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LIFE'S LESSON

*HERE is a lesson life has slowly
taught me:
To chase Good Fortune is Young
Folly's way;
Always I've found that Fortune's
self has sought me
When love of work alone has filled
my day.
Here is a truth that I have grown
to cherish:
No righteous battle's ever fought in
vain:
Nor does a thought or deed of
goodness perish,
But, like a tree, brings forth its
fruit again.*

W. STITCH.

Adams Mission Station, Amanzimtoti, Natal. South Africa.

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A MANZIMTOTO INSTITUTE.

A MANZIMTOTO INSTITUTE, which is under the direction of the American Board Mission was founded in 1835. It is the oldest school for Natives in Natal. "Amanzimtoti" stands for Sound Knowledge and Trained Ability, Modern Methods and Upright Character, a Clean Body and Spiritual Development.

There are five departments which are regulated according to the standards of the Natal Department of Education, and in addition a Theological School under the direction of the American Board Mission.

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Iso Lomuzi

"AMANZIMTOTI STUDENTS' MAGAZINE."

All Communications to be Addressed to:

The Editor, ISO LOMUZI,
ADAMS MISSION STATION, AMANZIMTOTI, NATAL, S. AFRICA

EDITORIAL

OWING mainly to staff changes that had taken place during the year and to the prospect of a few others at the end of the year, 1933 at Adams closed on a note of uncertainty and misgiving. Yet Hope, following its usual precedent, whispered of a 'good time coming' 'Things were sure to be better in 1934.' And, fondly believing, we listened; but so far the 'surety' has not made itself too manifest. Illness, expiry of contract, transfer to other situations, and other reasons, left five staff vacancies to be filled in February. After some ups and downs the empty places have been filled to our great satisfaction, but before the final appointment had been completed, our fine old Institute received a stinging blow, and Dr. Brueckner, who had been taking a large share in the work of the Training College, was called upon at a moment's notice to assume the duties of Principal. Unfortunately a suitable applicant to fill this new vacancy could not be found; and Dr. Brueckner has had the unusually arduous task of carrying on his double set of duties as Principal and Lecturer. We feel sure that the Mission authorities will be grateful to Dr. Brueckner for the splendid way in which he has responded to so difficult a situation, as well as to the staff who have so willingly and effectively assisted him. *Virtus crescit sub pondere.*

Other shadows, alas, have crossed our path since the year opened. On March 9th Miss Anna Clarke, for so long a lecturer in our Training College, passed to her rest. We are grateful to Miss Frost for her touching eulogy of Miss Clarke in this issue of our Magazine. Hers was a life filled to overflowing with sacrificial love for her little ones at the Model School, and for the aged poor and needy everywhere around; a pattern, she was, of enthusiasm and devotion to duty in

the zeal and faithfulness which she displayed as Lecturer in Junior Method. No life of divided allegiance was hers; one sole principle inspired all her kindly deeds and purposes, the message of the tender, gracious and loving Christ.

All that I am and have
Thy gifts so free,
In joy and grief through life,
O Lord, for Thee.

RETHINKING EDUCATION

In an environment such as ours at Adams Education is an ever-present topic, but recently it has been even more insistent than ever. Dr. Brueckner, Dr. Edgar Brookes, and (indirectly as regards Adams) the Committee of Dr. Mott, have been discussing its various aspects. Education has of course been the battle-ground of controversy down the long ages, and we suppose it will continue to be so "till the end of the chapter." We recollect that as early as the fourth century B.C. the Greek philosopher Aristotle wrote: "At present there is difference of opinion as to the subjects which children should be taught. No one knows whether the young should exercise themselves in those studies which are useful in life, or in those which tend towards virtue, or in those of purely theoretical interest." And here we are more than 2,000 years afterwards still discussing the same questions! Humanly speaking our efforts would appear to be a terrible waste of energy; but Man, unconquerable Man, says, No! He finds satisfaction in the thought that

The reward is in the doing,
And the rapture of pursuing
Is the prize the vanquished gain;—

only, he refuses to admit being vanquished. Dr. Brueckner in his recent chapel-talks has stressed the necessity for more careful

accommodation of educational food to the palates and mentally digestive capacities of pupils. To us one point emerged saliently from these interesting discussions, namely, that in things educational children must be regarded strictly as children, and not as little men and women. The idea of education chiefly for manhood or womanhood, or 'for eternity,' as Canon Melvill put it, is indefensible, just as the same bodily food for the first and last periods of life is undesirable. The words of the Master are not inappropriate here—"Take no thought for the morrow, for the morrow shall take care for the things of itself." The education of soul, mind and body that is suitable for any stage of a child's life must, in the nature of things, be suitable 'for eternity.' Our criticism is that all these three aspects of education do not simultaneously receive their due and proportionate emphasis.

There was a time when education concerned itself with the three R's only; a mechanical, or rather a passive, business it was at the best. In present-day language we would look upon these old schools as filling-stations and the teachers as garage attendants. Then the parents discovered a fourth R, Reasoning, and said, 'Let us teach our children that! Then Milton's thought caught the attention—

.....new foes arise
Threatening to bind our souls with secular chains;
so a further step was taken and 'Scripture' was added. This we would prefer to call the fifth R, Religion. We are fortunate, indeed, in having an Education Department whose attitude to this part of the curriculum is

unmistakable; emphasis, it says, must always be on CHARACTER, and particularly on character as expressed by service to one's neighbours. But are we not apt to forget that character is best developed from example rather than from precept, and that unless the teacher's daily conduct is motivated by strong religious convictions the effect of his teaching will not be maximally beneficial? Some feeling of this kind was apparently that of Dr. Mott's Education Committee, only they have rightly carried the question to the highest planes of Christian thought and practice. One of the findings of this committee, of which Dr. Brookes was chairman, was 'that the predominately important place which the training of teachers occupies in any system of education should be emphasised, and that therefore the maintenance of a definite Christian atmosphere in our Training Institutions with a view to the bringing of every student in training into a personal relationship with God should be our primary concern.' We feel sure that all our readers are in hearty agreement with this recommendation, and that it especially behoves a definitely Christian institution such as we are all members of to explore "the best methods of ensuring a Christian staff, united in purpose and sufficiently strong in number to create a a definitely Christian atmosphere in the schools."

Self-sacrifice—Self-denial—Co-operation. Was any lasting good ever accomplished without these? May we look to the New Education Fellowship Conferences in July for further guidance in these vital matters?

OUR NEW PRINCIPAL

JUST as we are going to press a matter which has recently given rise to much concern and speculation has been decided. May 23rd., 1934, will be regarded as a red-letter date in the history of Adams Mission, for it was on that day that Dr. Edgar H. Brookes was formally appointed as the Principal of Amanzimtoti Institute. The significance of the appointment to all interested was clear when Dr. Brookes was introduced to us as our new "chief" at morning chapel on May 24th., by Dr. McCord; the rousing cheer which greeted the announcement was the spontaneous reaction of joy and relief at this happy turn in the fortunes of our grand old school. Here, indeed, was the leader who was capable of taking us out of the Valley of Tribulation, up the Hill Difficulty, and, in God's good grace and time, right on to the Palace Beautiful at the summit. May we all strive to make our worthiness of such leadership equal to our deep feeling of thankfulness.

We recollect here the appositeness of Dr. Brookes' address on "Leadership" a week or two ago. His subject was Moses' leadership of the Israelites from

Egypt. "We are all wanderers," he said, "We know the beginning of our wanderings NOW; let us not trouble ourselves too much about a vision of the 'distant scene;' one step enough for us. We shall reach our journey's end safely if our lives are clean and clear with God—if we surrender ourselves to His will." And we also recollect that he said, "It is not easy to lead. To do it successfully we have to give up a great deal; but there is nothing worth doing without sacrifice." But a one-sided sacrifice will not help us; to gain the Promised Land we, the followers, must also practise self-denial. "Only you can help your people in the strength of God. Let us take courage, make a fresh start, and consecrate ourselves anew for our great task."

In October, when Dr. Brookes assumes his duties as UNGQONGQOSHE, a hearty welcome will be accorded him; and a no less cordial welcome will also await Mrs. Brookes, Mrs. Brookes Senr., and the other members of the family, not omitting ROSE MARIE.

VISIT OF DR. BROOKES

TOWARDS the end of April the Institute had the rare privilege of a visit from Dr. Edgar H. Brookes, Campaign Organiser of the South African Institute of Race Relations. As most of our readers are aware Dr. Brookes was formerly Professor of Native Law, Public Administration and Political Science in the University of Pretoria. He is well-versed in all matters touching the laws and customs of the Native people of the Union, and he commands the respect of government officials, Native administrators and missionary bodies. It may be added that as Dr. Brookes received both his primary and his high-school education in Natal we Natalians are specially proud of him.

During his stay at Adams Dr. Brookes gave us four valuable talks—one on a political subject, Segregation, and three on religious topics, Personal Surrender, Christian Education, and Leadership. The doctor is also a prominent "grouper" and has lately returned from Europe whence he had gone on a six weeks mission on behalf of the Oxford Group movement. Needless to say his visit to Adams was keenly anticipated and all those who heard his addresses were richly rewarded by their wisdom, eloquence and kindly spirit. We are glad to give herewith summaries of three of Dr. Brookes' addresses. The fourth on "Leadership" we are reserving for our next issue. Dr. Brookes' address on Friday Evening was on the necessity for self-surrender.

SURRENDER

We are all fellow-workers in the task of building up a great nation and in reconciling two great divisions of the human race. This great calling of ours we can sometimes see plainly and sometimes we cannot. Our vision is obscured by our own sins. We are like Moses beside the burning bush. We stand on holy ground; we hear God but we cannot see Him. It is not a light thing to fight against and to overcome old prejudices. The only way is to DEDICATE ourselves, SURRENDER ourselves to the task. And I want you to think that God calls upon you NOW to surrender your life. We have all something we can give but some of us have not yet made the first decisive step in the service of God.

What does "surrender" mean? It means in the first place to give up anything which we are conscious stands between us and God.

For example,

- (a) Impurity of thought word and deed;
- (b) Dishonesty about money and other property;

These two sins have been the undoing of some of our best-intentioned Bantu leaders.

- (c) Fear,—afraid of making fools of ourselves.
- (d) Resentment at some real or imaginary insult.
- (e) Conceit—this is a species of DISHONESTY.
- (f) Criticism of others who are working with us. I would ask you before indulging in such criticism, first to pray for the person you feel like criticising, and the likelihood is you won't criticise at all.

"Surrender" means putting our careers in God's hand, being willing to accept what God calls upon us to do. When Dr. Mott was a young man three paths were open to him, the path laid out by his parents, the path laid out by himself, and the path laid out by God. He accepted God's will, with what benefit to himself and his fellowmen we all know.

Here are some questions we must answer:—(1) What am I going to be? (2) Why have I chosen that career? (3) Is it God's plan for me? (4) Am I seeking God's glory?

Surrender means again that we must put our points of view into the hand of God—to speak or to be silent as God wills it, in His way and in His time.

Finally, let us ask: (a) Is my life wholly surrendered to Christ? Can you say, Yes? (b) What remains not yet surrendered? (c) Am I willing to surrender that here and now?

Let us think of these questions in quietness.

For his address on Sunday morning Dr. Brookes chose as his topic, "Christian Education."

CHRISTIAN EDUCATION

What does it mean to be a leader? (We are all leaders—teachers and students). We must remember that every privilege carries with it a special responsibility. We are all stewards; our education is not really our possession but God's. But there are many in South Africa, both black and white, who use their education for their own selfish purposes.

What, then, is Education? And here it should be pointed out that Native Education is not a thing apart; the process and constituents of Native education are similar to those of European, or other, education. There is a growing feeling that education is not knowledge. Education means "how to live"—to have wisdom to enable us to live usefully. There is no doubt that we in South Africa bother too much about examinations. We seem to forget that we are really working for life, for Education, as Christ said, is "to have life and to have it more abundantly."

Many people want education for the sake of acquiring fame and wealth, and for display. We have to fight against that. Much of our education is very largely useless. It consists in getting the thoughts of others, which more often than not we don't understand. We ought to be taught more music, handwork and biology, subjects which are closely in touch with the needs of our leisure moments.

Education fails if it makes us despise our past or if it does not help us out of our old ruts.

Education is above all things character building; the education of the mind is dangerous if it neglects the education of the heart.

Pascal the great French moralist, divided education into three parts (1) Physical order—e.g., the study of the stars; (2) mental order—the baby's smile (the first sign of mental growth) is something far above and beyond the wonders of the starry heavens. (3) The religious order, as expressed to us Christians in the love of Christ. One of the finest examples of the "mental" order is the mathematician solving a difficult problem; but the kindly act of a simple peasant is higher even than this. Above all, Education must mean love, the love of our fellow-men. Without love education is meaningless.

Education must be team-work. "We are labourers together for good." We must learn to SHARE,—share our knowledge, share our spiritual difficulties. In real education there must be no rulers and ruled; it should be a co-operative quest by teacher and pupil. Take this idea of mutual help and service as our foundation. What are you and I making of it?

SEGREGATION

White South Africa believed in Segregation. Segregation is to be the panacea for all our racial and colour problems. But what does segregation mean? Touching on territorial segregation the speaker said that if

South Africa were to be divided vertically into two halves, would the Bantu be given the first pick, and supposing they chose the side with Capetown or Durban how would we like that! Or let us say South Africa is divided horizontally would they have to themselves all our gold and diamond mines! Obviously then, segregation cannot be applied without taking into account the full situation of the white and the black in South Africa. No scheme of segregation will be satisfactory which goes counter to political, economic and social factors of this country.

Continuing his remarks on territorial segregation Dr. Brookes gave a resume of the provisions for land for the Bantu. In the Cape Colony and in Natal, Natives could buy and own land. In Natal in particular Natives were provided with Mission Reserves and locations. In the Transvaal there was never enough land allotted to the Natives; they had to rent land from the European farmers. The majority of the Natives in the Transvaal and in the Orange Free State were squatters. Throughout the country as a whole European and Natives farms were much interlocked, and there was an outcry against this maldistribution of the land. The government of the day therefore passed the Native Land Act of 1933, the aim of which was to remedy the existing situation and provide in a small measure more land for the Natives. The act made no difference in the Orange Free State and in the Cape Colony. In Natal and in the Transvaal it put an end to the right of the Native to buy land from a European and from any part of the country except in what were to be called "Native Areas." In 1917 a Commission was appointed to demarcate what were to be Beaumont areas. Sir William Beaumont was the chairman of that commission. In these areas it was proposed that Natives could buy land freely. The ensuing bill was not passed because no member of parliament was prepared to agree to the slicing up of his district, MIRABILE DICTU! In 1918 the work of finding additional areas for the Natives was entrusted to "Local Committees." They recommended smaller areas than those approved of by the Beaumont Commission. The legislature still refused to legalise the position. In 1926 General Hertzog brought before parliament and the country a bill which purported to bring into being "Released Areas" for the Natives. These released areas were a compromise between the Beaumont areas and the local committee areas.

