

26

# ISO LOMUZI

ORGAN OF  
ADAMS COLLEGE  
NATAL.

---

VOL. 12. No. 1

MAY 1943.

SERIAL NO... 23  
Price 6d

---

**“ARISE, SHINE!”**

---

Adams Mission Station,

Natal, South Africa.

---

## CONTENTS

---

Principal's Letter ... ..	1	Ha Ke Fihla Adams ... ..	10
God and Science ... ..	2	Abasha Balonyaka ... ..	11
Theological School ... ..	3	Mr. Caluza ... ..	12
Moshoeshoe Day Celebration 1943 ... ..	4	Sin—The Cardinal Problem of Humanity ... ..	13
Using Our Library ... ..	5	Lecture by Miss Scott ... ..	15
The Sunday School Convention ... ..	6	A Freshers' Experiences ... ..	16
Respiration ... ..	7	The Meaning of Opportunities ... ..	17
Notes from Jubilee ... ..	8	Examinations vs. Pleasures ... ..	18
Sala Hantle Adams College ... ..	9	My Childhood during the time of Chaka ... ..	19

---

## Support Sunday Offering Projects.

---

---

### EDITORS

Miss N. M. Walker, B.A.

Mr. R. Guma, B.A.

---

### STUDENT EDITORIAL COUNCIL. (By invitation of the Editors)

Margaret Bhengu, Chairman  
Herbert Chitepo  
Beatrice Boti  
Francis Segwe  
Wilford Tshabalala

Joseph Magore  
Walter Nzuza  
Christian Masuku  
Tefe Mahalefele

---

# Iso Lomuzi

"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

The Editor, ISO LOMUZI,

ADAMS MISSION STATION,

NATAL, S. AFRICA.

## EDITORIAL

IN MANY large modern churches a microphone is fitted in, and the preacher from time to time speaks not only to the congregation whom he can actually see, but to a far wider congregation scattered across the country. Many preachers have found great inspiration from the thought of these hidden listeners, and the experience of many years has shown that great help has been brought to them from the messages which they have heard, although they could not see the messenger. I have been feeling recently that writers to "Iso Lomuzi" are in a similar position. They have not only the students who are actually at College to consider, but those many students outside who see the Magazine, and to whom we look for the working out of the Adams way of life in different situations throughout the Union and its neighbouring territories.

With them and with each other we form, to use St. Paul's great phrase, one body. It is very important that each one of us should realise the double fact that we are indispensable, and yet that we are only part of the whole. Each one of us has his or her own work to do, and no one else can do it quite as we can. We ought to fight any feeling of false humility or inferiority, any feeling that we do not matter. At the same time, not one of us can do without the others. At the very lowest level, this should teach us the lesson of tolerance. Even when we differ from other people, we should be thankful for the differences. Truth is greater than any one of us. At a higher level, it must lead us to take a greater interest in one another's work, and a greater responsibility for one another. It would be a good thing if each

of us were to consider the question, "What exactly is my special work? What is my vision for it? To what extent have I succeeded in carrying out that vision? What do I need to do to achieve that part which I have not yet carried out? What help can I give my friends? What help can I get from them?"

Let me give one illustration only of the far-reaching character of our work and responsibility. This year we have somewhere about sixty students from Southern Rhodesia. We cannot expect a number like this to continue constant: Rhodesia will in the course of time be developing its own institutions, providing facilities for higher education, but at the moment we have the responsibility—and a very welcome one it is—of training the more educated leadership of our neighbouring territory. How much of the future of Southern Rhodesia depends on the way in which we all use this splendid opportunity.

This is in many ways equally true of the Union itself. I have mentioned Southern Rhodesia because this is a new development, and one which helps us to see, from its very newness, the real nature of our work.

Let me conclude by saying that we owe a special responsibility to our old students, who are now out in action. They need our thoughts and prayers, letters from us, the assurance of our confidence and hope. On them depends our success or failure as an Institution. If they can "deliver the goods" we have succeeded: if not, we have not been able to reach the test set for us by public opinion—a test which is a fair and decisive one.

—EDGAR H. BROOKES.

## GOD AND SCIENCE

This account is planned to show how the science of Physics and Astronomy help us to realise the extent of DESIGN in our universe. We shall take it for granted that there is an underlying something which accounts for things being arranged as they are. The scientist describes it under the political metaphor of "The Reign of Law." The theologian calls it the "Reign of God." We assume of course that we are not grappling with a nightmare. Imperfections there are and some of these imperfections no man has yet explained. In this discussion we not concerned with the imperfections but with the evidences of the sciences for DESIGN in the universe and therefore for the evidence of a God with a planning mind.

In Physics we need not look further than a single atom for evidence of design. The atoms take arm, as it were, together by means of their electrons; they form mass, they form molecules, crystals, organic substances—intricity upon intricacy.

If you join up silicon and oxygen in the right way, you get a molecule of silicon di-oxide. The separate atoms of silicon and oxygen are not silicon di-oxide. If you take three molecules of silicon dioxide arranged in a certain way you get a crystal of quartz. The quartz crystal is something entirely new: it is an emergence into a different stage. The important point is that atoms and molecules behave consistently in this way. Three molecules of silicon will ALWAYS give quartz under the same experimental conditions, in China, Peru and S. Africa. It is interesting to note, too, the ascending hierarchy. Atoms—molecules—crystals and far above, there emerges life and on to the highest stages that we know in thought, art, ethics and religion.

Now consider the conditions on our own earth. Our planet could not be the home of life if it were not for a vast conspiracy of conditions, physical and chemical which are adjusted to our needs with a nicety that Victorian scientists never dreamed of. The properties of carbon, hydrogen and oxygen for instance all antedate the coming of life. These elements were all there before the history of the earth. They are neither resultant nor emergent. They were prepared beforehand. When the time was ripe, they proved to have—in the face of countless millions of chances to the contrary, just those qualities which were needed for the building

up of the complicated substances which are the basis of all life. We can only conclude that some mind had thought it all out beforehand, BEFORE even the world began as a planet.

Let me take that common substance WATER.

Water has extraordinary and unique qualities quite unlike any other liquids. When the earth was cooling, the water would have been driven off into space if it had not had the strange property of combining quite easily with molten rock under high pressure, so that enough of it was preserved on this planet for future use.

Again water is a liquid at a temperature suitable to life and it is kept liquid by the earth being the right size and the atmosphere the right weight, to keep it on this earth. Otherwise it would have left us, as it has left the moon. Being a liquid, it has the property of dissolving other substances and as a solvent there is literally nothing to compare with water. Thus it dissolves minerals and changes rock into fertile soil. At the same time, a very slight rise in temp. turns water into vapour and thus makes life possible in another way. (Plant life and sea life)

Of all liquids water takes the longest to warm up and its specific heat is high. Hence oceans, lakes, and streams maintain a nearly constant temperature. Another result is the formation of ocean currents.

Of all liquids, too, water takes more heat to turn it into a vapour and it also gives out more heat than any other liquid when it turns from vapour into liquid. One result of this is that when water or sweat evaporates from our skins on a hot day, the large amount of heat required is taken from our bodies and so our bodies can get rid of the superfluous heat. We are lucky we do not live in a continual turkish bath. When rain is formed, heat is given OUT by the condensing rain and so the temperature is equalised. If this did not happen in sufficiently large quantities, a shower of rain would be almost arctic in its effects. This depends entirely on water's UNIQUE property of a high latent heat.

It has been calculated that if 15" of rain fell continuously on Durban, it would give out as much heat as if all England's annual coal were burnt there.

Perhaps the most striking peculiarity of

water is that it becomes lighter when it freezes. Ice floats on water. Solid petrol sinks in petrol. Solid methylated spirits sinks in methylated spirits; solid paraffin sinks in paraffin. Thus ice floats on water and prevents the rest of the water from freezing. If water was like all other substances, layer upon layer of ice would sink in the colder lakes and seas till all life perished and the water was turned into fathoms of solid ice. Ice and snow take a comparatively long time to melt when heated by the sun. If it melted suddenly, like other solids, every thaw or melting in the hills would devastate whole areas with sudden enormous floods.

Water vapour in the air too has certain peculiar properties (compared to other vapours). Water vapour is transparent to some of heat from the sun but it will not allow ALL the heat to get through nor does it allow too much harmful ultra violet rays to get through. If it did, we should be shrivelled up. At night, the water vapour in the air acts as a blanket and keeps in the heat radiated by the earth. Thus the earth is not allowed to lose the heat it has gained during the day.

Now consider RAIN.

If we were confronted with the problem of using the salt water of the Pacific Ocean to irrigate the Karoo desert with millions of tons of fresh water, we might well protest that none but an almighty magician could accomplish such an astounding feat. Yet this is done continually by rain, which is the world's watering can. The sea is salt, but the vapour which rises from the sea is pure. It is also extraordinary light, so that the water vapour is lighter than air and it rises, sometimes miles high and drifts as clouds before the wind. But before they can become available as water they must condense into drops and they can only condense if there are minute particles of dust in the air. And so we find that the futile deserts and desolate sea shores, even forest fires and volcanoes are some use after all. For they help to supply the indispensable dust without which rain could not fall.

So the rain falls, often hundreds of miles away from its source. When it falls, it breaks up rocks, breaks up the soil, makes plant life possible. Then it trickles back to the sea to start all over again. In this transference, it carries along a maximum amount of heat and the whole process shows a stupendous design.

Now comes, to me, the most amazing part of the story, taken from astronomy.

If a planet MUST be covered by water to keep its temperature reasonably constant and this is one of the main functions of water on our earth there is no obvious way of ensuring that there shall be any land. It looks as though we should have to be content with marine life alone. Dry land is the last thing you would expect in the case of a planet which has comparatively quickly cooled down from a molten state and then been covered everywhere with water. This is how astronomers think we got our dry land: A long while ago, one of the larger planets came a bit too close to our earth and by gravitational pull, part of our earth, in its molten state was pulled out from the earth. The part pulled out is now our moon. In being pulled out the earth's crust was torn and left uneven. Water flowed into the hollow portions and left rock sticking up in other parts. For this to have happened, quite a large piece of the earth had to be pulled out and, in fact, we find that our moon is by far the biggest moon known, compared to its parent the earth. If ever I meet an inhabitant of another planet, he may boast of his zinc legs, his iron ribs and his sugar toes, but I shall brag a lot about our moon. Our moon is really big, if it weren't, we should all be fishes. So we find that a UNIQUELY large moon has been pulled out of our earth which, for wholly different reasons, must be regarded as the planet most suitable for life. It is scarcely possible to suppose that the particular distance of the earth from the sun is responsible for the very large size of the moon. To cap it all, the earth's axis happens to be inclined and gives rise to seasons, so ensuring a more even distribution of heat over the planet.

One other point. It can be no accident that our world is just the size it is. A little smaller and we should have had no atmosphere to breathe. Unless there is a strong gravitational pull to hold them to the earth, the constituents of the air would fly off into space. If a little bigger, we should have had to breathe an atmosphere of methane and ammonia. If the diameter were 16,000 miles instead of 8000 miles, the atmosphere would be 8 times as thick, thus cutting off most of the beneficial part of sunlight.

Moreover the heat from the sun is just sufficient to maintain the temperature of most of the earth's surface between the limits

0°C and 100°C. The intensity of this heat is determined by the distance from the sun and this turns out to be just right.

About 2000 million years ago, a huge flaming mass of matter came out of the sun or out of a star near to the sun and broke up into the planets which we see today. This happened because two stars (one of them our sun) came too close. Now the probability of two stars coming close enough for this to happen is enormously small. This theory of the origin of the solar system makes our own earth the result of a most unlikely event.

Now experience in the laboratory shows how extraordinarily difficult it is to arrange for a number of DIFFERENT factors to occur

AT THE SAME TIME to bring about a desired result. Yet dozens of different factors DO occur at the same time to make this planet of ours a livable and workable place.

The evidence for design is not what our forefathers thought. It is something more august and more complete. As we catch a glimpse of the grandeur of the vast process, we see progress and purpose shaping the universe of matter to spiritual ends.

Lord Kelvin, the man who prophesied wireless radio from 4 mathematical equations said "We are absolutely forced to believe with perfect confidence in a directive Power—a creative Power."

R. C. ELLIS.

## THEOLOGICAL SCHOOL

The present class of the Theological Department will complete its course of training in May of this year. This class will have been in training for 3½ years. By diligence and hard work the course of study outlined at the beginning will have been completed, with more or less thoroughness. There have been in the class eight students of the American Board Mission, two of the Congregational Union of South Africa one of whom had to leave the class on account of ill-health but is completing his course of study by correspondence, and two of the Zulu Congregational Church.

All of the men have been given assignments where they will undertake pastoral work after school closing.

There will be a closing day programme on Saturday, May 29th at 2.30 p.m. The main

speakers will be the chairman of the Congregational Union of South Africa and the chairman of the Bantu Congregational Church of the American Board. Three representative students chosen by the class will also speak.

We wish for these friends of ours success and rich opportunities for service in the fields in which in the future they will labour.

It is expected that another class will be received sometime in 1944 if enough applicants are available. The requirements will be a J. C. certificate, and of course an unblemished character and evident qualifications for the work of the Gospel ministry.

We appeal to young men of promise to make application to enter this course of study in 1944.

## MOSHOESHOE DAY CELEBRATION 1943

Owing to circumstances we celebrated Moshoeshoe's day on the 20th. March this year.

Reverend J. P. Ramseyer, being Basotho by birth, gave every assistance possible for the success of events. The chairman for this year was Mr. B. S. T. Likate who had everything for the day at the tip of his finger. He opened the meeting by the use of Hymn No. 298. After his opening speech, Dr. Brueckner, the vice-Principal gave an impressive talk about the late Chief Moshoeshoe.

Rev. Ramseyer gave a thrilling speech on the history of the Basotho. In conclusion, he emphasized the point that the Bantu should work towards getting themselves into one great African nation.

The Basotho Likoenas flags which were hoisted in front of the dining hall made each Mosotho feel as though he or she was being welcome into Basutholand. I hope it would not be soon if ever there would come time when we may forget about what Jerry Manini Mpho and Matoho showed us. Away! Iona!! A itlala mon'a Molapo! Ao che!!

The display was dramatic in character and almost perfect in every respect.

We thank all students representing various tribes at Adams for their contributions which facilitated means of going at this celebration.

It is not possible to give an adequate expression of appreciation of the services of all who co-operated in this celebration.

ARCHIBALD MOFUBELU (Form III.)

## USING OUR LIBRARY

The value of any library is determined by the use of the library, assuming that it contains worthwhile books. Some students at Adams make good use of the library, but many students mis-use the library. Therefore a few suggestions may prove helpful to the students of Adams College.

First let us remember that the library is for the use of all Adams' staff and students, not only those here **now** but those that are coming here next year and the years after. Books that are lost this year, or worn out with careless handling will not be available for others who may wish to use the library. Here then are the do's and don't's in the use of books. Books however strongly made are made to be read, not to use as substitutes for footballs. Therefore do not throw books or drop them. Never open a book wider than if it were lying flat on a table. To bend the covers further back will break the binding of the strongest book. A broken binding means that the book should be sent to be rebound—or, often at Adams, be subjected to amateur mending. Good re-binding often costs nearly as much as a new book. Amateur mending is not always either strong or attractive. It is much better to handle a book carefully than to spend money repairing books—for the money spent in repairing or rebinding cannot be used to buy new books!

Again, many books are marred by students who write in them. One rule is, therefore, never, never write in a library book. Be careful, too, when using pen and ink to take notes from books that the ink is not allowed to blot either the cover or inside the book. Some people when using borrowed books carefully put a paper cover on them to help protect the book. This is a good practice. Another careless way which defaces many books is the thoroughly bad habit of turning down a corner of the page to mark the place. Folded corners tear easily, and in any event a dog-eared book is not a pleasant sight. When one borrows a book and discovers that it has a torn or loose page, it is a good thing to call the attention or the librarian to the page so that it can be repaired before it becomes worse or is lost altogether.

Some students do not seem to know that when a book is standing on the shelves it should be so placed that the number can be read; it is no uncommon thing to find that students have placed books on the shelves upside down, or back side fore. This is sheer

carelessness. But worse than that is the habit of some students of returning books to any shelf which happens to be handy, instead of carefully noting the letters and numbers which tell not only which section but next to which other books a particular book is to stand. It really does not take extra time to put a book in its right place. Then when the next person looks for it he or she will easily find it. But, however, if a book on Astronomy is put with the books on Religion, it will not be of much help for any one. For people wanting information on Astronomy would not think of looking among the Religious books. It is really a matter of politeness to other users of the library to put books back where they belong.

Certain books, which in our library are lettered D, are known as reference books. These books are not issued, because in the main they are books used for consultation. Such books are dictionaries and encyclopedias, and books used to help people study. These books are often in many-volume-sets, with the material arranged in alphabetical order. If users are careful to place them in their recognised order it will help the next person to find the volume which is needed quickly.

Magazines, too, are not issued. There is a reason for this. Most magazines are of value when they are current. If one person were to take the magazine out and keep it for a week or **two**, it would be out of date by the time the second borrower got it. As it is a number of persons can read the same magazine in a single day. Thus the number who can enjoy a given magazine is greatly increased by the rule which requires users of magazines to read them in the library.

Another thoughtful courtesy to others who are using the library is to return books promptly, when you are finished with them or when they are due. This saves the librarian the necessity of sending out reminders of books due. It also means that the book is available for some one else who wants or needs it. It will also prevent the embarrassment of mislaying or losing a book.

There are a few students at Adams—we hope and believe that they are not many—who habitually sneak books from the library. This is one form of stealing—for the person who takes books thus is in possession of a book belonging to another without consent of the owner. The intention to return the book does not mitigate the deed. It is a cowardly

act, too. It says more plainly than words that the sneaker of books is afraid to acknowledge responsibility for a book loaned to him.

Thus far in discussing the use of the library this article has emphasized the don't's. But the do's are important, too.

The greatest of the do's is to learn how to find the material you need in the library. It will be a good thing to spend some time browsing about. If you do that, you will find where the books of history are, in which sections to look for poetry, or biography, or travel and so on. Learn how to use the index of the encyclopedias, for some topics are included under larger alphabetical headings. Students know, of course, to look into the dictionary for the meaning, pronunciation and spelling of words. Yet a big dictionary will tell the intelligent user a dozen other things about words, such as the origin of the word, its use, whether it is colloquial or obsolete, distinctions of meanings, synonyms, alternative spellings, parts of speech, and principal parts of verbs. The user of the dictionary who only looks for

three types of information where he might find dozens is cheating himself. Learn also to use the table of contents and index in other books. Books of a serious nature usually have topical indices at the back of the book; some of these are very exhaustive, and help a reader to locate quickly the specific material needed. The card index is usual to tell what books by a given author the library possess, or whether the library owns a specific book wanted by an individual.

