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ISO LOMUZI

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"ARISE, SHINE!"

Adams Mission Station,

Natal, South Africa.

ADAMS COLLEGE

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

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

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"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

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

EDITORIAL

ADAMS COLLEGE entered on a new phase of its history in November, Principal's 1940, when the control of the Letter College was transferred from the American Board of Missions to a new Council of Governors. On this Council the American Board of Missions continues to be represented, but the South African Members are in a large majority. It is interesting to note that the new Council includes from the beginning four very well-known Bantu members, all of whom are former students of the College. The proportion of former students on the Council will, I hope, steadily increase, and provision is made by which this will be possible if the former students themselves show the active enthusiasm which we should like them to do.

While I have put this important change first, I wish to devote the greater part of my letter to what may seem to some who read it matters of minor importance. The subjects which I propose to deal with, however, are not minor subjects in my opinion. Taken together, they make all the difference between a good school and a slack school.

The first point on which I wish to dwell is the need for a sense of responsibility, particularly with regard to the College and its property. To speak frankly, we are still in the position where a small minority of students let down the civilised standards of the great majority, by mishandling furniture, pianos, radio sets and other things which need careful handling. Many students who would not do anything of this kind are careless about the way in which they use the School property. Very often I am ashamed when I take visitors around to find some foolish thing written (and probably misspelt)

on the blackboard, or to find banana-peel or orange-peel lying on the roads or around the Dining Hall. When rooms are swept or dusted, the job is often done very incompletely, and even in Chapel I have sometimes found the seats covered with dust. All this would not be done if everyone of us had a real sense of responsibility and a feeling that the College belonged to us, and was not something from which we were entitled to get what we could.

The impression which an unfriendly critic might sometimes get of Adams College would be not only of an untidy place, but of a place full of untidy students. When a student is so poor that he cannot help wearing a ragged coat, it would be the height of cruelty to make fun of him, or to be annoyed with him. His ragged coat should indeed be a badge of honour in those circumstances. But when a coat is ragged because a student will not take the time to patch it, when a shirt is dirty because a student will not take the time to wash it, when there is a general air of slovenliness and good clothes are badly worn, then we are facing a situation which can and ought to be changed. Unfortunately this situation exists at the College, and for some queer reason some students seem to dress even worse on Sundays than on week-days. The College authorities are determined to put an end to this sort of thing, and call for the co-operation of all self respecting students to assist in levelling up our standards of tidiness to the highest attainable.

Another point on which we should be watchful is that of deportment. I have spoken of "hands in pockets" so long that we are actually beginning to see a real

improvement, although one still occasionally catches a glimpse of an attractive young gentleman with his hands in his pockets walking next to a girl carrying a heavy pile of books. My own feeling as I walk round Adams is that there is too much sauntering. I often think that in European town life we go to the other extreme. Everybody is in a wholly unnecessary and demoralising hurry. But I think that we could do with being a great deal more alert, and walking better. I think, too, that the screaming and shouting which occasionally comes from Esidhlaveleni shows sometimes a lack of self-discipline, and helps to bring down the general tone of the College.

There are other ways in which our standards sag. Smoking is one of them. We cannot turn the whole staff into a private detective corps, and follow students round into every corner to see that they do not smoke. I must confess that I have no very special prejudice against smoking, but I must also say quite honestly that after going through school reports and watching individuals for seven years, I have almost always found that excessive smoking goes with inferior school work and second-best behaviour. Every student who comes here has already been told in the Prospectus that he comes here on condition of keeping the school rules, including the smoking rule. This is another among many reasons why it should be kept.

Lastly, I should like to say a word about money. I have found during recent years a tendency towards extravagance, which I can

quite understand, but which is regrettable, as much of the money so lightly spent has been so painfully laboured for by the parents. When I compare our Tuck Shop takings with our church collections, I feel very deeply indeed that the majority of our students are not facing up to the question of how they look after and spend their money. Responsibility and honesty in the handling of money are difficult ideals to attain for all of us, but they are not impossible, and the progress of any race is bound to be checked if it has not that sense of responsibility.

I feel sorry indeed that I have almost exhausted the usual space allotted to me in pointing out matters on which we as a College should do better, and have not left myself much space to say how greatly I appreciate those positive things which, in spite of our failures, make Adams a good school. Among these positive things, perhaps the most important and striking is the readiness of students to take responsibility and do a considerable amount of work for the School without any pay or other material recognition. There are students at Adams College of whom any educational institution in South Africa could be proud. There is a tremendous amount of hard work put in both inside and outside the classroom. The College is undoubtedly going forward in many ways as the years go by. All the more strongly must we feel that the blemishes on our record should be removed, and that we should strive earnestly to reach the ideal of an alert, disciplined, responsible and thoroughly successful community.

SOME NOTES ABOUT OUR NEW PICTURES

Have you realized that we now have at ADAMS a collection of "paintings" of which any school might be proud?

It is true they are divided up among several buildings and are therefore perhaps not noticed as a collection. However, all of them taken together, could represent the beginnings of an Art Museum of modest size. But ADAMS does not want to start a competition with the Art Museum in Durban, where you will find the same paintings. What we possess are not actual paintings but some of the best reproductions of masterpieces of paintings, which the world knows. These reproductions are called "Medici prints." Those of you interested in mediaeval history will not find it too difficult to explain the meaning of this name to those to whom

the "Medicis" do not mean anything at all. These Medici prints are not cheap reproductions; but if you would compare the technique of painting in these reproductions with that of others, you might see that it makes a great difference if you have a Medici print before your eyes rather than any other cheap reproduction.

There is still another point which should be mentioned: many of the paintings, reproduced as Medici prints, are privately owned, i.e. they are inaccessible to the greater public, even in Europe where you will find the originals in public and private Art Galleries and Collections.

Some of our pictures are now out of print and we are indeed fortunate to possess them. Because of their rarity we should appreciate

them the more highly.

The pictures we have represent three or four different periods. Our first plan was to arrange them for hanging according to these schools, so that the Girls' Department should have the Italian pictures, the High School the English, and the College the Flemish-Dutch pictures. For practical reasons we had to give up this plan. There is, however, no reason why the pictures should not be changed one day. That would save them also from the fate which so many pictures have: that of becoming at last only pieces of furniture, not realized in their beauty by those who have to live with them day by day. By such a change there would be developed, perhaps, in some of you at least, a little understanding of European Art and its history.