Thus it can be seen that the government has been very dilatory, and the country is still awaiting its lead in the matter. The speaker said that he understood that the government meant to spend £500,000 in buying land for the Natives.

The fact, of course, cannot be gainsaid that more land is needed for Bantu people. He, however would like to see the Native people make better use of the land; he would like to see a greater yield per acreage than is the case at present. He would also be in favour of a scheme whereby Natives could acquire freehold property by paying off the price in monthly rents.

The speaker gave it as his definite opinion that there could never be complete separation between the whitemen and the blackmen in this country. The partial success of segregation schemes so far was due to a neglect of this fact.

URBAN SEGREGATION

In the towns and cities of the Union you find that Natives and Europeans jostle one another. They live in very close proximity. This was illustrated by the presence of slum areas which are to be found docketed among the more sanitary parts of the town or city. Some towns and cities were more liberal than others in allowing Natives to live within their precincts, and even to acquire freehold property. Urban segregation means that Natives and Europeans have to live in separate areas. The Urban areas act is the legal instrument by which municipalities can

effect this separation. Hence the creation of Native Locations or Native villages in the towns and cities of the Union. The rent that was paid by the Native tenants at the location was uneconomic and that was due to the fact that the Natives did not earn a wage which would enable them to pay an economic rent. The industries ought to raise Native wages as a matter of public duty, or else the government will have to fix a minimum wage by law. A sound plan, though a slow one, would be to help the Bantu to earn more in their reserves.

POLITICAL SEGREGATION

This would mean possibly a separate voting machinery for the Natives, voting for their own representatives in the Union Senate. To supplement the learned doctor's remarks I should say except in the Transkei and in the Cape Colony, Natives are of no account politically. This is negative segregation. Positively political segregation, we are told, is going to mean separate Native councils and certain governmental chambers which will be staffed by Natives for the most part.

LEGAL SEGREGATION

This means the recognition of Native Law in Native areas and is applicable only to law suits between two Native litigants.

Lastly, the speaker said, there is social segregation, by means of which Natives are denied access to public libraries, certain portions of public conveyances and to certain public places of amusement.

DR. JOHN R. MOTT

THIS world-renowned evangelist and "Christian statesman" favoured our college with a visit during this his 69th tour round the globe. On the evening of April 30th., our little chapel was honoured by his presence, and few of us will forget his inspiring personality, his easy but impressive eloquence, his freshness and courage of outlook, and his undeniable faith in the gospel of Christ as the only real, effective weapon to bring mankind out of the present chaos and uncertainty of belief into a clear and reassuring serenity of conviction.

He told us that he was no stranger to Adams; he had been here 28 years ago. Our college, he said, was well-known throughout the world, and he had heard good reports of the achievements of our graduates.

He proceeded: I bring you a message of

greeting from that great fellowship to which you belong—a fellowship of 300,000 scholars teachers and professors. You are not alone, you are with us in helping to solve common problems and to fight our common enemies.

What do we require for task? First, we must be youths of intellectual power more than anything else. We must train our minds to think clearly. We require men and women capable to do earnest and constructive thinking. Our faith must rest to a large extent on rational thinking. This generation needs a vital faith to solve the problems propounded by its enemies but this faith ought to be based upon the ability to think constructively.

We need other things. We need the power of organization, we need the power of money for money is simply stored-up personality, but

we need HEART power most of all; without sympathy of man to man we cannot expect to end these conflicts between labour and capital, between religions, between races.

We need VISION. We need those with long views, who are able to see farther than their fellowmen. And it is the youngmen, the prophet Joel tells us, who see visions—not the old ones. "Where there is no vision the people perish."

We look to colleges such as yours to develop WILL-POWER—the power to decide and to act, for you will often be in situations of difficulty and temptation when it is necessary to act with decision. I think I can divide you into two classes, (1) those who are RESOLUTE, who make up their minds quickly, and (2) those who are IRRESOLUTE. The habit of indecision brings darkness; the habit of decision brings light. It is the current of God's power that energises our wills; cut off that power and we become weak-willed. Habitual indecision paralyses us.

Also we want power to CO-OPERATE. This is the quality that shows the most advanced

mind; if we are wise we will try to acquire this during our school-days when the tendency to co-operate with our fellows is strongest.

If we are going to do all these things we shall require a superhuman power to help us; this comes from Christ. Christ is able and willing to communicate His spirit to us, and through it we can go from strength to strength.

Christ is here to-night—here in this very place—wanting to help each one of us. He wants to strengthen our weakest parts so that they may become our strongest parts. Christ has a plan for you if only you will put your hand in His. No matter what your path in life may be He will help you.

After this meeting Dr. Mott addressed the teachers by themselves and gave them wise spiritual advice. Amongst other things he advised them to make generous and farsighted plans regarding their dealings with their pupils, to keep "fast" days (days of meditation) for reviewing our plans, to begin each day by communing with God, and to keep up our daily reading of the scriptures.

Esidhlaveleni Jottings

WE are proud of our 'home' Esidhlaveleni more than ever since the beginning of this year. Several improvements and alterations have been effected.

Our hospital, with its new hanging lamps and snowy white beds is so attractive and cosy-looking that we always feel that being ill at Esidhlaveleni is a treat rather than an unpleasant experience!

Curtis cottage is our next object of gratitude. The roof has been mended and it looks practically new; with a sound roof over our heads, there is less fear now of dark clouds passing over the sky.

We must not forget to mention how much we miss Miss Diack's tall form from among the girls. However, we can always count upon seeing her smile at the school office. Miss Hopkinson is our new matron; we are anxious to meet her ideas and we hope we have not tried her patience too much.

Owing to the increase in the number of girls, the "Ant Heap" cottage, now termed "Emseni," is used as the dormitory for the senior girls (Matric, T3 and J.C.) We spend homelike hours at this cottage.

We deeply regret that our sincere friend Mrs. Matthews is going to leave us: our thoughts will be constantly with her in London where she is going to further her music studies. She has always rendered noble and willing service to all music lovers, in the school. We wish her success and God-speed.

After the Saturday evening's activities we always look forward to Sunday afternoon and the Lady Principal's parties at the Domestic Science Room. These parties are always a delight, owing to her careful planning. We thank the Lady Principal for various items of interest and comfort which she has introduced "Ekaya letu Elitandekayo."

Our African women folk are "marching forward." In the recent "Umteteli Essay Contest" on Higher Education for African women, three of our girls distinguished themselves by receiving prizes as follows:—
Miss Contance B. Gumede 10/-; (third prize),
Miss Edna Mfeka and Miss Eugenia Faith Caluza 5/- each (consolation prizes).

Forward Africa!!!

EMSENI GIRLS.

Giving

A rich man toss'd a silver coin
Down at a beggar's feet;
Then proudly onward, head aloft,
He passed along the street,
And prayed his act, perchance, might not
God in the Highest grieve,
If alms he had bestowed on one
Unworthy to receive.

That night a dream he dream'd, and lo!
The Angel Charity
Before the Throne was bent in prayer
Beseeching earnestly—
'Giver of All, towards men who give
Thy sweet compassion show.
Remember not if they may be
Unworthy to bestow!'

W. R. M. B.

Sports at Adams

THE Shooting Stars succeeded in winning one of the two cups entered for last season, beating the Union Jacks in the final by the odd goal in a hard fought game. A number of students and staff members went in to witness the game and they cheered for Adams even though a soaking rain fell for the greater part of the game.

The Antelopes were successful in winning the inter-house competition and thus being the first winners of the Matthews Shield. Congratulations to the Antelopes!

A new racquet was presented by Mrs. Gitsam to the school's girl champion in tennis, and this was won after some eliminating matches by Clarice Mzoneli. There does not seem to be so much enthusiasm amongst the girls for tennis, perhaps due to lack of enough racquets.

However four good racquets are now kept in order by the school, and perhaps this will improve the standard of play.

At the beginning of the term Sastri College invited Adams to come and play cricket against them and also beat us by the narrow margin of three runs, after a hard fought game.

Adams has been very lucky in securing two new staff members who show a very keen interest in the sporting activities of the school. Mr. T. Erskire coming from Scotland is a keen cricketer and is officially in charge of the cricket. He is also giving valuable help to the soccer players.

Mr. P. Bester, being a true South African is giving all his attention to rugby, and is

trying to inculcate in some of the students a love of South Africa's national game.

More soccer and rugby practices are now possible because the new field behind the Infant School is now also in use. We are very glad to have a new field although it is still far from perfect. However it affords facilities for many more students to practise and play either of the two football codes.

The members of the staff are trying to improve the standard of basket ball, by giving exhibition matches twice a month!

C. J. DANNHAUSER.

The Green-Gate Speaks

ALLOW me, Sir, Greengate, to contribute to your Magazine. It is a pretty long time that I have been the keeper of this famous entrance to Esidhlaveleni and yet I have never before imparted my experiences to the readers of your Magazine

Though I am a piece of wood-work and apparently exposed to the threats of weather, very few people realise the importance of the duty I am performing. Whereas many servants count their service in hours, I, the green-gate, am every minute at my work, faithfully and earnestly watching the grand entrance to "Mzana."

If you would allow me to be a little vain, I would say that I measure the importance of a man by his popularity and his fame by the number of times he is a topic of conversation. Well, that is my position. Early in the morning you will see the Jubilee section of the students marching in groups to the class rooms, and just when they come past me, you will see them passing very broad smiles at me, and remarking how I will soon open myself to allow 'Umzana' to go out. Before the bell rings for Umzana to go to the class-rooms, a fair number of them is already entreating me to open myself that they may escape. But a duty is a duty.

See a pair of students coming from the class-rooms with cordial steps and immersed in subjects of common concern. Suddenly the pair finds itself at Green Gate. A transient but bitter feeling of departure seizes the two. Then I hear someone, forgetting that I am executing my duty, bemoaning my presence, and others giving me a hateful glare.

One of the most interesting times.....

(To be discontinued in our next issue.)

INTER-SCHOOL DEBATE

AMANZIMTOTI vs. SASTRI INDIAN COLLEGE

MARCH the 3rd. will long be remembered here at Adams because of an inter-school debate which took place between this school and the Sastri Indian College at Durban.

The debate which was held in the boys' dining room was very well attended by the Amanzimtoti Staff and students of all departments. This hall in spite of its immense space was full to its capacity.

The first item was a song played on the piano by Mrs. Githens accompanied with a violin played by Mr. Erskine our new teacher from Scotland. There could not have been a better opening of our meeting than this. Mr. Dannhauser, the president of the Literary Society introduced our visitors, the elected ten of Sastri College, who were accompanied by their teacher, Mr. Millar, B. A.

Amanzimtoti had also elected its strong "ten." Every one was anxious to see the debate begin. The subject was "That Capital Punishment should be abolished." Amanzimtoti was to stand for, while Sastri was to oppose, the motion.

Mr. R. Mazibuko, for Amanzimtoti, led the discussion in favour of the motion. He said most emphatically, that man has a certain element of goodness which must be developed and that it was not right for man to kill another man. He was seconded by his friends Messrs. V. Qunta, S. Parquet, J. Malepe and P. Morrison. They quoted verses from the Bible, especially the sixth commandment which prohibits one from killing a wrong-doer—countries that have done away with Capital Punishment have improved as regards the number of crimes committed each year. Psychology played an important part in some speakers' explanations. It was explained how heredity influences a person's character and it was found that it was wrong to kill a person who had been born with this tendency.

The governments should correct the crime from its roots. Killing a criminal does not

stop people from committing that particular crime. This first speaker, who is generally a quiet man, will long be remembered because of his eloquence in this debate. Every one felt confident of success shortly after he spoke and his friends could not have had a better leader. The speakers who followed him revealed wonderful abilities of oratory and we could not have had a better lot of men to represent us.

The "best ten" of Sastri were noted for their humour and for this they will always be remembered here at Adams. These friends of ours stood to oppose the motion on the grounds that the law is very careful on this question of Capital Punishment and there were practically none or few cases where a person has been killed for nothing. They explained how unsafe it would be for any social group to have these dangerous people whom the law thinks it wise to wipe out. Another point worth mentioning is that people who commit murder under an impulse or are insane, are not killed and therefore, Capital Punishment should not be abolished.

Their leaders, Messrs. Singh and Naidoo, led this discussion with wonderful humour and eloquence. However, Amanzimtoti won by 42 points against 40 for Sastri. It was very encouraging on our part for these men had under estimated our intellectual capacity. Another thing that added to the sum total of our score was a solo by Miss Faith Caluza accompanied by Mrs. F. Matthews. It was a revelation to these gentlemen from Sastri. Oration and Music are African talents and if the African is given a chance he will contribute many qualities to the national life.

Mr. F. Munjoma and Mr. W. Bokwe, chairman and secretary respectively, together with some lady students, must be thanked for having acted as a hospitality committee.

After the debate the guests were served with refreshments, and they left for Durban about 11 o'clock p. m.

A. E. MPAPELE.

Almost twenty years since I heard a profane jest, and still remember it. How many pious passages of a far later date have I forgotten! It seems my soul is like a filthy pond wherein fish die soon and frogs live long.

THOMAS FULLER.

"Did anyone call when I was out?" asked a merchant of his office-boy.

"Yes, Sir, a man came and said he wanted to punch your head."

"Dear me! what did you say to him?"
"I said I was sorry you were out."

LOYALTY TO NATIONAL IDEALS

(A CHAPEL TALK)

THINKING about the visit of Prince George and the first anniversary of the death of our own beloved chief (the late Chief Solomon kaDinuzulu, who died on March 4, 1933) set me thinking about kings with reference to their place and value in society. The subject of "National Ideals" was thus suggested to my mind, and it is about "Loyalty to National Ideals" that I desire to speak this morning.

Royal families are of value to society in many ways. They are the centre of a people's allegiance and an embodiment of the national ideals; thus they help to bring about and maintain national unity and in many respects a high ethical standard. They are, with a few exceptions, examples of loyalty to the best ideals and traditions of a nation.

Each nation has its own ideals. We always hear of the fair play and justice of the British. Even we Bantu people, primitive as we often are taken to be, had and still have, I hope, national ideals and traditions of a high standard. I shall mention only a few.