The wise library user is not ashamed to ask questions. The librarian on duty is always glad to help find the books with the material needed. (Remember, though, that evening preparation time is preparation time for the student librarians as well as other students, so they should not be asked to spend time then hunting books for library users.)

In short, the use of common sense and common courtesy will make our library more useful to staff and students.

N. M. WALKER, LIBRARIAN.

## OUR IMPRESSIONS OF THE SUNDAY SCHOOL CONVENTION IN DURBAN

This term's one day Sunday School Convention for the Durban and District Sunday School was held in the inner hall (second floor) of the Bantu Social Centre on Saturday 3rd April 1943.

Some of us happened to be there as representatives of the Adams College Sunday School Teachers Union, under the auspices of the S.C.A. while a few went as independent delegates.

For the benefit of the readers of the "ISO LOMUZI" let us just here state that in our own individual estimation, this convention was something much superior to any that we have attended in past years. The authorities responsible for the programme had gone into great pains in giving us a fascinating variety in the day's affairs.

The various speakers tackled their subject in a manner so interesting that they all without exception managed to have their listeners at their finger tips from beginning to end without much difficulty. MRS. MYFANWY TAIT, who spoke on SUNDAY SCHOOL TEACHING THE HOPE OF THE BANTU RACE, emphasised that it was essential for African children to be taught about God as revealed by Jesus Christ for the following reasons: (a) The simple truths taught us

while we are young remain in our minds permanently; (b) During that period of growth, the mind, as a rule, is free from needs and thus it can be utilized profitably if it is attended to rightly at that stage. She further pointed that man has always been a religious being and that it is only in religion that all the cravings of his heart can be and are satisfied.

REV. LIONEL GOLDMAN whose topic was "SURVEYING THE FIELD" impressed all present by his unsurpassed eloquence. Without any notes he very vividly showed us how the lights of Christianity seemed to be going out and why the Christian forces were too weak to do anything about that. Divisions, the Rev. Gentleman pointed out, are largely responsible for this lamentable weakness. What is fundamentally wrong with our Christianity is that we refuse to face facts as they are and spend most of our time quarelling among ourselves. He also stated that if we wanted to capture the Bantu race for Christ: (a) We must close our ranks and preach Christ sincerely as a united Body of Christians. The world should also know us as nothing else but Christians; (b) We should not be drawn assunder by denominationalism but should learn to appreciate the meaning of



unity in diversity as a church of Christ. He concluded by warning us to remember that Jesus loves the world, and that He wants to conquer it unto Himself. In order to do this work effectively he was very anxious to enlist the aid of workers interested in the spiritual and temporal needs of their neighbours. Let us then concentrate on saving our fellow men and winning recruits for Christ.

Our report would be incomplete, we feel, if we concluded this article without making a casual reference to the address of MISS EVA SEVLAND on TEACHING THROUGH THE EYE GATE and REV. GARTRY'S on THE MELODY OF THE TESTAMENTS. Our minds were so absorbed in the illustrations of Miss Sevlund that when the time came for her to sit down, we all felt a very strong inclination to have her carry on. If we had had another alternative, the majority of us would have pre-

ferred to remain the disciples of that wonderful Missionary-teacher for our own inspiration and spiritual growth. This lady used the seen to illustrate great religious truths.

Rev. Gartry, who styled himself a fundamentalist as far as the Bible is concerned, very logically and systematically showed us how ancient Israel looked for a Priest, King and Prophet and how all these three were combined in Jesus Christ. Among other things he said that our fault is that we do not let God take control of our lives. In answer to a certain question he said: "THE CROSS IS THE STANDING PLACE FOR THE SINNER, AND THE ABIDING PLACE FOR THE SAVED." It was real joy for us to have the privilege of attending such a Convention.

1. LYSBETH MOKETE, (T31.)
2. THEODORAH FINCA, (T311.)
3. B. S. TSELISO LIKATE, (THEO.)

## HOW RESPIRATION IN ANIMALS AND PLANTS CONFIRMS THE REALITY OF GOD

That the animal respire is a very well-known fact, but it is not quite so obvious that the plant also respire. Yet respiration is a process common to both plants and animals. Whatever superficial or external differences there may be between living things, they all possess protoplasm and respiration takes place in the protoplasm.

In this process of respiration oxygen found in the atmosphere is absorbed by all parts of the plant. There are no special respiratory organs in plants, but the absorption of oxygen is most rapid in the regions or organs where the katabolic processes are most active e. g. leaves and growing points. This is the case with some animals such as the amoebae and bacteria, but not so with higher animals like man where you have the nose, the windpipe and especially the lungs as respiratory organs. In this process of respiration carbon dioxide mixed with water is given off as an almost invariable excreted product arising from the decomposition of some organic substance. Energy also is liberated. In short, the oxygen absorbed from the atmosphere oxidises the grape sugar, which grape sugar is made in the process of photosynthesis, and as a result of this oxidation process carbon dioxide and water are evolved and energy liberated. This process of respiration takes place day and night and that is the reason why it is not advisable to sleep with flowers in the bed-room.

This energy that is liberated is very essential both for plant and animal life for without it neither growth nor active movement is possible. In the case of a machine like the steam-engine, for instance, this energy is derived from the burning of coal, the carbon of the coal being oxidised to carbon dioxide and energy being liberated in the form of heat. Green plants are unable to make direct use of the energy of sunlight they absorb, but instead adopt this apparently round about way. Its utility is, however, sufficiently obvious, for if plants were directly dependent upon the radiant energy of the sun for their supplies of energy, they could only grow during the daytime and even then the more deeply situated tissues would receive hardly any supply of energy as compared with the more external ones.

But how are we going to reconcile this respiration with the popular teaching particularly in lower standards that, while animals breathe in oxygen and breathe out carbon dioxide plants on the other hand breathe in and breathe out oxygen? This is generally told to young children by people who are either too lazy to explain the whole process of respiration or by people who feel that the mind of a child is not sufficiently developed to grasp these fundamental truths. The fact is, of course, that there is nothing like that. If we want to prove that animals breathe out carbon dioxide we only need to pass the gas

breathed out by the animal through a clear lime-water solution. If the lime-water becomes turbid, then the gas is carbon dioxide. We can apply the same test in the case of plants by taking 2 flasks, pouring lime-water in both and in one suspending germinating seeds while in the other seeds are excluded. If left for some time the clear lime-water in the flask containing the germinating soon turns milky proving that carbon dioxide is given off. The lime-water in the other flask remains clear.

The taking in of carbon dioxide and the giving out of oxygen does, however, take place in plants but this takes place in altogether another process known as "carbon-assimilation" or "photosynthesis". This is a process which takes place under the influence of sunlight and chlorophyll, and in this process carbon dioxide absorbed through the stomata in the leaves combines with water under the influence of magnesium in the leaves to form grape sugar which grape sugar is then oxidised in the process of respiration to give energy. In this process oxygen is given out.

Now this same oxygen given out by plants helps to replenish the oxygen supply in the atmosphere. So while carbon dioxide is given off during respiration, oxygen is given out during photosynthesis and so the ratio of oxygen to carbon dioxide in the atmosphere is maintained. From this it can also be seen that the same carbon dioxide which we threw away as useless is again indirectly used by us as we feed on plants

Again this apparently useless gas, carbon dioxide, becomes useful in the making of bread or beer. Here we have respiration but in the absence of oxygen and this is known as fermentation. The yeast plant which is used to make the dough rise secretes a ferment known as invertase and this ferment in the presence of water the changes cane

sugar in the flour unto grape sugar. The grape sugar is now broken down by another enzyme—zymase—into alcohol and carbon dioxide. The carbon dioxide forms bubbles and these bubbles, passing through the dough, cause it to rise, thus making the dough porous. The alcohol, which remains in the bread, very fortunately, volatilises during the baking in the oven and disappears. In this process of fermentation the sugar molecule contains energy. When this molecule splits into small component parts, energy is liberated in the form of heat and this heat used by the yeast plant.

**CONCLUSION:** Often times we imagine science as something altogether independent of God; and even actually opposed to God, but when we look at the universe around us it becomes very difficult, in spite of scientific explanations, to imagine that there is no supernatural power working at the back of all these. I cannot for a moment imagine what would happen to animals and plants if, for instance, the oxygen supply in the atmosphere got depleted and the carbon dioxide remained over-abundant. So that the maintenance of the oxygen-carbon dioxide ratio in the atmosphere is one instance among many where the presence of God is revealed.

Another instance which reveals the presence of a Divine power is the fact that animals are entirely dependent on plants and plants also entirely dependent on animals. While the first statement is quite clear perhaps the second statement is not so clear. To take a very obvious example, we only need to take the small insects, the pollinating agents. These visit flower after flower in search of nectar and while they fly from flower to flower they incidentally carry with them pollen, which pollen is indispensable for the propagation of plants.

T. TSOTSI.

## NOTES FROM JUBILEE

The year 1943 opened with an enrolment of 310 boys and 71 girls.

The conditions of over-crowding at Jubilee are still the same as in my previous notes. This means we are still short by a large dormitory which could accommodate some eighty or a hundred boys.

We look forward to the end of the second world war, when we may be able to resume our extension of buildings at Jubilee. Our hopes are great from what we have heard

of the future plans.

The behaviour of the students during this first term of the year has not been a pleasing one.

The food changes on account of rice being unavailable for the duration of the war caused some temporary complaints for a great majority of our students.

The conduct of some sections of the students on the campus for the first three months of the year has given the Dean of

Men, Mr. S. D. Ngcobo, and the Boarding Master some hard nuts to crack. However in spite of all these happenings there is always room for improvement. We are hoping for a much better behaviour in the remaining months of the year 1943. I am sorry to report that our Deneys Reitz Hospital Cottage has not yet been completed. On the 6th of May the apprentices started to be busy at it again with Mr. J. H. Smith and the Vice-Principal in charge of the work. I hope this will be completed in a few month's time inspite of the hardships of getting building material.

The Bantu Teachers' Cottage named "Kwa Sobantu," by the Head Teacher of the High School, and finally adopted in a full meeting of the Bantu section 12/5/43 from

many other names suggested by the Vice Principal, will be opened in a few week's time. The workers are busy laying out the yard and planting flowers around it.

The most troublesome item in the College is the water system in spite of the new dam we suffer from water shortage at Jubilee.

The House system progresses favourably with some hitches here and there in the management. The new House Master is Mr. Simon Tsepe who took Mr. Shembe's place in Rood House. All other houses still have the same House Masters as at the beginning of 1942. The new House Mistress for Ireland is Miss R. S. Moerane.

A. M. NTAKA,  
Boarding Master.

The Holy Super is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds

three,—  
Himself, his hungering neighbor, and me.  
From "The Vision of Sir Launfall"

BY JAMES RUSSELL LOWELL.

### SALA HANTLE ADAMS COLLEGE

1. E se e le lilemo tsé fetang boro kajeno  
Re futhumalitsoe ke mapheo a hao.  
U re sikile boseeng ba róna,  
U re pepile bongoaneng ba róna,  
U re rutile tseo re neng re sa li hlalo-  
hanye,  
U re eletitse, u re laile, u re babaletse  
Re banna le linatla ka kholiso ea hao.  
Joale re re ho nena: SALA HANTLE  
ADAMS COLLEGE!
2. Har'a tsena tsohle re u hlophile,  
Re u tsoentse, re u khathalitse.  
Empa ka ha u le 'mà róna,  
U re pepile bohle ka thari ea tsephe.  
Ka lebaka lena rea u tsepa,  
Rea u hlomphe 'm'a róna ea molemo.

Tsena le tse ling li re tlama ho re ho  
nena.  
Joaleka ba bangata: SALA HANTLE  
ADAMS COLLEGE!

3. Ereka ha u bile 'maballi oa róna,  
Le róna re re ho nena 'm'a róna:  
Tsepha hore re tla leka ho u tumisa,  
Re tla u babatsa, re be re u sebeletse;  
Boiketlang le litlokotsing re tla phaha-  
misa lenaka (lebitso) lá hao,  
Hobane motsoali o lokeloa ke thoriso ea  
hae.  
Hape-hape re re ho nena: SALA HANTLE  
ADAMS COLLEGE!  
12'MESA, 1943.

B. S. TSELISO LIKATE.

### LEETO LA ADAMS COLLEGE LA MOTHO E MOCHA

Ngoana oa Mosotho o tiisitse ha a re ho tsamaea ho naka li maripa. Kannete ke re ke sa tsebe hore ke tla be ke tlo fihla seko-long sena se phahameng sa Adams.

Mohla ke neng ke tloha hae ka palama koloi ea mollo eo ba bang ba e bitsang chuchumakhala-lefokololi-la-lithota.

Róna ba bang re palame ka matsoalo re qala ho siea mahae le metsoalle, re e-ea moo re sa tsebeng. Ho ne ho subuhlellane moo re neng re palame teng, motho oa róna a sitoa

le ho lula feela. Bo-'mampeli bona batsamai ba tsela ena, ba ne ba sa tsote letho, ba qheshela feela ha ba feta pel'a motho. Moo u ntseng u re u eme u bone motho a se a u sunya monoana ka nkong kapa leihlong a u loka feela.

Mantsiboeeng a tsatsi leo re palameng ka lona ra bokelloa 'moho ba bacha ra kenngoa mophatong, 'me ra bintsoa koma. Ke moo tsiroane e ileng ea e-cha ha ho hlokeha hore moshemane a ntse tsoetse.

Mohlang oo likhoho re ne reli robe mapheo re ntse re eme, bohobe le bona ra bo kamolela holimo ho se sebaka sa ho ja li—theohelang. Ka tsatsi le hlhlamang ra kena motseng o moholo oa Durban. Ke moo rona ba bacha re ileng ra jarisoa lithoto.

Re tlohile ra finyella sekolong pele letsatsi li likela ka hora ea bohlaho. Ha re fihla ka utloa lerata la bashemane tlung ea lijo ba re, Musha! Sifiki! lomsidlana! 'Me ka tsōha hampe hoo ke neng ka ba ka lahla thoto ea ka

fatse. Mantsiboeng ao ke ne ke se ke ke robale ke ho tsoha. Che ka tsatsi le hlhla-mang ra qala lithuto tsa rona. Ha matsatsi a ntse a anafala ka tloaela 'me la e-ba hae.

Bana sekolong sena sa Adams ba bakalo ka litsie. Ba bang ba tsoa naheng tse hole, ba bang tse haufi. Kaofela chaba tsena li tlii'o batla thuto. Ho tela Adams ke ho tela lamunu.

Ha li ke li be mohatia khoiti.

ELIAS TLALE (JC II.)

## HA KE Fihla ADAMS

Pele ke fihla Adams College ke ile ka fihla Tikwene, teng ka bona batho ba bangata, bongata ba batho e ne ele ma-Zulu, 'me le puo e le se-Zulu.

Ho tloha Tikwene, ka kalama Chuchumakhala, ea re nka, ra fihla ra theoha Amanzimtoti, ho tloha moo ra palama lilori ho ea Adams College. Ha ke fihla Adams ka fumana hore bongata ba bana ba sekolo bo se bo fihlile. Khili! ho le ho ngata eka boieane, 'me 'na ka feta ka ikopanya le Boarding-Master, ra phakisa ra buabua ra ba ra qeta, a nka lithotoana tsa ka a li boloka hantle, a ba a mphumanela moo ke tla 'ne ke robale teng.

Tsatsi le latelang ra ea sekolong, re le bangata e le mehlobo-hlobo, mefuta-futa ea batho, ba bang ba theoha Rhodesia, Uganda, Lesotho le naheng tse ling. Che, ba theohang Uganda ke methoaelanyana, bongata ke ba theohang Rhodesia le naheng tse ling.

Ka hobane 'na ke le mosotho ke theoha Lesotho ke tsoha ke bona, bana ba ma-Zulu ba mpotsa hore, na efela Basotho ba ja pere. Che ka se ke ka ba soetsa, ka ba phetela hantle hore pere e ea jeoa etsoe ho ntse ho e-na le Basotho ba bang ba sa e jeng joalo ka lona, haeba ha le e je. Hore ba utloe taba ena, ba qaboha ba oa ke litseho, ba bang ea ba makatsa, ba ema, hore re tlekelele! hoa khutsa, hore re tu! ba re: "na ekuba a ka e palama a ba a boela a eja," eaba pale eu tonana ho bona. Eaba ke khaohana le bona, kea tsamaea, ea re ha ke talima mehaho ea Adams College, ka khahloa haholo ke oa Music School, athe oa Jubilee o etsoa ke hobane e le oa khale haholo.

Ka noko ea tinare ha re e-ea lijong, ra fihla ra ja setampo le teee e bitsoang motanya. Mantsiboea teng ra ja setampo le amadumbe. Lijo tsena tsa hanana le 'na ka ba ka hopola bohobe ba polokoe.

SIMON MASUNHLOANE, (Form I A.)

## LETOLO NATALA (1943)

Mang le mang o tsoanetse ho tseba hore naha e peli leatle joaleka Natala, e tsoanetse hore e be le pula e ngata. 'Me le meru e teng ka bongata bo makatsang, a feteletsa bongata ba pula e tsoanetseng ho fumana ona Natal.

Ka baka leo he; Natala e tsoanetse hore e be naha ea lifefo, lifako le mahalima a tsabehang haholo. Empa u tla makala ha u utloa hore ha ho bile ha ho joalo feela, ha pula e e-na teng, e hle e ne hoo re beng re bone eka e tla tloha e koahela Natala eohle. 'Me ponong tse joalo e be e re hupotse Nohe le Areka mohla tsatsi lane leo u le tsebang le uena.

Ho chesa le ho futhumala ha naha ena, le phetoho ea eona ho ea ka ho bata le ho futhumala ha eona ha tsatsi le leng le le leng, ho no ho paka letolo feela joaleka Lesotho e

eeng e re ha ho ile ha chesa hoholo, e be ho se ho hlaha lerunyana le loko-lokotseha le le leng; 'me ka na ko ena re hle re tsebe hore ha se lialuna ke mehlolo. Ho tla shoa ngoana le 'M'ae, khomo le namane, uku le konyana, matlo a tuba ka lintlha tsobele tsa I Lesotho. Empa Natala eona e re ha e li kene ntho tseno.

Joale he, ha re kene litabeng! Selemong se fetileng sa 1942 ha ke qala ho fihla Adams, ke ile ka fumana pula ea mohlolo. Hobaneng? Hobane ke ne ke e-sō bone pula 'e e-na tsatsi le leng le le leng e sa iphe sebaka kapa eona phomolo kapa khaotso. Joale he ke mona moo rona Basotho re eeng re re "Ho tsamaea ke ho bona."