In one way European Art of painting originated in Italy. That does not mean that there are no relicts of paintings from periods earlier than the beginning of the Renaissance, i.e. the close of the thirteenth century. These show, however, not forms in three dimensions, but only simple outlines. GIOTTO was the first to give in his paintings that feeling of plasticity which those of you who attend drawing classes find so difficult to express. Mediaeval people were just as surprised to see this plasticity expressed on a two-dimensional canvas surface as most of our contemporaries are to see the experiments of some modern painters who think it more beautiful to paint and construct without any feeling for harmony of space than according to traditional ways and rules.

But the expression of plasticity is not the only point: there are three things which were mastered in a superior way by these early Italian artists: form, design, and colour. And not only by one generation, since we know that, beginning with GIOTTO, there was an unbroken succession of masters and pupils for two full centuries in Italy. One strong link in this long chain of creative men is their common religion which inspired these artists ever anew.

I do not wish to write an essay about the history of Arts, but I shall try, to bring our pictures somewhat nearer to you by giving you just a few facts about their painters.

As mentioned already, the Italian School is the oldest school of painting in Europe. Really there is not one school, but nearly as many as there were prominent cities, e.g.

the schools of Florence, Umbria, Venice, Siena, Bologna, Milan, Verona. Please look these places up in your atlas. In the greatest school, the Florentine, we have three different periods, the first represented by GIOTTO, and FRA ANGELICO; the second by LEONARDO, FILIPPO LIPPI, BOTTICELLI, and FILIPPINO LIPPI; the third one (in the XVth century) by MICHELANGELO, ANDREA DEL SARTO, FRA BARTOLEMEO.

Three of our pictures of the Italian School belong to the second period of Florentine Art: LEONARDO DA VINCI's "Mona Lisa" (in T. IV, first year, Music Building), BOTTICELLI's "Madonna with Singing Angels" (T. IV, first year, Girls' Class) and FILIPPINO LIPPI's "The Virgin in Adoration" (Girls' Department). This last painting is, properly speaking, "attributed" to this artist; in other words we only suppose him to be the painter of this work without being sure of it.

LEONARDO DA VINCI is not only as a painter the most outstanding person of his time. He is a real Genius! He was painter and sculptor, architect and engineer, mathematician and inventor, musician and poet and writer—everything that you would like to be. He was, however, an unhappy man, a tragic personality. He was born in 1452. He became, in 1470, a pupil of VERROCCHIO, a friend of BOTTICELLI. Soon Lorenzo de Medici became his patron. Later on he alternated between Milan and Florence, where he painted our picture, his famous portrait of "Mona Lisa," (also known as "La Gioconda" from the name of her husband, Francesco del Gioconda), on which he spent nearly four years. Her inscrutable smile follows you wherever you look at her. This smile attracted LEONARDO so much when he saw this woman for the first time and decided to paint her beauty, it is said, that he had music played while she was sitting for the picture, in order that his model's smile might remain.—LEONARDO was appointed, in 1502, "Architect and Engineer in Chief" by Cesare Borgia. In 1515 or 1516 he entered the service of Francis I of France. He died at Cloux in France, in 1519.

SANDRO BOTTICELLI (or FILIPEPI) was born about 1445 and died in 1510. Some people call him the greatest of the Florentine painters, the master of line and lineal decoration. He painted the frescoes in the Sistine Chapel at Rome. He was a pupil

of FRA FILIPPO LIPPI (1406-1469), a Carmelite friar, and the favourite painter of Lorenzo the Magnificent. He introduced "the pagan element" into Italian art, but he fell later under the influence of the famous Dominican monk Savonarola, who preached, in 1491, in the Duomo of Florence, with all his temperament against the sins of his time. BOTTICELLI appears to have abandoned painting for many years until he painted his well known deeply religious little 'Nativity.'

FILIPPINO LIPPI, the third of this group, was a son of the abovementioned FRA FILIPPO LIPPI, born in 1457, and studied under his father's pupil BOTTICELLI. He died in 1504, in Florence, where he had decorated the Palazzo Publico. He is sometimes called a "true precursor of RAPHAEL." A reproduction of RAPHAEL'S early work, "Madonna della Colonna", is hanging in the Girls' Department, and a detail of the most universally famous "Sistine" hangs in the High School.

SANTI RAPHAEL, born at Urbino, in 1483, is not only the greatest painter of the Umbrian School with its love of the native landscape and its soft golden lights of the hills which you never will forget if ever you have seen them. He is really the greatest figure of the Italian Renaissance, a master of composition as well as of decoration. He started his study at the age of seventeen and worked for a time under the influence of LEONARDO. In 1508 he was summoned to Rome by Pope Julius II. Under him and under his successor, Leo X, he decorated many rooms in the Vatican. He was the architect of St. Peter's in Rome. He was a fine and widely known portraitist and much admired and beloved. He lived, rather as a prince than as a painter, until his early death in 1521 at the age of 38.

In the High School is still another small copy of an Italian work of that time: "The Entombment", by IL FRANCIA (whose real name was Francesco Raibolini), of which the original is in the National Gallery in London. He was born in 1450, in Bologna, and worked successfully in metals before he, late in life, took to painting where he was just as successful. He cut different types for printing, for instance the "italic type" you know from all your books. He died in 1517.

The development of the Art of Painting in Northern Europe is determined through

factors very different from those in Italy. Italy was a country of churches, of piousness, as it still is to-day, if you only go to the right places. North-Western European Art was not so religious, not so aristocratic as Italian art. It was generally a kind of art sponsored by wealthy citizens. Where these painters were obliged to paint sacred pictures, we often find not only parts of their landscape in them but also portraits, mostly of the donors, as e.g. in our only picture of the Flemish School the beautiful double-portrait of "St. Victor and a Donor", by HUGO VAN DER GOES. Some connoisseurs attribute this painting to a French master but that seems rather improbable. The original is in Glasgow. The beginning of Flemish Art dates back to the end of the XIVth century. VAN DER GOES was born at Ghent, about 1435, where there was in his time already a guild of painters, into which he was admitted as a "free master" in 1467. In the following year he was called to Bruges to decorate the city for the wedding of Charles the Bold with Margaret of York. After that he did still many other decorations. In 1476 he entered a monastery where he continued to work as a highly estimated portraitist. He suffered, however, from melancholia and died, a mad man, in 1482.