The first is respect for authority. Respect for authority is the basis of all organised society; the absence of this respect for authority results in family, community or national chaos as the case may be. "Honour thy father and thy mother" (this includes all your elders) is a God inspired injunction which all organised society has found necessary to adhere to. Our people were noted for respect and it behoves us, while changing the manner of showing respect from subservience to modesty and humility, to maintain and develop this ideal of respect for authority and our elders.

A second ideal I like to stress very much is the maintenance of a high moral standard. We are generally taken to be a backward race, low in our conception of moral values, but I would like to say that with the light of knowledge that was available to our people then, they kept up to a fairly high moral code. I shall illustrate my point by referring to indulgence. Indulgence in any form or

shape was discouraged and despised by our people.

It is a common sight now-a-days to see young people—boys, girls and young married folks—drunk. Yet formerly among our people, young people and women (except older women) were not allowed to drink. Even regarding men, a man who drank until he was drunk was looked down upon as a drunkard. Indulgence in matters of morality was discouraged. I often think that in this matter of moderation we have much to learn from the older generation. As one man puts it, "Some of the finest gentlemen in the world are among the old Zulus."

Lastly I would like to show that the ideal of service was one of the ideals of our people. The whole life of a man was devoted to the service of protecting his country. The woman, to the extent that she saw to the welfare of the family in the matter of food, etc. (thus making it possible for the man to be away from home to protect his country), rendered national service. In all of this the idea of material gain was certainly not by any means foremost. I grant that our Christian conception of service is a more elevated one than theirs, but I doubt if devotion and zeal for service is higher.

I hope that by these few examples I have succeeded in bringing home the point I desired to make, namely, that we Bantu people had national ideals for which we stood. We of the younger generation should strive to live up to the best of these ideals, and in the light of the revelation of God that it is our privilege to have we should endeavour to have an even more elevated conception of these ideals of respect, moderation, personal purity, and service. To the extent that we show loyalty to the best of our national ideals we shall find it easier to show loyalty to the higher and nobler ideals of the heavenly kingdom; a kingdom whose ideals as summarised by Christ were, "Thou shalt love the Lord thy God with all thy heart, etc., and thou shalt love thy neighbour as thyself."

A. J. LUTHULI

Make me, dear Lord, polite and kind

To every one, I pray.

And may I ask you how you find

Yourself, dear Lord, to-day.

JOHN B. TABB.

A man who would call everything by its right name, would hardly pass the streets without being knocked down as a common enemy.

(LORD HALIFAX.)

EXAMINATION RESULTS

TEACHERS' SECOND YEAR HIGHER PRIMARY CERTIFICATE EXAMINATION.

Gxoyiya, Frederick; Lutango, Nehemiah; Mbonwa, Henry; Moloi, Cleopas; Munjoma, Ferris; Ngidi, Albert; Tshiki, Albert; Mpulo, Mabel.

PRE-MATRICULATION TEACHERS' THIRD CLASS (T3) CERTIFICATE (FIRST YEAR COURSE.)

Third Class.

Mbewu, Samuel; Mfeka, Benniah; Ndebele, Nimrod.

TEACHERS' FIRST GRADE CERTIFICATE EXAMINATION.

Second Class.

Dhlamini, Michael; Ndlovu, Ivy Florence; Zama, Regina.

Third Class.

Dhlamini, Gaross; Dube, Hizrom; Goba, Rosamund; Majola, Calby; Mano, Herbert; Mcanyana, Albertina; Merafe, Ellen; Mpeshe, Matilda; Mtembu, Gideon; Mtembu, Victoria; Ngobese, Reuben; Ninela, Kenneth; Nkomo, Olive; Ntombela, Selby; Nyokana, Booker; Xotyeni, Muriel.

Passed in Part II.

Goba, Dora; Gqaru, Gideon; Kubheka, Winifred; Mkize, Heywood; Mosalakae, Ezra Lawrence; Moshoeu, Josephine.

TEACHERS' SECOND GRADE CERTIFICATE EXAMINATION.

Second Class.

Butelezi, Greene; Goba, Reggie; Makanya, Percival; Myeza, Dunnet.

Third Class.

Gumede, Laurel; Langeni, Agnes; Madlala, Fred; Mahlati, Ivy; Mgunu, Elliot; Mfeka, Edna; Mkize, Ivy; Mkize, Miriam; Mokonopi, David; Mzoneli, Rachael; Ngcobo, Miriam; Ngidi, Dudley; Ngubane, Naphtali; Nkosi, Hebron; Nsibande, Edna; Ntshingila, Solomon; Qwana, Osborn; Radebe, Adolphus; Radebe, Midian; Sabela, Frances; Sheyi, Gladys; Temba, Mildred; Zwane, Alpheus.

Passed in Part I.

TEACHERS' THIRD GRADE CERTIFICATE EXAMINATION.

Second Class.

Kuzwayo, Julia; Lembede, Antoni; Mannya, Frobie; Ngwenya, Zephaniah.

Third Class.

Butelezi, Wilfred; Cele, Elijah; Coba, Archibald; Dhlamini, Christine; Dhlamini, Colben; Dhlamini, Judas; Dhlamini, Obrie; Gcabatshe, Nelson; Gcwabaza, Elphas; Gosa-

ni, Florence; Keswa, Leonard; Kubheka, Philemon; Kuluse, Betwell; Kuluse, Juanita; Kasi, Grace; Kusi, Tandiwe; Kuzwayo, Reynolds; Lutuli, Douglas; Luvuno, Constance; Makatini, Barnabas; Makhobotloane, Ethel; Mkize, Abednego; Mkize, Greenacre; Mkize, May; Mnguni, Kenneth; Mputa, Sampson; Mwandhla, Alice; Mzoneli, Adeline; Ngcobo, Lillian; Ngcobo, Napoleon; Ngwenya, Solomon; Nyawose, Rosaline; Nzimande, Kallida; Pahla, Adeline; Tshabalala, Victoria; Tushini, Berlinah; Zimu, Arthur.

Passed in Part I.

Darikwa, Timothy*; Dhladhla, Raymond; Ntuli, John.

Passed in Part II.

Mtetwa, Agrippa*; Mvuleni, Cecil*; Ndhlovu, Petros; Qalaba, Albert.

SECOND YEAR HIGH SCHOOL CERTIFICATE EXAMINATION.

University Course.

First Class.

Mayekiso, Austin.

Second Class.

Goba, Newman; Gwiliza, Edmund; Kuali, Berrington; Kumalo, Hezelia; Lupindo, Garnet; Notsi, Ambrose Oscar; Shembe, Philemon

Third Class

Aliza, Germond; Damane, Humphrey; Faltern, Ruth; Gobhozi, George; Khunyeli, Nathaniel; Makhobotlane, Stephen; Mdayi, Kenneth; Mfundisi, William; Moneti, Daniel; Motshumi, Samuel; Ngongoma, Graham; Nqana, James; Ramakatane, Philip; Sefadi, Sidwell; Shembe, Charles; Sioka, William; Tekane, Samuel.

FIRST YEAR HIGH SCHOOL CERTIFICATE EXAMINATION

University Course.

Giwu, Sidney; Hlongwa, Arthur; Koloi, Griffith; Kuzwayo, Bidwell; Lebenya, Elias; Lekena, Jeremiah; Lion, George; Lipholo, Selvin; Lutuli, Chorlotte; Mabandla, Horatius; Madonda, Agrippa; Mahlangu, Nimrod; Makaula, Cecil; Masiu, Maurice; Mfeka, Cecil; Mgwigwi, Michael; Mjali, Eliezer; Mjali, Governor; Mkohlwa, Matiya; Mkohlwa, William; Mokwena, Frank; Molema, Mathlo; Moshoeshoe, Letlafuoa; Mtembu, Oscar; Mvusi, Elvet; Mzimba, Lawrence; Mzoneli, Virginia; Ngcobo, Sydney; Ngubane, Jordan; Ntombela, James; Nyuswa, Leonard; Pamla, Justice; Papiyana, Ebenezer; Shangase, Isaac; Siboto, Sobantu; Silgee, Wilson; Tsatsinyane, Stephen.

*These candidates have now completed the examination.

NOTES BY THE WAY

WE welcome the new following members to our teaching staff, Miss F. Boyt, Miss K. Daller, B. A., Miss F. Johnston, M. A., Mr. T. Erskine, M. A., and Mr. Bester, B. A.

:o:

We congratulate Mr. Shembe, the interim Head of the High School, on the following passes in the recent Matric examination: L. Ntlabati, A. Mzoneli, S. Nhlapo, D. Mophalona, R. Mazibako.

The three last-mentioned have elected to remain with us for another year. As a special privilege the Chief Inspector of Native Education has allowed them to take an intensive one-year course for the T3 Certificate.

:o:

We are thankful to Mrs. Smith (formerly Miss Cloete) for returning to help us at a time of difficulty at the beginning of this term. Her splendid work is greatly appreciated by us all.

:o:

On Friday, November 24th., we bade farewell to Mr. & Mrs. Lewis at our morning Chapel Service. Owing to the continued financial depression the Mission staff had to be reduced, and the retrenchment axe fell on the Agricultural School of which Mr. Arthur Lewis, B. Sc., has been head for the past three years. The Principal testified to the efficient manner in which Mr. Lewis had carried on his department; under his direction the available land and its attachments had developed into an effective agricultural unit. A student, Jacob Nyawose voiced the esteem in which Mr. Lewis was held by his pupils; Mr. Lewis had been strict with them, especially with regard to the hour of rising, but they now appreciated the good results of this training.

In reply Mr. Lewis regretted having to give up what he hoped would be his life's work. His plans had fructified well and he was beginning to see the first steps of the effective development of the Adams farm. His going away was like cutting the string which held a heavy package at the other end. He hoped that Mr. Ngcobo, though heavily handicapped, would be able to carry on the good work.

:o:

There is a mistaken idea abroad that the school broke up on the 12th. of December. A select company of students remained to give the finishing touches to various aspects

of the college requirements, and on the evening of the 18th. this remnant had a jolly party at Ekutuleni. "Hunt the missing articles" was the most enjoyable feature of the evening. Three girls found 13 of the 15 things hidden and each went away richer by a shilling or two. In the "Snow-ball Story" game we wonder what became of that old man and his bundle. Was he really Santa Claus in disguise?

Thank you, thank you, thank you Mrs. Gitsham;

Thank you, thank you, thank you, too, Miss Diack.

:o:

We congratulate Miss Margaret Diack on her well-deserved promotion to the Secretaryship of the Institute.

:o:

The following is a list of the Chapel-speakers for the present term: Dr. K. R. Brueckner, Rev. H. A. Stick, Miss L. Scott, Mr. Murray Brown, Mr. J. Shembe, Mr. A. J. Luthuli, Mr. Erskine, Mr. S. Ngcobo, Mr. R. Guma, Mr. D. Ntusi.

:o:

Anton Lembede, a T5 student, has learnt to write Afrikaans practically without external assistance. This shows what can be done by a student who is determined to improve his education. His standard of English is also greatly above the average. He makes a careful note of any new words, phrases and idioms he meets with in these two languages. Our advice to those who are backward in the official languages of the Union is, "Emulate Anton."

:o:

The offerings at the morning service on Sunday are devoted to three different objects. The vote for these objects for the present term resulted as follows: Bantu Youth League 41, Model Infant School 71, and Evening Schools 280. This means approximately that out of every 10 shillings collected, the Bantu Youth League will receive one, the Infant School two, and the Evening Schools seven.

:o:

We have received this note from a visitor to Adams.—"Thank you for sending me a copy of the Iso Lomuzi; it gave my people a much better idea of the Mission Station than I could."

Congratulations to Mr. Pascoe Bopela, and Mr. Jeremiah Moshesh on obtaining their B. A. degree. Both were formerly teachers on our High School Staff.

:o:

We were glad to note from a recent para-

graph in the "Umteteli" that Dr. Roseberry T. Bokwe, M. B., Ch. B., has returned to South Africa after a successful medical career at Edinburgh University. Dr. Bokwe is a brother of Mrs. Z. K. Matthews, and Waterston Bokwe of our J. C. Class.

"ADAMS FROM DAY TO DAY"

THE Institute was visited on the 25th of September by the Rev. H. Mama, Ex-Moderator of the Bantu Presbyterian Church of South Africa. Mr. Mama is the father of Miss Mama, our teacher of Domestic Science.

:o:

The Wayfarer and Pathfinder Concert on the 7th of October was a great eye-opener of what can be done by bringing good and sweet influences to bear on the lives of boys and girls in Training Colleges. Our school up till now has not made action songs and drill-exercises a main feature of its activities, as is done in some of the Native Institutions, but judging from the tenor of the Concert, we can look forward to seeing our students doing their respective parts with more grace and precision. The boys and girls should count themselves fortunate that they have so many of the staff members actively interested in their weal.

:o:

Miss L. Scott M. A., and her Matric players are to be congratulated for the very entertaining play which they staged last Saturday, (October 21st.) Most of us enjoyed the broad humour of the burlesque scenes from Dickens.

:o:

The Adams Branch of the Natal Native Teachers' Union held its session on November 3rd. & 4th. Mr. J. G. Shembe, B. A., presided over the meetings. Papers were read by the following members: Messrs. J. G. Shembe, R. Mtembu, A. J. Lutuli, and Mrs. Matthews. The meeting was well attended by local teachers.

:o:

November 10th. The Ohlange Institute Magazine called the "Junior Clerk" is now part of the "Torchbearer" which is a joint Magazine of Inanda Seminary and Ohlange Institution. These two Institutions are neighbours, and they are on the most friendly terms. It is therefore to the good of their school life that they have decided on this joint venture. The Editor of the Adams News Sheet wishes the "Torchbearer" a long life and hopes that everybody will read it.

November 17th. the Students Concert was a good beginning of the many more well organised concerts we are going to have in the school. The Male Voice Choir sang well, but the honours of the day belong to Mr. Murray Brown and his select choir for the masterly manner in which they sang "The Sea Hath its Pearls." The scene from The Merchant of Venice where Antonio and Bassanio borrow money from Shylock, the Jew, had its dramatic effect, heightened by the gorgeous sixteenth century costumes of the characters, and the typical Venetian background of the stage. Students say Mr. Dickey should be a stage man.

:o:

November 24th. yesterday evening the faculty met at the Dining room basement to bid farewell to Mr. & Mrs. P. Dickey, Mr. & Mrs. Lewis, Mr. & Mrs. Malan & Mrs. Smyth, all of whom will not be here next year. After partaking in the games which were initiated by the Principal, the above mentioned were presented with gifts by Messrs. A. J. Lutuli, Rev. Stick and Dannhauser. The Principal presented the gifts to the Malan family in absentia. The several speakers very ably expressed the sentiment of the staff at the leaving of these engaging and useful personalities, which sentiments were suitably reciprocated by Mr. Dickey, Mr. Lewis and Mrs. Smyth. On a night such as that, we all enjoyed the cakes and hot coffee that the ladies had so kindly provided. The happy function was closed with the singing of "Blessed be the Tie that Binds."