Ke re e ne e e-na tsatsi le leng le le leng hoo meqathatso ea rona e neng e se e bolile. Empa ea selemo sa 1943 e 'makalitse. Eoan

e se e e-na joaleka hoja e tseloa ka linkho le merifi. E na haholo hoo e eeng e re ha motho a re oa tsamaea a tlolele ka maqaqailana; 'me moo joale u ka ikhopholela, u ka inahanela hore na lietanyana tsena tsa lona tse khaotsang tlas'a maqaqailana li be li kene hake. Empa tsatsi li teng leo pula e kileng ea na ka 'mehlolo mona Adams.

E ne e le nako ea motseare-oa-mantsiboea ha ho nyoloha maru a matso-matso, ntho e ntse e re lai! tseke! thoakha-a-a! Moea o hlahile phoetla o hlahile likhomo lesunatha; oho batho! u ne u ke ke ua hlola u bona hore na ka mahlong ke ka kae, mamina a fapakanane ho kopane le meokho, e se e le peqelekhotla feela. Ho le ho be. Nonyana li lula batho. Ea fihla ka sefako ea re potle-potle, ea re hoa-a-a! Motho ka mong a batla khocheletsane moo e leng teng hore a ithibeletse bohale boo. Batho ba khotsa ea ba lekhikhili khile. Eaba lintja boholo li thotse li itse tuu! Haholo-holo Basotho ba ne ba sa qale ho bona mehlolo.

Ka ha le sa hane la benya,—la re phatsi; la re thekhe-e e! ha ba ha 'na ha lla makopokopo. Eitse ha ke re kea hetla, ka fumana

ba thulana ka lihloho maZulu; joale moo ka hauhela Baba motho oa batho. Ka fumana a otlanya mangole, a sa tsebe seo a ka sa etsang. Ka be ke ea ho eena a ba a mphahole bo monate bo jeoang ke eena feela, hore ke mpe ke mo thuse hobane a ne a bona hore ha kea tsoha.

Ka eona nako eo, ke bone motho a theoha a nkile selepe, koakoa le lerumo, a likela ka lerallana le ka Bophirimela ho moo re neng re le teng. Joale ke sitoa ho bolela tse etsahetseng teng, moo le uena u se u ka iphuma-nela tse etsahetseng.

Lintlha tse 'ne tsa ntlo eo re jellang ho eona li ne li peperane, lifatsa le tetema le le moreketla, Kapele pele noka ea tlaa ka tlung hoo joale re neng re se re sesa. 'Me eitse ha ke ntse ke botsisisa, ka utloa hore ba ne ba qala ho bona mehlolo mona Adams kapa Nataala eohle. Ba bang ba bona ha esale ba ne ba ote mohla tsatsi lela ho fihlela kajeno ea bo-kajeno. Hoo ke bonang hore ha ba sa tla nona pele ba e ea lingakeng tsa batho ba batso ba tsebang letolo.

Mongoli,

MATOKO S. T. MATOKO, (Form II B.)

## ABASHA BALONYAKA

Kulonyaka laph'esikoleni sinabafowethu abanengi abagcwele bavimbe ngisho nendawo endlini yokulala. Qha, odadewethu bancane njalo bona minyaka yonke kabaqhubeki, abafikile nasekhulwini banganano kakhulu.

Kukhona abasha abaphuma ezindaweni ezikude njengase Mashona (Southern and Northern Rhodesia) nase Uganda kanye nase Beshwana (Bechuanaland). Angisakhulumi ngalaba balapha kwelakithi eYunyane (Union of South Africa).

Abase Mashona ngonyaka odlule (1942) babekhona beyishumi-nantathu (13). Kulonyaka banengi impela angibazi nezibongo

zabo mhlambe ngazi babili noma bathathu. Wangibuza utisha Ngcobo (Dean of Men) ukuthi bakhona engibaziyo kulaba base Mashona ngalandula ngathi angazi noyedwa, ngathi ngingambona uma nginglangana naye edolobheni ngikhulume naye ngingamazi isibongo, nje ngangifunda nabo lapha esikoleni.

Ngiyethemba ukuthi ngonyaka ozayo kuza abanengi abangaphezulu kwalaba abakhona. Kunoma bahlele abasha bayaqhubeka baya phambili.

FRANK K. F. MZIMELA,  
(Industrial III.)

## MWANA WA-SHE MURANDA KUMWE

Pakugara kwedu pano pa-Nyika tinowana tisingagutswa nezwatino shaba, kunyange mufumi nomuromo anotamburira Gitswa. Kunyange na-She munhu mukuru anotonga nyika ane zwaanodawo zwaasina.

Karekare, kwaibo na she wakanga akapfuma semare: wakanga ane nzanga huru, yakanga izere nabanhu: nhapxa nabaranda bazhinji kwazwo. Pasine caitswakwa nemeso ebazhinji. Wakanga ari mambo anembiri yaiba nomukurumbira kwazwo. Baiti bomutunha nemipururu, baciti, "Wedu Mazwi-

yo," A! waibva ati zenzetuku nazo. Basikana nabakomana bake baibe zwitambo, nyenye dzemimvuri bacigara pahukwe kana tsapata, nebakomana bari zwitedza, hutubi husingaswikwe.

Casimutsa She; hupfumi. Wakati wonzwa nembiri kunzi kunemunwe mambo wakanga akapfuma waiba nembira huru kupinda yake. Wakabata muro no, akakahadzika nazwo. Zwakamutora usiku ne sikati kuti awane zano rokumukunda. Mhinduro papfungwa yake

yakaba zano rutsoka.

Wakashobedza nebanji wake nebaranda kuti baende kunoshaba nokuomba zose zwakanga zwina mambo uyo. Mukanganyama jongwe risati rarira, wakabuda nebanji wake ashonga woenda kunhumba ya she, achiperekedzwa nemipururu (shrills) baranda bakamukomba. Ishe wakati, "Tarira mushona, matanda masairanwa, cienda nabaranda aba unonyatso cerecedza zose zwinoitwako." "Mwana wa-she Muranda Kumwe," akadaro mambo. "Udzikame, uzwirereke, uite zose zwaanenge areba Mambo, usafunge zose zzwawanga uciwana nezwananga ucitirwa pano pamusha." Rukurubarwaka mona akuenda, woperekedwa nemhururu namarimba.

Wakaswiko zwiisa pasi petsoka dza-she,

akati, "Cinonyenga cinoti musoro pasi hwarara, cigomiso musoro cawana." Haana kuzwiratidza napashoma pese. Gare-gare mambo wakashama norukudzo noku-shinga kwakanga kwakaita uyu mukomana. Naizwozwo mambo wakazonzwa kunzi mwana wa-Mambo, akamubvunza akatenda. Mambo uyu nawose makurukota akanana kwazwo. Zwino Mambo akati, "Ndanana kwazwo, mwana wa-she, chienda zwako neshamwari dzako." Simu mbarembare rukuruba togo ndokuenda.

Hama dzangu citswa cirimurutsoka. Mwana wa-she muranda kumwe. Ngatiro-ndei gwara royu muzwarwa tese banasikana nabanakomana be-Afrika.

Ngatimireyi nezwi dodoma!!

J. B. MUTE MI, (TIV II.)

## AN APPRECIATION OF MR. CALUZA

The year 1943 has brought a sad change in the Music School, by the departure of the Director of Music, Mr. R. T. Caluza, M.A., B.Sc. His departure was not formal, so we had to say good-bye to him.

Mr. Caluza needs no introduction to the African Musical world. He began his humble career as a school teacher in the rural area at Thafamasi. Later, he was employed at Ohlange Institution, where his musical talent revealed itself. As director and conductor of the Ohlange Choir, he proved an unequalled musician. His own compositions were sung by the travelling choir in every place he visited.

He was awarded, for a year, a Bursary and he went to Mariannahill to further his studies in the Training College there. During that year, the Mariannahill Students Choir reached a very high standard of perfection under his able hand as their conductor.

After teaching a few years and travelling during holidays, he was invited by the H. M. V. Gramophone Coy. to proceed to England for recording for this company. It was while in England that the idea of embarking on a higher education scheme came to him.

With the help of some European benefactors, he proceeded to Hampton Institute and Columbia University, U.S.A., where he successfully completed his B.Sc. and M.A. degrees in Music. Having so qualified, he was employed at Adams College as Director of the Music School.

Mr. Caluza is one of the rarest African Musicians I have ever met. I was in his

class last year. With his assistance, tuition, advice, and fatherly admonition, I succeeded in passing two Music Certificate Examinations of the Trinity College of London.

The greatest loss is felt by the members of the Senior Choir; especially those who toured with him during holidays. He is the first Zulu Composer who has composed both popular and jazz Music. His pieces are famous, and they are sung throughout the Union and the neighbouring Protectorates.

In my opinion, we have lost a man who cannot be replaced easily as far as his work for the uplift of the Africans is concerned. He is a professed specialist and master in the following sections of Music: (a) Bantu Music, (b) Methods of teaching, (c) Psychology of Music, (d) Conducting, (e) Theory of Music, (f) Harmony, (g) Orchestration, (h) Composing.

The establishment of a special music course in the T4 and T3 classes in the College was possible by his untiring efforts and indefatigable interest in the advancement of African Arts.

One cannot help quoting the common class name and eulogistic phrase which the students gave him—the great "Bach of Africa"—whenever I pass his store at Sizanenjana and at Hemuhemu—I always think of one thing: Did Bach die a Musician or a thrown-away Piper? We hope, he will one day come back to us—perhaps he is still on a recuperative holiday. Long may you live, Mr. Caluza—"Our African Bach"—

I. D. QHUBEKA MAKHANYA, (T3L.)

## SIN—THE CARDINAL PROBLEM OF HUMANITY

Perhaps it would be helpful to trace sin to its origins and see how it developed, and spread to become a world-wide and one of the most baffling problems of the human race. This will inevitably lead us to view the nature of human life, its origins and its purpose. The crude Biblical interpretations of the origins of sin are disconcerting. It is hard to believe that even in Heaven there once existed such evil forces that attempted to fight against the constituted will and purpose of God. But the Old Testament would have us believe that there was once such a strife in Heaven which necessitated God's employment of power to expel this evil force from Heaven. It is this evil force that is wielding the most perverse influence among the people of God on earth today. On the other hand the controversial theory of the evolution of life, while it attempts to explain the development and purposive nature of life, has failed to give an adequate explanation of the nature of creation. This Divine Work of God, like most Heavenly things, transcends human understanding.

Yet from the crude and inadequate Biblical interpretations of life and also from other controversial theories we can discern that God has a consistent plan for the world and that his power is everywhere felt. Though the arguments against the Old Testament are strong, they do not in anyway invalidate it as a spiritual record of the revelation of God to man. The picture with regard to the will and the purpose of God has been completely cleared up by the advent of Christ Jesus to the world, who has shown the way to salvation to the blind and depraved world.

It is this deviation from the will of God which brings about the fact of sin. People of the world have tried to set up institutions that are destined to fight against sin, ease human suffering consequent upon their own evil choice and bring about justice and Christian fellowship to the world. The fact that people all over the world are up in arms against those conditions brought about by the subtle force of sin is sufficient proof to show that sin is the cardinal problem of humanity which is seen in various aspects of human life.

Educationists have realised the seriousness of sin to human life and they have attempted to root it out from youth by providing such environments as would be conducive to the free, healthy moral development of character in children. They have also attempted to give the children a broad and genuine view

of life. Very unfortunately the invisible and hardly perceptible influence of sin has assailed the educational fields. Dishonest and selfish men or groups have attempted to close and deny the chances of proper education to the less fortunate groups or have so organised as to make the latter groups only subservient to their own selfish interests and lower purposes. In still other countries education has been nation centred. Children have been imbued from youth with the dangerous and unChristian ideas of a fallacious national pride and superiority. This idea has, of course, lost the real philosophy of human life.

We all realise that human beings are essentially ethical or moral beings. However they are capable of being immoral as they are endowed with a free will. Economist and politicians have tried to put up such conditions that would not be inimical to the free play of the moral life of humanity. Even in these spheres, the power of sin manifests itself in several ways, such as the unequal distribution of wealth, selfish exploitation of the natural resources, and unjust laws passed against persons of a different colour or class from that which has the reins.

There is still a more deplorable state of affairs brought about by this problematic and dazzling force called sin. It is a sad sight to behold the diversive force of sin rend the Christians organisations to pieces and in causing them to bitter animosities. Sin has caused them to lay far too much emphasis on matters doctrinal and has made them more conscious of how much they differ rather than how much they agree. It is not easy in our days for a Protestant to share his Christian experiences with a Catholic just because they differ in their doctrines. There is no human brotherhood to foster genuine Christian living under such conditions. In this way also the solidarity of the Church is broken and the resistance of the Church militant against the forces of evil is weakened.

Closely connected with this, is the fact of sin as affecting Church officials. In their endeavour and great anxiety to foster moral and chaste living among their Church members, they have attempted to control the very lives of their members. As first this might have been motivated by a true and noble desire to bring up good Church members; but in the long run we that the means employed are not efficacious

as the influence of sin has most subtly entered into their noble schemes and vitiated them. In their attempts to control the moral lives of their members they have evolved very restrictive policies and rules which are symbolical of minds that have always and are always looking on the evil side of things. They have put down a lot of rules about what should not be done instead of what should be done. It is obvious that they themselves have spent hours and even days and months thinking about the possible evils. Unconsciously and inevitably there arises in them a certain uneradicable dishonesty of thought so long as they remain in power.

A restrictive rather than a directive Christian policy is very dangerous and untrustworthy. It emphasises outward behaviour and consequently creates hypocrisy instead of bringing about a change of mind and spontaneous moral behaviour. We often see people who are quite content in the evil so long as the minister or any Church official has not seen them commit the evil. In such a case too much importance is attached to the minister who sort of acts as a moral censor of their lives. While he does this he is also in the danger of forgetting his own soul and concentrate too much on what other souls do. Such then are the facts that can be adduced to show that sin is the 'Cardinal Problem of Humanity'. It is a cardinal problem because it touches on every aspect of human life and it is for humanity to set about finding means of rooting out sin and closing all possible channels for it.

We fully realise nowadays that a great moral relapse has ensued. The source from which this moral relapse emanates is the mighty and turbulent force of evil. What then should we do about this grave problem with which humanity is faced? A drastic reconstruction and a great spiritual rearmament which is firmly grounded in Christ are the two requisite weapons with which we can efficaciously fight against the evil. It shall not be until a Theocracy headed by our Lord Jesus is firmly established on this earth, not until the supposed Christian cease to vie with one another on matters of doctrine, not also until all politicians be Christians, that sin shall be completely extirpated from this world. A Theocracy is the only fostering hand of a Christian life, the only ground on which such noble virtues as chastity, obedience, holiness, justice, harmony, communion and Christian fellowship can most successfully and spontaneously flourish. As light expels darkness so shall sin avoid the holy grounds of the human heart, and great shall be the joy, greater the gratitude and greatest the sense of redemption from sin.

O. K. A. MLAMBO.

[NOTE:-- Mr. Mlambo completed his Post-Matriculation Teachers' Third class certificate in 1942, and is now teaching at Bremersdorp in Swaziland. We welcome this contribution from him, and hope that other old students will contribute from time to time. We would especially enjoy accounts of interesting experiences of old students, and news of where they are and what they are doing now.—Editor.]

## WHO IS THE ENEMY OF A BLACK MAN?

Europeans interested in African welfare are doing all they can both in the press and on public platforms to educate public opinion on the needs of the Bantu. There is no doubt at all that economically speaking the prosperity of this country industrially and commercially lies in the education and civilisation of the Bantu proletariat whose increasing wants due to the incidence of education and general upliftment would furnish the economic stimulus for the growth of Secondary Industries of Southern Africa. With the rising tide of liberal ideas on African development there is little doubt that things are shaping well for Africans.

This is symptomatic of the day and the African, while showing an awakening desire to make the most of opportunities presented

by the tide of sympathy running in his favour among Europeans, must be prepared to be worthy of this sympathy.

It is true that as a race we Bantu are disgraceful enemies of ourselves. It is not the white man who, in many cases, does an African down, but it is the African himself. We notice that it is too often the African who, given the opportunity, becomes the hardest master of his own race. There is also disunity and lust for power among the educated section of our people. We notice teachers in the same school perpetually at daggers drawn, and the same is true of educated Africans in the communities in which they are found. We are notorious for ventilating our short-comings. Unless we realise that we, especially our leaders and the so-called



educated section of our people, bear a serious responsibility to the race as a whole, the clamouring for education, political and economical rights will continue to be a tale full of sound and fury which signify nothing.

It is the educated African who has failed dismally to be a light to his people. Indeed, the educated African has proved himself to be the worst enemy of his own race. Tragic aspects of the wranglings that occur among the enlightened Africans, the bandying of personalities, increased hooliganism and lack of dignity displayed in African social life,

shows that we are fast losing our reputation for decency and courtesy. We are suspicious of one another and hence there are little signs that we can embark on co-operative ventures or limited liability companies or partnership on our own. It is indeed futile, or better still, it is the height of sentimentalism to imagine that European work in Africa will be broken within reasonable time, for we are, even with good education and industry, incapable of self-government.

BENEDICTION MNGOMEZULU,  
(Industrial Teachers Course.)

### A LECTURE BY MISS SCOTT INANDA PRINCIPAL

Many a speaker have come to Adams to lecture to the students. One of these was Miss Scott whose lecture, I hope, still remains in the minds of those who listened to her. Her lecture was so good that it would be very wise that this lecture should be preserved and read by those who were so unfortunate as to miss it.

It was on the 4th. of October on a Sunday that she gave a lecture to us. Her lecture was centred round these two words "True colour." However, although these two words meant a very little to us at the onset of the lecture, at the end we had learnt a lot.

Miss Scott, to make her lecture clear to us made an example of a bookshelf which she had at Inanda. She told us that they valued it very highly because it appeared to be strong, beautiful, and well varnished. However it happened one day that it was found broken. No one knew who broke it. The breakage of this shelf brought a different conception from that which they previously had. Its internal material which had been always covered by varnish was exposed and its true colours appeared. They began to find out that it was not made out of a strong wood nor was it beautiful inside. They were only deceived by the external construction. So she said some of us are like that, externally they seem to be fine and unspotted and

you are convinced that they are good people but internally they are just the opposite.

She referred this especially to those of us who would in the near future be going out to face the world as teachers. She said that they will meet difficulties which will wear out their covering if it is a disguised one. To this account she told us of a girl who was a student at Inanda whom she thought would make a good woman according to her good conduct and good behaviour. But, however, to their disappointment they soon learnt that the girl was behaving in a very unbecoming way. This she said they had judged her on her outward appearance.

There are many other examples which she made to us. Nevertheless I am not going to enumerate them all. I think these will do to show the beauty of her lecture.

