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# ISO LOMUZI

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**"ARISE SHINE!"**

Adams Mission Station,

Natal, South Africa.





*From left to right:*

Mr. A. J. Luthuli

Mr. W. Murray Brown, M.A.

Mr. Z. K. Matthews, M.A., LLB.

# Iso Lomuzi

"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

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

## EDITORIAL

IN our last issue we wrote in general terms of the spirit in which we hope to see our school face the future. Having said our say, we are not content to leave it at that, but are determined to go forward with the joyful task of seeing our vision realised. We feel that the centenary and the opportunity it gave us for reflection and formulating plans arrived at a most auspicious time, a time which one of our staff fittingly suggested might be known to future students of South African history as the "Native Period." At such a time we have a great responsibility and a unique opportunity. Is our College going to be one of the respected, but insignificant, or is it going to produce men and women who will inspire in all people the desire to follow?

Having no doubts about what can be done, we propose to make a few concrete suggestions, particularly to older students.

It is not sufficient that the school should be free from problems of discipline. A student with any degree of pride in his school should not be satisfied with being able to declare that there is no trouble in the school. He must not be satisfied with less than the knowledge that he is straining every nerve to be a shining example to the younger students. And to be that, the Sermon on the Mount must not be a fine-sounding oration to be read in chapel or memorised in class, but a standard by which to test conduct. Not for a moment are we suggesting that we have disciplinary problems in

the accepted sense, or at least more than any other school. But are we more enlightened than others are? Do we point the direction for them?

For those of the Training College and High School about to leave, we have a special word. We expect to hear about you as worthy products of Adams, and we expect to hear from you, wherever you may be, in office, Fort Hare, or school. You will always be with us, and as our emissaries, you will have the opportunity to report progress in the "ISO LOMUZI." In future we propose to devote a section to former students of the Training College, Theological School and High School.

At the end of this year, we are sending out old and tried ambassadors. Mr. Murray Brown and Mr. Matthews relinquish their posts as Headmasters. There is a danger, too, of our losing Mr. Luthuli, Head of the Practising School. And yet, though their places will be difficult to fill, they will not be lost to us. Without authority, we are safe in inviting Mr. Murray Brown to come back to S. Africa after his holiday and help to build the School of Music. Mr. Matthews is yet another emissary, as lecturer, to Fort Hare, where we know he will exert a powerful influence in an unobtrusive way. Mr. Luthuli could not sever his connection with Adams, even if he would.

To staff and students we extend our good wishes for a successful issue to the Year's work, and we look forward to the re union of 1936.

## The Principal's Letter.

**T**HIS letter does not pretend to be a half-yearly report, nor to handle everything of importance that has occurred at Adams during the past few months. In the limits of the Editor's space and my own time I can mention some only of the important events which deserve commemoration.

We are losing several Staff members at the end of 1935. To all of them we bid God speed and we thank all of them for their willing help—Miss Daller for a particularly competent teaching contribution, Miss Hatch for her work at Mary Lyon House, and Mr. Mangoaela for emergency help, willingly and ably given, in Sesotho.

By a peculiarly unhappy coincidence we are losing three Heads of Departments at once—Mr. Murray Brown, Mr. Matthews and Mr. Luthuli. Mr. Murray Brown, who is retiring at the end of his extended period of service, carries with him the good wishes of every teacher and student at Adams. His quiet competence, his upright and conscientious example, his real friendliness towards and care for his students, have been an inspiration to us all. To him and to Mrs. Murray Brown (for whose departure the children of the Staff will be particularly sorry!) we extend our thanks and affectionate good wishes. Mr. Murray Brown will be replaced as Head of the Training College by Mr. John A. Reuling, who will bring a fund of energy and love of progress and experiment as well as a passion for hard work to his job. He is, in turn, being replaced as Dean of Men by Mr. Eric Dahle, B.A., whom we heartily welcome to our Staff.

Mr. Murray Brown has made a contribution to the musical life of the School which it would be hard to over-estimate. The new School of Music, whose Head, Mr. Reuben T. Caluza, we shall be welcoming in the first term of 1936, is the result of his and Mr. Luthuli's work and vision.

Mr. Matthews has, been a comet rather than a star in the Adams sky this year. He leaves us to take up a Lectureship in African Studies at Fort Hare; it is the only institution which we should have allowed to have him without a first-rate fight! It has been an immense pleasure to have him and Mrs. Matthews for the few weeks after their return from overseas before their departure for Fort Hare. Mr. Matthews leaves the High School as a living monument to his devotion and ability. It is unnecessary for me to say

how deeply the whole College has been helped by his example of what a Bantu scholar and gentleman can be. He has been worthy of the old motto "SANS PEUR ET SANS REPROCHE." We thank him, as we thank Mrs. Matthews for her similar example, for her music, for her social influence and for herself. Mr. Matthews will be replaced early in 1937 by Mr. Donald Mtinkulu, M.A., now studying at Yale. During 1936, Mr. Selby Ngcobo, who acted so ably and efficiently at the end of last term, will act as Head Teacher of the High School. We are confident that in his capable hands, the traditions set by Mr. Matthews will not suffer.

We are used to supplying Principals, Professors, etc., to South Africa, but we have now entered upon a new era—we are supplying Chiefs. All of us who know Mr. Luthuli will realise that the Government and people could not have chosen a better Chief for the Umvoti Mission Reserve, but we are more sorry than we can say to lose him. As a pioneer Bantu member of the College staff, he has upheld the honour of his race with a fine dignity and conspicuous success. We have been sorry not to have seen more of Mrs. Luthuli, and rejoice with her now in having her husband with her permanently at Groutville. May God bless them both in their new and arduous responsibilities. We welcome back to Adams from Domboshawa (Southern Rhodesia) Mr. Mbambo who is to take Mr. Luthuli's place.

A word of thanks should be said to Miss F.R.O. Johnston, but happily not of farewell.

In marrying Mr. T. Erskine, the Editor of "ISO LOMUZI," she is making the best of both worlds—matrimony and the delights of Adams—and we are delighted that she will continue to do some teaching work in drawing after her marriage. We congratulate her on her recovery from serious illness. Her absence for three months had one if only one, good point—the introduction to Adams of Miss M. C. Bruce, who won the hearts of her students during her short stay.

On October 26th., the Adams College Advisory Board met for the first time. Its impressive membership roll appears elsewhere in this issue. With its meeting a new era in our history begins. South Africa African support is being gradually won for our activities and a list of subscribing "Friends of Adams College" contains some of the foremost names in our country.

During the year we bade farewell to the Theological students, who have been so useful and helpful to a part of our community. They are all doing well in their new spheres. We are glad to welcome two groups of ministers for "refresher courses." We think that they benefited, and we know that we did!

So we make progress, have our losses and our gains. Through it all shines clearly the Vision of which we must never lose sight—

of the new Africa, won for Christ and His Kingdom of justice, light and love. May God help us never to lose that Vision through any preoccupation with secondary things, through personal ambition or the love of ease. With His help Adams College can become more and more a flame, a sword in His service. To us all comes back with new strength as we face the coming year the command of our College motto: "ARISE, SHINE!"

EDGAR H. BROOKES.

## Adams College Advisory Board.

(As Constituted At Its First Meeting October 26, 1936.)

**The Principal:** (Dr. Edgar H. Brookes,)  
Acting Chairman.

**Representing the American Zulu Mission**  
The Chairman: (Rev. H. A. Stick)  
The Secretary: (Rev. A.F. Christofersen)  
The Treasurer: (Rev. R. L. Abraham)  
The Head of the Medical Department  
(Dr. A. B. Taylor)

**Representing the Mkandlu of the Congregational Churches of the American Board**  
The Chairman: (Mr. Charles Dube)  
Rev. G. M. Sivetye

**Representing the Native Affairs Dept.**  
The Chief Native Commissioner:  
(Mr. H. C. Lugg)  
The Superintendent of Locations:  
(Major C. C. Hosken.)

**Representing the Natal Education Department.**  
The Chief Inspector of Native Education:  
(Mr. D. McK. Malcolm.)  
Mr. Inspector A. C. Spargo.  
Mr. Supervisor Hamilton Makhanya.

**Representing the Natal University College.**  
The Principal (Prof. J. W. Bews, D.Sc.)  
Mr. Leif Egeland, M.P.

**Representing the European Friends of Adams College.**  
Mr. Albert Baumann  
Mr. J. L. Farrell, M.P.C.

Ven. Archdeacon Heywood Harris  
Rev. Arnold Nichols (Principal, Nuttall Training Institution, Edendale.)  
Mr. Lewis Reynolds, M.P.  
Mr. Otto Siedle, J.P.  
Mr. H. A. Thorpe  
Miss M. E. Walbridge (Principal, Inanda Seminary)  
Mr. Maurice Webb  
Mr. Townley Owen Williams  
Mr. C. Woods

**Representing the Bantu friends of Adams College.**  
Rev. John L. Dube, (Principal, Ohlange Institute)  
Miss Sibusisiwe Makhanya  
Rev. M. J. Mpanza  
Rev. A. Mtinkulu  
Rev. J. G. Shembe, B.A.

