acted as M.C."

P. B. KHUMALO.

**

MHLATUZANA

"'Klipvalley' regrets very deeply that the Ikhwezi has not been kept well-informed of the happenings of Mhlatusana recently, due to the fact that he has been very busy. He hopes in future to send news regularly.

**

"School Building Progress. The new wing to the Bayview Indian School is nearing completion; and the Chatsworth School has now begun the new wing to the existing building. By this means it is hoped to ease the school accommodation problem at Mhlatusana.

**

"Sport : Table Tennis. The Goodwill Club of Welbedagt is to meet the Manhattan Club at the Club rooms, Welbedagt, on Sunday the 8th May, 1955. A lot of progress has been reported in the activities of the Club recently, and two visiting teams were beaten. At its annual general meeting the following officials were elected for the ensuing year:
President : Mr. K. M. Nair
Secretary : Mr. A. N. Moodley
Treasurer : Mr. C. R. Naidoo

There is also a Women's Section to the Club. This is reported to be making rapid progress not only in the field of sport. "

(Welcome back to Ikhwezi's columns, "Klipvalley"! We hope to hear more from you. The Editors.)

S C O U T I N G

SCOUTERS.

Do you know who said : "Only the brave shake with the lefthand"? When Baden-Powell (B.P.), our Founder, was a soldier in Africa, he was given the task of tracking down and capturing a very fierce and dangerous Zulu Chief, who had been giving a lot of trouble by murdering and pillaging in the villages.

At last, after many months of

clever scouting, B.P. found where the Chief had his camp. In order to avoid bloodshed he did not attack the camp, but ordered his men to surround it, and then himself went unarmed to the Chief, who sat with his warriors around him. As B.P. approached, the Zulu Chief rose and went to meet him, and stretching out his left hand said, "Only the brave shake with the left hand". Now, why did he say that? Well, it all goes back a long while to the days when men had to be ready to defend themselves at any moment, and so they always carried a weapon. When two men who wished to be friends met each other, they stretched out their right hands - their sword hands - to show that there were no swords in them. So you see when the Zulu Chief said, "Only the brave shake with the left hand", he meant that he and B. P. were both brave enough to trust each other, without making sure first that neither had a weapon in his right hand. This is the origin of the Scouts lefthand-shake.

**

News in General.

The Pentrich Rovers went to Tongaat Beach for the Easter Camp. They hired a Beach Cottage and had a splendid time.

The Magnus Rovers had a Camp at Lexden, Pietermaritzburg. Arrangements were made for a demonstration at the Fire Station. The Fire-men were kind to the Scouts and explained the workings of the extinguishers and even displayed the new fire-engine with its 100ft. long ladder. Our City is as up-to-date with its fire-fighting equipment as any other big city.

The Magnus Scouts will be going for a week-end camp to Thornville Junction at the end of May.

Our Plessislaer Rovers are still on holiday at the time of writing and there are no activities to report.

What is lacking with our Cubmasters? The District Cub-master convened a meeting of all Cubmasters, but only three out of a possible thirteen attended! This lack of interest by the Cubmasters is regrettable. The committee of three, however,

arranged the following very nice programme for the next term:

- (1) A Totem Pole Competition to be held at the E.P.S. School Ground (Pentrich) on Saturday, 21st May, 1955, at 2 p.m. The competition will consist of Tenderpad and 1st Star work.
- (2) The annual five-a-side will take place at Raisethorpe School Grounds on Sunday, 12th June, 1955, commencing at 9.30 a.m., Cubs to provide their own lunches. Only four teams from each Pack can participate. Entry Fee 1/6d. per team. Organiser : S. V. Ramiah, Cubmaster, Sutherlands School.
- (3) Packs must arrange their own picnics this term.

The meeting began with a talk on "African Customs". The Guest-speaker was the Cubmistress and Secretary of the African Scout Association. The topic was very interesting and exciting. Thank you, Cubmistress, for all your help.

**

Some time ago a Rover asked me how to make Dampers. Well, here is the recipe, Rover :

40 parts of Flour;
1 part salt;
1 part Baking Powder;
12 parts water.

Notice the proportion of salt to flour. It is very important for bread to taste slightly salty as, otherwise, it will be unpalatable (Before working with flour, rub the utensils and your hands with it. This will stop the dough from sticking to the dish and to your hands.)

Mix the flour, salt and baking powder. Scoop out a hollow in the middle of this mixture and pour in the water. Mix with a knife to a soft and easily-handled dough. Work quickly and lightly, handling as little as possible or the dough will be heavy and not rise. Pull off portions (about egg-size) and flatten in the hand to one-eighth of an inch thick. Put on to a hot, dry pan or stone, or before a reflector fire. The cakes can be shuffled in a pan to prevent sticking. Turn as soon as one side is golden brown. The cakes should rise to about three-quarters of an concluded on page 13)

O N

VALUATIONS FOR RATING

by P. J. CHERRY.

"In this world nothing is certain
but death and taxes"

(Benjamin Franklin).

The words of the former President of the United States are very true. Most of us are afflicted at one time or another by taxation, either in the form of Income Tax, or in the form of a rate on property. It is this latter aspect that I propose to enlarge upon to some degree, but, in so doing, I am fully aware that there are at least two sides to every question, sometimes many more, and that mine is perhaps only one. The late Lord Baldwin, British Prime Minister, spoke after a debate on the contrary statements made in the country by two of his leading ministers and is reported as having said: "The diversity of testimony that we have had in this debate only emphasizes once more the many-sidedness of truth".

It is against this background that valuations of all interests should be considered, more especially valuations for rating.

In the last issue of Ikhwezi, Mr. J. B. Watkins-Baker, the Deputy Secretary, explained some of the complexities of local government rating, and outlined to you the need for the imposition of rates in local government areas. I propose to adopt the theme chosen by Mr. Watkins-Baker and to deal with the practice of rating, under several heads, namely, "What is Valuation?", "The making of Valuer", "The methods of valuation" and "The methods of capital value rating".

1. WHAT IS VALUATION?

"Valuation" is the art of assessing value. As applied to land a valuation may be defined as "a carefully considered estimate of the worth of landed property, based upon the experi-

ence and judgment of a practising valuer".

As the valuation is a personal opinion of worth, it will, no doubt, vary a little according to the individual who makes it, while its reliability will depend upon his skill and experience and upon the soundness of his judgment.

In practice a valuation may be required for a number of different purposes. A few instances are:-

- (1) Valuations for sale where the purchaser desires an investment for his spare capital.
- (2) Valuations for sale where the purchaser intends to occupy the premises.
- (3) Valuations for sale where the purchaser is a public or a semi-public body with statutory power to compel sale.
- (4) Valuations for the purpose of fixing auction reserves.
- (5) Valuations for death duties, income tax or rating purposes.
- (6) Valuations in connection with mortgage loans.

The majority of valuations have as their basis the valuer's estimate of what the property is worth in the open market, but the precise figure he submits to his client may vary somewhat according to the purpose for which his valuation is required.

2. THE MAKING OF A VALUER.

Perhaps the most important thing to remember about the valuer is that he does not make "values" although he may prepare "valuations".

Values are determined by influences which are quite outside

the valuer's control. His function is to watch the state of the property market, as evidenced by sales and other transactions, and to keep such a systematic record of his observations as will enable him to forecast values in the future.