This day will remain as a red letter day in the history of Adams. Even now to show that the lecture was a good one I heard one of my fellow students quoting from her speech. I thank the S.C.A. committee for bringing us such able speakers and I hope it will continue to bring such persons. I hope this lecture will have an effect to all of us. In conclusion I say "Let those who have ears hear."

BANKS M. VANDA, (Form IV 1942.)

### THE ADAMS COLLEGE THEOLOGICAL DEPARTMENT

The writer feels obliged to say a few words of gratitude to the authorities of Adams College, EN BLOC, for their kindly care and protection over us and our families from 6th February, 1940 until today.

After a strain of about  $3\frac{1}{2}$  years, we shall be completing our Course on the 29th day of May, 1943, and the Theological Department shall cease to function as such for at least seven months or possibly more. It would be

attempting too much if I were to suggest that the present Theological Class is what it is by the members' (students') individual efforts rather than the sincere and earnest prayers and supplications of all good Christians who desire to see nothing other than the unhampered, unrestricted, uncrippled and undisturbed progressive continuity of the work of God.

When I took leave of Johannesburg in the earlier part of February, 1940, for the Theological Class down here, I very seriously questioned the worthwhileness of taking such a move, in view of the fact that the international situation was so critical and so unassuring as a result of the present world war No. 2 which was only 5 months old at that time. However I was ultimately persuaded that God would see us through if it was His plan that we should be here.

Our time out here has been attended by a succession of trials and hardships, yet to a certain extent we may safely say we have girded our loins with truth, and have put on the breast-plate of righteousness, and so on. As St. Paul says in Ephesians 6:14-18. Here at home, some of us have been objects of death threatening sicknesses and most of us have had to work very hard to keep ourselves supplied with food. In some respects we were no better than the slaves of 1864 whom our famous Dr. David Livingstone met in his wonderings in the wilds of Africa. In spite of all these hardships we are thankful because we now realize much more than

ever before that we must be prepared to fight an uphill battle as disciples of Jesus Christ and that life is not a bed of roses.

As I have already pointed out elsewhere, I wish to re-emphasise how grateful I am—and I am sure the rest of my colleagues are also one with me—to Dr. Brookes as our Principal and tutor in Ethics, Civics, South African Native Law and Administration; Rev. H. A. Stick, Dean and tutor of the Theological School to whom I owe so much for my present knowledge of Scripture and many other subjects; Mr. Ellis for his lectures in Astronomy, Messrs. J. Reuling and J. P. Ramseyer for general Psychology and Religious Psychology respectively; Mr. D. Mtimkulu for the short course he gave us in Anthropology and Mr. S. D. B. Ngcobo for a course in Economics.

While thanking all the teachers on the campus who helped us in one way or another I wish to mention our indebtedness to Mother B. H. Stick for all she has been to us.

So I say: "GOD BE WITH YOU ALL TILL WE MEET AGAIN".

JOE A. VILAKAZI, (Theo.)

## A FRESHERS' EXPERIENCES

All along the way to Adams the one thought that a fresher has in mind is, 'What sort of a place am I going to see?' The train seems rather slow, but when at last she steams out of Durban Station, one forgets he or she has still to travel another 20 miles and is seen at every stop looking piercingly for the name 'Toti and then in vain throws his or her eyes far afield to make a cursory glance at the famous Adams College.

At last Amanzimtoti Station is in view with its stupendous buildings. The fresher makes a hasty conclusion that the end of the journey has come. He no longer 'builds castles in the air' for to him that grand hotel over there is the very 'JUBILEE' and the one on the hill is 'ESIDLAVELANI'. Alas! he is disgusted to find he has still to travel another 8 miles by bus.

The bus takes him uphill and down vale and just as it appears that Adams will never be reached, the driver suddenly stops the bus and shouts "ADAMS!" So this is the destination at last! The fresher looks around and sees nothing but scattered cottages which he thinks are farm-houses. Disappointment ensues. He drags himself on to the College premises feeling more home-sick. But the beauty of the place is hidden.

Almost throughout the night the old comers—give one a hearty welcome by the singing of the popular song: 'SANI BONANI BASHA.' The night wanes and soon the first bell goes. It is still dark and one wonders whether it is a warning for an invasion of the Huns or the Japs and quite reluctantly follows the rush only to find that it is the beginning of the days' work. Things begin to warm up and one's eyes begin to open. All the teachers without exception, show nothing but kindness to all freshers. The school secretaries, too, talk to one as if they were his old friends and soon the fresher feels quite at home.

Perhaps he has been to some other Institution of fame before or has perhaps been a teacher in some big schools and knows that he must be ridden as a new comer. BUT NOT AT ADAMS!

Days, weeks, and months pass and the fresher has ultimately picked out his intimate friends who are an asset in all his undertakings.

Since then many activities have been held: The Freshers' Concert, Bioscopes, Moshoeshoe's Day, Debating Society, Games and Athletics. The new aspirants and leaders are given a full chance to display their skills

in all the activities.

I can now conclude without any shadow of doubt and a presentiment that having schooled, seen, and taught in many institutions in the Union of South Africa and

S. Rhodesia that NONE is better than Adams College which is known and endeared far and wide. MAY LONG LIVE DEMOCRACY AT ADAMS!

DANIEL DUBE, (T31.)

### MATCH BETWEEN SHOOTING STARS & SPRINGBOKS PIETERMARITZBURG 1942 SEASON

I am sure that the match between Adams Shooting Stars and Springboks of P. M. Burg will take time to remove from the memories of all those who witnessed the match in Durban on the 19th. of September. The match was supposed to start at 4 p.m. but it started before that to give the visiting team time as their cars were not blacked out.

The referee blew the whistle for the commencement of the match. The Springboks occupied the ground first and before the Stars knew where they were, the ball was moving towards their poles. However, they managed to repulse it.

In a very short time, the Springboks had scored a goal. I began to open my eyes and I asked myself these questions "How can this be?" "So soon?" I started cheering the Stars. "Fox," the inner left, got the ball, dribbled past a few opponents and then passed it to "Sunday Times", inner right, who after some dribbling scored. The score was now 1-1.

From the centre the ball was passed to "Fox" who after excellent dribbling passed to "Sunday Times" who then passed it to "Sweet and Low", our centre forward, to be scored. The score was 2-1 in favour of the

Stars. Again the ball was placed on the centre. After much kicking this way and that way "Georgiana" our right half got the ball and when near the poles passed it to "Fox," who passed it to "Sunday Times" to be scored. The score was now 3-1. The whistle blew for half time.

After half time things changed. The Springbok's centre forward removed from the spectators the myth that no one could break through the Stars' full backs "Englishman" (David Nkwana) and "Concrete" (Philemon Thulare) by scoring two goals in a very short time. The Stars drove the ball towards the opponents' poles but failed to score sometimes while within the eighteen line. The Springboks' goal keeper was too good. I deduce that from the fact even bullets from our left out "Haleluya" were of no avail,

Just before the final whistle blew, the Springbok's centre forward scored another goal and the match ended in 4-3 against the Stars. This was the first that the Stars were beaten in the Association matches since 1940. In 1941 they were the champions of the whole of Natal as they won the championship Shield.

B. B. MSONTOTA, (Form IV, 1942.)

### THE MEANING OF OPPORTUNITIES

If people's first thoughts were as good and as wise as their after thoughts, life would be better and more beautiful than it is. We can all see our errors more clearly after we have committed them than we saw them before. We frequently hear persons utter the wish that they could go again over a certain period of their life, saying that they would live it differently, that they would not repeat the mistakes and follies which have so marred and stained the record they had made.

Of course this wish for a second chance with any past period of time is altogether vain. The past will not give again its gold and pearls to any frantic appealing of ours.

The real problem of living, therefore, is how to take what hours bring. He who does this will live nobly and faithfully and will fulfil God's plan for his life. People often

wonder why people living under identical conditions differ.

Actually the difference in men is not in the opportunities that are said to favour them, but in their use of the opportunities that come to all men and at all times.

Many people who fail to make much of their life, in fact, make sad work of it, charge their failure to lack of opportunities. They look at a successful man and think that he is specially favoured, that opportunities which come to him are exceptional.

Really, however, it is in his capacity for seeing and accepting what the hours bring, of duty or privilege, that his success lies. Where others see nothing, he sees a battle to fight, a duty to perform, a service to render.

The trouble with the less successful man

is that he waits for opportunities, wondering why they never come to him, when really they have been passing by him day after day unrecognised and unaccepted. They have even waited for brilliant opportunities, chances, circumstances and privileges to begin their lives well and they wonder when another man comes up beside them with like means, chances, circumstances and privileges and achieves noble results making better people of themselves. The secret is in the

capacity of the man in using his opportunities, chances and privileges profitably and not in the environment.

Living as the latter man we shall make each hour radiant with the radiancy of duty well done. But neglect of duty and misuse of opportunities will leave days and years marred and blemished.

To live up to our best, we must therefore watch the sacred meaning of opportunity.

SIDNEY KEYI, (T31, 1942.)

## THE EXAMINATIONS VERSUS PLEASURES

I have often heard people in the normal building of Adams College speaking about the examinations as a teaching device and a stimulus to good method and interest. I write not to disprove what is said by my old comrades, who are dealing with 'The Organization and Management of Schools,' but here I am to write what I know to be true about these cruel examinations. I am writing about what the examinations are doing to students in these last months of the year,

At the beginning of the year the students enjoyed socials, sports, concerts and bioscopes. Nothing was done concerning books because the students said, "Ah, there is still tomorrow to come," but to their greatest surprise 'tomorrow has never come' and today all students are paid with their own coins.

The month of September has reminded the students that the examinations are at hand and there is a great renaissance which they call 'stalk-boring.' It is at this period that we see the dangers of the examination. This 'stalk-boring' period is giving students sleepless nights. Dreams are making a great noise in every pillow. The work that the student has been piling up comes to him and he has to do justice to it. As there are such heaps and heaps of work and no time for them, students have adopted certain dangerous ways of covering the lost time. In the dormitories before the lights are put out; in

the dining hall before meals and before chapel, there is serious reading done. Hours seem to be minutes and days seem to be mere hours.

At this time, no library books are read for pleasure. Bioscopes and concerts are called by students, "a waste of time." No clowns or school entertainers are found. All pleasures, which were there at the beginning of the year, obtain second or last places.

At night in dormitories, serious and sincere prayers are said, and help for success on the coming examinations; is asked from God. Early in the morning, before sun rise the students are up and busy with their work. In choosing a book to study, he does not know which to take because he is needed by all. As the time comes nearer the examinations, students slowly become thinner. The months in which the students suffer are September, October and November. I say nothing about December because a part of it is the grave itself. It is during these months, (Sept., Oct., Nov.) that nervous breakdowns occur and headaches, bad-eye-sight together with other sensory defects play their part in this time when the work for the examination vies with previous pleasures.

Oh! Inspectors, teachers and my fellow students, what shall we do with these examinations? Should we abolish them?

FRANGIS DICK SEGWE, (T31, 1942.)

## WORLD TO DISCOVER

At face value the principal motive in coming to College is to come and "take" and this term "take" admits of degrees as many do not even take enough; but delving deep into the question makes us realise that it is truly a matter of "take and give." Students must therefore be prepared to take as much as they can, and give to the College what is

within their power. Those who have gone before us at this College have given to it the reputation far and near; but we cannot be sure as to how much they took, yet we know that most of them are making a success of life. Are we prepared to give as much as we can as a contribution towards the heritage we

want Adams College to have for the benefit of Africans? When we leave, are we prepared to take as much as Adams College can afford to give us?

It is serious study and knowing more, first about Adams College, then about places and people nearby, then about the social, political and economical aspects of the life of South Africans, that Adams College can be helpful to us. We have men and women who have tasted the ups and downs of life and are too willing to pass those experiences to us if we have the place to put them in. By so doing we are taking and storing as provision for a rainy day.

In turn we are given a chance to organise ourselves into bodies and societies to cater for the social, sporting, dramatic and debating life of the school. This gives us opportunity to provide better environment for students to come. As it were, we are building on what was built for us with an outlook on those to follow us that their work might be lightened. Are we not "giving" by so doing?

That being the case, we want to leave Adams College better than when we came. Instead of standing aloof and levelling subversive criticisms on what is done, why won't we roll our sleeves and help for the betterment of whatever is lacking. "Why are we what we are?" Dr. Brooks would ask. "It is because the men and women students who have gone before us have left behind a heritage on which we can build", a Post Matric student would answer.

We had better militate against evil influences and foster a feeling of esprit de corps which will bind us together to advance the desired end. Adams College must be an ideal place for our children who may come here perhaps twenty years hence. I maintain that we have been Arising all along and are just now beginning to Shine. Let the light sparkle like diamond and evince the potential abilities that Africans possess. This having been effected, we shall have discovered a new world.

THOS. LANG. DLADLA

## MY CHILDHOOD DURING THE TIME OF CHAKA

During the nineteenth century, when Shaka was the King of the Zulus, I was born. My father was a warrior of Shaka and I was well known by the name of Mehlobomvu, my father's name.

My father had twenty wives which he got from Shaka as a present for his bravery. His wives lived in different kraals. The one was at Duguza and others near the Umfolosi river. I was born in a kraal near this river. My father's wives hated me. They said I looked brave like my father. So, my mother decided to hide me at a place near Eshowe. There, I stayed with my grandmother in a big village. I looked after the cattle with other boys.

One day I was called to a feast at my home. Many people gathered from different places. The regiment were given beer and meat. All the people were served with food according to their ranks, while the people were still feasting a noise was heard on the other side. An old man was lying down senseless; who killed him no one knew; he was found, and was bound hand and foot with ropes. His case was to be tried the next day.

During this night when all the people were merry about their banquet, there came an impi to my father's kraal. These were the near tribe which were called the Nkenganezi.

This tribe was angry because it was not called to a feast. They took all my father's cattle and goats and hid them in the forest near the Umfolosi river. They, then, went inside the kraal and raised to the ground two huts by burning them. The regiment chased them as far as the Umhlathuze river. The Indunas were sent to report the matter of the Nkenganezi to Shaka.

I grew very quickly and I was very fond of fighting. One day I went for a hunt with my brothers to the veld. In the veld I killed a leopard. I ate one piece of meat in order to become strong.

This matter was reported to Shaka. He wanted to see me. Going to the kraal of Shaka I was accompanied by my elder brothers. As I came near the gate my bones shook and I heard the marrow running down my bones. I could not answer a single question when my brother spoke to me. Surely, I was tongue tied. I just feared his sharp eyes and voice.

I prayed to my ancestors to help me to talk obediently to Shaka.

When I came to him all my fears left me. "Are you the son of Mehlobomvu noma ka Mehlobomvu?" I said "yes" smartly. "You see I want you to look after my cattle and after two years you will join my

regiment." I stood there motionless. The Induna came who told me all the work I was supposed to do. My brothers returned home and told my parents what had happened.

In the kraal of Shaka I learned many things which may help me in my future time. I cannot relate them because they are many.

I knew how to heal the wounds of the wounded warriors. After these two years I joined Shaka's regiment.

Thus I became popular to Shaka and to his Indunas during my childhood; because of my good works and my bravery.

BEATRICE NGEMA, (T4II, 1942).

### RHYMER'S CORNER

#### Hurrah For The Shooting Stars

Hurrah, hurrah, the Shooting Stars have gone.  
The boys do cheer them all;  
No need for fear for all is clear:  
This great match must be won.

Hurrah, hurrah, the Dean has trained them well.

The whistle calls them in;  
No need for fear, for all is clear;  
The whistle soon shall tell.

Hurrah, hurrah, the match is starting now.  
"Express" has got the ball;  
No need for fear, for all is clear;  
The strangers' team shall bow.

Hurrah! Hurrah! for 'Concrete's' got the ball.

He'll sway them side by side;  
No need for fear, for all is clear;  
The strangers' pride shall fall.

Hurrah! Hurrah! for "Fox" has scored a goal.

The boys do praise him all;  
No need for fear, for all is clear;  
Great joy hath filled my soul.

Hurrah! Hurrah! the game at last is done.  
The Stars have led by three;  
No need for fear, for all is clear:  
The Shooting Stars have won.

SOLIE GEE MPUMLWANA,  
(Form V, 1942).

### A PARODY ON THE DUKE'S SPEECH FROM

#### "As You Like It."

Now, my brothers and sisters at Adams,  
Hath not civilisation made this life more sweet  
Than that of barbarism? Are not these rooms  
More free from cruelty than the wilds?  
Here we feel but the prefects marks  
And the Head Teacher's daily scoldings  
Which, when they come to our sincere consideration,

Even for a minute or two, we smile and whisper,  
"Truly, truly, I have been wrong;  
They are putting me into right ways of life,  
Which will make me face the world so wide."  
And then the prefect's mark I take  
With grumbling at first and justice at heat.  
I would not refuse it.

FRANCIS D. SEGWE, (T3I 1942),  
(Ziphaphalazi).

### COPY!

#### (With Apologies Where Due)

When the printer shouted "Copy"  
For to print this magazine,  
Then the editors, they trembled  
And their faces turned pale green—  
For there wasn't any copy—  
Not a single scrawl of copy  
For to print this magazine.

Then the editors conferred,  
Hunted wildly for a word,  
And oh, sweetly to that printer said,  
"Would you like a little mealie meal instead?  
Copy is so very rare,  
All the students seem to care

More for mealie meal than copy  
For to print this magazine."

But the printer grew so tearful  
That the editors were fearful,  
And most hastily they said,  
"There, there, you shall have some copy;  
You shall have some snappy copy,  
If we have to write it all ourselves," they said.

And the moral of this tale  
Is that students without fail  
Should prepare a little copy  
For to print this magazine.

—EDITOR.

# 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., }  
 Mr. J. de Kock, B.TH., M.A. } Dean of Men  
 Miss E. C. Aitken, B.A., Dean of Women  
 Miss M. Rodger, M.A., }  
 Mrs. J. V. Hosken, } Secretaries.  
 G. Kumalo, Office Assistant

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. Mempel	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.

Mr. R. C. Ellis, M.A.  
 Mrs. N. M. Walker, B.A.  
 Mrs. V. King  
 Mr. E. Cele  
 Mr. N. Ngcobo  
 Mr. H. M. Gillespie, B.A.

### THE PRACTISING SCHOOL

Mr. A. B. Ngidi	Mr. H. Hlanti	Mr. S. Ngomane
Mr. D. Mnyandu	Mr. H. Mamane	Mr. S. Mkhize
Mr. A. J. B. Nala	Mr. S. Ngubane	Mrs. O. Msane
Miss Annie Sililo	Miss G. Tshabalala	Miss R. Nxumalo
Miss C. Msweli	Miss C. Mapumulo	Miss M. Shangase
Miss E. Tuntulwana	Miss C. Mathe	Miss R. Makhobotloane
Mrs. R. Kuzwayo	Miss C. Mwandhla	Mr. D. Makanya
Miss A. Shangase	Miss M. Msomi	Mr. M. Manqele
Miss P. Khumalo		Mr. R. Mfeka

### THE HIGH SCHOOL

Head Teacher—Mr. D. G. S. Mtimkulu, 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.TH.	Mr. M. Mbatha, B.A.
Mr. M. Mabude, B.A.	Mr. B. C. Mtshali
Mr. J. P. L. Ngobese	Mr. S. Tsephe
Miss E. C. Aitken, B.A.	Miss R. Moerane, B.A.

