

~~18~~  
26

# ISO LOMUZI

*J. D. Shimoni* ORGAN OF  
ADAMS COLLEGE  
NATAL.

VOL. 9. No. 1

MARCH 1940.

SERIAL NO...17  
Price 6d

## CONTENTS

Principal's Letter	...	1	Umhlangano kwaZulu	...	9
Current Events	...	2	Students' Contributions	...	10 & 23
The Age of the Earth	...	3	Afrikaans and Vernaculars	...	11 & 13
S.C.A. Report	...	5	The Adams Quintette	...	23
Literary Society	...	8	Notes from Jubille	...	24
Football Clubs	...	8			

**“ARISE, SHINE!”**

Adams Mission Station,

Natal. South Africa.



# Iso Lomuzi

"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

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

## EDITORIAL

WHAT is education? Why do we come to College? These are questions which are often asked: I wish they were asked more often.

Sometimes we accept quite unintelligently what we find going on, without stopping to think whether it is right or not. Quite naturally, to many of us, education means carrying out the syllabuses of the Education Department or the Matriculation Board, and passing our examinations. Now, it would be quite foolish to say that this is not education, or even that it is not a very important part of education. The syllabuses are drawn up by men of experience. On the whole, they contain information which is necessary for a man to have in a civilised society, and it is right that teachers should teach them thoroughly, and that students should apply themselves to learning them. Even examinations, though they are very much abused, have some use as checking our knowledge, and it is right for us to do our best to be successful in them.

Where we make a mistake is to assume that this represents all that school has to give. About two thousand five hundred years ago one of the greatest of educational thinkers of all time, Plato, told us that education was built on the double foundation of music and sport. By music Plato understood not only music in the ordinary sense of the term, but poetry, dancing and the production of plays. All this creative and artistic side of life is very important, and if it is left out of our picture of education, we shall have an incomplete and even a misleading picture. The same holds good of the physical side of education. Our football, our tennis, our physical training classes are all really important

parts of our preparation for life.

Plato went on to say that the picked men and women of whose education he was writing should be trained in the work of government. He wanted them to take responsibility for their people, and to understand the kind of problems with which a governor has to deal. That is one reason why we have at Adams special courses in Ethics and Civics, in order that, so far as possible, no student may go out of the school without having at least begun to think about national problems.

Plato believed that the best method of education was by question and answer. You will find long books written in learned language about the "dialectical method" which he used: but it amounts to this. He meant that education could not be conveyed only by lectures, but by the give and take of conversation and debate. Hence our student societies, our debates and the questions which we raise in class are important means of developing our minds.

Finally, Plato thought that the education of no man could be really complete unless he had some knowledge of what Plato called "the Idea of the Good," which, so far as we can understand, was very near to the conception of the writer of the first chapter of St. John's Gospel when he spoke of Christ as the Divine Word. Putting it in simple Christian language, that means that our education is not complete unless we are in touch with God. There are many ways in which this College tries to help its students to find out for themselves what this means: for no preaching by other people can be a permanent substitute for our own personal experience of this. From the beginning of



1940 we are allowing the first twenty minutes of every day in the classroom for Bible reading and for Quiet Time, in order to enable those students who wish to use this time to the best advantage to develop the habit of regular listening to God. I would ask all teachers and students to use, as fully as possible, this valuable opportunity for deepening spiritual life, and for learning to know God better; because without the wisdom and love which comes from the knowledge

of Him, as revealed in Our Lord Jesus Christ, the best of other education may be useless, and may even become a curse.

I have tried to put these thoughts simply before you in order to ask that all, teachers and students alike, may have a sympathetic understanding of the part played by all these different activities outside the routine work of the classroom which help to make up education in the fullest sense of the word.

## CURRENT EVENTS

One of the first events of last term was a Staff Social at Mary Lyon House for good fellowship and to welcome new members: Dr. Wilker replacing Mr. Selby Ngcobo; Professor Nass replacing Mr. Dannhauser; Mr. Dladla replacing Mr. Msengi; Miss McCord replacing Mrs. Eric Dahle (Miss Christofersen); and Mrs. Irene Mtshali, temporarily at the Infant School; Mrs. Reuling in her new role as teacher in place of Mr. Dahle until his return.

:o: :o:

Mr. Selby Ngcobo was present, only to say goodbye as he was about to sail for U. S. A. for a year's study at Yale. Later on we learned of his entrance into England in the midst of war conditions and of his subsequent arrival in America.

:o: :o:

Mr. and Mrs. Dannhauser departed early last term for Pretoria where Mr. Dannhauser has a government post as translator.

:o: :o:

When we learned that Mr. and Mrs. Dahle having finished their visit to America, had reached Sweden, we were naturally anxious as war was imminent; not the least agitated was Mrs. Reuling who had for two months not only been carrying all of Mr. Dahle's classes, but maintaining her home and her numerous activities in connection with Wayfarers. The Dahles arrived in Oslo the very day Poland was entered, so instead of spending a week visiting friends and relatives in Norway they haunted the steamship office for immediate sailing to South Africa. Shortly after their arrival on the first of October Mr. Dahle took up his duties, and one Wednesday evening regaled us with his impressions of American cities while Mrs. Dahle gave us her views on life in Sweden where they had spent a week.

The three members of our community who are most often on the go are Dr. Brookes, once to Cape Town for a short Parliamentary session and frequent trips to make speeches in connection with government and education; Mr. Mtimkulu, speaking before various important organisations; Mr. Stick making trips to the churches of which he is the supervisor during the absence of Mr. Abraham now on furlough, from Adams and vicinity back and forth to Zululand.

:o: :o:

Among our numerous visitors we remember Miss Flora Strout who gave a forceful lecture on Temperance and Mr. Bates who delivered an instructive and profusely illustrated lecture on the Teaching of Scripture. This was enjoyed by Sunday School teachers and members of senior classes.

:o: :o:

On August 6th 1939 there was opened in the presence of a large and distinguished company a new dormitory for the girls, the third from a fund given by the American Board a number of years ago—Curtis, Crane, Caroline Frost. Not only is the dormitory a credit to Dr. Brueckner's ability as architect, builder and trainer of carpenters, but also to his taste in landscaping the grounds about the building with path, lawns and flowering shrubs. Thirty years ago this whole plot that now contains the three dormitories and the Domestic Science Building was a wilderness of tall thatch grass and rank bushes.

:o: :o:

The Tshaka Celebration, including a Play depicting scenes in the life of this ruthless old warrior was counted a grand success. Aggrey Day was suitably remembered on the 18th. and All African Heroes day on October 28th., 1939.

We are watching eagerly day by day construction on the top of the walls of the Music Building, also the new residence on the hill behind the Bantu homes and repairs to the roof of the house last occupied by the Nkuku family.

:o: :o:

Mr. Caluza took a small choir on a tour during the July holidays through the Transvaal and as far as Bloemfontein. And during the October long week-end break he took the Quintette for a series of concerts in and near Johannesburg.

:o: :o:

We would note in passing the death of an influential friend to the college, Mr. William Pearce, chairman and managing director of Illovo Sugar Estates. The business which founded and carried on for so many years still goes on, but his kindly presence will continue to be missed for a long time to come.

:o: :o:

Inspectors come and go — first Miss Peckham examined needlework and house-

wifery, then Mr. Wright with his assistant Miss Milner, tested the musical ability of the students; and lastly Messrs Malcolm, Dent, Emmanuelson and Prozesky watched members of the Teachers' Training Department go through their paces in practical teaching and viewed the admirable array of charts made by students on cloth which they can take away with them and use in their actual teaching. The village children while waiting to be practised on, amuse themselves happily on the lawn in front with games or sitting about quietly, all under the supervision of student teachers.

:o: :o:

With written examinations coming ever nearer day by day, and an air of seriousness persistently settling down over the school and frivolity was all but discountenanced. We looked forward to Speech Day, November 25th, the last day of school, or going home day, December 13th - - - and then on to school opening again, February 7, 1940.

C. E. FROST.

### The Age of the Earth

To discover the age of the earth six chief methods have been used: (1) Estimate of the duration of the heat supply from the sun; (2) determination of the date at which the surface of the earth had become sufficiently cool to be possible as the abode of life; (3) the use of the rocks on the earth's crust as a clock by which to measure the time occupied in their formation; (4) inferences from the saltness of the sea; (5) the rate at which lead has been formed by the decomposition of uranium; (6) various astronomical methods, including the shape of the orbit of the planet Mercury and the relation of the earth and the moon.

We shall find that all reliable methods prove that the earth is of an inconceivable antiquity, and that geologists and biologists need not be in any way embarrassed by lack of time.

As to the age of the earth there have been two conflicting trends of opinion. According to religions of the Near East, the past of the earth has been short and of about the same length as that of man. Those of the Far East, on the contrary, have held that the duration of the world has been so long that it may be regarded as eternal. Modern scientific opinion has been divided into two corresponding schools. Geologists were convinced of

the immense antiquity of the earth by the slowness of the process that mould its surface. Some of these claims, it is true, were based on exaggerated estimates. For example, Darwin considered that it might have taken 300 million years to make the valleys near his home in Kent, and his contemporary Jukes declared that the actual time may have been a hundred times longer. According to Jukes' view 30,000 million years were required to erode a series of minor valleys.

These estimates were based on the rate at which the valleys are being enlarged during their present mature condition; whereas most of the excavation would have been done under different conditions when the rate of erosion must have been rapid.

Geologists early recognised that the processes which make rocks are so low that the deposition of the sedimentary rocks, of which the layers amount to from seventy to eighty miles in thickness, required many hundreds of millions of years. The biologists supported the geologists by demanding vast lengths of time to allow of the developments of the existing animals and plants by evolution from the first forms of life.

The doctrines that the earth has been the abode of life and that the conditions on its



surface have been uniform for eons of time were first seriously challenged by Lord Kelvin. He claimed that the sources of heat and energy in the Solar System are limited in amount, and that the sun cannot have given off heat at the present rate for more than a few tens of millions of years. This view he first put forward in 1860 on the basis of the rate of cooling of the sun. Two years later he reinforced this conclusion by the loss of heat from the interior of the earth; he concluded therefrom that the earth can't have been inhabited for more than about twenty-eight million years. That argument rests on the assumption that the temperature within the earth rises uniformly from the surface to the centre; whereas we now know that the rise of underground temperature is slower in the lower part of the crust than near the surface, and that the interior below the crust probably has a fairly uniform temperature. By reasonable modifications to allow for that fact, Lord Kelvin's figure for the age of the earth (at that time 100 million years) should be multiplied by 290, giving the earth an age of nearly 30,000 million years.

A second argument was based on the heat supply from the sun. According to Helmholtz the heat of the sun is produced by the contraction of its mass. This cause, according to the knowledge at that time, only accounted for the maintenance of the sun's heat for a period of from twenty million to a hundred million years; a more precise later estimate gave the maximum as forty-six million years. It is, however, probable that the heat of the sun is produced by other causes. It may be given off when atoms are broken up or when matter is annihilated on its conversion into energy; this latter process is such an inexhaustible source of heat and energy that according to Sir James Jeans, the Solar System may have been in existence for eight million million years which is the figure most accepted at the present day.

The use of sedimentary rocks as a clock for the measurement of the geological time has long promised a useful basis for calculations. Sir Archibald Geikie in 1895 estimated the thickness of these rocks as 100,000 feet, and from the rate at which material becomes available for them by the wearing away of the land, he considered that the deposition of these rocks might have been effected in seventy-three million years.

The rate of formation of such rocks varies greatly, but is usually very slow. Nile mud

is laid down in Egypt at the rate of one foot in 350 years in some places and of one foot in 500 years in others; and a foot of this material makes only a few inches of rock. In other places the accumulation is faster, being three inches or a foot a year. Such rapid accumulation is local, and the Nile rate is a better guide. And if the 350,000 feet of fossiliferous beds (the modern estimate of such beds) were deposited at the rate of one foot in 500 years, their formation would have required 175 million years, and, in addition, an equal period would have been required for the earlier sediments. One foot in 500 years is not unduly slow.

Another argument by which some geologists have supported the relatively short age of the world is based on the saltiness of the sea. The sea is great, says a Chinese proverb, because it does not reject the tiniest rivulet. The sea is salt because every river and rivulet carries into it some salt which is left there when water is evaporated from the surface to form clouds and rain. Estimates based on the saltiness of the sea rest on the assumption that the sea water was originally fresh and has been rendered salt by material carried into it by rivers from the land. If this transfer of salt to the sea has been at a constant rate throughout geological time, and we make a few other equally improbable assumptions, the age of the ocean may be determined by dividing the amount of salt in the sea by the amount added to it each year. According to one calculation, there are 12,600 billion tons of salt in the sea, and the rivers carry down to it 156 million tons a year, and so could have given the sea all its salt in 81 million years. The method, however, is attended by so many uncertainties that no reliance can be placed upon the results.

In recent years the most convincing evidence of the longevity of the world has come from the physicists. The most precise dates are given by radioactivity. The metal uranium is constantly breaking up into different materials including the gas helium and one form of the metal lead. The rate at which uranium produces helium has been measured with accuracy, and from the amount of lead in a rock its age can be determined. Helium, being a gas, readily escapes, and the amount of it left in the rock may be an unknown proportion of the amount that has been produced. Lead, however, being a stable, provides a more accurate measure of the full age of the mineral. On the basis

of this uranium-helium-lead series, the ages of various rocks, have been calculated, and a list by Prof. Holmes in his *Age of the Earth*, p. 73 (Benn, 6d.,) shows that the London clay was formed 50 to 60 million years ago, our seams of coal 250 million years ago, and the oldest rocks 1,260 million years ago.

Astronomical investigations yield still longer periods. Many methods have been devised for determining the age of the earth on astronomical grounds. Thus, the planet Mercury travels around the sun on a path which differs more from a circle than the path of the earth. The orbit of Mercury is tending to become circular and from its shape the age of Mercury is calculated as between a thousand and ten thousand million years. The moon supplies another test. It produces the tides on the sea which act as a brake on the earth's rotation; and from its present rate,

the moon has been acting as a brake for some period between one thousand and twenty thousand million years. The astronomical results generally indicate the age of the Solar System between eight thousand and fifteen thousand millions of years. So far from astronomers and physicists telling geologists and biologists that they cannot have as much time as their interpretation of the development of the earth requires, physical science now allows natural science more time than it knows what to do with. Sir James Jeans' figure of eight million million years is an amount of time which a geologist cannot distinguish from eternity.

Still more recent deductions from the phenomenon of the Expanding universe give a much smaller age for the earth.

R. C. ELLIS.

### S.C.A. Report

"The old order changeth, yielding place to new." Chief among the objectives of the present committee has been to raise this Association to a significant position; to some such standing as would enable each of its members to feel that he is a member, not only of the Adams branch but of the World Movement. We believe that we are all members incorporated in that mystical body which is the foundation of all religion—that Church which has one Lord and one Faith.

The programme for this term began with great enthusiasm. We had a number of lectures which, unusually, were given on week days. I shall be expressing the sincerest feelings of our members when I say that we gained a great deal from these lectures. Among the lectures for this term we are indebted to our visitors:—

(i) Rev. Miles Cadman, who lectured about "The Seamen's Institute."

(ii) Miss Strout, Secretary for the Y.W.C.A. who captured the attention and interest of her audience with an inspiring and challenging lecture on Temperance. The admirable activity and confidence with which this lecture was delivered, and the convincing answers to the volley of questions proved that Miss Strout is an authority on this subject.

The Rev. Molefe, ex-Secretary for the S. C. A. reported on the World's Students' Federation held at Amsterdam. He gave us a picturesque description of the assembly of delegates who came from all parts of the

world; the huge hall which was lavishly beflagged with colours of many nations—emblems of separation, and very often, of national pride.

The significance of this Conference, continued Rev. Molefe, lay in the World Youth. The church threw open its wealth of experiences and research to enable us to re-discover and re-intepret the Gospel for ourselves, to find it indeed the Good News for our own time and needs. The church of God has in these last few years been engaged in the most searching self-examination and self-criticism.

Among the most important events in the history of the S.C.A. this year was the Joint Discussion of the 3rd Sept., the day of the declaration of war in Europe. The subject, "How can we, as Christians, avert war?" which was absolutely relevant to the lamentable state of affairs in the world stirred the hearts of our African youth. The heartfelt opinions of the speakers were received with uncontrollable sounds of sympathy. Never before had our members discussed with such deep feelings of sincerity.

One other marked step taken by the S.C.A. this year, was the responsibility for church collections at the Sunday morning services. Two groups of three students each, alternately take this work every Sunday. They are:—

(a) R. Skhakhane	(b) D. Mgqweto
I. Phala	F. Mchitheka
C. Ngwenya	H. Nodada

We thank them for the atmosphere of



dignity and reverence which they created. Our musical appreciation periods have been highly honoured by some European visitors who used to come and spend these periods with us. We extend our gratitude to Mr. R. T. Caluza and his Quintette for the fine music they rendered for the visitors on the 27th. August. In connection with this our members deserve the thanks of the Committee for their willing activity in providing comfortable accommodation for visitors.

To the annual Regional Conference held at the Bantu Methodist Institute in Durban this year, we sent the following delegation :

Messrs. R. Moroasui	Chairman
S. Marivate	Vice Chairman
R. Skhakhane	Chairman (Entertainment Committee)
C. Ngwenya	Chairman (Canvassing Committee)
J. Morathane	Secretary

Two of these delegates, the Secretary and Mr. Marivate, reported to our branch on the procedure and deliberations of the Conference. It will not, however, be out of place, to touch on the inspiring and masterly speech given by the Rev. Mtimkulu in his plea for Religious Leadership. "In you, the young Africans," said the Rev. Mtimkulu, "I see qualities of leadership. You are members of different religious denominations, but you all belong to that one body—the S.C.A., therefore, you can through the instrumentality of the S.C.A., find a point of contact among the existing conflicting principles and doctrines of your denominations; hence, the maintenance of religious harmony." This lecture brought us to the conclusion AFRICA FOR CHRIST, which was the motto of our Conference.

In these conferences one sees deliberate and consistent steps towards Christian Unity. The movement is gathering momentum every year. The S.C.A. sets about to provide machinery by which Christian youth can be mobilised on a world basis to witness to the

reality of the Christian community.

Looking through my records of secretarial survey, I wish I could see greater interest taken by our girl members in the S.C.A. discussions. If the girls took as active a part in the discussions as the boys our S.C.A. would be more effective.

At the same time I wish to say a word about the irresponsibility of some of our members with regard to behaviour during meetings. It must be remembered that though we do not wish to infringe on the freedom attached to murmurings of commendation which are characteristic in such meetings, yet at the same time we wish that this habit, which becomes annoying, could be checked. We sometimes lose the solemnity of reverence when we conduct our sacred meetings in a hall of this kind; but I think that it is due to the feeling of our self-sufficiency as men and women. Let us be real Ladies and Gentlemen.

Our Executive Committee deserves high commendation for the conscientious work it performed in enhancing the prestige of the movement and making it vivid and living. I do not assume that we have done all we could or ought to have done. We are not able to answer the pressing needs of every individual member; but what we have done, we have done in the interests of all, and what we have left undone, we dedicate to the execution of the next committee, which will also rectify our blunders. "We learn by mistakes" should be the motto of the next committee.

Under the present conditions of the changing world and life the spirit that will conquer is one which asserts that God who loves and redeems is all powerful; therefore, never be content with your own limited skill, guard against too strong a sense of your own worth and consequence; but always pray for guidance by God. Make Jesus Christ King and Master.

H. P. JERRY MORATHANE,  
(Secy.)

### Literary and Debating Society

The above society has had a very lively and interesting year. All meetings under the auspices of the Literary Society were very successful.

A varied programme was drawn up under the superintendence of the Faculty Adviser, Mr. Dannhauser who left us early in October for Pretoria, where he has joined the Civil

Service. It is the wish of the Committee to express its feelings of thanks for the services he rendered in all spheres of the school. We miss him a great deal and wish him success.

The programme included Inter Class Debates and Impromptu Speech Contests which seemed to have been enjoyed by the student body. The Inter Class Debates are



of genuine value in that they offer a wide scope for free expression and many take part.

The Committee during its meetings found the Inter House Debates not a fair system as very few people get a chance to express themselves. We hope the newly elected Committee will encourage the Inter Class Debates and get more students to take part—especially the ladies.

An Inter Club Debate has to be held on the 21st October against The Wesley Guild of Durban. Four gentlemen and two ladies have been chosen to represent the College. We hope it will be an interesting, enlightening and topical debate.

The subject reads thus:—

The South African Parliament has done well in declaring war against Germany. Adams will move the affirmative.

The Committee thanks Mr. J. A. Reuling who accepted the position of acting as Faculty Advisor after Mr. Dannhauser's departure. We are also highly indebted to those who sacrificed their time to give us inspiring lectures. We are also grateful to

Dr. Brueckner for running the Talkie Pictures successfully. To the student body the Committee extends its thanks for the co-operation displayed in all meetings.

The debates were of a high standard and manifested clear marks of progress. The present situation of the world provided us with very interesting subjects and our politicians were in high spirits whenever they took part in the discussions.

Last but not least, I think it will be fitting to thank the retiring Committee for all its efforts and service. We wish the new Committee a successful year and hope they will improve on what has been done last year. The retiring committee members are:

Faculty Advisor: Mr. J. A. Reuling  
 Chairman: Mr. Stubbs Marivate  
 Vice Chairman: Mr. Richard Moruasui  
 Secretary: Mr. David I. Mosenthal  
 Vice Secretary: Miss Rowena Mthi  
 Committee Members: Miss Grace Makhenne, Messrs. S. W. Gumbi and Emmanuel M. Radebe.

D. I. B. MOSENTHAL,  
 (Secretary.)

### Names

Much may be learned from a careful study of the names of a group of people. As a rule names are not given without cause, great care is taken to bestow a suitable name. The Bantu believe that when an unsuitable name is given to a baby the unsuitability of that name will show itself in the unsuitable behaviour and attitude of its owner.

Thus if a baby is named Macala (Lawsuits) its owner will always be engaged in litigation. As the birth of a baby is always an occasion of great rejoicing many parents name the new arrival by a name which will show their state of mind. Thus one hears of such names as Bajabulile (They have rejoiced,) Sibongile (We have thanked,) Jabulani (Rejoice) and many such. Sometimes a family is blessed with girls until the parents despair of ever having a son. The Bantu look upon the girls as "the inheritance of the Gentiles" in that they are not like the boys who do not leave their clan on marriage.