An interesting fact is, that the Flemish painters of the XIVth century already knew the laws of perspective, although the Italians whom they admitted had no knowledge of these laws until several decades later, when they were formulated by Piero della Francesca in his book "De Arte Prospettiva", published in 1450. The Flemish artists admired the Italians so much that at last they became italianised. The Flemish Art ended in the XVIIth century with Rubens who died in 1640. He was the great master of the Baroque.

When the independence of Holland had been recognised by the Peace of Westphalia (1648) the Dutch School of Art rose up, but it lasted only for a few decades, during which it was developed to a high standard. Its decline took place in the same XVIIth century. A characteristic sign of Dutch Art is the continuous study of light in all its possibilities and permutations, so that you sometimes get the impression that a picture was created only for the artist's delight in light and shade. Holland was a rich country and thus enabled the inhabitants to cultivate family-portraits. One of the most highly

considered portraitists is FRANZ HALS, born probably at Antwerp about 1580. He worked in Haarlem where he died in 1666, a poor man, in spite of his rapidity of output and his popularity. If you look at that beautiful portrait of W. van Heythusen (in T. III Second Year Class Room), then you will understand why he is called a master in composition of portraits and groups.

A second master of the Dutch School is represented in our little collection by two small, but very fine pictures (both in the P. M. Class Room), the one showing the "Court of a Dutch House", the other one "Woman weighing Gold". The painter's name is PIETER DE HOOGH. He was born at Rotterdam, probably in 1632. He lived in Delft and later in Amsterdam, and is said to have died at Haarlem, in 1681. He is considered as one of the greatest Dutch XVIIth Century Painters of interior and domestic scenes, of realistic "genre painting", as we usually call it.

After the decay of the arts of Italy, Flanders, and Holland; that is after four centuries of continental European Art; English Art started, deeply rooted in English life and land. I think you know the names of the great portrait painters, Hogarth, Gainsborough, and Reynolds, and of the landscape painters, Constable and Turner. You find in the Post Matric the fine portrait of the young Gainsborough Dupont, by THOMAS GAINSBOROUGH, who was born in 1727 at Sudbury, the son of a clothier. He studied in London and married at the age of nineteen. That meant he had to earn a living for a whole family, and he, who has been called the English landscape poet among the painters, had to become, because of the necessity of earning money, a portraitist: had to paint in Bath, from 1766, dukes and colonels and their wives and children, in which work he found the only stimulating things sometimes to be their clothes. When he moved in 1774 to London he became the favourite painter of his king. But in spite of his necessity to paint portraits he never lost his love for landscape. He painted it however from imagination or from memory, because he found no time for work out-of-doors. Perhaps the strange lights which are

in his landscapes are a result of this memory painting. We speak of this special art as "luminism" (from latin 'lumen', light). He died in 1788.

Another famous portraitist of that time was JOHN HOPPNER, born in 1758 in Whitechapel. He was of poor origin but was aided in his studies by George III who sent him to the Academy where he gained the Gold Medal. He was highly successful, not only in his portraits of women and children, but also as a writer. "The Sackville Children" (in T. III First Year), shows all his beauty of colours, I might say of the typical English colours.

The painter of the "Leslie Boy" (also in T. III First Year) is a member of the Scottish School: SIR HENRY RAEBURN is indeed the most popular and most famous of all painters of Scotland (1756 - 1823). As a penniless artist of 22 he married a rich widow, the mother of our Leslie Boy, and became a very successful man. He went for a couple of years to Italy to mature his art there, showing once more that we can scarcely overestimate the importance of Italian Art, even in these later years.

A few words about the three modern pictures in the Girls' Department—"modern" only in the meaning of contemporary—may conclude these notes. "The Star of Bethlehem", in the Girls' Study Hall, is the work of a living artist, Margaret Tarrant. She is very productive in decorative religious pictures of a good average quality. There are no explanations necessary as to what her painting, "The Star of Bethlehem", might mean to us here. "Saint Gudule", by A. Macallan Swann, reminds me of French religious art. You may scarcely have noticed that it is a modern painting. And then there is, last, a real modern painting, CLIFFORD WEBB'S beautiful landscape "Hill Copse, Abinger". This is a typical English country in all its beauty and tenderness such as you can hardly imagine. I wish you to study this painting again and again until you feel a little of the possibility which colour and line give to an artist to express not just and only reality, but also the great secret of the country which makes us love it.

K.H.W.

A LETTER TO THE SECRETARY OF THE ZULU STUDENTS' SOCIETY

I wish to request you to convey to the Zulu students of Adams College my thanks for the kind invitation they extended to me through you, to their annual Shaka Day

celebrations, on the twenty-eighth of September. I wish to assure you and your members that the afternoon I spent at Adams on the 28th was a most enjoyable one and when I returned to Durban I felt that I had been to something really good in its own way.

Please convey my congratulations to your Executive Committee on their having organised so successful a function. I would also be glad if you conveyed my particular congratulations to the Zulu students who co-operated to make the function the success that it was.

It will perhaps be encouraging to those of you who are keenly interested in the cultural development of the Zulu people to learn that we, here, also take a very keen interest in this aspect of your activities.

If you will allow a personal observation—for my part I was intimately associated with these celebrations for the greater part of my stay at Adams and it gives me immense pleasure to-day to realise that our young people have been able to found and maintain a cultural institution with little or no encouragement from the public we out here constitute. It fills me with greater pride to know that these celebrations are becoming more closely associated with the life of Adams College. Those of us who had the good fortune to have our training at Adams and whose work in the field brings them in contact with people of all shades of thought often feel that there is much in them that they have to thank Adams for. I am happy to be one of those. The steady growth of Adams is a thing we watch with the keenest interest and our hopes are that some day your college will interpret to the world the spirit of the Zulu people. We would like to see Adams as much of a national institution as the Paramountcy. We look forward to the day when we shall not think of Natal and the Zulus without Adams. That may be a somewhat remote goal but the path to it is being paved.

We rightly feel that those who will come in your steps will not allow these functions to die.

Something we all have to be proud of is the spontaneous response your Zulu students gave to your calls for co-operation. One need not have been a former Adams College student to read from the faces of your members the enthusiasm with which they took to whatever had been assigned them.

That spirit of team-work is something those of us who are ministering to the needs of our community in our own modest way deeply appreciate. We hope very much that those motives that inspire it at school may flourish even when our young men and women have left school—to the advantage of the Bantu as a whole.