### THE LIBRARY

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

### THE SCHOOL OF MUSIC

Mr. R. C. Ellis, M.A., Director  
 Mrs. B. Minter

### THE INDUSTRIAL SCHOOL

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

Mr. M. M. Nkuku	Mr. E. B. Ndhlovu	Mr. S. Baloyi
-----------------	-------------------	---------------

### THE AGRICULTURAL DEPARTMENT

Mr. A. J. Mwandhla

### THE PRINTING DEPARTMENT

Mr. S. B. Makanya

### THE BOYS' BOARDING DEPT.

Boarding Master : Mr. A. M. Ntaka

### THE GIRLS' BOARDING DEPT.

Matron : Mrs. H. Hlanti

## ADAMS COLLEGE

**A**DAMS 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.



# ISO LOMUZI

ORGAN OF  
ADAMS COLLEGE  
NATAL.

VOL. 12. NO. 2

NOVEMBER 1943.

SERIAL NO. 24  
Price 6d

“ARISE, SHINE!”

Adams Mission Station,

Natal, South Africa.

---

## CONTENTS

---

Principal's Letter ... ..	1	The Annual Report of the Adams Scout Troop	9
Infra-Red Light and its use ... ..	2	The Dramatic Society stages Shakespeare ...	9
The Literary and Debating Society ... ..	4	Gudo na Tsuru ... ..	10
The Adams College Church ... ..	5	Umlando Womuzi Wase Dombodema ...	12
The Erection of the Memorial Seat ... ..	5	Tiisetso Pheello Mamello ... ..	12
Notes from Jubilee ... ..	6	Goodbye, Adams College ... ..	13
Notes from LeRoy ... ..	6	Loram Memorial Library ... ..	14
African Heroes Sunday ... ..	7	The Carpenters' Day ... ..	15
The Students' Co-operative Economic Society	8	Lecture by Mr R. Jones ... ..	19

---

## Support Sunday Offering Projects.

---

---

### EDITORS

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

Mr. R. Guma, B.A.

---

### STUDENT EDITORIAL COUNCIL. (By invitation of the Editors)

Margaret Bhengu, Chairman  
Hebert Chitepo  
Beatce Boti  
Francis Segwe  
Wilford Tshabalala

Joseph Magore  
Walter Nzuza  
Christian Masuku  
Tefe Mahalefele

---

# Iso Lomuzi

"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

The Editor, ISO LOMUZI.

ADAMS MISSION STATION,

NATAL, S. AFRICA.

## EDITORIAL

ONE Thursday morning in September I was meeting the joint Forms II A and B in order to deal with a question put to me by one of the students two or three weeks before. The question was, "How can we build a new nation?" When I asked the questioner what he meant by his question, it appeared that he was wondering how a man like Abraham Lincoln could be trained for the work of leading a nation. We saw that this was quite important, but we counted up and found that there were fifty six of us in the classroom, and that even at our luckiest not more than one of us could expect to be an Abraham Lincoln, so there were still the other fifty five to consider. When we thought about the other students in high schools and training colleges, we realised that perhaps there might be one Abraham Lincoln and nine thousand, nine hundred and ninety nine other builders of a nation, so we decided to concentrate on the ordinary builders.

Then we had a look out of the window at the School of Music building, and asked what it was made of. We saw that the main materials were concrete blocks. Form II and I then got to work in earnest about this question of nation-building: we saw that the building of nations also means the using of materials, and that the materials are individuals. I told Form II how we make concrete blocks, and asked them if it would do if we mixed fourteen parts of river sand with one of cement. They all said that that would not do: the blocks would be too wet. We saw how flaws in the materials can spoil the whole building. Form II thought that the biggest flaws in our human materials were drunkenness, sexual immorality and the dishonest handling of money. I agreed

with them that these were very important flaws, and that if we really wanted to build a nation the best thing to do was to see that these flaws did not occur in us, and also to see that they did not occur in other people. We saw also how important the health of the people was, so that a doctor or a medical aid or a health assistant was also helping to build the nation.

Time was getting on, so we had another look out of the window, and I asked Form II what was the first thing to do when the blocks were made with regard to the building. They told me that it was to build the foundations. Form II helped me to find out what the foundations of nation-building were. One student said "Education and Christianity": another said "Love and Unity." We saw how important these foundations were. We saw that the real foundation of nation-building was faith in God, Who cannot be unimportant, and must indeed be all-important.

The thought of porridge was beginning to mingle with higher conceptions in our minds. We just had time to ask what the builder would do when the foundations were dug, and he had his materials, and what else he would need. We came to the conclusion that he would need a plan. And we saw that that was the intellectual side of nation-building, the need to collect our facts, to arrange them, know what we are aiming at, and to work intelligently. Perhaps we should have gone further if the bell-ringer had not done his duty with great vigour just outside the door.

I commend to all the readers of "Iso Lomuzi" the simple lesson which Form II and I worked out together. I do not think that I need add a word to it.

## INFRA-RED LIGHT AND ITS USE

In a recent issue of "Iso Lomuzi" some of the properties and uses of infra-red light were described, particularly with reference to photography in the dark. Infra-red light, as was then explained is the invisible 'light' which is sent out by hot objects. An electric fire for instance, as it warms up when the switch has been put on, is sending out these infra-red 'heat' waves. It continues to do so even when the elements of the fire have become red hot. In what follows, it should be remembered that, although invisible, infra-red light is very similar to ordinary sunlight, i.e. it is a wave motion just like the waves on a pond which result when a stone is dropped into it.

The medical uses of infra-red light are many. For example: the pupil of the eye contracts in a bright light, but since infra-red light is not visible it remains open, even when flooded with infra red, and thus we are able to photograph the iris when fully open, the patient being comfortably seated in the dark. In some cases of eye trouble the cornea (the horny membrane covering the eye) becomes milky and opaque. It is possible to photograph the eye beneath the misty cornea by means of infra-red and so make some acquaintance with the internal condition of the eye.

An interesting property of infra-red light is its ability to penetrate substances which ordinary visible light cannot penetrate. Skin is one of these substances, and therefore we are able to see beneath the skin with the eye of the camera. This has found at least two uses. In cases of eczema, the veins beneath the skin often become varicose. They are barely or not all visible to the eye, but it is easy to get infra-red photographs of them showing their condition. Also, in cases of that dread disease, lupus, for which ultra-violet light is the curative agent, the whole of the affected surface may be covered with scabs. Those regions of the skin which have been cured of this trouble are clean and clear beneath the scabs, and the penetration of the latter by infra-red light affords the possibility of photographing the clean areas underneath so that photographs taken at intervals reveal the progress of the cure. Here we have two interesting functions of invisible light at the two opposite ends of the spectrum, the healing ultra-violet and the revealing infra-red.

In a similar way, the method can be applied

to photographs taken of objects under the microscope, and very small insects reveal the structure of their interiors almost as if an X-ray picture had been taken. One common way of preparing objects for the microscope is to stain them with various dyes, and the photographs of these dyed objects sometimes give camera pictures which are very different from those made on ordinary plates. Informative results are thus obtained. When you come to think of it, not only photography, but, indeed, a very great deal of scientific work, consists in recording difference. To begin with, the ordinary photograph, whether portrait or landscape, is built up by difference of light and shades; in fact without these there would be no picture at all. The infra-red photograph is only of value when it is different from the ordinary one. As soon as we are able to record differences between objects, especially those which the eye cannot see, we are beginning to learn something.

We do not know of the ultimate reasons why dyes photograph differently in infra-red light, but we do know that if we select a number of black suiting materials and take infra-red photographs of them we find that some of them photograph light and some dark, because different dyes and different mordants have been used for the cloths. The ones which are light on the prints are those which reflect infra-red light in the same way as foliage does, and it was thought at one time that it might be possible to select a black material which, for summer wear, would be as cool as white flannel. It has not yet been found possible to do this.

Talking about dyes leads quite naturally to the question of inks and printing. When we wish to decipher forged, over-written, faded or otherwise illegible documents we usually employ ultra-violet photography, but there are some cases in which the patient requires different treatment, and then we try infra-red. Carbon, of which lampblack is one form, absorbs infra-red so completely that if we take a photograph of any ink containing it the image upon the print is also black. Now there is a copy of Theodore de Bray's Voyages in the Huntington Library in America in which some offending passages were blacked out by the Censors of the Inquisition 300 years ago. These gentlemen didn't think of posterity and used an effacing ink which was transparent to infra-red light,

the underlying ink being opaque and probably a carbon ink. We can photograph this today by the infra-red process and read the obliterated lines almost as clearly as if they had never been blacked out. One other example will suffice in this sphere. In the British Museum are a number of fragments of leather, about 3,000 years old, which were used by the ancient Egyptians for writing upon; sometimes the writing was cleaned off and they were written on a second time, but the script is now so faded as to be illegible. None the less the difference in the power of absorbing infra-red between the leather and the ink is sufficiently great to enable successful photographs to be taken, so that he who runs may read—that is if he is able to read ancient Egyptian script.

We will leave the earth for a little while and travel up into the heavens. It is possible to analyse the light coming to us from the stars and planets in much the same way as Newton analysed sunlight by passing the light through a glass prism, and this has added a great deal to our knowledge of the stars. The planets shine by reason of the sunlight reflected from their surfaces, and when we examine the light reflected by the planet Venus and use our infra-red appliances, we find that there is something present which does not come from the light of the sun. This something is the gas known as carbon dioxide and it must, therefore, be present in the atmosphere of Venus. On the earth, carbon dioxide is mainly produced by growing vegetation and we are left to speculate as to the cause of its existence on Venus. The nebulae form magnificent objects in the sky and photographs of them show great luminous masses with many stars distributed in the general glow. This glow gives a foggy effect upon our photographic plates, but if we employ the infra-red method we can diminish it sufficiently to obtain a clear photograph of individual stars.

Let us come back to earth again. When we photograph a group of people in our laboratory by the infra-red process, we notice that some of the men reveal a considerable growth of hair on the face and look very grubby though, in fact, they are clean shaven. The hair was there right enough, because, owing to the ability of infra-red light to penetrate the skin, we were actually looking below it, in the photograph. This led anthropologists to take portraits of different types of humanity. The first African ex-

perimented with proved a great success and many people in many parts of the world have made his acquaintance—by photograph. Not only did his skin photograph as though it were white, but his face seemed to be strangely altered, having acquired a queer Mongolian kind of appearance. So researchers set to work and photographed some thirty different types, and though many of these were very interesting, yet they yielded little that was of interest to the experts. The recent developments in infra-red photography have given a stimulus to the study of the applications of infra-red rays. Plates sensitive to infra-red rays were used recently by Wright to take photographs of the Sierra Nevada mountains from a distance of 150 miles. Stevens took a photograph at a height of 23,000 feet of Mount Shasta, distant 331 miles, as mentioned previously. In South America he photographed the Andes from a distance of 310 miles through the pampas mists. The perspective in this photograph showed the effects of the earth's curvature directly. The mountains appeared as resting on a curved surface.

Another use of infra-red radiation is of German origin. It is well known that red light penetrates mists better than white light. The Germans replaced a 1,000 candle power oil lamp in a lighthouse on the island of Heligoland by a 1,000,000 candle power arc lamp. They found that in foggy weather the arc lamp was visible over a much shorter range than the old oil lamp because it was deficient in red rays. On a clear night a white light of 4,000 candle power is visible at a distance of twenty miles, but on a misty night it would have to have 2,500,000 candle-power to be visible at that distance.

As infra-red rays are so similar to light, infra-red searchlights were constructed as a result of the above facts. The window of the searchlight is covered with a black glass containing iron and manganese, which stops all rays except the infra-red. Hence an invisible beam can be projected at night.

Photographs may then be taken of rocks, or other objects which reflect the invisible beam back. It is possible to see things in the dark by using suitable detecting apparatus provided of course, the object 'sighted' is emitting infra-red light. Anything which is reasonably hot DOES emit such light and this light can be used to detect the object.

In America in 1919 for instance, clear indications of the direction of an aeroplane

flying at a height of 3,500 feet on a dark and hazy night were given by an infra-red detector, though the machine was running at only one-third of its full power. Under favourable conditions, invisible ships have been detected at a distance of six miles. French experimenters have shown that if a soldier puts his head over the parapet of the trench on a dark night it can be detected at a distance of fifty yards, owing to the infra-red rays, that it emits.

Icebergs have been detected up to distances of six miles. Unfortunately the small bergs, which are the more dangerous are the more difficult to detect, and the infra-red detectors

are in general too delicate to be operated by navigators who are not experimental physicists. Lastly these infra-red rays have been used instead of wireless waves. The great advantage of infra-red rays over radio is that they are difficult to jam and can be operated with almost complete secrecy, but the future seems as yet to lie more with short-wave radio than with infra-red rays.

It will thus be seen that the infra-red region of waves, once an academic curiosity, is becoming more and more useful in the world outside the laboratory.

R. C. ELLIS.

## THE LITERARY AND DEBATING SOCIETY

The Committee of the Literary and Debating Society of this year 1943 underwent a great change of the committee members due to the members who could not return this year. Nevertheless, we managed to fill the vacancies and the results were:

Chairman—Mr. Petros Mgbhozi,  
Vice-Chairman—Mr. Thomas Lang Dladla  
Secretary—Miss Margaret Bhengu,  
Committee Members—Miss Maud Busie  
Mthembu, Mr. Samson Cebekhulu, Mr.  
Jennious Mahanjana,  
The Faculty Advisor—Dr. Brueckner, Vice  
Principal.

The work of this committee is to arrange for activities on Saturday evenings. Our programme includes: Bioscopes, lectures, dramatizations, debates, speeches by students (Improptu) and concerts.

Our Faculty Advisor plays the most important part as he always gives us an item each month, i.e. a bioscope. Some of the pictures we have had this year are: Drummond's Peril, In the Navy, The Leather Pushers, and the Crazy Gang.

Lectures are given by teachers as well as people from other places. Some of the lecturers we had this year are: Dr. J. L. Dube who came all the way from Olange inspite of the Black-out and Petrol-ration. His lecture was most inspiring. It was on the Native Representative Council. He emphasised the the point that the future of the Africans depends on us as a generation. We assure Dr. Dube that we have not forgotten his inspiring words. We also take this opportunity to thank him for the pains he took to lecture to us. "Ungadinwa nangomuso!" While we are on the lectures we shall not forget to thank our teachers Mr. S. Ngcobo

and Mr. Mbatha for their interesting and educative lectures. Mr. S. Ngcobo told us about the different kinds and the value of money while Mr. Mbatha lectured on the Voortrekkers. We appreciated their lectures.

The Form IV students (Matric I) will present to us 'King Henry IV' We are sorry that we cannot comment on the play as this article would be printed before they stage the play. Nevertheless, we hope it will be a success by the efforts of Mr. Mthimkhulu, Miss Aitken and Miss Walker.

On the debating sphere we thank the students for co-operating with us in discussing the set topics. We appeal to our lady-students to 'Arise and Shine' in debates as in other activities. "Women Should Rule the World" was one of the topics discussed this year. Most of the male-students were on the negative side. The reason is that they have not seen much or heard much of the women's capability in discussing some points. To prove yourselves capable of ruling the world you should be able to discuss matters with men and the chance is in debates. We also thank our staff members for entertaining us with brilliant speeches on the topic they had for a debate.

We are also expecting to share our ideas with the Sastri College Students. We are thanking the Inanda Seminary Students for accepting our challenge. Though they gave us hard times we still hope that one day we will have the better of them.

Our Improptu Speech night this year was interesting as we had friends from Michael House participating. One student from Michael House had the subject "The Rising Bell". He gave us an interesting account of the bells at Michael House. One of our

students had a subject which read 'If I were of the Opposite Sex'. He gave an interesting account of what he would do were he a woman.

Our first concert this year was a 'Fresher's Concert'. Most of the items are given by the new-comers. This gives them a chance of introducing themselves to the school as singers, speakers, tap-dancers or whatever way they appear. We are thankful to the new students of this year as they gave

us enough items for two full hours. We are looking forward to the "Staff Concert" which will be sometime in October as well as to the closing concert.

In closing I will once more appeal to our students to remember our slogan which is 'ARISE SHINE'.

MARGARET A. S. BHENGU,  
(T3 II Music.)  
(Secretary),

## THE ADAMS COLLEGE CHURCH

During the week-end of October 16 and 17, the Adams College Church was formally organized. An Organizing Council composed of the following representatives of interested organization convened at Adams on Saturday, October 16: Rev. Harsum Taylor and Rev. Vernon Miller, President and Secretary respectively of the Congregational Union of South Africa; Rev. A. F. Christofersen and Rev. R. L. Abraham, representing the American Board; Chief A. J. Luthuli and Rev. B. M. G. Nomvete, representing the Bantu Congregational Churches of the American Board; Rev. S. R. Cele and Mr. M. M. Nkuku, representing the Adams Church (Community); and Mr. C. Wood, representing the Adams College Governing Council.

After hearing the reasons for the formation of the Adams College Church, and hearing (and suggesting amendments to) the proposed constitution of the proposed church at Adams College, the council declared the church established and convened a business meeting of the charter members, who proceeded to call as their first pastor the Rev. H. A. Stick of the American Board, who has been functioning for some time as the College Chaplain,

On Sunday the Council conducted the church service. Rev. Harsum Taylor, who had functioned as Chairman of the Council, inducted the charter members and preached the sermon. Communion was administered by Rev. Vernon Miller.

Staff and Students who are church members elsewhere may enjoy full membership in the College Church during their association with the College without jeopardising their home membership. Students and others who may join the Adams College Church while associated with the school are expected to transfer such membership to their home churches within a reasonable time of withdrawing from the College family.

The establishment of the Adams College Church has been under consideration by the college authorities for sometime, and has the goodwill and good wishes of the various bodies sending representatives to make up the Organizing Council.

The Rev. H. A. Stick, who has become first pastor of the Adams College Church, has been a missionary of the American Board in South Africa since 1912. He is Head of the Theological Department.