In a family of girls one finds such names—Ntombizodwa (Girls alone,) Mpelelaphi (At whose kraal shall I spend my old age?) If a boy does eventually arrive in such a family one may hear of such names—Velaphi (Where do you come from?) Kaduphi (Where have you been? Frequently the parents like to

recall the name of one of their ancestors. One frequently meets children who were named after their ancestors.

Parents sometimes give their children names of people to whom they are not related, but for whom they have love and admiration. Meseni, the famous Qwabe chief, was named after Mr. Mesham, who was Magistrate of Verulam and happened to be collecting hut-tax in Musi's (Meseni father) ward on the day Meseni was born. Since the coming of missionaries many of the Bantu have been named after missionaries.

One sometimes finds names connected with a movement which sweeps over the land in which the parents live. A few years ago the Bantu world of South Africa was shaken by the I. C. U. (Industrial and Commercial Workers' Union.) Many children born during the hey-day of that movement and whose parents were supporters of that movement were named after Kadalie or Champion (two well-known leaders of that movement.) One fellow who is in our Infant School boasts the name of I. C. U. ! This is his full first name, what the initials will be is a problem. Master I. C. U. is not alone in such a dilemma.

I quote from David Hume's History of

England, Vol. V--VI, Page 342: "Among the fanatics of the House, there was an active member, much noted for his long prayers, sermons and harangues. He was a leather-seller in London; his name, Praise-God Barebone. This ridiculous name struck the fancy of the people; and they commonly affixed to this assembly the appellation of Barebone's Parliament.

The brother of this Praise-God Barebone had for name, 'If-Christ-had-not-died-for-you-you-had-been-damned Barebone.' But the people tired of this long name, retained only the last word, and commonly gave him the

appellation of 'Damned Barebone.'"

Another way of naming new-born children is to choose a name having some connection with the circumstances of the birth. Should a child have seen the light when his mother had recently come back from the fields he may be called Masimini (In the fields) or Makhabeni (Mealie plants.)

If this article stimulates its reader to study Bantu life more and record the result of that study it will have been worth writing. No one has nothing to contribute.

R. G.

### The Shooting Stars Football Club

I reported last year in June that the Stars had won the first round in the South Coast, first division, and that they had outstanding matches to play in the second, and third rounds. In the second term they won the second and the third rounds, and they played in Durban four times for the Finals.

The Stars are capable of playing a good game, although at times they are erratic. We anticipated that we would win more than two trophies this season, but through our error and misfortune we lost three trophies, after putting up a good and gallant show against Durban's best teams last year.

On the 22nd August the Stars played in Durban against the Union Jacks for the Marshall Campbell Cup. The day was bright and an ideal one for a soccer match. In the first half both teams did not play up to their standard; both sides indulged in short passing and dribbling, but the Jack's front line was better in this respect and their combination was sound. They availed themselves of their opportunities and led by three goals to one at half-time.

The second half was full of thrills and there was a fine display of long shots from both sides, while the opposing front lines played magnificently. The game developed gradually from an ordinary mechanical play to a battle of wits. The Stars were playing a grand bustling game against a superior team, and their methods and tactics were obviously proving successful. They scored three quick goals in succession and drew up to the Jacks.

The match was due to stop exactly at 5.5 p.m. The score was still four to four at 5.10 p.m., and fortunately for the Jacks their centre-forward netted a slow high drive at

5.12 p.m. which our goalie handled smartly, but it slipped out of his hands, and thus the Jacks secured the fifth goal. Three minutes after the ball had been centred the referee stopped the match which ended in favour of the Jacks. A protest was lodged; but unfortunately we lost it. The Stars lost the first trophy.

On September 16th the Stars played in Durban again against Olympics for the Bush Buck Challenge Cup. This match was not very impressive. The Stars missed their chance in the first-half. The Stars half-right sustained a sprain, and they played virtually with ten men in the second half. The Olympics won, and the score was four goals to one.

The second match played against the Union Jacks for the Cele Cup was excellent. Both teams played a good game. The Stars were a better team this time but they were defeated, and the match ended in favour of the Union Jacks with a score of three to two.

On the 13th September the Stars played against the Zulu Royals, and they won the N. R. C. Cup. The Stars lost three matches last season but they played magnificent soccer and their game was always appreciated by the spectators.

The Committee of the Shooting Stars extends its gratitude to all who represented the Stars Football Club and to its ardent supporters. It also wishes to thank Mr. Gillespie, whose sympathy with the team under adverse conditions was always felt and whose services were highly appreciated.

SETH GEO. MZIZI,  
(Secretary.)



## UMHLANGANO KaZULU eNDLUNKULU

Amabandla aqala ukufika eNdlunkulu ka Zulu ngolwesiHlanu ngo March 1 eze emhlanganweni ngo Msombuluko nangolwesiBili March 4 no 5. Kuthe lishaya iSonto abantu benkosi base bengangotshani.

Ngo Msombuluko ekuseni, March 4, kwavukwa ekuseni kwayiwa enkonzweni kwadliwa iSidlo seNkosi. Kwakuyi nkonzo enzima, enesizotha nenesithunzi. Inkosi yemukela. Indodana yenkosi uThamsanqa waye ngomunye wezikhonzi kulenkonzo. Njalo ngakusihlwa bekwenziwa umkhuleko. Ububizwa yiyo inkosi uqobo lwayo futhi uphatwa yiyona. Njengoba bekukhona abefundisi kangaka inkosi ibizinika izinceku zika Jesu ukuba nazo zifakaze.

Sifika nje lapha emzini wenkosi kwa Sokesimbone izinkomo seziwe ucaca inkosi ipha abantu bakayise. Inkosi yanela yafika nje ivela esontweni yathatha isibhamu sayo zaziwa njalo. Kulinganise ukuthi ziwe zabangu 40. Inkosi ibipha abantu bakaShaka ukuba bangalambi. Nempela-ke kamukho owalamba. Ngokuphana umuntu inkosi angayifanisa noDingane yena inyama yayingaphuthi eMgungundlovu baze bathi:

“U Vezi umoya mnandi ngokunuka inyama.” Amabutho nankaya ayasina uthuli seluthinta emafini.

Emini yantambama kwayiwa engcwabeni lenkosi uSolomon kuyodunyiswa. Inkosi yafika ihola abamahashi, yababeka yase ingenisa amabutho aye hambama phansi. Inkonzo yayiphethwe umfundisi M. Mhlongo. Kwakhuluma inkosi yathi umnawabo ushiye esebenzile nayo izozama ukuba umsebenzi uqhubekele phambili. Kwathandaza abefundisi. Kwakhuluma uMathole nomfundisi M. J. Mpanza nomfundisi Sandstrom wakwa Ceza. Kwanikelwa imali yesikhumbuzo senkosi, kwabuywa lapho kwayiwa kwa Sokesimbone. Agiya amabutho.

NgolwesiBili ibandla lahlangana phansi kwemithi kwaSokesimbone. Kuthe selihleli kwaqamuka uMafukuzela wathi qha, Zulu, akuthi silindele ukuba abeNdlunkulu bafike phakathi kwethu asibesixoxa. Wabeka lezizindabo phambi kwebandla: (1) Indaba yombhali wenkosi. U Mafukuzela wathi inkosi iyahlupheka ithwele nzima. Umsebenzi usubuye wakhula ngokunye njengoba eseyi Paramount nje. Ayinamandla okubhala iphendule izincwadi ezifika kuyo ngamakhulu. Kuhle uZulu akwazi loko ukuba inkosi idinga umbhali. Ibandla lakubona lokho. (2) Futhi-ke izwe lembeswe ifu elimnyama uKing uyalwa nezitha zakhe. Kuhle singalaleli

amahemuhemu, kodwa silalele iqiniso esolizwa ezinkantolo. Futhi kuhle uZulu akhiphe izwi elikhombisa ukuthi umbuso kaKing siwuthobele. (3) Inkosi idinga ukuba ibe nbandla lamadoda ayisekele. Phakathi kwawo kubekhona namadoda ayaziyo inkambo yasesilungwini. (4) Zulu, asinakwenza lutho ngaphandle kwemali. Yebo yake yenziwa imizamo yokwenza isikwama sesizwe. Inkatha yalimala. Asakhiwe isikhwama amaphutha enzeka ngeNkatha asinike ukuhlakanipha. (5) Siyanikhalela kuHulumeni ukuba izwe labantu lenezezelwe. Nempela-ke uHulumeni useyalithenga izwe elithengela abantu. (6) Kuhle kuthunye amadoda ayobonga eMgungundlovu ayobonga kwaHulumeni ukuba iNdlunkulu yakithi isikhushulwe. “Lapho AMANZI AKEMA khona abuy'eme.” Cha ibandla lawemukela kahle amazwi kaMafukuzela.

Kwase kusukuma uSenator Dr. the Hon. Edgar H. Brookes umkhulumeli kaZulu epalamende. Walinganisa ngoJohane okwathi uma bembuza ukuthi ungubani wakhhipha amagama amabili wathi (1) ngiyizwi, (2) lungisani indlela yeNkosi. Naye-ke wathi uyizwi lika Zulu. Uma uZulu enesikhalo uyasiqhuba asise kuHulumeni. Kodwa-ke naye uZulu unomsebenzi wokuwenza—Lungisan'indlela yeNkosi. L'omemezayo uyakumemeza kangcono uma nani nisebenza. Wabuye wathi, “Ngibekile phambi kwakh'umnyango ovuliwe.” Wathi impela, Zulu, phambi kwenu kukhona izindonga umuntu ezimqeda amandla. Kodwa ngale kwazo kukhona izwe lesithembiso. Wathi kodwa kulezizindonga kukhona iminyango evulekile kuhle siyifune siyithole siphumele ezweni lesithembiso.

Wabala imisebenzi asebenzile bona bakhulumeli baBantu. (1) Ukuthengwa kwezwe laBantu ezindaweni ezithile. (2) Ukwenqaba kwabo ukuba imfundo yaBantu iphatwe nguNdabazabantu. (3) Ukwengezwa kwesabelo semfundo yaBantu ngo£90,000. (4) Uku-umenywa kweWage Board ukuba izohlola amaholo aBantu eThekwini naseMgungundlovu, nokunquma emva kokuhlola kwe Wage Board ukuba amaholo aBantu kulamadolobho athi thuthu emisebenzini ethile. Wathi ukukhuphuka kwamaholo emadolobheni kuzokhuphula amaholo emaphandleni. (5) Wabonga ukuba iNdlunkulu kaZulu isiyenziwe uNgqongqoshe. (6) Washo nokuthi kungolukhulu usizo kuyena ukuba azana namadoda amaningi anguHulumeni ekukhulumeleni nasekuthayizeleleni uZulu. (7) Wakhhipha izwi lokuthi loHulumeni wanamhla uyazama ukuba aBantu abaphathe ngendlela

ekhombisa ukuthi bangabantu nabo. Futhi kwaNdbazabantu kukhona amadoda amaningi azamayo ukuba uZulu amakhe abe isizwe esiqinile esinamalungelo.

Kuthe eseqedile uDr. Brookes kwasekufika abeNdlunkulu, iNkosi nawoyise. Inkosi yase ikhuluma ibonga umsebenzi kaNdbazabantu wokwenza izinkambi njengoba kwezinye izindawo sekuhluma utshani inkosi eyabugcina iselusa. Inkosi yase icela ukuba kwakhiwe amanye amadiphu ukuze izinkomo zingahambi zize zifele endleleni. Washo ukuthi uZulu uwuthobele umbuso kaKing. Yayisithi inkosi njengoba ningibona nje, Zulu, ngiphethe ngiphathele umntwana womnewethu uMaphumzana. Namhla-ke nizo-zwa ukuthi ubani lowomntwana. Inkosi-ke yase ibiza uCharles Mpanza ukuba afunde incwadi ephethe amazwi eNdlunkulu kule-ndaba. Wayifunda-ke uMpanza. Incwadi ngamafuphi ithi inkosi uSolomon wakhuluma noyise uMnyayiza wathi ekhomba uThandayiphi ozalwa okaMbulawa wakwaButhelezi wathi, "Baba, nansi inkunzi yezinkomo." Wabuye waphinda futhi ngesinye isikhathi wathi kuyise uMgixo kaZiwedu, "Baba, nansi inkunzi yezinkomo." AbaseNdlunkulu omka Solomon nonina bathi bona iNkosi kayizange ilihlabe ngesihloko igama kubo kodwa kuko konke ukwenza kwayo bebebona ukuthi amehlo eNkosi abuka yena uThandayiphi. Ngakoke iNkosi noyise banqumile ukuba u-Thandayiphi uyena nkosana yeNkosi. U Zulu wonke wenanela ngokusho uBayede.

Kwase kukhuluma iNkosi uGwazakhuphule uNdbazabantu weNatal ihlangene. Wabonga ukuba uZulu ekwemukele ngokuthokozakubekwa kwenkosana yeNkosi. Wabonga ukuba uZulu ephumesele ukuthi uwuthobele umbuso. Wabonga ukuba uZulu ebonga imisebenzi kaHulumeni njengamadiphu nezinkambi. Wakhala ngezehl ezehlele iNdlunkulu uoMntwana uMbuso ka Khambi.

U Dr. Brookes wasenikeza iNkosi induku-sihlalo izifundi zaseManzimtoti ezinguZulu ezikhonze ngayo enkosini. Naye wakhonza ngesikhwama enkosini. Kuthe lapho iNkosi isisivula iNkosi uGwazakhuphule wafaka isikhova esikwameni seNkosi kwathi enye inkosikazi yomlungu yafaka nayo kodwa angabona ukuthi bekungakanani. Wenanela uZulu ngokuthokozakubekwa.

Kuthe kusihlwa emva komthandazo kwasukuma uChief Albert Luthuli kaNtaba ophethe esigodini saseMvoti kwaDukuza wethula phambi kweNkosi abekuphethe kuphuma kubantu beNkosi abaphethe bebonga ukuba uHulumeni useshilo ukuthi indlu ka Senzangakhona isingungqongqoshe. Bebonga ukuba ucansi selwendlelwe kahle lusuka eMthamvuna luye oPongolo lusuke futhi elwandle luye Ondini.

Abase Mvoti-ke babonga ngo £16. Inkosi yamangala yaze yasho yathi umuzi kaLuthuli kayiwazi nokuwazi.

Ngakusasa ngolweSithathu ibandla lahlakazeka.

## Back to Class in the Morning

I can well remember the difficulty I encountered in my efforts to respond to the rising bell. The bell, or rather the whistle, this whistle is called a bell for it represents it, is blown in the early morning at 5.30. To an ordinary person at his own home it would not appear very strenuous to wake up at this time but I am certain that he would realise it better when he casts his mind back to his early schooldays when he was faced with the same difficulty in having to wake up before seven.

Being unaccustomed to wake up earlier than 6.30 a.m. I would open my eyes to find out that the lights had long been on and everyone in that part of the dormitory was laughing and speaking so loudly that one would think that everyone in that dormitory was deaf. At other times I drew the conclusion, from the sudden silence that ensued as soon as I woke, that I was

perhaps the laughing-stock. How true my conclusions were I cannot tell.

While enjoying the warmth of the blankets and not so much concerned about time I lifted my head and cast a glance to see if my pal in the next bed was in the same state as I was. During that time of deep thought I would start thinking how troublesome the Adams bells were; why there was dawn at all; how foolish I was in coming to Adams; until I realised that I was the only person still in bed.

Gradually removing the blankets I would sit on the bed, stretch myself and yawn, take my towel, dish, soap, tooth-brush and paste, and then proceed to the tap.

On other mornings the Boarding Master, who is better known to the boy students as Baba or Dad, came to my rescue and, standing at the door of the dormitory, would shout



with dignity, "Bell gone!" and here again I would wonder if I was not offending by not joining with the rest when they almost simultaneously shouted, "Good morning, Sir! Good morning teacher! Baba, Nduna! Wena omkhulu!" All these salutations begin to form their own impressions on me and I soon began to think that if I could just make myself acquainted with the place, or if the rising bell could be rung at 7 a. m. I would consider Adams as a pleasant school to attend. The latter idea was, of course, far from possibility and the only thing to happen was that I had just to adapt myself to the new situation.

A habit once begun is very difficult to change. In fact, it brings other habits which, if bad, become a thorn in person's flesh. The bad habit of waking up late created bad habits of coming late to class, washing and

dressing in such a hurry that I sometimes came to class with my hair uncombed, shoe laces untied and sometimes my shirt not buttoned.

I have now improved vastly. Although I can bodily say that I have now overcome the habit of waking up late, for the most part, it has simplified. I now enjoy looking at my comrades who are still subject to this difficulty with an air of boastfulness as a person who has passed through these hardships. A stand by the footpath to the High School buildings show a ridiculous sight of boys making a rush to their classes just a second before the last bell rings, some with their jackets and hats in their hands and perhaps some with their belts in their pockets.

My classmates and I like sleep and we have nicknamed it "Boroko."

M. K. NXAMALALA, T3 I.

### Jubilee Hospital

Jubilee Hospital is a small room with two drug cupboards, a table, beds and a shelf of books for the patients.

At the beginning of last year I was appointed as a medical assistant in supplying medicines to the boys at all times when they were in need; especially in cases of minor ailments. It was rather hard during the first few days of my work. I thought the boys were not going to attend to my orders on account of my being a junior student in the College. But after having worked together for a few days I saw that the boys were very kind to me, especially the senior students. I thank them very much for having worked together in a friendly way through the year.

I should like to thank the Matron and the Boarding Master for all they have done for me in everything in which I needed help. I had to go to the Boarding Master and also to the Matron to get all the information necessary.

I am sure our work here is going to be better this year. I hope that the Principal and the staff are going to improve our hospital work by adding other medicines which are greatly needed in the school.

Girls and boys, if I am not mistaken, are always going to town for Bilharzia treatment (injections) which I am sure we could do it immediately after the diagnosis of the disease by the doctor. I am certain you agree with me, that there are many students who omit their treatment on account of their having no money to go to town every week. For such people the home treatment is required. Even the dental forceps are of great use to us as we have many people suffering from toothache.

I hope one day we shall have a complete set of these things of which we are in need.

R. T. MHLOPE,  
(Senior Q.M.O.)

### Ouderdom en Herkenning

Ou Jakob is al neënting jaar oud. Sy gesig is vol rimpels en plooië; en het 'n lang baard wat tot aan sy bors hang; sy kop is vol wit hare. Die arms en bene is al swak en lomp, en sy geboë liggaam kan nie meer regop staan nie. Al hierdie gelaatstrekke vertel 'n storie van 'n lewe wat tot 'n end kom, net soos die dag wat stilletjies wegkruip om plek te maak vir die nag.

Jy hoef net Ou Jakob in die sonskyn gema-

klik te sien sit, diep in gedagte versonke. Waaroor dink die ou man dan? Hy vertel altyd van sy lewe, van sy jeug tot die teenswoordige tyd. Hoor Ou Jakob van die tyd praat toe hy sy ouers verlaat het om in Transvaal te gaan werk. Hy was toe net 'n fris jong kereel wat tou gelei het vir sy baas—een van die Voortrekkers van Rensburg se party. Dit was die tyd toe Naturelle wreed en onrustig was, en gewoonlik met die

Voortrekkers aanmekeer geloop het. Ou Jakob onthou dit nog duidlik met 'n glinster in sy oog, en met opgewonde toon vertel hy van die geleentheid toe 'n klomp Naturelle hul kamp aangeval het; die koue Winternagte wat hulle deurgebring het in die vreeslike toestand, want elke man het met hand en tand geveg. Elke poging om die geswore vyand terug te keer was verniet. Eindelik! Dit is stil! Stil behalwe 'n kraak van stokies in die verte waar die laaste van die vyand terugstap. Die baas dood—sy eie goedhartige baas wat hom altyd opgepas het. Vir 'n mens in die fleur van sy jeug soos Ou Jakob was dit die vreeslikste naag.

Die ou Voortrekker se seun neem toe Ou Jakob om onder hom te dien. Regdeur was Ou Jakob getrou aan die afstammeling

van sy oorlede baas dwarsdeur die Boereoorlog; deur dae van plesier en verdriet, aangename en onaangename gebeurtenisse, deur jare van goeie oes en droogte, het die ou man sy plek geneem in die lewe.

Ou Jakob het nog die ossewa wat aan hom gegee is deur sy baas, en dit herinner hom aan die ou dae toe dieselfde wa hulle in die oorloë verdedig het.

Ou man, jou lewe is verby; jy kan net jou ou lewe in jou gedagte oorlewe. Wat verlore geleenthyde, nuttelose beslissings, onvervulde pligte, of die wrok wat jy nog koester betref, is dit te laat om jou daaroor te bekommer. Lê gerus. Die end van jou loopbaan is naby; die droom van jou lewe verdwyn met die dagbreek.

EZEKIEL MPHAPHLFLE

### Shebang !!!

Ke'ng? He! Che, sebata u sen'o phakisa ho tlolela holimo, kokobetoa matsoafo Motaung, ke be ke re ke sa qoqa.

Qamaka hohle moo u lutseng teng, u bona'ng? Che u se ke uare letho, ha ho letho, ho teng letho'—ke'ng? Ka ntate ka Nonyana a phela, he-e-e! batho le joang? le ithute ho sheba, homme le bona. Mame—lang, ke le joetse seo 'na ke se bonang.

Ka'nga' Leboea, ha ke sheba ke bona leru le letso le apareseng naha tseo ke sitoang holi bona hantle, hobane ho lerootho, ho sebakanyana; ho nkha; ho nkha mosi—ke oa eng? Be! le mali anka; mamela; Le molumo o teng—Ke oa'ng?

Ha u tsebe, mamela, he, rona bao e leng khale re bona letsatsi re u phetele.

Ba re,—Che, e seng ba re,—empa ke re (hobane tsa bo-bare li u kenya ntloana-tsoana ha u sa elelloe), lichaba li futuhelane, banna ba tsoelane lipelo ba tseka mafatse. Ho loana bo Ratetsoana-nkong (Majeremane) le Maja hlapi, ao! Bao ke mekoko, ba tla thulana, ho tla cha khong ho sale molora.