It still remains singularly unfortunate that these celebrations are still confined to Adams College only. Perhaps the day will come when other schools will follow the courageous lead Adams has given. We need a strengthening of our national pride. We are still afraid to be proud of our heritage; we are still not proud of our history, as if it were the history of a small people. We are not a small people. We are a great people, and no one will prove to the world that we are a great people other than our students and intellectuals. Our students will prove this by striving for the highest distinctions in academic, professional or technical trials of skill, and by showing their pride in being the particular people that they are. We shall never win the respect of anybody if we neglect those national institutions that made us great in our day. We shall have no future if we do not praise the noble deeds and virtues of our great men. We shall have begun to set our feet on the right path to true national progress when we follow the example that you and your members are setting at Adams College.

The path of a pioneer is often a rough and difficult one, fraught with a number of dangers. A pioneer's acts are always the object of unprincipled ridicule, destructive criticism and constant discouragement by the unprincipled. The ignorant will always try their wit in efforts to ruin things that are genuinely for the good of the people, and under all this he is wisest who keeps cool, steadfastly setting his eyes on his goal, undeterred by the detractions of those who attach a false value to appearances. It fills us with new hope and pride to see you and your members not allowing yourselves to be detracted from the path that you think ideal. Your celebrations on the twenty-eighth October are ample evidence of this.

All wise men agree that we shall never reach our goal if we place all our faith in, say, Politics and Politicians, a more rational distribution of wealth or in any ONE thing that makes life worth living. We have to strive for the best in all that is worth living

for, and one of those things is national pride. Whilst our political, educational, social or religious leaders build us up in their respective fields, we too must be welding ourselves into a united growing nation. Of course, to understand fully the implications of this we must eliminate our first enemy—IGNORANCE. Many of our students are quite ignorant. They know only that world opened to them by Syllabus prescriptions. We must know more than that and we must also ask why things are as they are and not otherwise. We must also have courage to think boldly and searchingly.

Misguided liberalism misinterprets your spirit as dangerously realistic. Nothing would be more erroneous than this gross misunderstanding of young Natal's realisation of the need for us to be conscious of our nationhood if we are to be the leaders of the people who look to us for guidance. Zulu celebrations are in no way opposed to or in conflict with our much-desired national unity. They merely prepare us for the part we shall play when the Bantu feel that they are one nation and when petty differences shall have been dissolved. Such celebrations are a spiritual preparation for that goal to which we all direct our labours. I have dwelt at length on the broader aspects of your work and now I wish to request you to accept it all as said by way of encouragement.

As I sat watching your young men and women exert themselves in honour of one of the greatest Africans I could not help making the decision I am about to communicate to you and your Society. I shall be glad if you will give this your consideration and communicate your decision to me as early as it may be convenient for you to do so. I am wondering if your society would be prepared to accept from me an offer of an annual prize of £1 to be won in a competition whose entry conditions I shall now outline.

The competition would be run for the next ten years and open to all Adams College Zulu students, irrespective of age, sex or educational qualifications. The first competition would be held next year as we are drawing to the close of the current year. It would be restricted to Zulu Drama and

each year entrants would submit original plays in Zulu to a committee of competent judges. Entries thus submitted would have to be original dramatic compositions of any length. The prime essential on which emphasis would be laid is originality of plot. Whilst attention would have to be paid to the main requirements of correct dramatic composition this would not be allowed to curb the expression of African or Zulu genius. The successful play would be staged for the first time on Shaka's Day and the prize awarded on Speech Day. For this reason it would be necessary to start with organisation work early in the year.

I wish to point out that this offer is left entirely to your Society and if your Society feels that this would not suit it, I shall be glad to be so informed. Whatever decision you come to I shall readily accept. This offer is my appreciation of the efforts your Society is also making to encourage literary talent that is lying fallow and unused among our youth. This is meant only to be an encouragement.

It will be necessary to discuss this offer, in case it is acceptable, with your School Authorities before tendering your decision to me.

It would be most amiss if in closing this letter I omitted paying a special tribute to your few ladies who gave such a spirited show at the celebrations. Whilst they were quite few, they filled the celebrations with a warmth which only an inspired people, working with enthusiasm, pride, knowledge of what they are doing and determination would add to the celebrations. It pleases us when our womenfolk—educated womenfolk—realise that such great efforts as your Society stands for cannot be successful without their active co-operation. It is much more pleasing when they are prepared to contribute their bit. Please convey my compliments to them.

With wishes of continued success to your Society and still greater success to all your members in the coming examinations.

I am,

Yours very truly,

J. NGUBANE.

"Ilanga lase Natal."

Highlights Of The Second Term 1940

As 1940 has been a year of staff changes. The opening of the term in August found the college welcoming the following new staff

members: Miss Mercer, Miss Reidemann, Mr. Myburgh, Miss Lidstone, Mr. Shembe, Mr. Chamane and Mr. Wm. Mseleku. We

also greeted several former teachers returning to the Staff: Mrs. Dahle, Mr. and Mrs. Selby Ngcobo. Mr. Gillespie and Mr. Dahle had been called up for active service during the winter holiday. We were pleased to have Mr. Gillespie pay the college a brief visit during his leave, and address the students and staff at chapel. Later in the term Miss Lidstone, the matron, resigned, and Miss Magwaza came to take her place. In September Mr. and Mrs. Young moved to their new home in Durban.

Staff members have enjoyed the many cheery letters which have come from Mrs. Gitsham, now in Birmingham, and from Miss Frost, now settled at Auburndale, Massachusetts. The latter sent, in three instalments, a vivid account of her homeward trip, via China, Japan, and the Pacific Coast.

Two formal openings of buildings were of more than ordinary interest to Adams: The School of Music building which was formally opened by Senator the Honourable F. S. Malan on October 12th, and Hosken Hall, the village market hall which was completed in time to house the Native Agricultural Show of this district, and which was opened at the time of the show. The enlargement of the Practising School Building is rapidly nearing completion and gives promise of being ready for the opening of the new term. The transformation of Adams House into an office suite has not only given the office staff more convenient quarters, but has relieved two rooms from the Training College Building for regular class work. The installation of electricity in Adams House, Ekutuleni and Mary Lyon seems to some to be a highlight of the term, literally as well as figuratively.

This term saw the inauguration of monthly

projects for the Sunday offerings. September offerings were devoted to the Red Cross, October offerings to the Village Child Welfare Society, November and December offerings to Lepers and Christmas Cheer. The long-handled offering bags have now been replaced by small wicker baskets made in the basketry department.

