

ISO LOMUZI

3-26

ORGAN OF
ADAMS COLLEGE
NATAL.

VOL. 11, No. 1

MAY 1942.

SERIAL No... 21
Price 6d

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“ARISE, SHINE!”

Adams Mission Station,

Natal, South Africa.

ADAMS COLLEGE

ADAMS COLLEGE was founded by the American Board Mission in 1853. 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 five departments which are regulated according to the standards of the Natal Department of Education, and in addition a Theological School under the direction of the American Board Mission.

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"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

The Editor, ISO LOMUZI,

ADAMS MISSION STATION,

NATAL, S. AFRICA.

EDITORIAL

I PROPOSE to devote the space which the Editor has placed at my disposal on this occasion to recording the regret of the College at the loss from its staff of Mr. John Reuling. I should like to be able to voice adequately the feelings of the staff and students in this matter. Mr. Reuling has given many of the very best years of his life to the service of the Bantu and of this College, and much of what he has done will remain permanently in our College tradition, and in our individual lives.

Mr. Reuling will be best known to present students as Head of the Training College. In that capacity he showed great initiative and ability, introduced new methods, and helped to raise the standard of teacher-training. Some of the most senior students, and some of the junior staff members who used to be students, will remember him as Dean of Men. He made a very good Dean, because in addition to dealing with the boys in the mass he found the time to see them individually, and very often refused to be satisfied with the mere maintenance of discipline, and tried to get at the root of the boy's trouble. He had a gift of friendship, as many of his colleagues on the staff know, and this friendship was also given to many of the boys, particularly in the senior classes.

He helped us in many other ways. For some time he supervised the Farm. He acted as Deputy Grantee for the Practising Schools. As a Pathfinder officer, he exercised a great influence outside as well as inside the College. The present organisation

of the Wednesday afternoon activities is due very largely to his skill. This does not exhaust the list of his activities and abilities, for he had that gift of being able to do many things which seems to be a particularly American characteristic.

He set the School a fine example of hard work, not sparing himself—in fact, sometimes I think that he worked too hard: and he was also an outstanding example of reliability. If he was asked to do a thing, you could be quite sure that it would be done. If some very big reason prevented him from doing it, you could be quite sure that he would let you know at the first possible moment. That is a very great gift indeed, and one wishes that more people had it. There is no doubt at all that he really cared a great deal about the Bantu people, and particularly about his own students. There was affection as well as a sense of duty in his work for them.

Our best wishes will go to him, to Mrs. Reuling, whom so many students knew as a teacher and a personal friend, and who also helped us in so many ways, and finally to the children. Facing Mr. Reuling's resignation, and trying to estimate his work, leads one to think of how much this College owes to the teachers who, in the past and up to recent times, have come out from America. We hope that we have not finished getting teachers from America. They bring us qualities which we need. As the College gets more and more South African, it must not forget what it owes, in its tradition and achievement, to its American founders and builders.

THE LORAM MEMORIAL LIBRARY

It is a great privilege to us here at Adams to have a library of this kind. In this library we have about 5,000 of books. These help us to get more information that we cannot get in our school books, also to refresh ourselves when we are tired by reading newspapers or magazines.

In our library we have many different kinds of papers, e.g. the Natal Mercury, Daily News and Die Vanderland and also the following magazines, Outspan, S. African Outlook, the Forum, the Reader's Digest, to name a few. We have also such Bantu papers as Bantu World, Umteteli wa Bantu, Ilanga lase Natal and UmAfrika.

We have many different kinds of books to read and books to consult for information. If you had to visit Adams Library you would find books arranged in this form. When you enter in the library on your right hand side you would see books with the signs B and A. B stands for Biography and A for Africa i.e. books written on people who are or who were in Africa. On the other side of the same shelf you will see two shelves having Religious books. Their sign is R. These are divided into books of Sermons, Devotions, Commentaries and Missions. On your right hand side facing the Music Building you will see a shelf of Dictionaries and Encyclopedias and few atlases. Most of these books have a sign D. They are not supposed to be taken out of the library.

The next shelf contains Bantu Literature books. L is the sign for Literature books. Below these we have music books with M as the sign. In the next shelf we have the G's and S's. G stands for Geography and Travel

books and S for Science books.

Now turn and face the clock. Are you ready? Still on your right hand side you have a small number of books in Psychology, E. Psy is the sign of Psychology books. Below these books you have Assistant Librarians' drawers. The A.L. shelf has Afrikaans medium books. Next to this we have the Educational books. E stands for Educational books. Next to that we have the I shelf with books on mechanics; below that we have A.R. for Fine Arts, then R.C. for Recreation.

Now turn to your left and face the Bantu papers at the other end. You will see a big shelf having the signs X, P & L, X stands for Ethics books. P for Poetry and Drama books and L for Literature in English. On the two other opposite shelves we have the Fiction books, subdivided into authors e.g. F.A.; F.B.; F.C.; etc. Next to that shelf we have the Librarian's desk. On the shelf opposite to the one you saw first is a shelf of History books. H stands for History books.

We have left a small room where we have some of our old books which are kept there for the purpose of Research work.

For all these books we should thank the school authorities. We should also thank those people who have given us some books as presents and to those who are still giving us new and old books, not forgetting the Durban Library, which lends a box of books each year.

ARISE and read more books while it is still your time to SHINE.

D. M. K. SAGONDA, (T3 II.)

LIBRARY NOTES

At its last meeting in 1941, the Governing Council of Adams College voted to rename the library THE LORAM MEMORIAL LIBRARY. The only immediate change that this will make is a new rubber stamp bearing the new name. The American Board Mission at its Semi-Annual Meeting in January voted a generous sum of money to build some memorial bookcases for the Loram Memorial Library. It is expected that some of the Loram Memorial funds may be made available for book purchases.

Several hundred books, some from the Library of the late James Gray, and some purchased with a Departmental grant, were catalogued and placed on the shelves during

the summer vacation. In the space here available it is possible to mention only a few of these: A very much needed book was the unabridged WEBSTER'S NEW INTERNATIONAL DICTIONARY in the 1939 edition.

The CHILD'S STORY OF THE HUMAN RACE by Coffman and MANKIND IN THE MAKING by Borer are two new books on Anthropology. The one deals with prehistoric man only, the other deals briefly with the prehistoric period and then in detail brings the history of man down to today. Together these two books make an interesting account of the conquest of the earth by humankind. Though written for children, grow-ups will also find them fascinating

reading.

Several books in the "For Lively Youngsters" series are catalogued in the Science section. A number of students and the Chart and Blackboard teacher have already found them useful in planning charts to be made this year. Some of these volumes were prepared by T. J. S. Rowland alone and some with the assistance of L. G. Smith. Closely akin to these books is one by M. Illin: "100 000 WHYS."

ANIMAL TREASURE by Ivan Sanderson is a thoroughly delightful account of a Scientific expedition in Equatorial Africa. The illustrations by the author are really exquisite. It is a book to be read both for enjoyment and information. It is with the other books on Africa.

A very generous proportion of new books found their way to the English Literature section. Of these, THE CONCISE CAMBRIDGE HISTORY OF ENGLISH LITERATURE by George Sampson, is the most essential, and should prove a very useful book, especially for those taking the University English Course.

In the fiction section, to mention only a few of the new books, may be found the following: "STORIES FROM THE FAERIE QUEEN" told by Mary McLeod; THE LONG TRAVERSE, a posthumously published book,

by John Buchan, which deals with some of the more legendary aspects of Canadian history; a beautifully edited edition of THE WONDER BOOK AND TANGLEWOOD TALES by Nathaniel Hawthorne; and WITH CAP AND BELLS, a selection of stories for children, made by the librarian of a large children's library.

The RC (Recreation) section will prove rewarding to those interested enough to inspect it: There are two copies of A NEW APPROACH TO PHYSICAL TRAINING; a book on FIELD AND TRACK by Paddock, the famous Olympic runner, should interest Adams Track men; HOW TO RIDE YOUR HOBBY and 101 THINGS FOR A GIRL TO DO both have detailed instruction for making things.

Among the new Education and Psychology books is THE STORY OF THE BRAIN. Several books on economics have been added in the History section, and a number on Philosophy are in the Religious sections. In fact almost every classification of books in the library has had some new books added in the past few months, except the Bantu Language group. So soon as we receive the account for the overseas order and know the balance of the book grant, the bulk of that balance is to be spent on vernacular books.

N. M. WALKER, LIBRARIAN.

REPORT OF THE VISIT AT MICHAELHOUSE

BY NEHEMIAH MUNYAMA AND ELLIOT MAKUBU

(Synthesized by the Editor)

After our intended journey had been postponed over and over again due to the scarlet fever epidemic, at last the day dawned when we were to go up to Michaelhouse School at Balgowan. On the train we spoke of the meaning of our journey and how we might make the best use of our time there. We African black students going to a European School might feel out of place and might not want to stay there long—but was this so? Quite the opposite.

At the station we were supposed to be met but, although in summer they are an hour ahead of our time, they were not in time for our reception at the station. Luckily there was a boy at the station who showed us the way. In the course of our little walk we met the head prefect and Arthur Brookes just coming down to receive us. They took us to our beautiful cottage where we were met by the Rector—a fatherly and really

encouraging man. We speak sincerely when we say that our host and hostess were really attentive to our needs and were truly friendly. We were soon settled.

Michaelhouse School is situated about a half a mile from Balgowan station. It consists of three hundred and twenty boys. Their ages range from between thirteen and eighteen years. The classes rise from Form II to Post-Matric. The school building is a huge block with everything in it. There are dormitories upstairs, Classrooms, chapel, dining hall and library are down-stairs.

We attended all the classes we wished. We were impressed by the Zulu classes. They did grammar with ease in Zulu—yet some of us still find it difficult to study our grammar in our language. Bantu Studies has been introduced in the Post-Matric class. We hope in the future we shall be able to furnish them with books which will arouse their interest in the subject.

One notable thing about the school is that it had sufficient apparatus is the Science and Biology laboratories. The Biology laboratory is a place full of a wonderful collection of stuffed rats and birds of many species. There was also a guinea-pig that the Rector's daughter loved and fed. He ate like a cow. We had the privilege of seeing some educational films on Magnetism and Termites.

What really impressed us was the friendliness among the prefects, masters, and other boys. The masters especially seemed to look at their boys with an encouraging countenance. The school was not only well furnished with a good staff but there were school prefects in charge for the smooth running, with one of them at the head. There were also house prefects who disciplined the boys in their different houses. There were altogether six houses. The prefects had their own sitting rooms where they could read, play the gramophone and have a cup of tea.

Sports are compulsory every afternoon. There is also a military match on Wednesdays. We were impressed by their discipline. Cricket, Tennis and Squash were the sports played. They taught us squash. The results of a tennis match between our representative (E. Makubu) and their champion was 6-2, 6-2, in favour of Adams. We were lucky to see their interhouse gymnastic competition. The boys, however, besides their sport have a little manual work. This is not compulsory, but when one felt like helping, one could go and work on the amphitheatre which they soon intend to use for teaching boys boxing.

During the week there is chapel at 8.35 a.m. Boys are divided into Juniors and Seniors. This Chapel is compulsory. In the evening at 8.30 p.m. there is a voluntary

chapel. Sunday has its own activities as well. We enjoyed the Rector's lessons in Divinity. He said, "The most terrible judgment is the realisation that you are not the type of man you ought to be." This view to us conveys we are already in judgment because we often look back in our lives with regret.

After chapel the boys will be seen carrying blankets, some tinned food, gramophones and portable radios. Everybody is in shorts ready for a hike. They have their dinner outside the school premises. It is compulsory for all boys except prefects.

One day we were called by a master and he spoke highly of the Adams Quintette that had come to Michaelhouse sometime in the past. He said they would be very happy to have another group come up. We told him also we would be very pleased to have a Michaelhouse squad come to Adams and show us how to drill smartly.

If only most of our students could have the honour to visit Michaelhouse, they would have a better outlook towards the importance of discipline in a school. Although the school is run on rather expensive lines, we feel that much is added to the beauty of that place by the boys themselves in keeping absolutely neat, not allowing any bits of paper or orange peel to lie on the premises.

Some days have passed since we left Michaelhouse, but today as we are writing, we have before us letters from friends there. If our friendships remains as it is, these friends of ours and we ourselves will greatly benefit through this connection. We wish relationship will not die because it is through this that men of to-morrow might understand each other better, and this is what we are looking for—a better understanding and a sympathetic attitude.

LITERARY AND DEBATING SOCIETY

Acting on the instruction of the above-mentioned Society, I am hereby giving the report of 1941 since the last committee could not do it. In keeping with the constitution, the aim of the executive committee for the above society, was to open field and opportunity for self-realization for aspiring members. The foregoing sentence should be kept in mind in going through this short report on the activities of the society during the year 1941. A lot was attempted. Succeeds in one direction mingled with rebuff and

failure in the other, while much more remained to be done.

For this report it will do well to start with the committee. Changes in the elected committee for 1941 became inevitable at the very beginning of the year, on the receipt, by the committee, of a letter from the vice-Secretary Miss J. Mapumulo reporting her not coming back to the College. The other change was effected by Mr. Reuling's departure to America. Mr. Reuling who was the Faculty Adviser to the committee

deserves more than a few straggling lines of thanks. Dr. Brueckner took Mr. Reuling's place as Faculty Adviser. In him we have a man not only quiet and accurate in executing his responsibilities but with an ever clear perspective of what those are. We appreciate and like Dr. Brueckner.

Leaving that we have had the privilege of listening to addresses affecting Native life given by very able speakers and authorities on the topics treated. In this connection a passing mention may be made of Mr. Fowle's lecture on "The Law and the Native in South Africa." Mr. Shepstone, also a lawyer in Durban and Dr. L. Herslet of Mapumulo gave thought provoking addresses on "Native life in Urban and Rural Area:" for those who were present, Mr. D. Mtinkulu address's on "Sociological aspects in our political and economic systems," will remain a living memory. Mr. Ramseyer's talk on Native customs with special reference to the Basuto Group was of profound interest and help on social customs that have grooved themselves into the stratum of tradition.

As a society, we have had during this year the privilege of debating against Inanda and Ohlange combined, and Mariannhill. We lost invariably with these two schools. We then, as an inspiring committee maintain that it will be the obligation of succeeding committee to the Bantu youth entering this College, to open avenues and make channels for inquiring minds to the discovery and knowledge of facts pertaining to the question of etiquette and to many others affecting his daily life.

House Socials are out of the sphere of activity of this committee. This will in future be treated as a major item and not included in the year's programme unless it be by the request of the sports committee which is solely and directly responsible for this form of activity.

Finally, as a retiring committee, we want to thank all the members of the society for their support and co-operative effort to meet more than half-way our deficiencies.

CHARLEMAGNE MAJOLA, (T3 1.)
Secretary.

FROM A LECTURE GIVEN THE STUDENT CHRISTIAN ASSOCIATION ON SUNDAY EVENING, MARCH 22nd.

"I beg to direct your attention to Africa; I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try and make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it unto you!"

These words of Livingstone, falling as they did on ready and listening ears, led to establishment of mission work in Central Africa. Thus was born the Universities Mission to be followed later by the Church of Scotland, the Dutch Reformed Church and other missionary activities.

It is not my purpose this evening to give you a detailed sketch of the field to which I was called in 1935. Rather would I relate to you a few things that I experienced there which remain to me a glad and inspiring memory.

My first concerns a door. The head station in Nyasaland of the Dutch Reformed Church is Mkhoma. For sometime past it had been felt that the church at Mkhoma was not large enough to hold the growing congregation especially at the time of the celebration of the Holy Communion. A new church was urgently needed to be erected with as little delay as possible. As this was

a Church for Africans it was felt that they should do as much as possible towards paying for the church, both in money and labour. There were bricks to be made, trees to be felled, logs to be sawn and shaped for the timber work of the church; also the old church had to be pulled down, as the new one was to be on the same site.

To one of our colleagues, whose work lay especially among the women in the neighbouring villages, came the thought that the women themselves ought to contribute something especially their own, they to decide what it was to be and to take the matter in hand generally. A suggestion was made that their gift take the form of a table or a door. The former could be made on the station at a cost of about £2 or £3; a door for one of the entrances would cost £5. "A door it shall be", said the leaders eagerly. "We will raise the money in our villages for our door." And so their undertaking was begun. Let me say at the onset that the scale of wages and the standard of living in Nyasaland is considerably lower than that obtaining in the Union. For one thing the African produces his own food, builds his own house—the land and the trees of the forest are theirs. A grown man could find

enough to eat for a day at a cost of one penny. (Prices have risen since the outbreak of war in 1939.) A woman employed in a European household on the station might get from 4/- to 5/- or 6/- a month for housework or laundry work. But in the case of the former, let me tell you that that meant working for only three hours a day or so. You will see thus that to raise £5 among the women was no light achievement. Many of them would be able to contribute only a few pennies, perhaps obtained by bringing sugar cane to the market, or selling eggs or a few chickens.

However, they were undaunted, for they began, carried on and concluded their work with prayer. Week by week as the leaders of the Bible Study groups came into the station they would bring their report and enquire how matters were progressing in the different villages. They would arrive at the station of our colleague. "O Dona" (equivalent of Nkosazana) "tell us how much money we must still pray for." "Tell us what we still have to pray for," etc. And each gave and continued to give "according to his several ability." At one of the gatherings of women a very dear African Christian, Margaret by name, addressed her fellow Africans thus, "No, I say a penny is not good enough for us to give to the Lord. It is our honour that our Lord chose to be born of a woman. It was to a woman the Lord first appeared after the Resurrection.. We must honour Him. Shall we be content to give him but a penny?" And her contribution was two shillings. Incidentally she was the wage earner of her family, for her husband contributed nothing to her support. And so a few larger coins came in, but the bulk of the total was made up of pennies and half-pennies. And the sum collected finally amounted to £5. 7. 6. Of this £3 at least came in coppers and every single coin was prayed over and prayed for.

Then on one unforgettable Sunday in August of 1939 this offering was handed to the minister of the congregation. We were having our services out of doors by that time; the old church had been pulled down, the new one was slowly going up. The service had come to an end, when two of the women, Enezi, the wife of the local evangelist, and Sarah, the head woman at the hospital and one of our earliest church members walked up to the pulpit, and in the name of the women presented their gift.

To these women, too, had come the vision

of an open door—a door, as they themselves said, through which hundreds would enter as time went on to learn and accept the glory of their Saviour Jesus Christ. "Long after we have passed on, countless numbers will pass through that door to hear the words of God."

And now let me take you for a few minutes just over the border between Nyasaland and Northern Rhodesia. On a bright summer's day I was guest at the D. R. C. mission station of Magwero, not very far from Fort Jameson. This station run entirely by four European women and African assistants is making history in missionary annals. Here you will find a school for blind Africans. To their devoted teacher, Miss Boles, came a vision one night, and true 'to the vision she set out accomplishing the work of' ministering to the blind. How she herself has mastered Braille, has studied at Worcester and in London! How she is teaching Braille in the vernacular to these Africans is one of the romances of Christian education. I am sorry that I cannot dwell at greater length here on this particular enterprise. I want tell you of another whose conception and inception have both taken place at Magwero. Here you will find a small orphanage for children who have been abandoned and exposed at birth. Instances of this are growing rarer. The African is kind to children as a rule, and there will always be a relative to look after an orphaned child who as reached the age of two or more. But among the heathen, tribal custom still demands that twins be exposed; also that children whose mothers die in childbirth, or a month after, be buried alive with the mother. They are not intentionally cruel. "The child will die of hunger in any case," they say. "So let us bury it now."

This little orphanage had its beginnings in nine small infants who were rescued in the bush by missionaries. Some of them, exposed for days before they were found, have been nursed back to health and strength and today are thriving children. Just before I bade my friends 'good-bye', the missionary called to her nine merry smiling imps, the eldest of which was three years of age, and told them to sing one of the hymns she had taught them. It is four years since I heard them sing, but I can still hear their shrill, childish voices singing in perfect time and melody in the clear African air:

"There's not a friend like the lowly Jesus,
No, not one. No, not one."

And when I think back as I often do, to my years in Central Africa, I think the greatest thing I, too, learned there was

“There’s not a friend like the lowly Jesus.”

H. LE R.

PASSION WEEK and EASTER SERVICES

The most inspiring and arresting time in the Church Year is that of Passion Week and the Easter season. At this time we always have brought anew to our attention the unconditional devotion of our Lord Jesus to the cause of the redemption of humanity when there is presented to us a picture of his suffering and death. The prospect of suffering did not for once induce Jesus to turn from the path of duty.

By holding a series of meetings during passion week the story of Christ’s suffering again convicts us of our unworthiness and unfaithfulness, and impresses us again with the revelation of God’s forgiving love, as manifested in Jesus. And so anew we re-consecrate our lives to our loving Master.

The college was fortunate this year in securing the able services of Rev. Harsum Taylor of Musgrave Road Congregational Church, Durban, who addressed the college audience on Tuesday, Wednesday and Thursday evenings on what is Forgiveness, what it Costs Man to Forgive; what it Costs God to Forgive, These addresses brought home to the hearers great spiritual truths presented to us in a forceful way. Rev. Harsum Taylor is a pleasing speaker, who delivers his addresses with well enunciated, polished English and so it is always a pleasure to listen to him, in addition to the rich thoughts of his messages.

On Thursday evening, Rev. Taylor and

Rev. Stick administered Holy Communion commemorating the first Holy Communion on that memorable Thursday evening before the Crucifixion. Many participated.

On Friday Rev. H. A. Stick conducted a service at 10 a.m. when lengthy passages of Scripture were read of the trial and crucifixion followed by a brief address on the significance of the Crucifixion.

Resurrection Sunday, Dr. Edgar Brookes conducted the service at 10 a.m. speaking on the subject of those to whom Jesus appeared after the Resurrection, typifying those to whom Jesus appears today.

Mary, the one who loved.

Peter, the Repentant one.

Thomas, the Doubter.

Paul, the enemy.

There is no record that he appeared to the indifferent as is the case even today.

Sunday evening at 7 Rev. J. Ramseyer rehearsed the story of Peter and John coming to the tomb on resurrection morning, basing his remarks on the words of the Gospel writer regarding John, “He entered, he saw, he believed.”

We believe that those attending these services were definitely helped to a more consecrated Christian life as a result of the representation of the story of Jesus Suffering, Death and Resurrection.

H.A.S.

NOTES FROM JUBILEE

The first term of 1942 has opened with 306 boys and 73 girls. We have two Theological students boarding with us at Richards Hall. The question of accommodation at Jubilee is still as I reported in previous issues of the magazine. It is a great pity that our Deneys Reitz new hospital cottage is at stand still. Sick students remain in their dormitories which is a great inconvenience to one in charge of the boys’ Department.

Our House system has had one change in the House masters. Mr. Guma in LeRoy House has been replaced by Mr. T. Tsotsi. In the other houses the House Masters are still the same.

The term has started very well. The

spirit of the students is a pleasant one. They are quiet in the dormitories after the 9.30 p.m. bell.

On account of the heavy rains the lawns have very tall grass this year; the lawn mowers are busy mowing down as much grass as they can.

Our new reservoir does not yet seem to work as it ought to. Since February we suffer from water shortage at Jubilee.

We are looking forward to the Inter-House and Inter-Collegiate Sport Matches in May.

Our Dean Mr. E. R. Dahle is still on active Service. Mr. S. D. B. Ngcobo, Acting Dean, is ably carrying the duties.

A. M. NTAKA.

EASTER CANTATA: OUR LIVING LORD

Under the very able direction of Mr. R. T. Caluza, Head of the School of Music, the College choir of some eighty voices presented Ira Wilson's composition: "The Living Lord" on Palm Sunday Evening, in the Chapel. Mr. Caluza was assisted by Mrs. Marie Dube, who trained the soloists and accompanied the performance.