Shebang! Hela, ke'ng? Ke bona sehlotsoana sa bashemane ke sane se lutse sea inanatha. A bongoana ruri! Ba re'ng? Ao! Khutsa hle ke u joetse. Moshemane o ntse a re: "Ao Ratetsoane o sa tla ba "leqa" hle, he-e e kotsi "mpara eo." E mong eena o thotse o ntse a panya-panya ha sebui se ikakha se sa tsoa se Na u kile ua mamela lipuo tseo? kea kholoa u utluile tsona; haeso mona re bile re bafumanetse lebitso ba shemane bao, re ba bitsa "lipiritsi" (spirits), hobane ha ho moo ba seng teng.

Ha motho u ka mamela seo ba se buang

'me ua sheba se boka se ba mametseng, u ka 'na ua makala hore na u nka hantle. Hobane ba bang ba limameli ke banna ba sa sebeliseng kelello hantle; ba hohola hohle hoo se bui se ho boelatang.

Lea tsoa-ka ka letsoai hore nama e utloahale se noka tsoekere hore tee e fete le ka la qati, 'me ha se hopole hore ba bang ke bana, ba sa sefeng letho, ba nyotollang ho hong le ho hong, 'me ba bue feela pel'a batho; ba tla utluisoa bohloko ke puo tse na ke ngola tjena ke tseba hore ba bang ba 'lipiritsi' tseba ba tla bala kele-tsonyana eena (ubone, mobali, e be ha u emong ua bona.) Bongata bo bua taba tse soabisang ka ntoa eena eo ba sa e tsebeng. Ak'u sebelise kelello, u shebe ka bloko, u bone naha eena e bonoang ke'na. Batho bao ba oang joaleka lintsiintsi tlas'a sebabole, ua ba bona; bona bao ba shoetsoeng ke bo-ntat'a bona; ba fetohileng likhutsana ka baka la muso ua bona; mablonmola a basadi ba baholo le ba bacha ba shoetsoeng ke banna, u reng ka oona?

Ak'u ipehe sebakeng sa raka le shoetsoeng ke molebo, u bone ha le neloa ke lipula le sa fumane lijo, le e—shoa le bola. A ma kae maraka a shoetseng ke melebo? ha uena kajeno u qapa litseho ka'ona?

Ao, Motaung a e khutle ka santhao, a ee theko. Nahanang bana ba sebata, Nonyana, hlapi le tse ling, hore ha ho monate ho tsoarisa emong leoto la pitsa, ha uena u tsoara mohoele uena ea tla cha, sheba pele ha leoto le phahama, oa cha, le uena sheba! Ua cha! E tla phothaha uche. Ka hoo sheba.

KOMOC TEBHOHO LOSABA, T3 II.



**Izibongo Zas'Amanzimtoti**

Qaphela, qaphela laphaya!  
 Ngithe mangithi gaga, ngatshaywa uvalo,  
 Kwathi lapho ngibuza, ngezwa kuha-  
 tshaz'umfula.  
 Kuthe laph'izwi lincencetha lith'Amanzi-  
 mtoti,  
 Khwa ntonoza phakath'ezibilini zenhliziyo.

nganisa.

Ngithe lapho ngithi ngibeth'ikhefu,  
 Ngezwa liduma kubafana bama 'Stars,'  
 Bekhala ngo 'Khins,' kwa khinsik'umhlaba.  
 Kanti nezingqondo zomfo ka Caluz'uzigu-  
 budele, ezona ziwukudla kwendlebe.

Qaphela, qaphela laphaya!  
 Amanzimtoti laph'uTshak'ayezidla khona.  
 Yebo mmfula! udumo lwakho lungange  
 ndunduma,  
 Luland'oseXhoseni, noseNkangala, nos'O-  
 Suthu,  
 Kanye neminy'imiqimbiqimbi lwayihla-

Bengiwu donsi wangivuma qede ngalala  
 Ngithe ngivuk'angabona sibomvu,  
 Nesa ncaphe sesavunwa,  
 Ngathi nxangi qaphela laphaya,  
 Ngezw'isancaphela sithi,  
 Amanzimtoti.

AMOS MBATHA.

**U Dhlamini**

U Dlamini lo uzalwa ngu Jama nguye  
 omdala ku Zizi no Dlangamandla, bobathatu  
 bazalwa ngu Jama, baziwa ngokuba ngama  
 Mfengu, amaramba ka Rulumente.

Apho bavela kona kulapha eNatal eLuthu-  
 kela, ngoku selebephesheya kwe Nciba apho  
 bakhe kona ngoku. Akho osaqonda kakuhle  
 kuba ngoku selemaninzi amaDlamini esinga  
 wazi angandalaa avela eLuthukela.

Babenamakhosi, besidla umbuso namakosi  
 anje ngo Sandlulube, Ndlovu, Jama, Dlamini  
 Sijadu, Nomani Ndomba. Kodwa eyona nko-  
 si yayinkulu kunawo onke yayingu Dlamini  
 abathi banenzala enkulu yaza yangamanono  
 ekunxideni nasekudleni kwayo. Intsila emzi-  
 mbeni babeyizondile kunye namakhosi abo.

Ekukhuleni, kwake uDlamini ubengatha-  
 ndwa nguDlangamandla, kuba yena uDlamini  
 ubesoloko eshiyelwa nguyise uJama umvubo.  
 Kaloku nani nibokwazi ukuba abantwana, ba-  
 thanda ukutya kwabantu abadala, noba kufa-  
 na nokwabo, kodwa bathanda ungathi banga-  
 fumana okwabakhulu ukuze benele nantso into  
 eyaxakanisa uDlangamandla. Namhla uDla-  
 mini ukwaZulu, kwaBaca, pesheya kwe-

Nciba, eGcuwa kanti naseManzimtoti akwa-  
 ko, wompaula ngo kuthi xa ethetha "Ndibe  
 ndisithi" nangokuzi phata kakuhle, intetho  
 yabo isicacisela ukuthi ngabantu abazolileyo,  
 abathetha ngembeko enkulu.

Iminyango yakwa Dlamini mininzi kakhulu  
 namhlanje kuba sebande kakhulu kulo lonke  
 ilizwe, esithi kulamazwe sifumane abakwa  
 Dlamini, Ndlovu, Dlangamandla, Mtolo  
 Nkosi, Sibakhulu, Jama, Sandlube, nabanye,  
 bonke aba bephuma eLuthukela. Kodwa  
 nangona esizwe samaZizi sesihlakazeke kulo  
 lonke ilizwe nje asikhohlwa yinkosi yaso u  
 Dlamini, abathi ukumbonga nguJama ka Sija-  
 du limabaleka neNdlovu evela eLuthukela,  
 owathi xa ewela uThukela egxothwa ngo  
 Shaka izulu ladlemntwini, ladle Ndlovini ko-  
 dwa indlovu yabeka isicithi eqolo lagqitha  
 izulu. Undlovu zidlekhaya, zidlekhaya ngo  
 kuswela umalusi, unkosimabala mabini elise  
 bunzi nasenkabeni. Nditsho ndisithi ma-  
 Dlamini luphakamiseni uhlanga lwenu ninga  
 luyeki, udade wenu.

FANNY BADLA, (Form IB.)

**Oh, Adams!**

The wheel of life turns surely and gently  
 showing us different educational, political,  
 and social outlooks at Jubilee and Sidlaveleni  
 as seasons change.

Now that it is hot—so hot that you need  
 only walk a distance of 300 yards with a  
 basket containing eggs, and they are all  
 hatched—some of our boys find comfort in

defending themselves behind a 'fortress' of  
 that delectable vice against the internal  
 attacks of hunger. Perhaps we may stop  
 here and consider some of our characters  
 who help to turn this wheel of life faster and  
 more smoothly with the things they say.  
 Just recently I heard an irascible teacher

scolding a lazy boy and saying: "George Washington was first in his class at your age you know," to which the idle boy replied: "You forget that George Washington was President of the U.S.A. at YOUR AGE." The teacher, after a long lecture remarked: "I have no watch and there is no clock in here, so I do not know if I have talked too long." "There is a calendar behind you, Sir" voiced out someone.

Tom Rabar always wants to be 'top-dog.' At a wedding he wants to be the bride, at a meeting the chairman, and at a funeral he wants to be the corpse! Indeed one would hear him addressing a group of students on politics: "All we want is education including scientific knowledge especially. If I asked one of you here when Magna Charta was queen he could not tell me, or if I asked one what a molecule is he could not tell because none of you have ever been up in one."

What about Prof. Baag; so lean that if you open a door and see nothing coming out that is himself. My ear caught a talk between him and Porkson whose corpulence might have been the cause of the starvation that reduced Baag to such a state. "I contend" insisted Prof. Baag, "that anybody who commits suicide should be sentenced to imprisonment for the rest of his natural life, and if he says one word in defence he should be given two more years for contempt of court!"

There are many interesting students who

feel obliged conscientiously to scour their plates to complete dryness at table. Sandy Corpse who sits at any table had mercilessly swallowed the last morsel when he looked up to the waiter with an anxious expression for "Some more." The waiter answered: "Nothing." "What is nothing?" bellowed Sandy. "Nothing" is what ants find after a Scotch picnic" returned the waiter. "Well I must get the meal I missed last week when I was ill or receive monetary compensation for it." Miss Katherine! O Kate!! so black that in white attire she looks like a negative of a snap-shot. She is used to the hard benches at school and when a friend in the village invited her to tea and offered her a soft sofa Kate had scarcely settled herself when she sprang up muttering: "I thought I had sat on a cat."

Talkative girls are mostly popular—I know of no other type—but some are inclined to sleep in class and dream so much about dogs that you can hear them barking. Miss Goggles, who does not like to carry a hand-bag because she holds that pockets will do just as well, is the most hard-working girl at Sidlaveleni. Last Sunday, when the Principal asked her why she had broken the Sabbath day by working for a ticky she replied "One of us had to be broke anyway!" Time and space do not allow me to say more about the impossible but amusing people of Adams.

"HUMAN NATURE."

## Hlonipa Language

The Hlonipa Custom is observed by women only. In order that I may be understood clearly I shall give examples. This custom is observed in this way. Suppose the young woman is in love with a young man and they prepare for marriage. The young man by surname is "Mashiya," but if this man has an elder or a younger brother who bears the name "Vukudle," this young woman is not to mention this name aloud anywhere. In Zulu the word "Vukudle" consists of two words, viz., Vuka and Udle.

These two words "Vuka" and "Udle" are words commonly used by any Zulu speaking person. Having said that the woman is not to mention either of these words in her speech, she has then to look round for other words to use in the place of them. These two words will not be the only words she has to "Hlonipa;" there are many others. This means that for all those words she has to use other words quite different from the words

commonly used.

The mother is the first teacher of a child. Seeing that she has to observe this custom even the children will also have to imitate their teacher. These poor children will use the words which are not commonly used; the mother will not tell them that she uses those uncommon words because she is observing the Hlonipa Custom; they will not understand what Hlonipa means. Children will have to leave the mother one day to meet other children outside; to their surprise they will find that their playmates do not use the same words as they do and they will be confused. It will not be clear to them until some one has explained that they were taught these words by their mothers for this and that reason.

When we meet these two groups of children we find difficulty in teaching them in Zulu so that every one of them under-



stands, because some of them have got into the habit of using the words which their mothers use, while others have not. As an illustration of what I mean I shall give the words some mothers use. Instead of the common words like 'amanzi' (water) use "amanteku" instead. For 'ilanga' (sun) use 'impakama.'

How are we to know that there are pupils in our class who have been given these uncommon words? We shall never know until the pupils have told us that they don't understand. That is why we find people using the word "itswayi" (salt) instead of the

common word "usawoti" and also the word "tonyathi" instead of the common used word 'phakathi' meaning 'inside.'

This is why some teachers find difficulty when they teach in Zulu. After a teacher has taught the lesson well, on application he finds that the results are not satisfactory. This difficulty cannot be otherwise remedied. The only remedy is to abolish the Hlonipa Custom. But this cannot be done away with for it is the thing that our fathers used to show that a woman has respect for her brothers-in-law or fathers-in-law.

BEN HADEBE, (T3 1st Year).

### Our Class T.4 Second Year

This class is the largest in the Normal Dept. It has about 54 students. At the beginning of the year it was divided into two sections, but this has not made any difference because we are still like children of one family. We take ourselves as brothers and sisters of one mother and father. Whenever we have a difficulty we come together and share it.

T4. Members are very happy; you will find none with long gloomy faces. They take things very easy. Whenever they see one of

their classmates sulky others shout "Take it easy" or "Just a smile, please."

They always attack their work seriously, but in spite of their being serious you always find smiles on their faces. If you want to find flowers go to the T4 classroom where you will find them on the tables.

We love our class teachers and they love us too; we call them father and mother and they are worthy to be called such. Our motto is "Res Non Verpa."

MAY SKUMBUZO MCANYANA, T4 II.

### The Artificial in the Natural

Sometimes one wonders whether man is rowing his course with or against the currents of this sea of life, but you need only stand on the hill behind Mr. Reuling's house on one of these spring mornings at sunrise, open your eyes and cast your look east, west, north and south, to answer the question.

As you look round, north, south and west the first vivid impression is given by the general rhythmic undulations of the land with the green hills absorbing the rays of the "Glorious Lamp of Heaven," the sun. The twitter of the birds, the light morning breeze brushing your face, the shaking of the tree leaves, the lighting up of the landscape and valleys and the melting of the dew announce the beginning of the next act among the many of Nature's drama of the day. The hill on which you stand is like a gallery in an opera hall.

Nearer still, the panorama of trees and grass wrapped in a mantle of green is alluring to the eye, and gives you the feeling that it is a delight that cannot fade away. You feel that you are a solitary being surrounded by beauty; a living particle among the living.

Then eastward, look! Behold Adams—man-made Adams with buildings shooting up gently but firmly among tall gum-trees; with a clump of bush on the northern side through which a brawling stream threads its way separating the school from the neighbouring houses. The silent hills still run along in sloping motion towards the horizon where the smiling sun rises in a golden haze. Around the premises the winding path's the grass lawns, the lanes of gum-trees give evidence of the exquisite sense of beauty in man, and his labours to develop it with the aid of Nature.

"But is Adams not a round peg in a square hole?" wonders the traveller. No, it fits into the place. Indeed our school feels the enclaspng embrace of Mother Nature's arms as one of her daughters. For here is a different kind of life. Men and women striving, through imperfect artificial means, to adapt themselves to the perfect life around and forming a picture so pleasing to you, the observer on the hill.

"SCIENTIA." T 3 I.

## Some Values of Dormitory Life

Many people wonder what dormitory life is really like. To me it may be well compared to a "melting pot" in which there are hundreds of individual differences making a complex body of personalities. In living in a dormitory with a mixed group, there are some definite values which one receives. 1. One learns to live with people; 2. learns to appreciate other people's ideals, peculiarities and desires; 3. drops formality; 4. has a chance to be himself; 5. loses inferiority and superiority complexes; 6. develops leadership through the house organisation for discipline; 7. achieves a measure of self-reliance; 8. learns promptness; 9. develops self-control; 10. develops poise; and 11. wards off selfishness.

It is very important that every student should possess the qualities that I have outlined as coming from dormitory life. The well-educated young man or woman does possess enough of them to aid him or her in life. These qualities can be linked well with ones future. Whether successful or not, it is wise to remember that an alert employer looks for them.

Let us think of these values of dormitory life that I have given as stepping stones to a bright and a successful future.

In spite of individual differences between students in a dormitory one finds a constant attempt being made to provide conditions under which they may live harmoniously together. We should not forget that the connecting link between these qualities and student development is one that only

competent matrons, boarding masters or house directors can forge. Through our Boarding Master and Matron's steady hands of guidance we expect to receive them. Our set up at Adams College gives us a wonderful chance to show the existing harmony in dormitory life.

We are very grateful for the chance to show our appreciation to the educators and all who day and night do all that is in their power in order to free dark Africans from the ignorance and semi-slavery which, ever since the advent of Western Civilization, has been their sad lot. We therefore hope that our lives will be of such a nature that our helpers will not feel their gift was made in vain.

Just when we are about to leave our dormitories at the end of the year we feel very pleased and thankful for the profit of the above mentioned qualities; but we regret that we shall also miss our teachers, friends and our resting place—our dormitories.

When our luggage is out, our dormitory vacant, and the bus is ready to take us to different spheres of life, each of us begins to sing regretfully thus:

Farewell, Adams College; I must haste away.  
Hear my last Adieu, hear my full heart say,  
Though I wonder far, follow my lone star,  
Adams College, vision shape of thee shall rise.  
Farewell, Adams College; tears bedim mine  
eyes,  
Sad my heart within fills my breast with  
sighs,  
Many friends I've met, none so loyal yet,  
None so true, none like those I leave today.

ARTHUR NKOSI DLAMINI T4 II.

## Mother Can Do It Best

Yesterday I met a charming girl of eighteen with her mother. I had not seen the girl since she was a child, and felt most interested. "What career are you taking up?" I asked her. Before she had time to reply, her mother plunged in and gave me all details, but that was not what I wanted.

I wanted to hear the girl talk, to watch her expression, get a glimpse into her personality, rather than be told everything about her mother's great efforts and worry on her behalf.

The older woman had two motives in not

letting her daughter speak for herself. The first was that she honestly believed she was the one who could give me the more lucid description. The second—and this was her main reason, although she probably did not recognise it and all that it stood for—was that she was not going to take a conversational back seat herself.

I am not suggesting that she is jealous of her daughter. She is too fond of her, too sensible a woman for that; but when she feels that she is helpful she is most certainly not going to allow herself for one minute to be out of the picture!



This is a pity, because people will soon begin to prefer to meet the girl when she is alone; her mother will sense this and it will make her unhappy.

I know another with two school-girl daughters. She is an expert housekeeper, energetic to a degree, and her home runs on oiled wheels. The last time I was there the younger girl wanted to spend Sunday afternoon making sweets for her friend's birthday. She is top of her cookery class at school and his scant leisure at home after her homework is done.

Her mother said: "No, dear! You have to think of something else; Sunday afternoon is your time and my time for resting. The child insisted, but in vain, that this would be her work, that it had nothing to do with her mother; but the good housekeeper suggested

sadly but firmly. "Doesn't mother always have to do the cleaning away and washing up for you afterwards?" The girl said to me later, "Well, she does, because she always comes in bristling with energy and whisks away saucepans from under my nose.

She says she cannot stand the mess any longer and that she can do it in half the time. But I'd love to do it all myself if only she would leave me alone."

When the girls are a little older I have an idea that the mother will be saying, "They are utterly lazy and selfish. They never do a thing about the house."

The trouble is brewing now. But I would not like to say that it is entirely the daughter's fault. "Girls, help your mothers at home."

ISABELLA NGWANE,  
T+ II.

### The T3 II Class

Of all the classes in the Normal Department I think T3 II is the most interesting class I have seen. I am a member of this which is a mixed class. At the beginning we were twenty-seven but unfortunately one of our women left on account of illness towards the end of the first term. She is reported still to be ill at the time of writing.

The T3 II group has some very interesting characters, and they all seem to enjoy jokes. Of course there are some who never smile, no matter how interesting a joke is. These honourable class-mates seem to believe that to enjoy life one must never play. I am afraid they will make very unsociable teachers. In life, I think every person has the right to enjoy social amenities.

The T3 II class has its own "Inspector" Molaba, who sees to the general management of the class-room. He very much enjoys conducting imaginary choirs. Our "Inspector" follows the rules of hygiene strictly. He does not like to see pieces of rags near his desk, for fear that they may infect him with typhus fever. We also have our "herbalist" — Mkwanzazi. In our biology classes, he always tell us of plants which he used for love charms when he was in Zululand.

Our class has its own court, which tries class members who fail to reason correctly. The judge of this court is Kux, the lawyer Ou Kor, the interpreter M. F. O. Mzizi and two members of the jury: Abijah and Percy. Since the formation of the court, the victims have been Joe "Maritzburg," and Mhambi.

The latter is a habitual victim. By way of interest, he is the only man in the class who has the privilege of wearing two caps when out of classes. He only wears one in class. What a pity our ladies do not enjoy this sight.

We also have experienced teachers in our class. They are Mr. "In Fact". He seems not be able to complete a sentence without using the words In Fact. The other is Mr. "p.p. Pianissimo," who believes in talking very softly. We also have Marks, who is noted for his experiences as a head-teacher in Zululand and the hardships he experienced last year. We always consult these experienced teachers about outside life. They say many encouraging things. The whole class seems to be excited because they are completing their course. They all long to endorse cheques. I personally do not know how I shall feel the day I endorse my first cheque as a teacher.

The physiology students of the T3 II class have proved that the theory of adrenals really exists. Most of them say that when they are head-masters they will apply it to their assistants. By the way, they proved this theory by applying it to many of the students. We thank our physiology lecturer for teaching us this useful theory.

The T3 II has the co-operative spirit. They always do things which will be of benefit to the class as a whole. One thing they are noted for is celebrating birthdays of class-mates. A red-letter day was the day

the writer celebrated his birthday on the 27th April. Our Principal, Dr. Brookes was invited to have sweets with the rest of the class. On such occasions the class-mates put on their best clothes.

A common hobby of the class is singing. They also delight in discussions of life problems and other important themes of educational value. The school accountant seem to enjoy the singing rendered by the class. On several occasions while in his office he has requested the class to sing some favourite hymn.

The class this term had the privilege of being invited to a party at Emsebeni, given by Dr. and Mrs. Brookes. We thank the Principal and his family for permitting us to lessen the supply of their pantry. We also enjoyed the games played. Some members turned them into jokes. They thought that one of the games was introduced to determine their intelligence quotients.

The T3 II class, incidently, believes in giving Psychological Instruction Tests, unfortunately some members of our class failed. Many such tests are given by the head-teacher and by class-mates.

The class is very grateful to its former class-teacher in the first year; especially those who knew nothing about teaching as they had just passed the Junior Certificate Examination. The class really did well in the first year and secured a hundred per cent pass. We hope it will keep up its record and all go through at the end of this year. We are sorry to leave Adams but we shall always have it in mind. The favourite diet equation of the class is: Tea, Bread and Students equal Joy and Cramming ability. But I say, Students, Teachers and lessons equal Position of Students and Doing any kind of Work.

P. S. MODISELLE,  
T3 11.

### Farewell to Adams

I owe deep gratitude to Adams for the education she has given me and which I intend to pass on to the community in which I may be placed.

On looking at my work during the last two years I realise with gratitude that I have been equipped for life better than I would have been if I had not come to College.

My advice to those who remain for their studies here is that the only way to feel happy when you leave College is to put in

hard work each day of your life here.