A knowledge of the factors which affect value may enable the skilled valuer to anticipate changes in the values of certain types of property, or a rise or fall in the general level of property values from time to time. But the ultimate test of the value of a property is the price it fetches in the open market, and careful consideration and analysis of actual transactions is the only way in which a valuer can keep his estimates of value up to date.

No set of papers or text-book, therefore, can provide the student with a cut and dried set of rules which will enable him to value any and every kind of property. His examination studies are only the commencement of his real training which must be in the school of practical experience and will continue throughout his professional career. Nevertheless, the more thoroughly he grasps the principles of valuation at the outset, the easier will he find it to apply the lessons he will afterwards learn from practical experience.

The expert valuer must be a man of keen observation and sound judgment, and these natural qualities will be strengthened and developed by the pains he takes to keep in constant touch with the state of the property market.

3. METHODS OF VALUATION.

There are a number of methods which may be used in estimating the value of property.

One is to try to fix the capital value direct by comparison with prices paid in the open market for other similar properties. Thus, the capital value of a moderate-sized house might be fixed at £2,500 because other similar houses in the same neighbourhood and with the same accommodation have recently changed hands at approximately this figure.

The chief difficulty in applying this method in practice is that landed properties, even of the same class, may differ as re-

gards size, accommodation and other details. For example, the price paid for one block of office premises is no direct indication of the capital value of an adjoining block, which may differ very considerably as regards the number and arrangement of its rooms, amount of floor space available, etc.

Nevertheless, in cases where conditions and properties are exactly similar, this method is not entirely without merit. Examples of valuations where this method can be used to advantage are in similar residential properties, purchased for occupation by the purchaser and in sales of land with present or prospective building value. In the latter case, the comparison is usually made on a "unit" basis, i.e. so much per foot frontage, or per square yard. This method can always be used as a very rough, quick valuation of a property and is useful as a rough check for valuations made by other methods.

Another possible method is that of basing a valuation on the cost of the buildings, plus the value of the site on which they stand. This is usually an unsatisfactory basis, for value is ultimately determined not by what a property cost but by what purchasers in the open market are prepared to pay for it. An example of the difficulty of applying this method may be seen in the case of an architect who designs a house for his own occupation, lavishing much time and money in finishing the whole to his own particular taste. If now he finds himself bound to sell, the chances are against his finding a purchaser with taste similar to his own, and he may have to sell at a figure much below the original cost. Another example is that of houses, built in once fashionable districts, which have declined in public favour; the original cost of erection and the sum paid for the land form very little guide to their present value.

In the case of highly specialised properties, which seldom change hands in the market, a variation of this method is sometimes employed. The value is found by estimating the probable cost of replacing the buildings at the present day and adding the value of the site, estimated by comparison with prices paid for other similar land. Examples of such properties are schools, hospitals and large industrial properties adapted to

house a particular type of manufactory.

When considering cost it may be kept in mind that it is not necessarily the cost of the same building which is required but the cost of a building providing the same accommodation in substantially the same form but without any unnecessary features which do not add to the value.

While the cost is not a reliable basis for a valuation, it is a factor which influences value. If the demand for a certain type of property is such that the value of this type is less than the cost of building, obviously the building of such property will cease until such time as either the demand increases or the supply decreases so as to enable such property to sell at a figure which covers the cost of building. In this way it is a limiting factor of value.

4. METHODS OF CAPITAL VALUE RATING.

Mr. Watkins-Baker mentioned that there were three methods of capital value rating employed in South Africa, namely:-

- (1) A flat rate levied on the total value of land and improvements.
- (2) A rate imposed on the value of the land only, i.e. site rating, and
- (3) A "differential" or "composite" rate, whereby the tax on the land is usually greater than the tax on improvements.

The rating of capital value in this country is preferred to the rating of the rental or annual value, which is the practice in the British Isles, despite the fact that rating on the English basis solves the vexed question of flats.

The flat rate system is probably the most unpopular from the point of view of the ratepayer but as a source of revenue to the local authority it is certainly the more productive method of rating.

A comparative example of the three systems of rating will make this point clear. Suppose, for example, that the valuation of the land of a particular property

has been assessed at £500 and the value of the improvements thereon at £2,000, and suppose, further, that the relative rate income from this hereditament must produce 875 shillings in order to satisfy the estimates of expenditure for that year.

To produce this income the following methods, as indicated above, could be adopted :

- (1) A flat rate of $4\frac{1}{2}$ d. in the £.
- (2) A site rate of 1/9d. in the £.
- (3) A differential rate of 9d. in the £ on the land and 3d. in the £ on the improvements.

On the face of things the flat rate appears much lower than that of the differential or site rating systems, and often gives rise to the erroneous statement that the rates, e.g. in Pietermaritzburg, are very low. In actual fact the rate is, more or less, equal to the differential rate of 9d. on land and 3d. on buildings, as set out in the example above.

What then is the difference between the flat rate system and the differential rate system? The answer has partly been conveyed by the working above. Briefly, it is that on the flat rate basis the emphasis of the rate is equally distributed on the land and the improvements, whereas on the differential basis the emphasis of the rate is more on the land than on the improvements.

It is obvious, therefore, that the man who has improvements on his property must benefit from the differential system. The bulk of the apparent loss incurred by the local authority under this system will be offset by the increased income from vacant land.

If, then, the person who develops his property is to benefit so substantially from the differential rating system, will he not do more so from the site rating system? While not going into detail on all the arguments for and against site rating, the following points have been advanced by different authorities, some of whom consider the differential basis to be more satisfactory from the point of view of both the ratepayer and the local authority.

Briefly, then, the more beneficial effects of the site rating would be the discouragement of

speculation due to the increased expense of holding vacant land which, in turn, would encourage development and by encouraging full development of the land, the tendency would be to concentrate the population in a much smaller municipal area to great advantage. This point has been well illustrated in the case of the City of Nairobi. In that city no rates are levied on improvements. The taxation of land excluding improvements has had the effect of promoting better and closer development. As land values and consequently the rate payment rises, more multi-storeyed buildings are replacing the old one-storeyed development, and this more intensive settlement tends to lead to more efficient installation of vital municipal services such as roads, water and sewerage.

Nairobi has apparently derived nothing but good from site rating, but there are serious disadvantages inherent in the system.

- (1) The area of any city or town is limited and any increase in revenue must accrue from the increased values of the same area of land.
- (2) There is the possibility of a serious financial problem arising when the statutory limit for rating existent in some Provinces has been reached while new buildings continue to create heavy additional demands on municipal services. There are other limits to be considered as well, e.g. the economic limit, all putting a ceiling on the amount of revenue that can be derived from site rating.
- (3) The inequity in the individual rate burden that may arise. An example will best illustrate this point.

A corner site in the centre of a city is valued at £2,000 while the site next to it, with a comparatively small frontage, is valued at £1,750. On the corner site there exists a single-storey chemist's shop, while on the other site the owner has recently erected a multi-storeyed block of flats. On the basis of site rating the chemist pays more in rates than the owner of the block of flats, despite the fact that the latter create a far

greater burden on municipal services. Because of the inelasticity of the rate income, therefore, the local authority will find it necessary to levy additional charges for water and refuse removals and these automatically involve further costs of collection.

There are other disadvantages, not the least of which is the fact that recent Town Planning legislation tends to deprive the owner of the developmental value of his land, but I trust that in this short article I have at least provided some food for thought on a few aspects of valuations for rating.