N. M. W.

## THE ERECTION OF THE MEMORIAL SEAT

It was a clear hot morning when Dr. Brueckner stepped into the pulpit and showed us the bronze plate which was inscribed as a memorial to Dr. Adams, and had been supplied by the South African Historical Monuments Commission. He announced that this would be fixed in a seat which was to be built a few yards from chapel and near the site of the first mission house built at Adams, so that anyone who wishes to have a rest might sit on it. He desired the students to bear a hand on this by digging up foundation stones of the first

house built here by Dr. Adams to use in making the seat. The students accepted the situation with high spirits. It was quite a revelation to me to find that within two days after the announcement the pile of stones was increasing. But unfortunately the stones were insufficient and the building was delayed last session. At the beginning of this session, Mr. Dahle suggested that all the classes in both departments in the Normal Department and High School should go out one afternoon to collect stones and bring them within the reach of the lorry. This

was successfully carried out. The building began on the following day. Dr. Brueckner employed one of his workmen to do the job. The plate which was fixed in the high back of the seat was written in three languages, viz.: English, Afrikaans and Zulu. The whole looks like an arm chair.

This memorial seat was dedicated on the Sunday 16th. Sept. when we were commemorating the Founder and Builders of this College. We combined with the villagers and so for convenience the service commenced at 11 a.m. and was held at the grave yard. The Pathfinders made a parade to the grave-yard and had with them flags and wreaths of flowers and leaves. Choir B was leading that day. The service commenced as usual. Dr. Brueckner presided at the service. In the course of the service a few villagers affirmed the great works of the Founders and Builders. Rev. Cele preached after the service the congregation was asked to make a procession to Dr. Adam's grave where the

Pathfinders would place a wreath on his grave. After this the Pathfinders led us to the Memorial seat, where we opened by singing the hymn of the Founders and Builders and then Dr. Brookes made a short speech about the nature of this seat and stated why the Plate is written in three languages. Then Rev. Stick led us in prayer. Then, representing the Pathfinders, Garnet Joe, who had brought flowers, stepped forward, saluted and then placed them on the seat and saluted again and went back to his line. Rev. Stick then commenced on how the seat should be used and stressed the point that if anyone wishes to rest on that seat, he or she must pray to God first before sitting. We then closed by singing a Zulu Hymn.

In conclusion I might say that I deem it wise for the school to encourage such commemoration of great works as it builds desirable ideals.

WILFORD G. TSHABALALA, (T3 I.)

### NOTES FROM JUBILEE

The second term of 1943 has opened with 289 boys. Some twenty boys have not returned this term for various reasons a few for lack of fees and so on. The overcrowding in the dormitories is not so bad on account of those who did not return. However we still need more room for our men students. The extension of our Jubilee premises have not been started as yet.

The students behaviour this term has started very well with our new Dean Mr. J. G. de Kock. We are pleased to have our former Dean among us Mr. E. R. Dahle who has been on active service. He is now back with us permanently.

Mr. S. D. B. Ngcobo who was acting Dean for more than a year has now left the work of Dean. We shall always remember him for his firm hand in dealing with cases in the Boys' Boarding Department.

The Denys Reitz Hospital is receiving its

finishing touches now. We hope before the end of this term we shall have it opened for use to our students. It has all the modern conveniences of a civilized community. Mr. J. H. Smith is ably supervising the work in the building of the Hospital and the Vice-Principal gives him all the material he needs for finishing it.

Kwa Sobantu Cottage is now opened and Bantu Teachers now board there. It is a large building with five bedrooms, a guest room, a large dining room, and sitting room, all other conveniences of a modern cottage are available including shower baths.

The water system is working satisfactorily this term.

The House system gets on very well. We still have the same House masters as last term.

A. M. NTAKA,  
Boarding Master.

### NOTES FROM LeROY

We have come to the close of one of the happiest years in LeRoy. This year we have made a footing that will remain as a cornerstone of LeRoy House. The spirit of unity shown by our House this year will not only be a memorial statue to the former members of the House but will also be a model on which the other Houses will build their unity.

The spirit of sportsmanship displayed by our members on both the Boys' and the Girls' section so frightened the students that the morale of the other Houses was greatly impaired.

The first masterstroke was played in athletic sports where LeRoy tied with Ireland. (Ireland, as you all know was



equipped with some of the best runners in the Natal African Institutions). We may safely say that next year we shall be a match for Ireland's.

Our Basket Ball team which has from time immemorial held an immutable tradition of victory is redoubling its trust every year. So to say that we won all the matches in basketball is no more wonderful than to relate that the sun rose in the east yesterday. Our Basket-Ball team consisted of the following terrors Motor Spirit Miss B. Ngidi, Walls of Jerrico Miss F. Mkize, Mamalo Slendy Miss E. Zungu, Sister Norah Miss N. Mkize, Infantastic Magority Miss G. Mvuno.

This dreadful blow put the other Houses in such fright that we felt it only human for us to rein our rate—if only to preserve the spirit of sportsmanship at Adams. Football, cricket and tenniquoit were not very remarkably good this year. In tennis no matches were played this year on account of bad

weather and other inconveniences.

We had a very grand House Social on the evening of Saturday 23rd. October in the Form IV classroom. The music presented surpassed everything that Adams has ever heard. To say nothing of our soloists, the Silwane Group brought something new in the music history of the school.

Our office bearers are Mr. Tsotsi (House Master), Mrs. Mtimkulu (House Mistress); Mr. T. Dladla (House Captain), Mr. B. Sebate (Vice-Capt.), Miss M. Ngwane (Secty.), Miss E. Mvubu and Mr. C. Kuzwayo (Committee Members).

The captains for the different sports were: Mr. P. Ngcamu (Football), Mr. W. Kgarume (Cricket), Mr. T. Dladla (Tennis), Mr. B. Sebate (Athletic Sports), Miss Eosia Makanya (Tenniquoit), Miss B. Ngidi Basket Ball.

MARGARET NGWANE,  
(Secretary).

### AFRICANS HEROES' SUNDAY—OCTOBER 31, 1943

This Sunday is African Heroes' Sunday in this College.

All people have a present, a past and a future. The aim of celebrations of this kind is to examine these three tenses of a people. We must examine the past so that we may remind ourselves of our debt to the generation before us. This will enable us to see what they have sacrificed in order that we, their successors, might have a fuller and richer life than they had. The success and strength of any age must go to characters (most of them not recorded in history), to men and women who made a habit of doing sound work quietly, of foregoing applause; of making sacrifices, for example, on behalf of their children, and of denying themselves in many ways in order to let their children be fitted for the work of life. Such an examination will save us from selfishness of pride.

We need to examine the ground on which we stand. Are we standing on ground which will enable those who follow us see in us visions of the first-rate in human life and character? Will they see in us courage and persistence, a desire for wisdom and devotion to good?

As we are successors of a foregoing generation we are also predecessors of the following generation. We who owe so much to those who have gone before us need to leave a rich heritage to those who are coming after us.

To give such a heritage will require us to

be men and women of action, men and women of thought and knowledge, and men and women of vision. We shall need now and then see our successors as we would like them to be.

The phrase "David's greater son" expresses very clearly what I want to bring out. Our successors should be greater than we because of our having laid firm foundations.

It is only by doing this that we can make victory possible for them.

What then does the past give us? What are the visions of the first-rate in human life and character which are given to us by the past?

1. To me the faith our predecessors had in us is remarkable. Faith in ourselves and faith in others is the most dynamic force in the world. It makes for human progress. The coming of Christianity in this land, the founding of institutions of learning, the establishment of hospitals all show this force in action.

We who have entered into this heritage should so bear ourselves that we may have the assurance that like good and faithful servant we have done well.

2. From some of our predecessors we learn the great value of having a definite attitude to life. Over and over again in the history of our people we see this, as St. Peter says, "as a light that shineth in a dark place, until the day dawn, and the day star arise in

our hearts."

I shall take three men to illustrate what I mean. The first one is Makana. Ndlambe, Makana's Chief, had inflicted a severe defeat on Ngqika. To save their ally the Cape Colonial Government sent soldiers to help Ngqika. Ndlambe retaliated by sending Makana with a large army against Grahams-town. The Xhosas were defeated. Energetic measures were taken to punish the Xhosas. Many were killed and thousands of cattle were taken. When Makana saw all this trouble on his people he surrendered to the British, saying, that as he was the cause of the war, and the people were in trouble, he wished to procure peace by his surrender. This is, indeed, "a light that shineth in a dark place."

The second example of this definite attitude to life happened in 1889 at the trial of Dinuzulu at Eshowe. When the case for the defence had been begun, Mr. Escombe, the defending counsel said, "The majority of my witnesses are those who were with Dinuzulu when he did that for which you have indicted him. If they give evidence they may incriminate themselves. Does the court agree that if they give evidence they will not be arrested like Dinuzulu? The court refused to agree.

Mr. Escombe told Dinuzulu. Dinuzulu said: "No, if that is the case, my people must not give evidence; I may as well die alone."

"A light that shineth in a dark place."

My last example is taken from Mashonaland. The man's name is Bernard Mzibe who is thought to be the first African Christian martyr in Southern Rhodesia. Bishop Knight-Bruce had located Mzibe among the Shonas at Marandellas. His coming coincided with a very severe drought which the Shonas attributed to him and the Bishop. Plans were made by the Shonas to kill Mzibe. The Bishop (who lived in Salisbury) heard of this and advised Mzibe to leave the place whenever he felt that his life was in danger. Mzibe, though knowing full well what he was facing, refused to desert his post. Not long after he was stabbed to death by three Shona men.

"A light that shineth in a dark place, until the day dawn, and the day star arise in our hearts."

These celebrations should help us to see more clearly that we are dependent upon our predecessors and contributors to those following us.

Let us then in this knowledge discern the qualities that have brought the Africans on, and those which have kept us back; the men and women who have deserted the army and dropped out of the struggle, and those who have been victorious or by their faith and endurance have made victory possible for others.

R. GUMA.

## THE STUDENTS' CO-OPERATIVE ECONOMIC SOCIETY

The A. S. C. E. Society was founded by five students under the leadership of Mr. W. Mseleku the social worker in 1940. It is the first of its kind among the Bantu Schools in Natal. The ideal and hope of this Society is to inculcate the spirit of wise use of money among the Africans and to create mutual trust and understanding for the service of the people.

**OFFICIALS:** Faculty Advisor Rev. J. P. Ramseyer (Re-elected)  
Chairman and Director Mr. D. W. Warohio  
Hon. Treasurer Mr. D. M. K. Sagonda  
Hon. Secretary Mr. R. T. Fitz Patrick Mhlope.

**EXECUTIVE COMMITTEE:** Messrs. B. Sibate, J. T. Samkange, W. Bokwe and S. Polile. We regret the absence of Messrs. W. Bokwe and Polile. Their places have been taken by Messrs. P. Mgobozi and J. Magore.

**MEMBERSHIP:** The Society has in its Books eighteen members among whom four are ex-students. It is hoped that next year we shall have more members. In the near future ladies will be enrolled as members of the Society. The chairman and the members of the Society wish to extend their infinite thanks to the Principal Hon. Senator E. H. Brookes and the staff, for allowing this Society to run the School Tuck Shop.

The Society has employed two students to act as salesmen. The business is showing improvement daily owing to the conscientiousness of the Faculty Advisor whom we owe many thanks as well as the Director.

We must here record with appreciation and boundless gratitude that we have again received from the Principal and the staff a better room for the business. We hope that next year we shall extend our business. We also hope to cater for our customers with

more things than we did in the past.

The annual party of the society was held on the 18th September, 1943. The society defrayed the expenses incurred. We wish to thank our guests for the friendship, sympathy, appreciation in their contact they showed. We thank our Honourable Speaker the ex-chairman of the Society Mr. N. Munyama for his brilliant speech on "The Principles of Economic." We regret that Mr. W. Mseleku could not be with us on that day. We also tender our thanks to those who had helped us in the arrangement of the party since the beginning, especially Mrs. Brookes (junior), Mrs. Ramseyer and Mrs. Hosken; the Vice-Principal Dr. Brueckner for his kindness and over estimable generosity in getting our

orders from town.

My report would be incomplete if I did not express my sincere thanks to our Faculty Advisor Rev. J. P. Ramseyer for the pain he takes in the management of the Society. To the chairman and director Mr. D. W. Warohio, of whom we all look upon as the leader and the source of inspiration when in difficulty and also to the Hon. Treasurer Mr. D. Sagonda for his consciousness in handling of money on behalf of the members, I tender our thanks to them.

With special greetings of the season to all co-operators.

R. T. FITZ PATRICK MHLOPE,  
The Hon. Secretary,

## THE ANNUAL REPORT OF THE ADAMS COLLEGE SCOUT TROOP 1943

The local troop, led by Mr. Ramseyer who is the District Pathfinder Master, has shown much better progress this year than last year. At the beginning of the year the following members were elected as officers:—

Moses Siquabala—Pathfinder Scout Master  
1st Troop.

Francis Segwe—Pathfinder Scout Master  
for 2nd Troop A.C.

Wellington Tembe—Assistant P/S Master.  
Cyprian Zibogwa—Troop leader.

Stephen Zama—Troop Secretary.

The troop meetings are held on Wednesdays and the attendance has been, on the whole, fairly good. At present, the Pathfinder Scouts movement here has been regarded as a school activity and as such some of the members who earnestly wish to join the troop do not get the chance to join. Likewise, some members who have very little interest in Scouting get the chance to join. Personally, I, on behalf of the troop, feel that it would do the troop a great deal of good if students could be given a free choice: to join if they feel like joining.

The Adams Troop is divided into two groups. One is the College Troop known as the First Adams Troops. The second is a Day School Troop. The latter is, rightly

speaking a Wolf Cub Pack under the leadership of Francis Segwe, Michael Tshabalala and Sidney Keyi. At the beginning of the year we had about sixty cubs in the Pack.

On the whole members have shown very keen interest in the movement. The first enrolment ceremony was held on the 31st of May. Two Rover Scouts from Durban conducted the service. On the same day the troop was presented with troop flags and patrol penants. Twelve Scouts and eighteen cubs were enrolled.

Due to the present war conditions, there are great difficulties of obtaining material for Scouts, but, as Scouts, they have not forgotten "to smile and whistle under all difficulties." We have to do the best we can with all we have.

On the 4th of September the Boy Scouts accompanied by six Rover Scouts from England, had a fine picnic at the beach. During the day signalling was practised.

In conclusion, I feel, as most members do, that the local troop has not done as much as it ought to have done. I hope that future leaders will do far better work. Let us all Arise and Shine and 'Be Prepared at all times.

FRANCIS D. SEGWE, P/S Master.

## THE DRAMATIC SOCIETY STAGES SHAKESPEARE'S

### HENRY IV, PART I.

The Dramatic Society, consisting for the most part of Form IV students, under the directorship and auspices of Miss C. Aitken, Miss N. Walker and Mr. D. Mtimkulu, staged most successfully Shakespeare's Henry IV Part I first at Adams College and then twice in

Durban at the Bantu Social Centre,

In the afternoon the Centre was packed full with European students from the Durban Schools. There were also a few students from Mariannhill and other institutions.

In the evening when the play was staged again the audience was constituted of a majority of Africans, from Durban and the neighbouring locations.

The actors were all without exception at their best level on the stage. Despite that the play is a rather lengthy one they managed to keep the audience amused and interested right to the very close of the play, assuming all the audience were people like me,—an assumption which is very unsound and grossly improbable—I would say they were very sorry it ended so soon.

The chief characters, represented by S. Madumo, J. Mahlabi, L. Hani and I. Bokwe deserve extra mention, even to the point of monotony and repetition. They deserve no lower complement and credit than the best language is capable of expressing.

I append the cast below and with it I extend my personal gratitude and admiration of their action, and by the same, I hope, that of all the College students :

CAST

King Henry IV	Stephen Madumo
Henry, Prince of Wales	Lawrence Hani
John of Lancaster	Peter Patsanza
Earl of Westmoreland	Joseph Magore
Sir Walter Blunt	Douglas Sagonda
Earl of Northumberland	Harrington Putini
Earl of Worcester	Elliott Kekana
Hotspur	Jerry Motlhabi
Mortimer	Stanlake Samkange
Earl of Douglas	Reginald Tlale
Glendower	Aitchison Sigcu
Sir Richard Vernon	Melville Ntikinca
Sir John Falstaff	Ivan Bokwe
Poins	Hickson Thema
Gadshill	Stephen Moripe
Peto	Mathews Mazwi
Bardolph	William Kgarume
Lady Percy	Alexandra Jabavu
Mistress Quickly	Rose Xulu
Francis	Bartholomew Sikakane
Travellers	Gilbert Ntombela
	Minot Gcaba
	Ambrose Dlomo
	Elliott Dlodlu
Messengers	Walter Nzuzo
	Robinson Mhlope

HERBERT CHITEPO, (T3 II.)

GUDO naTSURO

(THE BABOON AND HARE.) A MASHONA THRESHING SONG

The staple grain of the Mashona people is "Rapoko," known in Zulu as "Uphoko." At harvest time crowds of young people, boys and girls, come out to thresh this corn. Songs are sung in whose rhythm the flails move. The young people have the greatest time of the year. It is the most romantic time of the year and many girls become brides as a result. This is one of the most popular of these threshing songs. The

characters in the dialogue are "Gudo" (Baboon) usually referred to as "Sekuru" (Uncle) in Shona fairy tales and "Tsuru" (Hare), who enjoys the same reputation as "uChakijana" and usually referred to as "Mzukuru" (Nephew) by "Gudo."

TSURO NA GUDO.

RWIYO RWOKUPONDA.

Tsuru : "Tehe-te-te-nai, Gudo ?"  
 "Tehe-te-te-nai, Gudo ?"