**Representing the Adams College Staff.**  
Dr. K. R. Brueckner, (Vice-Principal and Head of the Industrial Dept.)  
Mr. W. A. Murray Brown, (Head Teacher, Training College.)  
Mr. Z. K. Matthews, (Head Teacher, High School)  
Mr. John A. Reuling, (Dean of Men)  
Mrs. L. E. Gitsham, (Dean of Women)  
Mr. A. J. Luthuli, (Supervisor, Practising School)  
Mr. C. J. Dannhauser } elected Staff  
Mr. D. M. Ntusi } Representatives.  
Mr. T. Young, Acting Secretary.

## Stop Press!

KUZWAKALA ukuthi uMnumzana A. J. Luthuli uSihlalo womhlangano waotisha nendoda evelayo entsheni ukuba nezwi ebandla, usetsheliwe nguHulumeni ukuthi ukhethe-lwa ukuba nguChief weSigodi saseMission Reserve eGroutville, lesisikhundla soqala ngoJanuary 1, 1936.

And so we lose three Heads at the end of this year. Mr. Luthuli has our heartiest good wishes. We have no doubt of his administrative ability, and the people of Groutville will be grateful to us for allowing him to go!

**Mr W. R. Murray Brown, M.A.**

(BY ABEL MPAPELE, T3, 2ND YEAR.)

THE composer of the hymn:

"Once again we're doomed to part  
Deem not 'tis for ever  
Love if rooted in the heart,  
Time nor tide can sever,"

had the same experience as the writer at the moment when it is rumoured that Mr. W. R. Murray Brown will retire from teaching at the end of the year.

The writer feels some diffidence in undertaking such a bold step as committing to writing his own appreciation and that of his friends who knew our teacher. You are therefore asked to overlook what has not been well observed and recorded.

Before Mr. Murray Brown came to Adams in 1930, he had filled the positions of an ordinary class teacher, a head teacher and an inspector in European and Indian Schools and his coming here was a great fortune to us for it meant sharing the mature varied experiences of this able teacher, which experiences, as you know, cannot be disclosed in any book.

Amongst some of the things that will make us always remember him is his deep interest in music. During these few years he took it upon himself to arouse in the student an appreciation of the best type of music and

interest in the way of rendering it.

Together with love of music he has a taste for arts such as drawing, penmanship and literature.

As our teacher many of us are agreed that he is an ideal teacher in the true sense of the words for he possesses in a large measure carefulness in performing anything however small, punctuality and a high sense of values all of which qualities are worthy emulation.

Both Mr. and Mrs. Murray Brown have delighted in the company of their pupils and in order to provide occasion for contact an invitation to breakfast was extended on Sunday mornings to the T3 students. This, besides being an education in itself has enabled the students to know their teacher and they have been so deeply impressed that some have expressed to the writer that they wished their matrimonial life might be as happy and successful as that of their teacher!

It is the wish of many that Mr. and Mrs. Murray Brown should have an enjoyable quiet rest after such a serviceable life and that they should carry with them the best wishes and deepest appreciation of all who have had the good fortune to know and be guided by them.

**Mr. Z. K. Matthews, M.A., LL.B.**

**S**ERIAL No. 5, of the Adams College Magazine reports Mr. Z. K. Matthews, B.A., LL.B., (M.A., Yale) on a study leave. This study leave has resulted in Mr. Matthews appointment as a Lecturer at the S.A.N.C., Fort Hare, as from the beginning of 1936.

Mr. Matthews came to us in 1925 and took charge of the High School Department. Under his Head-Mastership the High School has attained to great heights. When he came to Adams, ten years ago, the High School was like "that house which was built upon the sand" and whose fall was expected at any moment. Through his efforts together with the efforts of interested Government officials and Missionaries, the High School is now "fastened to the rock which cannot move."

Mr. Matthews not only took interest in the development of the High School, but in the school as a whole.

In the Students Christian Association, he was an outstanding faculty Advisor and Lecturer; he insisted that our school should be represented at The Bantu-European Conference held at Fort Hare in 1930. Esprit de corps among teachers and students of our College was one of his ambitions.

Students in need of wise counsel found Mr. Matthews indispensable, those who needed financial help found something to do at his house. He demonstrated to the students the significance of perseverance and hard work by putting himself in the place of a student and thereby obtained the degree of Bachelor of Laws.

Needless to say that we shall miss him greatly; he was a part and parcel in most of the colleges activities. We trust that his influence and inspiration will remain as part of our inheritance.

We are looking forward to his successful career as Lecturer at Fort Hare and that he

is really "going to prepare a place for" the students of his beloved school—"Adams College."

Mr. Matthews departure from Adams College means a double loss, for we are sure that Mrs. Matthews will be duty bound to follow him. She has already followed him as far as London! Her place as a Music Tutor, and Producer of Plays will hardly be

filled. Pianists, Violinists, Vocalists and concert audiences will miss her skill and musical talent.

For those who expect to build homes in the future, their home was an ideal one. It was a great inspiration to see Mr. and Mrs. Matthews with their little children, Joseph, Shena and John-Knox at home.

F. C. MUNJOMA.

## Miscellany.

### Fort Hare.

The June Graduation contained a few points of interest. Mention was made of Mr. Thelejane in Principal Ker's speech. "Mr. Thelejane has unfortunately been prevented from being here today by flooded rivers. He matriculated at this college and has taken the degree of Bachelor of Commerce by private study while teaching. We sometimes hear that the Bantu people have no ability for commerce or business, and while it does not follow that because Mr. Thelejane has graduated in Commerce he will be a Native millionaire, his success in these studies is indicative of a new interest arising among the Native people. In fact there has hardly been a year in which Native students have not broken new ground." Later he makes mention of two brothers who graduated that day—Fraser and Manasseh Moerane, brothers of Epainette Moerane, of our Matriculation Class.

We learn that the University of South Africa will confer on Principal Ker the honorary degree of LL.D. We rejoice with Fort Hare in this honour.

### Pathfinders.

Judging by the number of contribution on this subject, Pathfinding is one of the most flourishing activities in our College. We regret that we are unable to use all Pathfinder contributions, but we are grateful for the enthusiasm. To the general body of students, too, we owe more than a formal "Thank You." The response to the Editor's S.O.S. has been magnificent.

### The Pageant.

After all, the postponement did not affect the fervour of the performers. The Pageant was a great success. This was probably due to the example of Melchior or Balthasar or whoever the Headmaster was. Both upper and lower lip remained stiff before repeated

applications of glue and hair.

### Commissions.

Members of our staff have been playing prominent parts in giving evidence before the Commissioners for Education and the Native Bills. Dr. Brookes, Dr. Brueckner and Messrs. Matthews, Luthuli and S. Ngcobo have been "doing their bit."

### Football.

We regret that the standard of this game is not what it should be. In this respect, our football is following the European tradition in South Africa. There is too much "playing the man." Anybody can be rough and unskilful. Until the outlook is changed, soccer will continue to lag behind Cricket and Rugby in South Africa.

### Mr. H. T. Tracey.

We are grateful to Mr. Tracey of the African Broadcasting Company for his kindness to us this term. He has promised to lecture in November, and this issue contains a most interesting article on the proposed School of Music together with an insight into his adventures in Southern Rhodesia.

### To Whomsoever It May Concern.

"When shall we come to that delightful day,

When each can say to each, "Dost thou remember?"

Let us fill urns with rose-leaves in our May,  
And hive the thrifty sweetness for December!

### Apology.

The Editor regrets to announce that owing to hurried production contributions by the following have not been published. We hope to include them in our next issue:—Misses Edith Leiee, Faith Caluza, Vera Monala, Ellen Morafe, Gladys Mdimba, Epainette M. Moerane; Messrs. Nelson Mokuena, James Morabuya, Gilchrest Ncapai, Mafura Senooana, Othniel Shange, Anton Lembede, Simon Ngubane, Good-intend Kunene, L. R. M. Sebetso, and C. Kazeka Mgobozi.



## Pathfinding At Adams College.

**N**OW that the second session has begun and college work has been in progress for some time, the Pathfinders are settling down to do some serious work towards the passing of their 'tests' before November when we hope to have with us the Divisional Pathfinder, Mr. D. McK. Malcolm conducting the enrolment and badge-giving ceremony.

The Court of Honour has decided to have the Pathfinder regular meetings held sometimes on the "Pageant ground" (below the Jubilee Hall) where everybody will have the open air.

The new session presents to the troop some opportunities of putting into practice some of the Pathfinder laws such as "a Pathfinder is useful and helpful to others." The "Kangaroos" have already had the chance to send out one of their members to one Roman Catholic Day School situated about 4 miles away, so as to assist in starting a troop. The other patrols are looking forward to having their turn. The troop has also had to respond to a call for assistance in digging for the foundation of some one's house to be erected out in the Mission Reserve.

The last few days of last term witnessed an enrolment ceremony conducted by Mr. J. A. Reuling the District Pathfinder Master for the South Coast belt. As many as 18 new members joined the Pathfinder ranks on the day.