At last I step out as an Adams Ambassador. Now that I leave this College, I hope her work, her efforts and her patience will bloom and the results will be fruitful,

When we asunder part,

It gives us inward pain,

But we shall still be joined in heart,

And hope to meet again.

Farewell! Farewell, Adams!

MAY S. MCANYANA

### Away In The Bushes

BY A ROVER, T3. I.

On Saturday September 30th about 5 a.m. a strange whistle was blown. "What is wrong with the bell ringer?" exclaimed a friend of mine, stretching himself. "Do not worry yourself," was the consoling reply.

"That whistle is for the Scouts to get up"

"Oh! where are they going to?" he asked.

"They are having a combined camp at Mariannahill."

On Monday 25th September we got word about this camp which was to be held from September 30th till October 2nd. Although we got such short notice we accepted the invitation, This was the test of our Motto "Be Prepared." We then left very early on Saturday and neither bugle nor drum was heard. We entrained at 'Toti Station and when we were just beginning to get excited

at seeing Durban we to change trains. About 12.30 we took a a train to Pinetown.

We did not feel the way to the College long as we were a happy group singing as we marched along till our kind friend Mr. Reuling took us by surprise and then passed on.

We reached the college at about 2.30 p.m., but unfortunately we found our brother Scouts already gone and we followed them.

We greeted them with smiles at 3 p.m. and after a light lunch we were forced to get down to business by the weather changing. After supper we had a camp fire but rain spoilt this and some had to run for shelter.

"What is to be done, it is still very early for us to go to bed, and our friend "The S. Problem" is not here to provide us with mattresses was



a question from one of our group. "It is raining no longer," was the reply and we rushed back to the fire where we remained enjoying music and dancing rendered by young brother Scouts from Mayville, among whom was Mzala who was present the last time when with three of my friends I went to a camp at Red Hill. Early next day we greeted Mr. Malcolm, our great friend and Chief Inspector. After inspection of tents—but not schools—we settled down to business. He spoke on gadgets and showed us many useful and simple ones for a camp. "We shall teach our friend "The S. Problem" who cannot sleep on hard ground as we do, how to make a soft mat from ordinary grass. This will save him from carrying his mattress and pillow when he goes to camp. What about making yourself comfortable in two blankets? Came to the Scouts who were there. There was a lantern; I think it would

be useful to our "Book-worms" because it is so cheap and easy to make.

Again in the evening we had our camp fire, but this time fortunately it did not rain. Our programme was made charming by the "Happy Three" sancanywa ngabo. On Monday Mr. Reuling came along and spoke on badges, more especially "Safety First." Monday was an unhappy day for we had to pull our tents down. It was the day for going back. "Mayichitheke!" shouted one, then the Mariannhill troop led the way. Although we went via Esigodlweni no time was lost for we would be late for our rrain We left the College at 3.15 p.m. Among those who attended the camp were Mr. Malcolm (Maritzburg,) Mr. Reuling and Mr. Ntusi (Adams;) Father Schimlels, Brother Erasmus (Mariannhill;) Rev. Father R. L. Voguer O.M.I. of Greyville (Durban.) In all we were about 170 in number.

## Friendship

Life is a great gift, and as we reach years of discretion, we are continually faced with the question "What kind of life are we going to have in the future?" The majority of us wish to have a bright and happy future. People toil and sweat under the broiling summer sun, labour unsparingly in the freezing winter cold; they sail on stormy seas in frail ships, and sometimes even run grave risks of their lives because by so doing they expect in the end to have enjoyment or means of obtaining it.

Ordinary experience, however, convinces us that while material wealth is an accessory in the formation of happiness, still there is one very important and sacred thing without which happiness is not real, and that this indispensable thing is FRIENDSHIP. Without a friend the world with all its natural beauties is little less than a wilderness; with a friend it is a paradise, a place where tears may be turned into laughter, sorrow into joy, darkness into brightness and solitude into company. Curiously enough, friendship, like other things most worth having, cannot be bought with money.

Much of the happiness and purity of our lives depends upon our wise choice of companions and friends. We are known by the company we keep, so that a bad choice will inevitably drag us down, while a good choice will raise us up. We must, moreover, be as careful in keeping friends as in choosing them. We do not make a man a friend, or

try to do so, because he is living near us, working in the same department with us, or because we meet him everywhere. A poor man should not try to be the friend of a rich man simply because the latter is rich. Should the former's motive when striking up a friendship with the latter be no other than a desire for riches, it is always certain that this feigned friendship will be dissolved as rapidly as the riches drain away, and the ultimate result of all this is disappointment on both sides.

But although one cannot be friendly with everyone, yet it is better to be friendly than to be unfriendly. It has been said that it is wise to treat a friend remembering that he may become an enemy; and an enemy, remembering that he may become a friend. But in spite of this it is still to be deplored that there are people who take more pains and more pleasure in making enemies than in making friends. It is sad to realise that there are many people who never appreciate their friends until they have lost them. That many people are deplorably disappointed in their love is because they mistake an acquaintance or a companion for a friend, and thus substitute water for wine and images for realities. People are said to be friends when between them their exists in their minds, as well as in their external action, genuine mutual love, modesty, sympathy, in happiness as well as in trouble. Death does not sever such a friendship.

Since most of our daily energies are focussed on the pursuit of a prosperous, bright and happy life as well as one of service, it is vitally important that we, being like strangers in the outside world where we shall live only for a short time, should be very careful in making choice of our friends for without them the world, despite its natural beauties and its enticing material

wealth, is little less than a wilderness.

Perhaps the most lamentable fact is that we do not quite perceive what solitude is and how far it extends; for a crowd no company, faces are nothing but a gallery of pictures, and talking is a tinkling sound where there is no LOVE or FRIENDSHIP.

E. G. SALI,  
Matric. 1st Year.

## Meat Day

Ah! It's Meat Day!!

All faces are aglow and it is evident that something is in the air; for does the value of a thing not depend on its rarity, and it is not these rare things that make life worth living?

It is the last period and in the fifth form the lecturer is expounding to an unresponsive audience the inner workings of the "Reign of Terror," while it is quite clear that most think that the greatest of terrors is to keep them there on Meat Day!—and that for their part it is a matter of no moment as long as the Jacobins do interfere with the calender of meat days at Adams.

In the first form the master is almost at his end wits trying to drive home that "three angles of a triangle are together equal to two right ones"—but his almost superhuman efforts are only rewarded by an occasional stifled yawn and a longing stare through the window in the direction of the Dining Hall.

There goes the final bell!

Was music ever so rich, and could it be earthly? The master at the blackboard wears the look of a defeated general when he realises that all the mysteries of the long deceased Euclid cannot enchant the minds of his disciples on Meat Day!

In utter despair he buries his chalk and turns a weary look towards the door. There is a simultaneous rush for the door and for once it is revealed that the builders did not make allowances for Meat Day. There now reigns a deadly loud silence at the lecture rooms. Around Beckshire a force three hundred strong can be heard haw-hawing and yaw-yawing cheerfully, and on the face of each is written in red letters the magic word —MEAT!

But here and there may be seen a face forlorn: your Adams man can tell you at any time that these are the supporters of the much abused credit system—a system that provides for the loaning out of your meat allowance this week and expecting it back with interest the next week. Not infrequent-

ly this interest is the other man's whole principal!

And these are not the only uneasy ones; within many a breast may be seen hope struggling with despair; a little silent prayer that this week's piece may be a little bigger than last week's. Indeed some have been heard to declare that for six consecutive weeks they have only been reminded that meat still exists in the world and are beginning to suspect that fate and the waiters have conspired against them.

Out comes the postman with a pile of letters, but who cares for home news on Meat Day?

From the Green Gate direction soft melodious 'hew-hew, yew-yew' announces that the "life" of Adams is on its way to claim its due share of the meat, but for once this otherwise enchanting music falls on indifferent ears. Many a neck-muscle is spared the usual rather strenuous exercise of being twisted beyond the limits of elasticity. At last . . . . oh, at long last, the whistle announces that all is ready; and almost like one man the crowd swarms for the entrance where it is discovered again that our builders have no foresight!

Massed before their tables we see the three hundred with heads bowed as if in earnest study of what is before them. Some look as if the last nail was about to be driven in their coffins, while it is clear from the looks of others that their hopes have been realised—for is the piece not decidedly larger than the last, and has not fate decreed that for once it should be accompanied by a piece of fat?

"Oh! Boarding Master! do spare us thy children from announcements," is an unheard prayer breathed by many. In fact some budding philosophers are beginning to think that it would be quite a novelty and a sign of originality if prayers were said after meals on Meat Days.

"Let us pray," suggest the boarding



master, and a keen observer might notice that some close only one eye while the other stealthily guards the plate; for days have been known at Adams when it was not without its fair sprinkling of conjurors—fellows that could deftly change plates quicker than greased lightning, and at the end of the feat look as grave as a judge about to pass death

sentence.

"Amen" concludes the boarding master. Almost before many reach their seats, the pieces in front of them have disappeared and they are eagerly looking forward to the next MEAT DAY!

G. L. M.,  
Stellenbosch.

### School Life At Adams

When a new boy arrives at Adams for the first time, he feels that the time will never come when he will feel really at home. There are new faces—some stern ones and some kind ones. As there is not much time to spend, as at home, in talking about all kinds of things, but more time to be spent in reading and studying, one is bound to feel out of place and think the movement of school life is too fast for one.

But, surprisingly enough, as one with difficulty learns to adapt himself to the movement he begins to like study. Things that seemed to be of no interest are now otherwise; the place that seemed to be too quiet and monotonous has become a lively memory in one's mind. Most of the stern faces—though a few never change—do not remain stern as before but become friendly. The very paths on which one felt he did not want to walk, become a deep joy to one's heart.

It is really interesting to observe that as one begins to love the place he also begins to love the people, the work and school-life as a whole. The life at home longed for has become of less concern than at the beginning.

At school, especially at Adams, sources of joy are innumerable. There are games such as tennis, cricket and football which create no small interest both to those directly engaged in playing and to the lookers-on.

How much happiness really is felt when one looks at Adams Soccer Team playing either at home or in Durban, and in shouting "Adams! Adams! your chance now, two is nothing.—Go!! Go!!!"

There are also many other things to enjoy such as socials and debates in the evenings. They say in order to become a good speaker you must first listen to good speakers and then practise. This is exactly what we do at Adams.

Sometimes difference of opinion rises, but how very interesting for one in the discussion to see most debaters raise right objections to the arguments on the opposite side, and how the opposed tries to defend himself sometimes

rightly and sometimes illogically.

I should also add that many of us enjoy hearing really good music rendered. Good music the Adams choirs are capable of giving. Many visitors to Adams have said they like the music our choirs are able to render, and now we see more and more why Adams should really be so very enjoyable.

One of the many sources of joy is visitors. How much encouragement it is to have visitors who can speak to you on a subject for a long time before you feel any weariness. One cannot say all the lectures given by visitors have been greatly enjoyed, but on the whole, the number of lectures that were interesting far overbalances the others.

There are many Bantu tribes represented. At times they may differ from one another but in nearly all cases there is harmony. The day is not very distant when the African nation will be unified. Speaking from my experience as regards the many different African tribes as represented at Adams, I still maintain that there is still some distance to go before we really feel as one nation. I think we are on the road.

Should I also say that to have pleasure in food is a good sign of growth. Our food too, when one considers the four hundred students, is to some extent a source of joy. As everything about the College has been or will be improved, there is no doubt that food too will be more nutritious and appetizing as time goes on. Today the food is enjoyable and better than it was some years ago, and in years to come it will be even better than it is today.

As one continues to live at Adams each day he feels he grows to love the place—once a spot from which no pleasure could be derived. It is no longer a solitary place nor a dull place.

In the end one is bound to say, "Oh! What a wonderful and beautiful place Adams is!"

GEORGE NEHEMIAH MUNYAMA,  
(J.C.)

## Long Living

To the Editor—"Iso Lomuzi."

Living long is an art or a science or a mystery. But as I adventure upon so immense and abstract a topic my consciousness of ignorance and incompetence to handle it hampers my efforts. Winnie, Mary and Eddie, Bill, Dan and Bull are tossing their heads with laughter and holding their critical pens ready to diagnose with unrestraint and to slash my inability and belittle my daring in writing on so exalted a theme when the language fails me.

It goes without saying that man is born to live; but we cannot argue the fact that he must die. The great poet Pope puts it easily in his "Essay on Man":—"A human being is born but to die." Whether a man lives shortly or not he must die. Death must come some day some how. It is of course right that death exists. Space must be found for the coming generations. If there were no death, one might expect a world of crowded people—in fact we are crowded already—one might expect a world of immortal people. But Nature's system is wonderfully kind in that such a thing does not happen.

Knowing then that death is but a necessary end—each day that arises pushes us nearer and nearer the grave—one might begin to question:

- (a) Why have so many doctors?
- (b) Why is man so busy building medical schools?
- (c) Does man want to escape death?
- (d) Does man wish to live for ever?

To do full justice in answering these questions, I should take pages; and my doing so is against the Editor's wish.

In reply to the questions above I wish to say:—

(a) In any civilised community it should be expected that the number of doctors should be proportionate to the community. The doctor is rightly a social servant—a servant of everybody. Like a servant, he must be paid for his services. I am not suggesting that he succeeds in curing each patient that he attends. Life is but an expression of failure and success. Some die, some live. Some live, and live longer than they should. Again, I do not wish to say that a doctor is a mere business man. Some are, and some are not. But he must be

commercial in a sense, in a world full of commercialism. One must act according to the social demands of the environment. In fact, to say 'so many doctors' is false. The Government, it must be admitted, is doing its best apparently, to have more than at present to supply the insufficiency. This leads me to say: if it is true that there are 'so many doctors' qualified or unqualified, honest or dishonest, we might partly blame the medical school for producing more doctors than needed and for such incompetence as is sometimes the case.

(b) If man must live long, he must have some system and order of doing things. He must be trained who will be a doctor. There is no pressing demand for the doctor to begin his services like the doctor of antiquity. Those of antiquity must have begun their services by the 'Trial and Error' method. At present the trials and successes need to be handed down from father to son. The School must be built for this transmission of knowledge. After all our educationist, W. C. Bagley, in his book "Classroom Management" says:—"The school resembles a factory in that its duty lies in turning a certain raw material into a certain desired product. It differs from a factory in that it deals with living and active and not with the dead and inert materials.' This supports the fact that schools have to be built for doctors. We should not like to have modern doctors labouring under the fear of 'try and see' methods any more than hoping that God will help their attempts at cure. While we might accept it as a fact that the business of the school is to transmit our social heritage, in reality more medical schools, especially for Africans, are to be desired and welcomed.

(c) Man, I presume, would like to live infinitely although he knows that this is impossible. But again, man likes to escape death, even natural death. This is seen when one who is feeble and emaciated by age calls in doctors and nurses and spends huge sums of money so that he may live longer. Of course life is more valuable than money. Again, it would sound very unhuman that even the feeblest should be buried without some human sympathy arising to express itself in the form of getting help for the sick and dying, either to relieve pain and suffering or to prolong life—to deter death to a later date. But the great surprise is that usually



such efforts of sympathy are made with a view to prolong life. Naturally it is one of the saddest occasions to lose a grandfather—but we should not lose sight of the fact that to imagine a world without pain and without suffering and without gain and loss is to imagine even more than More's "Utopia"—nay, a world without human characters. Then man wants to escape death in order to LIVE LONG. The fact that he cannot escape death, and it is not likely that he ever will be able to escape, might be best explained by men of Scripture who say: "From dust thou art and unto dust shalt thou return." This might be further explained by Greek Mythology with regard to the three fates—the spinner, the measurer of the thread and the cutter—and might again be explained by philosophers who will state that what has a beginning must have an end.

(d) Man wishes to live infinitely. Man knows that he is a mortal creature. Man has many such impossible wishes. He even attempts to achieve his impossible wishes. This act or desire of demanding and attempting impossibilities makes life what it is. Man in his insatiable state of mind is uncomfortable and unhappy. He would be otherwise if he could solve the problem of LIVING LONG. LIVING LONG is a

problem.

I need not sail on as my pen is inclined to do, but man's business in life as a whole is that while he is a problem he must also have problems. There is so much said concerning Nature, life and man that here I only need to note Illington's philosophy: "Man lives first and thinks afterwards. He makes history by his actions. He reflects upon it and writes it. Life is in perpetual motion." Life would be foreign to humanity if impossibilities were left unattempted. Man must dare and go forward. Thus our philosopher Goethe says:—"A person lives as long as he struggles to get forward." An impossible attempt, as well as a possible one, is a struggle to get forward. It is well and good to understand that life is often said to be a gamble. Man must arm and arm again and always rearm to contend with antagonistic forces which obstruct the passage to success. These forces may be theoretical or practical, known or unknown, clear or deceptive, abstract or concrete; but man must not be dissuaded by 'It is impossible.' Man does not waste time in doing. Man must get going here and now, for the only guarantee of achievement in the future is present achievement. Thus we may solve the problem.  
S. WALTER GUMBI.

## History of The Adams Quintette

I feel that I shall have failed, if the time comes for me to leave Adams, without having said something about the Quintette, (formerly the Jubilee Male Voice Party,) of which I was the originator.

An idea came to my mind to start a male voice party. This idea was heartily accepted by my class-mates, so that at the beginning of the year 1936 I formed this party.

Members of the group in that year were: Messrs. Simon Ngubane, Luke Fakude, Walter Sibiva, Erasmus Mlambo, Enoch Chieza, Conductor; Director, Mr. Caluza.

On arrival of Mr. Caluza from America the same year, he found me working with this group and giving performances in students' activities.

Mr. Caluza was satisfied with our singing on his arrival, so he asked me to allow him to make use of the group for demonstrations. The name "quintette" then came to existence.

The first outstanding performance this group made was in the City Hall of Pieter-

maritzburg during Mr. Caluza's Reception. Before the end of year 1936 we had Mr. Waterston Bokwe also in the group.

An honour was bestowed upon this group for having been the first group of "Natives" to have a dinner party with the Members of the Rotary Club in Durban.

This quintette was the first to broadcast with Mr. Caluza in Durban Broadcasting House. What a good hearted group we were! I shall never forget it.

In 1937 the Quintette members were: Ezekiel Mogale, Elijah Cele, Simon Ngubane, Waterston Bokwe, Enoch Chieza, Conductor; Director, Mr. Caluza.

This quintette, with some girl students, were the first people to tour with Mr. Caluza after his return from overseas. They toured East Griqualand and Transkei in July; in December all locations on the "Rand." During the year they sang for patients at the McCord and Congella Hospitals. This quintette also broadcast from that wonderfully built Broadcasting House in Johannesburg.

In 1938 the quintette members were:—Benniah Mfeka, Sihauli Dube, Ben Radebe, Waterston Bokwe, Enoch Chieza, Conductor; Director Mr. Caluza.

This group was also noted for its co-operative spirit. They smiled even when difficulties occurred; they sang at the Hospitals in Durban, received many calls to sing either locally or in Durban. It was the same quintette that made an extensive tour with the mixed choir, touching all parts of the Union. "Zisho uNyikithi uzwe ukuthi cha ziyasho izinsizwa."

In 1939 the members as follows:—Messrs Patrick Shabalala, Sihauli Dube, Ben Radebe, Waterston Bokwe, Enoch Chieza, Conductor; Director, Mr. Caluza.

This group sang for Lord Marley at Mary Lyon House, together with the Church Choir. They gave a singing demonstration to the students of Michaelhouse. This followed a lecture on Bantu Music given by Director Mr. Caluza. They spent a week-end at Johannesburg at the end of September and gave a full programme in the Bantu Men's

Social Centre; they sang again at Alexandra Township the same week-end in a Reception to Mrs. Campbell, a "Lover of the Bantu" given by Mr. Caluza.

Apart from the important appearances I have already mentioned, the Group was many a time called upon to sing in the College as well as outside.

Last but not least I wish to say something about Mr. Caluza. I am afraid space will not allow me to say much. In the first place I wish on behalf of my fellow singers, to thank him very heartily for the trouble he took in training us. His fatherly spirit is a virtue in itself. He was never happy when we were uncomfortable during our tours. It has been a pleasure for us to go out with him when he was to give lectures. There we learned many more things which he had no chance to say to other students in the College.

In conclusion, may I ask the coming quintette to co-operate with the Director. You will never regret it if you do so.

ENOCH CHIEZA,  
T+ II.

### Notes From Jubilee

We opened our second term with the same number of pupils as in February except for a few who were unable to return on account of fees. We suffered a loss on the 23rd of October by the death of one of our senior students, Bethuel Mangoela, who was in the T3 II class.

There is very little accommodation in our dormitories; we are still as crowded as we were last term. The Hospital room is still used as a dormitory; the "Club" still gathers round at 9.20 p.m. on very cold days to enjoy the fire in the Boarding Master's room. Now that summer has set in no fire is made.

During the months of August and December there was not much tall grass on the lawns but the Vice Principal kept the lawn mowers busy in keeping the grass down. Now that the rains have started the lawns look nice and green.

We welcome back from their three months honey moon Mr. and Mrs. Dahle who are staying at the Dannhauser Cottage.

Our school care squads are again in full swing; this term we are busy pulling out weeds from lawns, senecio weeds from the vegetable garden in the valley behind the Vice-Principal's house; planting grass in places which have been cleared of little

bushes during the July Vacation.

The Soccer season is now over. The Shooting Stars last year won the "Native Recruiting Corporation Trophy" on the 14th of October to our great joy, as they have been losing in other matches.

Mr. Gillespie is now busy making a cricket pitch for practice in preparation for matches. He has also put up a place for "The Squash" Game. Our students play almost every kind of sport in this College.

During Mr. Dahle's absence in August and September we had Mr. J. A. Reuling as the acting Dean of Men. It was a great pleasure to see him moving up and down the school campus and carrying on his extra duty very ably indeed in spite of his Training College work. The dormitories were examined almost every week and marks awarded each dormitory according to its neatness.

The House System is progressing very well in the Dining Hall.

We were very pleased to have had in our midst two students from Michaelhouse.

We do sincerely hope that the contact with our students will bear good fruit, not only for the school, but for the whole Bantu nation.

A. M. NTAKA,  
Boarding Master.





18 OCT 1940

26 -85

# ISO LOMUZI

ORGAN OF  
ADAMS COLLEGE  
NATAL.