...oOo...

LETTERS TO THE EDITOR

The Editor,
IKHWEZI.

Dear Sir,

Annual Elections : Commission's Advisory Bds.
(non-Statutory).

Judging from the number of nominations received in respect of the 1955 Annual Elections for the Clermont (PHA) Advisory Board, which, incidentally, were fewer in number than the vacancies in the Board Membership, it has occurred to me that the Electorate is apparently not fully aware of the position with regard to such Annual Elections. In order, therefore, to fully acquaint owners and tenants of property, of the position I should be grateful to be permitted space in your paper for the publication of this letter.

Advisory Boards, in Public Health Areas where they function, are the only bodies recognised by the Local Health Commission as representing the residents of such Areas. The Commission uses the Boards to ascertain the views of the residents of Public Health Areas, on matters affecting such Public Health Areas. Conversely, the residents may use the Boards to express their views and/or grievances to the Local Health Commission. It is, therefore, in the real interests of the residents to see that the Boards function at full strength and that the member-

ship thereof is comprised of persons who have been elected by the residents.

I have very often heard residents complain that Advisory Boards are not functioning in the true interests of the residents of Areas, and also that the Boards do not convey, to the residents, the Commission's decisions on matters of major importance and interest to the residents, such as the increase in rates. If these statements are correct, I am of the opinion that the voters themselves are largely to blame for not interesting themselves sufficiently in the election of members to the Advisory Board.

In regard to the Annual Elections of members to serve on the Advisory Board, which is mainly my purpose in writing this letter, the position is, briefly, as follows. My remarks and numbers of vacancies are based on the Clermont (PHA) Advisory Board, and residents of other Public Health Areas where Advisory Boards exist should approach their relative Area Secretaries for details in respect of their particular Advisory Boards.

Six members of the Advisory Board retire on the 30th June in each year, thus creating six vacancies on the Board. This means that the eligible voters, more fully explained below, should elect six new members to serve on the Advisory Board each year. The duration of office of members is two years, which means that those members elected or appointed this year will not retire until June 1957. The six members elected or appointed last year will retire in June 1956.

During the first week in June, the Local Health Commission publishes in suitable newspapers, amongst which is Ilanga, the vacancies which require to be filled. The notice calls for nominations for election and also fixes the time and date for the Elections. Publication of this information is taken a step further by notices being displayed on the notice board at the Commission's Offices, and

at conspicuous places in the Area; in the case of Clermont, at the Bus Rank, Post Office and in all stores throughout the Area. The date on which the Elections take place is always a Saturday, early in July.

Now the procedure leading up to, and at, Elections is as follows:-

Immediately after the publication of the notice setting out the vacancies on the Board, nominations should be lodged with your Area Secretary, or the Secretary of the Local Health Commission. Forms for this purpose will be obtainable at your Area Secretary's Office. The form must be signed by at least five qualified voters, and should also have the nominee's written acceptance of nomination. Nomination forms must be lodged, as stated above, not later than 12 o'clock noon on the third Wednesday in June. (This day is, this year, the 15th June, 1955.) There is no limit to the number of nominations which may be lodged - in other words, the electorate (voters) need not necessarily confine themselves to nominating sufficient candidates to cover the number of vacancies.

In the event of there being more nominations than vacancies, the candidates who will serve on the Board will be decided by an election by ballot, at the same time and date specified in the notice referred to above. Each voter who comes to vote is given a ballot paper on which he indicates his vote, or votes, by placing an X against the name, or names, of the person, or persons, for whom he wishes to vote :

Specimen:

INDUNDUMA WARD
1 VACANCY

Z. Zulu

B. Bantu

X

M. Msutu

After his ballot paper has been initialled by the Returning Officer, the voter places it in the ballot box set aside for the Ward in respect of which he is voting.

When the time arrives for

polling (voting) to finish, the Returning Officer will count the votes cast for each candidate in respect of Ward and will declare the candidate with the most votes, or where there are two or more vacancies in one Ward, the candidate with the most votes and the candidate with the second highest count of votes to be elected. I must, at this stage, impress upon voters the fact that voting by ballot, as has been explained above, is absolutely secret and only the voter knows who he has voted for - the candidates do not at any stage know who voted for them and who did not do so.

Last, but not least, I must explain who is regarded as being an eligible voter and who may be nominated for membership. There are two classes of voters, in terms of the rules governing the election of members, viz:-

- (1) OWNERS OF PROPERTY : that is Registered Owners of Property in the Area and/or bona fide purchasers of land in the Area under Deed of Sale or Hire-Purchase Agreement.
- (2) TENANTS OF PROPERTY : that is a bona fide lessee of premises in the Area who has resided in the Area for at least two years. This class of voter may be called upon by the Returning Officer to prove his qualification by producing rent receipts.

Candidates for election to the Board must be qualified voters. Any person, notwithstanding the fact that he is a qualified voter, who has been convicted of a serious crime which, in the opinion of the Commission, renders him unfit to serve on the Board, shall not be eligible for election.

A word to persons who may be nominated for election : You may not withdraw from the elections within a period of seven days immediately prior to the elections. In the event of the number of nominations being such as to necessitate an election, it will be of great assistance to the Returning Officer if you would make every endeavour to be present at the Polling Station promptly at the time at which it opens in order that you

might witness the ballot boxes being sealed. This is an important part of the elections and it is highly desirable that all candidates should witness such sealing of ballot boxes. Remember, if you are late, the boxes will be sealed without your being present as voting must be commenced at the fixed time.

I hope that the information I have endeavoured to convey in this letter will help to clarify the position in regard to Advisory Board Elections to the residents of Areas under the jurisdiction of the Commission where Advisory Boards are established. I look forward to having a good contest for the vacancies on the Clermont (PHA) Advisory Board this year, and it is now purely up to the residents of the Area to realise this aim.

Thank you,
Yours faithfully,

L. E. FOSTER,

AREA SECRETARY :
CLERMONT.

The Editor,
IKHWEZI.

Sir,

African beadwork is described as "isithunywa", and the various patterns convey various messages. I should be grateful if any of your readers could explain to me whether they are peculiar to their locality? In other words, would a particular pattern mean the same thing in the north of Zululand as it would on the South Coast of Natal?

Yours faithfully,

"NOKUTHULA"

inch thick and take about five minutes to cook. Split in half and butter; and then it is ready. It tastes nice, doesn't it? (Next month "TWISTS"). "

"BLACK PLUME".

IKHWEZI

Umqulu 6 Nomb

Lilungiswe lasakazwa yikhomishani
195 Longmarket Street, Maritzburg

JUNE 1955

INCWADI KUNAFUNDI BETHU

KULLI lanaruhla siveza incwadi kumhleli evela kuMn. D. L. Foster uArea Secretary waseClermont. Um. Foster usilobela ngoba efuna ukuvsa abantu mayelana nokhetho lweBhodi, yaseClermont oluzo-bangoJune lona. Amazwi akhe aqondene futhi nabantu baseEdendale.

Indlela yokuvota echachiswa nguMn. Foster iyefana eEdendale naseClermont ukuyibeka kwakhe ngobuciko bukhomba ukwejoyelana nayo kakhulu uma kusuke kukhethwa, lapho kuye kuvame ukuba abantu okuphakanyiswe amagama abo bahluleke ngoba amaTomu egcwaliswe kabi. Konke lokho kwenzeka eEdendale naseClermont.