Mr. J. A. Reuling despite his manifold duties is prepared to give during the session a series of lessons to those who are working at "Proficiency Badges." To have him in

our midst as Pathfinders is a great boon to us. No wonder one feels persuaded to say of him:

Umqangabodwe phumele kweneni,  
Nhlanga zamad amabele,  
Umbala kayekuki ibanjwe yimisipha,  
Ubuxhakaxhaka kwango mpeni,  
Wena oxamalaza kuyo yonkana.

The troop was represented by some of its members at the 3rd Gilwell Pathfinders Masters' Training Camp held at the Boys' Scout Association Ground (Lexden) in Maritzburg during the month of July. The camping period was an eye opener to anyone who was there. In short the camp staff demonstrated in a most concrete manner that to go out camping means for Pathfinders much more than leaving of friends behind for some time and that an evening camp fire may afford a chance to move in his true colours. The spirit of fellowship which pervaded the whole camp life was most impressive. The memorable experience one gained at the Camp makes one picture what a fine time the Boy Scouts will have at their Jamboree to be held at East London at the beginning of 1936. Perhaps the occasion will be graced by the presence of the Chief Scout Lord Baden Powell. Whoever was present at this July Camp will not easily forget that Monday afternoon when the Governor-General and the Chief Pathfinder Motored up to the Camp to see the Pathfinders.

Let us work together for good. 'Forward.'  
J. S. NINELA, (Secretary.)

## The Shooting Stars Lawn Tennis Club

**T**HIS term the number of our tennis enthusiasts has greatly increased. The Tennis Courts are in apple-pie order and for that the members of the Committee thank N. M. who by the way is popularly known as "Stormy Weather."

P. Msimang and A. Dekokoe who are Captain and Secretary respectively have been chosen to represent the Tennis Section in the Sports Committee this term. This term two new tennis racquets were bought in addition to the two nets that were bought last term. Because of the Pageant practices that we had all along devoted our spare time to, very little chance has been available for House-Matches. But now that the Pageant has passed we hope to resume the matches. So far in

Tennis the four "houses" namely, Antelopes, Greyhounds, Springboks and Swallows have 1, 1, 2, and 0 points respectively.

Inter-School matches are thoroughly encouraged. Last term we sent a team to play against the combined teams of Inanda and Ohlange Institute. The weather was exceedingly bad, and no excellent match was played. However very early this term the Tennis team of the combined players of Ohlange and Inanda came to Adams for a return match. The day had long been awaited.

The Adams "cracks" proved too good for Inanda and Ohlange. The day favoured the Shooting Stars L. T. Club with 201-140 games.

A. M. DEKOKOE,  
(Secretary.)

## The Wayfarers

**T**HERE has not been much done this term since we have just come from the winter holidays.

We have again a fresh set of Groupers and three acting Sub-Leaders for this term. We hope that they will carry on the work cheerfully in spite of the busy term that we are facing. It was not possible for any of our Detachments last term to go out for a camp and we are now looking forward to a frolic and fun of a grand Camp for both the Detachments.

At the close of last term we were fortunate to have one fellow Wayfarer in the person of Miss Nyembezi who is a teacher and missionary in Rhodesia. Miss Nyembezi gave us an inspiring talk and she also told us about the work done by our fellow Wayfarers in Rhodesia.

The usual Camp fire enrolment conducted on the slope below Ekutuleni was successfully held at the close of last term. A great number of proficiency badges was issued and

this has been an encouragement to the Wayfarers to obtain more.

Miss L. Scott is to be highly congratulated on successfully carrying out the double work of a leader and district Superintendent.

The work at the day school is very progressing, our hearty thanks and congratulations go to Norah Fries Miriam Piliso, Epainette Morrane and Faith Caluza for this work which is done so well.

There is a great need for fully qualified Wayfarer leaders among our people and we are proud to be able to train and turn out, as we hope we shall do by the end of this year, qualified and capable leaders.

Work and play constitute the programme of our general meetings. If you want to see the happiest group of girls in creation visit the meetings of the Wayfarer detachments 16 and 28.

To those who are leaving us at the end of the year we raise an open hand of fellowship.

EDITH LEIEE.

## The Stars Cricket Club.

(BY A. S. MAMPAH.)

**A** great stir has been caused by the victories of the Springboks in England. Amongst us there should be more enthusiasm for cricket now, and the annual Bantu Provincial Tournaments to be held at East London. This year ought to encourage more enthusiasts to the field. Again this happy year will bring to Kingsmead and the Wanderers, such illustrious players as Grimmett, O'Reilly and McCabe. These cricketers are worth while your time, therefore make up your mind to see their brilliant displays during the coming vacation, and see cricket at its highest.

The few matches we played last term, particularly against Sastri, and our distinguished visitors from Maritzburg College, give a reflection of the standard of our play.

We are looking forward to the return match against Sastri, and hope for better luck this time. One real drawback is the lack of equipment.

The season is soon opening, and after the Great Staff vs Studets match last term a great revival ought to be visible in the cricket field. Even our Principal handled and fielded well. What better pattern and example do we still need!

The following are the Officials for the season: Captain, J. Ntweni; vice-Captain, B. S. Gqabaza; Secretary, A. S. Mampah; vice-Secretary, A. M. Senoane; Delegate, L. Mzimba.

Coach: Mr. T. Erskine, M.A.

## Literary And Debating Society.

**L**AST term the debate with Sastri did not materialise. However we were fortunate enough to have the opportunity of debating against Maritzburg College on May 25. The topic for this occasion was "That the church is failing to meet the needs of young people of the present day." Adams was on the affirmative. The debate was a well matched one and indeed it was hard to say offhand which side had the upper hand.

After some pondering the judges ruled that "The better side had won." The decision was in favour of Maritzburg College.

We have already been given an address by Mr. Matthews on his experiences overseas and hoping to have two more lectures, one by Mr. Hugh Tracey on Bantu Music and a Dickens Recital by Mr. T. Blekeley.

J. D. LIPHUKO,  
(Secretary.)

## Mr. H. T. Tracy Discusses The Proposed College of Music.

**T**HE most enterprising of recent ventures in the field of Native African development is about to be launched. It is the starting of a School of Music for Bantu people at Adams College. It is by no means a new idea. Any Native minstrel will tell you in what school he learnt the intricacies of his art, or under which master he gained his first insight into the musical traditions of his race. Yet in this instance it is indeed new. For here is the first school to be sponsored by Europeans, and with the opening of its doors enters a host of interesting possibilities. To what use will the school be put?

There can be little doubt that for a long time to come the most important work in front of this new establishment will be to learn and not teach. To learn all that can be found of Bantu musical sense, and to teach how to learn. In this way the European method of attack, its scientific precision, may do something which has never been possible before, and that is to put into the hands of the Native composer the tools with which he may build for himself a structure best suited to his distinctive genius. But the method must be truly scientific and not merely European.

It may even surprise you to learn that the African has a distinctive genius for music. It depends on what you call music. The African I know best, the Mashona of Southern Rhodesia, has no word for music. In place he speaks of his notes, the notes of his tribe, of your tribe or those of the white man. In doing so the Native minstrel aptly reminds us that there is not one music but a number of musics, each the characteristic product of its owner, like the colour of his skin or the shape of his face.

I have often sat in the shade of a tree on the cool side of a hut conversing with the local musicians, listening to their instruments, their poetry and their songs. More often than not I have been astonished by their ability and their charm. I have in mind at the moment a ragged old vagabond with fine features and a twinkle in his eye sitting in the dust beside me and asserting with confidence that he was a pupil of his father who in his day was the greatest minstrel of the district. "This is how he played our traditional tune Donda Chowani Mauyo,"

he said as he picked up his hand piano and produced the most intricate cadences and rhythms. "But this is how I play it" he added with a touch of quiet pride. He then played variations of his own which brought spontaneous applause from everyone around. His music was vivid and thrilling and he played with the grand assurance that he was the son of his father and the finest minstrel in the country. For generations his family held this reputation. He had many pupils. He even tried to teach me one of the simplest accompaniments to a love song of his own composition. I tried for some time but succeeded in playing only a few bars with any success. I learnt his songs more easily and after I had sung one or two he said: "Now you can tell them that Kadori taught you." As a pupil I do him no credit, but my experience of Kadori and many others of his kind has given me the greatest admiration for their ability as composers and musicians. They embody the true musical genius of the African.

The new school of music will have the wonderful opportunity of bringing to these minstrels the advantages of western science. They in their turn will supply the originality and the inspiration which will make African music not only world famous, but, more important still, increasingly enchanting to their own folk.

There will be those who see a catch in this somewhere. They will think that the music of the Europeans must inevitably be better or worse. The importance of music is not in what it is but in what function it performs. The function of music composed by Africans is to interpret the emotions and reflect the mentality of Africans. To fulfil the purpose of music it is necessary for composers to interpret their creative gifts in the language and symbolism best understood by their own folk. A writer who intends his books to be read by his compatriots does not write in a language foreign to them. And so the fact remains, that however beautiful and useful European music is to Europeans it can have very little importance to Africans. On the other hand, the Bantu composer who takes for his artistic medium the wealth of African music with which to express the soul of his people and moulds it to his genius and to their delight, is bound to create something of

intense value to his country.