---

VOL. 9. No. 2

SEPTEMBER 1940,

SERIAL No...18  
Price 50

---

## CONTENTS

Principal's Letter ... .. 1	Clubs ... .. 8 & 12
Thunder and Lightning ... .. 2	Societies ... .. 9 & 11
High Lights of the term ... .. 5	Students' Contributions ... 13 to 23
Some Notes on Art ... .. 6	Afrikaans and Vernaculars ... 18 to 21
S.C.A. Report ... .. 7	Notes from Jubilee ... .. 24

---

## "ARISE, SHINE!"

---

Adams Mission Station,

Natal, South Africa.



## ADAMS COLLEGE

**A**DAMS COLLEGE was founded by the American Board Mission in 1835. It is the oldest school for Bantu students in Natal. The ideal and hope of ADAMS is to combine the most efficient academic and practical education possible with the development of Christian character, for the service of the people.

There are six 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.

### DEPARTMENTS AND STAFF

#### ADMINISTRATIVE STAFF

Dr. Edgar H. Brookes, M.A., D.LITT., Principal  
Dr. K. R. Brueckner, M.A., PH.D., Vice-Principal  
Mr. S. D. B. Ngcobo, B.Econ., M.A., Dean of Men  
Miss E. C. Aitken, Dean of Women  
Mrs. J. V. Hosken, Accountant  
Miss M. Rodger, M.A., Secretary

#### THE THEOLOGICAL SCHOOL

The Rev. H. A. Stick, B.A., B.D.  
And Assistants from other departments

#### THE TRAINING COLLEGE

Head Teacher—Mr. J. A. Reuling, M.A.

Dr. Edgar H. Brookes, M.A., D.LITT.	Mr. E. Dahle, B.A. (on active service)
Dr. K. R. Brueckner, M.A., PH.D.	Miss E. A. Mercer
Dr. K. H. Wilker, PH.D.	Mr. P. Myburgh B.A.
Mr. J. M. Gray, M.A.	Mrs. J. A. Reuling
Mr. H. M. Gillespie, B.A. (on active service)	Mr. R. C. Ellis, M.A.
Mr. R. Guma	Miss G. Mama
Miss N. M. Walker, B.A.	Miss J. M. O. Bull, B.A.
Mr. N. Ngcobo	Mr. P. Mkhize
Mr. E. B. Ndhlovu	Mr. A. J. Mwandhla
Mr. A. Shembe	Mr. D. L. Mbambo

#### THE PRACTISING SCHOOL

Mr. A. B. Ngidi	Miss C. Mahlathi	Mr. I. Ndhlovu
Mr. H. Hlanti	Mrs. L. Ngcobo	Mr R. Goba
Mr. S. Ngomane	Miss K. Nzimande	Miss E. Tuntulwana
Miss Annie Sililo	Mr. P. Chamane	Miss C. Mathe
Mr. D. Mnyandu	Mrs. O. Msane	Miss R. Makhobotloane
Mr. W. Mbonjanya	Miss L. Ngobese	Mrs. R. Kuzwayo
Mrs. G. Mbambo	Miss M. Shangase	Miss C. Luthuli

#### THE HIGH SCHOOL

Head Teacher Mr. D. G. S. Mtinkulu, M.A.

Dr. Edgar H. Brookes, M.A., D.LITT.	Miss C. P. Jukuda
Mr. S. D. B. Ngcobo, M.A., B.Econ.	Miss C. C. Riedemann, B.A.
Miss E. C. Aitken, B.A.	Mr. P. S. Bophela, B.A.
Mr. J. P. L. Ngobese	Mr. A. Mzoneli, B.Sc.
Mr. E. Mahali	Mr. S. Tsephe
	Mr. F. Dube, M.A.
	Mr. B. C. Mtshali

LIBRARIAN: Miss N. M. Walker, B.A.

#### SCHOOL OF MUSIC

Mr. R. T. Caluza, M.A., B.Sc.  
Mrs. M. F. Dube

#### THE INDUSTRIAL SCHOOL

Dr. K. R. Brueckner, M.A., PH.D.—Department Head.  
Mr. M. M. Nkuku Mr. E. B. Ndhlovu Mr. S. Baloyi

#### THE AGRICULTURAL DEPARTMENT

Mr. A. J. Mwandhla

#### THE PRINTING DEPARTMENT

Mr. S. B. Makanya

#### THE BOYS' BOARDING DEPARTMENT

Boarding Master—Mr. A. M. Ntaka

#### THE GIRLS' BOARDING DEPARTMENT

Matron—Miss V. Lidstone

# Iso Lomuzi

"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

The Editor, ISO LOMUZI.

ADAMS MISSION STATION,

NATAL, S. AFRICA.

## EDITORIAL

THE MINDS of all of us are very much occupied with the war. It has been brought home to us much more closely since two of our staff, Mr. Dahle and Mr. Gillespie, have been called up for active service. Our thoughts and our prayers will be frequently with them, and we hope that they will return to us safely and soon. The majority of the staff and the whole of the student body will, as far as we can see now, not have this opportunity of direct service, but there is very much that we can do to assist at this time.

Students and their parents will realise that the price of many necessities of school life is going up. Owing to the reduced quantity of paper available, all books will cost more. Foodstuffs are also going up in price. The College is most anxious to avoid raising the amount of the fees. Every student can help himself and the College by avoiding waste, and also by a faithful and willing carrying-out of manual work. One of the reasons that we have manual work in the school is to keep down costs, and hence fees, by saving the wages of paid workers.

Another way in which students can be of the utmost help at this time is by disseminating correct information and discouraging the repetition of silly rumours. Students have the privilege of hearing the main news of the week put to them impartially every Friday morning, and also of reading the newspapers. Very few educated people among the Bantu are taken in by stories such as that Hitler is coming shortly to South Africa, and that when he arrives everybody will have free land and £15 a month: but there are certain

people who believe this and equally foolish statements.

But of course the biggest thing that we all have to do is to prepare ourselves for the reconstruction which must follow the war. Notwithstanding the war, the life of countries such as South Africa has to go on. And instead of the war making it less important, it makes it more important that African youth should be well equipped for the future. The world is bound to lose much youth leadership—that is one of the greatest tragedies of war—and no one can tell exactly what conditions will have to be met in our own and other countries when the war comes to an end. Every student who really does his best thoroughly to master the subjects which he is studying, and equip himself for life is helping the African people, South Africa as a whole and the new world which has to be built.

Even that is not enough. This war has shown us that civilisation alone may lead to blank disaster. Science may be used to destroy instead of to construct. Europe, where the war is centred, is supposed to be the most highly civilised continent, and all that education has not been sufficient to save it from impending ruin. Education without a knowledge of God and a willingness to find out and to do His will may be a curse and not a blessing.

In these days, more even than at normal times, we need men and women who have absolute honesty, real unselfishness, on whom we can rely, and who know from their own experience that inner peace which only God can give.



## Thunder And Lightning

There are few more impressive things in nature than a really magnificent thunderstorm. Lightning is an electrical discharge which generally occurs between a cumulus cloud and the earth. Everyone knows that although thunders precedes lightning whenever the pair are mentioned, it is both a secondary and a less mysterious phenomenon. There are some pretty points in thunder. As a lightning channel bores its way through the air the temperature within the channel is enormously raised and the expanding air produces an explosion wave which is partly converted into the sound wave which we hear as thunder. Most of the energy produced however, either escapes our senses altogether, or is perceptible only through the vibration of objects around us such as the rattling of window panes.

The mechanism by which the electricity is generated in a thunderstorm has long been and to some extent still is, a mystery. The breaking-drop theory of Dr. G. C. Simpson, the Director of the British Meteorological Office, is regarded as the best explanation of the matter. According to this view water-droplets when carried upwards by an air current with a velocity greater than eight metres per second, become broken up, and by an effect, called the Lenard effect, become positively charged with electricity, leaving the air negatively charged; from the neutral water drop there has come a separation of electricity. Violently ascending air currents are a characteristic of all thunderstorms. These hold up large amounts of water as rain drops, which constantly break and reform. In consequence, the water becomes highly positively charged, and the air streaming past it is negatively charged. This may go on in the cloud till the electrical resistance of the air breaks down and so a discharge passes to the earth. This is when the lightning occurs. Once the hole in the air has started, it extends rapidly in the form of a narrow channel. At one time the discharge was thought to be an oscillatory one, (i.e. backwards and forwards), but photographs taken with a rotating camera showed that it is away from the seat of positive electricity. The flash begins with a preliminary spark followed in a brief interval (perhaps one hundredth of a second) by another discharge somewhat longer, and this process continues until finally a path is built up for a main discharge. On this view, a discharge is a like

tearing or a ripping done in a very short interval of time. As the channel extends, it tends to branch into new paths. A photograph of lightning thus reveals in which direction the discharge has occurred and where the positive electricity was. The rate at which a lightning channel grows is well known to be enormous. Like lightning or like greased lightning are synonyms for the greatest velocity known. Actually, however, the preliminary channel may be produced relatively slowly, as in the phenomenon known as rocket lightning where the flash wanders aimlessly and slowly across the sky. At its quickest it is estimated the rate is not more than a tenth of that of light (186,000 miles per second.) The numerous different kinds of lightning are due to the different forms which the channels can take. By far the commonest is forked lightning. This usually has clearly defined branches directed away from the cloud, which indicates that the cloud is positively charged. Occasionally the positive electricity is on the ground and the branches which form are directed towards the cloud. This is the much rarer occurrence and the much more dangerous. In most cases the thing struck is at the thin end of one of many branches of the discharge. The discharge rarely, if ever, passes from one cloud to another, although people often speak as though this was a familiar happening. What they really mean, or rather what has most probably happened is that the discharge has passed from one part of a cloud to another part of the same cloud. This may occur simultaneously with a discharge to earth.

What is the real difference between sheet lightning and forked lightning? Dr. Simpson points out that the difficulty of answering this question is that the questioner himself is not usually clear as to what he means by these terms. There is a surface lightning which might be called sheet lightning which appears to be a silent discharge over the surface of a cloud. It has a different spectrum from that of forked lightning but nothing very definite is yet known about it. What is usually called sheet lightning is either the sudden lighting up of the whole sky or the sky over a distant horizon on a dark night; or else the illumination of a cloud without any visible lightning discharge. Flashes of these kinds, however, are due to forked lightning; in the former case to lightning occurring

below the horizon, and in the latter to a disruptive discharge within the cloud. Not infrequently during a thunderstorm a luminous ball is seen to float through the air. The ball sometimes appears to fall from the clouds, on other occasions they are seen near the ground moving at a slow pace as though wafted here and there in the air currents. Their size varies from that of a pea to that of a man's head and is usually about that of a fist. The balls are usually round, but may be heart- or disc-shaped. They vary in colour and brilliancy. They are usually described as glowing, but do not give the impression of great heat. Sometimes they disappear without fuss or noise. Occasionally they explode with a loud report, doing considerable damage. In support of this Dr. Simpson quotes the experiences of two eye-witnesses of undoubted integrity. In the first case, which occurred in Rome 1902, the ball was seen meandering round a lady's head, making a slight noise like the buzzing of the wings of a great insect. It was of a flat, heart-shaped form, dark red in the middle and bright towards the edge. Eventually it followed the line of some telephone wires, reached the overhead electric conductor in one of the principal streets, struck and melted it.

The second case was witnessed near Toulon in the south of France. There was a bright flash of lightning and a frightful crash of thunder and shortly afterwards a blue-violet lightning ball was seen to fall from the ceiling of a house. It had a ragged edge and was as big as two fists. After falling near an electric lamp it quietly dissolved, leaving behind only a sulphurous smell. It was found later that every fuse on the floor on which the ball had been observed had been burned out. These balls are always associated with thunderstorms and generally follow a lightning flash. There is no doubt of the reality of the phenomenon.

The popular phrases 'greased lightning' and 'blazing the trail' have been given an enhanced significance through recent work in South Africa by Dr. B. F. J. Schonland and his colleagues. He has studied the development of the lightning discharge by taking and interpreting a large number of photographs of lightning flashes. This camera takes in a short time a very large number of photographs which can be examined at leisure later. The principle is that of the slow-motion film, but the

technique is so good that events which take place, literally with lightning rapidity, can be slowed down considerably.

A thundercloud, it is known, can act as an electrical machine which generates a surprisingly small amount of electricity before discharging it to the ground at a very high voltage. The quantity may be only 20 coulombs—say the quantity which passes through an average electric lamp in about a minute and this may be generated by the cloud in about five seconds. The voltage of the discharge, however, may be 5,000 million volts, and it is this enormous potential difference which causes the dazzling and destructive effects of lightning. The most usual type of lightning discharge seen in South Africa is also the most interesting. According to the photographic evidence, the first of the downward moving strokes,—the 'leader,' or 'trail-blazer'—is quite different from the subsequent downward strokes. This first downward stroke travels from the cloud about fifty yards towards the earth, then its light fades away; the stroke seems to pause for about the ten-thousandth of a second; then the streamer goes downwards over the old track without showing much light but blazes forth as it enters the next lot of air. After about fifty yards of this air, it pauses again for the ten-thousandth of a second. Then, as before, it resumes the blazing of a further fifty yards. In this step-wise fashion the main part of the discharge eventually reaches the ground, altogether occupying about a hundredth of a second, while part spends itself in the numerous and well known branches which are characteristic of this kind of lightning. The instant the leader strikes the ground a brilliant flame sweeps UPWARDS towards the cloud, retracing the main path blazed intermittently by the leader from the cloud, and chasing and overtaking those branches of the leader which had failed to reach the ground. There is no pause in this upward sweep. It takes only a few hundred thousandths of a second and is, in consequence, in marked contrast to the downward discharge. A cloud, it was found, may discharge itself by SUBSEQUENT flashes. They appear in the photographs as continuously moving dart-like flashes. The intermittent flashing downwards is always the very start.

#### BALL LIGHTNING

Professor J. C. Jensen, of the Nebraska Wesleyan University, U.S.A., has recently



published the first authentic photographs of ball-lightning. These unique photographs have settled a discussion thousands of years old: whether ball-lightning or thunderbolts really exist. From time to time, accounts of phenomena described as ball-lightning have been published, but the objectivity of the occurrences remained uncertain. Ball lightning was usually seen during violent thunderstorms by excited and inexperienced observers. There was the possibility that the observers were perceiving a subjective effect due to over-stimulation of the eyes by excessively bright lightning flashes. It is possible for the eyes to see round spots of light owing to the stimulation of the nerve connecting the eye with the brain. Hence meteorological physicists were cautious of accepting the many stories of the occurrence of ball-lightning. Professor Jensen has not only succeeded in securing several photographs of ball lightning, he has succeeded in obtaining two photographs simultaneously of the same balls. The possibility of two cameras or plates going wrong at the same moment and producing the same faults is remote, so the certainty of Professor Jensen's achievement is indeed great. His photographs of ball-lightning have been secured during years of observation in which he has taken thousands of photographs of ordinary lightning. No one could have been better qualified or prepared to obtain ball-lightning pictures. In the course of his routine he took photographs of lightning during a storm on the early evening of August 30, 1930. The day had been sultry, with local thunderstorms to the south. Two cameras for photographing the lightning were arranged in a window on the fourth storey of a building. As the storm approached, cold air, rushing before the cloud, was seen to be filled with a swirling mass of dust. Brilliant flashes began to descend from the cloud to the earth. At 9.40 p.m. the observers began to take photographs. Professor Jensen noticed that in the wake of a flash that carried negative electricity from the cloud to the ground, a shapeless mass of lavender colour seemed to float slowly downwards. He was so engaged in the manipulation of his apparatus that he was not able to watch the unexpected phenomenon with close visual attention, but he noted that the mass seemed most brilliant near the ground and gave the impression of a gigantic display of fireworks. Two or three balls of lightning seemed to

roll about one hundred feet along electric power transmission lines situated six hundred yards from the observers, and fell to the ground and disappeared with a loud report.

The first five of the photographs taken from 9.40 p.m. show the balls. They were spread over an interval of three minutes. Measurement show that one ball was twenty-eight feet in diameter and other forty-two feet. Their height above the ground was about ninety-two feet. Professor Jensen does not at present offer any theory of the nature of the ball-lightning. He remarks, however, that descriptions of ball-lightning often state that the ball seems to be connected with chimneys and fireplaces. These are the sites of dust-laden air. Hence ball-lightning may be due to the electrification of a vortex of dusty air by the electric discharges from a thundercloud. Professor Jensen cites the experiments of Dr. Cawood and Professor Patterson of Leeds University, with the electrification of clouds of fine dust suspended in air. Cawood and Patterson produced the cloud in a glass chamber of four cubic yards capacity by heating a prepared material. While the dust particles were thus being produced, the air in the chamber was agitated by a fan. At the same time an electric discharge was passed into the dust-laden air. They found that as soon as the fan was stopped large particles began to arrive in the centre of the chamber and gradually to form a cluster about eight inches in diameter.

The particles in the cluster appeared to be highly electrified, as they were repelled or attracted by an electrified wire held near them. (Compare the tendency of ball-lightning to follow electric cables and transmission lines) Indeed, the cluster can be steered all over the chamber by an electrified wire. Cawood and Patterson find that when the discharge from the terminal inside the chamber is positive the outside walls of the chamber become positively charged. They suppose that this causes the inside walls to become negatively charged, and hence repel all negatively charged particles, towards the centre. As the negatively charged particles approached each other closely they would begin to repel each other. Hence a steady spherical cluster of particles would be formed in the centre. Professor T. R. Merton has noticed the appearance of balls of excited gas in electric discharge tubes. He could steer these balls about the tube as in the

previous experiment. It would not be unreasonable to suppose that ball-lightning is a detached piece of flaming gas, like the gas in the well-known neon advertisement lamps. There is no doubt however, that some specimens of ball lightning seen near fire-places are not ball lightning at all. It is just due to a person's eyes being blinded by a

particularly bright flash of lightning. This causes the person to 'see stars' due to the excitation of nerves in the eye. The process whereby lightning and thunder are generated is thus well understood. The next step is to harness the electrical energy so that it will do useful work for mankind.

R. C. ELLIS.

## HIGH LIGHTS OF THE TERM

The opening Staff Social in February welcomed ten new teachers to the staff of the College and Practising Schools. During the term good-byes were said to Miss Muir, the matron, and to Miss Frost who retired after more than forty years of service in Africa. The end of term Staff Social bade farewell to five staff members. Among the latter was Mrs. L. Gitsham, Dean of Girls for nearly ten years.

The Theological Course is again being repeated under the very able direction of the Rev. Henry Stick. The year began with some thirteen candidates.

A new schedule was put into effect this term which allows twenty minutes for private devotions from 6.30 a.m. to 6.50 a.m.; a period on Tuesdays for musical activities for all students; and a period on Wednesdays for hobby activities. The scope of the Wednesday activities ranges from leather tooling to dramatics, and from fret sawing to swimming. The Dramatic Club has presented two plays. The Newspaper Activities published a weekly poster paper. Other activities will display their achievements at the Mlaza District Show.

Internally the creation of an Executive Committee of the staff composed of the Principal, Deans and Heads of Departments marked a change in administrative action. Externally, the dissolving of the Adams Advisory Board in favour of a South African Governing Council marked another step in the process of transferring the College from the American Board to an all South African control.

Adams College people have watched with pleasure the building of the Adams Village Market Hall, and were pleased to learn that it would be ready for use in time to house

the Mlaza District Show in 1940.

The outstanding events of the term were the celebration of Moshoeshoe Day on March 19th. and of Carpenter Day on March 28th.

The special speaker for the Holy Week services was the Rev. Harsum Taylor of the Musgrave Road Congregational Church of Durban.

The Inter-school House Track Meet early in May was a very successful affair and proved an excellent forerunner for the Inter-School Match at Ohlange on May 31st, from which Adams returned the victor.

On May 10th. the College was host to the Conference held by the Adams Branch of the Natal Bantu Teachers' Union. Over thirty teachers were present. A number of staff members were speakers on the programme.

The Annual Picnic on May 24th. was an unusually happy affair for staff and students.

At their Wednesday Evening Prayer Meetings the staff have enjoyed several special lectures. Mr. D. Mbambo presented a scholarly study of the problems faced by the day schools of this area, and the Rev. Mtimkulu of Durban told of the work of the Durban Methodist Institute.

Building operations have made progress. The new residential cottage has been completed and is now occupied by the Donald Mtimkulus. The Music Building is nearing completion and, though partly in use, will be ready for a formal opening during the spring term.

A stop press item is the news that Mr. Selby Ngcobo has been awarded his Master's Degree at Yale University where he has been studying for a year.



## Some Notes On Art And Art Teaching

"Of what use is it to learn drawing? I never touched a drawing-pencil before."

I haven't heard that once but many times, nearly as often as new comers come to the drawing lesson. I usually explain that it doesn't matter at all if one of 20 or 25 really has to begin where most European children began at the age of 3 or 4. These children are little creators—their idea is to create something. Just as the artist has in mind to create something; he will add, perhaps, "a thing of beauty."

But what is beauty? It seems rather difficult to explain it in absolutely valid terms. A black man's ideal of womanly beauty may be quite different from that of a European. That seems unimportant as long as I do not want to become a sort of beauty-dictator; just as unimportant as is the world's opinion of your work. It may be that you will one day get a place among the "immortals." There are, however, many beautiful anonymous works of art which we enjoy and admire. Some of these, at least, are jewels in our history of art.

Moreover, our art-teaching is not intended to educate professional artists. Sometimes I am asked how to become one, and how to make money, "lots of money" naturally, by art. To questions like this I can only answer: "I do not think that you ever will succeed in that way. Look! God gave us not only brains to work with, He gave us also our hands to work with." You always think that these exclude each other, that having brains makes it easy for you to buy what you like. Oh yes! Several times I have asked some of our girl students: "Did you draw this pattern? Did you make this necklace of beads, this belt, this embroidery?" They frequently appear to be insulted by my question, and answer, "No—that would have been waste of time." But how much time do we really waste on little nothings?!

And we were given our hands not only to use in all the necessary situations of every day life, such as driving a nail into the wall, opening a box, etc., but we were given them, it seems to me, also, because hand-work is not only a kind of counterbalance against mental overfeeding, but is also a real aid to mental work. There is much greater correlation between hand and head work than most of you may realize because you have been brought up with the idea of the superiority of mental work; which means, in

this case, a kind of "intellectualism."

Once more: don't try to become artists, but to create beautiful things, as beautiful as ever you can, even if you only do it for a very selfish reason: to make yourself happier. I think very often that we make too few real things, and that we could accomplish so much more and that we would then feel so much happier in creating instead of in constantly reproducing.