At the close of the evening many words of praise and congratulations were heard, and Dr. Brookes took the opportunity of expressing on behalf of the audience the appreciation which the audience felt for the fine performance, and of thanking the directors and the choir for the pleasure they had given the audience.

The programme and the accompanying explanation of the cantata which was furnished to the audience is appended here:

PROGRAMME

1. HAIL DAY OF VICTORY: (1) Choir
(2) Soprano obligato: Margaret Bhengu
(3) Bass solo: W. Matsie
(4) Choir
2. ENTRY INTO JERUSALEM: Hosana: Choir.
3. THE LAST SUPPER: Tenor solo: Ed. Forbes.
4. THE CRUCIFIXION: Choir.
5. THE BURIAL. (1) Choir.
(2) Soprano and Contralto duet: M. Bhengu & T. Nhlapo.
(3) Choir.
6. NIGHT WITHIN THE GARDEN. Contralto solo: V. Ngidi.
7. THE ANGELS' SONG: Girls chorus.
8. NOW IS CHRIST RISEN: Choir.
9. I KNOW THAT MY REDEEMER LIVETH: Soprano solo: M. Bhengu.
10. OUR LORD VICTORIOUS: Choir.
11. LIFT UP YOUR HEADS: Bass solo: W. Matsie.
12. THE KING OF GLORY: Choir.

"A cantata is a poem set to music for singing. It differs from an anthem in that the anthem concerns itself with a single incident or emotion, while the cantata covers a series of incidents and a succession of emotions. A cantata is made up of solos and choruses and sets forth in connected form a narrative. The finest cantatas in existence are those dealing with themes concerning the life of Our Lord.

The cantata of the evening, "Living Lord", was composed by Ira B. Wilson, with words by Edith Sanford Tillotson, and it deals with the glorious theme of the resurrection of Christ. The first number is the acclamation of this day of Victory. Then, as if to impress on us the real significance of this day in relation to the days that preceded it, we are told the story of the last week of Jesus, His crucifixion and burial. The second number reminds us of the Entry into Jerusalem by introducing the children's chorus: "Hosana to the Son of David". The next note is that of The Last Supper. The whole tragedy of the betrayal and mocking, and crucifixion is given us in the fourth number.

In number five His burial in the new grave, and the watch set by the governor are set forth. Up to this point it is largely tragedy. In the next number, a solo, we begin to get the first glimmer of hope. In it we are showing the sorrow and mourning of earth, but at the same time we are admitted to the secrets of the angels and are shown the supernatural activity, waiting only the summons to arouse Him from His slumbers and proclaim Him King of Kings.

From this point, on, the joy of heaven mingles with the joy of earth. Angels sing "Alleluia", and men reply: "Now is Christ risen". The reason Christ is proclaimed Lord over all, and the concluding numbers we hear the call to the old hoary gates of wickedness and indifference, slothfulness and sin, to lift up, and admit the rightful King. Again we hear the words of the ancient psalm, "Lift up your heads Oh ye gates, and the King of glory shall come in!"

The same power which has raised Christ from the dead has made Him Lord and King over all."

HIGHLIGHTS GLEANED FROM "THE NEWS OF THE WEEK."

The Durban Production of St. Joan a Success

Following the successful production of St. Joan by the Matric students under the direction of Miss Aitken and Mr. Mtinkulu at Adams, it was decided to repeat the performance at the Bantu Social Centre in Durban. The Hall was virtually sold out for the performance, and the play was given to an appreciative audience of both European and Bantu.

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Speech Day 1941

Speech Day 1941 was unique in the history of Adams. In a very special sense it was an All African Occasion, for it was carried out under the direction of the African members of the staff. Mr. D. G. S. Mtinkulu, Head Teacher of the High School presided. The special speaker for the occasion was the Rev. Mr. Mtinkulu of Durban. Miss Violet Makanya of Umbumbulu presented the prizes. After the programme tea was served by ladies of the staff, headed by Mrs. Mtinkulu.

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Wedding. ELLIS—SHONECKE

On January third at Utrecht occurred the wedding of Mr. R. C. Ellis of the Training College staff and Miss A. Shonecke of the Adams Happy School.

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NEL—REIDEMANN

Miss C. Reidemann of the High School Staff was married in Durban on April eighteenth to Mr. G. P. Nel of Harding.

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Holiday Doings

Mrs. E. R. Dahle of the Training College Staff spent her summer holiday in Kenya visiting her husband, Corporal E. R. Dahle. She made the trip by aeroplane and brought back an enthusiastic account of that part of the world.

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The Opening 1942

Carefully made plans to insure the arrival of students on time at the opening were spoiled by the failure of the promised buses to operate as planned. Some classes were handicapped by the delay in book arrivals.

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Staff Changes

Miss R. Nxumalo, Miss G. Tshabalala and Mr. C. Sililo are new teachers at the Practising School.

Mr. Mphiwa Mbata, a former Adams student recently graduated from Ft. Hare, was the only new member of the High School Staff. Miss Le Roux and Mrs. Osborn were welcomed to the Training College staff. On April 1st. Miss M. Murry succeeded Mrs. Osborn, who found it impossible to continue.

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Miss E. Carmichael took up her duties as Lady Warden of Mary Lyon on April 28th.

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Mr. Menpes continued as a substitute teacher in the Training College, when an expected permanent teacher was unable to fulfil the contract.

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Mr. R. T. Caluza, after a year's leave of absence, resumed his duties as Head of the School of Music.

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The Farm School began the year with Miss Frieda Brueckner substituting until Mrs. S. Titlestad took up duties. The illness of Mrs. Titlestad's daughter necessitated her resignation. Mrs. Ramseyer, assisted by Mrs. Ellis, who teaches the music and Afrikaans, now has charge of the school.

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Red Cross First Aid Class

Representatives of the Red Cross conducted a first aid class at Adams for members of the local community which was concluded in mid-April. Twenty odd persons persevered to the end of the class and took the examination. They all passed. Fifty per cent is required for passing. The lowest mark received by any member of the class was over seventy per cent and six out of the class received ninety per cent or over.

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The Knitting Club

On Wednesday afternoons interested persons have been meeting regularly at the home of Mrs. Stick to knit various articles for the Bantu troops.

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The Staff Women's Club

The Staff Women's Club has continued to meet regularly. Mrs. Gray was president until her departure. Mrs. Stick is the current president. The club has presented a varied programme of activities: Social meetings, discussions of mutual problems, and lectures have been features of the club programmes.

NEWS OF FORMER RESIDENTS

Mr. and Mrs. Dannhauser spent the month of April on Holiday at Umbogintwini. They were on the Campus on several occasions during their stay on the coast. They were accompanied by their two children. Mr. Dannhauser is still employed as interpreter and is at present allocated to the Agricultural department.

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Mrs. Hodgkiss (nee Marjory Hart) reports that her baby daughter is thriving and she is, too, following an extended stay in the hospital.

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Mr. H. Gillespie has made a complete recovery following a serious bout with pneumonia and has rejoined his unit.

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Miss C. Frost spent the American winter with Miss Conn at Waycross Georgia. At Christmas time she was a guest in the home of Rev. and Mrs. Le Roy. Mr. Le Roy for nearly twenty-five years was the Principal of Adams College. Miss Conn was formerly on the Adams Staff.

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Mrs. L. E. Gitsham writes frequently from her home in Birmingham, where she busies herself with her garden and welfare work.

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Corporal J. Borquin, having completed her training in the W. A. A. F. unit, is now serving as an instructress.

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Miss M. Bull continues as a teacher in an Indian School in Durban.

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Mr. Wm. Mseleku is now a Bantu Welfare

worker in Durban.

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Mr. Ntusi has announced his engagement to a Miss Ngozwana, a sister of Mrs. Kisonkole. Mrs. Kisonkole with her small daughter is on an extended visit in the Union from her present home in Uganda, and has recently paid a visit to Adams to renew her associations with the school and to see a sister-in-law entered as a pupil in the School of Music.

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Mrs. Gray, on her departure late in December, went to Rhodesia for a visit. She has now returned and is living in Durban with her daughter, Miss Marjory Gray.

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Mrs. Foot, formerly Lady Warden at Mary Lyon, after spending the Christmas holidays in her son's home in Pretoria, has gone to Salisbury, where she is enjoying her daughter's home and getting acquainted with her two grandchildren there.

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Dr. J. B. McCord has written an account of his experiences during his forty years in Africa, which may be published and no doubt will contain an account of the years when he conducted Medical work at Adams Mission Station.

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Rev. and Mrs. Thomas Erskine, who were both members of the staff about seven years ago, are now located on a mission station near Bulawayo, where Mr. Erskine is a Supervisor of the Mission Schools. The Erskines spent a long holiday at the beach near here and were able to renew friendships and attend the Speech Day at the end of last term.

RELIGIOUS TEACHING IN THE SCHOOLS

(Note: Mr. H. W. Menpes recently read the following paper before the Adams staff at a Wednesday Evening Discussion meeting. His long experience in both European and Native Schools gives him the background and material to make this an especially worthwhile presentation of the problem of religious teaching in Schools.—Editor.)

I notice the subject I wish to introduce has recently been dealt with by Miss Bullman at the Sunday School Convention, which shows

that it is of more than passing importance. My subject, Religious Teaching in Schools, is one which has exercised my mind for many years.

Firstly, I would like to get a clear idea of the aims of religious teaching. These are set out at some length in the various school syllabuses. But briefly I set out the aims of religious teaching as:

- I. To inculcate moral lessons and the ethics of Christianity'

2. To create a love of the Bible, its stories, and its characters,
3. To look to the sacred writings as a source of inspiration in right living.
4. To look to them as a solace and comfort in time of trouble and sorrow.
5. To find in the Bible a corrective to false pride and vanity.
6. To use the Bible as an incentive to sacrifice and unselfishness.
7. To promote a love of our fellow man and the peace and goodwill which would follow.

These are some of the general aims. Of course in Denominational schools there will be the setting forth of the various points in the doctrines of the religious sect concerned. I certainly think children should know and understand the underlying principles of the church they are most interested in.

When I refer to religious teaching in schools I do not refer only to state aided schools, but also to Sunday Schools and Institutional schools generally.

We are all agreed, I take it, that there is a great deal of falling off in religious zeal these days and the blame for this is well distributed over a variety of causes, but the main cause is the appalling ignorance of the modern child of simple Bible teaching.

A great deal of my experience has been in state schools. These schools have a scheme of religious instruction carefully drawn up—usually after much consultation with various religious bodies—a minimum of time is ordered to be devoted to the subject—quite an adequate time considering the demands of the curriculum generally. Of course no doctrine in the narrow sense of the word may be taught—merely Bible knowledge and the usual moral teaching suitable for children.

Many teachers carry out the instructions faithfully. Many teach with fervency and zeal. But many, alas, have no interest in the subject and take every opportunity of evading their obligations both to the children and to the authorities set over them by curtailing the time allotted or by not treating the subject as sacred and holy, but as a chance to get in an extra reading or language lesson.

Usually the subject is not an examination subject, which is a pity in many ways. Inspectors are largely to blame for not interesting themselves in this more than important school subject.

We method teachers are continually preaching that education is to be child centered. Jowet tells us that in his opinion religious teaching is one of the worst of all teaching and I am sorry to say that I have to agree with him. From whatever angle we look at it, Bible stories are beautiful and inspiring, and with the wealth of literature and pictorial illustrations available Bible teaching (or religious instruction) should be outstanding.

In my experience of listening to Scripture lessons taught by students, I find that most of them are lifeless—a mere stringing together of episodes, lacking spirit and atmosphere, without any attempt to complete a full tableau of life, with the Bible and its teaching as the centre. (Can we expect otherwise with the limited experience the students possess?) This diffidence and indifference and sometimes insincerity on the part of teachers is largely responsible for the failure of religious instruction.

I remember one great English statesman saying that the future of the world is in the hands of the teachers, and mainly or largely the teachers in elementary or primary schools. This is undoubtedly true. The present Minister of Education, Mr. Butler, said the same thing quite recently.

Sunday School teachers, generally untrained, although imbued with deep and earnest religious feelings are not always the best vehicles for imparting religious instruction. I have been amazed at the ignorance of children regularly attending Sunday Schools and coming from reputedly Christian homes, in regard to some of the outstanding stories of the Bible.

In many denominational schools both day and Sunday Schools much time is devoted to the more or less narrow view of their own particular sect. This is not bad in itself and often necessary as I have already mentioned but I feel that Religious Training becomes, or is in danger of becoming, in these circumstances, somewhat narrow and dogmatic. The children become puzzled and bewildered, and, if they dare to ask questions they are often told "The Church teaches this or that and what the Church teaches must be right."

I could enlarge on this subject by giving many personal reminiscences of my various teachers when I was a boy, but I content myself by saying that I remember many of these teachers because of their obvious sincerity, their patience, their zeal for the

faith, the firm belief in what they taught and a real understanding of child nature.

Now for a few recommendations: there should be

1. A thorough training of teachers in the proper presentation of all Bible Knowledge.
2. Greater and a thoroughly sincere supervision in State schools by governing authorities and by grantees, etc., in State aided schools.
3. A ruling making Religious Instruction a subject for examination.
4. The putting of Religious Instruction in State schools into the hands of teachers who are imbued with true religious feelings. (This is not an easy matter)
5. The introduction of the use of Children's Bibles such as the Cambridge Bible.

I know a great deal is being done by some religious bodies in the training of their teachers both in Day and Sunday Schools, and in examining the work done in school, but still, generally speaking, Religious Instruction in schools is disappointing, not to say heartbreaking to those who have the true interests of the children at heart.

Here are some hints to teachers:

The teacher's use of the Bible to be effective requires the aid of the Holy Spirit. Good teachers are inspired as was John Bunyan and the prophets. The teacher's use of the Bible is twofold, personal and professional; it must be in harmony with the true natural and human laws of teaching. The teacher must be sure of his matter and to this end must study the Bible and its lessons thoroughly before attempting to teach. There are many aids available. Certain rules will assist the teacher. He must remember that Bible is a human as well as a divine book. He should make much of the spiritual and

ethical aims in his work. He should study examples of teaching work which abound in the Bible, for example the methods of Jesus, certain of the prophets, and the apostles. All lessons should be illustrated fully and wisely.

We cannot help but be sensible of great changes in religious teaching of recent years. More emphasis is given to rewards and less to punishments. God is not the harsh and a most pitiless judge of our youth, but a loving, if at times stern, father. The long wearisome sermons of a century and less ago on obscure points of dogma, the threats of everlasting torment promised to sinners and backsliders, the unbending conservatism of the churches, their refusal to move with the times have had much to do with the slackness and indifference to religion of today.

One or two later thoughts may not be out of place here: First, teachers should see that children have a thorough understanding of the words they use, for example, in the Lords Prayer and in the Creeds. I would also advocate a rigid censorship of all hymns used in schools. Here again, the children should understand the words they use. These can often form the subjects of lessons.

Lastly, to senior students should be imparted some knowledge of the story of the Bible and its compilations, and the work of the Bible Societies. Sunday Schools have advantages over the Day Schools in the matter of picnics, anniversary services and so forth, which act almost in the nature of a bribe. Care must be exercised in dealing with children who sometimes attend Sunday School for the merely material gain.

In conclusion, the foregoing as you have gathered, is not a scientific disquisition, but merely a few random thoughts written down at odd times. The subject is a deep one and has many avenues of approach, but all leading to one end: the true happiness and welfare of the children.

VISIT OF THE SECRETARY FOR NATIVE AFFAIRS

Adams College was very honoured on Tuesday, May 5, when the Secretary for Native Affairs, Mr. Douglas Smit, and the Chief Native Commissioner for Natal, Mr. C. P. Alport, paid us a visit. At Mr. Smit's request, the visit was a private and informal one, so that we did not arrange a meeting of the students. The staff were invited to tea at "Emsebeni", and had the opportunity of meeting both Mr. Smit and Mr. Alport personally.

Mr. Smit impressed us all by his friendliness, genuine interest and real absence of "side". He had a most interesting talk with the Bantu teachers, in which he told them informally something of the Government's present and future plans for improving education and the status of the teachers.

Our visitors were shown over every branch of the Institution, and took great interest in everything that they saw. They were especially interested in the Carpenters' Shop,

the extension to which was built with money from the Native Trust, obtained through Mr. Smit's good offices, and in the half-finished Deneys Reitz Hospital Cottage, the money for which was found in the same way. They were pleased with the Basketry Room, and with the exhibits which Mr. Napoleon Ngcobo had arranged, and were also interested in the Music classes. At a later stage in the afternoon the choir rendered three items for them.

After tea was over, and before going on to Maritzburg, Mr. Smit and Mr. Alport visited the Pastors' Conference, and Mr. Smit gave a short address, which was most encouraging

and helpful to those who heard it.

Those who met Mr. Smit realised what a genuine friend he is of the African people, and how fortunate we are to have him as Head of the Native Affairs Department.

Mr. Alport also made an excellent impression on us all. His frank and friendly manner made us feel that we were dealing with someone who was a man, and not merely an official, and those of us who met him were pleased to have the chance of seeing our new Chief Native Commissioner, many of us for the first time.

X. Y. Z.

PRIZES FOR HISTORICAL ESSAYS.

This is a call to the Zulu Nation; to all who are interested in gathering records of their own historical places.

In order to preserve these records of Zulu history for the benefit of the Zulu people I am offering three prizes for the best essays written on any of the lesser known historical sites. The first prize will be £7, the second £5 and the third £3.

For example: Shaka's stone at Groutville Mission Station where it is commonly believed Shaka rested on his way between his military kraal at Stanger and Shaka's Kraal, to meet his headmen and warriors, to give orders and dispense justice. Or the huge overhanging cave rock called Itshe lika-Ndikimba near Esidumbini, where the Rev. J. Tylor in 1849 used to preach before his church was built. Mrs. Gray said her father found the cave full of skeletons probably due to refugees who fled from Shaka's or Dingane's wrath. The cave was cleared of bones and services were held there. Another legend says it was the home of a huge man-eating lion and the bones belonged to his victims.

Will you please write on one side of the paper only; give your name and address clearly and state the sources of your infor-

mation and directions as to where the places are situated. The essays may be written in either Zulu or English and will be judged more on their historical interest than the composition. The essays are to be sent direct to:—

Mr. D. McK. Malcolm,
Native Education Department,
P. O. Box 380,

Pietermaritzburg.

who has kindly offered to judge the results.

I earnestly appeal to the Zulu people for such records of historical places before the information is lost and to gather from the old men and women of the kraal before it is too late, the tales of the past.

It is hoped after the war, to start a collection of records of pictures, beadwork, utensils, etc., which may become the nucleus of Bantu Museums.

Entries for the historical essays close on August 12th.

European contributions to the records will be gratefully received but are not eligible for prizes.

KILLIE CAMPBELL.

[The Editors commend this project to the readers of the "Iso Lomuzi".]

THE VOICE OF THE EDITORS

N. M. Walker,
Editor

R. Guma,
Co-Editor

The Editors venture to break their traditional silence in order to present certain matters of policy and plans for future issues of the "Iso Lomuzi, Adams College Students' Magazine."

The Student Editorial Council

With the approval of the Staff Executive

the Editors propose to create a Student Editorial Council for the "Iso Lomuzi". In the initial stages, the students who are members of the council will function primarily as reporters. The writings of members of the council are not intended to supplant the general student contributions to the magazine. On the contrary the Editors hope that these may be increased. But every year

there are events forming an integral part of that year, which are omitted from the magazine, or very inadequately presented, because no student thought to write about the events. So the Student Editorial Council is being created as an assurance that there shall be a more nearly complete record of the school year in the various issues of the "Iso Lomuzi". It is anticipated that the Council members will meet as a group with the Editors once or twice for each issue. For the present membership on the Council will be by invitation of the Editors.

The Forum Discussion in the Coming issue of the "Iso Lomuzi"

The Editors of the "Iso Lomuzi" invite students and staff to participate in a forum discussion in the next issue of the school magazine on the topic "Adams College, What It Has Done for Me, and What More It Might Do for Me". Contributions for the forum should be concrete and constructive in tone. The best articles submitted, or in some cases, perhaps, selections from articles, will be grouped something after the manner of the articles in this issue under the heading "The Voice of the New Comers". Contributions from Junior students will be very welcome. Former students may also participate in the Forum if they wish.

Advice to Student Contributors to the "Iso Lomuzi"

Many student contributions to the "Iso Lomuzi" must be discarded because in one way or another they are not suitable. Still other students apparently never contribute to the magazine. Why they do not the Editors can only surmise. The following explanation of why many articles are not used by the Editors, and some suggestions for writing for this magazine (or any magazine for that matter) are presented to help students prepare better articles for the "Iso Lomuzi".

Each year there are a few students—fortunately only a few—who carefully copy and submit some article or poem that they have read and liked and which they would apparently like to share with others. Such contributions cannot be used for obvious reasons. On the other hand had the student written an appreciation of the poem or article telling why he himself enjoyed it and quoting typical segments from it, it might easily have been accepted and used, though students should note that the magazine could only use one or two such articles in a given

issue.

Again there are a few students who are fond of summarizing an article which they have read. This is a step better than to copy such an article en toto, but care should be taken to give credit to the writer of the original article and to choose articles suitable to the general content of the Magazine. For example, in a recent S. C. A. meeting Dr. Brookes gave the students an interesting talk about Dr. Adams, from whom the school takes its name, and the former principals of the school whose names have been chosen for the various houses here. Dr. Brookes had culled his material from articles written about these men. Students could prepare some very acceptable articles for the Iso Lomuzi by reading about our former principals and then writing an article using the material so gained. Former students who have become famous might also be the subject of interesting articles.

A large number of articles find their way to the Editors' waste-basket because they are vague, disorganised, full of grammatical errors, or deal with a trivial topic without the redeeming quality of "style". If the reader will glance through this issue he will find that there are some articles on very insignificant subjects, but the clever ways of dealing with them have made these articles interesting reading.

Another type of article that will never be printed in the "Iso Lomuzi" are articles which reflect the writers' bad feelings, poor sportsmanship, or desire to hurt others in some way. Critical articles, if they are constructive in tone and friendly in attack might be used.

The articles that are most apt to appear in the "Iso Lomuzi" are those which reflect in some manner the life of the school, and at same time are reasonably well written from the stand point of organization and form. The writer should first think out clearly what he or she wishes to say, and jot down a rough outline to guide in the writing. After that the article should be written, revised, and copied in suitable form to submit. English, Afrikaans or vernacular mediums are all welcome.

In the earlier paragraphs some suggestions for articles were given. Here are some more: First, the Editors would like good accounts of every worthwhile event at Adams College. Such accounts should include details of time, place and nature of the function, precise of speeches,

main items of the programme, distinctive features the occasion. It is always better that the editor be forced to blue pencil non-essential details, than to have too few.

Second, "HUMAN INTEREST STORIES," if the matter pertains to Adams College. It is harder to be specific because these stories usually are trivial in themselves and the writer must see in them something interesting and write about it in such a way that others can enjoy it too. However, here are some suggestions: "Me and the Tuberculin Tests," "Flying Fox," "On Being a Waiter," "Adams Slang" (Origin and use of such words as 'Stalkborer' and 'Smashables').

Third, REPORTS OF ORGANISATIONS AND ACTIVITIES. Most organisations have a person whose responsibility it is to see that an account of their activities is presented to the magazine. But other activities, such as the Tuesday and Wednesday afternoon activities must depend on a volunteer to write an account of them. These accounts should not be a dry tabulation, but should be full of life and interest.