Uma umhleli ebheka emuva kumaKhwezi adlulile ufica ukuthi udaba lwokhetho lwathola isikhala esikhala esikhulu isizathu salokho sifana nasona lesi esithinte uMn. Foster sokuba abantu baluphaphamele ukhetho, ukunxusa abantu ukuba balunhene ukhetho bavote.

Ukungalunaki ukhetho kakusiyonainto evamise kwabamnyama kuphela ezindaweni zeKhomishani. Kuyabonakala nakubelungu uma sekubalwa izibalo ukuthi abaningi kabanakile-nje ukuthi bakhethwa kanjani iMasipala babo - Yinto eyenzeka

izwe lonke leyo yezizwe zonke.

Okubangela lokhu yingoba iningi labantu kalifuni ukuhlushwa yize kanti bakhohlwa wukuthi ukunganaki kwabo yikhona okubangela ukuba bathole abakhulumeni abangase babalimaze sebebakhulumela. Nalolhu bangakunaki-nje. Silinganise ngomuntu ongabona indlela eqonde lapho akhe khona ingeyinhle ikakhulu uma kade lina. Akaboni yini ukuthi isimo sendlelaleyo sifuna ukulungiswa nguMasipala noma yikhomishani ngokuba akhulunyelwe ngabaseBhodini?

Akesibheke ngalendlela. Ezindaweni zabantu okungabangela bangalunaki ukhetho wukungazi nokungafundi kahle. Kodwa sikhona yini isizathu esingabangela abantu abanjalo bahlale njalo bengazi lutho na?

Kufanele abaziyo babasize babafundise kakusho ukuthi ngoba umuntu kakwazi ukufunda angeke amkhethe ongakhulumela ofanele.

Nalhu okunye : Mhlawumbe wena unomoya wobuzwe uthanda intuthuko nokuzamela abanye. Kuyenzeka umuntu osebenzayo aqonywe yimisebenzi eminingi. Ngoba uke ubezwe abantu bekhuluma bodwa bethi uma ufuna ukwenzelwa into yana kuSibani. Uvumeke wena ukuba igama lakho liphahanyiswe ukuze ubeyilungu leBhodi. Uzethembile unomqondo wezinto ofuna ukuzena. Lakudumazi yini ukwazi ukuthi inxenye enkulu yabantu esigodini sakho noma bekuthanda ukukhala njalo ngamathuba kodwa bengafuni ukukhetha amadoda afaneleyo ukubakhulumela bathole lawomalungelo abawafunayo.

Noma yibaphi abantu noma yimuphi umsebenzi esibhekene nawo noma kungoweBhodi noma ngowebhola bakhona njalo abazimisele ukuwenza ngokuzinikela.

Into encane engenziwa nguNoma wubani wukuba labo abazinikele ukusiza abanye nibasekele, bazi ukuthi niyabalandela. Indlela yokukwenza lokho wukuba nibavotele.

Lencwadi ingeke ifundwe ngongafundile kodwa labo abayifundile sibaxusa bayidlulisele kwabanye.

Abenu beqiniso,

ABAHLELI.

* * * * *

LENA YINCWADI YESIBILI KULEZO
EZIBEKA OBALA UMSEBENZI WEHOMISHANI KWEZENHLALAKHLE.

Kulencwadi sizokhuluma ngadala. Okungabangela abadala babeyinkinga yikuphi? Ingani zonke izingane ziyabahlonipha zibanakekele abadala? Kungabanjalo kwabanye kodwa bakhona abangabanaki abadala babo okubangela abasebenza lomsebenzi batholane nabantu abantula

lolusizo.

Udaba lwabadala lukhona ngempela eEdendale naseClermont. Ezabelweni lapho kusabusa ubuntu abadala kabasiwona kangako umthwalo noma bengaboni bebuthaka. Kodwa emadolobheni lapho impilo elukhuni umzali ubangimthwalo ngokudla nangokuhlala yingakho abantwana lowomthwalo bavamise ukuwuntshinga kwabanye. Kabanjalo bonke abantwama kodwa seluphenduke inkinga udaba lolu futhi luyadlanga.

Empeleni kakukukhulu okungenziwe ngamasocial worker. Sikhombisa ngalendlela ukuthi lusin-gathwa kanjani udaba lolu.

UJames noElsie Kumalo bahlezi kahle ekhaya labo elithokomele endlini yodaka...UElsie uyabondla bobabili ngokuwasha nangezikhobhana abathelela ngakho irente nokudla.

UJames lasenawo amandla walimala engozini wephuka imilenze yomibili. Usehamba ngokushosha phansi...Umuva kwengozi leyo nokuhamba kwamadodana akhe amabili ekhaya ngoba engasakwazi ukuwasisa engasebenzi into evamile leyo. Basala bodwa kodwa abakwa-Kumalo kabahlupheka kangako ngoba bebesakwazi ukuzisebenzela. Kwabadimaza ukwenza kwamadodana abo.

Ngelinya ilanga wagula uElsie wafa engayiswa esibhedlela. Kwahlwa emini manje kuJames. Bamsiza abahlobo olwesikhashana kodwa babuya bahluleka udaba lolu lwaletswa kumaSocial Workers. Yamhambela isocial worker ukuyokuzwa ukuthi bangamsiza ngani. UMBuzo wakhe wokuqala wathi benzani abantwana kufanele basize.

ISocial Worker yamzamela u-Kumalo ukuba athole ukudla wasele lwa isondlo.

Wasefuna amadodana akhe. Emuva kweside isikhathi yatholwa enkulu yancengwa ukuba iyehoviso lesocial worker. Watswelwa ngokuhlupheka kukayise kayanaka-nje yathi nayo inezinhlopheko zayo kayinamandla okusiza uyise njengoba eseyisishosha-nje. Kakwasiza lutho ukumncenga. Kwalingwa indodana encane okwabe kuthiwa isebenza ezikayini. Sekubuzwa kwabakaTebba kwezakwala ukuthi seyantshinga ezikayini seyisebenza kwenye indawo eGoli. Kwahlulekwa ukuba itholwe nosizo lwayo. Kwasweleka kwenziwe into ibeyinye kuphela ukuba uJames ayiswe emzini wabaDala.

Kwasekuyacelwa ukuba angeniswe Emuseni kodwa ngoba yabe ingekho indawo kwasweleka alindele isocial worker yamzamela waza wamukelwa ukuba athole imadlana yesondlo.

Kuthe sekuvela indawo Emuseni wangeniswa khona lapho ethokoza kakhulu khona kodwa usakhala ngesenzo esibisi sabantabakhe.

UYAZI-NJE?

...UKUTHI umqondo ovamile kubantu futhi osewufana neqiniso othi oNurse babantu kabakwazi ukuphatha izikhundla ezinkulu ngenfanelo uyaphikiswa yilokho esikubona kwaMcCord Zulu Hospital lapho kukhona oSister abayi II abaph abaphethe iziguli kulaba abayisuthupha ngawo Sister babantu. Kubangelwa lokho wubuningi bawodokotela babantu abasekenza khona abayishumi bambili abangesibona abamhlophe abelungu bayisithupha kuphela. (Race Relations News).

...UKUTHI abeValley Trust noma bona bezibiza ngokuthi bazamela abantu impilo ekahle ngoba bengafuni ukuzinweba kanti basebenzela ukuzwana phakathi kwezizwe.