:o:

December 2nd. A Committee of the staff recently met to take steps towards organising the musical and dramatic activities of the students. Their resolutions were: (a) To have two celebrations of notable men and women—one during each half-year; (b) One cantata and one play each of which would occupy a full evening in its production; (c) Other musical and dramatic items sufficient in number to occupy two evenings, one during each half-year. These proposals have been

agreed to by the Principal and the united staff and the following committees have been formed :

DRAMATIC COMMITTEE : Miss Scott, Miss Ngozwana, Mrs. Gitsham, Mr. S. Ngcobo and Dr. Brueckner.

MUSICAL COMMITTEE : Mr. Murray Brown Mrs. Matthews, Miss Scott, Mr. A. J. Lutuli.

CELEBRATIONS COMMITTEE : Mr. S. D. Ngcobo, Mrs. Matthews, Mr. Lutuli, Mr. Ntusi, Mr. Thelejane, Mr. Murray Brown and students from the Literary Society Committee.

:o:

The Wayfarers held a camp fire rally in the valley just behind Ekutuleni. One was rather intrigued by the roaring fire and the happy youthful faces gathered in a circle round the fire. The songs, which were in a light vein (but with much cultural value) were sung with great gusto. New Wayfarers were admitted into the fellowship. Regina Zama is to be congratulated on securing her subleaders badge and Certificate.

"Upward Wayfarers!"

:o:

December 8th. On Sunday evening the S. C. A. Choir will treat us to a Christmas Pageant "The Angel's Message." These Pageants have become a very popular form of Christmas entertainment in the West and should be used more in this country too, as they help to make the story of the Birth of our Lord more vivid and real. To be really effective costumes and the right scenery are needed, but the S. C. A. Choir has not been able to get these. Still the beginnings of great things are always small.

:o:

December 8th. On Monday night the girls will again this year, have their much looked-forward-to Christmas Party. In spite of the fact that Miss Frost has not been here for the greater part of the term, she very kindly decided to give the girls this treat once more. They have had these parties for a good many years in the past, and old students always remember them and Miss Frost's generosity.

:o:

Feb. 16th. Mr. Malcolm, Chief Inspector of Native Education visited the Institution on Wednesday, and on Thursday, Mr. Crispe, accompanied by Inspector S. R. Dent, and Miss Peckham, paid us a visit. Mr. Crispe took the opportunity of giving a lecture to the Training School Staff and students on Drawing.

March 9th. We congratulate the Adams Literary and Debating Society on winning the debate against Sastri College. The debate was of a very high order indeed. We could not have had more gallant opponents than Sastri College. With pleasurable anticipation we look forward to more encounters of this kind.

:o:

The Adams Women's Club Meeting will take place on Monday, 12th. March at the residence of Mrs. Murray Brown. Miss E. P. Ngozwana will review "Great Men of Science."

:o:

At the Bantu Women's Club held on Thursday afternoon, Miss E. Zami Nyuswa gave a demonstration of supper dishes. These dishes afterwards graced the table of the Native Staff, and were eaten with a great deal of relish.

:o:

This coming Monday is the birthday of the most astute Bantu King, Moshesh. We will celebrate this day in some suitable way on Monday. Moshesh is the father of the Basuto Nation, and he successfully led the nation through momentous times in the second half of the 19th. Century. March 12th. ought to be written with letters of gold in the hearts of every patriotic Bantu.

:o:

March 16th. In the passing of Miss Anna Clark the school has lost an efficient organiser, a faithful teacher and a staunch friend, especially the little children and their teachers. She understood child nature and how to reach their hearts and their understanding. Her death occurred at the Mission Hospital on Friday night, and her funeral was held in the Church at Adams on Saturday afternoon, the service being conducted by the Revs. Stick, Sililo and the Principal. A large audience composed of the Institute staff, students, and friends from a distance, besides friends from the village, testified to the affectionate regard in which she was held. Pathfinders and Wayfarers in uniform each presented a wreath. At the grave, the Wayfarers standing in a semicircle, their arms laden with flowers, were a colourful touch in the cool green shade of the cemetery. Her earthly presence is no more, but her works do follow her.

"Her smooth hands and smiling face for our children."

THE STUDENTS' CLOSING CONCERT 1933

THIS annual climax to our musical life at Adams was reached on Saturday, December 9th., in the Berkshire-Richards Hall. There was a feeling abroad, however, that the event was not so much of a climax as usual. Possibly this was owing to the fact that two concerts had already been given during the term, namely, those provided respectively by the Wayfarer-Pathfinders and the Select Choir. But the closeness of the Annual Departmental Examinations was also a contributory deterrent to enthusiasm this year—the business of passing crucial examinations came before considerations of musical pleasure. It is unfortunate that what ought to be regarded as our greatest annual musical festival is relegated to an odd corner of the year. There is no reason why it should be so. We all believe in the fine cultural influence of music, and we ought, therefore, to accord it an advantageous position in our community life. Perhaps next year the closing concert might be held a fortnight earlier and at least half of the programme devoted to some of the most popular items given at previous concerts during the year. This, we think, could be done without seriously compromising the valuable element of spontaneousness which it is the object of these closing concerts to encourage.

The backbone of the programme was, of course, the choral work. The choirs, conductors, and pieces rendered were as follows: North Coast Choir, Mr. Albert Ngidi, (a) Up away! and (b) Strike the lyre! South Coast Choir, Mr. Benniah Mfeka, (a) Comrades' Song of Hope, and (b) March of the Regiment; Main Line Choir, Mr. Philemon Shembe, (a) Come, Dorothy, Come, and (b) Shower, Shower.

Although there was still a tendency to harshness there was also an unmistakable striving after a more subdued and smoother quality of tone. Sympathy among the various voice-parts has improved and a feeling for harmonic unity was apparent. A weakness frequently noted was a falling-away in the middle of a piece, the beginning and the end of which were both good; the musical curve was too often marred by these dead levels. Breath control still leaves much to be desired; the highest notes in certain passages were gasped out in breathless staccatos, followed inevitably by a gradual flattening. In 1934 all choir conductors should preface their practices

with exercises in breathing and voice-production. In particular, they should see that all breathing places are plainly indicated on the music and then should require the strictest attention to these marks by the voices. Future choral progress at Adams is along these two lines, (a) Correct breathing, and (b) Purity and blending of tone.

The mannerisms of the conductors were not quite so pronounced as formerly; but there is still grotesqueness that renders comical what would otherwise be dignified and impressive. It is rather an invidious task to discriminate between the performances of different choirs, especially when we recollect the many difficulties conductors have to contend against; but we think it will be generally admitted that in their interpretation of the Swabian folk-song "Come, Dorothy, Come," the Main Liners carried off the honours of the evening, an opinion that was strengthened by their delightful rendering of the same number at the break-up function on the following Monday. "Fine! Delightful! Wish our Durban friends could hear that!" were some of the expressions heard.

Of the other choral numbers, (a) the Second Year High Male Voices give a stirring interpretation of "Orpheus and his Lute," (b) Grade II Male Voices rendered "Pakamani," and (c) "A Cape Choir" gained applause for their piece, "Pakhamisani."

On the male side, the "solo" branch of the programme was adversely affected by the examinations; all of our best men soloists failed to find time to practise. Solos, which were rather spoiled by attempts at dramatic emphasis, were offered by Grade 2 students; in future these students should submit their attempts to competent critics a few weeks before the concert. Miss O. Masuku sang with pleasing expression and technique "A Slave Song," while Miss R. Zama gave a sweet and convincing rendering of the favourite negro spiritual, "Steal away." "Under the Palm Tree," a tuneful duet sung by Miss D. Sililo and Mr. L. Moshoeshe, evoked hearty applause.

Three recitations were heard (a) "Emakhayeni" by Mr. F. Manny,—given with feeling and understanding; (b) Byron's "Eve before Waterloo" by Mr. A. Dikokoe—enunciation good and English accent excellent; and (c) Mr. A. Lembede recited an Afrikaans poem, the title of which was not announced. He gave a

lightning performance which occupied about twelve seconds. Did Anton have an attack of stage-fright?

Two instrumental items appeared on the programme, (a) A violin duet, Mascagni's "Cavalliera Rusticana," by Mr. Malan and his pupil Ferris Munjoma. This item was heartily applauded. It should be added that much of its effectiveness was due to the sympathetic piano accompaniment of Mr. Daniel Mohapeloa who kept the piano part strictly subordinate to the two violins; (b) the first item on the programme was a piano duet by F. Gxoyiya and B. Nyokana. An encouraging reception was accorded.

A vocal scena, entitled a "March Song," was pleasantly and vigorously given in costume by Messrs. R. Caluza and W. Siyoka.

Perhaps the "Star turn" of the evening, and the more enjoyable as it was so unexpected [its official description being, "Sketch—Light Walkers"] was a series of dances by a party of six young ladies, Misses W. Kubheka, F. Ndhlovu, E. Koti, O. Nkomo, M. Mpetsheni, and E. Sililo. The dancers were quietly but attractively dressed in white

blouses, green skirts and black stockings. The present writer has little knowledge of the finer points in dancing, but his æsthetic sensibilities have been sufficiently developed to enable him to appreciate to the full the rhythmic ease and grace of the delightful evolutions of these clever dancers, and he trusts that whoever was responsible for their instruction will gratify us with more performances of the same kind in future. We disagree with Ovid when he says, "Beauty is a transitory good" (*bonum fragile*;) we hold rather with Keats that "A thing of beauty is a joy forever; its loveliness increases." So, please, instructress, favour us with more of this "bonnie dancing." And, in this same connection, let us again thank "Daniel" for his fine piano accompaniment.

The duties of "Madam Chair" were ably carried out by Miss Evelyn Nyuswa—armed with a bell which had rather a refractory clapper! Mr. Murray Brown conveyed a few words of thanks and compliment to the various performers, including the young old-fellow who cut the paper-rings!

BANTU LEADERSHIP

IN response to an invitation from the Secretary of the Students' Christian Association, Mr. D. G. Shepstone, Chairman of the Durban Joint Council of Europeans and Natives, delivered an address in the Chapel on Sunday evening the 19th of November. The question he had been invited to discuss was, "What is wrong with Bantu Leadership?"

Good leadership, the lecturer stated, depended on sane, clear thinking; a leader must have clear ideas as to where he is leading his people. Parallel with this Europeans should have a clear idea of the place of the Bantu people in the social economy of South Africa. We get some light on both of these aspects from a study of history.

With the founding of the Cape in 1652 a system of slavery was started. Slaves were imported from different regions of Africa; the native Hottentots were forced into slavery, and the Bantus who had been living in the Cape Peninsula and to the east of it were driven back to the Fish River. Thus was initiated a system of repression, a system which in the government of a subject people can never be successful.

On the abolition of Slavery in 1834 the Boer leaders proclaimed that they would always treat the Bantu with justice, although they were not prepared to recognize social equality of any sort. Thus the "Master and Servant" attitude of the relationship between black and white passed away from the Cape and went northward. In the Cape the Native had a vote provided he attained a certain educational standard. That policy is one of assimilating the Native into the whiteman's life; it is a bad policy, for it means the loss of race consciousness and the loss of hope of ever attaining social equality. The Assimilation principle is bad for both Native and European.

In Natal we had initially the seeds of a contented and happy people. In 1818, before the advent of the European, Natal was a Black Arcadia. There was little tribal strife and the standard of living was good. Then came Shaka who decimated the country; and when the British traders arrived in 1824 they found the country in a terrible state. In 1834 some 100,000 Natives, who were living under no chief, put themselves under the protection of the British. In 1845 Natal became a

British Colony and in the eyes of the law equal rights were accorded to White and Black. Later Sir Theophilus Shepstone realised the necessity for developing the Bantu on a system parallel with that of the European; it was necessary for them to have land and to be under their own tribal administration. This policy of development included the opportunity of obtaining freehold land, the erection of villages and the granting of the franchise. The path of development was by way of agriculture, separate from, and not in competition with, the European.

Your good Bantu leader will study carefully this historical development which shows the basic inter-relations between black and white, and will shape his course accordingly. But he must not forget the Spiritual side; unless he also experiences a SPIRITUAL uplift his

end cannot be achieved; in the tenets of Christianity the happiness of the Bantu people is assured.

The chair of the meeting was ably filled by Mr. S. D. B. Ngcobo, B.A., who thanked Mr. Shepstone for his lucid address. He remarked on the unique honour it was for the Adams Student-body to have the grandson of Somtseu, (Sir Theophilus Shepstone) to address them on such an important subject. He urged the necessity for the close and careful study of History, and for the basing of efforts on Christianity by the cultivation of goodwill between black and white. Mere goodwill, however, is not enough; a satisfactory solution of the question can come only from scientific investigation based on History.

MISS ANNA CLARKE

IN the passing on of Miss Anna Clarke the Native people and especially the children, the sick and the sorrowing have lost a kind and understanding friend. She did a great work for infant education at Amanzimtoti Institute and her influence through the students she trained extends far beyond the bounds of the school campus, radiating into far corners of South Africa.

She was born in the United States and during most of her childhood resided with her parents and brothers and sisters on a farm where hard work outside school hours was the rule. She obtained her B. A. at Oberlin College after which she took a course in Kindergarten Training. She also studied for a time in Columbia University. After a number of years of successful teaching in New York State, she decided to come to Africa with her sister Mrs. LeRoy and the family, being well equipped for effective service.

She arrived in Natal in 1921 to oversee the practising school for small children, then called the Model School which was housed in the so-called Ireland Home, a part of which had been torn down and rebuilt as an open-air building. When it was falling to pieces her plea for better quarters resulted in the neat and tidy edifice known as The Infant School.

Not only was she active and efficient in training pupil teachers, but she carried on house to house visitation with a group of girls on Sunday, visiting during the week sick and afflicted as required. The mothers of

little children miss her winning smile and her searching out of the sick and wandering. How few, if any, realised the weariness and pain from which she herself suffered often when she entered a home after walking long distances! Those who new her best were many times sorry to see her starting off when it was evident that she was over-taxing her strength, but as we look back we realise that probably by taking great care of herself she would not have lived longer or done more good, such was the nature of her disease. She filled her life with good deeds performed in an earnest Christian spirit to the very end of her endurance.