The African who manages to learn to play the piano and becomes conversant with the whole European repertoire has achieved only an imitative faculty, daily and hourly attained by thousand upon thousand of white boys and girls. But the African who leads his own composers to still higher levels of musical expression will be acclaimed an artist of

the first rank, that is, a creative artist.

It will not be easy, for amongst other difficulties there has not yet been invented a satisfactory method of writing African music. The future of the Adams College of Music is assured if in its study of foreign musics it never loses sight of its highest objective, the unfolding of African musical genius.

### The Theological Department.

**I**N June there were nine men who completed their course of Theological Studies of three and one half years. There was an impressive closing service held for the class on Sunday afternoon, June 16th. Dr. Fred F. Goodsell, Executive Vice President of the American Board, Boston, delivered the main address and gave the certificates to the men. At the beginning of July the men went to their places of appointment. One got married in July and took his appointment in August. All are now in active service as pastors of churches. We are receiving from them interesting letters about their work and experiences.

Following are extracts from one letter:—

"I am now experiencing wonders in my work. Men and women are coming to my home for help spiritually, day and night. I have a record of this in my note book, since from the 18th of July. Just now Mr. N—has been here to ask to pray with me after telling me three sins that are in him for several years. Repenting from these sins he even told me that he did not like me to come to this place. Why? He says it was the evil spirit, no reason at all. Now he has come to tell me that he loves me and my sermons. Yesterday at the service many people repented, young people. Old people of the church confessed that they had been smoking tobacco, others drinking beer, others jealousy, others gossip.

We have made it a point with my wife in our private individual prayers, that we call the names of some of the people that God may help them from their sins, and and we have seen the results."

Another writes:—

"I am not really sure of the exact number of my church yet, it is not an easy thing to find because we are daily having swarms of new converts. Our people at this place are no more satisfied with heathenism. At present I have more than

400 lively members. The spiritual tone of the church is very high, people like the services. We have big crowds on Sundays, and owing to the shortness of preachers I usually hold two or three services on Sunday at different places."

Another reports, that the people in his district are very hungry for the Gospel message. When he makes his pastoral visits to the homes of the people there are always some who follow him from home to home waiting for messages for their hungry souls.

On September 29th, Mr. Alfred T. Makanya was the first of the class to be ordained at Umsunduze by a Congregational Council. It is expected that in November, Mr. C. Dhlamini will be ordained at Impala, Zululand.

At present writing the Theological Department has the pleasure of the presence of eight of the older Bantu Ministers of the American Board Mission, who are taking a Refresher Course. We are much gratified to see the intellectual alertness of these men, and their eagerness as students. Experience and age by no means has dulled their minds nor made them unduly proud. They are all humble learners of new truths. It is a joy to work with them. Following are the courses of study they are pursuing:

Daniel, Revelations, Psalms, Homiletics, Church Administration, Christian Doctrine, General Science, Young People, Political Matters. In these last three subjects we have the valuable assistance of Miss Frost, Dr. Brookes, our Principal, and Mr. Reuling.

When this class has completed a month of study we shall then have for another month the younger group of the English speaking ministers of the American Board Mission; then the Zulu speaking Evangelists; then we shall have a class of the Transvaal men at Johannesburg.

The spirit of eternal youth keeps the mind fresh and active, and the heart humble and buoyant.

H. A. STICK.

## The Third Pathfinder Gilwell Training Camp At Lexden--Maritzburg.

JULY 6,--JULY 16, 1935.

**T**HIS Camp opened on Saturday, 6th., July 1935, at the organisation of the divisional Pathfinder Master, Mr. D. McK. Malcolm and his assistants.

The camping sites, just on the outskirts of Maritzburg, belongs to the Scouts Association and is described as the most beautiful Camping Site in South Africa. So it is! It was through the kindness of this Scout Association that the Pathfinder Training Camp was granted the privilege of putting a Camp here. The ground itself, I am made to understand, is the property of Mr. A. V. Marsh who gave it to the Scout Association. Is this not a good example of Patriotism! Mr. March is the D.C.C.—a very intelligent and a well trained scout as we shall hear about him later on.

Only a few of us had arrived by 1.30 p.m. just at the most necessary and busiest part of the Camp. We were obliged to put up tents and Bath Enclosure. Little by little, the others turned in at intervals. By 4 p.m., eight tents had been erected. When this business was over, the Divisional P.M. allowed us refreshments. We were hungry by then; considering that we had had only breakfast. After tea, when the majority of the candidates had arrived, the D.P.M. called the Roll and, later, round the Camp Fire, the group was divided into five patrols composed of: Obejana (Rhinos.), Izingwe (Leopards), Izingonyama (Lions), Amadube (Zebras) and Amasakabuli (Finch Birds). These were allotted their tents and given cooking utensils. Then did the patrol system set to work. Every patrol was responsible for its own food and the keeping of the sites clean.

I said 8 tents were put up. Yes five were given to the five patrols, one for the Officers, a store-room, another an office, another spare.

The whole school (troop) was composed of 6 in each of the 3 patrols, 7 in each of the 2 patrols. Our Officers were: Messers. D. McK. Malcolm (Div. P/M Natal), J. A. Reuling, (Dist. P/M Coast belt), R. S. Dent, (Inspector of Schools-Natal) and Rev. A. W. Cragg, Hon. Div. P. Secretary-Natal). The above mentioned were also lecturers in this training course. In addition to these lectures, we had, from time to time, Mr. A. V.

Marsh, D.C.C. and Mr. Wells, Head Master of the Intermediate School, (Maritzburg), who visited us twice.

Sunday, 7th. July, a whistle blows and all run to fall in line on open space. A strange face of a white young man in athletic uniform (they say this is Mr. Meister, sometime back: Div. Pathfinder Secretar-Natal), stands in front of the troop. You hear and see him demonstrate, so well, physical exercises that are not very agreeable to bodies that are not accustomed to physical training. Actually, on the following morning, one could feel muscle strain. These exercises were done every morning except on three, which I shall describe later. You hear the sound of a whistle at 6.30 a.m. and everyone jumps out of bed (supposing that one was still in bed; but usually, most were up by then because each patrol was working hard in constructing different types of Camp gadgets and getting the tent surroundings tidy). They rush to the line for "jerks." Mr. Meister came in for three successive mornings and, though he could not come the rest of the days, nevertheless, the drill did not cease. Our Officers took charge of them.

### SOME IRREGULARITIES IN THESE MORNING EXERCISES

We had a break from these on three other mornings. One morning, as part of our training, we were sent out in Patrols to find: what we would consider a good camping site just in that vicinity. Izingwe scored high on their selection. On another, we were preparing our racks (sack-bags) for a hike and, on another, we were sent out, on a test, (again in patrols) to follow a trail at the end of which, was a hidden treasure. Obejana observed more than others in this connection and were rewarded with a high score.

We were fortunate in that we did not have cold mornings except one—the morning of the trail. Generally speaking, the whole period of the Camp, was favoured by the weather.

One of the most interesting parts of the day of the camp, was the the inspection period; when Officers inspected every patrol and awarded marks on the following: tidiness of the tent and surroundings, the kitchen; cleanliness of the kitchen utensils,



"DINCAAN" TABLEU

( From the Pageant of Hundred Years, August 17th., 1935. )



The AUDIENCE.

the number of gadgets constructed and on the tidiness of the individuals themselves.

Obejana were given the privilege of flying their flag in the middle of the Camp as a sign of a high score. Their flag was never removed by any other patrol. In spite of this, the other patrols never got disheartened. Each day, they worked hard to obtain more marks so that, towards the close of the camp, each patrol was approaching the state of efficiency. Such is the patrol system in a troop. If the troop has to make progress at all, there must be a spirit of co-operation within the group. Apart from patrols working for their ends, there was appointed, each day, a patrol styled a "Duty Patrol" which had also to carry out the duties of the camp in general. If you like, we may call it the "Caretaker" of the Camp.

There were instructions given to the whole troop throughout the day and this, every day, only breaking off now and again at the time of meals. Each patrol, of course, prepared its own meal.

**INTERESTING PROVERB:** When the Zulu men sit down in the cattle-kraal, feasting on the 'Inhloko' of a slaughtered beast, there is generally such a cry: "Yesuka eyethu" i.e. "Ours stands up"! meaning: "We have finished! i.e., "We do not take a long time eating." It is a symbol of how we may devour an enemy in a short time! The Izingwe Patrol was fond of this saying. They ate quicker than any other Patrol, even quicker than their gluttonous enemies "Izingonyama". Then one would hear them shout with their pots to the sink "Yesuka eyethu yezingwe!"