Fourth, SPECIAL FEATURES. A book review of your favourite library book might be interesting. Include a brief summary of the content, character sketch of some of the persons if the book is a story, criticism of the good and bad qualities of the book, and a paragraph on why you like the book. Or you might like to get an interview with a staff member or some suitable visitor. In an interview it is usually customary to ask certain key questions and build the story of the interview around the answers. The nature of the questions to be asked depends on the interests of the persons interviewed. The person interviewed must always be asked to grant permission to make use of the interview for an article for the magazine.

Fifth, VERNACULAR ARTICLES. There is no reason why vernaculars and Afrikaans should not be used for many of the articles already suggested. The home language offers a much better medium for certain literary forms than an acquired language—for example, poetry. The Bantu 'praises of the chief', Bantu folk tales, and the like are best told in the vernacular. Junior students might have a better chance of having their contributions published if they would write in their home language instead of English.

These suggestions are by no means complete; but it is hoped that the sharp eyes and quick wits of the students will discover other sources and types of material suitable for the "Iso Lomuzi".

Last, but not least, GET ARTICLES IN ON TIME—the earlier the better.

The Editors Bespeak Staff Co-operation

In suggesting students whose aptitudes would make them useful members of the Student Editorial Council. In urging students to submit class compositions suitable for use in the "Iso Lomuzi". And in assigning for regular English work, or vernacular when feasible, articles designed for our magazine.

The Editors Thank—

The many who have helped to make this issue of the magazine a success by submitting articles and co-operating with the editor in preparing special-request articles.

Those off the campus readers who have taken the time and thought to write the editors special letters of commendation and encouragement.

And the Staff of the Print shop, who have been so patient over delays in receiving copy and corrected proofs, and whose neat and careful work contributes so much to the final appearance of the school magazine.

INTER-HOUSE SPORTS MAY 14th, 1942

Inter-House Sports at Adams College were held rather earlier than usual. It seemed as if one House in particular was aware that sports would take place earlier than the previous year because the house members of that house started practising shortly after the term had commenced. It was only a fortnight before sports day, when it was intimated that sports would be held on May 14th., that other Houses began to practice. All the Houses except Ireland were caught napping and when they were trying to do

some serious training, Ireland was simply polishing up and taking things easy.

The eventful day proved to be very favourable and it was evident that most students were very excited. The students assembled near the Girls Dining Hall and marched to the sports ground to the accompaniment of the musical strains of the band. While the band was playing the competitors marched round the track. To the spectators it was evident that there would be keen competition among the competitors of the different houses

because of the confidence which was manifested in the competitions.

Soon the announcer announced that the competitors should get ready for the 1st. event which was the 100 yards race for Girls in which Rood House proved to be superior. After that we had the 100 yards for Junior and Seniors in which Cowles and Ireland shared the points. All the events followed in order. The half-mile, one mile, tug of war and relay race in which only seniors on the men's side participated caused great excitement because there was really very keen competition.

A relay race was run by the Teachers in which our honourable Boarding Master "Baba" participated. He set off in such fine style that we were assured that he would have put a trained athlete to shame. During this event there was every great excitement because the spectators cheered and urged "Baba" on. He was heartily congratulated by almost everybody because of his meritorious performance.

In most events Ireland House proved to be superior and they were the winners by a very great margin. The Principal, Dr. E. H.

Brookes was called upon by the Head Teacher of the High School, Mr. D. Mthimkhulu, M.A., to present the cup to the winning house. The Principal thanked the teachers and students whose kind duties contributed to the success of the preparation of the sports ground. He then remarked that the other Houses should not at all feel discouraged because Ireland had made them bite the dust once again, but that they should strive to do better the following year. He promised that next year he would run the hundred yard race with "Baba" and beat him. We students hope "Baba" will accept the challenge.

There were loud and prolonged cheers when the cup was presented to the captain of Ireland House, Renton Hani, and we all felt that he deserved it.

Ireland the "Invincible" has many enthusiastic athletes. W. Bokwe managed to lower the time for the hundred yards by two-fifths of a second and he also increased the distance in long jump by one and one half feet. We hope that the other houses will follow the example of Ireland.

E. S. MKONDYA, (Form V.)

THE WORK OF THE BLIND

There seems to be a definite move taken by the Europeans towards the improvement of the position of the Africans and the building of a South Africa without any social economical or political barriers. Today we find that the racial division is dying out very rapidly and the race relations are becoming very close. We have to attribute this improvement mostly to European women who seem determined to nurse the Bantu like their own babies and to make a better South Africa.

Not forgetting the work of such people as Mrs. Ballinger and other women who are bent on this purpose, let us take a glance at the work of Mrs. Cawston in Durban who has devoted herself to the work of the blind. She really seems to have been sent for one purpose and one purpose alone. She has, like others, not only buried the racial barriers and sealed their graves but has bent down to do work that can hardly be done even by a mother to her own child. She is striving under great financial hardships for no personal gain but for her South African. She has succeeded and she will succeed. But today she is asking for your aid and mine not because she is failing but because she has a

good appetite for helping South Africans—may I call them South Africans—why not? —This is her attitude towards all the races of South Africa.

The work of the blind is extensive and she wants it to be still more extensive she does not want to see any blind man in this South Africa. So do other members of her Society. They are craving for the building of the country. Again I say they want aid from you and me. Shall we fail them in this work which they are doing for the good of the community? Shall we betray our country? Shall we destroy this South Africa they are building? If we do, woe unto us for their cry will be heard even after their death. Let us not bring a curse upon ourselves by breaking down such good work.

They have striven like true Christians from a dark cell to this dim light. Pull your weight and show your gratitude to them. Pull by propaganda. Pull by funds. Leave no destructive African on your way. This is your duty towards making a South Africa without any racial differences. With your aid we shall gain a South Africa of Liberty Equality and Fraternity.

LAMLA MPUMLWANA, (Form V.)

THE HOUSE THAT LUKE BUILT

Luke Sitole built a new house. He is an agricultural demonstrator at Chikore, S. Rhodesia, Africa, and teacher of agriculture in our Chikore school. He is also church clerk. After Luke had built his home of wattle and daub, clean and simple, he dedicated it as a Christian home by inviting all his friends to a service. "It is an inspiration

to all to go there," testifies Miss Louise F. Torrence. On the way home from the dedication some young people were overheard saying, "We hope we will have as happy a home as they." Other homes similarly dedicated by Ndaus spread their Christian influence all over the land.

—THE RELIGIOUS DIGEST.

SUPPORT SUNDAY OFFERING PROJECTS.

They are all worthy of your prayers
and of your gifts.

"Remember the words of the Lord Jesus how he
said it is more blessed to give than
to receive."

DIE DEBATSVERENIGING

Op die (9 de) mei het Marian Hill se depatspan teen ons span kom debateer. Die onderwerp (van) bespreking was: Wie is die gelukkigste, 'n barbaar of 'n beskaafde mens? Mariannahill se span het beweer dat die beskaafde mens gelukkiger is as die barbaar; en ons span het dit weerspreek.

Die voorsitter het eers die inleier van Marian Hill gevra om te praat. Die inleier het die onderwerp ingelei soos hy en sy span dit verstaan het. Hy het 'n barbaar omskrywe as een wat nog in die primitiewe toestand lewe en wat geen beheer oor sy omgewing het nie. Hy het 'n beskaafde mens beskryf as een wat 'n kultuur het en wat beheer oor sy omgewing het.

'n Beskaafde mens kan kuns en die natuur waardeer, daarom is hy gelukkiger as 'n barbaar wat geen kuns of die natuur kan waardeer me.

Na die inleier van Marian Hill gepraat het, het die voorsitter die inleier van ons span

gevra om die onderwerp te bespreek. Soos al die inleiers het hy ook die onderwerp bespreek soos hy en sy span dit verstaan het. Hy het die barbaar beskrywe as een wat ongeleerd is en nie aan die reëls van die kerk of staat onderworpe is nie in teenstelling met 'n beskaafde mens wat geleerd is, en aan die reëls van die kerk en die staat onderworpe is; soos Rousseau gesê het: "Man is born free, but everywhere he is in chains." Daarom is 'n barbaar gelukkiger as 'n beskaafde mens.

Die nitslae van die bespreking was as volg: Adams Kollege 562 punte en Marian Hill 591. Na die bespreking het ons voorsitter die voorsitter van Marian Hill se Debatsvereniging gevra om iets te sê. Hy het Adams Kollege baie hartlik bedank vir die manier waarop hulle sy span onthaal het, en ook gewens dat Adams Kollege en Marian Hill altyd met mekaar op vriendelike voet sal verkeer.

D. P. T.

SOELOEREGERING

"Aan die hoof van elke stam staan 'n kaptein en onder hom, met verantwoordelijkheid aan hom verskuldig, kom die hoofmanne of indoenas oor die verskillende hoofman-skappe, terwyl elke kraal onder 'n kraalhoof of familie vader te staan kom.

Die opperste hoofman voer alle mag en gesag oor die nasie, naasteby volgens dieselfde wette en gewoontes wat die Soeloekoning dit sou gedoen het. Deur sy amptenare stel hy die kapteins aan en sit hulle ook af,

wanneer hulle hulself aan enige politieke vergryp, waardeur die rus en vrede van die gemeenskap in gevaar gebring sou word, skuldig maak; of wanneer hulle onbekwaam is vir die werk en pligte aan hulle toevertrou. Hy het ook absolute mag om van die kapteins, in tye van oorlog, manskappe vir die interne verdediging van die landgebied te eis en kan ook die kapteins self met hulle indoenas en die kaffers vir sulke militêre

diens in die veld roep. Hy het ook die reg om die kaffers op te roep om op openbare werke te kom werk, teen 'n beloning natuurlik. In die ou dae is van hierdie reg nogal baie gebruik gemaak in verband met padmakery, maar nou gebeur dit selde dat 'n kaptein verlang word, om mense vir die doel te verskaf. Net elke keer wanneer die Kaffers

in die reserwes trek om byv hutbelasting in te betaal, word die kapteins gelas om te sien, dat die paaie na die verskillende plekke waar opgaaf betaal moet word, rybaar is. Dit word gedoen sonder enige vergoeding, maar dis natuurlik in hulle eie belang en gewoonlik paaie wat nooit andersins gebruik word nie.”
 GEORGE MAKWAKWA T4. II.B.

ADAMS COLLEGE ACTIVITIES (Cooking For Boys)

Adams College has gone so far as to reach the needs even of those to learn more activities besides the subjects in the curriculum.

At Adams College we have various activities in which every student is compelled to take part. These activities are held once a week every Wednesday afternoon. Each activity has the teacher in charge. There are such activities as First Aid, Band, Leather Work, Museum Collection, Discussion Groups, Dramatic Club, Pathfinders, Wayfarers, Cooking for boys, and many others which I do not enumerate.

Among these I happened to choose cooking.

Our teacher was Miss Mama. This Activity was taken in the Domestic Science Building. We learn to cook different kinds of food stuffs namely roast beef, stew, curried beans, potato-friters, pudding, scones, small cakes, dough-nuts and johny cake. Johny cake was the favourite of all the boys in the cooking activity. Whenever we went for cooking would all demand to bake Johny cake.

Our teacher used to be annoyed and scolded us that we should learn something new.

How ever, we enjoyed cooking and we always tried to do our best.

Before we began any new Item, she would first demonstrate how to add various ingredients, and how to go about them, and then she would let us do the work ourselves. Some of us took the advantage of taking more than necessary so that they should have more cakes. After cooking, another item would follow, that is, "smashing". We invited our honourable ladies to come and partake with us. They used to admire our food and wished us prosperity for our future ambitions.

We enjoyed cooking very much, and we always found our teacher very nice to work with. We therefore in this activity owe our teacher and the College a million thanks, because they enabled us to become good cooks. Many of us who are going out as teachers, will find cooking very helpful, indeed, and I am sure they won't find the situation as difficult as it could be the case, if they had no knowledge of cooking.

STANLEY PH. GUMEDE T3. II.

TEACHERS OF TO-MORROW

The hour is at hand, Teachers of To-morrow.

The time has come that you must give a hearty farewell to Adams.

It is time to be prepared and determined to go out into the dark world.

My friends, the world is very dark outside; But Adams has given us light; it has kindled us.

Teachers of To-morrow, our time is approaching.

Let us tighten our loins and fasten our shoes hard.

The hour is calling on us. We have to go; We have to go and face the unforgiving darkness.

We go out as the stars to SHINE to the dark world.

Adams alone has conducted us to that knowledge;

That knowledge which is best in quality and infinite in quantity.

This we have to go and display in the dark world.

Adams has constrained and directed us towards that right reason,

Which the law affirms and experience of the best of our elders has truly sanctioned as great.

With these, friends, we are full armoured, Why should we be infested with fear.

Be courageous, "none but the brave deserve the fair."

Arise and unto the dark world thy light show;

Like a single star in a pitch dark night,

shine.

Many a man has struggled hard to shine
in the dark world;
But few have given forth a brilliant light;
And many like an oak under a wood-
cutter's axe have tumbled down.

We, Adams Teachers of To-morrow have
confidence;

We have that courage, that unconquerable
gut, that stamina which meets oppo-
sition.

We are determined to go and impart the
knowledge we have got from Adams.

We shall rise from the darkness and shine
to the world.

ARISE, SHINE.

B. T. N. GUGUSHE, (T3 II.)

THE TEACHERS' COTTAGE

During the first term of this year we have been building the teachers' cottage which was started last year by the third year Industrial Students and workers. We were unfortunate to lose one of our teachers, Mr. Baloyi, who was badly injured during the first month and he was taken to the hospital as quick as possible by Dr. Brueckner. We are still pushing on with our job and it seems as we are going to the end of it and it may be finished by the end of this year.

Seemingly the building is going on all right although we use to fall from the building. At present we have finished all the hard work. The most of the second years are building a tower around the tank whilst the

third years are fixing other things. We are going to put galvanised iron and shingles on the gables during this month. This building has many rooms and a big dining hall and sitting room and it has three rooms above the ground floor. The roof and rooms of this building are complicated.

This building is going to be one of the Adams highlights as far as I see because it has so many good things and also a fine appearance to attract the visitors. The teachers are going to have a good building far from Jubilee, next to the students dining hall.

REGINALD ROLPHUS KHOZA,
(II Year Industrial.)

A BANTU LEGEND RETOLD

In the olden days there was a severe draught. During that period the land was absolutely barren. There was no means of obtaining food, but the animals which felt it most bitterly were the gorillas.

Unfortunately, there was a village near by their haunts, in their minds they thought people were having an easy time. So with that idea they there and then decided to make war against them and straight-away settled the matter favourably.

On the day of attack the men had their spears, but the sharp points were covered with a ball of grass. The aim was to hide them from the gorillas. In fact that helped them nothing as they struck the ground instead of the gorillas. At the end the spears broke in many parts. Then the gorillas had the chances of picking the broken pieces and knocking men down again and again with them. Eventually men had to flee. In that way the gorillas had the upper hand in the war against men. They entered the village to feed on what men owned.

Some people decided to remain in their huts side by side with gorillas, but in the

course of few days they realized their foolishness. The gorillas had eaten all that men possessed; then they were making meals of the remaining people.

After a short time all the gorillas left the village as there has been nothing more to eat. But one, being their chief, remained, until one day it came to a family of five, namely, husband, wife and three children.

The husband used to go away hunting and stay out for at least four days. But when he was away this gorilla told his wife to cook one of her children for it. She never demurred, rather she hid the child in a tree and cooked the roots and bark of a plantain tree together with old bones preserved for the dogs; when old gorillas had fed on what it called a child it demanded the same of another and she repeated the same trick.

The trick was done thrice for her three children and fourthly instead of herself. Now an outstanding amusement is at hand: the husband arrived during the feast on his wife by the gorilla. Then the command was for him to cook himself. He had no plan and lastly he tried to put himself in boiling water. He dipped his finger in, and could,

not hear it. He tried his foot then started yelling, asking for help. Luckily the wife heard and rushed down. She did her usual trick and saved her husband, too. The gorilla came as usual but did not enjoy the food as it was cooked in such hurry.

The following morning the gorilla heard a child crying on the tree and it looked up and said I had just finished eating another family, I am going to eat you, too. The gorilla made an unsuccessful attempt in climbing the tree. The sympathetic lady offered to help it up. She suspended a rope,

and as the gorilla caught hold of it she started pulling up. In that manner the gorilla was very happy having confidence in getting another family to feed on. Just when the gorilla was approaching the lower branch, the lady cut the rope off and down came the gorilla to the ground, and it died.

Thereafter, the family came out of the tree quite safely, and went out to call the other families to their homes. They came and stayed in their homes with joy, praising a lady for getting rid of the gorillas.

DAVID SANDY MELCH, (T4 II.)

PULA EA SEFEFO LESOTHO

E ne ele ka khoeli ea Pherekhong. Ho ne ho se ho fetile veke tse tharo ho se le lerotholi feela la pula, 'me joang ba naha esita le tsona lijalo masimong li ne li se li tepelletse, li ponne habohloko ke ho ema ha letsatsi. Ke ne ke ena le moeti e mong ea tlohang mona Natala ea neng a nchaketse ka baka la ho chesehela ho tseba Lesotho, fatse la Morena Moshoeshoe.

Ka tsatsi le leng la tsoha le sele le bile le sele le bahoeng ba ntja, 'me le sa chese letsatsi le baka mahlomola. Enoa motsoalle oa ka a nkopa hore re ke re nyolohela sehlabeng sa thaba e thokoana le motse oa hoeso, Qoqo-losing. Ka 'molella hore ho chesa hona ha letsatsi ekare ho tlisa sefefe se tsabehang. Ka baka la ho se tsebe hore na sefefe sa Lesotho ke ntho e joang, a nqophella ho fihlela ke lunela.

Che, eitse ha khomo li tloaela makhulo, ra be re se re le kselang, a tsōere polokoe ea bohobe, 'na ke roetse seho sa motoho oa seqhahabola ke bile ke le lefisoana la lepu letsohong. E re ka ha re sa le bacha, ra hla ra etsa lengoae-ngoae feela ra ntoo re ka holimo qi! 'me ra koaholla mofahonyana oa rona, ra ja. Letsatsi joale le ne le se le le hlohong tsa mengala, 'me ra fihleloa ke mokhathala o otlang lipelo, ra ba ra sulafalloa le ke lijo.

Ha re qamaka ka mathoko, ra fumana ho thotse ho itse tu! ho se le lehloloana feela le tsitsinyehang; mane phuleng likhomo kaofela li bothile, athe balisana bona e n'e s'e ka ha ba robala ba hatiloe ke sesita hlohoana. Tlase-tlase mane ka nga ea ka Bophirinela ho ne ho nyoloha leru le letsō-letsō, le reng tso! Motsoalle oa ka a boela a hana ha ke re re boele hae, a re o sa oka mangole, moepa o mo bolaila. Ka utloa ke mo qenehela ruri ka ho ne e re a qala ho bona sefefe joana, a be a le naheng.

Eitse hoba maru a koahela, ra theoha thabeng, 'me ra fihla tlase le se ntse le luna, empa le lumela tlase. Ea re ha re ea re talimile lehahana le leng, moea oa be o thotse o itse tu! 'me e s'e nts'e rotha. Ka tsōara bothatha bo tsabehang ho qobella enoa motsoalle hore re se ke ra feta lehahana lena. Ea fihla. La benya, la luma, sefako ha theoba se sekalo ka tsiloan'a koae.

Bothatha boo ke neng ke bo tsoere ka lelahaneng ka mona joale e n'e le bo ke keng ba lekangoa ke motho. Ha le re tsèké! thoa-thoa-thoa! thekhè! sefako se re hoa-a-a, hoa-aa-aa! lillo e be tsa mahlomola, mokhotsi a b'a bone hantle hore la bofelo le fihlile kajeno. Che, ka mor'a nakonyana, sefefe seo sa feta, 'me letsatsi la boela la chaba, 'me le rona ra tsoa lehaheng, ra kena tseleng.

Tsenyeho e masimong e ne e le ea masisapelo, litholoana tsa lifate li itse fatse hea-a! ke sefako, mabolotsana a mekopu a ile le phororo, litsuoanyana li tsamaea li tholoa moo phororo e fetileng teng, meketa e meng e sa le e botha ha ea ka hlola e tsoha hape. Ra fihla bo-'mé ba se ba le matsoalong a tsabehang, re se re fihla le molisana ea neng a sa rometsoe ho ea re khahlametsa. Che, matsoalo a kokobela ha re fihla re ntse re omile.

Tsa ka lelahaneng re ile ra tsoha re li qoqa ka la hosasa, 'me joale ho se ho se lillo, e se e le litseho feela. Mokhotsi eo oa ka o re: "Eitse ha ke e qoqa koana hae, ka fumana monna-moholo a se a ahlame empa a sa tsebe, 'me ngoana a lla empa eka ha a utloa, khaitseli a ntalimile a sà sitoa le ho panya, 'mangoane eena a hana ho lumela, a re ke ba etsetsa tsōmo eo ke e nkileng bukeng."

PRISCILLA 'MANTSOPA PULE,
(T3 II.)

INTOMBAZANA YAKWA XHOSA

Nomhambi ngendlela uyaqonda ukuba kukho into eyehlileyo kulomzi ngenxa yembonakalo yabantu.

Abantwana bahamba ngokuchwayita phofu beno cwangco, abafazi bangena bephuma kodwa ingade icace lento bayenzayo, umnini mzi yena nankuya esidla ingqondo ehleli enkundleni.

Imbangi yayo yonke lento kukuba inkosikazi yalomzi ifumene umntwana—yintombazana.

Ngokwakwa Xhosa amadoda akangeni endlini yomdlezana ade abe selephume efukwini. Phofu abasekhaya abantu bayalubona usana nokuba unina usesefukwini. Unina womntwana naxa engenalo igunya lokuthiya amagama xa efumene intombazana anganikwa elo wonga, kodwa xa kuyinkwenkwe akanako konke.

Intombazana yakwa Xhosa ikhulela engqeshweni kanina, uyise ayimqhelanga konke, ayinancoko naye. Njengabantwana bonke lentwanazana emva kweminyakana nantsiya

seyidlala emandlwane—ayakhiwa, ayatyatyekwa, luthuli. Nemisebenzi yasendlini iyasetyenzwa ngakumbi xa intombazana seyikhulile. Kaloku akufuneki ukuba iyokwenza ihlazo emzini.

Yakuba seyindala intombazana ibonwa ngomahluko ekunxibeni nakwezinye izinto. Izikhakha zenziwa kakuhle kuba kaloku ngoku sekuhanjwa imitshotsho neminye imidyusho. Iliso labafana liqale kaloku libazwe. Ixhala entombazaneni lelingathethekiyo kuba kaloku ngokwakwa Xhosa ayikho lento yokwendela kothandwa yintombazana umfana. Ngumcimbi wabazali lowo. Kanti xa kusuke kwangalungi apho umfana uyayithwala intombazana. Akukho tyala kuba lusiko. Eyokulobola ibonwa mva xa intombazana ithwelwe. Inani lenkomo elirolwayo lixhomekeke esikhundleni okanye ekubalulekeni kuka yise.

Ukusukela mhla intombazana iya emzini wayo ifumana igama lobufazi.

NANCY MBUSI, (T3 II.)

ABASHA

Ngizoke ngithi qaphu-qaphu ngabasha. Konje yini le esithi abasha? Incazelo yaleligama mina ngiyibona imi kanje noma phela abantu bengayi ndawonye njengamanzi. Umusha umntwana oqala ukuza kulesosikole. Umusha kaqinile, uyesaba, unethiwe uvuma ukuba inkomo edla yodwa.

Kusa-kusa phela kufika inhlobo ngezinhlobo zabasha. Kufike wena thatha kufike nawe phompo, kanye nesinothongwana imbala.