From November 1st to March 9th her distress of body and mind increased until the tortured frame was given merciful relief. During her last weeks when her mind wandered much, she testified to the sure faith that was in her by breaking out into hymns and passages of Scripture and such expressions as "Jesus is the light of the world. O Jesus, light the world!" These semi-conscious expressions were witness to her ingrained faith and love for Jesus her best Friend.

After her release in the Mission Hospital, Durban, a large congregation assembled in the Adams church to do her honour, the wealth of flowers signifying the high regard in which she was held by friends, both Native and European. Her body lies in a quiet corner of the cemetery, but she is not there. We mourn, but not as those without hope.

C. E. FROST.

ISO LOMUZI—PICTORIAL SUPPLEMENT.



The above photographs of the Wayfarers and the Pathfinders were taken on Wayfarer Sunday, May 13th. On that day Wayfarers and Sunbeams (Junior Wayfarers) of the Institute and the Practising Schools appeared in uniform at both the Student service and the Village service. In each of these they took a prominent and inspiring part. In compliment to their sister organisation the Pathfinders were also present in uniform.



The above represent characters in the Easter play, "Peter the Rock," which was staged in the Berkshire-Richards Hall on the evening of Saturday, March 31st. From left to right the players are:

- (1) Peter Morrison, as Peter,
- (2) Bernard Taoana, as John,
- (3) Laurel Gumede, as Mary, and
- (4) Columbus Radebe, as Judas.

Altogether the cast included about thirty students, irrespective of the chorus, which numbered about twenty. The committee in charge of the arrangements included Miss Lavinia Scott, Miss E. P. Ngozwana, Mrs. Gitsham, Miss Johnston, Dr. Brueckner, Mr. S. D. Ngcobo and Mr. Murray Brown. The burden of the coaching of the players and the stage-managing fell on Miss Scott, to whom great praise is due for a dignified and impressive performance. The chief characters came through their first histrionic ordeal quite successfully and the admiration for their efforts and those of their associates was ready and whole-hearted. The chorus under Mr. Murray Brown rendered a few portions of the play which had been set to music for the occasion.



THE ANGELS' MESSAGE

ON the evening of Sunday, December 10th., the Annual Closing Meeting of the Students' Christian Association was held in new Dining-Hall. After the yearly reports of the various committees had been read the meeting was devoted to the presentation of a musical pageant called "The Angels' Message to the World." The theme of the pageant was the birth of our Saviour. Initially the preparation of the choral numbers was undertaken by Mr. Beniah Mfeka, the conductor of the S. C. A. Choir, to whose enthusiasm and initiative great credit is due. As usual in such productions Mrs. Matthews gave willing assistance; besides helping with the final touches, including the Solos, she acted as accompanist.

The pageant opened with the announcement by the reader of the approach of the pilgrims. In the distance singing was heard and a band of pilgrims entered the hall at the eastern door, and chanting a hopeful, reverential strain, they passed slowly through

the hall by way of the platform, withdrew by the western door, and after a detour through the girls' section of the hall, finally arrived on the stage. Although the costuming of the travellers was of an unstudied, casual nature this part of the pageant was on the whole quite impressive. While on the stage the choir sang effectively a few hymns and carols, and the climax was reached with the advent of two angels (in the persons of Miss Dora Goba and Miss Edna Mfeka) to a small band of shepherds. Here Miss Goba gave a sweet rendering of the solo, "Give thanks and Sing."

The enunciation of the reader, Mr. Arthur Tselene, was clear, pleasant and impressive.

We cannot commend too highly the spirit of those who promoted the idea of acting this Christmas cantata. We feel sure that everyone who was present will join the writer in thanking Mr. Mfeka for providing such an enjoyable item—enjoyable, we mean, in the way of praise and worship.

A RAILWAY ACCIDENT

AMONGST my adventures, there are some which, when I think of, automatically bring tears to my eyes; but the one I now venture to describe goes beyond that; the mere thought of it makes me wonder how I still retain my senses and have not become a lunatic.

On account of an unavoidable delay I left Adams on the 21st. of Dec. 1933, for my summer holidays, instead of on the 12th. At 8.10 p.m. on the 22nd I took the Cape-Natal train from Maritzburg. My compartment was the third from the engine, and in it there were myself, two coloured boys from a Maritzburg college, the oldest of whom was 13 years of age, and a middle-aged native man together with his young son of eight. Fortunately, before sleeping I shut not only the windows but also the shutters. As the weather was bad we therefore all fell into a deep slumber. Five minutes after the train had left Donnybrook I could feel in my sleep that the train was running as if it was no more on the line. Shortly after that our carriage fell very heavily on its side.

I soon became sensible, however, that my situation was very deplorable, and on recovering my senses I found that the three boys

were covered with our luggage and were crying pitiously whilst the man stood as if half-mad in front of me. At this time our ceiling became the door of our carriage whilst the two windows became our floor.

Never is a person more sensible of the sanctifying effect of danger than when he sees its results pouring forth like a river of sorrows. There were so many piteous cries from the various compartments that I found it useless for me to raise a cry, so I resolved to do what I could to help those in trouble. In my first attempt I removed the heavy luggage that was suffocating the small boys and found that they were all uninjured. In my second attempt I tried to open the door which was above our heads. I climbed up and then tried for fifteen minutes to open the door for I could get no help from the man who still gazed at me. My next attempt was to open the windows which I thought had entirely beaten me; because when the human mind has for some time been fluctuating between hope and despair, tortured with anxiety and hurried from one extreme to another, it affords a sort of a gloomy relief to resign oneself to the worst that can possibly happen; such was my situation.

It is impossible to describe the joy that arose in my mind when I opened the windows and looked around and concluded that I was out of danger. I felt like one recovered from sickness. As soon as possible I tried to take the three boys and the man out together with all that belonged to us. I then got them a place not far from the wrecked train.

My next attempt was to try and see what I could do as a Pathfinder to help the dying people. The spectacle was certainly pitiful; but no description can give the idea of its most striking features. After helping to make a big fire with the planks taken from the broken train, I ventured to help the people who could not get out of the compartment next to ours. By so doing I saved four people together with two babies. In that same compartment, a coloured man had already died. From there I went to help at one of the carriages that lay apart from ours. From the one that lay up-side-down, dead and dying men were taken out. Some died in my presence, for there was light at that time. A great number of people got seriously hurt. The engine itself lay a few yards from the railway line, being in two parts. It was with

great difficulty that some of the people were extricated.

A doctor and some nurses immediately arrived on the scene of the accident in order to apply first aid to the people whose legs and arms were broken. All these patients were then taken to the Maritzburg Hospital. When daylight came the railway line was put right, but only one carriage could be put back on the line. The whole day we remained on the spot. I seated myself on a big rock and when I came to use my reasoning powers I was very much struck with fear on seeing how far our carriage was from the railway line. The pedestrians I saw, instead of moving leisurely along, hurried forward with anxious faces to see the fearful accident.

When drivers of other trains passed by, they could not help mentioning that it had been the worst accident they had ever seen. My only thought should have been of gratitude; and yet I could not behold the place without sorrow for others and a chill of recollected fear. Later another train arrived and we were able to resume our journey to Kokstad.

HORACE DAMANE (J. C.)

"SHOULD EDUCATION BE MADE MORE ACCESSIBLE TO AFRICAN WOMEN?"

WE are living in the twentieth century, an era that reveals great progress in every aspect of the civilized world. Women have established a place for themselves, and this place can only be filled by women, and no other human beings. Our Bantu men have entered the gates of education satisfactorily and with brilliant results. Surely they do not wish to see us thrust into the background? We positively do need more education among our African women.

As we go through life, we notice that education enlightens and remodels one. Ideas that one has hitherto cherished and regarded as infallible are gradually done away with, and these are replaced by richer, wider and deeper ones. The same applies to this question. Not very long ago one often heard fathers with talented daughters growl, "This is Jane's last year at school. Standard VII is more than enough for a girl."

With the ever-grinding wheel of Time, though, our fathers have learnt to view the problems of life from a different angle. There is less of the ridiculous belief that women should be inferior to the average man in

education.

Our African women need to have more education than they have hitherto attained. Of a truth, a few have taken the initiative. But we need more. These should take the cue from the first few pioneers. This does not necessarily mean that all our girls must take up only high academic examinations, involving such subjects as Ethics, Mathematics and Science. But there are unlimited possibilities for women for such cultural subjects as Painting and Music.

There are several and various subjects which our womenfolk can learn besides these in the school curriculum the first and foremost, though perhaps the humblest being the art of cooking. There cannot be much happiness and health in a home where cooking is of a poor standard. With all the higher civilisation we are striving to live up to, we do not wish to go back to the primitive methods of cooking and serving meals. This is, in fact what is expected of every woman, whether a university graduate or an average scholar.

We have several budding African pro-

fessors, poets, authors, composers and other important men whose works need inspiration and guidance. Where else can they get this, other than from their womenfolk? Take Tom across the street who promises to be a great poet. He has just written a fine poem and he passes it on to Jane for appreciation and criticism. Jane with only her Leaving Certificate does not understand what all this flowery talk about twittering birds and humming bees is about, and she quite discourages him by telling that no one will understand his poem, and that he should get work as a taxi-driver, or go into some business. Immediately the cherished poem over which Tom has spent several sleepless

nights is flung into the fire and all his hopes of being the poet of the century are dashed to the ground.

When we look around at other nations we observe that the women of those nations are just as much educated as the men and these nations are progressing rapidly. In families where the mother is educationally deficient the home lacks that stamp of culture evident in other homes. More education for us means, of course, that we shall see less mimicry of second rate qualities from "educated" women of other races, ah! but we shall all look up to higher and nobler ideals!

E. FAITH CALUZA.

News From Mr. Matthews

THE Editor of our "Iso" has asked me to give an account of Mr. Matthews' sojourn abroad and relate to the readers of this magazine some of the interesting experiences he has had. To do this fully would take up every page of our little magazine and I daresay every page of the next issue, and still there would be some more to tell. We shall give just a few experiences here and leave the rest for him to give when he returns. I have thought it best to tell these experiences in his own words and will therefore quote from the letters I have received from him since he left our shores. I shall, however put these down at random not in any special order of time or importance.

"I have just returned from the University Service where I listened to one of the finest sermons I have ever heard, by a Dr. Reinhold Niebuhr. I have been awfully pleased to find that a man of his experience and intellect should express so exactly views on religion in which I believe. You know I get into all kinds of arguments with fellow-students here, because some try to make one believe that religion is all bluff, that there is no need for us to postulate an absolute in life if we are going to get along. Well, Niebuhr was talking on that very thing and used all my arguments. I felt quite proud to think that my humble thoughts could coincide with those of a man of his education."

"I am writing you this letter in McMaster University, Hamilton, Ontario, Canada. Six of us left Yale yesterday morning at about 10.30 a. m. to attend the Student Christian Movement Conference that is taking place here. In spite of the awful weather we had

lots of fun on the way; the fellows were very jolly, the nicest fellows I have ever travelled with; in no time we were calling one another by our first names and I heard my name 'Zac' for the first time since I left home. American students don't like fuss and formality, and you bet we all entered into their spirit."

He goes on to tell of the meetings: "Our Race Group has had some very fine meetings—the American student speaks up very readily on problems and there is no difficulty about keeping the ball rolling. Every one is anxious to put forward his point of view and it is given serious consideration by the rest of the group. But the criticism is keen and no one is allowed to make unchallenged statements. It's extraordinarily instructive to see the way in which the white student grapples with these problems. They are genuinely anxious to find a way out of the situation. One thing that has struck me very forcibly in these discussions is that, (i) The Race problem shows itself in very subtle ways in the most unexpected quarters; (ii) that our situation in South Africa is by no means the worst in the world, and (iii) that the white races are fighting a losing battle in trying to maintain their superiority. Unless they turn out some really first class leaders in the future, they will find themselves in an ugly position."

Talking about music he writes:—

"Mr. Liebenberg and I went to the School of Music where a quartette from Hampton was singing Negro Spirituals. The audience was simply thrilled with them—well, you know how critical I can be—I really think they did not sing the spirituals as I have some-

times heard them sung in Africa. We do not need to fear anybody, Negroes included, as far as choir singing is concerned."

Here is something more personal and somewhat amusing: "Shall I tell you how I wasted my time today? Well, I went down to a Negro barber this morning to have my hair cut. As far as hair-cutting is concerned I am patronising the Negroes. They have quite up-to-date barbers, far better than the ones we patronise in Africa, but the barbers here are the same as the barbers in Africa as far as talking is concerned. This negro I go to here is as great a talker as any of them and, as you know, I am also a bit of a talker at times. So we had a good old 'yarn' and they told me afterwards that I am the first African to speak as freely with them. Africans usually have nothing to say and are stand-offish etc."

In a recent letter he showers me with the following questions: "Well, how is the new term? How many students have they got in the High School this term? How is the Time Table working? Are there any changes in the High School Staff? Who is teaching Afrikaans? I hope he is a nice man if you have got one. How were the results? I wish you could have cabled them to me, especially the Matric results. I will not hear about them till late in March.

"To-day we had to attend a meeting of the Inter-Racial Affairs group where Dr. Merle Davis, Mrs. Bridgman's brother, was lecturing on Central Africa where he had been recently studying the question of the effect of the Copper Mines on the social life of the Natives. He had interesting films to show about the life of the people both on the mines and away back in their villages. He himself is a very good speaker and so we had quite a treat. After the meeting a number of us went to a cafe, where, over a cup of coffee we discussed the lecture etc. You can't imagine how much one learns from these informal discussions in the coffee-houses. The next day, a large group of us had a special luncheon where Dr. Davis was the chief guest. After the luncheon we adjourned to one of the rooms in the Hall of Graduate Studies where we questioned Dr. Davis about the lecture he had given the night before. It was quite a lively discussion in which he had to answer a number of difficult questions."

Here is something which will interest our debaters against Sastri College:

Last night we had an Inter-Varsity Debate

between Cambridge and Yale. It was most interesting to compare the different styles in debating. There were four speakers—a Cambridge man and a Yale man on one side and the same arrangement on the other side. The subject was "Resolved: That the world is going to the dogs." All four speakers were excellent in the way of articulation, brilliant wit and attractive delivery. But there was nothing more obvious than the difference in the styles of debating. Both Cambridge men did not speak about the subject at all but kept on making witty remarks which kept the audience in roars of laughter, but the Yale men had apparently come there to debate and they dealt with the subject and combined that with all the wily artistry of the white-man. In my opinion Yale did much better than Cambridge, and I think that was what most people felt about the whole thing. One of the Yale men was only a Sophomore, i. e., a second year student in the University here. He is a kind of infant prodigy as the Chairman said in introducing him. I wish I could remember all the jokes they made at each other's expense—an Englishman said, for instance, that a Scotchman was peculiar in that he laughed at each joke you told him three times, namely (i) When you told him the joke (ii) When you explained it to him, and (iii) When he understood the joke. An Englishman laughed twice at a joke (i) When you told him the joke, and (ii) When you explained it, when he would also understand it at the same time. The German laughed only once—when you told him the joke when he neither cared to have it explained or to understand it at all. The American never laughed at jokes he was told, because he has always heard them before. That appealed very much to the American audience and in a general way it is very true—the Americans can always tell a better joke than the other nationalities I have met here."