Ngol1947 uMphembi walendawo uDr. H. E. Stott wathola amandla okusebenzisa umhlabathi duze naseGqumeni lakwaBota. Edu ze kwalo kukhona iSabelo okwakhe kusona abantu abayizi 35,000 abangena o usizo lwawodokotela. Phakathi kweminyaka 1948 no 1953 kwamiswa intende yenhloso ehlosiwe. Ilinika nenjongo yokuphebeza ukuguguleka kwenhlabathi, neziqhinti zokuhlenga amasu amasha olulina, meyenkundlayomdlalo wei enisi nenkundla yokudlalela yesikhashana. Kwathi ngo 1953 kwamiswa iTrust yab alwa egameni lokuthi ingeyokusiza abantu, umphembi walomsebenzi wanikela ngomhlaba wakhe kuyona iTrust leyo kwaphenjwa eikomidi yokuphatha umsebenzi lowo.

Usizo lwempilo yiwona umhlabathi walelistu kwasekumiswa inkundla yakwakulumeni yempilo ngo 1951 enendawo yabagulayo kodwa behlala emakhaya kanye ngawoNurse besigodi. Kwamiswa nendawo yokubhekela iziguli ze T.B. ye Toc H iTrust lena yakha amaqhugwana okuzobalethelwa kuwona.

Ngo 1951 abafundayo abamhlophe abaseduze lapho naseKearsney College baqala amasu okwonga inhlabathi lomsebenzi ovikelwe ngu Professor Scott unosizo olukhulu. ITrust ilima ngokuzombeza endaweni eyehlelayo itshala utshani obuthiwa Napier fodder obubamba inhlabathi, abantu belulekwe ngembewu efaneleyo nangamasu okuvikela inhlabathi nokuba ihlale iswakeme.

Sekuqalwe indimana yemithi etshalwayo ukukhuthaza ukutshala

imithi kubantu. Bayasiza abo-
Mnyango wezokulima.

ITrust yethemba ukuthi iyoze
ibenekhulo enkulu yokubuthanela
abantu kanye nendlu yokudlela ne-
Posi nendlu yokulonda imali nen-
dawo efunela abantu umsebenzi
kanye nenkundla yokulonda ukwazi
kwokudweba nokulumba izinto.
(Race Relations News).

...UKUTHI ingubo yamaPhoyisa akwa-
Fulumeni izokhubela phambili man-
je njengoba amaphoyisa abantu
asenikwe izikhundla zokubheka
izindawo zabantu. Kusho uMajor-
General C. C. Rademeyer, OPhethe
amaPhoyisa onke amafulumeni,
esho ngenyanga edlulile.

Umphumela wukuba amaphoyisa
amnyama adedele abamhlophe ukuba
asebenze ezindaweni zabamhlophe.

Ekuqaleni abaseshi abamhlophe
babethungatha amacala abantu
nawabelungu, kodwa namuhla
abaseshi babantu sebeqondene
namacala abantu kuphela.

UMajor-General Rademeyer wathi
abaseshi abamnyama baphatha ama-
cala angaphezu kwezi 100,000
nyakenye bamfumelela njengaba-
seshi abamhlophe. Ngenkathi
yezinyanga eziyisithupha ngo
1954 kwabikwa amacala abantu
bodwa ayizi 58,153. Kulawa
angama 48,000 asingathwa ngu-
baseshi abangama 996 babantu
ababekwazi ukufunda nokuloba.
Ngenkathi yezinyanga eziyisithupha
zonyaka ka 1953 kwabe kukhona
abaseshi babantu abangama 700 ku-
phela ababekwazi ukufunda noku-
loba bahlola amacala ayizi 28000.

LAPLAYA I LAPLAYA

ECLEMMONT

"ABECLUB NESITHATHU NEMIDLALO.
Ngomqibelo April 2, 1955, seliya
ngomutsha wendoda kwabe kuyinka-
thi leClub eyabe izimisele uku-
suka ngayo seyiqonde eLamont
iyongcweliswa nabafana beTheku
namaphethe lo n esibhakela.
Babeqashe iloli kaMn. L. Malinga
eyiqhuba yena ngobo. Isigejane
sabalisa sakanba sithokoza si-
hlabelela kanti bazofika eLamont
ziyime emthuneni. Uma sebezwa

kuthiwa eClubhini yabo kuzongwela
abathathu kuphela. Babika imbiba
babika ibuzi abenze lokho bekhom-
bisa ukuthi nabo bacindezelekile
ukukwenza. IClermont yacishe
yaduba kodwa babuya babona ukuthi
uma beduba kuyodaleka insila.

Bahlulwa kwokubili kwenithathu
imidlalo abaseClermont kodwa kaba-
dumazanga ngoba kulowo abehlulwa
nokushaywa kakhulu owaseClermont
wayezehlise ngamaphawundi ayisi 9
esikaleni. Kwemibili imidlalo
ababelinga na kuyona nesitha zabo
iClermont yahlulwa kwowodwa ngama-
phoyinti yadlula kwomunye ngokye-
shaya kabi owezitha. Phambili
bafana. Ningajiyezeki.

Inhloso yemidlalo yonke wukuba
noma wahluliwe kodwa udlale umdlalo
omuhle.

"IKHONSATHI YOKUJIYISA ISIKHAWANA.
Ngamasonto ayisithupha adlulile
kwenziwa iKhonsathi yokusiza i-
Benevolent Society yalapha iseholwe
ni ngeSonto ntambama yenziwa yilona
ibandla lelo leBenevolent. Imvula
yana mhla lokho laza layoshona
laphela ithemba leKhonsathi ne-
Bhendi seyivinjelwe yizikhulhula.
Kuthe sesilahle ithemba uMn.
Mcunu isocial worker wafikelwa wu-
kuthi ikhona iBhendi angase ayi-
thole eMalvern uma ingalethwa lapha.
Wanikela khona ngeTaxi sambona ese-
buya nayo. Waqalwa umdlalo
owakhubazeka ngenza yezulu beyimi-
thonselana ababekhona kubelungu
kukhona uDr. Newman, osiza OPhethe
uMpilo lapha Mr. Hosking iInspector
yeMpilo noMn. Meyer iRanger. Baya-
bongwa laba ababanomoya omuhle woku-
zidela izulu lina bafika.

Kwakhuluma uMkh. Ntshingila
ongomunye wezinqalabutho zalom-
hlangano ebika ngenqubo yawo nehu-
hlosile ecela ukuba abantu bezwele
izimpofana zakubo. Wanikela ngo-
mpondo yena.

Kwavalwa ngo 6 sesithole £3/9/-.

IMinikelo Mrs. Ntshingila £1;
Dr. Newman 10/-; eqoqwe nguMn.
Ndlozini £2/19/3; eqoqwe nguMn.
Msomoya 4/2; eqoqwe nguMn.
Mcunu 2/8.

AbaNumzana M. D. Ngcobo, W.
Mcunu abangamalungu alenhlangana
bayisebenzela leKhonsathi umlobi
lona ehlela abantu. "

P. B. KHUMALO.

UKUMISA INANI LOMHLABA
UKUZE UTHELISWE

ngu P. J. Cherry

OMunye wawoMongameli baseMelika uBenjamin Franklin wake wathi zim-bili izinto emhlabeni ongabane-qiniso lazo - wukufa nentela. Iningi lethu lihlusha yizintela kanye nezintela zomhlabathi ezi-wuthengile. Ngifuna ukugcizele-la kulentela yemhlaba noma ngazi ukuthi lonke udaba lumbaxambili mhlawumbe zibeningi - Ngizowqinisa entelweni esuka ekumiseni inani lomhlabathi othengiwe.