The interschool visits of students, carried on with Michaelhouse, have been especially happy this term. Stanley Sikhakhane from Form V and Ezekiel Mphahlele from T3 II were the lucky students chosen to represent Adams in a week's stay at Michaelhouse, and brought back enthusiastic reports of their entertainment. Several staff members from Adams also lectured during the term to the Bantu Studies Group at Michaelhouse.

Another important event of the term—though not a pleasant one—was the wholesale inoculation against enteric of all students and staff members. This was the result of two students coming down with the disease shortly after the opening of the term. Later in the term sporadic cases of mumps put a number in quarantine.

Heroes of Africa Day celebrations were particularly enjoyed this year. The presence on the campus of Dr. and Mrs. Kellensberger from the Belgian Congo, who told us of activities of the native Africans of that area, proved a very helpful and interesting part of the festivities. A treat at supper time instead of refreshments during the afternoon programme, was an innovation which bids fair to become a tradition.

As we go to press, the eyes of the school focus on a final highlight: Speech Day on December 7th, an occasion which will honour some thirty odd students for achievements in scholarship and character.

Highlights Of The Decade 1930—1940

Historians of Adams college fifty years hence will probably comment on this decade just now closing as one marked by physical growth and change. The growth in buildings averages close on one a year, and is the more remarkable when one considers the amount of student work which has gone into the buildings and the exceptionally low cost of the completed buildings. A roll call of the buildings belonging to this decade include: Emangweni, the Dining Hall, Mary Lyon, the Infant School, the Dahle residence, the Mtinkulu residence, Caroline Frost Cottage the School of Music Building, and substantial

enlargements or improvements to the Carpentry shop, the High School Building, and the Practising School. These buildings are largely the products of one man's ingenuity, for Dr. Brueckner has not only been architect of most of these buildings, but builder, supervising every step from the making of concrete blocks to the installation of electricity, and even to the construction of the furniture.

The scope of the school has been enlarged by the opening of the School of Music, and the inauguration of the Sons of Chiefs Course and the Post Matric T3 Course. Yet in

more subtle ways has the scope been widened: the increase in library books and the use of the library; the use of cloth in T3 I chart work; the hobby activities; the tours of the Travelling Choirs; the attack by staff and students on the problem of Inter-racial Understanding; the emphasis on Bantu Studies; the increase in Afrikaans Courses; and the lopping off of the Lower Certificate Courses.

Strange as it may seem, this decade of growth and enlargement has also been a period of transition. In 1930 Adams College was a American Missionary Administered Institution. The close of 1940 finds Adams College administered by a South African Governing

Council which is to have the ownership of land and buildings. In 1934 Dr. Edgar H. Brookes, a citizen of South Africa, accepted the Principalship; shortly afterwards an Advisory Council consisting of interested European and Bantu men and women was formed

This Advisory Council in turn gave place to the Governing Council.

This decade also shows a significant trend in the increase in numbers of highly trained men and women teachers among the Bantu members of the staff. Typical of these we mention Mr. Donald Mtimkulu Head Teacher of the High School, and M. Selby Ngcobo, acting Dean of Men, both of who hold Master's degrees from Yale University.

Cosmic Rays

Every body who has worked on it is agreed that there comes to the surface of the earth from outside, continuously and nearly uniformly, a radiation the effect of which, although extremely small, is just measurable by sensitive recording instruments. The effect is small, and is difficult to measure, and one must admire the courage of those who have built up hypotheses of its nature and origin from the meagre experimental data available. The two best known views, of it are widely divergent.

The better known, due to Professor R. A. Millikan, ascribes the cosmic rays to a very, very, penetrating wave-motion (i.e. waves with a very much smaller wavelength than that of the wireless wave band) which should arise in the depths of space when complex atoms of matter are synthesised from simple units. Sir James Jeans, on the other hand, shows that a plausible case can be made out for the origin of the rays in the annihilation of the two simplest units of matter known to physicists, the nuclei of the hydrogen and the helium atom, by suitable impacts with one and two electrons respectively. The view of Professor Millikan has received little support. It is not even agreed that the radiation is a wave-motion. Cases are made out for the rays being really particles positively charged and negatively charged. It is pointed out also that the uniformity with which the radiation, whatever it is, strikes the earth from all directions of space makes hypotheses of its origin difficult to conceive. For what is there but empty space round us which is uniformly distributed? Certainly not our fellow planets or the sun or stars. An ingenious suggestion was made

that the rays might be the resultant of matter that once had existed, but which now is no more. At the time the matter had been some how destroyed, the rays had been produced and these had since wandered like spirits, bereft of bodies, round and round the universe (happily finite) until at last they reached the earth. The mystery of this radiation is in striking contrast with the abundant exact knowledge which exists at the moment about other kinds of particles and radiations and it is quite clear that a wider extension of experimental work with an improved technique is called for.

Dr. E. Regener has done experiments on the absorption of the radiation by waters by sinking his measuring instrument to various depths (down to more than 750 feet) below the surface of the lake of Constance. He finds provisionally that the radiation may be divided into two parts, the more penetrating of which is more penetrating than any found by the Americans. If this is so (and Dr. Regener has worked over a wider range than Professor Millikan) the picturesque hypothesis of the latter, mentioned above, cannot stand. Hitherto, also, it has been tacitly assumed that the penetrating radiation has been of the same nature as wireless waves or light, namely electromagnetic. But even that is queried by two German investigators. They have done a series of careful experiments with an apparatus which detects single high velocity electrons, and have found that the radiation appears to be a stream of high velocity electrons. They did consider the view that primary radiation is electromagnetic, like light, which produces secondarily high speed electrons which are the

things they detect. On the evidence, however, they are inclined to rule this view out and to believe that the primary radiation is itself electronic, and so corpuscular. The evidence which they offer for this is certainly good. Yet it seems quite amazing that a high speed particle could penetrate 750 feet of water. There is a distinct possibility therefore that cosmic rays are corpuscular and, in any case, the penetrating power seems to be great. Recently Mr. Axel Corlin has made a statistical investigation of the intensity of the rays at different times of day to see whether it is really true that they do not come from the sun.

It is a maximum at about 3 p.m. and a maximum at about 10 a.m. Some of the radiation, therefore, must emanate from the sun.