I am afraid I shall be taking up too much space in your very limited magazine, Mr. Editor, but allow me to quote from the last letter received, where Mr. Matthews tells of the good time he is having in the home of our own Mr. John Reuling:

"I am right in Michigan at Mr. Reuling's home, and mind you we nearly did not get here; for the day we left New Haven, it was snowing like anything. Still we made very good progress in Mr. Reuling's new car, travelling at the rate of 50 or 60 miles an hour quite easily, because of the excellent

roads. As soon as we got here I was told that I'd have to go and deliver an address in the local church which is attended by the students and professors of Michigan University where Mr. Reuling got his degree. I gave my address before a fairly large and attentive group and the people seemed very pleased with what I had to say and I have already received other invitations to speak and attend dinners and what not. I don't quite like it because I have come here to enjoy myself a bit too, and not to be preparing speeches. You probably want to know how the Reuling's are—I mean his relatives. Well, you'd be quite surprised: Both Mr. and Mrs. Reuling are quite short people, not like their son John. His mother is the jolliest soul imaginable, so kind, putting everyone in their place, and making them

feel at home at once. Mr. Reuling's father is on the quiet side, as a college professor would be, very interesting man, keen on machinery etc., the way his son is. Reuling's younger sister is a perfect dear, a young girl in her third year B. A. Mrs. Reuling's parents were here too, also very nice people. On days like this when I am with friends who are close to us and our work in Africa, I feel very lonely and wish I were back home."

I could fill pages of these quotations from his letters. If I had had the time I would have been better able to select portions that might be more interesting to our student readers but that will have to wait for another issue perhaps, or for the lectures he is sure to give us on his return.

F. MATTHEWS.

Break-up Ceremony 1933.

THIS function was held in the Chapel on Monday, December 11th. The following is an outline of the programme:—

1. Praise—All hail the power of Jesu's name;
2. Addresses—Retiring Teachers;
3. Principal's Address;
4. Chorus—"Come, Dorothy, Come,"—Main Line Choir;
5. Presentation of Sports trophies;
6. Distribution of Prizes;
7. Praise—To God be the Glory;
8. Benediction.

The principal feature of the meeting was item No. 2. Farewell addresses were given by Mr. Malan, Mr. Dickey, Mrs. Dickey and Mrs. Smyth, these names being in the order of length of service. It may be mentioned that Mr. Malan has been appointed as instructor in Afrikaans at the Lemana M. S., Transvaal; Mr. and Mrs. Dickey are returning to America, and Mrs. Smyth returns to her home at Tarkastad. Mr. Dickey was sorry to give up his work at Adams; the five years he had spent in the school had not been easy years, but they had taught him much that would be useful to him in the future, and he would look back upon them with interest and pleasure. His love for Adams was strong, but his love for his homeland was equally strong; the greatest sacrifice those who were engaged in Missionary work were called upon to face was separation from home and kindred. He had made many friends in South Africa, friends of diverse nationalities, and as a parting thought he would like to

quote Romans 10 c. 12 v., "The same Lord over all is rich unto all that call upon Him." Mrs. Dickey spoke of her pleasant associations with student and staff, and expressed her indebtedness to both with some depth of appreciation. Mrs. Smyth, in her usual cheerful way, told us that although on this occasion her period of service had been for only one year, yet her connection with Adams went back for more years than she cared to say. She liked Adams; that's why she couldn't keep away from it. She expressed regret at having to sever herself once more from Adams scenes and friendships (old and new,) but she was consoled by the thought that they would remain in memory's treasure-house for many years to come.

The Principal in his address brought forward the following points: Be faithful, he said, to God and to your school. Keep faith with us, your teachers and spiritual guides, as we have kept faith with you during the year that has passed. The staff have no selfish motives; their one object is your good and they have served you gladly, and they hope effectively. You are going out as a product of this school—a Mission School. Remember that, and do your best to leave the Mission impression on your home, or other, community. Tell them, and show them, that we are striving hard in Adams to build up character and an attitude of service, and in the same way try to make your community a part of the Kingdom of God. To do this, recollect the golden rule, Do to others as you would

they should do to you. This will help to solve many of your problems and smooth away many of your difficulties.

As mentioned elsewhere the choral item given by the Main Line Choir was a very fine effort. Was there an Adamsite present who did not feel a thrill of pride after hearing it?

Mr. Selby Ngcobo presented the Native Recruiting Corporation Limited Cup to the "Shooting Stars" and in doing so mentioned the interesting fact that our senior school eleven is the best team between the Umtamvuna and the Pongola. (We hardly dare imagine what the Umtamvuna Mudsplashers will say when they hear of this!)

Other presentations were:

(a) A Silver Cup (the gift of Mr. Dann-

hauser,) won by Arthur Sililo as the singles champion of Jubilee.

(b) Tennis racquet (donated by Mrs. L. E. Gitsham) for the player doing best in the girls' singles, won by Clarice Mzoneli.

Prizes (donated by the Principal) to the two best drawings by the Apprentice Carpenters: Seth Madondo; Henry Mahawana.

School ties were awarded by Mr. Dannhauser for general tidiness to the following twelve members of a Pathfinder troop: Joseph Tshabangu, Selby Ntombela, Gideon Mtembu, Alpheus Zwane, Nimrod Ndebele, Hebron Nkosi, Peter Mazwi, Mahlo Molema, William Lande, Elphas Gwabaza, Charles Hlengwa, Jordan Ngubane.

A Strange Dream.

(A CHAPEL TALK.)

They came saying that they also had seen a vision of angels.

Luke 24c. 23v.

IT was a sultry afternoon in late November. Examination papers lay before me waiting to be marked; but the drowsy atmospheres prevailed over the spirit of duty, and off I toppled into the land of dreams. Fittingly, I dreamt of examinations, or of what at first SEEMED TO BE an examination.

I found myself in a large hall which closely resembled our Berkshire Richards hall. This was fitted with desks at each of which sat a person writing. I counted the writers; there were 370—exactly the number of students at Adams! "Our big December exams. must have commenced," I said to myself. But after looking around me more carefully I could see that this was no ordinary examination as each of the writers was copying items from exercise-books and small slips like mark-slips, and from scraps of paper, which I found out afterwards were notes of conversations; all these were being copied into a large book like a ledger. The scene puzzled me, and the mystery was only partly explained when I discovered that the writers were not human beings at all, but angels. Ah, I understood a little better; 370 Guardian Angels, one for each student at the Institute!

Then I noticed that one of the angels seemed to have finished his work, so, with the daring impudence we have in dreams, I went up to ask him what it was all about. "Oh,

it's really quite simple," he answered, "we are only making up the students' records for 1933." "But what are you writing in these large books?" said I. "Oh everything; the things they've been doing and the things they've been saying, and," he added with a sigh, "the things they've been thinking. In most cases it's a long and tiresome task putting down the things they've been thinking. That's why I have so little to do just now, for my young student does hardly any thinking at all." And he showed me the student's name on the cover of a large book—a name well-known to me and to the teachers of Grade —, well, we'll never mind the grade!

"I suppose you put the good things on the left-hand page and the bad things on the right hand," I said, "and balance up at the end of the year." "No, we are not allowed to balance up our books, and it is only at the end of the student's time, when they have completed their years of residence at Adams, that the accounts are settled up—when they come for their Journey Money, you know." "Journey money," said I, "what is that? Where are they going? Home to their people, I suppose." "Well, yes; they're going to their people, but they are ultimately going much farther than that. They're on the way to the Heavenly Lord. Doesn't one of your hymns say something like that?"

We're marching to Zion, beautiful, beautiful Zion,

We're marching upward to Zion, the beautiful city of God.

But how far and how fast they go depend, of course, on the amount of their Journey Money. Those who receive small amounts seldom go far before they are attracted by the cheap, sensational picture and other shows down side-paths that lead to nowhere good. Their scanty stock of cash quickly disappears. As God's Book says, 'To him that has little or nothing, what he has shall be taken away.' But I see they are just getting ready to give out the money, so you had better come and see what is being done."

And, sure enough there was a movement at the girls' section at the other end of the dining-hall; so we went along and mounted the platform. About eighty of the angels (the guardian angels of the eighty Amaqeda, or Completers) brought up all their books, and some of them had quite a heavy load of volumes. These "ledgers" were rapidly balanced by some process that I could not understand, and their value was paid down to the guardian angel who stood anxiously waiting to see what his student had earned.

Just at the moment when I looked I saw an angel receiving a large pile of copper coins in return for a great number of volumes that he had handed in. His face showed his bitter disappointment and I asked my angel-friend the reason. "You are paid in copper for all the things you've done to please yourself," he said. "I expect that would be one of those young fellows who play football and tennis for themselves and not for the good of the school; or else one of those who think only of passing their examinations and don't take part in the S. C. A. or the Pathfinders or the Literary Society or the Church choir."

"And who gets paid in silver?" I asked. "Oh, those are the people who are always thinking of the good name of the school. They don't take a foremost part in the life of the school, but as they associate themselves with all the healthy moral and spiritual activities their influence for good is great. You'd really be surprised to see what a lot of silver money there is paid over every year."

"And the gold—who is paid in that?" I asked. "Ah, gold, gold," said my friend, with shaking head and subdued, quivering voice, "how sad we guardians are when we think how few students are paid in the most precious currency. The gold standard is, of course, a high one, and it is only those

students whose conduct is based on the highest Christian principles and whose motto is 'Others before Self,' who are paid in gold." "Do you think any of the 1933 Amaqeda will be paid in gold?" I ventured to ask. But before an answer could be given our attention was diverted by a loud noise like the hauling about of travelling boxes and the shutting of lids. "Ah, here's something that's sure to interest you," said my guide. "Just come and see some of the luggage they are taking with them on their long, uphill journey to the land of Beulah." And we went down into the Recreation room in the basement where some of the angels were now busy packing up. Some students had hardly any luggage at all. "These are the ones," my friend informed me, "who pay heed to the text quoted in Chapel so often—'Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' They have laid aside all the things that might hinder their progress; they are those who have been paid in gold. You can read their names on the travelling packages, small though the print is." I bent down to read the names, but my eye-sight failed me in the dim surroundings of the basement. But needless to say I was glad to find that a few at least of our students had the precious gold label attached to their small parcels.

Other students were taking a curious assortment of things with them. Some had old hats and suits which they had used ten years ago, while not a few had pitiful collections of little Kindergarten toys. They refused to part with these things, "Although," my guide said, "they must have listened to St. Paul's words times without number,—'When I was a child I thought as a child, but when I became a man I put away childish things.' One of our hardest, most sorrowful tasks is to have to pack up such useless lumber."

They were all nearly ready to start on their journey when an angel who had recently belonged to another school came forward and said, "Aren't you going to give your students something to read on the journey? In the school where I have just been they always gave the Completers two or three printed chapel-talks to read on the way; and then they had their school motto to think about." But one of the Adams angels broke in with, "No, we don't give our students any sermons and we haven't fixed on a suitable school motto yet, but we have something almost

as good. Each student has a card called a "tabula cordis," on which is printed in golden letters A Z I. "A Z I," said the new angel, "what does that mean?" "It stands," said my angel guide, "for many things. In the first place it stands for Amanzimtoti Institute, by which name the Adams Mission Station is often known. Then the A by itself stands for Agreeableness, Amity, Attentiveness, and Altruism (service for others;) or better still it stands for Ambassador, that is, one sent by a nation to represent it elsewhere; the students who pass out from the Amanzimtoti Institute represent the Institute wherever they go. We have three kinds of ambassadors, A. A., Amanzimtoti Ambassadors; B. A., Bantu Ambassadors, and C. A., Christian Ambassadors, 'Ambassadors for Christ, as Paul said. Some students may justly claim all these ambassadorial titles; others have a right to the first two.

"And Z," said the other angel, "what does that stand for?" "Z stands for Zeal and Zulu, and I stands for Industry, Intelligence, Initiative, and Individuality." "Again," continued my guide, "AZI is a Zulu word meaning 'to know.' It reminds our students, especially when they are going in for examinations, not that they "THINK they know," or that they "HOPE they know," but that they 'KNOW IN VERY TRUTH.' And lastly, and most important of all, as A is the first letter of our alphabet and Z is the last, A Z reminds our students of Christ, who said he was the Alpha and the Omega, the first and the last letters of the Greek alphabet. The I

in this connection stands for the individual student. So that AZI represents Christ and the individual student standing together as one, Christ first and the individual last—a strong, helpful, uplifting partnership guaranteed to carry the student safely through trials and temptations right on to the gates of the Heavenly City."

And just as the angel said this, I heard a choir not far away singing in rich, clear, thrilling tones that magnificent anthem, "The Radiant Morn"—

Our life is but a fading dawn,
Its glorious noon now quickly past;
Lead us, O Christ, when all is gone
Safe home at last,
Where saints are clothed in spotless white
And evening shadows never fall,
Where Thou, eternal Light of light,
Art Lord of All.

That final note of exultation gave my senses a jolt along the path back to consciousness, and as the mantle of dreams dropped away the sound of other voices—happy human Esidhlaveleni voices—came floating sweetly through my window in a verse of a favourite hymn—

Let me labour for the Master from the
dawn till setting sun;
Let me talk of all His wondrous love and
care:
Then when all of life is over, and my work
on earth is done,
And the roll is called up yonder I'LL BE
THERE!

OUR GIRLS

OWING to the few occupations open to Native girls as yet, it has not been possible for many to distinguish themselves in a public capacity. Among those who have been useful in their own families and to the community unknown save to a small circle are many who are endeavouring to maintain a Christian character in a home and in classrooms.

Of teachers may be mentioned Girlie Dhamini Mabusela who has taught for twenty-two years, nine of them in one place, often with the handicap of ill health, but with a cheery spirit that has endeared her to a vast army of children. Delia Mnguni has carried efficiency in hand-work into several schools including Inanda and the girls' boarding school in Bulwer. Miriam

Tenbe Mndaweni never could remain long in one place, because of her distinguished ability in building up a school. As soon as she had one weak school on its feet, and was beginning to enjoy smooth running she was transferred to another to do the same. At last she became tired of being moved from place to place, so accepted the queen's estate in one man's home. Ethel Mbulu was not allowed to continue her efficient teaching at Inanda for many years but was called to the higher regions—the more rarified air of Umpumulo to maintain the home of one of its most efficient teachers Mr. Mpanza. The high moral tone of such teachers as Loretta Kumalo Gumbi, Xammie Lutuli and Pangiwe Gumede is well known in the communities they have served. And

these are not all by any means. The above names have been picked out somewhat at random.