Abasha balithola icala bakubona bakubeletha, noma yini eyonakalayo lapha kuthiwa yoniwa abasha. Izici njengokuphela kwamanzi sithi aqedwa abasha. Kuphela ukudla sithi phela kuqedwa abasha ngoba abaminzeli okwakhona. Cha! akunjalo khona lapha kwabadala kukhona imihqa, omashaya ahiphe, omafunda nezibi. Ngiyethemba nawe ukuthi uyazi ukuthi insimba yesulela

ngegqumusha.

Waphuthelwa akeke kuthi mhlazana abasha benomculo uzopha indlebe ukudla kwayo. Hayi! kwathi angiqhume omunye umusha ebimba. Omunye ungena engathithi ubengazi ukuthi uyaphi. Omunye ufike enze into eduma. Omunye uba netwetwe. Owenza okungalungile uzwa ngoba esekhishwa ngenkwahla. Akaphumi enani? Nempela aphume esebuyele kwasifuba. Engathi umgcini sihlalo engemvumele umusha ayokwenza amahloni nxashana embona ukuthi cha! lesi isinothongwana.

Imikhuba yabasha yonke leyo, aboba abadala ngo May 24 lapho umsila uyosala olwandle isisu sobuya sibomvu indaba yenyama, yedumbe nekabatata. Bajabula kabi abasha ngalelilanga.

SOLOMON ROY BUTHELEZI, (T3 I.)

USUKU LUKA SHAKA ZULU KA SENZANGAKHONA

U Shaka waye yinkosi enkulu kwaZulu. Wayeliqhawe, enqoba zonke izizwe.

Lapha eAdams siye sibe nosuku lokukhumbula yona inkosi yethu maZulu:

“U Dlungwane kaNdaba, Dwadlungemanzulumeni kwaze kwasa manxulumesibeke-lana.” Kuye kudlalwe yonke imidlalo yakwa Zulu. Awubuke izintombi nezinsizwa zibincile zingafakile lo6u u6ulavulavu gama-

lokwe.

Kuyo yonke imidlalo yakwaZulu oye uhla-6e umhxwele ingoma. Wethu! ungafunga uthi bangayithatha inkomishi ngisho ku “Mameyiguda” le eThekwini. Lithi lingakhalela igoso impela uhlele izikhundla nawe ubone ukuthi kuhle kuzokwenzeka. Lothi lingazisusa ukhohlwe ukuthi ilabafana abafaka izichathulo, ase6a6a-nyawo zimhlophe

njengezomlungu.

Kuyothi uma sekusuka imbongi isibongela "isilo" kube sengathi bayahlanya abafana begiya; ihawu likhale likhalile, lapho umshiza usuzula emoyeni nebeshu selize laya ngaxanye.

Wethu! ongazange aye eKolishi eManzimtoti, oke uvakashele khona ngalolusuku lweqhawe lamaqhawe. Impela uyahamba ujabulile nawe ufise ukuba ngomunye wabase Manzimtoti.

B. S. B. MKHWANAZI, (T4 II.)

UKUFA KUKA NDLELA KA SOMPISI

U Ndlela lona kwaku ngomunye wamaqhawe akwaZulu, ngesikhathi kubusa inkosi uDingane kaSenzangakhona. U Ndlela lona wayezalwa uSompi ogama lakhe labuye la-guqulwa ngenxa yobuciko bakhe ekoseni izinkobe kwase kuthiwa uNkobe. Ngalesisikhathi, kwakubusa uSenzangakhona uNdlela eyisikhundlwana.

Uthe ukuba uDingane abuse, wasembeka uNdlela ukuba abeyinduna yakhe. U Ndlela wayeyiqhawe elikhulu, ezilwa zonke izimpi zika Dingane. U Dingane wathi ukuba ababulale bonke abanewabo, washiya uMpande kuphela kubafowabo.

Kuhambe kwahamba, lwavuka uqunga lokubulala kuDingane waye esefuna ukumbulala noMpande. Kutheke ngoba izinto zonke uDingane ubezisusela kubo oNdlela noNzobo (uDambuzi) wenqaba uNdlela wathi uthandelani ukumbulala loku uMpande akunto yalutho, inomchoboka? Wakubona nempela loku uDingane kuyiqiniso, wamyeka.

Ithe ukuba ilwe impi kaDingane namabhunu, ehlulwe uDingane, wasesebaleka eMgungundlovu onduku zibomvu. U Mpande yena wasala. Uthe esuka uDingane wayethumela izwi kuMpande ukuthi akuthumele ibutho. Nalapho futhi wala uMpande wathi yena uzosala nani uma sekuhamba lelibutho. Wathukuthela uDingane wathelwa ngamanzi; wayesenza icebo lokudonsa uMpande azombulala. Walisungula lelicebo ngokuthumela izithole zezinkomo kuMpande, ukuze uMpande eze azobonga, bese esembulala. Khona lapho uNdlela wanele wakuzwa loku,

wanxusa abaqhubi bezinkomo ukuba batshele uMpande angezi, wababonisa konke. Nembala bamtshela uMpande, akabe eseza.

Okokugcina ukulamulela uMpande kuDingane; okwaze kwabizela uNdlela ekufeni yilokuke: Kwathi ngempi yase Maqonqo eyaliwa uDingane namabhunu noMpande uDingane walaya uNdlela phela njengondunankulu wakhe. Wamtshela ukuthi amabhunu noMpande ayezohlangabezana naye uDingane. Wamtshela futhi ukuthi eka Mpande eyayizoqala kuqala kanduba ize eyamabhunu. Usemtshelake ukuthi ufuna ukuba uNdlela ayiphake yonke impi ukuze ikwazi ukunqoba uMpande. Wavuma uNdlela. Ngokufika kuka Ndlela eMaqonqo, akasenzi njengokusho kuka Dingane useyibamba impi. Isididizelisana lapho isize iye-hlulwa eka Dingane. Kulapho kwafa khona amaqhawe amakhulu kaDingane njengo Nozishada. Bathe uma befika ababuya empini, kuDingane, bambikela ukuthi uNdlela uyibambile impi, afile wonke amaqhawe. Haba! wathukuthela wafa uDingane. Ngokufika kuka Ndlela kwathi akamudle ngamazinyo. Wathi "Wena Ndlela ubamba impi yami, ubambela ekaMpande?" Uthe ethi uyaphendula uNdlela, wayethi azimudlele izinsizwa zimbophe izandla, nezinyawo bese zimklinya kancane kancane kancane ukuze afe kancane kancane kancane. Wafa kanjalo uNdlela kaSompisi, efela uMpande kaSenzangakhona.

MICHAH SHABALALA.

A RECEPTION TO THE NEW STUDENTS FOR ADAMS COLLEGE 1942

It is a system carried at Adams College to have at the beginning of each year, a social concert of welcoming the New Students to College. On the 21st of February 1942, we held this opening concert in the Boys' dining hall. We commenced at 7 p.m. and to open the concert, the organiser Mr. Stanlake Samkange asked Mr. Kotsi to give a Speech.

Mr. Kotsi was not long in his speech he told us that the New students were already

welcomed by both the vice Principal and the Principal himself. He nevertheless added more words to welcome them, he then closed his speech and sat down. The first item on the Programme was "Sanibonani Basha." It was sung by four girls. Different items were sung and acted by different people, and some merely went on the stage to show their presence at Adams. Apparently everybody was inclined to clown, if not so, people must

have been influenced by the clowning. It is also fair to encourage new students who acted well their duets, solos, etc. I specially give courage to the former Inanda Girls who bravely represented the lot of the Girls Department. I lastly recommend Mr. Hani

junior who showed a good spirit in a tap dance. The Chairman asked Dr. Brookes to close by a short speech, he instead recited a recitation and the concert was closed by the National Anthem.

Z. Z. FINI T4. 11.B.

THE MONKEYS NEAR "CAROLINE FROST"

Our Cottage is situated on a remarkable site. The green orchards surrounded the back portion. The lawns run along the sides and some wild fruits guard the entrance.

One afternoon while we sat in the sitting-room, we saw through the window a small monkey sitting comfortably in an orchard—eating a guava. When it realised that some people were watching it, it disappeared like an annoyed creature.

A few days later we heard a heavy pattering on the roof. We peeped through the window, amazed and frightened. Who can imagine what appeared? It was a trio of monkeys making a merry noise on the roof. At our approach they ran into the orchard.

From hence they only ventured out during our absence. One might ask how we came to this conclusion. On our return from either school or church we would find a large number of both young and old jumping about like young rams on the lawns, some dancing on the roof while others played in and out the window. Or on days when they felt energetic and presumed that none was in the cottage, they crept in through the windows and made a see-saw on the stairs or ran about in the house. On our arrival they would fly back to their shelter. These neighbours have been and are a source of amusement in our cottage.

IDA NONGAUZA.

THE 30th DECEMBER 1941

The reader, I presume, will certainly be struck by this title as to what its significance is, yet after careful perusal, his uncertainty will be obviated. This was the hottest day in 1941.

During the early hours of this day, nobody reckoned that the cool hours of the morning were to be replaced by the intensive heat. People resumed their work undisturbed, but soon after, the heat was as such that working was impossible. Man after man abandoned work and returned home for the heat was intolerable. Young plants began to wither, animals looked for a shade.

To make matters still worse, there was a land breeze from the N.W. The usual

shade people often get under trees was of no use since the hot wind blew everywhere. Unfortunately, I cannot tell what the temperature was but I believe that it was exceptionally high. There was no change even in the afternoon till evening.

On the following day, fields looked as if after harvest, trees as if someone, by some miracle or other, has been burning their leaves. The whole scenery presented a disappointing view much more to the prospective farmer. Even today one can still see the damage inflicted on trees by that hot wind.

CLIFFORD CLINTON KUZWAYO.

THE VOICE OF THE NEW COMERS

The First Day at Adams College

At last I had reached Adams College; the place that I long longed for. There was a great deal of excitement as the old students met their friends again. The new-comers were frightened and as silent as graves. I belonged to the latter group. After the excitement my friend, Paul, called me to go and introduce me to some of his friends.

"Is that a new kid?" asked one of the fellows as Paul neared them, and I, fast on his heels. I felt very little and unnatural

before these fellows who, at that time looked like the sons of the great giant Polyphemus.

"Are you a Musha?" (new-comer), asked the second fellow. No reply was given. He repeated his question with his eyes wide-opened and I then breathed a low "yes, sir." Very soon Mark came and called Paul, and there I was left, alone amongst all these cruel giants who were so full of questions.

"Well, my friend, Musha, you must, by the order of this College, give all your provision to this man who is called the

'Lord Protector of Basha,' and of course he will give you a pass and baptise you as a member of our great family." My eyes were suddenly filled with tears at these heart-breaking words. I felt like running away but the question was where to, and moreover, what would Paul say about my cowardice. I, therefore, stood between Scylla and Charybdis. Life, seemed to have a pitch black future but I then again remembered that every cloud has a silver lining.

Suddenly, as though by magic, Paul and Mark came in. "Come here, Dick," he said smilingly. I stood up reluctantly and wiped out the tears from my eyes. "Just be more lively man, and forget all about home."

I followed him until we came to the next group of his friends. "Lord Protectors of Bashes again," I said to myself while I eyed

them furtively. Fortunately, unlike in the first group, these fellows spoke to me kindly promising a good and happy future. From that day I kept in company with these fellows who have introduced me to many activities of the school and I am glad to say that today I am able to take up my good pen and say that Adams College is a Paradise to all. It is a place for health, prosperity and progress. The lands and trees are ever green and the birds are ever singing praises to God.

When I think of my hatred on the first day, I smile and say, it was the "Old Adam" in me that showed me the black future. Today, I have arisen from those inferiority feelings and I shine. Therefore, all ye future new-comers come to Adams College, to Arise and Shine.

FRANCIS D. SEGWE, (T3.I)

—:0:—

Adams Anticipated and Realized

Coming to a new school makes events move a little faster because everything appears to be strange and odd. Many things seem so different here that I think it will take me some time before I get used to them. However, I believe it is not as strange as it is to a person who has no idea at all of life in a boarding school. When announcements are made that so and so have been appointed prefects, it sounds very funny to a 'brand new person' because he or she cannot very well make out the difference between "prefect" and "perfect." I was all amazed when I first saw one come deliberately to ask in what respect the persons in question were considered perfect. I could not help bursting into laughter before I told him that Mrs Malaprop died many years ago.

The second Saturday was a musical entertainment in which both old and new students rendered artistic music. The head prefects spoke on behalf of the two departments—S'dlaveleni and Jubilee—welcoming us in short speeches. That to me showed a definite advance over the treatment of new students in other colleges where new students are cowed into a gross of ill-treatment. Most of the new students were feeling at home already and performed. I must give the

Adams students the credit hoping that the new-comers will do likewise to those to follow in the years.

When I was asked to speak on behalf of the new students, I felt I could not elaborate upon my points owing to time. However, permit me to go over them briefly now. I could not thank the old students for their help to us on the first few days after our arrival when we did not even know where the chapel was.

We are now people of different nationalities and temperaments confined into such close proximity and the next thing we have to do is to try and work together like sons and daughters of one family. Whatever one of us does affects the other or develops into a "plague" that affects the whole school. I briefly made an illustration of a tennis racket with one string broken. That one string may not seem very important seeing that many strings are tight yet it has a great effect on the player who may fail to hit the balls as he likes. Naturally not one string will be condemned but the whole racket will be considered no good. I am drawing the attention of the thinkers to consider that a handful of irresponsible persons may bring us all into public derision and contempt outside.

THOS. LANG DLADLA, (P.M. I.)

—:0:—

Advice to New-Comers

The first thing I have often heard among new people on the way to school is this question "How are the new-comers treated?" This question trouble everybody, girl or

boy, who is going to a new institution.

Now friends it is high time that we should find out how to deal with this troublesome treatment between old and new-comers. I have found this point which I hope will be true in most cases and that is we find that

many a time new-comers come to school with that stubborn mind. Well, if you are seeking for trouble you are sure to get trouble. You can avoid harsh treatment at school by shutting your mouth, and being humble, polite, and happy.

I saw a girl who was very proud of herself just here at Adams when I was a Musha too. She was asked her name and nationality, and these were her answers, "I do not know my name, and I do not know whether I am a Xosa, Zulu or Sotho." Just imagine those

words from a new person who ought to beg these old people so as to treat her politely! If let us suppose that particular soul was left there by everybody and no one was willing to show her the classrooms dormitories, and dining hall, what would become of her? Sorrow and calamity I suppose.

Show my advice to anybody who will read this story, more specially those who will go to institution somewhere sometime, is that they should bear this in mind.

T. Z. FINCA, (T3 I.)

School Reputation

The fame of any school depends entirely upon the students of that particular school. It is within the limits of the student to pull the name of his school to pieces or to build it up. There are many ways of destroying the reputation of your school and there are also many ways of retaining its fame.

For instance, the behaviour of students during vacations, is one of factors of reducing or adding to the name of the school. When students go out for holidays they forget that people look upon them as better and well-behaved human beings.

But the poor scholars, forgetting what they owe to their school, follow bad company and thus fall into wicked ways. Then the older people at home see these young men in the company of bad people and thereby deduce, without reasoning, that the school spoils them and suppose they come from Adams—they say, "ADAMS produces bad scholars," and, "all students from Adams are alike in their behaviour." In this case not only does the school suffer but also other scholars of better character.

Parents will conclude from one student

who misbehaves, that all the rest are the same.

Above all the greater part of the blame does not rest on the victims but on the school as being responsible for such production. Students on the whole are apt to forget to reproduce what their schools have taught them. Instead of showing their best they are rather inclined to produce the worst of their character.

I don't mean to say we should be hypocritical about ourselves. But we should always try to be an example to those who have never had the privilege of entering into any school; show them what schooling means and what you can get from the school, if you are prepared to expose it to your fellowmen.

Thus a school name may be preserved and left as it was found, or perhaps made better.

We do not want students to go into towns or villages and only experience bad remarks from people who now believe that students from 'that' school are a bad lot; just because one very insignificant figure from 'that' school happens to have been found guilty for something or another.

SIDNEY KEYI, (T3 I.)

My Impressions of Adams College

When I made my application to this College, I was very doubtful that the authorities would accept a man of my age. I had already abandoned the idea of proceeding with my studies totally; but when the reply came, accepting my application, I was more than pleased indeed.

I had long before visited some relatives in the Mission Reserve, and have had an opportunity of witnessing an Agricultural Show held in the school grounds in 1931. In those days I had not the slightest idea that one day I should be walking up and down the College roads and avenues as a student, and not a spectator.

The number of students, at this College, is an outstanding sign that Adams Training College and High School is famous right through the Southern Hemisphere. We have students from all the four Provinces of the Union of South Africa. Some students come from Kenya, Uganda, North and South Rhodesia, Basutoland and Bechuanaland. This impresses one very much indeed,

The fine tone existing among the students, is a true sign of what Adams College aims at; it aims at creating a brotherly feeling among the Bantu sections of the Union of South Africa population.

There are so many activities carried on at this College: Tennis Club, Literary and

Debating Society, S.C.A., and the Musical and Dramatic Society.

Last but not least, one feels it his duty to admire the interest and kindness of the Adams College teaching staff shown to the students, by both European and Bantu teachers. There are so many European and

Bantu teachers—but they are all united by one bond of love and kindness towards students. Adams College is a purely Christian, undenominational and international training centre for all the youths who aspire for better lives in this land of ours.

IGNATIUS MAKHANYA, (T4 II.)

Wet days at Adams

The first time we had wet weather was on one of the evenings of the past few days. The weather that day had been clear and dreary and under such conditions we would have expected heavy rains at St. Augustines. But no! The rains were not heavy yet they were enough to make the whole place wet and damps and muddy. We were all very sorry and worried for most of us had left our raincoats at Jubilee and we had to walk with coats only to Jubilee that night. On the morrow we were surprised to find ourselves walking on ground that was as dry as ever dry can be.

To me this was a doubly great surprise, first because the rain had fallen so unexpectedly and secondly because the muddy

ground on which we were walking the previous night had dried so hard in one and the same night. I am used to that weather which notifies people that it will rain, shower, be windy or be cold on the next day. But here I have never been able to tell the weather before hand and it seems nothing can help me in this.

The clouds will not tell me for there are always clouds in the sky towards evening. The sky itself will not tell me for it is covered for the most part of the day. The setting sun refuses to speak to me for it always hides itself before it sets. And since nothing can tell me I have to be content with every sudden weather that comes to me, and for protection my coat shall be sufficient.

HERBERT CHITEPO, (T3 I.)

TRUTH

Truth is something real, something good. It exists but sometimes it is not known, yet it is there, only it waits on somebody to discover it.

When a small boy wants to kill a bird, and the bird hides, it is not that the bird is no more, but it has hidden, it is left to the boy to discover where it is.

So it is with people, what truths are hidden in books, what good informations which might assist our attitudes towards life, what interesting discoveries of nature around us, yet so many of us do not get these good things. They are there to be sought. They are no good to themselves, find them out!

VERONICA L. RULE, (T3 II.)

ARISE SHINE

It is only now that I have been here for three summers that I have begun to have an idea of the motto of this college. When I first came here, "Arise Shine" meant nothing to me. But now, I have eyes to see a deep meaning behind it, and, I must say that the person who selected that motto seems to have communicated with the chief of the gods. For no statement has ever proved its veracity as this "Arise Shine."

"Arise Shine" has manifested itself during the growth of the college. One hundred years ago, this place was covered with fearful forest and barbarous nations were its inhabitants. Wild beasts and venomous snakes found a home in the slopes where Adams now stands. All was darkness, darkness, darkness. Then Adams arose—

steadily but surely—and it cast its first beam over the surrounding places. So children flocked from many a home. Up, up, up rose Adams and today it is a home of African students. Its magnetic light has drawn all races within the limits of the sea, Adams is the light of Africa.

"Arise Shine" manifests itself to a new-comer at Adams. On the first year of his attendance in Adams he is in darkness, but as he gets more and more used to Adams, the light is instilled in him, and he shines. By the time he goes out to start life he is held in every high esteem outside. His light is a force of attraction to many an eye.

There are, however, those who by their ways try to make Adams a dark place, and to them let me say Adams is too bright to be

darkened by individuals. In fact, individuals are negligible. The only thing we have to do is to get the light from Adams. It is high time we arose and shone, Because otherwise we will be regarded as a speck of darkness on this sea of light, and Adams will not lose her reputation because of you. You instead will lose your own reputation. Arise and Shine.

Each year brings new buildings to Adams;

the lawns are magnificent, the whole place is attractive. Immense sugar cane fields spread over the place. Adams has no winter; all is summer. How many places in South Africa have these characteristics. Oh, this beautiful light! this nature's beauty! this magnetic light born at a time of luck. Shall there be any place to equal this? Arise and Shine?

LAMLA MPUMLWANA.

WHAT IS PROPER EDUCATION

This is a question which has challenged many ambitious men, men who have respectable ideals of life. Every person sends his children to a school which satisfies him on certain respects. Before one argues this question one must be clear on one point that some schools do have some of these qualities which contribute towards attainment of proper education.

First of all let us remind ourselves that the main object of education is, to parents generally, to complete a course and then be employed. This conception does not appeal to me at all. I think this is the result of this great number of people out of work. These are the people who understand schools to be only institutes for systematic pursuit of philosophical and scientific research, but forget that they are to be trained how to acquire means of living happily and healthy.

We find that in some schools there are activities besides the ordinary school subjects. We have clubs in which students are taught the general situation of social, political and economic life of the people. We have musical periods and physical training. I believe each of these activities plays a great part in our lives. If a person were to concentrate in books right through his school days, that person would not get very far with education. That would be too much a strain to his mental capacity. If there are people against these outside activities they are making the greatest mistake. Education is the combination of all these activities and class work.

It is impossible to do more justice to this point, than to call attention to a few of the striking features and good advantages of this type of education: Let us first consider sport. In sport a man has to be clean and smart, obedient and temperate. Who denies, therefore, that sport is one of those activities where discipline is essential. A man here is trained to obey those in authority. When he goes out of school he has knowledge of books and has learnt how to behave. We have next music. This, as far as I am concerned is the most important recreation for mental fatigue. Some people think this has no value; yet it plays a very important part in everybody's life. We judge a happy home by melodious sounds in most of the rooms where some members of the family are occupied. People would live a dull life if there was no music. In music, too, there is discipline, patience and endurance. A good choir is led by the conductor, not that the choir leads the conductor.

I do not think we would say we are educated if we did not know the position in all spheres of life in our country. It is necessary, therefore, to have clubs of general knowledge. If the present schools do not see to it that they provide for all these. I think they defeat their own ends. The schools are there to educate children and I believe education is all these put together. Book concentration does not teach nor train a man for his future happy and better life.

RENTON HANI.

MUSIC!! MUSIC!!

Music is well said to be the speech of Angels, in fact nothing among utterances allowed to man is felt to be so divine. It brings us nearer to God. For moment, we often look across the "cloudy elements" into the eternal Sea of Light, when song leads

and inspires us.

Music dates from the earliest times of the Creation. The old Greeks believed that the planets produced a musical sound during their rotation round the sun; and "harmony from Heavenly Harmony." Every creature—

protozoon—listened to this music, the source of which was known to but one.

No utterance of mankind has found so much place as music. In Cathedrals, in palaces, in mansions and in cottages, as well as in lairs and dens, there is music. Even in wars, music never misses a chance. We find troops, marching in. In battle array, and in front a band cheers them. They become confident of victory. They take the grave situation calmly, because that tuneful note cools their emotions.

Music is part of art by which Providence has done more for the sake of pleasing man, more for the sole and evident purpose of talking to Him and teaching Him, than in most of His gifts. And it is the part to which we most attend.