**FIRST EXPERIENCE:** I have already mentioned that all all cooking utensils had to be kept so clean before meals as after, so that, to the stranger, they would look as if they had never been used. Generally, it takes a lot of hard work to get the pots free of grease and soot; but in this case, I found, for the first time, that the application of Monkey Soap Brand, did it quite easily and very effectively too. A cry; 'Monkey' was very popular amongst the fellows at the sink, as they washed their utensils.

**INSTRUCTIONS:** These were conducted by our Officers and Mr. Marsh who was kind enough to give his valuable time to us. Instructions were received at the Camp fire seats by day and round the Camp Fire by evening. Perhaps it may not be out of place to mention in outline what took place:

Mr. Malcolm lectured on the following:

1. "What to do on becoming a Pathfinder,"
2. "Investiture,"
3. "Story Telling,"
4. Estimation of measures dwelling much on distances and height,"
5. "Observation,"
6. "Camp Organisation" and
7. Codes and Cyphers which was followed by a Test.

**MR. REULING:** On 1. Camping: Camp Sites, Camp feeding, Camp fire, Camp Songs; 2. First Aid' in Camp; 3. Knots and tests following; 4. Signalling also followed by tests; 5. Troop silent and Action commands; 6. Pathfinder Signs and how to follow a Trail and 7. Explanation of the Pathfinder "POLICY ORGANISATION AND RULES." In general, he was in charge of all the signals in the Camp.

**MR. R. S. DENT:** 1. Explanation of the Pathfinder Laws 2. Sketching; 3. Not connected with Pathfinding, but to break the monotony sequence of the evening programme, he related, very fascinatingly, the story of the experiences of Sir Walter Scott in the Southern Seas; 4. May be, it would be wrong to pick out in admiration, anyone of his duties more than the others; but just to mention one: the excellent way in which he took charge of all food supplies and distribution of rations, will make no harm.

Why! during the course of our training, in one lecture on "Camping" we were advised, cautiously, to see 'INTER ALIA' that we do not make the boys starve as this would be one of the serious break-down of the camp spirit. In this Camp, we saw this factor practically demonstrated in that, not one of us, at any time, had reason to complain of starvation.

**REV. CRAGG** led in devotional meetings and, his sermons and prayers were most inspiring coming from a spirited man of God. From the manner in which the old man moved his body as he talked or prayed, made everyone feel very seriously that one is engaged in and has joined a very honourable and responsible movement of Pathfinding. On ordinary week days, we held these at the Springbok Circle where the Pathfinder Flag was being broken to fly. On Sundays, at the Chapel—not a building; but a special circle designated so by the Scouts Association.

**MR. MARSH** possessing a lot of experience and thorough knowledge of Scouting, gave us conscientious lectures most of which were not only through word but also by demonstration.



The following are the subjects on which he lectured:—

1. Camp Gadgets. He produced several gadgets to illustrate his lecture and, undoubtedly, it was from these that most of us who had had no previous experience in Camping, got an idea of what is meant by the motto: "A Pathfinder should make himself comfortable in all circumstances." Going round the Camp at leisure, one could find some of these gadgets put into use.

2. How to manage a Troop; 3 Flags: Union Jack and Union Flag; 4. Stalking of wild animals, etc. This he managed on: "Listen, Look, Do! Stalking is one of the things which look simple at sight but not very easy in actual practice. We had similar interesting games in the same evening based on stalking.

5. Health and sanitation in Camp; 6. Tents: How to put up tents and how to care for them.

7. Taking of Impressions: This was one of the most absorbing lectures. As if it were in the Class-Room, he had apparatus (specimens) to demonstrate with. Using a substance called Plaster of Paris, he showed us how we might take foot-prints of animals made on damp or on soft ground. After showing us several specimens, he demonstrated with taking impressions of leaves. Prepared before us, was another substance called Plastecene, where the leaf impression was left and then afterwards covered the impression with Plaster of Paris. The result was amazing—just the leaf!

8. Hiking: By the way, this was on the afternoon just before we were sent out on a hike. This lecture, undoubtedly, did us a lot of good.

9. Sand Tracking; Like No. 4, this was practically demonstrated on a sand path, showing how we might tell general impressions left by feet in: Ordinary walk; Slow walk, Walking backwards, person carrying a burden, Exhausted or half-conscious or inebriated person, Lame, Blind and Old Age.

10. LASHING: square, diagonal and round lashing. This knowledge we put into practice models to build bridges of different types which had to be inspected by the Governor-General on his visit.

The majority of the members who attended the Camp had not been Pathfinders before and therefore, they gave themselves to be enlisted as Pathfinders. Mr. Marsh was invited to officiate in the Investiture. This

was one of the most beautiful ceremonious evenings indeed. At the conclusion of the ceremony, we welcome the new members into the movement of Pathfinding with a left hand-shake.

#### THE VISIT OF HIS EXCELLENCY THE GOVERNOR-GENERAL.

On Monday, the 15th., just a day before we closed the Camp, we were most fortunate to be honoured with a visit from His Excellency the Governor-General with his attendants. He arrived in Scout Uniform and inspected our different patrols. (We must be proud in that we have shaken hands with the King's representative!) Having gone through all the patrols, he inspected the bridges we had built in that morning and after this, the whole troop assembled at the Springbok Circle to hear the message of His Excellency. Unfortunately, on account of his sore throat, he could not talk at length, but, had prepared a short inspiring address which he gave to the Chief Pathfinder Master, (South Africa) to read.

"Nothing like now," was the last summing up phrase of his address and which has stuck in my mind ever since. In reply and, in admiration of His Excellency's visit, the troop sang a Zulu Royal Salute Song: "Bayede"! (one of Mr. R. T. Caluza's compositions.)

In the evening, we had the pleasure of sitting with Mr. R. Jones, C. P.M., round the Camp Fire. Mr. Jones is quite an agreeable man. Thus this evening closed a fine training Camp. Never will I forget the spirit of fellowship and brotherhood which existed during the whole period of the Camp, more in particular round the Camp fire.

Round the Camp Fire sang:—

- a. "Camp Fire is burning."
- b. "Hallo (4)! We are here to meet and greet you."
- c. "We are the Jolly Pathfinders."
- d. "Our Motto is Forward!"
- e. "To-day is Monday, Tuesday, etc."
- f. "Coffee!" "Woza neCoffe lelo."
- g. "Ixegwana."
- h. "The Vicar of Bray."
- i. "O-Pa Stephen had a Farm."
- j. "Ingwe neNkonyama."

YELL

- a. What is the matter with the Pathfinders!
- b. There is a Cat!

CLOSING DAY, TUESDAY.

When we closed our Camp the following morning, we were honoured by Mr. Marsh

with planting a tree. We were quite proud: (1) We had been found worthy of such an honour like the previous camps held here: (2) that in planting, we used a spade which had been used by His Excellency, Prince George now Duke of Kent, on his recent visit in South Africa, in planting a tree. We have a full hope that, with the care of Mr. Marsh, our tree will grow big as a memorial to those following and that, in its growth to a big size may it be a symbol of the growth of Pathfinding in Natal.

As a token of good will from our Officers in recognition of the good hard work done by 1st. Obejana, 2nd. Amadube, during the Camp session, our Officers presented them with prizes in kind of:Khakhi shorts and Pathfinder belts respectively. It was very remarkable indeed, to accept these unexpected prizes. And when these were being given to the individuals of these patrols, one could read, from the faces of the rest, an expression of "Siyababongela!" A good spirit indeed which the Pathfinders should preserve as it is an old custom of the Zulus!

The morning of the closing day was very windy indeed as we pulled down our tents with great effort.

It is all very well to construct Camp gad-

gets; but when the Camp comes to a close, a patrol that has the greatest number of them, gets a good bit of work system, the camp was put tidy and clean in a short time and was left in such a condition as if no one had ever been there before.

The candidates of the Camp together with their baggage were conveyed to the city on a lorry. Singing of joy carried on as they drove in. Such a conveyance, I consider, is a good eye of the Officers.

There are many more other things that one could have said about this Camp; for instance I have said nothing about the hike experiences but to write all, would be amounting to writing a book. Suffice these general comments, you will have an idea of what our Camp was like.

Discipline, receptivity of the members, fellowship hence team-work, are very necessary if any troop is to stand and make progress. If it could be said: this our last Camp was deficient in anyone of these qualities, then it was no good as a Camp!

Thank you,

MORDECAI E. S. MDHLADHLA, P/M.

Adams Practising School,  
Adams M.S.

## The Student Christian Association.

(BY SECRETARY: A. E. MPAPELE.)

OUR school year has almost come to an end. As we look back to the work that we have done we cannot help but be thankful to the Almighty for His guidance and blessings.

The small achievements that were witnessed during the year are due in a large measure to the untiring help we received from the president—the Principal and the different faculty advisers with their respective committees.

As we go to press we learn that Mr. A. J. Luthuli will be leaving us to take up work as a chief. His going away removes from us a sincere friend and one who for a long time has been such a useful member and a devoted Christian guide. He shared with us ungrudgingly his experiences and under his able guidance the association has withstood many trying times. We are however grateful that such a man has led a useful life amongst us. We wish Mr. Luthuli God

Speed!