These are, indirectly, some of the reasons why I do not teach drawing by "conventional methods," which you, perhaps unconsciously, have in mind, when you ask me for "drawing schools" or "books on learning how to draw." I know and admit that some manuals may be useful helps for the teacher, but only if the teacher does not follow them slavishly. I do not think that the defenders of those conventional methods of drawing and painting are right when they claim that the power of observation is developed only in the ways they advocate, and not by creative self-activity. On the contrary I contend: "Observation is merely a scientific attitude, not an aesthetic attitude."

We should learn to make this clear distinction if we really wish to educate the sensibility, which seems to me to be the last purpose of teaching Arts.

It would not be too difficult to prove that by means of psychology. You have learnt what "image" and "concept" mean. These terms express just this distinction between an aesthetic and a scientific attitude towards works of art of all kinds. Many of you, it is true, do not like psychology as soon as it starts to be more than a kind of a merely "surface-psychology." But you see by this example how psychology helps us to understand such problems.

Some of you may say: "We learn what beauty is much better by seeing than by working." Whereupon I ask you: "Where do you see so much?"—Next term we are going to have, I hope, some fine copies of old paintings in some of our buildings. They will help us to learn how to look at pictures; how to find differences between the schools, e.g. of English and of Flemish, of Dutch and of Italian painters; how to learn to see art. But if we are really to learn, we must study!

That, however, is not enough, and I myself would be glad sometimes if Durban were not so far from Adams, so that we might have the opportunity of visiting its excellent Art

Gallery once a week or at least once a month. I am sure that none of you, when on a trip to Durban, has even taken this opportunity.

There is one experience however we cannot gain even by repeated visits to a gallery. We discover very soon in our lessons that the practice of art is rigorous; it does not matter whether we think of drawing, painting, sculpturing, woodcarving, or music, recitation, acting, building, photographing—taking them all, without any discussions, as Arts. The only way to teach art and to learn art is by creative activity.

I concede that South Africa seems to be lacking in those artistic qualifications I speak about here. South Africa—as far as her Natives are concerned—seems to concentrate more on music. But I wonder whether many of us might not be surprised what riches of so-called “minor arts” there are in our country, if we could see collected some pottery, grasswork, woodwork, beadwork, etc. Furthermore such a collection, if carefully studied, might lead us towards an answer to the question which has been troubling students of Primitive Art for many years—that is: why do we find the same patterns on Zulu earthenware as in those of the Bronze Period, found in the Lake of Constance, or as ornaments on spoons of the Eskimos of the present time, or on pots of the Red Indians in Mexico? Why are the forms and the ornaments of tools and weapons of the Bushmen of to-day just the same as in long, long past times of the history of our planet in entirely different places?

I would appreciate it very much if all students, interested in arts, would try to collect these little things wherever they find them during their holidays. If everyone of you would bring only one “work of art” of that kind, we could start perhaps with a little Art-Museum which would be simultaneously a Museum of Bantu culture. Bantu culture may be, in a few decades, only history,

no longer part of the daily life, because the Bantu, or nearly all of them, are inclined more and more to value all European products so much higher than their own. I asked for instance one day in a drawing lesson for a pattern for a necklace. It is true, my question was not quite correct, because I did not specify bead necklaces of the type worn by the so-called “raw-natives.” I had, however, just at that moment spoken about some of them who happened to be passing by, and how much they enjoyed bright colours, sometimes in bold composition, which were nearly always chosen with aesthetic feeling according to my opinion. There could not have been any doubt about what I had in mind in asking for such designs. But what happened? I merely got drawings of “modern” necklaces, of that kind of “rubbish” we see only too much worn by you.

After the last Great War some people in Europe were so disgusted with European culture that they suddenly discovered “primitive negro art” and its beauty. There is no doubt that it has been overvalued sometimes. That was however a reaction we can explain easily from a modern psychological standpoint, although it is unimportant here, as a kind of contrast reaction. I wish to point out only that there is in your genuine art real beauty and that you should not make the mistake of throwing it away, or of forgetting it, or of overlooking or not seeing it at all.

You should in your art learning as well as in your art teaching carry in mind the supreme rule: develop your own creative self-expression and awaken and educate the creative activity of the Bantu young folks. You may enjoy and love European Art, but do not forget on account of it what you can contribute from your own to make life and mankind richer in beauty, thereby helping it to avoid and forget hate.

K.H.W.

### S.C.A. Report

When a new administrative body replaces a retiring one in any institution, there is almost invariably the question on the mind of everyone concerned: “Will our governing body do things better or worse, or the same as the preceding one?” Such a question must needs be answered sooner or later.

The newly appointed Committee of the S.C.A. drew up the programme for the term’s work, and to cover this field of work, divided

itself into groups or sub-committees—not unlike an army when it aims at possessing the field. The following are the committees, with some reinforcements from the S.C.A. body, as usual.

1. Devotional Committee—which has been responsible for getting Sunday School teachers, arranging for Sunday morning prayer meetings with leaders, distributing students among the Bible Study classes and



appointing leaders for the classes. The following members constitute the above :

Mr. D. Khati	Miss N. Sishi
„ D. Mqwetho	„ G. Ngidi
„ M. Mokgatle	„ V. Mthinyane

2. Canvassing Committee—to whom is entrusted the task of explaining the purposes of the Association to people wishing to join.

Its members are :

Mr. K. Ndzinge	Miss F. Dube
„ R. Kotelo	„ M. Gwala
„ V. Sikhakhane	„ E. Zondo

3. Social and Welfare Committee. This committee has done much to make possible entertainments such as socials and other functions for students and visitors. The members are :

Mr. A. Dekokoe	Miss R. Mfeka
„ A. Sehloho	„ M. Gwala
„ C. Mngadi	„ E. Zondo

The committee has also taken up the work of appointing willing teachers for the herd boys' school three times a week. Their work, as well as that of the other committees is highly appreciated.

The programme has such features as :

I. CLASSES—which are held once a month on Sunday evenings, and conducted by certain staff members. There are five classes.

II. DISCUSSIONS—held once a month. Topics are chosen for such discussions for Seniors and Juniors, and also movers for both. The topics have been as practical as possible. One of the most interesting in the term was “How can we find out the value of Bible Reading?” Much valuable matter was contributed by various students.

III. BUSINESS MEETINGS. Once every month there is a general meeting where questions about the general working or organisation of the S.C.A. at this school and also on problems in the personal lives of the members are dealt with. The members have shown great interest in these meetings as well as in discussions. More voluntary work

is still expected from our women students.

IV. LECTURES. Our staff members have done much for us in this respect. We have had the following lectures: (a) Mr. J. M. Gray on “The Bible.” He ably analysed the contents of the Book with the view to showing its treasures that lie bare to the appreciative eye. Mr. Gray also remarked that every Christian should be a student of the Bible; (b) Another by Mr. Mtshali on the aims of the S.C.A. This sounded like a bugle call to soldiers; (c) The next was by Miss M. McCord. It was a vivid epic of the Chinese students of the Shansi—Oberlin University during the beginning of political unrest in China about two years ago. Miss McCord drew a picture of the students fleeing from the Japanese menace, learning while travelling for miles on foot, in fear all the time, so that they might reconstruct China afterwards.

The combined efforts of the staff members together with those who led in the monthly classes, students who took part in the discussions and others have gone a long way in assisting the Executive Committee to carry the programme to a successful end. It always reminds us that we form one of the pillars which support the Church Militant.

We regret the leaving of Miss C. Frost who has run a good course as a motive power in Sunday School work. We wish her God-speed, and her successor Mrs. Stick a time of appreciative service.

This is the Executive Committee for the year 1940 :

Chairman :	Mr. Earnest Mathibeli
Vice Chairman :	„ D. Khati
Secretary :	„ E. Mphahlele
Vice Secretary :	„ C. Mngadi
Faculty Advisor :	Mr. D. Mtimkulu.

Committee Members :

Messrs. C. Mcitheka, M. Mokgatle and K. Ndzinge.

EZEKIEL MPHAHLELE.

### The Shooting Stars Football Club

I have pleasure in submitting our Football Report for the first half of this year.

OFFICIALS :

Mr. B. C. Mtshali,	President.
„ D. Dhladhla,	Coach.
„ N. Mngqibisa,	Captain.
„ M. Ngcobo,	Vice-Captain.
„ S. W. Gumbi,	Secretary.
„ A. Dhlamini,	Vice-Secy.

Committee : Messrs. E. B. Ndhlovu, S. Sikakane, A. Dekokoe, M. Moabi and A. Mngadi.

PLAYERS :

It has been very difficult to find proficient players for the team. Last year's members have left and sadly without substitutes. It is then be expected that the team is weak. However, our players have so far done their best to keep last year's reputation alive; but

the first round is not yet over and it will need the last effort within the power of our boys to retain their trophy. Owing to the weakness of the Stars an idea of touring the Free State and the Witwatersrand this winter had to be turned down.

**ASSOCIATION-RELATIONS :**

The management of our ground last year was unsatisfactory. As a result the Stars claim no control and have no supervision of the Adams Ground. While this responsibility is off our shoulders, the difficulty of arranging matches for our usual practices is strongly felt and not without regret. Just lately, because of the unsuitability of the ground for play, which is now supposed to be under better hands, a match between the Stars and Home Defenders was prevented. Again, for the same reason, a replay match : Stars vs. Burning Fires could not be played.

**MATCHES :**

A few friendly matches with our neighbouring teams, to test our strength, were played early before the football season began. The Carpenters team, with our President as manager, have already played against Indaleni. On May 18th., the Stars invaded Mariannahill and brought victory home with the score: two in our favour.

**GENERAL :**

Out of the five League Matches our boys

have lost two and won three, and two other matches are still to be played. Other victories do not come without ardent and strenuous playing and thus we have our popular idols like : "Express", "Foxie", "Intoxication", "Moffie", "Xaxa--Up and Down--Kaka", "Jubilee", "India Rubber" and others. It is a great pity that this year the school authorities have denied our girls the opportunity of seeing our boys at their work on the field.

Further, a joint meeting of the Stars' Officials and Captains and Secretaries of Rugby, Tennis and Cricket, looked fully into the possibility of inaugurating an Inter-Collegiate Sports League. The joint meeting realised the need for this, but felt that much still remains to be smoothed out. The matter now lies in other hands and if there are no intervening circumstances the Stars and the other Sports activities will be thrown into an Inter-Collegiate Battle in the near future.

Last and not least, the Committee, in spite of disabilities, have lived up to their duty and responsibilities. The Club owes a word of thanks to its many fellow-workers, and Mr. H. M. Gillespie in particular for his services. I can find no better way of concluding this report than saying "Per Ardua ad Astra".

S. WALTER GUMBI,  
(Secretary.)

**Literary And Debating Society**

This term circumstances made it impossible for the Executive Committee to meet on the first Thursday afternoon for the purpose of drawing up the Programme. At the first meeting of the Executive Committee however, the Faculty Adviser, Mr. J. Reuling spoke to the Committee on points arising from the Constitution. He said that the Administrative Staff of the College had decided that in future any Chairman presiding over a meeting will have to use his discretion whether or not any points arising from the Constitution should be discussed.

For various reasons the programme was altered now and again as circumstances arose. We have had only two lectures so far. One was given by the Head Teacher of the Training College, and the other by the Rector of Michaelhouse, Mr. Snell. Mr. Snell spoke on the Evolution of Man and now and again made illustrations by referring to the present crisis in Europe.

Although the Inter-House Debates do not

fall directly under this body, yet they need special mention in this column. The Executive Committee has realised that through these Inter House Debates many junior students are being deprived of an excellent opportunity of displaying their literary talent. The Captains in the different Houses are apt to centralise their choice of speakers on outstanding students, forgetting the motive underlying the inclusion of such debates in the programme of the Literary and Debating Society. For this reason, the Committee has decided to make no more provision for Inter-House Debates.

The Dramatic Society, under the able conduct of Miss Aitken, deserves a word of thanks for staging for us a Play—"The King of the Golden River," and the Matric students deserve special mention in this report for the excellent programme which they arranged for us on May 4th.

We have had three Inter-College Debates this term. The Team that went to Mariann-



hill on April 6th., brought more fame for the College. The Subject read thus: "Man has failed to rule the world," and Adams, in supporting the motion, gave hard facts. It was not long thereafter that Adams had to debate against the Wesley Guild in Durban; and although no actual marks were given by the Judges, yet it became apparent that the impression our Team left in Durban added to the fame of the School. The subject was: "The non-European Front would be detrimental to the best interests of all concerned," and the Wesley Guild people tried to contradict the statement.

Our T4 girls also put a fairly good contest against the Inanda Team. It was interesting to notice that women can also put up an argument if only they are given the chance

to do so. From this debate it was easy to conclude that, after all, positions of responsibility in the State, should be given to the ablest citizen irrespective of origin.

The Committee thanks the Faculty Adviser, together with those who worked with him in effecting the smooth running of the items in its programme. We thank him also for having made it possible for us to listen to one of the world's singers in the person of Miss Patty Price.

Chairman, S. W. Gumbi; Vice-Chairman, Z. Mthopeng; Secretary, A. M. Dekokoe; Vice-Secretary, I. Nongauza.

COMMITTEE MEMBERS: Ezekiel Mphahlele, Walter Gumbi, Rachel Motsile.  
A. M. DEKOKOE,  
(Secretary.)

### Inter-House System

The Inter-House System has been established in our College for some time. Its main object is to encourage sports and to see that every student takes part in all school activities. This system gives those students who cannot show their worth an opportunity to do so.

There is at the head the Central House Executive which works for the welfare of the Houses. In the Committee each House is represented by three members. The Executive concerns itself with the drafting of fixtures for various sports and with regulations governing some particular sport. At the head of the C. H. Executive is the Organiser, Mr. James Ngobese, who sees to the running of the whole machinery.

This term on the whole the standard of sports in our school has been very satisfactory. Every student, seemingly, was determined to contribute the best possible. The competition has been very keen and it is only through such competition that the aims and objects of the system may be achieved. I shall not forget to mention the fact that often there were obstacles and difficulties confronting the four Houses but they were very ably faced and overcome by the Houses.

I shall turn to something of particular interest to the whole school. The Inter-House Athletic Sports have aroused very great interest among the students. I am sure, you will agree with me when I say that the students have shown particular interest this term in Athletic Sports. There is a well known tendency among our students to absent themselves as many times as they can

from any of the activities, but I do not know of any one who missed a practice.

Of all these, however, I think the Inter-Collegiate Athletic Sports are of greatest importance because they form one of the connecting links with the neighbouring schools. Sports were held at Ohlange Institute on the 31st. May, 1940. The competitors from Adams College, Mariannahill, Indaleni and Ohlange-Inanda were to participate in the competition, but of these four schools only two were represented—Adams and Inanda Ohlange combined. The other two were unable to come.

There was keen competition. From the records of previous years it has been found that the competitors improve year by year. Those who wish to hear more about the competition should consult the 'Adams Spear'. I would like to point out one fact. Some of us must get rid of this misleading idea that a competitor may enter a competition without any training but depending on natural ability. It is most surprising that some of our African people believe that because they can chase a cow they may enter for a race at any odd time.

There is one secret for success. Our organiser has often told us a successful athlete depends on training and skill. For the benefit of the other schools I shall let the cat out of the bag. In the Inter-Collegiate Athletic Sports our competitors, in almost all events, proved superior. This was due to the fact that they added by constant training to their natural ability. One thing is apparent and this is that the improvement of the sports rises year by year. Z. M. TLALI, (Sec.)

## Student Welfare Committee

In every well organised society there should be a committee to represent that society and to assist its members and its authorities.

At Adams College we have this body representing the students and the object of this body is to advise the Deans, and through them the Principal and other school authorities, as to all matters referred to them for advice; and to attend to any other matters affecting student life on which they wish to make representations.

The Boys' Welfare Committee consists of nine members and the Girls' Welfare Committee of five members. These two parties discuss separately matters arising within the school. They may meet to discuss certain important matters on the approval of the two Deans.

The following represent the Boys section :

Mr. Z. Mothopeng, (Chairman.)

„ P. Ribatika, (Secy. & Vice Chairman.)

Mr. M. P. Ngcobo, (Vice Secretary.)

„ A. Dekokoe, (Hospital Assistant;)

„ P. Ngcamu, S. Skakane, W. Bokwe,  
A. Mbatha, W. Sewanyana.

Apart from being chairman, Mr. Z. Mothobeng also helps in the Dining Hall with regard to complaints from students. He is assisted by Mr. P. Ribatika. Mr. A. Dekokoe keeps an eye on the sick students in the Boys' Boarding Department. Mr. P. Ribatika is the general secretary. The writer keeps the minutes of all meetings and does the clerical work of the Committee.

This Committee tries by all means to improve the health of the students as well as their general conduct. This term it paid special attention to the dormitories.

I hope that by the end of the year this committee will have achieved a great deal.

M. P. NGCOBO, T3 II.

(Vice Secretary.)

## Zulu Speaking Students' Association

I am sorry that I have to write this article in English for the benefit of those who cannot read Zulu.

This body has been running for years and is still an existing body. I cannot really say when it began or who started it, for at its birth minutes were not kept nor any other record. It was not until late in 1937 that a committee was elected in order to preserve the interest of this Association. This, I believe, was due to the fact that the Association had by this time money collected by the Zulu speaking students.

The aim in founding this body was to remember our famous Zulu Chief, "Shaka, THE BLACK NAPOLEON OF SOUTH AFRICA." I shall not try to give you any facts about his life history, but it is for those interested to find out in the books of history how important this Chief was in the history of South Africa, especially that of Natal.

The celebrations of the death of this Chief, are based on the Zulu primitive dance and dress. Here, again I shall not forget Mr. R. T. Caluza, the Head Master of the Music School, who has offered his time again in composing songs for this function. It is through him that the day of the celebration becomes a success.

The committee of this Association consist of the following :

Mr. A. Gcabashe (Chairman)

Mr. P. T. Mngadi (Vice Chairman)

„ M. P. Ngcobo (Secretary)

Miss E. N. Nduli (Vice Secretary)

Organisers of primitive dance for the boys section, are Messrs. I. Ngcobo and E. Ndabezitha; and for the girls section are Misses M. P. Gwala and M. Msomi. Mr. S. Dube (conductor of the Choir; Mr. R. V. Skakane (treasurer.)

The committee has started the work for the coming function which will be held on the 27th.—28th., September, 1940. Recently the committee decided to send a present to the Regent Mshiyeni ka Dinuzulu through our Principal, Dr. E. H. Brookes, and Mr. R. Guma. The present suggested was a hunting stick worth £1. 0. 0.

The committee is also looking very keenly to the needs of the society as regards the primitive Zulu attire. At present the committee cannot afford to use the little money it has to buy the attire but it is looking forward to the coming days of prosperity. It will keep on encouraging collections for this purpose. The custom of giving freely is fast dying out amongst the Bantu. Everything is obtained by money and it is hard to get money.

We are all looking forward to the coming day which I hope will remain memorable in the minds of our visitors.

M. P. NGCOBO, (Sec.)



## The Pathfinder Boy Scouts Association

At the end of last year, the Adams branch of the Pathfinder Boy Scouts Association lost one of its leaders, Mr. D. M. Ntusi, who took a post near his home. He had been connected with the Troop since he came to Adams seven years ago. During that time he was an active and respected Pathfinder Scout Master. The boys wish him good-luck wherever he goes.

This year has been so full of activities that we were unable to take up Scout Work as usual from 2 to 4 in the afternoon. Fortunately we managed to take up this work during our spare time from 4.30 to 5.15 p.m. every Monday. We have 31 members on the roll.

From the 29th of March to the 31st we had a very good time at camp near Nungwana Falls. That week-end was spent in tests, instructions and games. On Saturday evening we enrolled seven boys who had passed their Tenderfoot Tests.

This year we no longer meet at our usual place, but we meet at Mr. Reuling's house.

Pathfinders were "At Home" on Monday evening, May 20th., when they were in the bushes near Mr. Reuling's, roasting meat and potatoes. What about cream buns and cold drinks? All this was provided by Mr. Reuling our D.P.S.C.

Owing to scarcity of rooms, the Scouts have had to do without a club-room since last year. Next term we hope to get one where we can store our equipment, and where we can play indoor games. We are looking forward to next term's camp, activities and fun. Be prepared!!!

Leaders this year are:—

Mr. J. A. Reuling, D.P.S.C.  
 „ D. C. Mgqweto, P.S.M.  
 „ N. Ntoi, P.S.L.

Patrol Leaders are:—

J. Mbanjwa: Izingwe, Patrol.  
 M. Mojela: Izikhova, Patrol.  
 A. Gcabashe: Izingwenya, Patrol.  
 A. Zondi: Izingonyama, Patrol.

Forward!!!

## The Shooting Stars Rugby Team

The Stars Rugby Team played two matches altogether against Mariannahill; one on the Star's ground and the other at the opposing team's ground.

Owing to the lack of Rugby teams amongst the non-Europeans in Natal it is still difficult to make many people interested in this fine sport. The Stars however have tried to encourage the game by sending out challenges to different schools and also by suggesting to the various schools the formation of Rugby teams.

The first match that the Stars played was against the Mariannahill team on their ground. It was a very interesting match, though there were few spectators. During the first half, the Stars did not play up to their standard, and it was not likely that they would win.

During the course of the second half, through the determination of "Lowry Semmasie" who broke the ice by making a dash on various occasions, two tries were scored. "Sid" and "Ivy" were in form; they were pinning down their opponents mercilessly and were the idols of the spectators. The match ended with a score of fourteen nil in favour of the Stars.

The following are the officials for the current year:—

S. Mesatywa, Captain.  
 R. Kotelo, Vice „  
 E. A. P. Nobengula, Secretary.  
 Syd. Matloporo, Vice „

COMMITTEE MEMBERS

L. Sejake, I. Bokwe, W. Bokwe.  
 E. A. P. NOBENGULA.

## The Shooting Stars Cricket Club

The Stars Cricket Club played a few thrilling matches during its season in Durban. These matches were not cup matches but they were played with good spirit.

The Stars Cricket team played its first match on March 1st., against the Ohlange Cricket team. The day was bright and an ideal one for a game of cricket. The Stars started off well and the match ended in a

victory for the Stars; they scored a hundred runs and the Ohlange team scored sixty.

In the second week another match was played against the same team. It was rather a cloudy day and as it had rained in the afternoon, the Stars were left with the two last men of the opposing team to bowl out. The Stars led by fifty runs.