The noblest emotions of man that are known but by few reveal themselves in music. It is suitable in all functions for the perpetual comfort and exaltation of the heart; for soothing it and purifying it from its dross and dust.

If in our moments of utter idleness and insipidity, we listen to the clamoring of bells, the twittering of birds, the hushing of the wind through a keyhole, we should undoubtedly find ourselves whispering these tunes. The sound appeals to every unit of a rational organism. We feel ourselves under the impression of the tune. So majestic is music.

Men have been driven to the wildest of emotions and instantly to the humblest. "Alexander the Great," on his festival was driven almost out of reason when Timotheus, the musician, played a tuneful note on his lyre. Instantly the musician changed into a sad and humble note and accordingly Alexander adopted the same mood.

Like friendship, music regulates emotions. It makes us forget the trivialities and frivolities of life.

"Give me music, music, the moody food
For us who trade in love."

Shakespeare.

AUB. C. V. MLOTSHWA, (P.M.I.)

THE SUNDAY SCHOOL TEACHING

It is a great privilege to us to have a chance of teaching in the Sunday Schools every Sunday. I cannot estimate the pleasure we feel when we take this office and I am puzzled whether it is because it's mere teaching that we enjoy or it's the thought of work we are doing.

Education is the inserting of desirable attitudes, knowledge and skills in the youth but Education without the knowledge of Christ would be incomplete. Therefore our school has forseen the necessity of the spreading of the gospel and has given us the chance to spread the word of God to all the unfortunate young ones still in darkness.

So every Sunday, rainy or sunny, we disperse to different outstations to meet our delighted scholars. To throw light further on this I may explain some outstations, if distances are roughly estimated, are five or six miles away from the College. But through the inspiring message of Jesus Christ the Volunteers with light hearts cover this distance. Judging from the records of all the different schools I may say that the number of our children is really great.

It can take much space, time and paper to dwell on this subject but to cut the long story short I will straight away deal with the aims of all this trouble. In the first place we are to know about Jesus Christ and we

all get that through people, books or preachers but what I am sure of is that we did not inherit it. Therefore it's our duty to pass it to the ignorant young ones. In the second place every child or person must know his or her father, therefore it is also great necessity for the children to be told about their father. To revive and keep on going the word of God, it's our duty as Christians to spread and support it.

It is very delightful to see the young innocent scholars coming with smiling faces, much enthusiasm, eagerness, and love on Sundays to their classes. The lesson is read to them, explained, questions asked and all that they need is given to them every Sunday. They are taught hymns and memory work from the Bible to give them an idea and develop their interest in reading the Bible. Lastly they give willingly to the offering their only pennies and then we disperse.

We are greatly grateful, much indebted to the American Board Mission under which we do all this work and from which we get valuable information weekly Sunday School lessons circulars and all that is necessary for smooth running of this work.

We pray with unceasing love to the Almighty to help us "RISE AND SHINE."
ABSOLOM B.J. L. Mc. GUMEDE, (T3.II)

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ISO LOMUZI

ORGAN OF
ADAMS COLLEGE
NATAL.

VOL. 11. NO. 2 NOVEMBER 1942.

SERIAL NO. 22
Price 5d

"ARISE, SHINE!"

Adams Mission Station,

Natal, South Africa.

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NATAL, S. AFRICA.

EDITORIAL

IF I had to give a heading to my letter for this issue of "Iso Lomuzi", it would be "The Merits and Demerits of Argument". Argument is a well-known device, going back to the days of Socrates and earlier, for arriving at the truth. The French have a proverb which, translated literally, means "From the conflict of ideas, truth shoots out". Perhaps it is this which underlies the procedure, very often strange to inexperienced Bantu minds, of our law courts. The idea of having one man on each side to bring out every good point that he can on that side, with a judge sitting between them to sift the arguments and come to a decision, has its valuable points.

When we ourselves got involved in arguments, it is as well to remember that we are called upon to fulfil the double function of advocate and judge. If we argue simply from the point of view of winning our argument, and not that of real anxiety to arrive at truth, then the gift for argument, which is such a good servant, may become our master—and it is a very bad master.

Under the control of the teacher—a control which a good teacher will handle wisely and with discretion—argument may at times prove both enlivening and helpful in the classroom. In such a case the teacher must have the last word, and the argument must stop when the teacher says that it must stop. Even Parliament itself must bow to the ruling of its presiding officer. Argument in the classroom, which can serve a very useful purpose, can do harm if it is used as a vehicle for self-display, or, in simpler terms, "showing-off" by a few members of the class, or if it is not carried on in an honest spirit of trying to arrive at the truth.

In personal life, the man who is always arguing is a nuisance to all his friends. What about the man who never argues? He may have reached such a state of spiritual serenity that he thinks arguments useless; he may have nothing to say; or he may have something to say, but be too timid to say it. The man who never argues is therefore not necessarily an ideal man.

There is one situation in which argument is entirely out of place. That is when an order is given in school by a competent authority. The habit seems to have grown at the College of students feeling that in the presence at any rate of some of the officers of the School they may, when given an order, argue that they should not carry it out. No school can progress, in the presence of such a spirit, as it should do, nor is it right to expect that school authorities must justify, on argumentative lines, any decision or ruling which they give. Students who are allowed to grow up in such an atmosphere will receive a rude shock when they go out into active employment in almost any walk of life, for they will soon find out that to argue with your superior officer when an order has been given is to invite dismissal.

There are occasions when the officers of the School readily give students an opportunity to state and argue their grievances. When such an opportunities are given, constructive arguments are welcomed, and are often helpful; but I would say to all students of the College that unless such opportunity is deliberately given, any order issued must be carried out promptly and cheerfully, without argument and without delay. These, we may say, are the conditions on which students can be accepted at the College, and on which alone good work can

be carried on.

What we need, in fact, is a judicious mixture of that spirit of logical search for truth which helps to make our minds clear on different issues, and of that practical and cheerful co-operation in carrying on the practical business of life, without which life cannot very well go on. Logic is a great thing, but life is greater than logic. The lawcourts serve a very useful purpose in society. There are few studies which can give one greater intellectual pleasure and profit than the study of Law. But the tendency to indulge in litigation, to rush to

the lawcourts whenever there is any dispute, is an almost wholly bad one, and to live in the spirit of the lawcourts, inside or outside School, is to live in an abnormal and not a normal atmosphere. The great genius of St. Paul never shows itself more fully than in those of his letters where he urges the early Christians to break away from the idea of religion as being the keeping of a set of laws, and to accept instead the idea of religion as free service, above and beyond the realm of law, in the spirit of faith, good-will and charity.

THE UNVEILING OF THE IN THE

Last December the Governing Council of Adams College formally changed the name of the Adams College Library to the Loram Memorial Library. During the July holidays the new sign was hung and a picture of Dr. Loram was unveiled in the Library.

It was on July 11th on Saturday afternoon after a short meeting of the College Council held in the T3 Classroom. Some few Europeans and Bantus assembled in the Library. At 3.30 p.m. the ceremony began. The first speaker was our Principal, Dr. Brookes, followed by the school chairman, Mr. M. Webb, who, after his well expressed thoughts, gave the chance to the Honourable Speaker for that afternoon, Mr. D. K. Malcolm. He gave the whole life history of Dr. Loram in a very fine, slow, yet heavy and clear voice. After his speech he unveiled the picture of Dr. Loram, which today hangs above the D Shelves.

Most unfortunately our Librarian, Miss Walker, was not present due to some unforeseen circumstances.

So the Principal and the Vice Principal took it upon their shoulders to see that everything was in order for the day in the Library.

Tea was served at Mary Lyon following the ceremony.

Important visitors for the afternoon function were the Chief Inspector, Mr. Malcolm, Mr. Emanuelson, and Miss V. S. Makanya, members of the Governing Council of Adams College, and former associates of Dr. Loram in the Education Department.

In the speech of appreciation of Dr. Loram at the unveiling of the Portrait Mr. Malcolm said:

"I count it an honour and a privilege to be able to take part in this little ceremony

PICTURE OF DR. LORAM LIBRARY

today. It gives me great satisfaction to have been named as one of the friends of Dr. C. T. Loram. He was long associated with the educational enterprises of this Province. First as a teacher in Maritzburg College, then as an Inspector of Schools, later on as Chief Inspector of Native Education, and finally, after a period of ten years secondment on the Native Affairs Commission, he became Superintendent of Education in the Province which gave him birth. When he resigned his post, and went to America as Sterling Professor of Education at Yale University he went as the interpreter of South Africa to the American people, and he was instrumental in opening the way for many South Africans, European and non-European, to cross the seas and study American ways and American ideals.

These bonds of peace have been interrupted by the war, but I am sure it is the desire of every lover of South Africa that these links with our cousins in America should be renewed in the new order that is coming. No one, who has not been to America can appreciate her contributions to civilization in general and to education in particular.

Dr. Loram's passion was the welfare and progress of the Bantu people. His contribution in the field of education was outstanding as all of us who worked with him know, but in the wider aspects of government and social welfare his influence was immense. To him and his abounding energy are due the establishment of the Joint Councils and the Native Welfare Societies, and later on the Institute of Race Relations of which he was a foundation member. The work which he began still goes on and it is impossible to say to what proportions it may yet grow.

Dr. Loram's was a dynamic personality with a terrifying energy and an almost sleepless ability for hard work. Yet I think that the quality which will endure longest in the memory of those who knew him was his large hearted humanity, his warm desire for friendship, and the boyish and even puckish humour with which he was blest.

He was a great soul to know. A grand fighter, an indomitable opponent but a friend who stuck closer than a brother.

I am glad to have this opportunity of saying what I owe to C. T. Loram and am grateful to have been asked to give this tribute to his memory."

D. M. K. SAGONDA, (T3 II.)

THE MEMORIAL SERVICE OF THE FOUNDERS AND BUILDERS OF ADAMS MISSION STATION

The Service was held on the 6th September 1942 at the Adams Cemetery. The leader was our Principal, Dr. Brookes. Due to the combining of the College students and Adams community, the Principal preached in English and Mr. Mwandla, the teacher, had to interpret into Zulu.

The text of the service was "Let us now praise the famous men who have gone before us and who were the founders and builders of the Mission."

We all know that Dr. Adams came from America on a Missionary journey and he devoted his time and life in coming to South Africa to teach the gospel of God. He and his followers were anxious in passing the word of God to people who were heathens. It was not a missionary journey alone, but it was also an Educational mission for he first built a school some miles away from Adams Mission. As he was a doctor he helped people by healing them of their diseases.

After the Sermon, the Principal told the students how they were going to march to Dr. Adams' grave. The wreath of flowers was carried by the Girls' Head Prefect, Idah Nongauza, accompanied by Paul Kotsi, the Boys' Head Prefect. It was not only the day for the commemoration of the Founders and Builders, but also the two Adams College deceased students were remembered and flowers were put at their graves.

And the procession moved to Dr. Adams' grave and flowers were placed there, followed by prayers by Rev. Stick and Mr. Nembula who was a descendant of the first convert of Dr. Adams.

After the prayers rendered by the above mentioned, Rev. Stick said the benediction in English and then in Zulu.

Adams College is very fortunate in having this service with the community at which founders and builders of Adams Mission Station are honoured.

W. B. G. NKUKU, (Form II.)

A HYMN FOR COMMEMORATION OF FOUNDERS AND BUILDERS

Tune : Truro

Unseen to-day but close at hand
With us the elder brethren stand
Upon whose faith and toil and tears
This place was built across the years.

With chisel, hammer, axe and spade,
The prayer of honest work they made,
And preached God's message faithfully,
That we and all men might be free.

They wrote in words of speech unknown
New songs to reach the Heavenly Throne;
They healed the sick with tender care
And taught the little children prayer.

They ploughed and planted where we reap;
They built the fortress that we keep;
They kindled at the altar's flame
The lights we bear in Christ's high Name.

With them we lift our song above
To praise the deathless Lord of Love,
Who binds in one across long days
The past and present to His praise.

E. H. BROOKES.

[This hymn was written for and first used at the service of commemoration of Founders and Builders held on September 6th. It is hoped that this song will become a part of the Adams College traditions that as often as we sing it we may give honour to those who began what we strive to carry on.—Editor.]

THE ADAMS COLLEGE SCHOOL PRAYER

Almighty and ever-living God, giver of all wisdom, Who hast bidden Thy servants to arise and shine in the light of Thy glorious Gospel, as we give thanks to Thee for our founders and builders, by whose labours we live in light, so we beseech Thee to bless and prosper in all good undertakings the past students of this College now labouring in the world without; to shield them in temptation, to have mercy upon them when they have gone astray, and to help them to be Thy true

servants : and also to keep us, Thy children, worthy of our great inheritance, and strong to build anew in our generation the temple of

Thy truth and grace, through Him Who is the light of the World, Thy Son Jesus Christ Our Lord.
AMEN.

THE ORIGIN OF THE UNIVERSE

THE FIREWORKS THEORY

MONSIEUR L'ABBE LEMAITRE, is the chief founder of the theory concerning the expansion of the universe, viz. that all island universes outside our own milky way are moving away from each other. Recent researches in the application of physics to astronomy have caused a riot of cosmological speculation. The speculations of M. Lemaitre have not been the least bold in this riotous assembly; in fact, they are qualified by powerful originality. His theory of the evolution of the universe is as follows: In the beginning the universe was one gigantic atom, no larger than the earth or sun. All matter and space were contained within that concentrated ball. The diameter of ordinary atoms is expressed in billion millionths of an inch, so the difference in size between the primeval atom and ordinary atoms is sufficiently notable. The primeval atom was born radioactive, with a natural tendency to disintegrate just like radium. Once it did disintegrate, and that was the beginning of universal evolutionary history. The early stages of the radioactive explosion were indescribably violent, the primeval atom exploded as a firework. It flung forth showers of particles and flashes of rays. These rays were the original cosmic rays i.e. the rays which can be detected coming from regions outside our milky way. The pressure of these released radiations caused space to expand, and expand very rapidly. The present observed rate of expansion of space is so great that the universe cannot well be much more than ten thousand million years old. This is only a little older than the earth, as geological records indicate. A tremendous amount of evolution was accomplished in the early fireworks period, and the explosion died down to a little crackling and a smoke consisting of atoms and particles emitted from the primeval atom. Larger fragments formed stars and clusters of stars. The atomic smoke diffused through space and formed the material for the production of nebulae by gravitational condensation. After the early fireworks, the developments among the debris were slow and fitful. The explosion of the cosmos had been too rapid

and bright, so that an excessive proportion of ashes and smoke had been formed. The observed rate of evolution in the debris, among which we exist, is very slow; the stars are evolving much less quickly than the universe is expanding. The stellar evolutionary time scale deduced from observation of existing rates of evolution of stars from one type into another is expressed in millions of millions of years. The age of the universe deduced from the observed rate of expansion is ten thousand million years—a hundred times shorter. M. Lemaitre's theory of early rapid evolution solves this contradiction. The cosmic rays have a very important role in his description of the evolutionary process, and their heterogeneity is for him a deciding characteristic. These rays were generally supposed to be waves of the type of X-rays, but much shorter and more energetic. The specialists in cosmic ray investigations have until recently proceeded on the assumption that they were studying a wave radiation. M. Lemaitre's idea is that from the beginning they were not confined to waves; they contained streams of swift electrons, helium nuclei and other kinds of particles. Almost every new paper on cosmic rays is now providing evidence that they do contain particles. The photographs of chambers revealing tracks of cosmic rays show the presence of particles of energy at least 10,000,000,000 volts. These may be cosmic rays, or caused by cosmic rays. The recent discoveries of the positive electron and the neutron have shown once more that many undiscovered sorts of particles probably exist. The complicated view of the constitution of cosmic rays is receiving continual supporting evidence, so M. Lemaitre's composite cosmic rays consisting of particles as well as rays become more and more probables as real entities.

The cosmic rays are difficult to investigate because of the scarcity of their effects. The most delicate detecting instruments are necessary. But cosmic rays though rare are violent, and when caught their effects are remarkable. How could such illusive entities be one of the chief factors causing the

expansion of the universe? The intensity of the shower of cosmic rays falling on the earth is about equal to that of weak starlight. Yet simple calculation shows that the cosmic rays in the universe contain a quantity of energy comparable with the whole atomic energy of all the matter in the universe. If all the blazing stars could be packed into one piece of matter and suddenly annihilated into radiation, the consumption of all matter would release not more than a hundred times as much energy as the whole of the cosmic rays in the universe. The explanation is simple. The cosmic rays are diffused evenly through space, whereas matter is concentrated into lumps exceedingly rare compared with the vast stretches of emptiness. If the energy of the extensive though tenuous cosmic rays is summed it comes to a vast amount. So the cosmic rays may certainly be one of the major phenomena of the universe, and born before the present universal panorama existed. Indeed, in their first period they were probably twenty times

as energetic as they are now, because the energy of a radiation decreases if the containing space expands.

M. Lemaitre's analogy of the beginning of the evolution of the universe with the disintegration of a radio-active atom directs the search for the cause of that evolution into the mechanics of atomic structure. Perhaps theoretical physicists will succeed in showing that the matter and radiation in the universe is like one gigantic primeval atom. The notion of the whole universe unfolding from a particle no larger than the earth has a biological quality. The notion of the growth of a cell into a vastly larger organism reminds one, in M. Lemaitre's theory, of the unfolding, expanding universe. Will this universe in the future also exhibit cessation of expansion, senescence and death? That is the question which has been engaging the attention of astronomical physicists in recent years.

R. C. ELLIS.

NEW LIBRARY BOOKS

Since the last issue of the "Iso Lomuzi", a goodly number of new books have been added to the library. Among these are the selections of Zulu, Xhosa and Sesuto books to the number of eighty as suggested by staff members. The writer is not competent to write reviews of the individual books in the vernaculars, but wishes to remark that it is a pity that books in the vernaculars, on the whole, are not so durably or attractively bound as books in Afrikaans or English. This is especially true of books written in Zulu. Doubtless this may be explained by the fact that the markets for books in the vernaculars are still very limited, and will certainly improve as the readers and particularly the buyers of vernacular books increase in numbers.

The new fiction books will give much delight to the readers. There is a rather large book in easy to read type called THE CHILDREN'S WONDER BOOK which is a collection of the stories that every child—and grown up, too, we may add—loves and reads over and over again: "Tales from Robinhood", "Alice's Adventures in Wonderland", "Ali Baba and the Forty Thieves", "Dickens's Christmas Carol" and a host of other favourites. A trio of books by Louise Andrews Kent, HE WENT WITH MARCO POLO, HE WENT WITH CHRISTOPHER COLUMBUS, and HE

WENT WITH VASCO DA GAMA, will give pleasure to those who like a bona fide historical background. Another book that takes history for its setting is Eric Kelly's AT THE SIGN OF THE GOLDEN COMPASS. This, so the title page avers, is "a tale of the printing house of Christopher Plantin in Antwerp in 1576". Devotees of the Scarlet Pimpernel will welcome two in that series, I WILL REPAY, and MAM'ZELLE GUILLOTINE, as well as THE GALLANT PIMPERNEL OMNIBUS containing "Lord Tony's Wife", "The Way of the Scarlet Pimpernel", "Sir Percy Leads the Band" and "The Triumph of the Scarlet Pimpernel". For those students who have enjoyed the "Anne of Green Gable" books, there are three new books by the same author though not about "Anne": MISTRESS PAT, EMILY CLIMBS and THE GOLDEN ROAD. JANE EYRE by Charlotte Brontë and Lamb's TALES FROM SHAKESPEARE are books which no library can afford to be without. The latter is in an especially attractive edition with coloured pictures.

Mrs. C. T. Loram and several of her daughters have given a number of books to the library in memory of the late Dr. C. T. Loram from whom the library takes its name: HOW GREEN WAS MY VALLEY by

Richard Llewellyn; **THE BRIDGE OF SAN LUIS REY** by Thornton Wilder; **PORGY** by du Bose Heyward; **ABRAHAM LINCOLN: THE PRAIRIE YEARS** by Carl Sandburg; **LEAVES OF GRASS**, the collected poems of Walt Whitman; and **HEROES OF THE BIBLE** by Olive Beaupre. Letters of thanks have already gone to the donors, but we want to give here our public recognition to them.

FOCUS ON AFRICA is another gift from America—this time from a personal friend of Mr. Mtimkulu. It is by Richard Upjohn Light and is the account of an air flight over Africa. The truly exquisite pictures, taken from the air, gives this book a valued place in our Africa section. Anticipating the special Loram Memorial purchase of books on Africa and the Negro, very few books have been added to the Africa section recently.

Most people think of Leonardo de Vince as an artist, and so he was, but he was also an inventor whose inventions were far ahead of his age. One may now read about him as an inventor in Lorna Lewis' **LEONARDO THE INVENTOR**. **STORIES OF THE GREAT WRITERS** is one of the most delightful introductions to the history of English Literature that could be imagined. The author is Henry Gilbert. **THE MASTER THINKERS** gently introduces the reader to the life and achievements of the men whose minds have opened the door to advancement in science and philosophy. This book, by R. J. Harvey Gibson, has been placed with biography for want of a better classification for it in the library at present. **SOME MUSICIANS OF FORMER DAYS** by Romain Rolland, and **MAKERS OF MUSIC** by Sydney Grew are likewise happy combinations of biography and the development of types of music. These have been catalogued with music and not biography.

In the RC section are such enticing new titles as **TOY-MAKING IN SCHOOL AND HOME** by P. K. and M. Polkinghorne; **PHOTOGRAPHY FOR BEGINNERS** by T. Alec Bacon; **HOME LEATHER WORK** by Mary Woodman; **PAPER TOY MAKING** by Margaret Campbell; and **SCISSORS CRAFT** by O. J. Tonks.

In the Science section, two books, which will not make popular reading material, but which add immeasurably to the reference value of this section of the library are

Alex du Toit's **GEOLOGY OF SOUTH AFRICA**, and **SCIENCE IN SOUTH AFRICA**. **THE SOUL OF THE WHITE ANT** by Eugene Marais; Fabre's **BOOK OF INSECTS**, with beautiful, but scientifically accurate, coloured plates painted by Ditmold; and **LIVING TREASURE**, written and illustrated by Ivan Sanderson add distinction as well as interest to the Science Shelves. Among the books that will be read for sheer joy are **BABES OF THE WILD** (Roberts), **WAYS OF VELD DWELLERS** (Longden), **ANCIENT MAN** (van Loon), and **TRUE STORIES OF BIG GAME AND JUNGLES** (Gask).

In the Geography and Travel section **THE ELEMENTS OF GEOGRAPHY** treats of geography as a more or less abstract science and is obviously for the specialist in geography and will not be attractive to the average reader. **THE FLYING CARPET** needs no further introduction than to say that it is written by Richard Halliburton. **THE VALLEY OF FLOWERS** by F. S. Smythe is a book which the cataloguer scarcely knows whether to put into travel or science. The general reader will enjoy the beautiful colour cuts of this book.

In the Education Section **THE CHILD: LEARNING AND LIVING** by Katherine Heywood, the **PROBLEM TEACHER** by A. S. Neil, **THE DOCTRINES OF THE GREAT EDUCATORS** by Robert Rusk and **HANDWORK AND ITS PLACE IN EARLY EDUCATION** by Laura L. Plaisted will probably all be eclipsed in popularity by a slim little book, **HOW TO TRAIN THE MEMORY** by H. Ernest Hunt.

Students and teachers of Afrikaans will welcome to the reference shelves **TWEETALIGE WOORDEBOOK, AFRIKAANS-ENGELS**. The companion volume "Engels-Afrikaans" is an order.