Some have married ministers and are proving able helpmeets in church work, devotional services, home visitation and dispensing hospitality on a large scale, besides bringing up a family of children in the fear of the Lord, not forgetting the garden for providing food for the home. By no means have the ministers and evangelists of the American Board Mission been the only ones served in this capacity, but many ministers of many denominations, and Mission Boards have been benefitted.

Teachers, ministers, business men, clerks, police, school supervisors, are among those who have married girls from Amanzimtoti.

When the Native young men and women come to a realisation of the equality of man and woman according to the Christian standard, in building up a home, i.e., he to provide the house and the wherewithal to furnish and keep it going and do the heavy work involved and she to train the children and administer the funds which he provides to be companions and not master and slave,—then there will be greater hope for the Bantu. For after all the home determines the status of a nation. It is against this master-and-slave idea that our girls have to strive, and nobly indeed have some by sheer force of character risen above it, but it is a back-breaking, heart-breaking contest. A bright aspect of this is that there are here and there homes where true happy love in its highest aspect rules.

A beautiful work has been carried on by a number who have gone to Rhodesia as mission teachers, as for instance Rachael Masinga Keswa, who from nothing built up a girls' boarding school in Hopefontain near Bulawayo under Mr. Jones, until a lady had to be called out from England to carry it on and improve it. For many years Annie Nyembezi has worked side by side with the lady missionaries at Mt. Silinda as one of the pillars in the Christian Education structure of the East African Mission of the American Board. Agnes Gumede has also done many years of faithful work at Chikore in the same mission. Ntombikaba Nduna Tantsi after five years of faithful work at Mt. Silinda taught in Natal and eventually married Rev. Mr. Tantsi who is doing a strong work in the Transvaal in the A.M.E. Church. Netta Kumalo was even willing

to go into the fever stricken district of Gogoi Portuguese territory to help the perishing Native people. She would have willingly remained longer, but home ties and an early death directed her career otherwise. All of the above-mentioned and others have been obliged to learn another language, so they have been foreign mission-aries.

Mention should be made of those who after a year or two of preparation to be teachers have decided on the nursing profession. They have obtained their training in various institutions as American Zulu Hospital in Durban, Bridgman Memorial Hospital in Johannesburg, Victoria Hospital in Lovedale. Some have obtained positions at large girls' boarding schools such as Inanda and Indaleni, others in country places as district nurses; some in other hospitals as members of the staff, while still others have from their homes carried their ministrations to the suffering in a spirit of loving helpfulness.

Constance Kumalo after a successful term of years of teaching married Hamilton Makanya, a school supervisor, and together they have maintained a happy home. Two years ago she took a year's training in midwifery in the American Zulu Hospital, after which she built a three-roomed hospital of her own in which she cares for the mothers of her neighbourhood. Their garden, which demonstrates what can be done in the district, brings forth wonderful onions, mealies potatoes and carrots for the well-being of the babies and their mothers, so that they can obtain vitamins in plenty when the milk supply is scarce; for it is a notorious fact that a Native may have many head of cattle grazing on the hillsides, yet not enough milk to maintain in health the children of the home. This garden is not the neighbourhood supply, but stands as an example of what can be done by others at Imbumbulu.

Violet (Sibasisiwe) Makanya, who also lives at Imbumbulu has become famous on two continents for her winter and summer schools, and her conferences where Europeans and Natives meet on equal grounds to discuss problems in a friendly and helpful way. Her dwelling-house is more a club, the only one so far as we are aware maintained by a single individual among the Zulus.

Some of our girls as a bit of extra work are maintaining in their homes night schools for herd boys, as for instance Ellen Gaja Njapa, who went some years ago to Bushbuck

Ridge a primitive locality in Eastern Transvaal near the Portuguese border for two years.

Some are leading in Wayfaring, an organisation that aims at improving self and being helpful to others. Distinguished among these is Regina Mazibuko who has added to her work in teaching, Wayfaring activities in which she stands officially high up. Not content with that, her active brain has busied itself in writing essays one of which entitled "Bantu Art, Past, Present and Future," obtained first prize in the African Eisteddfod.

At the end of 1933 there had passed through Esidhlaveleni 840 girls of whom 79 are known to have died. We have great joy in those who maintained high marks in scholarship and department and who carry themselves commendably after school days, so that they receive good reports from employers, inspectors and parents. Scholarship is good, but after all what is the use of education obtained for any purpose other than for serving others?

C. E. FROST.

Matric and J.C. Results

MATRIC CLASS III

Ntlabati, Logan Holekela; Mazibuko, Robert; Mohapeloa, Moeketse; Mzoneli, Albert; Nhlapo, Simon.

JUNIOR CERTIFICATE CLASS II

Dube, Theophilus.

CLASS III

Bhulose, Sipo; Damane, Horace; E. M.; Hove, Josia B. M.; Lesenyeho, Reuben S.; Maphathe, Thulo M. K.; Ngcobo, Caleb A. B.; Ntaka, Saker M.; Sililo, Athur Bruce.

Literary And Debating Society

AS in many other bygone years, we opened the year 1934 with a large number of new students. Most unusual was a fair number of students whose ages are between twelve and fourteen years. One of the most encouraging forces, to the leaders of a movement, is to see the support of the members. Members of our Debating Club, both new and old, are very enthusiastic. They attack any subject with striking brilliancy and depth of thought. Time and again we have felt the duration should be extended. This club aims at encouraging students to speak freely in public and thus to meet their social needs.

In the field of sport our school had met Sastri College in Durban, and suffered a loss. So at the drawing up of our Literary Society programme at the beginning, it was decided to challenge the Sastri to an Inter-Collegiate Debate. They readily welcomed our idea. Each school was to have a team of ten speakers with a teacher to pass judgment. The subject of the contest was, "Should capital punishment be abolished?" The visiting team supported the retention of punishment while the home team recommended abolition. The results of the judgement were: Adams displayed fluency of speech and abundance of vocabulary but was sentimental and less logical; on the other hand the visitors debated with wit and liveliness; they shewed a wide knowledge of platform tactics and in addition to their excellent English they backed up their attack with suitable reasons. I am glad to report that Adams took the honours of the day. This is a very big step forward. Hitherto relationships of this kind are recorded nowhere in our books.

WATERSTON BOKWF.
(Secretary.)

The Ten Commandments

1. Thou shalt have no other gods but me.
2. Unto no image bow the knee.
3. Take not the name of God in vain.
4. Do not the Sabbath day profane.
5. Honour thy father and mother too.
6. And see that thou no murder do.
7. Abstain from thoughts and deeds unclean.
8. And steal not, not though thy state be mean.
9. Of false report bear not the blot.
10. What is thy neighbour's covet not.

The world is filled with troubles, and it is filled with the overcoming of troubles.

(HELEN KELLER.)

A great door and effectual is opened unto me and there are many adversaries. (ST. PAUL.)

Before every opportunity God led me through some great trial. (MARTIN LUTHER)

Problems promote humility, the virtue Christ most honoured. (DR. MOTT.)

It requires the difficult and the impossible to help us to understand each other.

(DR. MOTT.)

THE ECONOMIC DEVELOPMENT OF THE BANTU

DR. Elgar Brookes is credited by our delegation to the Natal Missionary Conference recently held in Durban with a well-grounded definition of the aims of religious education. Says the learned Doctor: "The aim of religious education is what Christ meant when He said: 'I am come in order that ye may have life and have it more abundantly.'" The Doctor interprets this announcement to mean: 1^o, education to earn and make a living; 2^o, education for a clean living—spiritually and physically; 3^o, education for the satisfaction of the intellect; 4^o, education for leisure.

The writer intends to confine his remarks to "education to earn and make a living" in reference to the economic development of the Bantu race—a child race whose economic needs are more insistent, at the present moment, than any other. When a child is born to the world, its mother ministers mostly to its material needs in order that a firm physical foundation shall be laid for the future and higher type of intellectual and spiritual education.

Can a mind brought up on mealie pap alone be in fairness to it, expected to take in and appreciate the intricate and mystic poems of Coleridge, or take a responsive interest in the wonderful music of Mozart? We are told that the average standard of a Native student is inferior to that of an Indian or European student of the same age. May this not be due to under-feeding? Or if not, to what do you attribute the low mentality of the children of the poor Whites?

Great Britain was great before the Industrial Revolution, but the Industrial Revolution made her greater still. Japan and the United States—to quote a few of the great powers of the world—copied British industrialism. Both countries are now each a mark of jealousy in its continent.

Contrary to the groundless accusation that the Missionaries do not interest themselves in the economic development of the Natives the missionaries were the first, if not the only body to initiate the savage Native into crafts. Only a negligible number of artisans—Carpenters, masons, shoemakers, etc., may be found that do not owe either directly or indirectly, their craft to missionary guidance.

The first organised public attempt, however, in the economic development of the Bantu came from the Transkeian Bhunga, and that system has recently been adopted

by the Department of Native Affairs. Agricultural schools were established with the fund raised by rates from the Natives. The best students from these schools are out as demonstrators to the reserves. Wherever the residents so desire, the land is surveyed, and individual allotments divided among them on the perpetual quitrent basis, a portion in every such area being set aside as a commonage to run a limited number of live stock. Such areas are the most progressive and have never failed to take away the breath of an unsuspecting visitor, be he white or black. The bulk of the districts under the Bhunga Union are, however, not advanced.

A great service has been rendered the Native peasants by the Rev. Father Huss through his excellent book on Agriculture. Father Huss is a great friend of the Natives, and has for the last fourteen years given himself wholly to the economic advancement of the Native people. He has two other publications, one on co-operative Banking, the other on co-operative trading. The three books are highly recommended to the Native economic leaders.

Recently the Native mind has been turned towards trade only to find that, in most cases, all the available sites have been occupied by the other and more advanced races. In the Transkei, the Bantu fought for their rights by praying the minister to abolish the Five Miles Radius Act in so far as it was applicable to Natives, and the late Hertzog Government endeared themselves in the hearts of the Transkeians by acceding to their request in the face of the opposition from the white traders. Developments in trading are eagerly waited.

Meanwhile Huss' People's Banks after the model of Raiffeisen and Schulz-Delitzsch co-operation of German peasants and artisans had taken root in parts of Natal, Basutoland and the Transkei. This form of Co-operation, however, does not appear to be suitable for South African conditions. In Germany the membership is composed of persons belonging to the same or allied occupations, well known to one another, and of practically the same interest in and outlook on life. In South Africa the association is a motley group of pastors, teachers, peasants, policeman, civil servants, etc., among whom respective aims are sometimes as far apart as the poles. In consequence quarrels and frauds arise and the Society vanishes into

thin air.

Mr. Ballinger and the late Howard Pim Esq., both great friends of the Natives, encouraged and assisted in co-operative trading after the Rochdale system. Starting in Johannesburg the scheme is moving southwards through the Orange Free State into Natal. But the movement is seriously handicapped for lack of secretaries, that is persons qualified in Commerce, Commercial Law, Banking, Accounting, Auditing, and

economics generally. The future is dark unless a course in Economics is introduced in our secondary schools by the missionaries who generally give the lead to the government in matters concerning the education of the Bantu. The writer fears, if economic instruction is given in institutions other than those under missionary supervision, unscrupulous leaders may plunge the Native masses into the abyss of atheism.

M. T.

The Students' Christian Association

THE introduction of the school Welfare-fund, from which the S.C.A. was to draw one-fifth, last year gave rise to an idea that the ordinary subscriptions from members were not to be called for. Now when the mistake is rectified this year, our membership committee is confronted with the difficulty of enrolling members. But despite this handicap we have made an excellent start this quarter. Our Devotional Committee has been compelled to draw up three different programmes, one for the ordinary members embracing the various activities of the association, another for non-members, and a third for students between 12 and 14 years of age, who might not derive much benefit from the discussion of advanced subjects.

One of the most encouraging forces to a purely student movement is the thought that we have the sympathy of learned men behind our efforts. Our bible-study classes are entirely under the conduct of students. Joint meetings are addressed by external people who are interested in the movement. In bible-study classes the students are grouped in the following way, full church members, beginners, and pathfinders. At the head of each group is a teacher.

We are fully confident that the S.C.A. has a very beneficial effect on the lives of all who come under its influence and we look forward to further additions to our active membership.

M. SENOANE

During the war a message was passed down the line from soldier to soldier. When it started the message was, "Send reinforcements, we are going to advance." When the last man delivered the message it ran, "Send three-and-fourpence, we are going to dance."

Cricket At Adams

CRICKET so far has not gained any large measure of popularity among the Bantu in Natal. Why is that? Is it because it is too gentle a sport or because it demands too much concentration? It is peculiarly an English game and some say that the supremacy of the English people mentally is due to its demands on patience and concentration.

However, we think it may truly be regarded as the "King of games." Come to the cricket-pitch when the sport is afoot. Look at the alert fielders! See how the bowler carefully watches nothing but the ball and the batsman! Note how the wicket-keeper narrowly scans the feet of the batsman and smartly clicks off his bails at the first sign of overstepping the crease! "Umpire, how's that?" Gentle and quiet? Not it. A tense, glorious sport.

I am glad to report that cricket at the Institute is gradually gaining in popularity. Many students are keenly interested in the game. Several matches have been played against Durban teams, and our school forms an important factor in the Durban and District Cricket Union. It is hoped that a few of our players will be picked for the team to represent Natal at the South African cricket tournament at Port Elizabeth in December.

MAFURA SENOANE.

DON'T BE A LOBSTER.

There is a tide in human affairs which casts men into "tight places," and leaves them there like stranded lobsters. If they choose to lie where the breakers have flung them, expecting like lobsters some grand billow to carry them back to smooth water, the chances are that their hopes will never be realized.

NOTES FROM JUBILEE

OUR new term opened with an enrolment of 309 boys and 97 girls making in all a total of 406 boarders in the Institution. As you have all seen my previous contributions I will not here again state why I have to include the girls in my Jubilee Notes.

In our dormitory accommodation at Jubilee we are so full that we shall have to use the lower story of the new wing as a dormitory. This room was planned for an ironing room and used for Matric and T3 students studying after 9 p.m. In spite of all this I am afraid we need another new dormitory to accommodate at least 25 or 30 boys. The two outside cottages do not solve the accommodation problem at all.