In connection with the solar origin of Cosmic Rays, an interesting theory concerning the nature of the origin of cosmic radiation has recently been put forward by Dr. Alexandre Dauvellier of the Institute des Hautes Etudes, Paris. This eminent French research worker expresses the opinion that the cause of the radiation is the result of the emission of extremely fast electrons from the sun, moving with a speed nearly equal to that of light. He suggests that the actual source of these electrons is to be found in the "faculae" or bright spots which are to be seen on the surface of the sun. These bright spots are regions where the temperature attains the high value of 7,000 degrees Centigrade. From these areas negatively charged electrons emerge with a comparatively low velocity, but become rapidly accelerated by the passage through the positively charged atmosphere of the sun. This atmosphere consists mostly of hydrogen and calcium atoms, which possess positive charges because the ultra violet radiation from the sun knocks out negative electrons from some of the atoms on which it falls. These accelerated electrons, on entering the earth's magnetic field, are deflected into paths in the form of arcs. They come into contact with the upper atmosphere of the earth, with the formation of secondary electrons which are ejected out of the atmosphere atoms. According to this theory, these secondary electrons are responsible for the luminous effects seen as auroral arcs in the Arctic Regions. It has been found possible to calculate the velocity and energy of the original accelerated electrons, and the

interesting fact emerges that their velocity falls short of the velocity of light by only about 30 centimetres per second. It is possible by this theory to account for the fact that bright flashes on the sun are followed immediately by electro-magnetic disturbances on the earth. Because the earth is so completely enveloped by traces of these swift electrons, it seems that the cosmic radiation is incident from all part of the sky.

The recent developments of cosmic rays research are very interesting. Fundamental observations have been made on them in a Zeppelin over the North Pole, in deep mines, in the Andes, the tropics, in the stratosphere, and at the bottom of Lake Constance. Englishmen, Germans, Americans, Russians, Dutchmen, Belgians, and others have made contributions of first-rate importance. The existence of cosmic rays was first guessed by C. T. R. Wilson in 1900, and the evidence became more probable after Gockel had shown during balloon ascents that the rays become more intense at high altitudes. As the rays come into the earth's atmosphere from all directions, observations at a wide variety of places on the earth's surface, and above and below it, became desirable. Besides the personal ascents of Gockel, Kolhorster, Piccard, and others, free balloons bearing recording instruments were despatched to a height of sixteen to eighteen miles. Some of the most brilliant of this work was done by Regener of Stuttgart, whose apparatus was designed to remain at an approximately constant temperature even though ascending to regions where the temperature is minus 70 degrees. U. J. Clays, of Amsterdam also made important observations during voyages from Holland to Java. He discovered that the rays were only three-quarters as intense on the Equator as in higher latitudes. His results were confirmed by world-wide expeditions organised by Professor Compton, of Chicago.

In November 1934 Kolhorster announced that he had detected the rays in a salt mine at a depth equivalent to half-a-mile of water. The penetrating rays such as X-rays or radioactive rays are absorbed by layers of water a few inches or fractions of an inch thick. What are these rays that can penetrate half a mile of water? The fact that they are less intense at the Equator suggests they are bent by the earth's magnetic field and are therefore particles penetrating deep

into the saltmine. Hence the cosmic rays offer a source of atomic projectiles, as Lord Rutherford has pointed out, of as yet quite unapproachable energy, and the effects of their impacts on other atoms should reveal much new knowledge concerning atoms. The tracks of swift particles connected with cosmic rays were first recognised by Skobelzyn, of Leningrad. Extensions of his researches, especially by Anderson, Kunze, and Blackett, have provided astonishing discoveries. Anderson found that atoms apparently disintegrated by cosmic rays sometimes seemed to emit particles of a positive charge whose mass could be estimated. The estimates showed these particles were about two thousand times lighter than the hitherto lightest known positive particles. Blackett established this discovery conclusively. In fact the particles were positive electrons. Then it was realised that Dirac had calculated in 1930 that such a particle might exist, but neither he nor any other had dared to believe he had discovered a fundamental unit of nature by mere calculation. It is now believed that the positive electrons are an important constituent of cosmic rays and of all the material in the universe. So during the last few years one of the chief constituents of all the material in the universe has been discovered through Cosmic Rays. The science of astrophysics is still staggering under the shock. It is now industriously investigating the role of this new entity in the constitution of the stars. The discovery of new forms of hydrogen, oxygen, and carbon is opening up remarkable prospects in other directions. It is now known that the elements are not simple substances. There are several sorts of each of the elements. There are three sorts of oxygen, two of carbon, and two of hydrogen. This implies that there are nine different sorts

of water, which is a compound of hydrogen and oxygen. One sort of hydrogen atom is twice as heavy as the other. This is a very substantial difference. It is well-known that the carbon compounds are the basis of living matter. About a million of them are known. It now appears that the variety of carbon, hydrogen and oxygen atoms will increase the number by millions.

Professor Piccard, as a result of balloon observations brought forward still another hypothesis: This hypothesis is based on the following observation: Measurements of the intensity of the rays show that at a given height the intensity is equal in all directions. This result confirms that found by Kolhorster. Professor Piccard thinks that this means that the rays, or at any rate some of them, are produced in the upper atmosphere itself, and not in outer space. He himself admits that the result could be explained in other ways. On the earth the result is different, for the rays seem to come from above, like rain. On this hypothesis, cosmic rays are produced in the stratosphere. It has been known for some time that the rays as we receive them on the earth are not all of one wave-length, but have constituents of different wave-length. Those of longer wave-length are more easily absorbed by air, and are called soft rays as contrasted with the hard rays of greater penetrating power. These soft rays, according to Professor Piccard are produced when the harder rays fall on the earth's atmosphere. He proposes to see if the magnetic field of the earth will cause a deviation of the soft rays towards the magnetic poles. The whole problem is still in its infancy, and it is just such difficult researches as these of Professor Piccard, attended though they are with considerable personal risk, that are still needed.

R. C. ELLIS

S.C.A. Report

Our term is ending, bringing this year's work to a close. Let us look back and see how much work we have covered, not to live on the memories of the past but to understand what lies before us.

Our classes have been going on as well as ever under the leadership of our Staff. We have had a number of very interesting Lectures this term. Mr. Ngcobo gave us some of his experiences on certain religious circles in America. He urged us to rethink our values and set up standards lest we drift.