Since October 1st, 1942, over seven hundred books have been entered in the library. Some of these were gifts of friends of the school and Dr. Loram. Others have been purchased from Departmental grants and the library budget. Every book lost by neglect or willful pilfering, every book worn out by careless handling robs all of us of the enjoyment of what should be our common treasure. Let us unite to protect and preserve our books.

N. M. W.—LIBRARIAN.

NOTES FROM JUBILEE

Our second term of 1942 was opened with about the same number of students, except a few who did not return on account of fees and ill health. The behaviour of the student body is a good one. The new system of having marks read every Friday evening in the presence of the Principal and the offenders talked to by the Principal has some effect on the student body. Our school campus grounds near the music building lawns have been greatly improved by the cutting down of the bush that was too crowded. Our dining hall yard has also been improved by the laying of the gravel on top. Thanks to our Vice-Principal. It is a pity that our Deneys Reitz Hospital Cottage has not yet been completed. The apprentices are now busy with the new Bantu Teachers Cottage near the Dining Hall. It looks as though they will be com-

pleting this cottage by the end of 1942.

Our water system has been working quite satisfactorily this term.

The House system has been working favourably this session. The House Masters are managing their houses very well. Our Head Prefect is carrying his duties very well this year.

The two students who went to Michaelhouse, Amos Dambe and Isaiah Esau, gave us an interesting report on what they saw at Michaelhouse.

Our former Dean of Men, Mr. E. R. Dahle, paid us a visit this term. We hope to see him much oftener now. The acting Dean of Men, Mr. S. D. B. Ngcobo, carries his duties very well indeed.

A. M. NTAKA.

ESIDLAVELANI INTER-HOUSE COMPETITION

Besides the inter-house competitions which are recognised by the school, there is another which is limited to Esidlaveleni. It was suggested by our Dean: we are given marks instead of a cup or cash.

Possible marks per week: 100 divided this way:—

- Neatness in cottages: 30 marks
- Campus care: 6 marks
- Punctuality at meals: 42 marks
- Punctuality on Sat. and Sun. evenings: 6 marks
- General behaviour at meals, study, etc. 16 marks.

Neatness in cottages, campus care, punctuality at meals are each marked daily. For anything untidy, in the dormitories or sitting rooms, for each member of a house late at meals, and for any piece of campus care not conscientiously done one half a mark is deducted.

On Saturday and Sunday evenings, the

first house that assembles in full numbers after the bell rings gains 3 marks, the next 2 marks, the third 1 mark and the last none.

Any report of undue noisiness or other misbehaviour by any member of a house during meals, study or other times loses 1 mark for the week for general behaviour.

This system works beautifully and everybody feels enthusiastic about it, anxious to keep up her house. This has given a spirit of union in the heart of girls. It has shown, or rather, taught us that an individual is an individual for a group, and that if there is one in the group who is not of the same spirit as the rest, she is a danger to it.

The effect of this system is seen in chapel going during the week. Sundays are extraordinary. The spirit is read in the tidy dormitories and work conscientiously done. Campus care. Esidlaveleni is next to thorough both spiritually and materially!

V. L. PULE, (T3 II.)

REPORT ON SUNDAY SCHOOL MOVEMENT

It may suffice to forerun this report with special reference to a very concise quotation from one of the English Hymn Books which reads thus: "Pass along the invitation." This quotation combines the aim of both Sunday School and Evangelistic work here at Adams. Jesus sent his disciples to preach the Gospel throughout the whole world; he still, even today expects us to pass the "Invitation" respecting the two groups,

namely the young and old. We are invited to God's kingdom where we shall obtain the life everlasting.

Now, therefore, we who have heard of the invitation, should pass it on to other people who have not heard of it, and persuade them to accept it. It is, therefore, very encouraging to note that authorities of our College favour this movement. Further more willing people have been found who are capable of passing

the aforesaid invitation.

This year we have thirty Sunday School teachers, who according to the usual process, are distributed to various outside schools, which are within the radius of six miles from the College. A spirit of co-operation has been cultivated by those concerned, and may the staff of this department see to it that more Sunday School teachers are procured in 1943.

The supervisor according to the constitution of this division has effected several visits to the schools in questions, and in these visits much good work has been seen. On these occasions the supervisor has spoken a few words thanking the children and their teachers for their spirit of God-seeking.

A reference to Miss Rodger is in order. She has been a stimulus of this action due to her Friday class which is for instructing the Sunday School teachers how to deal with the lessons. We all thank her. Mrs. Stick, who has been the source of action to this movement, deserves more than a few struggling

lines of thanks.

Some of the Sunday School teachers have had the privilege of attending the S. S. Conference in Durban. Sound addresses affecting the S. S. teachers were given by very able speakers and authorities. At this juncture a mention may be made of Rev. E. C. Wilkinson's address on "The faith of the child". This address, for those who were present, will remain a living memory.

When we took this post we were told that we were in for a difficult job, but we have been in difficult undertakings before, and one sometimes finds that things do not turn out quite as formidable as one expects. In any event we took this office with a completely open mind.

Scripture says, "Suffer the little children to come unto me, forbid them not for such is the kingdom of God".

CHARLEMAGNE C. MAJOLA, (T3 I.)
(Supervisor)

WHAT I EXPECT OF STUDENTS

To many of my readers the contents of this article are by no means unknown. However, I deem it advisable to remind my fellow students to live up to expectation as many of us are oblivious of the fact that we are the torch-bearers of the African race.

At far as training us for service to our people is concerned, Adams should be regarded as unique. Its manifold activities such as religion, social, sporting, musical are of inestimable value. Here at Adams are many tribes cherishing different customs and traditions. Here at Adams students who come from urban areas are given the opportunity of ingratiating themselves with their unsophisticated fellowmen. It is here that we are being prepared for different vocations, thus training the teacher to adopt a healthy attitude towards an apprentice; likewise a High School student towards a Theological student. In short our stay at this college affords us the opportunity of acquainting ourselves with each others mode of living while our exchange of views on topics political, religious, educational and so on help to broaden our outlook on life.

In the light of these facts, when we complete our courses at this college, we should regard ourselves as being well equipped and best qualified to embark upon the voyage of life with its unknown perils and vicissitudes.

But we do not need to be qualified before

we can be of service to our people. During the holidays we could join choral groups, assist in Sunday School teaching and place our services at the disposal of those societies where they are highly appreciated. In fact, if we displayed interest in those matters that affect the race we would win the confidence of our people.

In the long run the age long prejudice against students would diminish considerably and in the end be relegated to oblivion. Many of our outstanding sportsmen no sooner arrive at their homes than they are selected to represent their clubs—thus proving their indispensability to their respective clubs. Will the communities not adopt a similar attitude towards us in the events of our placing our services at their disposal and identifying ourselves with those whose labours conduce to the advancement of the race?

Our student organisations have not made any spectacular contribution towards the advancement of the race for the simple reason that members wrongly fancy that the primary aim of these organisations is to provide entertainment. I do not suggest that we should dispense with entertainment for excluding this part of the programme would be suicidal as far as the students are concerned. But members should realise that entertainment is of secondary importance. Students could develop their organisations to serve

their communities by organising functions and donating the monies realised to institutions such as hospitals, creches and societies for the care of the blind. Our organisations could also encourage members to pass resolutions on important social matters—thus championing the cause of our people,

It is gratifying to report that all our senators and negrophilists have brought it home to the government that the economic aspect of the Native Problem presents its greatest difficulty. A perusal of the report on the recent conference held at Fort Hare reveals that this important fact was not overlooked. However, there is no need for despondency and supineness on our part. We must be up and doing to help ourselves.

By dint of hard saving, careful planning and self-denial we can also raise our social status. In this respect we shall be well advised to emulate the French people during the latter part of the 18th century. The fact that "the Native teacher lives on mealie pap and hope" should strengthen our determination to conquer adversity. If need be we should give up the pedagogic profession for a remuneration that will enable us to live much more comfortably and enjoy the amenities of civilisation. This reminds me that we have to fight much harder to standardise and diversify Native Education and refuse to acquiesce in any pretext that might be employed to deny us our legitimate

right. When we are economically independent we shall be an asset to mankind. Not only shall we have helped the government to solve the problem of providing for the poor Bantu but we shall also raise the prestige of the African race because in this materialistic age wealth is regarded as a criterion whereby to gauge a man's social status.

In accordance with the popular feeling that changes should be effected to promote goodwill and harmony amongst the races of mankind the Church has evinced a desire for moral rehabilitation—hence the recent conference held at Fort Hare under the auspices of the Christian Council of South Africa. Our leading statesmen also have plans for a "New Order." Not so long ago both Mr. Winston Churchill and President Roosevelt signed the "Atlantic Charter" whose clauses reflect this new development of thought. These events should have repercussions in the Bantu student world where we ought to feel that we should contribute spontaneously towards making the daily routine of life a pleasanter affair. Let us serve our people to the best of our abilities; let us employ our student organisations to achieve this end for by so doing we shall be able to shoulder our responsibilities as the intelligentsia of the nation.

VICTOR LEBENYA MOAHLOLI,
(Matric II.)

ADAMS COLLEGE vs. INANDA SEMINARY

The Adams College teams were challenged on the 24th of October by the Inanda Seminary teams in Basket-ball, tennikoit, tennis and in debating. The subject of the debate was "An African is an enemy to himself."

We started for Inanda on the 24th at 8 a.m. and reached our destination at 10.30 a.m. When the bus came to Inanda Seminary, most of the girls rushed to it to see if their friends were among the teams. Others were lucky enough to find them and others were very disappointed. Anyway they soon recovered.

The first match played was tennis.

Our Adams representatives were: Ida Nongauza—Brown Bomber! Zemmeth Khuzwayo—Zoo! Anna Phume—Snow White! Evelyn Ntsihlele—Tumbucktoo.

Both sides were very strong to the onlooker, but the results proved that the Adams team was stronger. They led Inanda Seminary

by 7 points. After this match all the visitors—the Adams teams were invited to tea.

Soon after tea we went for the tennikoit. The participants on our side were: Laura Ndlovu—Hitler will do! Muriel Ngidi—Canterbury Plains! Mabel Ndwandwe—Willow! Victoria Ndlovu—Elephant. In this sport we lost by three points, the results were 18—21.

There was no time to cry over that so we went for basket-ball. The whistle blew. Esther Goodman—Walls of Jericho! Ednah Zungu—Mama ho Slendie! Edith Dlodla—Angry Lion! Effie Makhanya—Danger! Buyisiwe Ngidi—Motor Spirit! went to the court to meet Beautiful! Sloane! Stella will do! Danger! and others of Inanda team. Those who witnessed the match will never forget! The rings (for scoring) were so high that there was no hope of our team scoring. For the first half-time Inanda scored 22 and we had 4 only. For the next half my children

were hot! They raised the 4 to 16 and the opponents added 7 to their 22. The results were than 16—29. I am sure next time we are going to the twenties.

From this match we were invited to tea again. We enjoyed our tea very much. After that we went to see the new library. It is a nice big room. Everything is neatly arranged.

At 6 p.m. we went for supper.

At about 7 p.m. we went for our last match in debate. There are few points which made me proud of the Adams representatives. The first point is the way they stood on the stage. The second, is the way they recalled to the house their opponent's statements. The third point was the manner in which they delivered their points.

With the Inanda people I liked the way they spoke—their tones, the rate in their speech, pronunciation, and the facial expressions. The debate was most interesting. I liked the spirit of Inanda students: they applauded both parties.

The judges were Mr. and Mrs. Habedi of Ohlange. Mrs. Habedi came on the platform to explain the points of adjudication. From all the points mentioned by the adjudicator I knew that we would win because they are the exact things for which I said I appreciated our speakers. Mr. Habedi came on the platform to pronounce the results. Adams led with four points. This was the end of all that we went for to Inanda.

Before I end my report I will not forget one lady who was asked to lead in prayer. In her prayer she asked God that we may be satisfied with their hospitality and say that they treated us with 'warm hands'.

As we were supposed to leave at 6.30 a.m. the following day, had they received us with cold hands we would have been up at 6 a.m. but we woke up at 7 a.m. and that proves that we were enjoying ourselves to the fullest. I wish to assure them that they treated us with the warmest parts of their hands.

I'm afraid that they did so much good for us that instead of my ending this report I am going on. I am struck by the condition in which we found our beds waiting for us. They were all well made and covered with beautiful spreads! The spreads were provided by the Inanda girls of their own accord. They suggested it. What do you think of that! Mind you, they did not know who was going to use them in particular but nevertheless they sacrificed the looks of their own beds for us. I wish we would have the same spirit, too.

We thank Miss Scott, the Principal, the staff, and the girls of Inanda Seminary for their warm hospitality, hoping that we would do the same should they be our guests in the future.

M. A. S. BHENGU—JUBILEE!
Captain of Basket-ball
(Secretary.)

THE NEW ORDER

"The old order changeth,
Yielding place to new".

It is a sound instinct which leads men to discuss the world they wish to make when the Nazi machine is broken, its Austrian creator beaten, and his German instruments brought to book. The peace we seek must restore justice and liberty to stricken nations and, so far as is humanly possible, prevent a repetition of the war that has, for the second time in history, threatened to wreck down civilization.

Now, supposing we were called upon to suggest means whereby the inevitable new order should be securely established, how should we proceed, bearing in mind, in the first place, that it is not for the first time that such a task has been undertaken? Supposing I was called upon to suggest, this is what I would do:

First, and perhaps foremost, I would develop a world state, organised and marshalled under one international law as opposed to the extremely dangerous and futile international politics that has been the practice hitherto.

Secondly, I would advocate an indissoluble federation of all the states, the equality and freedom of which shall be catered for, as regards their inter-relations.

Thirdly, I would revert to making or organising the whole world into one church and one educational system.

What would be my provisions against any further disintegration? First complete and permanent disarmament of individual nations. Second, a strong force at my disposal to crush any rising; third, a strong guard against a further break down of sanctions.

This is my dream of a long, happy peace.

J. LEBONA, (PM II.)

HEROES OF AFRICA DAY

Heroes of Africa day was celebrated in the Boys' Dining Hall by European and African visitors, and soldiers, too.

The first speech reminded us that what we were, where we were, and why we were, we owed to our ancestors. The important heroes to be remembered during the celebration were mentioned.

The principal speaker was Mr. H. I. E. Dlomo, the author of "The Valley of a Thousand Hills." He pointed out that we, the modern Africans were the only people who can make the world know Africa, because the Europeans have not succeeded to do so. He said greatness is produced out of suffering; greatness lies in the individuals and masses; the great task is to produce great men, which means much sacrifices; too much obedience hindered greatness for great men do things their own way.

There were also choral songs by the School Choirs A and B, conducted by Mr. Caluza and Mr. Bopela respectively. These

were African songs composed by Africans. Also the Praise songs by students of different nationalities, some of whom proved "Heroes in the Making." These praised deeds, places, and so on.

African sketches were shown, either from tales or from history. The acting and attitude of actors took the audience back into history, Not only the dead heroes were remembered but the present ones were considered. The school brought to the notice of the students that it was worthwhile to subscribe a small sum of money for the comfort of the Bantu soldiers. The students collected £2-19 6 and the staff collected £7-0-0.

At the end of the celebration there were prizes given in the form of books, to the people who took part in the recitation of praises.

The day was closed with the Bantu National Anthem.

V. PULE (T3 II.)

NOTES ON ESIDLAVELENI

The 'Disease Destroyers'—Girls' Club

To many of us it will sound funny that at "Sidlaveleni" there are 'disease destroyers,' whereas no doctors and nurses are seen. No doctors to cure diseases like consumption, TB and so on. These 'disease destroyers' are a group of girls who try now and then to destroy diseases which kill our characters. There are many kinds of diseases which are pests to anybody's character. These are some of them—selfishness, lack of punctuality, disobedience to old and young, rudeness, and the like.

Last term these meetings were held on Sunday mornings at 7 a.m., but now they have been changed to Thursday afternoons at 5.15 p.m. I can say they are very interesting as beautiful religious songs are learnt by the girls. Some girls tell interesting stories and others have talks about different faults in character, e.g., lack of morality and such things. All are welcome as the club is for all the girls at "Sidlaveleni."

Women's Study Circle

Again at "Sidlaveleni" we have what we call the Women's Study Circle. In this Circle different talks are given on different topics. These talks are concerned with the life of the primitive Bantu in time of our forefathers. Well, even a person who knew very little about what his great, great grand-fathers and mothers did can get a wider

knowledge of them. Then a person can see where they were wrong and where they were right in their customs and such things.

One Sunday we were given an interesting talk by Miss B Nkwanyana about how a girl was married in Zululand. Of course, as I am not of her nation, I think what she said, when related by me, will not be perfect. So I shall only pick parts, here and there, which were interesting and surprising to me. She told us that the girl was the one who went to the young man's home to have her wedding there. That is quite an opposite to us, Xhosas, where the young man goes to the girl's home for the wedding. That was interesting and surprising. Isn't it? Well, on behalf of the Xhosas, I shall say, "Yes, it is."

Musicians of Esidlaveleni

Well, I can say our Girls' Department, Esidlaveleni, is rich in musicians. We have Margaret Bhengu in T31 Music. She uses pianos in the Music Building and I don't think it will be out of point when I say that she has reached the stage of being a piano herself. Sometimes when she is singing in the Music Building on school days, we forget that we have to prepare a passage in Cicero before Miss A. comes for Latin.

Again we have Miss Ida Nongauza and Miss Evelyn M. Ntsihlele, both in Form V. The former is a good singer and the latter a good pianist. Sometimes they give us

good stage items and we are proud of "Esidlaveleni", both in the Normal Department and High School. Moreover, Dame Rumour tells us that Miss Ntsihlele is very important on the side of music even at home,

in Durban. Really the Form V's should be proud of having such human beings in their class! What about it Form V's?

BARBARA BEATRICE BOTI
(Matric I.)

NKOSI SIKELELA I AFRICA

Let us stand up and sing together our National Anthem, "Nkosi Sikelel'Africa". While we sing, let us show the deepest courtesy and sincerity in a way that even the expression worn on our faces should exhibit our earnest desire for the upliftment of our country.

It is of primary importance to remember that whatever groups of people joins together in a national anthem, it does not merely afford aesthetic harmony for entertainment, but it also expresses the national aspiration of the Bantu.

This is a means whereby we are able to pronounce in unison our heartfelt gratitude upon the blessing of our country by God, hoping in return to receive Divine guidance. If we expect a great gift our effort may as well be great. There are times when even men of this material world expect respect from us. What happens to a man who fancies that it is infra dig to pay respect to his superior or humble himself to his master? Obviously where pride goes, catastrophe will follow. The man is likely to fall into the displeasure of his master and eventually he loses his work, and thus the bread for the family. The sacrificial, transforming love which exists between a father and a son is

largely encouraged by the loyalty of the son. A good child deserves sound gifts from its father. Are we not, therefore, ready to rise in unison, as a family of Africans, and represent the country in a right way. This we should do for our own benefit and security.

It would be spectacular, indeed, if we young people could sing "Nkosi Sikelela iAfrica" with sincerity and vitality, with courage and determination. If we had sought to know what the paramount aim of singing the national anthem is, surely we would have realised its value, as I am convinced that we are proud of our country. On that account we would by all means avoid singing pro-secally our National Anthem.

One may feel piqued to see some of the young people pushing their hands determinedly into their pockets while singing their National Anthem. Surely we cannot expect much if we do not make a better effort.

With these duties duly accomplished, we will be able to stand, with vim and bravado and exorcise every spirit of conceit, and maintain instead, the spirit of ESPRIT DE CORPS. Here-in-after we are justified in the expectation of the longed for prosperity and dreamt-of-goals in advancement.

EARNEST QWABE, (Form VI.)

LITERARY AND DEBATING SOCIETY

The Literary and Debating Society opened its activities with the following as office-bearers for the aforesaid year:

Chairman—Mr. Stanlake J. I. Samkange.

Vice „ —Mr. Caswell Lerotholi.

Secretary—Mr. Charlemagne C. S. Majola.

Vice „ —Miss Daphne Madlala.

Committee members: Messrs. R. Hani, J. Esau, Miss M. Moruthane.

Mr. Lerotholi's failure to come back resulted in the committee, with the agreement and sanction of the Faculty Advisor, unanimously electing Mr. Eric Nomvete to fill the vacancy.

The idea of having senior old and new students both participating in the "Freshers" Concert was appreciated by all.

A very interesting and educative programme was successfully performed during

the Literary night. Shakespearian plays were staged by the Matric students and various other groups. Mr. Churchill's speech after the battle of Oran and the sermon on "why did the children cross the road" were greatly applauded.

We had the pleasure and privilege of listening to Captain Tracey, an authority on Bantu Music from Durban lecturing on "Traditional Bantu Music". Mr. Ellis' Lantern Lecture and "My Experiences as a Soldier Up North" by Corporal Dahle were not only interesting and educative but also thought provoking.

As professors from Timbuktoo University Messrs. J. Esau, C. Diko and O. Mlambo spoke on "The Reformatory System in South Africa", and "The Future of the Bantu and

African Education in South Africa". Their mastery of the subject matter contributed to the exhibition of a high standard of oratorical ability. In spite of a very gallant stand our debating team lost against Mariannhill. The increasing number of lady-debaters is gratifying.

We closed the term with the hope of

starting, next session, a debating club in which we shall train our members for public speaking. Let me here record with appreciation and profound gratitude the valuable assistance in debating which we have received from Miss Walker and Mr. S. B. Ngcobo.

CHARLEMAGNE MAJOLA,
(Secretary.)

TIMBERS FOR WOOD-WORK

Men may come and men may go, but trees remain. After the tree has perished its timber lives; and no one knows better than a man who handles wood that it remains a living thing up to the last. It is this life in timbers that kindles the imagination of poets; it is because of it that difficulties present themselves to the wood worker. To the wood worker no subject can be of more absorbing interest than just timber; timber to a wood worker is an everlasting problem.

Timbers as we know them are divided into two great families, i.e. soft woods and hard woods. The general distinction is that the lone bearing trees are classified as soft woods, whilst the broad-leaved family is known as hard woods. Sometimes soft woods are much heavier than hard trees.

Timber plays a most important part on the line of manufactures. It has come to be

more general, because of its suitability for model air planes, construction, and ships. Its extreme lightness enables the model builder to construct planes that will actually fly and thus provides interesting sport and demonstrations of educational value. Again we find that out of timber we manufacture radios. Therefore we may say that timber is of great importance, especially in this present situation. Such light timbers are found along the sea shores in the West Indies and Central America.

Lastly it would be a wise thing for those who find it most interesting to know more about timber to read the handy book, "Timbers For Wood-Work" which is essential to the man who carries on wood work of any kind at home, to the handicraft teacher and to the students.

EDWIN SIBISI, (2nd Year In.)

THE PRINTING SHOP

The Printing shop used to be next to the Basketry shop and now it has shifted to the shop next to Mr. Ndlovu's Carpentry shop. Dr. Brueckner is teaching the theory of printing while Mr. Makanya is teaching the practical part of it. He is very good in it; he is the man locking up the forms in chases and operating the machine.

The printer must be good in spelling and English. In setting type he must be very accurate setting evenly with good spacing between the words. "Distribution" as used in the print shop means returning types, rules, leads, furniture and other material to their respective places.

Many people despise industrial students

because they are industrial students. If there were no industrial students, or carpenters, or printers, many people would suffer, so industrial students must be proud and learn their trade well because we cannot all be the teachers and lawyers. Scholars need books; printers supply them. Scholars also need houses; carpenters build them.

If one would become a good printer, he must study examples of good printing until he is familiar with the essential elements of good work. A real printer is more than a tradesman; he is an artist and is recognised as such.

BRIDGMAN B. L. S. NDLOVU.
(Second Year Apprentice in Printing.)