The numbers have grown so large that at the beginning of the term the principal had to order 49 new beds. As half of these had to go to the Girls' Department the other half that came to Jubilee was distributed as though only two or three had been ordered. As these were few they had to be distributed according to seniority in classes.

Our kitchen flat has been almost completed now with the exception of doors and windows which are still lacking. When doors and windows have been fixed it will be easy to check those who take a keen interest in the kitchen, especially the old-comers. Most of these latter get in there with the object that on Wednesdays or Sundays they might make an expression such as, "ayi hashi madoda" meaning that the chief waiter or whoever is cutting meat might favour them with a small piece to enjoy before the whistle blows for going into the hall.

In Richards Hall there is very little space left now. We are now in need of 3 or 4 more new tables as the number is far greater

than it was last year.

Our manual work squads have started as usual although there are no expressions of sarcasm now to new-comers. This makes things run smoothly as they are all brothers.

The life of the students as a whole is very friendly indeed; you will find them singing and happy on Saturday and Sunday afternoons. I must not forget to mention the Students' Representative Council known by the name of the Welfare Committee. It seems to have started its job running in a smooth manner. However I would suggest that they ponder very seriously before they bring their requests to the authorities.

I must not forget to mention our Matron for the Dining Hall, who is very keen on seeing that everything in our kitchen and Dining Hall is kept spick and span. When I make an order for aprons for cooks she does not waste time; she sees to it that we get those as early as possible.

Our large grass lawn in front of the Dining Hall seems to be progressing very nicely with the abundant rainfall we have had during the holidays and since we came back. The only hindrance in regard to rain affects our new Tennis courts which it has not been possible to use on account of the wet weather. It seems they will serve the purpose of playing in winter only. We are looking forward with anxious hearts to its completion. The septic tank between the Dining Hall and the kitchen will be a greater boom to dispose of all waste matters which were causing an undesirable odour down the valley.

A. M. NTAKA.
Boarding Master.

THE OTHER MAN'S JOB

EXCEPT among the Pathfinders and the Wayfarers the principle of helping one's neighbour seems to receive little encouragement among our students; this is surely a regrettable state of affairs.

A glaring example of this unfriendly attitude occurred in December just before the examinations. It was found necessary to interchange one-seater and two-seater desks in adjoining classrooms. Mr. Ntusi kindly lent a section of his pupils to effect the removal. A few of the one-seater students happened to be present as their desks were

being carried out. "Oh, what will we do tonight at Prep?" they wailed. "Do?" some one replied, "I really wonder what you'll do; but if you want to be sure of a seat you will find plenty of two-seater desks in the next room, and if you are anxious to do something go and fetch them now." Sad to say they disappeared at the sound of work, even work that was of immediate advantage to themselves, and was legitimately theirs. How such utterly selfish indifference hinders progress, and depresses those students who are anxious to bring about happier conditions!

OUR YOUNG MEN GRADUATES

THE end of each school year brings separation of friends and friendships which students create during their scholastic careers in the colleges.

It will interest readers to know what some of the graduates from our school are doing. Space does not allow me to give an account of all our ex-students; we must confine ourselves to those who successfully passed the Matriculation, Junior Certificate, Higher Primary and First Grade examinations at the end of last year.

MATRICULATION SUCCESSES: Mr Loghan Ntlabati is now at the S.A.N.C., Fort Hare, where he is taking the B.A. and the LL.B. degree courses. He is the first student who has passed Matric in our High School to proceed to Fort Hare for higher education. His class-mates, Messrs. Robert Mazibuko, Daniel Mahapelo and Simon Nhlapo, who finished the Matriculation examination in February, have been privileged to take the T3 course in one year. Mr. Albert Mzoneli is at his home at Groutville Mission Station.

JUNIOR CERTIFICATE SUCCESSES Messrs. Theophilus Dube, Josiah Hove, Reuben Lesenyeho, Caleb Ngcobo and Arthur Sililo have joined the Matriculation class. Mr. Hove is endeavouring to take the matric course in one year. Mr. Horace Damane has been successful in obtaining a post as a junior clerk at Kokstad. He is cherishing a hope that he will return to school again next year.

Messrs. Saker Ntaka, Sipo Blose, Kenneth Maphate have gone to swell the number of the T3 candidates.

HIGHER PRIMARY SUCCESSES: The head-master ought to be proud of these students, in that all who sat for this examination passed.

Mr. Albert Ngidi is stationed at Inanda Day School where he is teaching Std. VII.

Mr. Cleopas Moloi is in charge of Std. VII at Umpumulo Institute. He also takes T6 in Zulu, Physiology and Hygiene.

Mr. Nehemiah Lutango accepted a post as head master and class teacher of Std. VII at Edendale Day School. He is also the President of the S.C.A. and Pathfinder Master.

Mr. Herbert Tshiki was first appointed as a teacher near his home in the Cape. After teaching there for a few weeks he was called by the Inspector of Schools to Basutoland on the understanding that he was going to be

appointed a Supervisor of Schools. For three months, as from May, he will be stationed at the head-quarters of the Education Department at Maseru where he will receive instruction in his new duties.

Mr. Henry Mbonwa is at his home at Harding. We hope that he will soon obtain a post in one of the schools.

Mr. Frederick Gxoyiya, better known to our students as "the Living Dictionary," is wielding chalk and duster at the Anglican Church Mission School at Crown Mines.

Mr. Ferris Munjoma is studying for the Matric examination in our High School.

FIRST GRADE SUCCESSES: Mr. Michael Dhlamini is Head Teacher of Tongaas Government School, P.O. Munster, Via Port Shepstone. Mr. Dhlamini is a keen Pathfinder and we believe that he will accomplish much for the boys along Pathfinding lines.

Mr. Herbert Mano is a teacher, Boarding Master and an Assistant Pathfinder master at Wadilove Training Institution, Salisbury.

Mr. Hizrom Dube is head teacher of a two teacher school at Nkonjane, via Nqutu.

Mr. Keneth Ninela is at his home at Umngeni M. S., P.O. Inanda.

Mr. Gideon Mtembu is at Bangibizo School, Turton Halt.

Mr. Selby Ntombela is teaching at Fairleigh, Govt. School, Newcastle.

Mr. Calby Majola is teaching at a school near Amaoti, Inanda P.O., Phoenix.

Mr. Reuben Ngobese is teaching at Blaauw-bosch School, Newcastle P.O.

Messrs. Gaross Dhlamini and Booker Nyokana are studying for the T3 examination in our Training School. We regret to state however that the latter is troubled with illness and is at present lying on a sick bed.

Of most of these friends we may say—

"Their sheltered days of life have vanished

In the dawn of a wider, freer greater life

But ever to be influenced by their own old school."

May they remember the lessons of uprightness of character and soundness of mind and body that our fine old school, AZI, ever stands for.

FERRIS MUNJOMA.
(Matric.)

Pathfinding

THE Pathfinding movement continues to make headway. This year began with an enrolment of close upon 90. The troop has been divided into six patrols, named respectively Bushbucks, Hyenas, Kangaroos, Lions, Panthers and Vultures.

Our first camp for the year was held from the 23rd to the 25th of March. Only 34 members were able to attend this camp; of these 12 were over the age of 18 and several were the younger pupils from the High School. Owing to the wet weather the camp fire on the 23rd refused to do its duty, so we retired early to bed. The programme for the 24th and 25th was full with activities of all kinds, Physical jerks, General fatigue duties, Tests, mountaineering, swimming and games. In our mountaineering expedition we were able to steer our way to the summit of the White Rock after some difficulty. About 30 yards from the base of the Rock the path lost itself and there was no option but to force our way through, sometimes on hands and knees. We reached the summit after some anxious moments. Executive: Pathfinder Master: Mr. C. J. Dannhauser; Assistant Pathfinder Master: Mr. D. Ntusi, Troop Leader: Mr. F. C. Manjoma; Secretary: Mr. Gaross Dhlamini.

Notes

ONE of our high-school teachers, Mr. M. Thelejane, offers prizes ranging from 7/6 to 5/- for the best essays on the subject, How should I work in a Bantu Rural Community to harmonize the Religious and the Economic Activities? The subject is not too easy, but we trust that some of our best brains will produce essays worthy of the prizes. The Institute thanks Mr. Thelejane for his generous offer and for his fine example of public-spiritedness.

We congratulate Miss E. H. Hopkinson on her appointment as Matron of the Girls' Boarding Department. Miss Hopkinson is no stranger to Adams and our Institute is fortunate in securing the services of a lady of her experience and gifts.

News has just been received that Mrs. Z. K. Matthews has been awarded a scholarship at London University under the "Esther May Fund;" this, we understand is a Canadian bequest, the trustees of which are Dr. and Mrs. Mumford. Dr. Mumford, who is a Canadian, has been appointed on the

staff of London University; he intends to take part in the great New Education Fellowship Conference to be held in Cape Town and Johannesburg during July, and we are glad to hear that he will visit Adams in August. It should be added that the scholarship allows Mrs. Matthews a wide choice in her studies, and she intends to devote much of her time to the study of music, possibly at the Royal Academy of Music or at the Royal College of Music. We understand moreover, that she proposes to make an intensive study of the primitive music of the Bantu people, and the benefit of such an investigation on the right lines of development of our Native music ought to be very far-reaching. We congratulate Mrs. Matthews on her great good fortune and trust she will spend a happy year in Britain.

We had almost left Mr. Matthews out of this rosy picture,—“Hamlet” without the Prince! We are glad, however, to be able to record that he, also, has obtained another fellowship, this time at the University of London. So that Mr. and Mrs. Matthews will be together in London from the middle of '34 to the middle of '35. Mr. Matthews has been appointed to a fellowship given by the International Institute of African Languages and Cultures. Our best wishes attend our two friends in their unique educational opportunity.

We acknowledge with thanks the gift of a mandoline from Mrs. Githens. She has kindly allowed us to dispose of it as we think fit; perhaps it may form the nucleus of a school orchestra.

In an essay competition on the subject “Should Higher Education be made more accessible to African Women?”—promoted by the “Umteteli waBantu,” the second prize was gained by Miss Constance Gumede of Adams, while Miss Faith Caluza and Miss Edna Mfeka gained a special prize of 5/-.

Owing to the fact that Miss Caluza's contribution had already been put into type before the result of the competition had been announced we decided to reserve Miss Gumede's essay till our next issue. We offer our congratulations to these three young ladies on their success.

O wad some power the giftie gie us
To see ourselves as our pupils see us.

(ROBERT BURNS—revised.)

The Peacock

(PAVO POLITICUS OR ORATIO
OBLIQUA.)

The General Election for the Parliament of Birds
Was proceeding with the usual noise and heat;
And the Peacock, Mr. Pavo,
With many a shout of 'Bravo!'
Was duly nominated for a seat.

His electioneering speech was not the type of
eloquence

Which to imitate we'd modest folk advise;
To cocky P, it paid full homage,
And to match his gaudy plumage
It was dotted quite extensively with "I's"

"My life's an open volume; I have nothing to conceal.
In front my bosom's graceful lines behold!
Observe how iridescent
Is my tail's imposing crescent;
On every side I've beauties manifold!"

Then old Pavo strutted round as he finally remarked
That his mellow voice was packed with thrill and
soul!

And there followed lusty cheering,
So you won't be shocked on hearing
They returned him at the summit of the poll.

W. R. M. B.

N.B.—Students, choose your leaders by their
acts and known character, not by their fine
words and fine clothes. "Handsome is that
handsome does."

"I Say"

A speaker who was in the habit of using
the expression "I say" too frequently,
was taken to task for it by an opponent.
The next time he saw his opponent he thus
addressed him: "I say, sir, I hear say you
say I say 'I say' at every word I say. Now,
sir, although I know I say 'I say' at every
word I say, still, I say, sir, it is not for you
to say I say 'I say' at every word I say."

Some Proverbs

1. The best preacher is the heart; the best teacher is time; the best friend is God.
2. If fate throws a knife at you, there are two ways of catching it—by the blade and by the handle.
3. The dogs bark but the lorry passes.
4. By the road called straight we come to the house called Beautiful.
5. You can count the number of apples on a tree, but you cannot count the number of trees in one apple.

PARTY POLITICS. The best party is
but a kind of conspiracy against the rest
of the nation.

LORD HALIFAX.

Amanzimtoti Student Choirs 1930-1933.

IT is very fascinating towards the close of
each school term to see the students
organising themselves into Choir groups.
These are arranged according to the Railway
lines by which they come to Adams. We
have students coming from the South Coast
from the North Coast and from the Main
Line. These groups meet in different places
at a certain specified time in the term for the
purpose of electing their leaders.

In 1930, my first year at College, I had the
honour of being present at the meeting of one
of the choirs where the election of office-
bearers took place.

The officers for that year read as follows:
North Coast: Amos Shembe; South Coast:
Gladstone Mngunyane; Main Line: Edgar
Dhlamini.

The following term, 1931, new leaders
were appointed for the respective lines:

North Coast: Albert Ngidi, (The Anvil)
South Coast: Job Vilakazi, (Good Night,
Beloved); Main Line: M. Mdhladhla, (Strike,
strike the lyre).

The leaders just mentioned did their best
and are worthy of our ardent praise.

In June 1932 the undermentioned were the
leaders for the different choirs:

North Coast: (Albert Ngidi,) 'Come merry
Comrades all'; South Coast: Samuel Zulu,
'The sea hath its pearls' and the Main Line:
'A stitch in time,' under Leonard M. Cele.

During the second session the students of
Grade I were nominated as leaders for the
closing year. They called themselves "Ama-
qeda," because that was their third year of
training as teachers and they were then to go
out to the field and teach. The election read
thus: N. Coast: Philip Ntuli; S. Coast: B.
Mfeka, Main Line: L. Cele.

We were pleased that the audience appre-
ciated the music rendered by the above choirs.
One thing was disappointing, however, there
was too keen a competitive spirit ruling
the members of the groups. During the first
session of 1933 the following were the chief
actors on the conducting stage: North Coast,
A.B. Ngidi, "Up Away;" South Coast: Ita-
lian Salad, Main Line: (H. T. Tshiki) sang
"Why dost thou shoot?"

No choir has as yet sung to perfection.
We are still looking forward to the time
when such a standard shall be attained. May
it come soon!

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(KwaSimayela)

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SMALL.

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Blankets, Sheets, Tin
Trunks, Hand Bags
Portmanteaux,
Locks, etc.

All Roads Lead To

One Aim---One Claim---Service

The first part of the book is

devoted to

the history of the

country and the

people who

lived there

in the

past

years

and

how

the

country

has

changed

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