- A THRESHING SONG.
- Gudo : "Muromo chinyiko nai, Gudo ? "
- Gudo : "Ai, Tsuru !  
"Mutande wako,  
"Zwo tayi swuta,  
"Tiri Harare,  
"NeVarungu vedu."
- Tsuru : "Tehe-te-te-nai, Gudo ? "  
"Tehe-te-te-nai, Gudo ? "  
"Madziso chinyiko nai, Gudo ? "
- Gudo : "Ai, Tsuru !  
"Mutande wako,  
"Zwo ari magirazi,  
"Wo tayipfeka,  
"Tiri Harare,  
"NeVarungu vedu."
- Tsuru : "Tehe-te-te- nai, Gudo ? "  
"Tehe-te-te nai, Gudo ? "  
"Ko mvere chinyiko nai, Gudo ? "
- Gudo : "Ai, Tsuru !  
"Mutande wako,  
"Zwo ari majazi  
"Wo tayipfeka,  
"Tiri Harare,  
"NeVarungu vedu."
- Tsuru : "Tehe-te-te nai, Gudo ? "  
"Tehe-te-te nai, Gudo ? "  
"Ko muswe chinyiko nai, Gudo ? "
- Gudo : "Iwe, Tsuru !  
"Mutande wako ! !  
"Zwo iripfuti,  
"Yo tayiridza,  
"Tiri Harare,  
"NeVarungu vedu."
- Tsuru : "Tehe-te-te nai, Gudo ? "  
"Tehe-te-te nai, Gudo ? "  
"Ko ndzwaru kureba nai, Gudo ? "
- Gudo : "Iwe, Tsuru !  
"Mutande wako ! !  
"Iri penzura,  
"Tayi gwara ndizwo,  
"Tiri mabarane,  
"NeVarungu vedu."
- Tsuru : "Tehe-te-te nai, Gudo ? "  
"Tehe-te-te nai, Gudo ? "  
"Zwirishure zwinyiko nai, Gudo ? "
- Gudo : "Ibva, Tsuru !  
"Mutande wako ! !  
"Zwo zwiri zwigaro,  
"Zwo tayigara,  
"Tiri Harare,  
"NeVarungu vedu."
1. Hare : "Eh-e-eh by-the-way, Baboon ? "  
"Eh-e-eh by-the-way, Baboon ? "  
"What's wrong with thy mouth,  
by the way, Baboon ? "
- Baboon : "Ah, Hare !  
"Your jealousy,  
"We used to smoke,  
"In Salisbury  
"With our white men.
2. "Eh-e-eh by-the-way, Baboon ? "  
"Eh-e-eh by the way, Baboon ? "  
"What's wrong with your eyes  
by the-way, Baboon ? "  
"Ah, Hare !  
"Your jealousy,  
"These are 'spectacles'  
"We need to wear,  
"In Salisbury,  
"With our white men.
3. "Eh-e-eh by-the-way, Baboon ? "  
"Eh-e-eh by-the-way, Baboon ? "  
"What's wrong with your fur  
by-the-way, Baboon ? "  
"Ah, Hare !  
"Your, jealousy,  
"Tis a fur coat,  
"We used to wear,  
"In Salisbury,  
"With our white men."
4. "Eh-e-eh by-the-way, Baboon ? "  
"Eh-e-eh by-the-way, Baboon ? "  
"What's wrong with you tail  
by-the-way Baboon ? "  
"You ! Hare !  
"Your jealousy,  
"It is a gun,  
"I used to fire,  
"In Salisbury,  
"With our white men.
5. "Eh-e-eh, by-the-way, Baboon ? "  
"Eh e-eh, by-the-way, Baboon ? "  
"Your fingernails so long by-the-  
way, Baboon ? "  
"You ! Hare !  
"Your jealousy !  
"These are pens ! !  
"I used to write with,  
"Whilst a secretary,  
"With our whitemen."
6. "Eh-e-eh, by-the-way, Baboon ? "  
"Eh-e-eh, by-the-way, Baboon ? "  
"What's behind you by-the-way,  
Baboon ? "  
"Get away, Hare ! !

The following is a literal translation of the song :—

THE HARE AND BABOON

"Your jealousy !!!  
 "This is a stool,  
 "On which I sat,

"In Salisbury,  
 With our whitemen.  
 D. L. MBAMBO.

## UMLANDO WOMUZI WaseDOMBODEMA

Umuzi wabefundisi wase Dombodema ungomunye wemithathu yenhlangano yabafundisi baseLondoni abayinikwa umufi inkosi yaMandebale uMzilikazi njengesibonakaliso sobuhlobo phakathi kwakhe nomfundisi umufi uDr. Robert Moffat umholi wenhlangano yabefundisi baseLondoni. Eminye emibili Inyati neHope Fountain izimishani ezidumile ngezikole zokufunda abafana nomantombazana.

I-Dombodema ingamamayili ayishumi nesihlanu kude nePlumtree ngasentshonalanga eNingizimu yeS. Rhodesia kude buduze nomncele weBechuanaland.

Isiza lapho imishani yakhiwe khona sinomlando othile. Kuthiwa umfundisi wokuqala umufi umfundisi George Cullen Harvey Reed okwathi kamuva waminza eLINYATI eminziswa imvubu eyaketula isikebe sakhe, waphuma ngesegundane kubahlubuki baMandebale ngonyaka u1896, abashisa izindlu zakhe, bathatha izinkomo zakhe emva sebelhulekile ukuba bambambe bambulale. U-Fuma elinye lamaqhawe lamaKalanga elaliyiqaba, wezwa ngalesosikhathi ukuthi ababusi baMandebale bayeza; wazotshela umfu-

ndisi ukuba acashe egqumeni elaliseduze nalapho. Wamlethela ukudla ebusuku. Ukudla kwabantu wayengakuqali ngoba ngaphambili wake wabahambela wadla ukudla kwabo, ngesinye isikhathi alale nabo emizini yabo.

Ngemuva kokuba aMandebale esephindela emakhaya awo umfundisi uReed wakha isonto nekhaya elihle ngodaka, elekelelwa abahlobo bakhe amaKalanga. Indawoke yase iqanjwa igama Dombodema okushukuthi "intaba emnyama" noma ikhaya lezimpabanga. Kuleligquma namanye esifundeni kukhona imifanekiso eminingi yaBathwa okukhombisukuthi aBathwa badlula khona ngesikhathi beya eNINGIZIMU.

Manje kulendawo sekwakhiwa elihle isonto leli nezindlu zesikole ezinhle ezine nezabafundisi (teachers) ngesitini esibomvu zakhiwa abantu belekelelwa abefundisi kokuncane.

Kude buduze nje nakhona, kukhona enyintaba, eminyakeni eminingi edlule lapho amaqaba amaKalanga ayekhonza khona isitixo sawo efuna ukudla nemvula.

DANIEL H. DUBE, (T3 I.)

## IZIGIGABA ZOMLANDO EZENZEKA ENDAWENI YAKITHI

Endaweni yakithi, kwaZulu, ziningi izigigaba ezenzeka kuyo. Okokuqala impi yase Sandlwane edume kakhulu. Lapho uZulu waqoqha imbokodwe nesisekelo kwabamhlophe.

Enye ngeyase Ncome lapho uZulu aqedwa khona ngamaBunu. Kuthiwa umfula waze wababomvu yigazi lezidumbu zabantu abafela kuyo beminza emanzini, bedutshulwa ngezibamu.

Khona eduze nasekhaya kukhona indawo okuthiwa eyase Thelezini, lapho kubusa khona isikhulu uSiboniseleni Mdlalose. Lapha eThelezini kwafela induna enkulu kaDingane uNzobo ebulawa ngamaBunu.

Lezi izindawo ezizigqavile emlandweni wakwa Zulu ngakhoke kuhle zaziwe abantu abaningi.

ALFRED MDLALOSE, (T3 I.)

## TIISETSO PHEELLO MAMELLO

1. Hela ngoan'eso, tholoan'a Lesotho,  
 Ngoana oa Moshoeshoe, oa fatsé la heso.  
 E-ba tseb'e 'thoethoe u 'mamelisise  
 Ha ke u kumela, ke u loma tsebe,  
 Kapa ka Sesotho, ka puo ea h'eso  
 Nka re'ng na? Ke u tsoela khomo.
2. Tsatsi lea chaba le be le lelike;  
 Naleli li hlahe; ngoeli e re toala!  
 Selemo se thoase, limela siphoh!

Mariha li bajoe re phuphure khoahla.  
 Tsena li mamela puso ea 'Mopi  
 Li itsamaela joana ka lilemo.

3. Empa rona batho re na le bofofu,  
 Rea phopholetsa ha re bone tsela,  
 Tsela eo 'Mopi oa lintho tsohle  
 A re reretseng ho e khomarela  
 Kamehla le mehla ho isa lefung  
 Mohla nama e tla tlheloa ke moea.

4. Fofu bona bohle re bo bakeletsoa  
Ke ho haelloa ke tse tharo tsena :  
Phehello, Ramello le eona Tiisetso  
Linthong tsohle tsee re li etsang  
E-bang ke hae, kapa sekolong  
Le mesebetsing ke bothata ruri.
5. Ha u rata ntho, u e ratisisa  
U sa qobelloe u ikholisitse  
Hore ua e batla 'me ua e hloka,  
E ka ba lehlokoana la lefielo.  
Kapa khomohali ea 'M'a Molapo  
Tsoanelo ea hao ke ho e funana.
6. Joale he litsehlo le meatloanyana  
Le tsona lifefo, lifako, matolo  
Li tla u thibela ha u nanabela  
Ntho'ane ea hao, ea pelo ea hao.  
Empa na nena u tla re u motho  
Ha u ka tepella ua nyahama pelo ?
7. 'Na he ngoan'eso ke u tsoela khomo  
Se nyahame pelo, se khathale moea;  
Ak'u tiisetse 'me u mamelle
- U b'u phehelle le har'a mathata,  
U loane senna ka bonatlahali  
Ho fihlel'u thola see u se batlang.
8. Mona lefatseng lena le litsehlo  
Ho tletse litsebo, liketselletso  
Ntho tse bohloko tse batang moea.  
Botsepehi ho batho u se bo lebelle  
U mpe u lebohe ha u bo fumana;  
Leha ba u tsoetla u se tsotelle.
9. E-ba pel'o tsoeu ngoan'a Mosotho  
U se k'a touta ka masoabi 'ohle  
A u fihlelang u sa lebella.  
Tsepama tseleng u talime pele  
E, pele ruri moo pelo ea hao  
E ratang teng e sa thinya-thinye.
10. Ke ka Tiisetso le ka Phehello  
E, ka Mamello ea mathata-thata  
U ka fumanang ka botlalo bohle  
Sohle seo moea le pelo ea hao  
Li se ratileng ka mahohle-hohle  
Ho tloha qalong, e, tsimolohong'

PRISCY 'MANTSOPA PULE, (T3 1942.)

## GOODBYE, ADAMS COLLEGE

It is now the time that friends, school-mates, are departing from the college, and are now preparing to go and plant what they have reaped at Adams College. Both, you and I, schoolmates, do not expect to reap where someone else had sown. Friends that I have met at Adams will be ever remembered in my memory, more especially those who are interested in music, the Industrial Teachers and the Head of the Department (The Vice Principal) and the Industrial students (The Merry Makers).

Life itself at the college is good and I will not forget the Natal time which will be 1 o'clock at 12 noon in Transvaal, my place, then I shall think about the Boarding Master giving the blessing to the meal at

the Dining hall. I will not forget Jubilee and the S'dhlaveleni.

Goodbye, Adams. All of us who are leaving Adams are now thinking of what step should be taken after the course just because there is another college LIFE which is standing outside, and many of us have already failed for self control always plays a leading part in Life at the Wilderness. He who can do it with his own hands, and see it with his own eyes shall not hear that his work is a failure.

The day has come, Goodbye, Adams College, I thank you for the training I have got at Adams with many others.

BENEDICTION M. MNGOMEZULU  
(4th. Year Industrial Teachers Course.)

## THE CLOSING DAY

On the evening of the last Tuesday every student was disappointed to be informed that one of the buses which were to convey us to the station was out of order; so that only one bus had to take the students to the station.

We, being anxious to go home, thought it impossible for one bus to carry us to the station in time. But through good arrangements of the Deans of Men and Women we were all at the station before seven-thirty in the morning, and our train was supposed to

leave for Durban at eight-thirty. From seven-thirty to eight-thirty we had enough time to bid goodbye to our friends who were going in the South Coast direction.

When the Durban train arrived, we all rushed in and took our seats. It was amazing to find that more than ten students were in one compartment; but all the same we travelled safely and reached Durban in time.

EBBA BUHLUNGU, (T3 I.)

## LORAM MEMORIAL LIBRARY

Our Library has books over 5,200, yet if you came in you would doubt the statement put down. These books are divided into the subjects they deal with, and the difference is shown in the lettering of books e.g. G stands for geography and travel books.

We have weekly magazines as well as monthly magazines. Also, daily and weekly papers.

Seeing that our library is small, classes are divided as follows in coming up for evening studies:

Monday Evening: High School, Form IV.

Tuesday Evening: Training College T3 I and P. M.

Wednesday Evening: High School Form V.

Thursday Evening: Training College T3 II and P. M.

Friday Evening: Senior Girls of all Departments.

### ITS FRIDAY

At last its Friday, Sister. The big Gong Gong is heard at 'Sidlaveleni, it is quarter to seven at Jubilee. "Lets go, girls," says the Head-Prefect. There the spectators on the road watch the Friday Evening handicap. The door is opened. You hear Bara—Bara—Bara. Sintshie Ousi.

"Come up, Sister, I am rushing for the latest Outspan." There the puffing sister comes up. Where is the latest Outspan, Sir? The Sun of Natal? Bantu World? They are all shown by the librarian where they are. At last the slow sister comes in. Ba...ra...

Ba...ra Ba...ra up the steps.

"Good Evening"? May I please have the latest Outspan?

"Taken Madam." To cool down the ambition to read an Outspan, old ones are issued to them.

Books are taken at this time, such books as Heroic Women; Little Women; Girls who did.

When you look around after five minutes this is what you see. At the extreme right as you enter you see a group of the Form IV's and Form V's. At the extreme left you see the T3 II and in the middle the T3 I. With one or two ambassadors in each group. After an hour and half you hear a thin soft voice saying, "Let us go home, Girls."

The time is short and there are so many things to be done before they leave. The competitors run towards the main table to book for the next week's Outspan to be reserved for them. Every one repeats the same sentence. Nothing has ever been reserved as yet.

### 2285 BOOKS IN 8 MONTHS.

Since the beginning of this year, to the 25th of September our record books show the number of 2285 books read by students alone including the renewed books. This makes it roughly to the average of about 6 books to each student. Now, friends, how many books have YOU READ? YES, YOU?

DOUGLAS M. K. SAGONDA, (Form IV.)

## SOME "AGGREYISMS"

"I am proud of my colour; whoever is not proud of his colour is not fit to live."

x x x

"Some white men ought to be transformed into Negroes just for a few days so as to feel and suffer what we suffer."

x x x

"Laughing is the way to go through life. It is the positive side of Christ's law of non-resistance."

x x x

"I often receive kicks from both sides white and black. But all of that is in the days work. One need not be surprised."

x x x

"You can catch more flies with molasses than with vinegar."

x x x

"Only the best is good enough for Africa."

"I wish all missionaries had learnt Algebra for than they would have known how to eliminate by substitution."

x x x

"At this time of my country's life I am anxious that Africa should be civilized not westernised, and that the civilization should be Christian. We want a Christian civilization and thus together with the best in our own culture we may make a definite contribution to twentieth century civilization."

He said "You can play some sort of tune on the white keys of a piano; you can play some sort of a tune on the black keys but to produce harmony you must play both the black and the white keys." Dr. Aggrey stood for the co-operation of White and



Black.

To be Aggreys of tomorrow, we should co-operate. Then chances of overcoming barbarism, heathenism, tribalism, nationalism and other obstacles againt the African's

progress. "United we stand, divided we fall." Let us stand together and do our duties while it is day.

[Selection and comments by  
H. SAMUEL MUBIKA, (Form I A.)]

## THE CARPENTERS' DAY

This year our annual Carpenters' Day was staged late last term, though it took the Industrial students a certain period to prepare but I would think the audience was satisfied. The arrangement of the day was as follows:

Mr. E. L. Zwane Chairman  
Committee Members:

Mr. Ernest Miyen  
Mr. Moses Baloyi  
Mr. Effort Mthembu  
Mr. Benediction Mngomezulu  
Mr. R. C. Ellis Director of Music  
Mrs. King Organizer of plays  
Writers of plays and names of their plays.  
Miss N. M. Walker "Mr. and Mrs. Ngulube"  
Miss Aitken "The Builders gift"  
Mr. Ramseyer Drill  
Mr. Benediction Mngomezulu "Urban Areas"

Mr. Petros Mgobhozi the Chairman of the Literary and Debating Society opened with a short speech and handed the right to the Industrial Department chairman. All joined in. The opening hymn, Hail the power of Jesus Name.

A Selection by the Staff Orchestra followed and there after everything was left to the carpenters programme. I will not introduce the whole programme, but I will write only the plays!

### THE CAST OF "URBAN AREAS."

Scene I.

Alford Thango	Dr. Taylor	McCords Hospital
Effort Mthembu	Clinic assistant (un- educated)	
Wilton Ntanz	Patient	

Scene II.

Ernest Luthuli	Indian street seller
Jotham Ndlovu	} Robbers
McGregory Cele	
Effort Mthembu	Card player
Frank Mzimela	Policeman

Scene III.

Abednigo Mchunu	Witch doctor
Edwin Sibisi	} Customers
Sipho Shangase	
Benediction Mngomezulu	Street Sweeper
Ernest Luthuli	as Policemen (or Night-

watchmen)

Frank Mzimela	,,	,,
Wilton Ntanz	,,	,,
Absolom Khuzwayo	,,	
Edwin Sibisi	Native	Sergeant

### CURTAIN

The urban areas plays was duplicatedly composed on things that we see in urban areas as in Durban and all the actors had to be dressed according to the part he took.

### DRILL

The players acted as directed by the writer. Players Abel Mbele, Daniel Khumalo, McGregory Cele, Jotham Ndlovu, Herbert Hlabane, Ephraim Dlamini, Jackaria Dlamini, Brown Sibathi, Edmund Wella, Ernest Luthuli, Edwin Sibisi. The actors wore face masks which made the audience to chase off their quarrels, and look at each other with smiling faces as the masks did; some masks had huge mouths and unbalanced eyes. Edwin Sibisi played the piano to keep time for the players.

### PLAY

Mr. and Mrs. Ngulube,	Mr. Mhlabi
Mr. Ngulube	McGregory Cele
Mrs. Ngulube	Ernest Miyen
Mr. Mhlabi	Brown Sibathi

It was bad to see that the writer of the play (Miss Walker) was unable to attend due to ill health which lead her to the hospital but the players did their parts well. The play was about Mr. and Mrs. Ngulube who had a small sum of money to buy a Morris chair for Mr. Ngulube though the sum did not belong to Mr. Ngulube but to Mrs. Ngulube which she got from her uncle's will. Mr. Mhlabi the furniture manufacturer.

### THE BUILDERS GIFT

Josiah Mahayi	as	Father
Effort Mthembu	,,	Reuben
Edwin Sibisi	,,	John
Isaac Ngidi	,,	Jacob
Lawrence Norris	,,	Joseph (Father to Jesus)
Margaret Phuthani	,,	Mary (Mother to Jesus)

The play was interesting but it brought sadness, more especially when Joseph and

Mary were nursing the Babe Jesus. The actors played very well, John showed his brothers that he was faithful to Christ. "Holy Night, Peaceful Night" (Hymn) was sung while the new born King lay on his mothers knee and the Father Joseph was assisting the mother. The Carpenters' choir under the batonship of Bridgman Ndlovu sang some selected items. Sextet and

Quintette sang their negro spirituals and the last were the Merrymakers who sang Here We are Again, Happy as Can Be!! During this song even our Jubilee shoemaker forgot his trade and entertained the audience.