SALA HANTLE ADAMS COLLEGE

1. Har'a tsohle likolo
Tseo ke li tsebang,
Ha ho se kang uena
"Adams" hae setsing.
2. Bana ba kolo sena
Ba kalo ka litsie;

- Le baruti ba sona
Ba baloa ka mashome.
3. Mefuta le meloko
Ea chaba tsa ba Batso
E ka fumanoa kae?
Re e bona Adams.

4. Na chaba tse na tsohle
Tse khobokaneng koano
Li lahlehetsoe ke'ng?
Li phehelletse eng?
5. Ba bang ba tsoa haufi
Ba bang ba tsoa mahole,
Empa ho bona bohle
Pheo se seng ruri:
6. Ha le re bona mona
Re siile mahae
Re til' o ba'la thuto

Ho uena Adams College.

7. Kajeno re e thotse,
Re jarile likobo,
Re se re lumelisa:
"Sala hantle Adams."
8. Molim'o be le uena
O u nehe katleho
U tl' o holise bohle
Ba tlang kamor'a rona.
PRISCILLA 'MANTSOPA PULE,
(T3 II.)

LETSOHO

'Mele oa motho ke kopano ea litho tse ngata tse fapaneng ka sebapeho le ka boholo ba mesebetsi ea tsona. Letsoho ke se seng sa tse molemo haholo ho motho, 'me tse sebetsang naholo.

Ho hong ha tse hlokaahlang ka ho fetisisa bophelong ba motho ke lijo, 'me letsoho le mo thusa ho li fumana le ho fepa 'mele oa hae ka tsona. Motho o iketsetsa liaparo tsa ho thibeletsa 'mele oa hae har 'a lirame, ho chesa ha letsatsi esita le tsona lipula; o ikahele metlotloane ea ho itsireletsa lifefong le liphoofoelong tse hlaha. Mesebetsing ena eohle, letsoho la hae ke lona le mo sebeletsang.

Ka mesebetsi ea lona e mehoio, letsoho le na le ho sireletsa litho tse ling tsa 'mele. Meaho ea lintho tse kang literene, likepe, lifofane le li-'motokara e fokolelitse leoto mesebetsi ka mokhoa o makatsang. Ho pheha lijo ho thusa meno, mohulu le mala a li silang. Esita le eona meriana ena e mekana-kana e thusang setho sefe le sefe ha se kula, e entsoe ebile e tsoakiloa ka letsoho. Ha motho a hlaseloa ke lira kapa libatana tsa naha, a ka itoanela ka'ng haeba e se ka tsoho la hae athe le tsona libetsa tseo a itamolelang ka tsona li'entsoe ke lona!

Kantle ho tsireletso ena ea lona 'meleng oa motho, letsoho le mo tlisetse boithabiso bo boholo. Na hoja ha se ka lona tsoelo-pele e e kale-kale linaheng tse ngata e ka be e le teng? Libuka, likoranta le litsoantso tse

ntle tse mebala-bala li ka be li le kae? Lithomo, liphala le tse ling tse natefisang 'mino li ka be li tsejoa ke mang? Tseno tsohle li re pakela boholo, botle le bokhabane ba mesebetsi ea letsoho.

Empa holin'a melemo ena e mekana ea setho sena, re ntse re fumana 'nete polelong ea Mosotho e reng: "Ha ho pitse epe e sa khopjeng," kapa ea Manyesemane e reng: "Palesa e 'ngoe le e 'ngoe e na le montloa oa eona." Polelo tse na li lekanya hore ha ho ntho efe kapa efe e ntle e hlokang bobenyana leha e le bo bonyenyane feela. Le letsohong ho ntse ho le joalo.

Melao ena e mengata-ngata e entsoeng ke 'Muso oa lifatse le leng le leng e etselitsoe ho thibela liketso tse mpe tseo batho ba li etsang ka matsoho. Empa le joale litoronko li ntse li tletse masholu, babolai le balotsana ba ka beng ba ntse ba le mahaeng a bona hoja hase ka baka la matsoho a bona. Libetsa tse tsabehang tseo kajeno batho ba rinyanang ka tsona joaleka litsie, e ntse e le mesebetsi oa letsoho. Le bao matsoho a bona a ba kentseng mefere-fereng, ba sulafalle-tsoeng ke bophelo ba ipolaea ka 'ona; ke ka hona e eeng e re ha Mosotho a ikentse tsietseng ka baka la bothato kapa ho se elelloe litaba ka nako, a eeng a khotse a re: "Ka tla ka ipolaea ka matsoho."

PRISCILLA 'MANTSOPA PULE,
(T3 II.)

IKROTIKAZI

Kwathi ngenye imini ehlobo,
Xa ilanga lithe nzii kanobm'
Zahlala ezontwanazana ngaphantsi kwe-
mi thi,
Zifunda iicnwadi zazo.
Kuthe koko kuthula, sabona-khuphuphu,
Intwanazana iphuthuma ilityekazi—
Ichwechwe isingisa, mganyana,
Saval'emlonyeni, sayekel'mehlweni.

Akwalama amehlo, akubuzanga mntu,
Lavela iramba lixhabashile kakade,
Ulwimi se lulude ngaphandle,
Lusukela intwenkulu yesele.
Akubanga mzuzu, amendu aphela kwe-
lakwaSele,
Wafika umfo omkhulu wakwa Ramba,
Waliminza ngokuphanyaza kweliso

Kwanzima ke nokuqhubela phambili.
Kuthe kanti elo nejange alivumisanga,
Naatso intwanazana ikhawulezile ngase-
mva
Yaliphosa kwaba kanye elo litye.
Kwathso kwazintsizi kwelakwa Ramba.
Yaphuthuma lo ntwanazana kamsinya,
Into ebukhali yokusika

Yavula kwesosisu sikhulu,
Kwataka isele limqaba-qaba.
Kuthe wabe ufezekile lo mcimbi,
Yajika yaba "yindaba kaMacala."
Kwahlekwa kwatho kwabuhlungu ama-
cala,
Sisenzo sayo le ntwanazana elikroti.
I. I. NONGAUZA.

EZOMHLABA

Mhlaumbe kube ngithe ngabe kuthe yini loko na? Umhlaumbe akancedi sukuma uye kona kusenesikhathi sokuba wenze njalo. Yikho loku okwenze ukuba ungaphumeleli isaga salapha eAdams College ithi vuka ukhanye 'Arise Shine' ukukhanya kwakho makukhanye kahle babone bonke abalapho. Yikho lokhu okubanjwe ngezomhlaba. Sisa-bhekwe yindaba enkulu. Inhlanhla nokungabi nanhlanhla. Uhlalelwe ukuziphatha kanti lapha ubungumuntu obephethwe nga-

bazali kahle kuthi mase uziphethe wahluleke yizo Ezomhlaba njalo. Nati masilwe nezomhlaba ezingalungile sithathe ezilungile mhlaumbe zosivuma nathi uma sizimisele ngempela.

Ngesinye isikhathi umfi umnumzane utisha uGray wakhuluma ngaleyondaba yokuthi kusekhona enye i examination yangaphandle yokuziphatha kwakho esisezoyibheka siyinqobe ngokulinga nokuzimisela ngezomhlaba.
BENEDICTION M. MNGOMETULU.

GUSHEDE

Esidlaveleni, lapho kuhlala khona amantombazana esikole odwa nonkosazana bawo, kukhona izindlu ezinhle ezintsha. Kukhona utshani obuluhlaza lapho ecambalala khona amantombazana uma lishisa noma efunda. Kukhona nesibhedlela lapho ethola khona imithi uma kukhona ogulayo. Kukhona indlu enkulu ngasesibhedlela enamakanelo amaningi kuthiwa iMain Building. Lendlu indala kuzo zonke, ungabona amafasitela ayo, aselenga ngosizi olukhulu. Phansi sekukhona imigodi la umuntu angase aphonseke khona. Lendlu igxekwa yibo bonke abangalali kuyo. Bathi, "Iyidlavu, indlu yokuhlala amashishi." Basho nokuthi KUSE GUSHEDE.

Kodwa ngifike ngimangale uma ngicabanga izinto ezikuyo. Izinto zosizo kubo: uma befundisa, bedinga izincwadi zokufunda, beza

khona ngoba naku kukhona i library; uma befuna ukwelula imilenze nokuthi babe nempilo enhle beza kulendlu ukuzo drila noma ukuzodlala imidlalo yoBasket-Ball, Tenikoit, neTennis; uma amaPrefect esekhathele ukufunda ngesonto eza la ukuzophuza itiye lawo; ngemiGqibelo kukhona iqembu elehla ukuza lapha uma kusele elinye eDining Hall. Emini lendlu ithulile, ipholile futhi, kodwa ebusuku kugijima amagundane zonke izindawo, uthuka elinye selihamba lapha emlonveni.

Noma isiguga nje sekwakha namagundane iyigugu kakhulu kithi esihlala khona ngoba ayinethi lapho abanye behlupheka. Idelelekile kodwa okutholakala khona yigugu kubo bonke abakutholayo.

RACHEL MOROADI MOTSILE,
(Form V.)

SIYAYI SHIYA I ADAMS

Kuyinhlala yenza noma kuphi ukuba abantu badedelane ezintweni abazenzayo. Nathike futhi lapha esikoleni ngalonyaka siyahamba, sidedela abanye. Siyahamba siya emisebenzini emikhulu.

Siyakushiya ukuthokoza kwase Adams, besinleli kahle nodadewethu nobuti kanye notisha bethu. Besihleli sihlekisana kungekho thuthuva phakathi kwethu. Umuntu ozihambelayo emgwaqeni ubengashaqeka nje impela ebona izinsizwa ezindala zigxanxula kanye nabafana ebaleni kukuhle kumnandi, uzwa uhleko olucolisekile ezinkehlini zase

Sidlaveleni, lapho sezishaya kancane zishayisa kwamangisi kanye nabanewabo emgwaqeni, thina babosibanibani esiwubiza ngokuthi i "Avenue Road"

Aa bandja bo! siyalishiya ikilasi lethu uT tili (T3 II). Leli kilasi belihleli ngokuthokoza sonke isikhathi notisha baze bathi ilona kilasi elalinomsindo kuso sonke isikole. Lokhu akusho ukuthi kwaku umsindo ngoba kuliwa, cha kwakusuke kudlalwa kuphela. Amukho nje khona owawungamfica ejabile ecabanga. Kwakuthi noma kukhona onjalo

izinto zoMarks noGugushe mfana noLecheko kanye noMalifane bamphathe aze ahleke engafuni. Kukhona into kaJerry (T3 tap dancer) yona isipha ukudla kwendlebe mhla siphethwe izinsizi zethu. Into kaMcoyi yona isishayanise ngamakhanda phela isipha amaxoxo. Konke lokhu siyakushiya, notisha wethu (Head-master) siyomkhumbula nalapha siyakhona. Mina ngiyomkhumbula ngamazwi akhe esiyala njenge zingane zakhe. Yena phela uBaba, ethi kuhle sifunde masesisebenza ukugcina imali, siyigcine eposini noma singenele i"Life Insurance" noma sithege i"Union Loan Certificates" khona singeke sahlupheka. "Izinto zomhlaha ziyadlula nje" ilowo myaloke omkhulu esizohamba nawo, sijabula.

Intoni konje ebesingazijabulisi ngayo lapha eAdams? Besinayo yonke inidlalo, ibola, itenisi. NgemiQgibelo siboniswe ibayisikobo, senzewe amakhonsathi namasoshiyeli, zonke lezi zinto bezixwabile zisihlaba umxwele.

Nantu futshi usuku ebekuyilona lona olu-

dumileyo lapha eAdams usuku lwe "Bishi, kwakuye kuthi masezisondele izinsuku uzwe lowo nalowo esho ngengingila ethi "B C B" lokhu kusho ukuthi "Beach Calling Basha." Abafowethu ke laba babuye bethuswe nje kuthiwe bonqunywa imisila nabo mpela ubone nje ukuthi sebephakathi komhlane nembeleko. Kwakuthi masekufikiwe khona konke lokhu obekakhulunywa kubuye kushabalale. Kodwake into eyayibathokozisa abasha eBishi izidlo zonke izinhlobonhlobo. Badleke abadala zizezibebomvu izisu. Emva kwalokhu kubuywe.

Thinake esihambayo sithi salakahle Adams siyophinda sibonane futshi. Ngiyathemba ukuthi nalaba abasele boziphatha kahle nabo bazame ukusebenzelana neziphathimandla ukuze indlela yabo ikhanye. Thina siya kobachabela indlela ukuze bahambe kanle uma sebezogala umsebenzi ngaphandle ezweni—Salani kahle.

STANLEY DOUGLAS GUMEDE,
(T3 II.)

'N TRAGDETIE WORD 'N KLUG

My vriend Du Plessis was eintlik 'n sakeman van beroep, maar hy het besonder belang gestel in amateurspel. Die volgende episode uit sy loopbaan as amateurtoneelspeler het plaasgevind toe hy woonagtig was op 'n dorpie êrens in die Noordweste. Ek stel hom self aan die woord.

„Ons het op 'n aand 'n toneelspel opgevoer. Daar op die verhoog het die aand 'n situasie ontstaan wat ek nooit sal vergeet die. Die drama wat ons gekies het was 'n aangrypende stuk met 'n uiters tragiese strekking. Die hoogtepunt word bereik waar die held, onderwyl hy by 'n tafel sit, van agter deur 'n skurk betrek en in die rug geskiet word. Die eer om die held te mag vertolk, het my te beurtgeval.

Die opgewondenheid onder die spelers was groot daar geen een vanhulle enige onder-vinding van toneelspel gehad het nie. Hierdie spanning het al groter geword namate die Oktobermaand-dankfees en-nagmaal nader gekom het. Daardie Saterdagavond sou ons toneelstuk opgevoer word. Eindelik is die groot dag daar. Die hele distrik is in die dorp en die aand is die kerksaal kant en wal vol. Agter die skerms is dit 'n gewerskaf van die ander wêreld om alles in die haak te kry. Anderkant die skerms het die oompies en tannies al begin trippeltrap op die vloer van ongeduldigheid. Almal het die hoogste verwagtings gekoester. Die dominee neet

die gehoor welkom, die gordyn skuif weg onder luide handegeklap en—die spel begin.

Alles vorder besonder vlot. Die spelers voel dadelik dat die tragiese geskiedenis die gehoor diep ontroer. Dit inspireer hulle en hulle oortref hulself. Eindelik is die groot oomblik daar—die klimaks, die toneel wat nitnuntend moet slaag. „Piet”, sê ek, onthou nou, net soos ek sê: Dis verskriklik! Verskriklik! Die onverdiende smaad en hoon...! dan moet jy skiet! Die gordyn in die saal skuif weg. Ek sit by my tafel. Die stemming in die saal is uitstekend. Die gemoedere is bewoë. Die oorgrote meerderheid van die tannies en niggies sit al van flussies af met hul sakdoekies in hul hande. En toe begin ek met my alleenspraak. Op hartverskeurende wyse gee ek uiting aan die oorstelpende smart van my gemoed. Ou tant Griet Losper daar in die tweede ry snik teen hierdie tyd al hardop, en, gedoriewaar, ek voel warm straal-tjies teen my eie wange afkronkel.

En toe—en toe kom die ding wat die kroon op alles moet sit. Ek hoor die gehoor hyg na hul asem en ek besef dat dit nou Piet is wat agter my op die verhoog verskyn met die rewolwer in sy hand. Ek skuifwe reg, loer so 'n slagie skuinsweg om seker te maak dat die vloermat nog daar lê waar ek moet neerslaan, gryp met my hande in my hare en: Dis verskriklik! Verskriklik! Die onverdiende smaad en hoon...! bulder ek met

luide stem. Maar al wat skiet is Piet en al wat wil kom is daardie knal wat vir my daar op die vloeremat inmekaar moet laat sak. Hier voor regs sit Oom Swart Hans Koekemoer — sy mond hang wawyd oop en sy oë dreig om uit sy kop te spring. En toe hoor ek vir Piet. Ek hoor 'n bewende fluisterstem, 'M-m-m Du Plessis, d-die r-rewolwer wil nie afg-gaan nie!'

Ek voel ek word yskoud. Ek voel ek word

spierwit en toe weer bloedrooi. En toe kry ek 'n ingewing „Maak sommer 'n geluid,” fluister ek terug. Piet kry 'n duiwelse trek op sy gesig (so het hulle my later vertel) rig die rewolwer op my en skree so hard soos hy kan, kaboems!!! Ek tuimel soos 'n sak semels van my stoel af, die gehoor skater soos hulle lag en ons aangrypende treurspel het 'n klug geword.

D. D. DAMON (Vorm V.)

REPORT OF S.C.A.

BOYS' SECTION

It is a great pity that we have to send in our S. C. A. report before the end of the year. I, however, hope that next year's committee will be kind enough to include what we have left this year in their report.

Our work at the beginning of the year was rather discouraging because we had very few members joining. I suppose this was because many people were still new and were not yet sure of the movement. Anyway things became brighter as we went on. There were also some few changes in the S. C. A. that is Mr. P. S. B. Mkhize who was our Regional representative was changed and Mr. S. B. Ngcobo took up the post.

We had a number of lectures and discussions last term. Among the talks we still remember Mrs. Cawston's about her work with the "Bantu Blind". She spoke to us and asked us to help these poor people. We tried to help her and we sent £4. Our discussions were also interesting although they were not up to the mark yet.

GIRLS' SECTION

At the end of last year the S.C.A. members elected a new executive committee for 1942. At the beginning of this year the committee members on the girls' side chose four leaders for the Wednesday classes. These being Misses I. Nongauza, L. Ndlovu, P. Mbatha and B. Mkhize. They conducted classes with help from the honourable lady, Miss Le Roux who deserves all honour for the success of these classes. The leaders went there on Tuesday afternoons for preparation for the next morning classes.

Before going any further I think I will be justified if I first name the members of the Executive Committee who are:—

Miss P. Pule, Chairman.

Miss L. Ndlovu, Vice-Chairman.

Miss B. Mkhize, Secretary.

This year's committees deserves praise in that it has tried, of course with the co-operation of the S. C. A. members, to get the affiliation fee. This has been a problem and is still a problem. This money helps in the expenses of the S. C. A. travelling secretary. We hope that members will help us with the solution of this problem.

The S. C. A. has also under its management the school picnic. This year's has been the most successful of all the school picnics that were held before. The success of this we owe to the able management of Mr. Jerry Motlabi and the people who helped that day.

We feel that we would not have achieved much without the help of our faculty advisor, Mr. D. G. S. Mtinkulu. We thank him for his advice and willingness to help. We are very thankful to our faculty advisor. We also sincerely thank all the staff members who have been willing to help us. Fac Jesum Regem.

W. P. BOKWE, (Form V)
S. C. A. Secretary.

Miss V. Pule, Vice-Secretary.

Other members in the Committee are Misses B. Ntsele, P. Mbatha and L. Majola. On Sunday evenings the S.C.A. classes were conducted by the following:—

Miss Walker leading T4 I students

Mrs. Brookes leading T3 I and Matric students

Miss Macfarlane leading T4 II students.

There has been great improvement this year on Esidlaveleni side because there was not a single girl who was not an S.C.A. member. We rejoice over this and we hope it will not only be said all girls are S.C.A. members but that they will inwardly feel the Spirit of God in them and would do tremendous good things in near future for their own people as a result of being an S.C.A. member.

This year also there had been something of good help done by the S. C. A. We have organised Prayer meetings every other Sunday except first Sundays of the month for all who wish to participate. A bell is rung about seven and we assemble at our Prayer room. This is recognised to be of great help to remind students to keep their quiet time before doing anything else that day. It reminded us that it was God's day and as such we have to worship Him in His house on Sunday and try to communicate with Him.

There are many things learnt in this movement, mainly for the religious side though there are some problems discussed which members could discuss in connection with what members will find as they go on in life.

We hope as members of the executive committee for S. C. A. we have done all the best we could in order to make this movement a success in the school. We have been

trying to live exemplary lives, though at times we have failed.

Our thanks go to all staff members who took part in helping in this movement and also to the students for their co-operative spirit.

We wish that this year we may choose people who would be quite capable of the work and make it more prosperous than ever it had been and we wish that all the S. C. A. members of next year will remember that through God everything shall be well and that they should not be misled by other peoples' opinions telling them that there is nothing learnt in the S. C. A. There is a lot one could learn if one is determined to and put all one's effort to gain all the good one could find.

May God's blessings rest on the work of this movement and make it more prosperous.
BENETTINA BENY B. M. S. MKHIZE,
 (Secretary.)

THE REPUTATION OF THE SCHOOL DEPENDS ON US

The king depends entirely on his subjects. If his people show undesirable attitudes and behaviour towards other races or nations, the king becomes unpopular and other nations think low of him. Similarly the school is the king, and we are its subjects. Its reputation lies on our hands. We should be careful what we say about it and the words we use should be selected.

Many of us during the holidays or vacations meet many people who are anxious to hear about the school progress, when they see us do undesirable things, working hand in glove with bad companions, they will deduce from this that Adams College produces bad and uncontrollable students. We should, therefore, endeavour by all means to mould our characters, so that what we shall do outside will shine to the world. People who will be the witnesses of such works, will no doubt speak nice things about the school, and will raise its fame higher and higher, and at the same time will encourage or persuade others to send their sons and daughters to Adams College to cultivate good knowledge skills and attitude of mind.

Adams College has done many things for us. The things which will make our future lives worthwhile. It has supplied us with sound education which will be our everlasting bread. It has encouraged Christianity among all the student body, and lastly it has worked against the problem of racialism.

In years gone by there was strong spirit of nationalism which existed among the students. One would find the Basutos, Zulus, and Xosas working independently of one another. Adams College has rooted out this spirit and cultivated unity. One could be surprised today to see at Adams College that all different races are working together. There is hardly a distinction between a Zulu and a Xosa, and a Msuto and a Mtywana. This is a remarkable progress which the College has shown since that time.—“Ex unitate vires”. “If we work hand in hand we shall stand and be able to vanquish our foes”. —“Divided we fall, united we stand”. This is the motto I suggest that every Adams College student should adopt. It should shine wherever we go so that the popularity of this school will dominate all over the world.

The fame of the school depends on us, this is true, we, as teachers are going out to the world, it will depend on us how far we raise the name of the school. This will be shown by our works which will give light to the community we shall be in contact with. It will be our privilege, therefore, to “Rise and Shine”, so that those with whom we shall be working will be ready to accept what we impart to them. This will not only raise the name and popularity of the school but will be a mark of good education we have received from Adams College.

In conclusion I wish to express my grati-

tudes and my feelings, for what Adams College has done for me; and I am sure many of the readers will agree with me when I say that we are highly indebted to the teachers of the said College from whom it has been possible for us to gain the bread for life. The

school alone without teacher would not give us knowledge. It is the chance of those who are our followers to learn as much as possible so that they will spread good propaganda about the school.

STANLEY D. PH. GUMEDE, (T3 II.)

ADAMS IN THE BLACKOUT

The College closed its first session of this year before the black-out had been introduced or thought of. A few days after the closing, black-out regulations were introduced in Durban and later on to our great amazement, we saw Dr. Brueckner busy blacking-out the dining hall and Jubilee. This made most of us very restless because the introduction of black-out to Adams, we thought, meant that we were not very far from the reach of the enemy and air-raids at night.

Later on the idea of day-light saving also was introduced and again to add to our worries—Adams was still affected. Thus we had to move all the clocks and watches in the campus one hour ahead of the Sun time. The effect of this change of time was far more deeply felt and hated and proved more trying than that of the black-out. I had now to wake up at four o'clock in the morning in order to be in time for work at five thirty; Moreover it would at this time be so dark that I could not imagine myself leaving my warm blankets to go and shiver outside in the cold. I had to fight a very great battle to wake up in time. Even then it would take me half an hour before I could make a final decision to climb out of bed. I would first of all have a good yawn, then unwillingly remove my blankets, thirdly stretch myself and then I would start cursing that man who thought of the day-light saving and lastly I would ultimately, after that long process, get up cursing the day I was born. The experience we had and the effect of this change of time can be better imagined than described.