Mr. Mseleku also, told us of his social work in England, in the course of his Lecture on "African Adult Education." It centred around the philosophy—"Belief in the Fatherhood of God and Brotherhood of Man." We had the good fortune to be visited by the S.C.A. Travelling Secretary—Mr. Thema. He gave a talk to the whole school about certain principles of the S.C.A. After extending a word of greetings from other Institutions he put forward the following principles well worth thinking over: (a)

accepting the Christian Faith; (b) deepening of the Faith; (c) extending the Faith; (d) loyalty to Christs' Church in general, to one's particular church and to oneself; (e) unity against evil forces; (f) touch, as shown in contact with other students in the world and (g) service. The following day Mr. Thema discussed with the Committee things about our branch. His visit was a blessing. Later, the good news was received from Stellenbosch that Mr. Thema had been allowed by his Church—the D.R.C.,—to be our permanent Travelling Secretary, and that the European section of the S.C.A. had kindly agreed to contribute a yearly sum of money to pay his salary since the Y.M.C.A. had withdrawn their financial aid. We thank the General Council very much for having thus bridged the gulf between the European and Bantu sections through the consent of the former to meet our needs. Let us show our thanks by spiritual and material support,

Mr. Reuling addressed us on a subject touching the strings of the harp of our life—"Interdependence of Men," showing relationship between individual and society. The Faculty Adviser lectured on "Democracy." He gave the historic development of democracy and its Christian values. Mr. Mtinkulu held that democracy was best practised in spirit, and not merely as a system of government. Christianity would itself solve the problem of individual liberty in relation to social restrictions.

The Business and Discussion meetings had a no less important place in the body of our work. They were taken up with eagerness and skill by both boys and girls whose effort was much appreciated. We hope that they will do still more. "How can we root out the idea that Christianity is just a means of oppression? Is there really any reason to

expect that there is life after death; and what are the benefits of this expectation? What does the Gospel mean to us, more than it does to non-S.C.A. Christians" were the highlights of our talks. The second topic was discussed by some of our members with the Inanda branch at that school. The delegates gave a vivid report on their talks, devotions and discussions at Inanda.

The Sunday School teachers have been continuing their work with untiring strength. Wednesday Bible studies and Sunday Prayer Meetings have been the important pivots in our devotional field.

We had a Sacred Concert on the 3rd. November, given by the S.C.A. Choir conducted by Mr. S. Dube, who, with Miss A. Mokhali (soloist for the evening,) deserve our thanks for that fine entertainment. During this Concert we listened to a bright Address by Mr. C. Woods, who introduced to us the M.R.A.—Moral Re-armament Movement and its working to build up a strong backbone against fear, greed and hate.

Not only to those who helped publicly in our work, but also to those who worked behind the scenes, our thanks are due; not forgetting the Faculty Adviser—Mr. Mtinkulu—who was equal to his task.

It is a good years' work, but not good enough yet for us to rest on our oars. The lesson of giving rather than receiving ought to remind us always that we matter much more as a society than as individuals; it is a task for you and for me. Let us not admire the distance we have climbed and forget what lies ahead. While it is good to start with small things we should not paddle on the shallows, but launch out into the deep.

EZEKIEL MPHAHLELE,
(Secretary.)

The Shooting Stars Football Club

It will appear strange and sad to those of us who know the Shooting Stars of years past to have to receive this report.

We began our Matches as usual with all the difficulties which appeared in our last report. It was, however, encouraging that the boys seemed to shine and easily won the first few matches of this term. A few Inter-Collegiate Matches were played. On September 14th the "Stars" invaded Indaleni High School and brought the victory home. On October 7th the Stars were invaded by the Ohlange Wild Zebras who proved them-

selves superior to the Stars. On October 26th the match between the Stars and Mariannhill was won by us.

But in later matches with the Association, the tide turned terribly against the "Stars". It was very pathetic to see them beaten as flat as a pancake. No amount of talking was able to persuade the boys to alter this state of things.

Towards the end of the season, it became evident to the old experienced players that no amount of strength could save the situation. Consequently, the Stars have never gone to

Durban to play any semi-final or final matches. The "Stars" have even lost the only cup brought home last year. I should close my report with every hope that the Stars are gathering strength to do better next year.

Lastly, the Committee expresses its thanks to the players, to the spectators as they form a bank of encouragement in the playing field,

to the school authorities for their sympathies and especially to Mr. B. S. Mtyali, the President, for his untiring efforts.

We bid farewell to the Football Season of 1940, and we give a welcome to the next season.

S. W. GUMBI,
(Secretary.)

The Literary And Debating Society

The Society has had up-hill work this term. This was caused by the lost of two of its members. Therefore a co-option by the Executive Committee had to take place.

From the term's programme there was no doubt that much would be done and a wide variety of entertainment be enjoyed by both staff and students. We had a Lecture from Dr. Brookes on "A Gallery of Kings and Queens;" from Mr. S. B. Ngcobo on "His Experiences Overseas." This was very interesting and inspiring to ambitious students; Dr. King lectured on "His Travels in Central Africa" this was geographical and geological; and we are still expecting one more Lecture from Dr. Farren.

Inter-Collegiate Debates have also played a great part. It was, however, unfortunate that the Wesley Guild was unable to meet us this term; and that Mariannahill debating on September 14th. took away the laurels—the subject being "The African is the worst enemy of Himself." Adams was on the opposition side. But our T4 girls, namely: Noma-Chemist Gwala, Maggie Msomi, Margaret Bhengu and Edith Nduli, brought victory home from Inanda on November 2nd the subject being "Africans should be allowed to govern themselves without the help of Europeans." Adams was again in the opposition. It was interesting as a demonstration when our Staff versus Students Debate was staged. The topic was twisted and it needed persons like Mr. J. M. Gray, Mr. S. B. Ngcobo, Miss N. M. Walker and Dr. Brookes to handle it in the right style. But the victorious students put in their best debaters: Messrs. V. J. Sifora, Z. L. Motho-

peng, W. W. Matsie and S. W. Gumbi.

We may note the substitution of Sectional Debates instead of Inter-house debates, the House Socials instead of Class socials. We do not forget the splendid impromptu and Fancy Dress Competition.

We remember with thanks the T3 Concert and the Bioscopes, and we thank the Dramatic Society for presenting us with "King Alfred and the Cakes," and "The Christmas Play." Our special thanks are due to Miss Aitken and Miss Jukuda for the success of the Dramatic Club.

We are pleased to report the steady recovery of our secretary, A. M. Dekokoe, who left us early this term and is still at the McCord Hospital.

Last, not least, we thank the co operation of both staff and students who have contributed greatly towards the smooth and successful running of the Society. It is well that before the term ends we are still looking forward to Mr. Caluza's concert for which we thank him in anticipation. We hope that the new Executive Committee will undertake successfully the extensive work of the society. Retiring Committee:

J. A. Reuling — Faculty Adviser.

S. W. Gumbi — Chairman.

N. Munyama — Vice-Chairman.

A. M. Dekokoe — Secretary.

I. I. Nongauza — Vice-Secretary.

Committee: Ezekiel Mphahlele, Rachel Motsile and Todd Matshikiza.