Mr. M. Mbatha gave a short speech at the end and passed a vote of thanks.

BENEDICTION MNGOMEZULU,  
(Industrial Teachers Course.)

## FAREWELL TO ADAMS COLLEGE

Farewell! farewell to thee; thou ancient Adams;

A long farewell abide with thee, my guide. Amidst the trees so tall and green thou sittest

And yet thy fame goeth far and wide.

Farewell! farewell to thee thou dutiful home,

Thy waters so sweet—Amanzimtoti, Meandering through the mazy motion Will miss me and all my heroic fellowmen.

Farewell! farewell to thee thou aged Jubilee,

Thy days are gone; thy history we've borne. Thy houses; Cowles, LeRoy, Rood and Ireland

Our restful night abodes, they are yearly.

Farewell! farewell to thee thou ou Baba, Thy morning whistle in our ears doth ring

With dishes and dippers the waiters run. They talk of mdaki, mtanya, sugar and crusts.

Farewell! Adieu! Tata thou creeping Fame

To you we come and go in different years. Thy name to the fields we take: for good or bad.

For good or bad we it again to the wide world.

Farewell! Farewell! to thee thou source of knowledge

Amidst all earthly troubles, "Arise and Shine."

"Arise and Shine; for thy light is come.

Thy sons shall come far, thy daughters shall nursed at thy side."

("Ou None More.")

FRANCIS D. SEGWE.

## MY FIRST DAYS AT ADAMS COLLEGE

I arrived at Amanzimtoti station round about 4 p.m., and I saw a bus on the side of which it was written thus: "Adams Mission Bus Service" and I went to it, entered, and my luggage was put above. The bus started off and after about thirty minutes it arrived at the college.

The first building which I realized to be the college's, was the student's dining-hall; I did not eay anything about it because I was frightened thinking that I would be illtreated as I was at my last institution. Helped by one of the old-comers I took my luggage and went to the boy's department which I knew later on as "Jubilee". On the way to Jubilee I saw a notice board on which it was written

thus: "Report your arrival to the boarding-master at Jubilee before 6 p.m.

We arrived at Jubilee and the old-comer after looking at a list, told me that I had to go and sleep upstairs in room No. 2 LeRoy, and he dircted me to it.

At about 5.45 p.m. I asked which the boarding master's room was, and I was shown the way to it, and there I reported my arrival and went to bed. To my great surprise no old-comer ever illtreated me, and about two days later, I was quite at home. Up to now have I stayed in peace and I hope I will up to the time when I have completed my course.

MATTHIAS CHILISI MATOLO, (T3 I.)

## MOBA EATING AT ADAMS

We are learning everything here at Adams, but there is just one thing ignored and it is of very great importance, because it is educational just by itself.

One day I was going to study down there near the chapel, I found a Rhodesian sitting down with a pile of sugar-cane beside him. He thought he was eating it while the sugar-

cane was eating him. He had never seen this thing before but he had seen a Natalian simply sucking sweet juice from this wonderful grass so-called sugar-cane.

All the waste which is thrown away when eating sugar-cane was red with blood from the gums of a poor Rhodesian. I stood and noticed how he ate it. He held the sugar-cane stick on two ends as the monkeys do, and bit it in the middle as if he was playing a flute. I stopped him there and then, and showed him how to eat this grass, as he called it.

When one eats sugar-cane one has to remove the hard cover on the outside and then come to the softer and sweeter part inside. All the time I did not know how to get sugar-cane from the fields, so that day I had a good chance because we are not allowed to eat sugar-cane. I had to crush the pieces with my teeth first and then give them to

him. He did not see and could not see that I was smashing the thing because his gums were all wounded.

That day I had a good chance of eating sugar-cane, because we are not allowed to eat it here at school. I had a sound excuse for escaping troubles because if an authority came there I would tell him that I was helping the poor Rhodesian, and if he asked me about sugar-cane, I would tell him that the Rhodesian was responsible for the sugar-cane. When I left there, I could just feel that I have loaded quite a good amount of sugar in my body.

I tried to make friends with the Rhodesian so that he might bring me some too, but I was disappointed to find that since the Rhodesian had learnt how to eat sugar-cane, he needed no companionship any more.

ELLIOTT GARNET MFANA MSOMI,  
(T3 I.)

## MUSIC IS THE FOOD OF THE SOUL

Whenever one think of music at Adams College we always have Mr. R. T. Caluza in our minds. Many people who have been at Adams during Mr. Caluza's time feel that music has suffered through his retirement as a music teacher. There is a difference in our music compared to his time. Mr. Caluza not only went to overseas for studies in music but also was a born-teacher and was interested in his music work. He organised bands, choirs (the church choir, and the touring choir). The fame of Adams College music is the result of Mr. Caluza's efforts.

Mrs. Minter, the new music teacher and Mr. Ellis, the music director are trying their best in keeping up the standard of music at Adams. Mrs. Minter (as I am made to understand) has been a teacher in a European school; we hope she will not be too hard on our Bantu students in music as there is a great difference in their syllabus from the Europeans'. We, Bantu, start music at a very late stage compared to Europeans. The trouble is: we do not have efficient teachers to lay our music foundation when we are still young. In lower classes it is taught in an haphazard way. But nevertheless our students are pulling on quite well.

There is something in the air—what is the excitement about! People seem to be so anxious for the 'Speech Day'? Oh, I remember. Early last term people were busy "tate-ing". One day Mr. Wright came to the school and asked them to 'tate' for him.

What do you think he gave them for the good "tate-ing"? — No, not 2/6 this time but something that can be shown to your children, and that is the "Sight Singing Certificates."

Our choirs are also pulling on well. We have two church choirs, viz. Choir "A" and "B". The conductors are Mr. E. Cele and Mr. S. Ngubane respectively. One Sunday we were surprised by a Male Voice Choir conducted by Mr. Jerry Motlabi—a student. This student is very interested in music and has an excellent organising ability. Who will forget his 'Black out Swingsters' at a recent Saturday night concert? I hope the school will encourage such people to use the gifts which they were given by God. We hope that soon we shall be hearing something about the Female Voice Choir at Adams. This will depend on the encouragement of the school.

We are very thankful to our European staff for giving us the opportunity of seeing and hearing their orchestra. This is our European Staff Orchestra. The instruments in it are: The clarinet, two violins, a viola, a 'cells, a double-bass, and a piano. We have appreciated beautiful, inhuman-voice music through this orchestra.

We are also grateful to Dr. Brueckner and Rev. Ramseyer for their 'Invisible Concert' entertainment (Records). There were two items I will never forget in that concert and

they are : A soprano soloist who sang so high that she sounded like a bird on a very bright morning. It is a pity that I do not know the title of her song. The second item was a violin solo about a brooklet. You could actually hear the sound of the water finding its way through a rough course of stones. The melody of this one is within me as I am writing this article. If you do not believe me ask me to sing it for you any day and go and find out if I am right from Rev. Ramseyer.

Do not think that I have forgotten our Bantu staff! The contribution of our Bantu staff was vocal music "The human voice is the best instrument," There is 'colour' in a human voice just as you would colour a picture. If your picture was all dark faint in shade, it would be insignificant; so it is with well rendered music. If you still do not understand what is meant by colour, please recall the sounds of music that fell into your ears and soul as you listened to the Bantu Staff Mixed Choir and their Male Voice Quintet. Some of us have been fortunate enough to hear certain individuals of the group giving solos.

We are looking forward to the day when

we students will have the same standard of attainment. We also hope that 'after the war' we shall be able to get instruments and have our own bands and orchestra. No matter what we do in music we should not discard our Bantu music but should develop it and include it in our repertoire.

We are glad to find that those who come to Adams unable to sing or to appreciate music go out in a quite different state. They know what to appreciate in music and can whistle all right!! We hope the school will educate us more by lectures on music, musical activities, e.g., composing little tunes, and musical pictures like 'The Singing Fool'—'Second Chorus' and Springtime in the Rockies,'

"The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,

Is fit for treason, stratagem, and spoils;  
The motions of his spirit are dull as night

And his affections dark as Erebus  
Let no such man be trusted."

MARGARET A. S. BHENGU,  
(T3 II Music.)

## A RUSH AT ADAMS COLLEGE

The great motto as you know is "Make hay while the sun shines." This has a connection with the school badge, "Arise and Shine."

The rush starts at Durban, that is students rush from different trains to the cloak-room. When this is full they rush to Cili's Tea Room where they will cloak free. From the cloak-room or Cili's Tea Room, there is a rush to the train for second class compartments. The rush is not so great for there are many trains leaving for Amanzimtoti. Out of the train at Amanzimtoti, there is a rush to the bus, if it has arrived. If you happen to be physically weak, the stronger will push you out of the way thus getting in the bus first. This might result to your taking very last bus.

The rush is caused by the time the students have to report at school. If you could witness the rush, at Amanzimtoti for the bus, you would see that the most important and well-behaved students at school, had forgotten the simple and polite way of behaviour—etiquette. The students had forgotten the simple and straight forward, "Ladies first."

The rush for the bus at Amanzimtoti is not the end but continues up to school.

When the bus comes to a stop, they still rush to "Jubilee," the name given to the place where the boys sleep, to get good beds and mattresses. If you do not "arise and shine" or in other words if you do not wake up and rush, you will sleep on a bare bed.

"Arise and shine" or wake up and rush to the morning class at 6 o'clock. On account of these rushes we sometimes forget our pens or books at the dormitories. Sometimes those of normal forget to put on a tie or he puts it in the class-room, to look more dignified in front of the class he is going to teach on that day. If you could see or witness this morning rush, you would see a fellow's coat flying in the wind as he rushes to the classes. On account of these morning rushes ties are never unfastened but just pulled over the head and in the morning and just pulled back. Thus a tie stays with the same knot for the whole week.

Last of all rushes at Adams, if I am not mistaken, are to the dining-hall, especially on Saturday and Sunday mornings. The cause of this rush is quite obvious to Adams students. If you do not rush for breakfast or rather to be more polite "arise and shine"

for your meal, you will have it with a very unpleasant mood because the 'police' have taken your name and address for breaking the laws of the dining-hall department. This policeman instead of giving you a kick he gives you slip. This slip is just as good as a summons to the magistrates court. This summons you to the "Magistrate" at Jubilee,

who is the Boarding Master. He just sentences you according to the sentence given by the police.

This sentence is politely known as a "Mark." "Arise, shine and rush" for you will get a mark is the brotherly advice I give to all students.

STEPHEN W. M. ZAMA, (T3 I.)

## A LECTURE BY MR. R. JONES

On the 11th. August, 1943 the S.C.A. opened its second term by a lecture given by Mr. R. Jones. Mr. R. Jones was on the College grounds a couple of days or more before the stated date on which he delivered the unforgettable message he had prepared for the students of Adams College.

The lecture started at 7.15 p.m. and Mr. J. Magore the Chairman of the S.C.A. opened the meeting by singing a hymn, after which he asked Mr. W. Nomvete to lead in a prayer. The chairman asked the Principal of the school, Senator Brookes, to introduce Mr. R. Jones to the audience. It was very interesting to find that the lecturer and Senator Brookes are intimate friends, and at one time they were both members of parliament.

When the lecturer was called upon to address the audience, he impressed it by revealing that his acquaintance with Adams College was not a matter of months or years but decades of years, when Adams was far below what it is at present.

It was a blessing to the students of Adams College to be addressed on a subject which concerns every non-European. The subject was "The Future of Africans." The lecturer laid emphasis on the point that the future of the Africans lies in the full co-operation between the Europeans and the non-Europeans groups in Africa. This co-operation is lacking at present or is on a very minute scale.

To obtain the desired co operation there should be security in the political, financial and social life of both groups. There is no security for the one if the other group is not made secure. He crowned all he wanted to say under this point by saying: "No island of security in the sea of insecurity." This means that Europeans cannot make themselves secure if their neighbours, the non-Europeans, who are, by the way, in majority, are insecure.

The lecturer touched on several committees which had been appointed to investigate more into the life of the non-Europeans and to bring about good relationship between the

two groups. These committees did their best in pointing out things which bring about insecurity among the non-Europeans. The first thing is employment. The different committees advocated that every African should have a full time employment, so that once one is employed one should be sure that he shall not be out of employment unless it is legitimate.

The lecturer went further saying full employment means doing away with colour-bar which is one of the factors which weakens the co operation between the two groups of Africa. To this he added that although the law of segregation had been passed, it has been discovered that complete segregation is impossible. "If true," said the lecturer "the only thing which can better the destiny of Africans is the living harmoniously, side by side of the two groups. This can be successfully done if both groups receive adequate education. Therefore it is the duty of every African to come to battle with illiteracy."

The other point the lecturer expatiated on was, The Future of Africa. He said, the future of Africa depends on the things which are grown in Africa, and must be bought and consumed by Africans, of whom three quarters are non-Europeans. If so it means there should be adequate salaries to enable both groups to buy products of Africa at reasonable prices so as to encourage the producers to dispose their produces in Africa instead of exporting them to oversea markets.

He went on further saying, that it has been discovered of late that a blunder has been committed over and over year after year for centuries, that when the European population of Africa had enough of the products of Africa, the surplus is collected and sent overseas for selling under the belief that everybody had enough. This was not true for the non-European section was in great need of those products. This practice has been contradicted by many bodies set to work for the future of Africans. The

suggestion is, no food material should be exported from Africa before every African is fed.

Africa can only be a joyous continent, if we make it a point, to see that everyone has good health. This may come about if we are prepared to help the helpless, such as old age, cripples, orphan and young.

The lecturer wound up his address by saying most of these points are suggestions which are still to be authenticated by the government of Africa. But when the government would comply with these requests, was not in his power of knowledge. But he

assured the audience that sooner or later the government would be forced to do something for the improvement of the non-European groups in Africa.

Before the lecturer left the hall many good questions were raised by the audience and they were all successfully answered. At the close of the lecture the Chairman asked Mr. I. Makhanya, one of the students, to pass a vote of thanks to Mr. R. Jones on behalf of the students. After this the audience rose up and sang a hymn and the lecturer closed the meeting with a hopeful prayer.

E. P. D. RUNGANGA, (T3 I.)

## CHRISTIANITY AT ADAMS

One's Christian life really begins at Adams with all the Christian opportunities around us. I have been in most colleges and I have not yet come across one which opens up the morning classes with the "Quiet Time" except Adams. In spite of all the work the teachers have to do each day, everyone of them keeps this "Quiet Time". I was very much pleased to come to such a school, where Christianity is the chief factor. I can assure anyone that opening up the morning classes with Bible Reading encourages us, and gives us more strength in whatever we have to do or attempt that day. This is the time when one can speak to his God silently, and can express himself more freely.

We then come to our morning prayers, which most of the schools keep regularly. The teachers who have been kind enough to lead us in chapel have always taught us the good news of the Scriptures. It is now our duty to try and produce good fruits from the seeds which these leaders have planted in us. We all know that if we do not eat, we die. So is the spirit. Adams College has always fed us, and is still feeding us with the food of the spirit.

Late in the evening after the day's work has been done or attempted, the Jubilee boys have the chance of making their Evening Prayer in a Cottage just next to the main Jubilee Building. If one has failed to attend the Cottage Prayers he has still the chance of saying his prayers with those who say their prayers in the dormitory, before going to bed. It is a good thing to thank the Almighty who is Our Father for what He has done for us in the past, and that day. He is Our hope for years to come. Also to ask Him to guide us through all the dangers of the night, and that we may fight against the

evil temptations which may attack us at night.

Going on with Christianity at Adams, we come to the outstanding body of Christian students called S.C.A. I must say that the staff and the students have put and are still putting their backs on this movement, to make it something which we are proud of. In many schools, the students have not the opportunity of coming together, and solving the difficult problems which confronted them. Many people do not believe in God, just because they have never had the chance of discussing the problem which is not clear to them. So here we are with all the opportunity of solving, or attempting to solve, some of these problems. This body does not only train us to live a godly life here in school, but also for the outside world. We are again fortunate of hearing different lectures from different individuals based on Christian principles. This movement has done great work. For instance they have collected a sum of money for the Travelling Secretary of this movement. We have been lucky enough to have an address from this secretary, who explained many things to us for which we could not get an answer otherwise. He explained what was meant by S.C.A. and what help has it got for us

Before I conclude this article I would like to say that in the school time table we have a Scripture Period apart from the Quiet Time, and from the teaching of this lady Scripture Teacher we have gained a lot. She has given us light to many books in the Old Testament, which before we did not know. Lastly there is the Sunday Morning Service, which is held regularly every Sunday. Here again we still eat the food of the spirit.

ROBERT MPULO, (T3 I.)

# 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. J. de Kock, B.TH., M.ED., Dean of Men  
 Mrs. E. R. Dahle, Dean of Women (acting)

Miss M. Rodger, M.A.,	}	Secretaries.
Mrs. J. V. Hosken,		
Mr. G. Kumalo, Office Assistant		

THE THEOLOGICAL SCHOOL (not in session)  
 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. Mempel	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	Mrs. Mtimkulu
On Active Service :	Mr. H. M. Gillespie, B.A.

### THE PRACTISING SCHOOL

Mr. A. B. Ngidi	Mr. H. Hlanti	Mr. S. Ngomane
Mr. D. Mnyandu	Mr. H. Mamane	Mr. S. Mkhize
Mr. A. J. B. Nala	Mr. S. Ngubane	Mrs. O. Msane
Miss Annie Sililo	Miss G. Tshabalala	Miss R. Nxumalo
Miss C. Msweli	Miss C. Mapu nulo	Miss M. Shangase
Miss E. Tuntulwana	Miss C. Mathe	Miss R. Makhobotloane
Mrs. R. Kuzwayo	Mr. R. D. Ngcobo	Mr. D. Makanya
Miss A. Shangase	Mrs. G. Msomi	Mr. M. Manqele
Miss P. Khumalo	Mrs. M. Kumalo	Mr. R. Mfeka

### THE HIGH SCHOOL

Head Teacher—Mr. D. G. S. Mtimkulu, 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, M.ED, B.TH.	Mr. M. Mbatha, B.A.
Mr. M. Mabude, B.A.	Mr. B. C. Mtshali
Mr. J. P. L. Ngobese	Mr. A. Shembe, B.A.
Miss E. C. Aitken, B.A. (On leave)	Miss R. Moerane, B.A.
Mr. J. Lang, B.A.	

### THE LIBRARY

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

### THE SCHOOL OF MUSIC

Mr. R. C. Ellis, M.A., Director  
 Mrs. B. Minter, U.T.L.M.

### THE INDUSTRIAL SCHOOL

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

Mr. E. B. Ndhlovu

### 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. M. Mtshali

## ADAMS COLLEGE

**A**DAMS 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

©2017

***LEGAL NOTICES:***

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

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

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