Dr. Yergan returned from America after a few years absence and shortly after his arrival he paid us a visit which was like a tonic to us. We welcome him heartily and wish the movement to grow more spiritually under his guidance.

Acting upon the suggestion of the Devotional Committee a circular letter was written to some few ex-S.C.A. members who are all over South Africa. This has been greatly appreciated.

We record with deep appreciation the visit of the Maritzburg College S.C.A. members on the 26th of May. The usefulness of such meetings cannot be too greatly emphasised as it brings about many advantageous results to both races. The twelve books which they presented to our S.C.A. and which form part of the library books will always remind us of these dear friends.

## Bantu Languages And Their Effect Towards Unity

**I**T takes a qualified journalist to write articles on a subject such as is shown above. I am here tackling a subject in which a school boy may be interested but on which he may not be able to write satisfactorily.

Language is one of those draw-back which add to the increase of racial frictions. One student is sometimes disgusted when he approaches a group of students, who are engaged in conversation in their own mother tongue. To his dismay the stranger soon finds out that as a result of his nationality being different from that of the students, he cannot join the company.

The unwelcomed student often finds himself tempted into so many beliefs such as, taking for granted that the said students are somewhat different from him; and that there can be no mutual understanding between them and him.

One wonders if some of us have ever noticed this predominating dilemma amongst

our Bantu people: they often come up to a company of others, and finding out that they do not understand the language, begin to believe the topic to be directed against them.

Ignorant Africans, if I may call them, often think it possible to differentiate a Zulu from a Msuto, a Xhosa from a Shangaan. I can not contradict this statement but I make bold to say that this is not always possible.

Some individuals may misunderstand the writer to be condemning the Native languages. That is not my present view; but as far as Bantu are concerned, the least practise of their languages, it would perhaps be a good thing; the people could pay attention to the qualities and needs which are commonly showed by them, and less attention to the importance of their different languages.

Such a step is bound to make for peace, unity and co-operation.

M. DAVID NANGU, (H1.)

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## The Great North.

**A**NYONE will learn surprise with that the happiest group of students here in College is that whose homes are farthest away.

Naturally, one would expect such students to go about the school premises with long faces and heads dropping downwards, for thinking of their homes and parents at home.

These said happy students are known by the name "Great North," so called because

some come from the northern Transvaal, and some as far north as S. Rhodesia. Some of these students do not go home for a period of three years or more. The school is so generous that it provides them with some work to do, for if they went home each student's return fare would cover his annual school fees. Hence, some of them find it wise to remain until after the completion of their courses.

ERASMUS MLAMBO, (T5).

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## A Dialogue Between The Head And The Hand.

**A** busy hand which was moving from one corner of the field to the other met a rather dejected head.

**HAND:** Good morning Mr. Head. How do you do?

**HEAD:** Good morning sir. I am quite all right thank you. And how are you?

**HAND:** Oh! I am so tired; I have been working the whole day yesterday without a minute's rest; as you know our master was writing his examinations, I had to do all penmanship otherwise he would fail.

**HEAD:** Yes, yes, that is all very true but do you think you you would have done much without my help?

**HAND:** Most certainly yes, I could have done very well without you.

**HEAD:** Oh! now are beginning to tell lies. You could not have written one word without me. I was there to arrange facts systematically do the spelling of the words, and supply that fine language, so that when the inspector sees the paper, will soliloquize and smile, and consequently our master gets more marks for the expression of his facts, the way they are arranged and the correctness of every word?

**HAND:** Never sir! you did not do all these. I remember I got most of my help

- from Miss Eye.
- HEAD: Ha! ha! ha! I did not know you were such a liar. How did Miss Eye help you? When you were asked as to who the Emperor of Rome was in 800 A D, what is meant by Renaissance and what were the effects of Industrial Revolution on the people of South Africa, you scratched me until I almost bled, begging and praying me to tell you, till I had to tell you.
- HAND: Yes that is all very true; but what would have been the use of your information if Miss Eye were not there to see that I put what you told me correctly?
- HEAD: Oh you are a hard nut to crack. Why are you so fond of arguing on self-evident facts? You know yourself that three-quarters of our master's examination was done by me, because if you only had Miss Eye to help you, you would have written trash and our master would have surely failed.
- HAND: All right then why does Mussolini threatens to wage war against Abyssinians? Is it not because I have laboured much day and night manufacturing and storing ammunition in his country and now he feels he is strong enough to bombard anybody?
- HEAD: Oh yes; but how could he have done all these without me? I remember many a time he had to appeal to me for help as to how make a big gun, an aeroplane, a submarine, a machine gun and others; and I told him because I did not know what he wanted them for.
- HAND: Why did you tell him? Fancy he wants to destroy the poor Abyssinians through your idiocy.
- HEAD: Well then if that be the case we are equally serviceable because I supplied the information and you contributed labour; therefore we are equally bad as far as the Italians and the Abyssinians are concerned.
- HAND: There are never two persons with equal strength and importance otherwise the world would perish. I am more important than you, because if I were not there no one would look after you and keep you clean from dirt.
- HEAD: Nature does not allow any vacuum in space. Surely, if you were not there, nature would have provided other means to keep me clean, to do the master's work, and write his examination; yet I would still be there to help him remembering facts and furnish him with the language to express them.
- HAND: Oh! if you speak of nature, you also would have been replaced by somebody else.
- HEAD: I did not think that you were so narrowminded. Do you know that if I stop functioning your presence is worse than useless? All your activities are directed by me; you eat food every day, yet you do not know that it is I who tells you what to eat, how to prepare the food, how to eat it and when to eat it? Please stop arguing for argument's sake.
- HAND: I have fed you and you are strong and fat that you have the audacity to make me keep quite like a small boy. All right I shall be quiet; but bear in mind that I am not convinced.
- F. MANNYA, (T4.)

## The Role of Adams College In The Life of The Bantu.

IT always strikes me to think of the state in which South Africa was when the first white missionaries landed on our shores. They found our forefathers ignorant and barbarous, superstitious and full of fear. They found them unenlightened, believing in strange spirits and altogether uncivilised. The great work before those pioneer missionaries was to win them out of fear and ignorance to Christendom. Converting our forefathers was no easy matter, as missionaries

were foreigners who did not understand our language and customs. After years of hard work and innumerable disappointments, the new teaching gradually adapted itself to the hearts of our people.

The first convert, we are told, was Mbalasi, a Native of what we now know as Adams Mission Station. It seems as if the missionaries were encouraged by that achievement and they worked more determinedly, organising a school which was soon named after

Dr. Adams, one of the pioneer missionaries in Natal. That was all done nearly a hundred years ago. Ever since that time the school has gradually developed into the present Adams College. This year, we look back with admiration to the undaunted spirits of the founders of our beloved school. During the past century, Adams College has turned out leaders, teachers, artisans, ministers of religion, etc., all to contribute towards the betterment of South Africa. We have been led out of the desert of Fear, Hatred and Ignorance, to the light of Christianity and civilisation. Having seen the path we should not be indifferent like lazy children, but we should also lead those who need our guidance.

The school is the first ground wherein to test our ability. We hope to lead our poor people in the future, now let us see what we should do at school. Each year sees Adams College flooded with scores of beginners. In some cases these come from places remote from civilisation. They come to be moulded into useful citizens of the future. It is our duty, as old students to show them just what to do. They always appreciate advice, experience has taught me that. Our lives should be exemplary to them. We should not forget that by doing wrong we discourage them a good deal, for most of them, silent as they may be, always admire the good we do. Now let us not disappoint those tender hearts, for

in doing good lies the secret of leadership.

Out of school, in the field of life, channels to distinction, and service are all open to us. The "open door which no man shall shut" admits us to higher ideals in life. Adams College has taught us this. In the fields of Science, Literature, Art and Music, we are welcomed as pioneers. Adams College sends us forth to enlighten the darkest parts of Africa. She reminds us of great men who have passed through her gates to render service to Africa. Their work does deserve our praise and admiration. Their names ever shine in our memories, and as Longfellow says:—

"Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us,  
Footprints that perhaps another,  
Sailing o'er life's solemn main  
A forlorn and shipwrecked brother  
Seeing shall take heart again."

We send our students in the hope that they will ever work aiming at maintaining Adams' unblemished reputation. We believe that those who leave us this year will ever be shining lights to us who are still a good way from the stage of life. I like to believe that the year 1935, which marks the end of the first century of missionary work among the Zulus, will set with marked progress and advancement of ADAMS COLLEGE'S activities.

JORDAN K. NCUBANE.

### "Waar 'n wil is, is daar 'n weg."

**E**EN van die belangrikste karaktertrekke waarmee die natuur die mensdom voorsien het, is moed. As 'n mens die geskiedenis nagaan vind jy dat alles wat ons besit, alles wat onder ons beheersing is, toegeskrywe kan word aan die moed van ons voorouers.

Op die gebied transport, vind ons die wonderlike vooruitgang wat gedurende die laaste honderd jaar plaasgevind het. Die afstand, wat ons voorvaders twee maande of meer geneem het om af te lê, lê ons nou in 'n paar uur af.