The last week in March the Stars played a

match against the Durban and District Cricket XI. The Stars put up a good and gallant show against Durban's best players. The game developed gradually from ordinary mechanical play to a battle of wits. Nearly all the players were in form; the "Dikeni Boys" and "Renti" slogged without ceasing. "Captain" was unfortunate not to hit any fours owing to a sprain. The Stars made havoc with the Durban and as they were unable to continue the match, the home team made a hundred and eight runs for three wickets and the Durban and District team thirty runs for eleven wickets.

The Stars have good players this year and the standard of cricket has improved a great deal though the number of matches they

have to play are still too few. The Committee of the Stars Cricket Team extends its gratitude to all who represented the team, and to their coach Mr. Mtimkulu, who was always ready to help them. It also wishes to thank Mr. Gillespie, who did all he could to encourage cricket amongst the students. His services are highly appreciated.

The following are the officials for the current year :—

N. Mngqibisa, Captain.

F. Pule, Vice "

E. A. P. Nobengula, Secretary.

W. Bokwe, Vice "

Committee Members: E. Tlale, R. Hani.

E. A. P. NOBENGULA.

### The Boy We Need

(By JOSEPH E. M. MBANJWA)

We need the boy who's not afraid

To do his share of work;

Who never is by toil dismayed,

And never tries to shirk.

The boy whose heart is brave to meet

All lions in the way;

Who's not discouraged by defeat

But tries another day.

The boy who always tries to do

The very best he can,

Who always keeps the right in view

And aims to be a Man.

All honour to the boy who is

A man at heart, I say;

Whose maxim on his shield is this—

"Right Always Wins the Day."

### Customs

It is interesting sometimes to inquire as to what circumstances led to the establishment of certain customs, what forces were at work in preserving them and handing them down to us. Every race on the surface of the earth has its own customs.

These questions can be adequately understood in the light of the history of the evolution of man. Primitive man had no established customs by which he was guided; he acted according to the dictates of his instincts. He performed certain actions either because he wanted to protect himself or because he thereby hoped to obtain food to satisfy his hunger. All his actions were impelled by some primitive motive such as hunger, fear and the like.

Man, as he is a gregarious animal, had to live with other men. Hence he had to develop some pattern of rules which would make social living possible. We can imagine that in this crude society the man who was strongest would have things go the way he liked. He would order others do what would be advantageous to him. He would make them give him the best of everything. Then it might be said that might was right. Then men because of their physical strength would try to subject the women to their will because

they could not fight just as well. Hence family life began; the instinct of self assertion in men finding an outlet in ruling those who would obey them.

In this early stage there would be frequent fighting between man and man, perhaps fighting for women or for food to feed their wives. So the strongest man would tend to have more power over others. As a result he would be more influential. Others would tend to obey him and do as he ordered. Then this man, to safeguard his position, would formulate certain rules which the rest had to observe. In order that he should hand down his powers to his sons he would make certain laws governing their conduct. Other people, as time went on, would be inclined to regard him as their father or patriarchal leader.

Now we see that society is beginning to develop more and more. To regulate marital relations and to protect themselves as regards their wives, certain laws were made governing marriages. Many other rules to guide them in every walk of life were so formulated. As times went on these rules were taken for granted and they ceased to be merely rules but they became what is known as customs. People began to regard them as meaning their very life; they began to feel that they



could not exist without these customs.

Fathers began telling them to their children and they in turn handed them down to their descendants. Thus they were preserved until writing was invented and some of them were written in books; that is how we are

able to find some of the customs today. Customs then may be defined as the founding of certain laws, ideas and principles whereby society strove to adjust itself through the evolution of mankind.

ZEPHANIAH MOTHOPENG.

### Sea-Sickness

There are things that defy the power of speech. Those two great maladies of mankind—love-sickness and sea-sickness—“lie too deep for words.” A lover makes an woeful ballad to his mistress’ eye-brows but his sincerest expression is probably the furnace-like sighing; and he who rolls in gastric distress upon ‘the bilious sea-green’ finds it impossible to reduce to terms of subject and predicate the anguish of body with which he is afflicted. His consciousness is filled with a passionate yearning to sever himself from something within which loudly denies the amphibious nature of man. He yearns to become a disembodied spirit; failing that, he is ready to accept total annihilation.

Safe on shore he may recollect his thoughts

on sea-sickness. His vivid recollection is but a pale phantom of the actual experience. Soldier’s ideas of sea-sickness must be those of a past or a future experience. At the actual moment of suffering, these ideas are crowded out of mind. Indeed, from the waist upwards, one hardly exists. The central agony drugs the intellect, and the reasoning faculty of man is lost in a tortured stomach. It is certainly not in the hour of sea-sickness that we boast ourselves Mistress of the Sea. At such times our dominion seems a pitiful travesty of facts, and we are only too willing to sacrifice our lordship for a few yards of steady earth upon which to set our feet.

JOB NTESO, (Matric II.)

### Why Does Time Go On And Never Stop?

It is very difficult for us to understand at first, but there is really no such thing as time. What goes on and never stops is change. There is change around us in the movement of the earth, the sun, the sea and also in our own bodies. There is nothing that is constant but change.

We get our idea of what we call time from our experience of this change in ourselves and in what is around us. This change never stops. We take something that changes regularly, such as the position of the earth as it moves round the sun, and we measure our time by that; or we take the change of day and night. If everything that happens within us and without us were to happen a thousand times more slowly we should not notice that things were happening more

slowly. There would be nothing within us or without us to measure it by.

If change were to cease; if everything stayed where it is at this moment—say at four o’clock this afternoon—if the shadow grew longer and night did not come; if we did not get hungry or thirsty; if our limbs did not get tired; and if everything within or without us were to remain exactly as it is this instant, then there would be no time until change began.

We all think at first that that is not true, but the reason why we do think so is that we cannot help thinking of change as going on somewhere and so of time as going on too.

D. P. TSHABALALA,  
(Matric I.)

### A Promise

We cannot prove that yonder object is heavy until we lift it, just as we cannot prove that the sun will rise to-morrow, but we are confident enough for all practical purposes because of our faith in the orderliness of nature.

If we traverse in our imagination the pathway over which man has struggled we arrive at the conclusion that knowledge of the

physical world has been the foundation of civilization. All round us are wonders very surprising but most of them are passed by without interest because they are not understood.

We also note the ever increasing momentum of scientific progress and its application. But no life is free from evil. No man

living, but has asked himself the question : what it is all about? Life seems so hard and yet so futile.

Looking down the vista of ages I see as it were a vast procession of mankind, all with one voice testifying that this earthly life cannot fill up that void in man's heart.

Therefore it is difficult to be satisfied with one thing—with man. Thus a man promises and never fulfils his promise. I would like here to say some words which will indicate

how one should abide by his promise. This is a good quotation about a promise. "A promise is a very solemn undertaking, and ought never to be made lightly." Unless a person feels sure that he will be able to fulfil his pledges, he should never commit himself to any act or obligation.

Unless unexpected difficulty occurs he cannot hold himself free from discharging his obligation.

JOSIAH SIPHO MDUNGE, (T4 B.)

### The Day At The Beach

The 24th of May at last arrived and we went to the Beach. We were very pleased that this day which we had greatly anticipated had at last arrived.

We left the College at 6.30 a.m. Though the sun was hot and sultry we covered the distance of 8 miles within a short time for we were still fresh and zealous. On the way, our new friends were under a misapprehension. They thought that we would be unkind to them at the Beach as we used to tell them when joking. I am glad to say they were surprised at the good treatment which we applied to them. Before very long they realised that all we had said at the College was in the way of fun.

After swimming and playing about for three hours, I realised that the students were hungry and I blew the whistle. As soon as

I did this no one asked the reason. They all came to the spot where I was standing. The old comers could even predict what they were going to get for their meal. I am sorry that our new friends thought we would get porridge.

As soon as they saw drums full of "mntanya" and boxes containing cakes, sweets, meat, madumbes, etc., they began to realise that we would enjoy our meal. Food was in such abundance that we could not even attempt to finish it. After munching we made our return.

When we reached Adams, we were completely exhausted and very dusty. I congratulate the authorities for the sympathy they showed by allowing us to go and sleep for that particular night.

G. S. S. SHEZI.

### Loyalty

"If I forget thee, O Jerusalem, let my right hand lose her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth."

It is not possible for us to overrate the value of loyalty in the life of any one. This word may appear to some to be cold and uninspiring, yet it is a fact that the people we most appreciate are the dependable ones. They may not dazzle or attract like the impulsive or the brilliant, but they are the people we really love. They seem always to defend the integrity of the human soul. The world would be a cold, dark place without these good souls who take but little notice of the irritating riddles of human relationships, but quietly practice a patient loyalty and a radiant kindness.

They play the game at all times when no gallery is applauding and no umpire is watching. They keep the flag flying when things are at their worst. Their attitude is

durable, understanding loyalty.

On account of the moral confusion of the present day and the almost universal hectic self-indulgence which has blunted our finer perceptions of the good and the true, we are in danger of losing the simple loyalties of life. We need to bestir ourselves and revise our moral stock-in-trade, break down our selfishness and vigilantly strive to recover those loyalties wherever they may have slipped away.

It will not be out of place for every Adams Boy to examine himself calmly and seriously to find how he stands with regard to the loyalty he owes to his mates. The passionate devotion of the Israelites of old to the one sacred spot that was the centre of their strongest feelings, both of patriotism and of religion, may serve as an analogy of what should be the attitude of every old boy to the school that formed him in his early years.



It would be easy to linger on this thought, but it will serve no purpose to indulge in sentiment. The passionate devotion to our school, to its buildings, to its friendships and to its association, is a noble thing and a great inspiration. To many it is the greatest inspiration of life. Still mere sentiment is dangerously enervating, and may lead to dangerous self-satisfaction. We shall deepen our sentiments of loyalty and love and make them active for good in our lives, only if we strive to understand what we may of them and of the objects that evoke them. It is certain that if we have nothing more behind our loyalty than mere sentiment, if it is not backed up by reasoned conviction and sober resolution, it will falsify itself on the first attack of its natural enemies.

We should consider then, in order that our loyalty may not be "writ in water," what our school is for us. In the first place our school, as you look back at it from the larger world, stands for some happy years of active, hopeful life. We had our ups and downs, but these generally dwindle in the retrospect

and we look upon school days as a time of pleasure and of zest.

Again, school must ever stand for a great opportunity of opening the mind, of understanding something of the value of knowledge and of culture. It is a place where we went to learn, to gain knowledge, to train the mind to use knowledge, to reason and to express our thoughts clearly and persuasively. This is one of the greatest privileges we can enjoy.

Finally, in school we learn discipline, self-control, the sense of duty and of responsibility, the subordination of our personal inclinations to the good of the whole. We become familiar with the ideas of authority and obedience, of co-operation and loyalty, of putting the school before our personal desires, of promoting and maintaining a tradition worthy of the school, which we hope to hand down to our successors. We learn the real value of things and that religion must play the most important role in our lives if we are to live well balanced lives worthy of natural beings.

JOSEPH E. M. MBANJWA.

### Christian Life Behind The Scenes

At Adams College, most passers-by or even most of those who take things by their outward appearance, will think that there is too much "High Priest and Pharisees Prayer" and too little real work.

We should very earnestly and proudly invite such people to visit the College Prayer Room at Jubilee. Very unfortunately our invitations will be uninviting as they will be at night. Yes, it is at this time that true Christian Faith and Love are manifested at this College. Its students, most of them, quietly and reverently take their positions in the Room and there begin to speak the true

language of the heart and soul—away from the ordinary work-a-day life with God. Wonderful enough! There are amongst them those who to rash judges would appear most uninterested in the Christian religion; but yet at this quiet hour of the evening most of these men give vent to their true emotions and lead the way with their prayers.

Shall we then think that all this effect of Christian Faith comes from nothingness? Nay, it is born of many useful Quiet Times, Prayer Meetings, Christian Organisations and Associations, and the Christian Church.

ERNEST MATHIBELI.

### Execution Of Duties

Believing, as we do, in a system of democracy, we realise that the average citizen must be a man or woman of common sense and breadth of view, and that the positions of highest responsibility should be entrusted to the hands of the ablest citizens irrespective of origin or social standard.

It is obvious, therefore, that those in authority or those in whose hands reposes the power of electing to these positions respective candidates, have a difficult and complicated task to confront—the task of electing an eligible candidate with the

necessary qualities. This seemingly complicated task, can be easily accomplished only if their minds are absolutely devoid of such inclinations as prejudice, malice, hatred, favouritism, bias and other undesirable factors which are predominant in many of us, and which, instead of bringing about a smooth, tolerant and harmonious understanding uproot and bring everything to nought.

If the above defects are eliminated it is obvious that the success of these people will be immense and will have far-reaching effects. Besides this their popularity among the

people who serve under them, will be increased and they will command the love and respect of everybody.

The spirit and manner in which anybody who is entrusted with a duty executes it also counts for a great deal. These two are the criterion by which their character and powers to discharge duties will be judged. It should be the aim and ambition of such a person to acquaint himself with the intricacies of the task so entrusted to him. It is his duty to perform the task to the highest standard of efficiency and to the entire satisfaction of those whom he serves. He should endeavour to display his innate talents for the development of his work; and by so doing he will not confine himself within the limitations assigned to him, but will go beyond such limits so long as he is within the realm of his work.

His attitude towards other people in lower grades of society deserves a word of mention. There are, occasionally, some people who assume or cultivate intolerable attitudes towards others of lower rank. They feel and exercise an atmosphere of superiority in such a way that the respect and popularity which they formerly commanded are lost. A wise and logical policy is always to put yourself at the bottom rung of the ladder and remember that you are the servant and not the master.

A man who succeeds in the execution of whatever task he undertakes to perform and who sets the ideals cited above as his guiding principle, becomes, at all times the centre of admiration and inspiration of the community in which he lives.

H. D. S. KHATI,  
(T3 2nd. Year.)

### Our Cottages

We girls have four student cottages, namely The Main Building, Curtis, Crane and Caroline Frost—which is very beautiful. Of these cottages I will talk about Main Building and Crane.

Main Building was the home of "Ladies of High Nobility" in 1939. Here dormitory No. 6 was the home of the Merry Gang who were ever happy. The Amaqos of 1939 could tell you a long story about the members of No. 6. Let me tell you one of their songs. "Umsila ngowami: umsila ngowami: uyangincamisa."

Surely! Surely! the unconquered members!

In Crane we have two dormitories Nos. 3 and 4, but the famous one is dormitory 4. It is famous for its members who dance and sing

under difficulties. There are four members who play the band for the actors. They are Margaret Nkwethu, Jeanet Mdluli, Florence Fuze and Assienah Mashiya amahle.

Dormitory 3 is famous for its jokes. If any one wants to forget her sorrows, she may come to Crane No. 3; they will drive away her sorrows by their jokes; she will laugh until tears run down her chin and the Dean of women, the disciplinarian, comes to see what is happening.

Come, sisters and brothers, Adams is waiting to supply your future needs.

Music is creating sympathy in this Crane Cottage. The trainer is the well known Mr. R. T. Caluza.

F. J. MBAMBO

### The Object Of Education

Let us all focus our minds on this word "education." It is one of the most arresting words that can ever occupy our minds. There is a universal recognition as regards its definition; that it means moulding an individual and getting all of his best qualities for his own benefit and the benefit of others.

How is an individual moulded? According to research education begins immediately after birth. From that period the individual manifests all kinds of efforts to perform and utter something; and it is from that period that the learned and experienced direct and centre their activities on the education of the young. It is at this period that education

begins. The individual has to grow, learn and become educated physically, intellectually and morally.

Physical growth is to a large extent determined by heredity. We have therefore to learn and appreciate the right channels of physical development, such as exercise for muscular activity. This we can find in sports and manual labour. Then side by side with physique goes intellect. Alone among all animals man enjoys that prerogative which is intellect. With intellect he will be in a position to acquire all those elements that are vital to successful living. Blended



with physique and intellect is that essential, the moral of an individual. His proper spiritual outlook on the universe around him is a necessary supplement to success in life. He has to realise, understand and appreciate the Divine Powers that surround him; and he is bound to recognise some form of religion. These aspects of the objects of education will contribute greatly to successful living for which men has been created. Men finds himself in an environment already occupied by people. Here his place is always recognised by the society in which he finds himself. In this place he has to learn to

adjust himself successfully to that particular society. He has to conform intelligently to all the conventional rules laid down for the welfare of the community. He will work hand in hand with those with whom he comes in contact; and it is not until the individual has received and retained proper education that these things will be a complete success.

A brief statement of the object of education is therefore :—We live for thinking, uttering and acting in a manner satisfactory to ourselves and to those who come in contact with us.

BEN. L. MAPULE.

### Why Is It Hard To Do Our Duty

Some people find it easy to do their duty, but for the average man it is exceedingly hard. To do our duty involves a moral struggle. The reason for this some people do not realise. It is because our duty very often conflicts with our inclinations or desires; it is not in the line of our interests. Duty makes certain requirements to which we have a natural aversion. Duty seems to have an uncanny way of running counter to our preferences.

For an example, duty sometimes summons a child to eat when he does not want to, or summons him to bed when he does not wish to go. The average child would probably define duty as "What you do not want to do." There always seems to be a natural warfare between duty and our desires and inclinations. Of course human life without inclinations

and desires would be impossible. But moral life consists in controlling and organising there; therefore if we want to satisfy the desire it is often our duty to repress it. There is no reason why one should be ruled by his desires.

A student may be so anxious about his work that he neglects his natural desire for relaxation. In such a case it is his duty to play games of an evening for the sake of his health. Again, it may be a man's duty to obey an impulse of pity, in opposition to his formed habit of life which tells him that it is "unbusinesslike." In all these cases duty does not lie on the side of appetite and instinct; it is often in conflict with the dominant interest.

J. J. HADEBE, T3 (1.)

### "Ons Land Suid-Afrika,,

Ek gaan nie 'n artikel oor oorlog of onreg skrywe nie, maar net 'n paar feite aanstip.

Suid-Afrika is 'n land wat baie soorte nasies bevat: Europeane, Indiërs, Sjinese, Bantoes ens 'n Mens wonder waarom daar so baie nasies is. Dit sal miskien nie onnodig of uit gewoonte wees as ons net die rolprent van die geskiedenis van Suid-Afrika afrol om te sien hoe sy ontwikkel het nie.

Baie min van hierdie land was bekend aan die Europeane toe Jan van Riebeeck in 1652 in die Kaap aan wal gestap het. Van daardie dag af maak Suid-Afrika verbasende vordering, net soos 'n veld vol droë gras wat een kant aan brand gesteeke is.

Ontvou die rolprent nog verder. Bewonder jy nie helde soos Jan van Riebeeck, Simon van der Stel, dr. Moffat, Cecil Rhodes, en baie ander, wat hand en tand geworstel

het om 'n woeste land van wrede Bantoe, Boesmans en Hottentotte mak te maak nie? Dit spreek vanself dat hul diens nie vergeet is nie, aangesien hul name nog in ons ore klink. Voortrekkers, Engelse, Moshesh en Tshaka met hul bloeddorstige impis kom op die voorgrond. Oorloë is gewen baie male is vrede gesluit.

As ons die roprent van hierdie nasies wer sien, moet ons onthou dat die kultuur van elkeen van hulle wou seëvier. Dus, alhoewel die westerse beskawing nou baie belangrik is, slaan party van die Bantoe, Indiërs en Sjinese nog die Koers van hul ou kultuur in.

Let op na die geheimsinnige ontwilekeling van die Afrikaanse taal en sy letterkunde. Sal ons Celliers, Totius en Leipoldt die beste Afrikaanse skrywers vergeet? Die letterkunde van die Bantoe taal word ook verbeter.

Vanaf 1910, toe die vier provinsies ooreengekom het die Unie van Suid-Afrika te vorm, het daar ook 'n groter eenheid gekom tussen die verskillende rassegroepe in ons land. Deur samewerking stap die vier provinsies nog vinniger. Reusagtige en pragtige stede soos Johannesburg, Kaapstad, Durban en Pretoria het ontstaan. Landbou en ander nywerhede lewer 'n sterker bewys van hierdie samewerking.

Langsamerhand leer Europeane en Naturrelle om mekaar te verdra Pogings word

aangewend, en planne word beraam om 'n sterk Suid-Afrika te vorm. Die toekoms van ons land is 'n wonderlike vooruitsig, solank as ons doel volgens Langenhoven se gedig „Die Stem van Suid-Afrika” is:

„Ons sal antwoord op jou roepstem,  
Ons sal offer wat jy vra.

Ons sal lewe, ons sal sterwe,  
Ons vir jou Suid-Afrika!”

EZEKIEL MPHAHLELE, T3 II.

### “Likhomo Hara Basotho”

Basotho ke batho ba ruileng liphoofole tsa mefuta-futa kamoo naha ea bona e ba lumellang kateng. Ke naha e ntle, e khabane, naha ea lithabathaba le likhohlo-khohlo, ea maralla le lithota, ea liphula tse khabang ka botala nakong ea selemo; ke naha ea liliba tse runya-runyang, tse kopotsang, tse tsapōlang, ea metsi a mapholi le mekhoabo moo likhomo li noang khabola-seretse. Ha se feela ha Fekisi a ne a re:

“Khomō pululu, mohololi oa banna,  
Ha e sa noa metsi khomo ea Mosotho,  
E setse e noa khabola seretse.”

U ne a bone kamoo naha ea Lesotho e bohehang sa siba la mpshe, e le tala tjee ka baka sa leholimo, 'me a bone le boiketlo ba likhomo.

K'e batla ke kharametsoa ke monate oa puo ho thothokisa naha ea Moshoeshoe, 'me ke tsoa lekoeteng. Ke, itse, har'a Basotho ho ne ho atile banna ba khannang. Har'a maruo a bona u n'o ka fumana likhomo, lipoli, linku, lipere, joalo joalo. Masaka e ne e le litletle.