Kulona Ikhwezi elidlulile uMn. J. B. Watkins-Baker, isekela lika Mbhali weKhomishani wachachisa ngezinkinga zentela yamaRates eni-chachisela okubangela ukuba ku-thelwe amaRates. Minake ngizo-qhuba khona lapho kuhambe khona uMn. Baker kodwa ngikhulume nge-zihloko eziningana ezithi : "Kuyini ukumisa inani lomhlabathi" Umbeki wellani lomhlabathi uqhuba kanjani, "Indlela okumiswa ngayo inani lomhlabathi" nokunyeke.

1. KUYINI UKUMISWA KWENANI
LOMHLABA?

Kusho ukuthola ukuthi uyima-lini. Uma kugondene nomhlabathi kusho isimo sokuhlola lowomhla-bathi ukuthi inani lawo linga-bamalini ngokubuka kwalowo owenza lowomsebenzi ngokwazi anakho yena ngomsebenzi lowo.

Njengoba luya ngomuntu lowo ofunayo inani lomhlabathi kun-genzeka kungafani ncimishi uku-linganiswa kwemhlaba kanti ke kuye ngokwazi kwakhe lowomsebenzi nesikhathi eside esewusebenze ngaso. kungenzeka adingeke ngezindlela eziningi lowo obeka inani lomhla-bathi ezinye zazo nazi :

(1) Abeke inani lomhlabathi ngo-ba umthengi efuna ukwazi ukuthi uzokhipha malini emalini yakhe ewuthenga.

(2) Efuna inani lawo uma umthengi efuna ukwazi kwona indlu yakhe.

(3) Efuna inani lawo uma umthengi eyinkampani efuna amandla okuwu thengisa ngenkani.

(4) Efuna inani ngoba uzothengisa ngendali kusweleke ayazi imali angagcina kuyona uma ubhidelwa.

(5) Ukumisa inani lomhlaba ukuze

utheliswe uma kufe uminiwo noma uzothela i income tax noma ama-Rates.

(6) Ukumisa inani lomhlaba uma uzoboleka imali ngebhondi.

Konke ukumisa lokhu kusekwe ngokubuka kwalowo okungumsebenzi waihe ukumisa inani lomhlabathi naye ebhekisele ukuthi inani lemi-hlabathi kuleyondawo liyimalini uma ithengiswa kodwa isibalo asi-tshela labo abasebenzelayo singa-hluka ngokuya kwesimo leso ase-benzela phezu kwaso ukuthi ufune-lani inani lawo na.

2. OYINI YENA OWENZA LOMSEBENZI?

Into enkulu okufanele siyazi ngalomuntu omisa inani lemihlaba wukuthi kawenzi umhlaba ubeyilelo-nani, kodwa yena umisa ukuthi uwubuka uyilelinani.

Amanani amiswa yilokho naye angeke akwenza. Yena ubheka isimo sendali noma intengo yemi-hlaba ngokuhlola ukuthengiswa kwayo noma ngokusetshenziswa kwayo bese yena egcina ukubuka kwakhe lokho ngohlelo oluhle ukuze akwazi ukuthi inani laleyomihlaba lin-gayini ngenkathi ezayo.

Owazi ngempela lomsebenzi uya-kwazi ukuhlola isimo semihlaba abone ukuthi ngenkathi ethile uma kuqhubeka ngendlela ethile inani laleyomihlaba liyobe selingaka kuleyondawo. Kodwa esona ngempe-la isimo angahlola ngaso inani lomhlaba wukuthi ungabiza malini uma sewuthengiswa-nje endalini akuhlole lokho ke naye ngokuhlola okwenziwayo nezindlela olugutshwa ngazo alinganiseke ukuthi inani lomhlaba lingaka.

Kakukho mfundo namaphepha okun-gathiwa wazi ngawo phaga umse-benzi wakhe wokumisa inani lomhlabathi. Yena uyahlolwa uma esafundiswa kodwa kusuke kulungis-wa ingqondo yakhe ukuba ihlanga-bezane nokubuka kwakhe uma esese-benza ngempela umsebenzi okusweleke aze afe ewuhlola kabusha njalo. Khona kuyiqiniso ukuthi uma ekufun-den kwakhe akwazi ukukubamba alu-fundiswayo kwalomsebenzi kubalula uma esesebenza akwazi ukusizwa yimfundo yakhe aseke phezu kwayo ukwazi kwakhe.

Ummisi wamanani emihlabathi ku-fanele kubengumuntu okwazi ukubu-kisisa nokwazi ukunquma into ngo-kucophelela konke lokho ke kuzoham-bisana kuqiniseke wukucophelela

kwakhe esondelana nesimo seno sentengo yemihlaba kulenyondawo.

3. IZINDLELA ZOKUMISA INANI LOMHLABA.

Ziningi izindlela okungamiswa ngazo inani lomhlabathi.

Enye ngeyokuba umise inani lawo ngokulinganisa ngamanani okuthengwa ngawo imihlaba efana nawo lowo. Okusho ukuthi uma inani lendlu kungathiwa liyizi £2,500 ngoba zinye izindlu kuleyondawo ezifana nayo zisanda kuthengiswa ngemali engakho.

Kodwa okuhluphayo kulendlela yingoba imihlaba noma kungeyesimo esifanayo ingehlula ngobukhulu nangezinye izinto. Okusho ukuthi imali nga indlu yamahovisi akhiweyo ingelinganiswe neyendlu eyakhelene nayo kodwa yona inamakamelo ahlukile futhi nobukhulu bawo bahlukile.

Kodwa lapho isimo sicishe si-fane yinhle lendlela. Isu leli lingasebenza kahle lapho kwakhiwe izindlu zokuhlala zithengwe ukuba abantu bakhe kuzona lapho intengiso yomhlaba ivumelana nenhloso yokwakha ngalesosikhathi noma ngesizayo. Kulendlela kuvamise ukulinganiswa nge square yard. Iyasheshisa lendlela yokumisa inani lomhlaba futhi kungahlolwa ngalo amanye amasu okumiswe ngawo amanani emihlaba.

Enye indlela ngeyokumisa inani ngemali ethenge isakhiwo kuhlalinganiswe kanye namali yesiza ezakhiwe kusona. Kayivamile ukugculisa lendlela ngoba kakusho ukuthi inani mhlaba lowo liyilokho owakhe ngakho kuyona kodwa balibona ngentengo yawo umhlabauma uthengiswa ukuthi kumelwe uthengwe ngamalini.

Sizofakazisa ngalowo owenza impulani lendlu yakhe azohlala yena kuyona achithe eningi imali kuyona eyenza kahle. Kufuneka ayithengise manje, kusobala ukuthi angase angantholi umthengi ozoyithenga ngemali ayichithayo yena kumelwe ayithengise ngemali engaphansi kwezindleko azikhiphayo. Okunye futhi wukuba indlu eyakhiwe endaweni eyaziwayo ubuhle bayo eyabe ithandwa kakhulu kodwa manje engasathandeki kubantu besigodi leso. Imali ayithenga ngayo leyondawo nemali yokwakha kuyona kungebe kusalinganiswa

ngakho inani lalowomhlabathi manje.