Daar bestaan in die Enge lsetaal 'n spreekwoord wat sê "Hope springs eternal in the human breast." Dit moet erken word dat baie van die voorregte wat ons teenswoordig geniet te danke is aan die volharding van ons voorouers. Ons meenie die fout begaan om te dink dat alles wat hulle aangepak het, sommeer met sukses bekroon was nie; vols-

trek nie. Hulle het volhard, omdat hulle geweet het dat "Moed verloor, alles verloor" waar is.

Daar is niks hier in die wêreld wat 'n mens nie kan kry as hy volhard in die strewe daarna nie.

Baie van die beroemde manne vandag is mense wat hard gewerk het, om hulle doel te bereik; sommige van hulle het twee, drie, selfs ver keer gedruif in eksamens, maar hulle het nie moed verloor nie, hulle het volhard en die stryd met nuwe moed aangepak want hulle het geweet dat, "Agter os ook in die kraal kom." Ander het weer soos Eugene Marais in "Die Smid" gesing:

"O, sterk van spier, van harte rein!  
Al is die yster groot of klein,  
hoe sterk of knap die hand mag wees,  
die werk se bron is in die gees."

Dus kom ons tot die gevolgtrekking dat "Waar 'n wil is, is daar 'n weg."

G. L. MANGOELA.

## Introductory Comment.

(BY AUTHOR.)

THESE are many points which constitute a pleasing poetical appreciation but the outstanding seems to be what we term **EXPRESSION.**

A piece of poetry may be ever so cleverly written, but its success depends upon the manner in which it is presented and expressed.

To achieve this, we must read the work with a clear mind, and we will not fail to bring out the meaning and the true spirit of the composition.

At present we Bantu students despise Bantu poetry and regard it as inferior to that of the other races. Those of us who undertake to write such poetry, may do well to remember that they need not necessarily imitate the work of the other races; our poetry must differ, just as the different races have varied habits, customs, and traditions. I am of opinion that Bantu poetry must be Bantu in scope and grow along Bantu lines and be read and appreciated in a manner suitable to the nature and tradition of the Bantu Race.

If we find our poetry being of inferior quality, what have we to do? Are we to sit down and weep? Certainly we must stand up and do something, "Aim at the Stars and you will hit the Moon."

I believe that the following words of Longfellow could help us under such circumstances.

"In the worlds broad field of battle,  
In the bevouac of life,  
Be not like dumb driven cattle,  
Be a hero in the strife."

We as a race must remember to develop our artistic side; because these vernacular compositions once lost may never be regained.

In connection with the poetry of the other races, we need to read very much, but not at the expense of our own. We should read it to broaden our field of knowledge and enrich our experiences, and make necessary improvements in our own culture. The few verses which are written below, are the outcome of living genuine expressions of the feelings of the writer at the sea side in the early morning of a summer month, as he stood there full of appreciation of the beauty and the many wonders of the sea.

### ULWANDLE.

Kumnand' ukubuka  
Kunzim' ukuzindla  
Kodwa kunqal' ukuqonda  
Kungqin' umqond' ojulile  
Nenhliziyi ezindlayo.

II.

Mame noBaba  
Dadewethu noBafowethu  
Bantwana naBazalwane  
Zalukazi naMaxhegu  
Nas' isimangaliso  
Zanini nizobona.

III.

Bengithe qongqo, phezu kwentaba  
Emavungwini asoThungulwini  
Lapho ngikhangwe umzila  
Wabanwele nganhlali  
Nabo abamnyama emkhondweni  
Bathi khlwakhwalala ezihlabathini  
Njengefingo, lesikhonyane  
Osebeni lwensimu.  
Babukeke besasile,  
Songathi bekhanga simanga nasi  
Sakh'umkhumbi, emhlabeni  
Khankasani nizobona.

IV.

Ngibe nginhliziyombi  
Ngasithi qa, qede, yahlambuluka  
Nsizi zonke ebengizitwele  
Zadeda zashabalala.  
Magugu onke enhliziyi  
Aphephukile phe, phe, phe;  
Njenge nkungu kuphum' llanga  
Nanjengobusika kutwas'ihlobo  
Helele, He! Helele, He!  
Zanini nizobona  
Lesi sigameko.

V.

Umfula mkhulu uyesabeka  
Umfula muhle uyathandeka  
Ungamlaza wamaWasakazi  
Nokwenza adl' insinde,  
Yebo kuhl' ukubuka  
Kodwa kunzim,' ukuqonda.

VI.

Ananzi mahl,' ayahahisa,  
Amanzi mahl,' ayabizela,  
Angantombi, zaseNyakatho  
Zona zinhle, liphuma nalapho liyoshona.  
Mama! Ntomb'eluhlazakazi!  
Ntomb' emhlan' ubanzi  
Ngokubeba abaMhlophe  
Bephuphuma kwezaseMelka  
Beputshuka kwezaseNgilande

Iziqingi zomhlaba  
Bejongel' umnotho neMidaka  
Kwelathi iAfrika.

VII.

Nkosazana emnene, njengejuba  
Mtwan' ongenabala lakusolwa  
Ongenasishishi sakungecola,  
Okuthukekile, uyakusunduza  
Izidumbu zabadlulele kuwe  
Uzigugulele, ogwini.  
Amabibi emifula efuthayo,  
Nawo ngasibopho sinye.  
Nank' amanz' egila umkhuba  
Alingaisa imimoya yamadhlizi  
Ayasina; nanjengezangoma ayadlokova;  
Nanjeng'abomsindo  
Bebika IKETHO.  
Nanjeng'oMame ayagqiza  
Zanini nizobona  
Nas' isimangaliso.

VIII.

Ngishaywa uvalo  
Ngingenwe inyoni  
Lapho ngibuka lawamandla  
Aquba, lamanzi, ukugila, lemikhuba.  
Kuhl' ukubuka,  
Kunzim' ukuqonda.

IX.

MaBungu, namajongosi, ngilandeleni  
Zinsizwa nezintombi, sukumani  
Zingane nabantwana, nyakazani  
Maxegu, Zalukazi, thathan' izindondolo  
Siyothi memfu phezu kwentoba  
IsiBubulungu.  
Sobona nina izimpophoma  
Zamanzi ukubek'izulu  
(Imikhomo ichins' ilanga)  
Amahlengetho esh'udwendwe

Okwezintombi, ziy'eMnjonjweni  
Namagagasi okwezanzondo  
Ngisho izankemfe zegula,  
LoMnumzana.

Nonke wozanini, nizobona  
Kodwa kunzima ukuqonda  
Kuhl' ukugqolozela.

X.

Amanz' angaNkosazana  
Ethandek' ithule,  
Iwis'amashiyi nezinkophe  
Iloku ithi phalakaqa ukuph'iso  
Songathi' imamatheka, ngokufihla.  
Ibon' umyeni  
Nalaph' ibon' oninazala  
Zanini nonke, zanini nizobona  
Nank' amanz' egil' umkhuba.

XI.

Nkosazana embala mune  
Izikhukhula zezimvula zehlobo  
Zithuthelek' ezizalweni zemimfula  
Ngenxa yogang' obulwakile  
Zaze zanyamalala.  
Kwathwas' ihlobo  
Laduma ladl' imithi  
Lakhoth' izidtaba nezindlela  
Imithi ebiluhlaza yabuna  
Yawohlaka, yazinkwebu.  
Wena waluhlaza kuphela  
Lavus' izivunguvungu kwaphaphalaza  
Imibani—kwamnyam' ezweni  
Lithe, la lekhamayo  
Wathiphasha uluhlaz' uthetsho  
Okwekwani lasekwindla  
Sala Nkosazana  
Sala Mshafuthi  
Sala Ntomb' eluhlaza.

M. BENIAH MFEKA, (T3.2.)

## Meetlo ea Basotho baneng ba bona.

(SOTHO COMPOSITION.)

**B**ASOTHO ke sechaba se nang le meetlo e mengata e fapaneng ka liketso. Ha ho hlahile ngoana o moshemane ntatae o tsebisoa ka hore a otloe ka thupa, e le hore a tsebe na ho hlahile ngoana mong. Hona ke pontso ea hore ngoana eo ea hlahileng e tla ba monna 'me a loane lintoa; ha e le oa ngoanana ntatae o tsebisoa ka ho tseloa ku metsi, e leng pontso ea hore ho hlahile teharibe e tla kha metsi; oa ngoanana ntatae o tsebisoa ka hore ho hlahile Kharebe ha hae e kha metsi.

Ngoana o qeta khoeli tse peli a ntse a le ka lapeng a sa tsoele kantle. 'Mae o tsoela kantle bosiu feela banna ba sa 'mone. Mohla ngoana a nsetsoang kantle ha e le oa moshemane ho bitsoa bashemane ba bang

hoae ba tlo kuruetsa ngoana. Mohla khoeli e tolakileng ngoana o tla ntsetsoa kantle bosiu, a talimisoe khoeling e be ho thoe ho eena ngoana eo "thaka hao ke eloa."