Har'a mefuta ena ea liphoofole tse ruiloeng haholo, ho ruile likhomo haholo. Li tlisa seriti motseng, re ka re ke thabisa-lihoho, thabisa ba ntseng ba hloname. Ha se feela u ka fumanang motho ea hlokang le ea ho phoka-bolumo a hloname kamehla. Mehlang eo ea bohohlo-holo, motho ea neng a hloka o ne asa khathōloha moeeng oa hae ka baka la hobane a itsōhile bofutsana ba hae. Ha se feela kheleke e reng ke “molimo o nko e metsi” ke ka baka la mesebetsi le melemo ea eona e mengata. Liphoofole tsona lia lema, e bile lia thotha hahō kotuloa, athe tsa litsoetse lia hangoa hore bana ba je lebese. Ke ka tsona Mosotho a tsehang ho iphelisa le ho phetha merero e kang ea mabollo le mekete e joalo, kapa ho lefa melato. Che re ke ke ra kena haholo ho tsa manyalo, khomo tsa mafisa le ee meng mesebetsi le melemo

ea likhomo. Tseo re tla li tlohella moiku-tloapelo hore a inontsetse tsona.

Ha Lehlabula le thoasa lia nyolloa li isoa meraka moo li fulang joang bo monate, seboku, kapa eona pilo-ntso. Balisa ba li hloela kamehla. Khomo ea teng e nona hoo e batlang e phatloha, u fumane e rotolōhile e le sephara mokokotlung. Re ke ke ra ea lolololo ka ho li bolelisa tsa teng.

Maria lia theoha li tla hae, li tlii'o phunya mabōella le mehoang. Kahohle ke thabo, ke nyakallo ho batho kaofela—molumo o tsohile hape.

Ha re keng re tsoe le tsona hosasa ha li alōha. Molisana o tsohile ho sa le malungoa-lungoana a itlhatsoa, a hama. Moshemane oa pholoana, motjoli oa 'nete, o tea mokoallo a itlhome kapele ho tsona, a khanna poho ea bo, Mankhoe. Li tliile kamorao tsōana tsabo, lia mo fōnola, li bitsoa ke moloti—Serobele. Ka hanong ke lesiba, moshemane oa letlanya. Joale li tloaela makhulo. Ke tseo har'a masimo, o li katlile khoma—'mate. Ke tseo li tsoelima meeeling a ntse a re Lehakoe! Bantso! hangata. Hona ke ho li khalemela le ho li ruta hore li hlomphe masimo a lemi-loeng. Ha tali e nyantsa, lia theoha ho ea noa nōkeng. Ho noa tsa 'Mampoli pele, tsona li noa a mokhoabo, athe tsa bo—'Mainosha tsona li noa metse a seng a nkha, a lukehileng. Ha le sekama li qekella ng'a hae, litsoetse e se e le 'mu-u-u! 'mu-u-u-u! li hopotse manamane. Ke tseo joale lia nyōloha, molisana o ka pele ho tsona li mo aparetse, li mo hloele setha. O tsamaea butle-butle, re ka re o hata koekoe, moea oa hae o ikabetse tsona, 'me e ka hoja a le pelo e 'ngoe le tsona. Nkhelle eona e se e rata ho mo re tsoati ka lenaka. Li nyoloha li sasametse, li tsamaea joaloka banyali ba ilo itlama pelā moruti. Moruti oa tsona ke molisa oa tsona, ke enoa ka pele ho tsona, ke eena ea li khaphelang makhulong a matala.



Bashanyana hae ke "thiba kamoo namane ke eo ea feta!" E setse e le hok-hok! a ea hlahleloa joale. E 'ngoe e betsehe joaloa tholoana, e pepe lechoba, moshanyana kamorao u matha la Ntsoekha. A mathe, a khena, a be a re: "Namane eena kea e tlohela 'na joale!" Che qetellong ba mo thuse, e koalloe.

E se e le tsena ka morà lesaka, Mankhoe e se e bohla, e khonya, e fata makoatsi. Monnamoholo, ntatà moshanyana ke enoa holimá lesaka o apere lefóqò, 'me o bohile lero la hae o ntsà bososela ke thabo.

Ea lla Nkhelle, selo sa eona sa phohomela, sa phahamela sa tsosa lihoho. Ea re ha e lla molisana a e roke a re :

"Khom'a Ntate ea nkhopotsa tsa khale,

Ea nkhopotsa tsa mohla li eang le lira,

Khomo ha tsejoa moo li leng teng,

Ka selo sa hao, Nkhelle.

Ea lla, sa utloahala Matebeleng."

Tsoku le eona ea amohela pina. Ha e

bina banna ba thola ba makala. Basali ka malapeng ba khaotsa ho sila, baroki le bona ba khaotsa ho roka. Kaofela ba makalla pina e monate ea molimo o nko o metsi. Ke ka hona re reng khomo ke molimo oa Mosotho, letlotlo la hae, Motsepua e mohlolo oa kamehla.

Ho se ho hamiloe, ho se ho koaletsoe. Lefifi le aparetse, bohle ba robetse; ho Nyalasa baloi feela.

Basotho, bana ba Nkhaolise, le re le ke ke la sebeletsa likhomo? Ka 'nete kea le hauhela, le tsoeroe ke bo sehlôhó bothoto. Ke mona "le tsepe senotlolo ntho'a makhooa" e le hlôtse, e ka letlapa le thellang. Ke le tsoela khomo, se lahleng tsa ha bo lona la khahloa ke lefiso la metseng. Rekang likhomo le be banna le tle le rorisoe hothoe lea khanna. Mosotho, ngoan'a setsoha le pelo ea maobane, ela litaba hloko u hopole molimo oa hao—khomo 'mu-u u! 'mu-u-u-u!

SIMON AZARIEL TSEPHE.

## Lezi Izibongo Zicashunwe KwezeNkosi uCetshwayo

Sihlahla esingaphakathi eMangweni

Angisazi ukuba ngesamuthi muni

Sinyakanyaka besingahlali muntu

Besihlala amaduna kungawakithi kwaZulu

Besihlala uMnyamana ezalwa nguNgqelele

Besihlala uSekethwayo ezalwa nguNhlaka  
Besihlala uLukhwazi ezalwa nguZwana  
Besihlala uMasiphula ezalwa nguMamba  
Sihlala uMvundlana ezalwa nguMenziwa  
Sihlala uMkhokhwana ezalwa nguNomo  
Sihlala uSihayo obezalwa nguXongo.

## Ukuhambela kweOxford Group kwaMaphumlo

Kusukela ngomhla ka June 21 kuze kube ngoMsombuluko ka July 2, abakwa Maphumulo bahanjelwa ngokuzosiza ukuvimbela ukukhukhuleka komhlabathi emasimini abafundisayo nabefundayo baseManzimtoti nabanye.

Abanye ababekhona omnumzane Senator the Hon. Dr. E. H. Brookes, E. Dahle, J. Pretorious, Don McKay, Oldwinkle F. Dube, A. Mwandla, T. Mngadi, A. Gcabashe, P. Ribathika nabanye abaningi abefundayo.

Bekuqala ngqa! lapha eNatal ukuba kube khona ikamu (camp) yamakholwa aqonde ukusiza NGOKWENZA ukuvimbela ukukhukhuleka komhlabathi endaweni yabamnyama. Okujwayelekile ukukhuluma kugcine ngomlomo. Kungaphela incwadi yakho Mhleli uma ngingalanda yonke into njengoba yenze-ka, ke ngizonqamula kafuphi ngithi nje :

Sesifikile kwaMaphumulo uMfundisi Nomvethé wasethula kubantu abasemukela ngamazwi amnandi. NgeSonto inkonzo yaphatwa uDr. Brookes owakhuluma wahluba indluba.

UMSEBENZI: Besitwala amapiki nama-fosholo uma kade sesidla ekuseni siye kosebenza emasimini. Emasimini besiqopha indawo lapho kuzolima igeja lezinkabi senze umsele. Lendawo ifuneka ingathambekeki ukuze amanzi angalandeli umsele nokuthambekeka kwendawo. Sekuzothi emseleni besesitshala i "aloe" noma utshani obukhulu iNephier fodder. Kuzothi ezindaweni lapha amanzi akhukhula indawo ebanzi sitshale utshani njenje Nephier fodder. Uma kubonakala ukuba amanzi eza ngesankahla emsimini bese sihlaba umsele obanzi ngenhla kwensimu ukuvimbela amanzi.

IMPILO YASEKAMU: Beku impilo ethokozisayo kakhulu. Ekuseni bekupheka abanye, abanye batheze, bakhe amanzi bageze izitsha. Bekungekho ukuthinzisana ngomsebenzi. Sesidla sonke kanye-kanye besesihamba siya emasimini. Sekuzosala abanye bapheke ukudla bwesimini (uDr. Brookes wayevamile ukusiphakela aze aneliswe ukuthi sisisuthi). Besisebenza size silethelwe ukudla singasa-

funi ukubuya. Sidle qede siphindele khona size siyekiswe ukuphenduka kwelanga, sibuyeke siye ekamu lethu solindela ukudla kwakusihlwa.

Uma sesidlile, bese sihlala sonke sithi shaye sizungeze iziko sixoxe izindaba noma sihlabele amagama kakhulu ama "Negro Spirituals." Sekuzothi lapha sesizolala senze

umkhuleko siholwa omunye wethu besekuba ilowo nalowo ozwayo akhulume akuzwayo emoyeni wakhe bese siyolala.

Abantu bakwa Maphumulo basithokozela kangangoba basenzela umusa basipha izithelo, izinkuku bageza nezingubo zabanye bethu. Sizobuye sihambele kwenye indawo ngonyaka ozayo.

### Jealousy

Jealousy is the state of being envious of other peoples' advantages. If it is not cured in good time it becomes a habit. Here is a short story to illustrate this process.

Once upon a time there was a very wealthy man in America. He had only one son. He also had a faithful servant who cleaned their shoes. The servant was a real "shoe-shine-boy."

A few years later the son was sent to England for his further studies. He stayed in England for quite a number of years. During his stay in England, the servant left his master's home. His father could now afford to send him to school. In America he proved such a brilliant student that he was sent to England. He was not in the same school with his master's son, but in the same district.

One day, the son took his train from London to Southampton. Very unfortunately the former "shoe-shine-boy" was in the same

train. He was no more a "shoe-shine-boy" but a gentleman seated among charming young ladies discussing about educational affairs.

The son noticing him rushed into the compartment. He did not greet them nor did he ask for an excuse. His brain was packed with jealousy. He suddenly said, "Sir, I remember when you were cleaning my father's shoes!" The polite ex-servant replied like a gentleman. "Indeed, sir! Didn't I clean them well?"

This was rather a blow to our jealous son who intended to score off him. Even the ladies could not see his point about the cleaning of shoes. Instead he should have congratulated him upon his successes in educational affairs. This is what jealous people do, and they always suffer the consequences.

MAXWELL T. D. LEBHO.

### The Sons Of Chiefs And General Civics Course

Adams College is one of the institutions in the Union which endeavours to cater for the needs of the Native people, with regard to Secondary Education. The College has been progressive both in the Normal and in the High School Departments. We hope that Dr. Brookes will find the means to satisfy the educational needs of the Native people.

The "SONS OF CHIEFS' AND GENERAL CIVICS COURSE," which I desire to recommend to my fellow students, was opened at the beginning of this year. We are five in the class, which I consider to be a good number for a start. Full arrangements have been made for this Course and it admits any student no matter how low the grade he has passed. However, one cannot expect a thing to be perfect in its infancy, but I hope that next year the course will be improved by considering students' grades passed in the class.

Some years back, Dr. Brookes, with the

assistance of Mr. S. D. B. Ngcobo, endeavoured to secure the interest of the sons of chiefs, and to encourage them by arranging special classes for them, while other students were taking drill. That experiment proved a success. The Sons of Chiefs should be grateful to Dr. Brookes for taking trouble to arrange for their special course this year.

My fellow students, I wish to invite your attention to what I take to be the importance of the course to you as leaders of to-morrow.

- (a) The object of the course is to improve the standard of those who are interested in politics;
- (b) To improve and develop our vague ideas of how the Bantu customary laws were administered, their cancellation, and the amendment of laws inconsistent with the law of justice;
- (c) To meet some difficulties confronting



those who may have the chance to secure work as civil servants;

- (d) To help us to understand Bantu land tenure prior to the settlement of the Europeans and also the effect of Western Civilisation.

Sons of Chiefs should acquaint themselves with such facts, and they should not deceive themselves that they will still enjoy the same privileges which their grand fathers enjoyed. If now-a-days a leader appears to be foolish he cannot lead clever people. Such leadership was possible some years ago, because the Bantu regarded disobedience to the Chief's orders as a serious offence, and the penalty for such offences was death. Some chiefs of today who still possess primitive ideas are constantly complaining that their primitive laws are not recognised by the government. Such chiefs do not know the fact that such primitive laws have been amended so as to suit the Bantu according to present conditions.

You have seen and you still see even today that chiefs are deprived of their powers through ignorance. Had they been privileged to attend schools like ourselves I believe that such deprivation would not have occurred.

Chiefs cannot exercise their royal prerogatives over the Bantu, because the laws which they do not even know do not empower them to do so. In exercising criminal jurisdiction, chiefs upon whom such power is conferred, are limited to five pounds (£5-0-0) fine in cases which are tried under Native Law and Custom. Obviously, such a small sum of money cannot be supposed to support an independent polygamist's family plus annual general and local tax. Therefore it is high time for you to seek for better means to support Africans. Your grievances will never be redressed satisfactorily unless you personally express your feelings, basing your facts on the grounds of law.

My fellow-students, it must be borne in mind that by the word "Leadership," I do not necessarily refer to sons of chiefs only. Regardless of the fact that you are commoners like myself you should be proud of your status or rank. I may assure you that there is no rule against enrolling yourselves in the course. Therefore I do hereby proclaim, declare and make known that the course is open to all. Let us make this world better than we found it.

E. N. MBONWA.

### A Visit To Ohlange Institute And Inanda Seminary

Dear Mr. Editor,—

Kindly grant me a small space in your widely read 'Periodical' to air my views on the subject mentioned above.

It was on the morning of Friday the 31st. May that I departed from Adams for Ohlange and Inanda. From the time that I had first heard about Ohlange and the way it was established, it became very evident to me that I could not enjoy life unless I had seen it. The fact that I had known Miss L. Scott, M.A., through correspondence, while applying for some girls who passed through my hands—more especially on behalf of my niece who was to have started her education at Inanda at the beginning of this year,—made it all the more necessary for me to know Miss Scott personally and see what kind of a place her Inanda is.

Thus, when we were informed that we were to close our school—the Adams Theological School—on the 30th. May, I at once saw a chance of fulfilling my long-cherished desires and expectations. As I have already stated, it was on Friday morning that I left our Home for the 'Tuskegee of South Africa' and 'The Zoo.'

I arrived at Ohlange somewhere between seven and eight a.m. and seized the opportunity of introducing myself to some students at that Institute. On Saturday morning, 1st. June, 1940, I had the fortune of paying my first flying visit to the Seminary. Perhaps, it may interest the readers of the 'Iso Lomuzi' to know that I was much impressed by the kind of welcome extended to me.

Miss L. Scott, M.A., who is the Principal of Inanda Seminary, personally showed me round all places of interest at the 'Zoo.' This action of hers I consider to be a great kindness shown to and honour paid to an African by a European in our South Africa which is noted for its MULTIPLICITY OF DISCRIMINATIVE ORDINANCES AND ACTS. May Miss Scott be spared many more days to render such valuable services to the work of God in Africa, seeing that she is the trainer of 'Mothers for to-morrow' of the African people.

At Ohlange Institute I was the guest of the Boarding Master, Mr. A. A. Hlongwane, who happens to hail from the same place as I do. On account of his being a very busy man, it was not possible for me to keep his company

for very long. None the less Messrs. Maqina and Malepe, both teachers at the Institute, kept me company. The Head Teacher of Ohlange, in the person of Miss C. L. Becker, B.A., is also sociable and much interested in visitors. All these kindnesses contributed towards making my visit to Ohlange the success that it proved to be.

It was real joy for one who was feeling a bit dejected to live in such an environment. It is indeed a great encouragement to see that men of vision and broadmindedness are among the best of the African race. I am even more than grateful to have been led to spend the first part of my vacation so profitably. It was, to say the least, a great joy to exchange views with men of such lofty ideas and high ideals.

As for the situation of the two schools, I am inclined to conclude that the setting of Inanda Seminary surpasses that of Ohlange Institute. At the former the buildings are

not very far apart while they are scattered over a very wide area at the latter. In spite of these differences, I have great admiration for Ohlange and its founder, Dr. J. L. Dube, Ph.D.

What DR. THE REV. JOHN LANGALIBALELE DUBE has done for the African race in having erected Ohlange for the education of their sons and daughters—has no parallel in the whole of Bantu educational development. He is, and ought to be, the pride of every African in this country, when we consider what great odds and difficulties he must have encountered when he established this now well known educational establishment.

I am very sorry, Mr. Editor, to have used so much of your valuable space during these anxious times when paper is so scarce and expensive and is mostly utilized for the publication of "War News."

B. S. TSELISO LIKATE.

### A Visit To Adams College In 1950

If one intends spending one's holidays in Durban one will be told of a very big Bantu school. This school is situated twenty-two miles away from Durban and eight miles from Amanzimtoti, the nearest railway station. This is Adams College, the school I am attending.

I finished the Junior Certificate Course last year and am taking First Year Matric this year. I do not know what I shall be doing hereafter. I should like to become a teacher and for this reason I might come back for Post Matric T3. I am sure of one thing and that is, I shall be working in 1954. I do not worry about what kind of work I shall be doing; but it is my desire to teach.

After working for three or four years I shall buy a motor car, the latest Ford V 8. In 1950 I shall pay a visit to my old school, Adams College. I shall be driving in my latest Ford V 8 and I am sure the students will admire it. Immediately after arriving I shall

drive right up to the Principal's house. I shall tell the Principal about the good work I shall be doing outside at that time. I shall also tell him that I have passed B.A. This will not be a lie because I shall have passed B.A. by that time.

From there I shall drive to Jubilee to see the Boarding Master. I shall tell him that I have become a gentleman and I am no longer as rude as I used to be during my scholastic career. I shall not be telling lies because I shall have really become a gentleman by that time. If I be given a chance of addressing the student-body at all, I shall tell them that I am pleased to see my old teachers and many new faces. I shall tell them to work hard in order to pass their examinations. I shall also tell them not only to study with a view to passing their examinations but with the object of acquiring knowledge.

D. P. TSHABALALA, (Matric I.)

### How Sea-water Became Salty

Once upon a time, there lived in Europe, two brothers who were married men. The elder one stayed in town whilst the younger one was in the country. In every part of the world town people despise country folks. The same applied to this brother who lived in town.

It was customary for the countryman to go and ask for Christmas presents from the

townsman. Each time he went there he was always told, "Go round to the kitchen, please."

At one time when he went there he found his elder brother and his wife in the sitting room. The wife rushed out and repeated the usual words, "Round to the kitchen, please." The poor man waited for a long time. He was eventually given a piece of bacon which



had been in the pantry for three days. On his way home, he met an old wrinkled woman. She asked for the bacon and the poor man gave it to her though it was a Christmas present for his wife and children.

In exchange, he was given a magic machine and these were the directions: (a) "Arandapisca," "I want a beautiful house or enough food;" (b) When stopping shout the word "Arandarisca." He did as he was told. He asked for a beautiful house, clothing and good food. All these were given to him. His wife and children were amazed to see all these things.

Many people came to see his magic machine. Among others was his rich brother. He only came for the purpose of stealing it.

He asked for the word for starting it (Arandapisca) but forgot to ask the word for stopping it (Arandarisca.) During the night, he stole the machine and took a ship which was bound for America.

On the ship, the elder brother said, "Arandapisca, I want many bags of salt for opening my new store." The machine worked day and night until the man and the ship were covered by thousands of bags. The machine continued working day and night until the whole sea which formerly had sweet water was full of bags of salt.

The magic machine worked from that day until today; so that is why the sea water is so salty.

MAXWELL T. D. LEBHO.

### Notes From Jubilee

We opened our new term of 1940 with 313 boys and 84 girls. We have 11 Theological students this year. Eight of the Theological students board with us at Richards Hall, while the others stay with their families in the Theological Department Cottages.

As regards accommodation at Jubilee I must refer you to my former articles in the "Iso Lomuzi." What I said there last year still applies.

In the early part of the term we experienced the worst drought for the past fifty years. The grass in the lawns was dead for the first three months of the term. Our first heavy rain since the beginning of the year was on the 4th of May.

Most of our school care squads this year Feb. to May 2nd. have been occupied in putting into shape the sports field, known as Ground No. 2 below the Model School. No. 1 ground is the Soccer Field below the Adams Combined School.

Our Inter House Matches in May were held in the No. 2 ground. Our Annual School Picnic on May 24th at the Beach was very interesting in spite of what we had heard about sharks. We bathed successfully without any danger.

Our Carpenter's Day was very interesting again this year. Misses McCord, Walker, and the Director of Music, Mr. R. T. Caluza, were busy in seeing to all preparations for this day.

The House Masters for the year 1940 are: LeRoy House, Mr. R. Guma; Rood House, Mr. P. S. Bopela; Ireland House, Mr. E. B. Ndhlovu; Cowles House, Mr. B. Mtshali.

On looking at my previous article, first term 1939, you will find the order of dormitories according to different houses. I need not repeat that here. Also the Dining Hall tables follow the same order of Houses as in 1939. The House Captains are: LeRoy, Reuben Mokoena; Rood House, Nehemiah Munyama; Ireland House, Zephaniah Motopeng; Cowles House, Kendry Zuma.

This year a new system of returning from study has been introduced. The Juniors Form I, II, First and Second Year Apprentices and T4 First Year return at 8.30 p.m. while the seniors, that is the rest of the school, return at 8.50 p.m. While I cannot say much about this system. I think when we have special lights at the entrance of the dormitories and have all seniors closer to the door it may work very smoothly; at present there is very little improvement upon our old system.

This year for two weeks during the latter part of May we had a visit of two students from Michaelhouse. It is interesting to note that both students are in the Post Matric Class and that after leaving school one is taking up the building trade and the other is to be a farmer.

I hope this should act as an incentive to our students, some of whom only pass Std. VI or VII and then take up trades or farming.

In conclusion I wish to say that the spirit of the student body at the beginning of this year shows good comradeship. But I must add that there is still room for improvement.

A. M. NTAKA,  
Boarding Master.





**Collection Number: AD2533**

**Collection Name: South African Institute of Race Relations, Collection of publications, 1932-1979**

***PUBLISHER:***

*Publisher:* Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

*Location:* Johannesburg

©2017

***LEGAL NOTICES:***

**Copyright Notice:** All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

**Disclaimer and Terms of Use:** Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

This collection forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.