Emihlabeni eyaziwayo isimo sayo esihle okungavamile ithengise yinhle lendlela kwenye inkathi yokumisa inani lendawo leyo. Isimo senani sitholwa ngokulinganisa izindleko ungazikhokha ngokuvuselela izakhiwo ezikuyona, bese uhlanganisa inani lesiza leso ulinganisa ngamanani izindawo eziseduze lapho, Izindawo ezinjalo zivamise ukuba yizikole, nezibhedlela nezakhiwo zampashabhu emisebenzi okuzohlala kuzona izinto ezenziwayo.

4. INDLELA YOKUMISA INANI NGEN-TELA YOBURATES.

UMn. Watkins-Baker wathi zintathu izindlela zokufuna intela yamaRates aSouth Africa.

(1) Intela yomhlabathi ngenani lawo lonke kanye nokuwulungisa kwakho.

(2) Intela yomhlabathi kuphela, isiza.

(3) Bese kubayintela yokuba uthelele kakhulu umhlabathi kunentela yokuwulungisa.

Lendlela yokuqala kayithandeki nempela kubantu abathela amaRates kodwa ngokungenisa kwayo intela kubaBusi yiyona elethe imali ngempela esikhwameni sabo.

Uma sizilinganisa zontathu izindlela lezi zokuthela sizowubona imahluko. Akesithi inani lomhlabathi othile kuthiwa lingama £500 nokuthi inani lokuwulungisa uwutshala wenza konke kuwona lingama £2,000 akesithi futhi imalengenayo ngalentela kulomhlaba izobangawosheleni abangama 875 ukuze ifanelane nemali ebekwe ecaleni ukusebenze ngalowonyaka ngababusi.

Ukuze itholakale lemali yokusebenza kufanele kuhanjwe ngezindlela lezi esizibale ngenhla.

(1) Intela yomhlabathi wonke engaba 4½d. kumpondo.

(2) Intela yesiza ka 1/9d. kumpondo..

(3) Intela ka 9d. kumpondo yesiza hentela ka 3d. kumpondo yokuwulungisa umhabathi.

Uma ubheka indlela yokuqala ibonakala inentela encane kunezinye ezimbili ivamisa ukwenza umgondo owedukayo wokuthi amaRates njengaseThawini mancane kakhulu. Kanti empeleni intela yeRates ilingana neyendlela yokuthelisa u9d. kum-

pondo ngomhlabathi no 3d. kumpondo ngokuwulungisa njen-goba sibekile ngenhla.

Yini pho engumahluko kulendlela yokugqala yokuthelisa umhlabathi nendlela yokuthelisa umhlaba kanye nokuwulungisa. Impendulo ivezwa umzekelo esiwenze ngenhla lapha. Kusho ukuthi indlela yakuthe isa umhlabathi intelaye Rates yabiwa emhlabathini nasekuwulungiseni kugcizelelwa lapho kuleyondlela. Kanti kulena yokugcona kugcizelelwa entelweni yomhlabathi kungathintwa kakhulu ekuwulungiseni.

Kusobalake ukuthi umuntu olungise indawo yakhe uyazuza ngalendlela yokugcina yokuthelisa. Umhlalalekelwa kwentela enkulu kwabaBusa indawo leyo ngalelisu bakubuyisa ngentela abayithola ngemihlaba engakhiwe.

Umake umuntu olungisa indawo yekhe efuna ukuthola usizo ngalendlela yesithathu kusobala ukuthi angathola olikhulu ngendlela ngendlela yesibili.

Izingqapheli zithi lendlela yokugcina ingcono kakhulu kuma-Ratepayer nakubaBusi abafana noKhomishani. Lena yesibili bathi ingathikameza ukusebenza kwemali ngoba zingakhula izindleko zokuhlala nomhlabathi ongakhiwe kanti futhi kungenza ukuba umhlaba lowo usetshenziwe kakhulu abantu abaningi bahlaliske endaweni encane ngenzuzo enkulu. Njengoba kwenziwa eNairobi. Kulelodelobha kawutheliswa amaRates ngokulungisa umhlabathi wakho. Ukuthelisa umhlabathi wodwa ungathelisi ngokuwulungisa kubangela kuba uthuthuke kancane abantu basonde lane. Ngokukhula kwenani lemihlaba nokukhula kwentela yamaRates kwanda amabhilidi amakhulu okwakha lokho okusondelene kubangele kubelula ukungenisa amanzi nawogesi nemigwaqo nokunye.

Idolobha laseNairobi lasizakala ngendlela yesibili yokuthelisa amarates kodwa kukhona okuhluphayo kuleyondlela.

(1) Ubukhulu bedolobha buyancipha ukukula kwentela engenayo kuvele ekukhuleni kwenani lemihlaba kuleyondawana.

(2) Kungenzeka kuthi kusenjalo seyivaleka indlela ekhona kwamanye amadolobha yokuthelisa ama-

Rates kubeyikhathi lapha kwakhiwa amabhilidi amakhulu azothatha eningi imali kubabusi bewanika usizo lwamanzi nemigwaqo nokunye. Nokubeka umbandela wokuba intela ingadluli endaweni ethile ngesiza.

(3) Ukwesinda kwomthwalo wokuthela intela ngawedwa. Sifanekisa ngalendlela.

Isiza esisengosini edolobheni sibiza £2,000 esiseduze kwaso esinobubanzi obuncane sibiza £1,750. Esizeni esisengosini kukhona ikhemisi, kulesiya umniso usanda ukwakha enkulu indlu enamakamelo anagamfulathi. Ngendlela yokuthelisa ngesu lesibili umkhemisi uthela amarates amaningi kunomnikazi wamaFulathi kanti lena wamafulathi nguyena othe umthwalo omkhulu kuMasipala ngokudinga izinto eziningi azokwenzelwa zona. Beseke umbusi waleyondawo ngokungatholi kahle intela yamarates bese ebiza enye imali ngamanzi nangokuthutha udodi okudala ezinye izindleko zokukuthutha.

Ikhona neminye imibandela enohlupho omunye wayo ngowokuba umthetho osandukumiswa wokuhlala izakhiwo zamadolobha ufuna ukumaphuca umninimhlaba ngokuthuthukisa umhlabathi wakhe kodwa ngethemba ukuthi kulencwaja ngiveze okuzokwenza sisebenzise imi-condo yethu ngodaba lokumisa amavaluations emihlaba yethu ukuba itheliswe ngemfanelo amarates.

* * * * *

UKHETHO LWONYAKA
LWAMABHODI EKHO-MISHANI.

Uma sibheke ngobuningi bamagama aphakanyiswa ngonyaka ka 1955 ukuba kukhethwe kuwona abazomela abantu eBhodini yaseClermont kodwa ayemancane kunezikhundla ezabe zifuna ukugcwaliswa ngamalungu eBhodi kufikile kimina ukuthi abantu kabaqondisisi kahle ngokufanele bakwenze ngokhetho lolu. Ngiloba lencwadi ukwazisa abaninzi zindawo nabaqashi ngesimo sokukhethela iBhodi.