I was now physically fatigued and I was anxiously looking forward to the re-opening

of the school because I thought we might probably follow the old Adams' SUN time. But, alas, to my great dismay the new time is the official time.

My battle this time is even more serious because I must be in the classroom at five o'clock. This means opening my eyes at three o'clock and after a long battle still on my bed, I would climb out of bed at four. The most interesting and yet pathetic experience comes when one is walking down to the classes. It is all dark, pitch dark from Jubilee to the classes. I was walking down the road feeling my way with difficulty when I suddenly found myself bumping against another man. Some unfortunate ones instead bump against the wires and oh how many coats and pairs of trousers have suffered in the process! There are, therefore, many collisions and accidents every morning at Adams, not of vehicles unfortunately but of human beings. The number of the casualties is tremendous. The number of "I am sorry" after collisions that one has to say on the way is not less than a hundred. It is still more interesting and yet more annoying because you cannot see the person whose pardon you are begging nor can the other person see the speaker.

The journey from Jubilee to the classes in these days appears to be long as if one was walking to Amanzimtoti Station. You can thus see, reader, that it is a great joy when one at last reaches the class-room. The person who reaches the class-room with no collision on the way regards himself as the Hero of the day.

CHAS. H. M. NJONJO.

THE BEAUTY OF NATURE

I wonder how many of us ever think about the beauty of nature. Think of all the animals and the vegetation of the world and you will be surprised at their creation. If you appreciate nature at all listen to the wonderful music given by different birds. Go to big forests and see different kinds of bucks and I am sure you would appreciate their

nice colours and the different ways in which they move. While still talking about animals, I wonder if you ever think about the people themselves and why they are different in complexion. It is like a rose which may be white and sometimes red and in some cases purple. It is only for the sake of beauty.

Sit down, think deeply, observe well and I am sure you will see how beautiful nature is. Nature is beautiful.

Have you ever meditated when out one clear summer morning after a rainy night? The air itself becomes cool, calm and looks as if pure and without a grain of dust. The soil looks nice and soft. The grass looks moist and green showing very little movements, caused by the calm, cool air. You get a nice odour from the different kinds of wild flowers. It seems as if lillies and roses show off with their beauty and with their smell. Stand on a hill and look around, you will find green valleys decorated by nice, red, white, blue and purple flowers. Birds and different insects fly above them; adding to the beauty of nature. By burning the grass, cutting down the trees, killing birds and bucks we spoil the balance of nature. Nature is beautiful.

Go out on a clear moonlight night spend a night outside and you will see the beauty of

it. The sky looks blue with different stars twinkling from it. The moon gives its bright light in such a way that we even forget about the dangers of the night. Nature is beautiful.

Have you ever gone to a river and looked at the water as it moves over the pebbles and listened to its music as it moves towards the sea and more especially to the music of the waterfalls? Have you taken the trouble to see how the fishes and other creatures in the water move? I am sure you can see from their movements that they are jolly. "I am as jolly as a fish swimming in the water", said one of the music composers.

Friends, when I enjoy this beauty it always comes to my mind that probably I am the only individual appreciating nature. Think seriously about nature. What can a man appreciate in this world if he fails to appreciate the beauty of nature? Nature is beautiful.

GODWIN ANDREAS SHEZI (T3 II.)

THE LIBRARY BOOKS

Every man has spare time in which he does what he wants to do. This time is freedom of choice for us at Adams College. Now, this is what I discovered during these free periods. The Loram Memorial Library is the best place to visit for good recreation. It seems unnecessary for me at this moment to try and describe the well known fountain of literature; however, in entering the room one often wonders which book or newspaper to take because there are ever so many interesting and most thrilling books, magazines and other religious books. This Library is the real fountain for those who are thirsty for literature. But, alas! on the other hand it is a clear place to show hard working students and lazy ones. For instance, during the reading in the Library one finds some people looking at the pictures, some at the newspapers, The Outspan, where they read about true South African Romance, and others read novels.

Very often, I like to read novels more than magazines or newspapers. The first novel that I read in this Library was Dickens' "Oliver Twist" and this so inspired me that I forced myself to read as many of this author's books as possible. I have read his "Hard Times", "Nicholas Nickleby" and "The Old Curiosity Shop". Next to this author was our best author, Shakespeare, whose books I need not mention for reasons

known—our J. C. and Matric folks are his family. At first I admired this author from hearing very beautiful passages quoted from his works by those who had read his books. Well, ambitious as I was, I made it a point to learn by heart some of the verses from "Julius Caesar" "Macbeth" "As you like It" and "The Twelfth Night". Every moment of spare time that I had was given to literature and some quotations from books that came into my hands in the library.

Now, though I like all this literature and fine quotations, I still remember that there is, "The Educational Psychology", "Principles of Education", "Methods of Teaching", to do for the examination and, immediately this thought drops into my heart, a question rises up—"What is the use of quoting fine passages from 'Shakespeare', 'Shelly' 'Tennyson', 'Thackeray' and others when I do not know my set books by heart?" At this point, I stand between Scylla and Charybdis whenever I have a free time. True was the word of Dr. Jones Jesse Thomas when he said that spare time is one of the four essentials of Education. Such then, is my difficulty about the library—the fountain of literature—and my set books, and this has been my problem when I think of what I should do in the next spare time.

FRANCIS D. SEGWE (T3 I.)

ADAMS PATHFINDER SCOUTS MOVEMENT

REPORT YEAR ENDING JUNE 1942

For two years a report on the doings of the troop has been wanting. These two years have not been uneventful—nay—The troop lost early last year D.S.C., J. A. Reuling, a loss that has been irreparable for the last twelve months. Thus the troop wishes to convey its thanks to the Principal, Dr. E. H. Brookes, for the good and fatherly eye that he has kept on the troop during this crisis. Also Messrs. Tsepe, who helped last year, and Mabuda, who is giving his invaluable services this year. The Brightest spot of the year has been the coming of Scout-Master Ramseyer, who was a District Commissioner in Basutoland, to the troop and we expect good work.

We trust Head Quarters which seems to be running short of D.S.C. will avail itself of his services. Owing to the loss of tents it has been impossible to go out camping this year—Nevertheless we are sure that, with the support that the Principal is giving, this and other short comings shall soon be remedied. There is a great hope that next year the troops shall be in full swing and a flag provided.

Events of the year were the visit of Father

Le Voguer and the Scout Master's meeting which was held in Durban early last term.

It is a pity that it has not dawned on the minds of people in Natal that this movement is a necessary one if a boy is to be a better citizen tomorrow. Education is incomplete, should there be no scouting and pathfinding. It is a pity that the present Administrative Council does not seem to appreciate the importance of joint camps and jamborees.

I am inclined to believe that some masters make the troop a second pulpit and this accounts for the lack of support, for which this is the type of negative attitude towards the movement that I always hear voiced by those who profess to have no interest.

We have in our hands a gift whose owner demands our respect and an aptitude to live up to the exceedingly high standard that has been set up. It would, therefore, be a good thing that Head Quarters sets up a Day for Joint Camping in memory of the Late Chief Lord Baden-Powell. Perhaps a Baden-Powell Memorial flag for Inter District troop competitions would stimulate action.

W. MATSIE. P.S.M.

ROAD-MAKING AT AMAHLONGWA

The Adams Oxford Group team of 1942, which is under the leadership of the Principal, Dr. Brookes, felt guided to hold at Amahlongwa a Camp for M. R. A. and to build a road in the Mission Reserve. The young men who went to this Camp had to sacrifice their holidays, and in addition to pay for the cost of the Camp. The number was at first twenty-one, consisting of Dr. Brookes, a Zulu teacher, two boys from Kenya, six from Southern Rhodesia, four from the Transvaal, one from Zululand and the rest from other parts of South Africa.

On June 26 we left for Amahlongwa with all the tools necessary for the construction of the road. We were received with a very kind welcome. Mr. Nomvete, Pastor of the local Church, had made all arrangements for us, and had invited a number of important people—the Superintendent of the South Coast Churches, the local Member of the Provincial Council, and the Magistrate of Umzinto. When these gentlemen had spoken in welcome, we sang the Bantu National

Anthem. The next day we had time for sharing after breakfast and then started work on the road. On the Sunday we had two services, at which some of us spoke about how we had found God, and Paul (from the Transvaal) explained about bridge-building. We had been joined by Mr. Don Mackay, from Pretoria, and Mr. Charles Wale, from Kenya. Later came Mr. Aldwinckle, a changed engineer from Pretoria.

The arrangement of our work was based on voluntary service. We had our individual quiet times early in the morning, and after breakfast we had family quiet time and sharing. One Zulu camper says, "Everything we wanted done, we decided upon after a quiet time. We also learned to listen to God. If there was any difficulty we all sat together and had quiet time about it. It is very surprising how every time a solution was arrived at. In the evening around the camp-fire we used to share our experiences and thoughts. Some people were very honest

with themselves. There was good harmony in the group. There was no distinction of superiority and inferiority, or of colour. Everybody was equal. One could not help feeling that if we all lived such a life with all the people, then surely the kingdom of God would arrive on earth. We learned to live according to God's command in our daily living and in small things."

Mr. Don Mackay said that Europeans were being enslaved by fear of the progress of the Black man in South Africa. With these enslaving chains, a right relation between a White man and a Black man was impossible. We must not live on a basis of comparison with others, or wait for the other fellow to be changed, but must begin with ourselves.

One Rhodesian said, "My parents were the first people who helped me to find God. Instead of depending on fear, to frighten me, they depended on honesty. They took me as a friend, and told me honest stories about their sins and failures in life, and consequently I began to look into my own life, and saw it was full of dirt which needed sweeping. The first thing I had to do was tell my parents I was sorry for certain things. After I had cleared up my life, God began to come

into my mind and work. He taught me to listen to Him about my work and life. It is only when we are God-guided that we are fear-free, hate-free and greed-free."

The Camp lasted ten days, during which we learnt a great deal from God and our friends. The road we made was about a mile long. Our work taught us that if everybody was out to give, everybody would have enough, and that if everybody is out to get, nobody has enough. The most important things we saw were our responsibilities to our nation. We saw that if God is to use us we must sacrifice more of our lives and possessions to Him and to other people. We also saw many things which hinder our relationships with our Europeans. We felt that we are all responsible for one another, no matter whether Black or White. Our enemy is fear. The European fears that one day an African will take his place, and an African fears that a European wants only to get as much from him as possible. Until we are God-guided, and face the four standards honestly, we shall not break this fear from our hearts.

SILAS NYAKUWISHIRA, (Form IIA) &
GIDEON MDLALOSE (Form V.)

"THE HOUSE SYSTEM"

In my capacity as a chairman of the Central House Committee, I feel it is my honour, and privilege to give the report of the House System of Adams College. The members of this committee are the various "House Captains" and their secretaries. These are N. Mngqibisa, S. Madumo and V. Ngidi, "Cowles House"; G. Ndlandla, G. Kumalo and Laura Ndlovu, "LeRoy House"; S. Samkange, T. Damon and Ida Nongauza, "Rood House"; R. Hani, W. Bokwe and Viv. Ndlovu, "Ireland House". This committee therefore is responsible for the drawing of fixtures in cricket, tennis, football, basketball, tennikoit and athletics.

I hope I am not by any means irrelevant in mentioning that our Principal, Dr. Brookes, takes interest in this system. He has many a time sacrificed most of his time at the beginning of each year. He takes it upon himself to make certain that all new students have a thorough understanding of the "House System". He points out the importance and necessity for a healthy relationship and sportsmanship in the competition of the various Houses. He also introduces to the student body their respective House Masters,

and reminds that these should be respected as Faculty Advisors in co-operation with the House Captains.

The introduction of a Conduct Cup has not only decreased the names in Baba's Black book but is of particular interest both as having resulted an increasing consciousness on the part of some students for their responsibility on the success of their house, and also the maintenance of a moral tone in the school. It is a comforting and encouraging thought, to realise that a good motive and harmonious atmosphere grows in strength amongst the various classes of students, in respect and particular honour for their houses.

There is practically no one who does not maintain and believe that a good habit and prompt respect for ones house has everything to commend it, and it leaves no nasty taste in the month. We must, therefore, be thankful for this well planned and effective system, more particularly one such that caters in a special way for our own happiness and a bright progressive future. There are no adequate words to show keenness and bright enthusiasm in these competitions. That

every house had a cup or other in various contests proves this spirit. Rood House won the Conduct Cup, Cowles House the Scholarship Cup, LeRoy the Sports Cup and Ireland the Athletic Cup. The grand total in all activities was won by Ireland House for the third time, and this entitled them to a "picnic" at Sea-view.

Though there may be errors and inaccuracies in this report, there is no need to suppose that there is intentional falsification of facts. I believe, though no idealist, that success is not the sole criterion of greatness. I believe unselfishness and a sense of responsibility is the only possible solution of

any problem in these house activities. A decline in character or efficiency in our machinery of the House System is impossible if a spirit of co-operation and an ambitious pride for our motto "Arise Shine", could be a universal goal of either staff member or students. In conclusion I extend a wagon load of thanks to the devoted supporters of the House System, more particularly the organisers of our last Athletic Sports whose expectations were amply seconded by the excitements of the on-lookers during Baba's daring 100 yds finish in "twenty seconds."

R. N. KA BLENI HANI (Form V)
(Chairman Central House.)

SHOOTING STARS F.C.

When the new season in 1942 opened the Committee was confronted with our peculiar problem of selecting a well-balanced 1st eleven for the year. It was our great lot to live up to the unexampled record which the Shooting Stars enjoyed last year. Among the teams against which we first measured our then questionable strength were the "Wild Zebras" of Ohlange and the Mariannah "Rangers". Beyond our expectation we emerged from the tests with undaunted mastery and an aptitude for further enterprise, an attitude which permeated our play in all the D. & D. A. F. A. matches.

Victory in all the matches (first round) came home, the only occasion on which we ever knew defeat being on June the 6th when the "Union Jacks" in Durban gave us a score of 4-1 against us. The contest was somewhat unequal, because our team had many casualties, with three seriously injured. A fortnight later we refitted and responded to a call for the semi-finals against the "P. S. Rangers" (winners in Durban). The score stood in our favour by a solid 3 goals to 1.

Early in the second term we went in for finals against the "Willows" of the North Coast. Despite the sympathetic request by

our "Capy" that we should score only 4 at most our forwards exceeded the limit and put in 2 more to make it half a dozen as against 1. Thus we won the 1st round cup. Subsequently our team is a candidate for the Natal Championship contest for the Shield for which it will soon be summoned.

The Shooting Stars soccer prowess this year has attained high-water mark. The general play of the team, especially at this time of the year, indicates a real triumph in muscle control among our lads; to that quality may be added cool reason and quick but sound judgment in a spirit of genuine sportsmanship.

The team in the cup final match lined out as follows, from left to right (front line): Forbes Mtinkulu, Nathaniel Mngqibisa, Ernest Cele, Sunday Gumede, Hailon Mbele; Halves: Wilson Khumalo, Gabriel Ndlandla, George Mshengu; Backs: Philemon Thulare, David Nkwanca; Goalie: Alford Thango. The Committee consists of Mr. S. Ngcobo (the president), Mr. E. B. Ndlovu (association delegate), G. Ndlandla (captain), P. Thulare (secretary), W. Khumalo, G. Mshengu, S. Gumede, N. Mngqibisa and A. Mlotshwa.

P. THULARE, (P.M. II.)

THE ZULU SPEAKING STUDENTS' ASSOCIATION

For many years at Adams this body has been a well-known one and has been a very prosperous one. It was introduced in order to remember the famous Zulu Chief, Shaka, "the Black Napoleon of South Africa". Owing to some inevitable impediments, the Zulus have found it necessary to suspend the Shaka's Celebration, which have existed for the last five years. This is a terrible blow

to all who are interested in the celebration. The Zulu students are sorry that things resulted thus, for they had hoped that this year's celebration would be a grand one.

Thanks are due to the Committee members for their co-operation, to the kind people who used to put in an appearance at the celebrations, and to the school authorities for

their past support.

The Committee of this association consists of: Mr. C. Khuzwayo, Chairman; Mr. P. Mgobozi, Vice-Chairman; Mr. G. Shezi, Secretary; and Miss B. Mkhize, Vice-

Secretary; Mr. G. Mshengu, Treasurer; and Mr. I. Makhanya, Conductor.

GOODWIN KA SHEZI, Secretary. (T3 II),
BENNETINA MKHIZE, Vice-Secretary,
(T3 II).

WHY I CHOSE ADAMS

When I decided to return to school to qualify for the Teaching profession, I had to decide to which school to go; I considered the advantages and disadvantages of the various schools and finally I decided to come to Adams, not because it was the first in the list alphabetically but because I saw that there was some great benefit I could derive from this.

Adams aims at the development of the "three H's," the Head, the Heart and the Hand. It is this type of education this College gives us.

Have you ever stopped to think that the work of this College is explained by the five letters. A—D—A—M—S.?

Aim Dependability Ambition Morality Students	}	The school teaches young people and equips them with the weapons with which they may fight for their places in the societies of civilised peoples. More than this it emphasizes honesty and DEPENDABILITY coupled with HIGH AMBITIONS without which all is worse than nothing. The MORAL side is not left to itself. One of the chief aims of this College is to train us to develop sound standards. Last but not least we find the STUDENTS who have made possible the existence of this College. It is for this group that the school labours for it is important.
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For a sound education in a sound body come to Adams. If it has helped hundreds in the past—why can't it do more for you.

"ARISE AND SHINE"; is our slogan.

PETERSON M. J. TSHABALALA,
(T4 II. A)

T3. II CLASS

The T3 II class occupy the extreme last room in the Training College, next to the Head Teache's Office. The classroom is a bit elevated above the rest of the rooms, which probably indicates that the room is to be occupied by the seniors.

Enter the classroom, and you will not help having your mouth wide open at the look of the inside. I have actually seen fellows possessing no sense of aesthetic appreciation and the most unobservant, starting up, and saying a word or two about how nice looking the room is. One wall is full of well and systematically arranged paintings of Bushmen and ancient Egyptians. Some of them actually reveal the customs and habits of these ancient people. The other two walls, have pictures and photos hanging from the picture rails, in the proper order. Books, notice papers, blackboards, and desks, have all to be in order. Every member finds it his duty to have everything fit in the room. We owe all this to our class teacher, Dr. Wilker, who supervised the paintings which were done by Herbert Chitepo and Sidney Keyi and who is very keen about aesthetic appreciation. We thank him very much and

not to disappoint him, we promise to do the same with our classrooms next year, where we will be teaching.

What about the members of the class? I have the face to say that it is the only class in the whole school that exactly follow the well known Curve of Normal Distribution. The class is evenly distributed. We have genii, we have stalk-borers; we have clowns; we have sober men; we have prefects; we have musicians and actors. We have librarians; we have S.C.A. members.

In brief, T3 II is respresented in every activity that takes place here in school. This shows activity. They have always some thing to do. No second ever finds them idling. Teachers teaching us can not help remarking how much they enjoy teaching our class. See our results and you will soon realize that, we have no feeble minded. Our intelligence ranges from Normality to superior intelligence. To express this, psychologically, our I Q S are all over 100. We are proud of ourselves as a class and have one spirit—that of 'determination' and 'Never say never.'

B. T. N. GUGUHE T3. II.

ADAMS COLLEGE

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, B.A., Dean of Women
 Miss M. Kosker, M.A., } Secretaries.
 Mrs. J. V. Hosken, }

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

THE TRAINING COLLEGE

Acting Head Teacher: Mr. R. Guma, B.A.

Dr. Edgar H. Brookes, M.A., D.LITT.	Dr. K. R. Brueckner, M.A., PH.D.
Dr. K. H. Wilker, PH.D.	Rev. J. P. Ramseyer
Mr. H. W. Menpes	Mrs. E. R. Dahle, B.A.
Miss C. S. Macfarlane, B.Sc.	Miss H. le Roux, B.A.
Mr. D. L. Mbambo	Mr. A. J. Mwandhla
Mr. P. Mkhize	Mr. E. B. Ndhlovu
Mr. T. Tsotsi	Miss G. Mama
On Active Service:	Mr. E. R. Dahle, B.A.

THE PRACTISING SCHOOL

Mr. A. B. Ngidi	Mr. H. Hlanti	Mr. S. Ngomane
Mr. D. Mvandu	Mr. H. Mainane	Mr. I. Ndhlovu
Mr. C. Sililo	Mr. P. Moabelo	Mrs. O. Msane
Miss Annie Sililo	Miss G. Tshabalala	Miss R. Nxumalo
Miss C. Msweli	Miss L. Ngobese	Miss M. Shangase
Miss E. Tuntulwana	Miss C. Mathe	Miss R. Makhobotloane
Mrs. R. Kuzwavo	Mrs. L. Mwandhla	Mrs. L. Ngcobo
Miss A. Shangase	Miss G. Makanya	Mrs. G. S. Msomi
Mrs. G. Bopela		

THE HIGH SCHOOL

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

Dr. Edgar H. Brookes, M.A., D.LITT.	Mr. S. D. B. Ngcobo, M.A., B.Econ.
Mr. P. S. Kellerman, B.A.	Mr. P. S. Bophela, B.A.
Mr. J. de Kock, B.A., B.Tn.	Mr. M. Mbatha, B.A.
Mr. M. Mabude, B.A.	Mr. B. C. Mtshali
Mr. J. P. E. Ngobese	Mr. S. Tsephe
Miss E. C. Aitken, B.A.	Mrs. Kisosonkole, B.A.

THE LIBRARY

Miss N. M. Walker, B.A. Librarian

THE SCHOOL OF MUSIC

Mr. R. T. Caluza, M.A., B.Sc., Director

THE INDUSTRIAL SCHOOL

Dr. K. R. Brueckner, M.A., PH.D.—Department Head.

Mr. M. M. Nkuku	Mr. E. B. Ndhlovu	Mr. S. Baloyi
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THE AGRICULTURAL DEPARTMENT

Mr. A. J. Mwandhla

THE PRINTING DEPARTMENT

Mr. S. B. Makanya

THE BOYS' BOARDING DEPT.

Boarding Master: Mr. A. M. Ntaka

THE GIRLS' BOARDING DEPT.

Matron: Mrs. H. Hlanti

ADAMS COLLEGE

ADAMS COLLEGE, now the oldest school in Natal for Bantu students was founded by missionaries of the American Board in 1853. From the humble beginnings of a few students gathered round a single teacher to study the most elemental material, it has grown to its present size, not only in numbers of students but in its ever widening scope. Adams College has long been a government aided school. In 1941 full control of the school was handed over to a Governing Council and the school incorporated under the laws of South Africa as Adams College, Incorporated. Actual transfer of the legal title to the property only awaits the arrival of legal documents from America.

Through all its changes and growth, the aim of the College remains unchanged: To build Christian character enriched with knowledge and skills. On the inside of the back cover appears the roster of the staff members. The courses given at Adams could be listed here, accompanied by a minute description of the buildings and equipment. The staff, the courses, the plant, the array of ex-curricular activities—all these things help to point out how Adams fulfils its aims. But only when one views the years of sacrificial service that have gone into the building of the real school and the Christian personalities that have been consecrated to Adams College can one measure the degree to which the College has fulfilled its aim.

This tradition of sacrificial service is being carried on by the members of the Governing Council, who feel their responsibility to maintain the spirit of the founders and builders.

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

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