Bashemane ba tla ba etsa joaleka ha eka ba khanna likhomo ba etsa tsohle tseo banna ba li etsang. Hona ke pontso ea hore ngoana ea ha a hola o tla etsa tseo tsohle.

Haeba e la eena o supisoa khoeli bosiu 'me ho eena banana ba bang ba nke mafielo ba 'ne ba fiele, hoba ngoana eo ea kuruetsang e tla ba mosali 'me a fiele.

Ngoana ha a kena boqainyana kapa bothisanyana baholo ba hae ba rera ho 'molotsa. Kaofela ba ba habo ntatae le 'mae ba ea reri-soa, joale ngoana a qale ho roalla patsi ea

ho binela le thaka tsa hae (mohla malingo-ana). Joale ho riteloe joala bo bongata bootla nooa ke batho ba binelang hoba ba qeta bosiu bohle ba ntse ba bina.

Haeba ele bashemane ba qeta likoeli tse itseng Mophatong ho se mosali ea eang teng leha e le eena monna ea sa bollang. Mohla ngoana a tsoang metsoalle ea ntatal e ntsa likhalapa, maloma ngoana eena o tlangoa ho reka kobo ea letsoku.

Ha nako e se fihlile ea hore ngoana eo a nyale o bontsa ka ho nehela manamana 'me bana ba hloke lebese. Ke bahole ba hae ba mo khethelang moroetsana, joale ho nyaloe ka likhomo tse mashome a mabeli (20) ke eona khaolo ea bohali. Ke ona moetlo oa Basotho leha ho se ho se joalo mehleng ena. Basotho eopolang meetlo ea bo—ntata lona hle.

EDWIN MATELA, (J.C. II.)

## Imbalela.

**E**LONA xesha libi kakulu ekubaleleni lixesha laseNtlakohlaza kude kupatelele nasekuqaleni kointsha umnyaka. Bekusitiwa ngabaziyo bakudala xa invula ezinkulu zasebusika, ezi namhla siti zimbolisa madiza, kutiwe invula ezo zihlolela ubuhle bomnyaka lowo. Siyeva nokuva ukuba bezisiti inkosi zapambili zikupe amagqiza amadoda ukuba kuzingelwe intsikizi nokuba NGOTEKWANE BENYIWE emanzini, kuba babekolelwa ukuba ezintaka zinemyula. Ibisuke ine ke invula, nokuba yayisiniswa zinkolo ezo zabo, nokuba yayisina kuba yayizakuna kade akwaziwa.

Ixesha lokunqaba kwemvula liselibi nangoku nangona tina bantwana bokanyo sesikolwa kukuyitandazela invula. Kule minyaka iti yakuna invula kutiwe yenziwe kukutandazelwa xa ngaba ibitandazelwa. Ungawabona amadoda nentsapo zawo, ufike etsho ngemizimba ebeke ezantsi kuba ebona ukuba impumelelo ayiko nonyaka. Inkomo ufike zimi emadikeni zipfumlela pezulu. Okuzigusha ungafika kuhleli emitunzini kude kubete impepo zokunka kwelanga. Ungati uke wapuma wema pandle uluve ulopu, uti wakuti—jewu ukuposa iliso ezintabeni, ufike kungeko nelilodwa ilifu, ngapandle komfanungu jikelele. Uti wakuposa iliso, ufike ilanga lona LITSHITSHA lingati liyatshayelega.

Ekumkeni komhla nokuba kuxa kanye liya kunina, umfama otanda izityalo zake nanko esiya kuhlola emasimini, nanko ehambo ka-

ncinci kuba kungeko nto invuyisayo. Uti eseme ngapandle entsimini abone ikaba lake elihle lishwencile ngati litswele, amatanga ake xa ate—tyu imilibo awabone selegonda ukuba ukupila akuko kuwo. Kwakona uti ukupuma kwempahla amane ukuti, "zityaleleni ngapa makwedini, zaluseleni ekutini namhla." Azibone zibundeza ezinye zinqatyelwe nakukuvuka apa emgqubeni ukuva kuzifunela izinto ezityiwayo.

Kuba lusizi nakumhambi ukuti abe ngawela lomfula afike utshe-qoko engeva nasele lililayo, kanti wokuti naye ukuze asele ajike emzini. Izisu zegazi ke ngelixesha zibalasele, zibalalise pantsi abantu ngokukodwa abantwana. Umlesi angafuna ukuqonda unobangela wezisu ukuba yintonina. Ukuba uke uye kundawe kukiwo kuzo amanzi wofika amanzi emile, ngamanye amaxesha xa kukubi kakulu, ufike seledle alalelwa lucwambu oluluhlaza ngapezulu. Amanzi anjalo makangaselwa batsho futi-futi ogqira abamhlope, nalawo aselwayo makapekwe kuqala ukubulala amandla esifo.

Imbalela sisifo esingenayeza, esingaziwayo nalapo sivela kona kowetu. Kuti xa kuselwayo indywala yimpi yakowetu, konwatywe gqita kangangokuba ubone ukuba akwaziwa ukuba kanenenexesha elibi lendlala nelentshabalalo likwangako. Makungacitwa ukutya kufeketwe ngako, masidle sizemba sibukele embovaneni leyo nesibalo sizekelisa ngayo.

MILTON NTIKINCA.

## A Note On Variety.

As the poet cowper said:—

"Varietys" the very spice of life,  
That gives it all its flavour."

Variety is necessary to prevent one from becoming mentally stale and stagnant. It is so easy to slip into a groove as the result of too close attention to "the daily round, the common task."

Ofcourse one must worg—personally I would rather have too much than too little to do—but when it beoomes drudgery, when there is no longer any zest for the day's affairs, then it is time to pause and consider whether it is not time to have a "breather." Take a holiday if you can—no man is indispensable, however important and necessary



to the progress of things he may fancy himself.

Nobody can possibly continue to give of his best, either physically or mentally, year after year, without a change of some sort. It is simply a matter of common sense. A week, a fortnight, or even more, away from work may involve some expense, and even some small loss; but be sure of this, that it will be repaid many times over in the increased efficiency which will result from the renewed energy, fresh hope and the stimulus given by seeing what others are doing.

I cannot put it plainer than that, but perhaps these words may help to drive the lesson home:—

Travel, for you shall find new friends in place of those you leave,

And labour, for in toil, indeed, the sweets of life reside.

Nor gain nor honour comes to him who idly stays at home.

So leave thy native land behind and journey far and wide.

Oft have I seen a stagnant pool corrupt with standing still,

If water run 'tis sweet, but else grows quickly putrefied.

If the full moon were always high and never waned or set.

Men would not strain their watchful eyes for it at every tide.

Except the arrow leave the bow 'twill

never hit the mark,

Nor will the lion chance on prey if in the copse he hide.

The aloe in its native land a kind of fire-wood is.

And precious metals are but dust whilst in the mine they hide.

The one is sent abroad and grows more precious straight than gold;

The others' brought to light and finds its value magnified.

The poet must have been something of an idealist. Unfortunately it is not given to many of us to be able to "journey far and wide," but the moral is there just the same. It is a duty every man owes to himself and to his family to avoid becoming "a stagnant pool corrupt with standing still."

If the evidence seems unpractical, then do as a certain well-known business man suggests go on a "seeing expedition." Very few of us, he points out, know how blind we are in the midst of our daily work. All manner of errors, losses and opportunities are right in front of our eyes, we do not see them.

It is a lesson to us not to starve in the midst of plenty. To have ears to hear and eyes to see that we may have enjoyable life, indeed in the words of Him who said:—

"I have come that they may have life and have it more abundantly."

LAMBERT NDHLANDLA, (T3.)

## Notes From Jubilee.

**W**E are now in the second term of the school year 1935. Our enrolment has slightly changed as a few of our students did not come back; some through health and a few on account of financial stringency.

We have with us this term a refresher course class of Bantu Ministers from the different churches of the American Board Mission, altogether they are eight.

They arrived on the 18th. of September and are to be with us for a month. They are accommodated in the Berkshire Hall (Girls Dept.) of the Dining Hall for their meals and have the same food as the Boarding Master's table. For their dormitories, they use the Theological students' houses. Two of these are occupied with four in each cottage. They are now used to the Adams College life as students.

The new system of locking dormitories while students are away from Jubilee is working very satisfactorily although a few

windows still need the screens down stairs. Most of these have been safely shut now.

As regards order in Dinning Hall and Jubilee this term a little more responsibility and care on part of a few prefects will greatly improve matters.

A few more permanent jobs have been introduced by the Dean of Men, e.g., Permanent road refuse cleaners. The Normal Building classroom sweepers, etc.

During vacation the Vice-Principal has done a lot to improve the park on Jubilee Hall by cutting down unnecessary trees to make the lawn look much better on our hill. We are now busy cutting grass down so that the lawn mowers will work easily on our Jubilee Park.

Thanks to our Vice-Principal for the two new smaller pots in our kitchen as this lessens the job of having several three legged pots. We can now cook the special gravy in one these pots.

A. M. NAKA.



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