Ama Advisory Boards ezindaweni zikaKhomishani yiwona luphela avunywe yiKhomishani ukuba akhulumele abantu. Ikhomishani isebenisa amaBhodi ukuzwa izikhalo zabantu abayakhele. Futhi nabantu abakhele

iKhomishani bangasebenzisa ama-Bhodi ukubakhulumeni kuKhomishani. Kuyinto enkulu nefanele ngempela kubantu ukuba benze yonke imizamo ukuba amaBhodi lawa aqine abenama lungu akhethiwe anabantu uqobo,

Ngivamisile ukuzwa abantu bekhala bethi amaBhodi kawababenzeli ngokufaneleyo nokuthi kawabatsheli abantu okwenziwa nguKhomishani okubathintayo kakhulu okufana namaRates, ukukhushulwa kwawo. Uma kuyiqiniso konke, lokho ngisola bona uqobo abantu okuyibona bengayinaki indaba yokukhetha abantu bayobakhulumela eBhodini.

Ngokukhetha abantu bokunikhulumela eBhodini eokuyikhona kwenze ngilobe lencwadi kunje : Ngigondise ezikhundleni okufanele zigcwaliswe eBhodini yaseClermont abezinye izindawo zeKhomishani bangaya kwaArea Secretary babo bayokuzwa ukuthi kufuneka kungene obani nonyaka ezikhundleni zeBhodi.

Kuzophela isikhathi samalungu ayisithupha nonyaka ebhodini ngo-June 30 okwenzeka yonke iminyaka ngo-June 30 kuvele izikhundla eziyisithupha eBhodini. Okusho ukuthi abanelungelo lokuvota kufanele balhethe amagama ayisithupha abantu abasha abazongena eBhodini minyaka. Inkathi abahlala ngayo egamalungu yiminyaka emibili, okusho ukuthi abazokhethe nonyaka bayoze baphume ngo-June 1957. Abalhethe abayisi thupha nyakenye bazophuma ngo-June 1956.

Ngesonto lokuqala ku-June iKhomishani ifaka isaziso emaphepheni afaneleyo kuwona elinye lawo yiLanga izikhundla okufanele zigcwaliswe. ISaziso siye sicele kupha kanyiswe amagama okuzokhethwa kuwona simise usuku nesikhathi okuyokhethwa ngaso. Lesi Saziso sisekelwe ngezinye ezingama-Notisi afakwa abala emahhovisi akwaKhomishani, lapha eClermont ebekwa eBus Rank, Eposini nasezintolo zonke zakhona.

Ukhetho lubengoMgqibelo kusaqala u-July.

Kuqhutshwa kanje kuze kufike ukhetho : Masinyane emuva kweZazisolezi zibika izikhundla okufanele zigcwaliswe eBhodini amagama eniwaphakamisayo ningawani-keza oArea Secretary benu noma USecretary weKhomishani. Amapheshana enibhala kuwona amagama enu niyowathola emahhovisi awo-

Area Secretary bezindawo zakini. IPheshana lisayinwe ngabantu abahlanu abafanele ukulisayina lowo okuphakanyiswa igama lakhe naye asayine ukuthi uyavuma liphakanyiswe. Amapheshana lawo anamagama alabo abaphakanyiswayo anikezwe ehhovisi lika Area Secretary engakashayi u 12 emini ngolwesithathu lwesonto lwesithathu ku-June. Ngalongyakausuku lolo nantu; June 15, 1955. Ungaphakamisa noma amagama amaningi kangakanani okusho ukuthi abengaphezu kwe-sibalo leso esifunwayo.

Umake amagama aphakanyisiwe emaningi kunezikhundla okufanele azivale labo abaphakanyisiwe sebeyobotelwa mhla kwosuku lwokhetho elushiwo ngenhla lapha. Ovotayo ngamunye unikwa iphepha lokuvota avote ngalo ngokuloba kulona uphawu luka lugondane ngegama lomuntu lowo amfunayo yona uku bangene eBhodini.

Silinganisa kanje :

INDUNDUMA WARD
KHETHA ABEMUNYE

Z. ZULUX

B. BANTU.....X

M.MSUTHU.....

Uma sewulibhalile igama lelo ngophawu luka X OPhethe ukhetho uzosayina naye igama lakhe bese wena ulifaka ipheshana lakho ebholisini lesigodi leso osivotelayo. Kuyothi sekufika isikhathi sokubala amavoti Ophether ukhetho abale onke amavoti lawo omunut ngamunye esigodini ngasinye onamavoti amaningi kunabanye kubenguyena okuthiwa ukhethiwe kulandele lowo onamavoti angaphansi kwa-wokuqala. Ngigcixelela kubavoti ukuthi ukuvota ngalendlela kuyinto efihliweyo nguweni kuphela ovotayo owaziyo ukuthi uvotela ubani nabavotelwayo ngaleyonkathi kabazi babo ukuthi bavotelwe ngubani. Nokuthi ngubani ongabavotelanga.

Ngizochaza manje okunguyena ofanele ukuvota.

Umthetho uthi babili okufanele bavote :

ABANINIBEZINDAWO abalotshwe phansi ukuthi ngabaninimihlaba. Noma abawuthengeyo umhlaba kuleyondawo ngelungelo leDeed of Sale noma ngokuwuthenga ngokukhokha kancane njalo.

AAQASHI abaziwayo emthethweni

bangavota. Lowo noma enelungelo lokuvota owako walahle yicala elibi iKhomishani enganguma ukuthi kafanele ukuvota noma abeyilungu leBhodi angakhe avotelwe.

Izwana manje kubant labo abaphakanyiswe amagama ukuvotelwa ungeke ulihoxise igama lakho phakathi kwezinsuku eziyisonto lunga-kafiki usuku lwokhethe. Uma amagama aphakanyisiwe emaningi kufanele ukuba kukhethwe kuyomsiza ophethe ukhethe ukuba ubekhona nawe mla lwokhethe kusavulwa-nje ekuseni ukuze uzibonele amabhokisi okufakwa kwona emapheshana okuvotwa ngawo evulwa ngci. Yinto enkulu leyo okhetweni kufanele bonke abanye ukhethe bawabone amabhokisi lawo evalwa ngci. Uma wephuza u kufika amabhokisi ayovalwa noma u gaxafiki ngoba kufanele ukuvota lugale ngesikhathi esimisiweyo ngomthetho.

Ngethemba ukuthi konke engil- inge ukunazisa khona kulencwadi kuzonisiza nisazi isimo sokukhethe amalungu eBhodi ephansi kuka Khomishani ezindaweni zayo. Ngibheke ukuba kubekhona ukhethe oluhle kulabo abafuna isikhundla zalabo asebephelelelwe yisikhathi sabo ngalonyaka, kufanele kubengabakhi manje abakwaziyo konke lokhu.

Ngiyabonga,

Owenu ngeqiniso,

D. E. FOSTER,

Area Secretary :
Clermont.

* * *

Nnumzana,

Ubuhlalu babantu buchazwa kuthiwe "Isithunywa" isinhlobo zabo ezahlukeneyo zibika imibiko eyahlukeneyo. Ngingathokoza uma omunye wabafundi bakho engangi chazela ukuthi amazwi lawa akhulunywa ngobuhlalu asho into efanayo yini noma alula ngezigodi ngezigodi. Okusho ukuthi amazwi obu bu bakwaZulu enyakatho asho into efanayo yini nelakwaZulu eningizimu na?

"KODUTHULA".

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