With good wishes for a prosperous New Year.

I. I. NONGAUZA,
(Vice-Secretary.)

Sunday School Convention

This was a great day for all the Sunday School teachers who attended this Convention. In such a gathering we do not only meet our distant friends, but we are always occupied by talks given by high-minded lecturers. They give us advice on how to deal with and

organise the Sunday School. In this meeting we also raise our difficulties, ask questions on some of the problems in teaching Sunday School. The aim of this meeting is to share our experiences on Sunday School teaching, encourage teachers and also to try to improve

their way of teaching and dealing with children.

This meeting was opened with Hymn 67, and a prayer offered by Rev. Mr. Gumede of Durban.

Then there was read to us the story of Jesus calling little children to come to Him. Then Miss Cheeseman, who is the Superintendent and a teacher of the Sunday School of the Church of England, told us what she thought about the Sunday School teachers. They are laying up treasure for themselves in heaven. The job is unpaid but they are ambassadors for Christ. She also said that teachers need not necessarily be Theological students or very learned people, but they must have a humble heart. That is what we really need, for without it we will never be successful.

She also spoke as to how we are to organise our school. The Sunday School, she said, is not a place for conversion but is a preparation for Church membership and a foundation for the habit of service.

THE DUTIES OF THE SUPERINTENDENT.

Every Sunday School should have a Superintendent. If some children have been absent, it is his duty to go round to parents or children finding why they had been absent. He should go round and pray for the sick and take flowers. He has to approach and choose fitting teachers to work in his school. He has to come earlier so as to open the doors, do some airing and then have a chance of learning children's names.

She then told us of how she conducts her Sunday School; how bigger and smaller children are seated separately, boys and girls in different sections. She told us of the Prayer for opening that they repeat, "Oh God, we have come into Thy House to worship Thee, to pray and — — — ." Psalm 15 is sung and then one or two Choruses as may be desired. End with a prayer. If there are any who have been sick they are to be mentioned in the Prayer.

The collection given by children might be used for buying pictures for Sunday School

use.

Elders are also to be invited to give talks to children and also take some leading part occasionally. She again advised us as to how we should organise our Sunday Schools. The steps to be taken were these:—

1. Preparation. This is well understood by Sunday School teachers because we all prepare before hand the Bible stories we are to tell to children.

2. Presentation. Simply to tell the lesson, and you may now and again ask children questions.

The use of pictures was not mentioned because not all Sunday Schools are privileged to have picture cards.

3. Application. This time build your whole story from questions asked from and answered by pupils. This is to prove that they have understood the story. They may be asked to retell the lesson story.

The lesson stories must be delivered in an interesting way and be referred to their daily lives. The use of the Sand Tray to explain the lesson. An illustration was given from the start of the Prodigal Son:—

(i) At the corner mark the Son and his Father, both speaking.

(ii) Trace the long journey which he took. You may make use of clay so that children may do this for themselves.

Make children dramatize the story. This is more effective, because as they have acted it they do not forget it. A good teacher is not born but trained.

Very interesting questions were asked by the delegates which showed that they took great interest in the work.

I am glad I attended this meeting, for I learned a great deal. We were provided with lunch free of charge, and we had morning and afternoon tea.

A Vote of Thanks was passed at the close.

The meeting was ended with the Hymn "U-Jehova unamandla," and the Rev. S. S. Ndhlovu of Durban pronounced the Benediction.

VICTORIA NGIDI, (T3 I.)

Bantu Education Problem

There is a mistake among the Bantu. They think to be educated is to leave their native language and speak English. The most important thing which the Bantu should achieve is the bringing up of the whole nation to a standard which may be termed "civilization." The draw back to such an achievement is that they think education is the adoption of European customs, laws and language. Yes, they must use the English language for it is an official language. The so-called educated people despise their customs. Then if Bantus want any progress they should not leave their customs. It is not barbarism to speak your native Language, and follow your customs. I think it is rather foolish to adopt

all foreign customs which do not suit you.

In fact it will take years for them to attain the European standard. It seems as if there is a barrier of thick cloud between. It is hard to penetrate through that cloud of ignorance. I wonder how they can manage to approve or see the good in the customs of others while there is a barrier between them.

It is like a man with a mote in his eye but who can see a beam in his brother's eye.

Mind your own affairs and polish your own customs first. The educated people should not despise the base degrees from which they did climb.

"Steady but sure" should be their motto.

ECILDA NKABANE

Adams College And Michaelhouse

Adams College is a Bantu co educational school with more than three-hundred boys and eighty-three girls. It is one of the largest colleges in South Africa and the largest in Natal. Adams is divided into four departments, namely, the High School with classes from Form I to Form V; Normal Department with classes from T4 First Year to Post-Matriculation; the Music Department and the Industrial Department.

Each of the above departments has its own head master: Mr. Mthinkhulu for the High School, Mr. Reuling for the Normal, Mr. Caluza for the Music and Dr. Brueckner for the Industrial Departments.

Michaelhouse is a European School situated 35 miles north of Pietermaritzburg. It has 375 boys aged 12 to 19 years. Michaelhouse is a boys school and not a co-educational school. It is as big as Adams. These two schools are very closely related in that they run practically on the same principles of organisation. The house system that is going on at Adams was the result of a visit to Michaelhouse. The influence of Michaelhouse is greatly felt at Adams and it is hoped that this influence will greatly improve Adams.

The principals of the above-named schools are Senator Dr. Brookes of Adams; the Rector of Michaelhouse is Mr. Snel.

For this relationship that exists between these two schools we owe Dr. Brookes and Mr. Snel our sincere thanks. They have made it possible for the two schools to come together on friendly terms. We particularly thank Dr. Brookes for his noble vision and ideas, for he laid down the foundation of this present relationship between the White and

the Bantu students. He struck a mighty blow at the Colour Bar when he laid the foundation of the relationship that will one day perhaps kill the problem of the Colour Bar in South Africa.

Dr. Brookes resembles President Woodrow Wilson of America who struggled very hard to get the League of Nations established with the hope of ending war. Although it has so far proved a failure this proves that he was a noble man with noble ideas, for we hope that in time the League of Nations will achieve its aims.

It is interesting to note that a friendly spirit is cultivated between the two schools and we hope that this will continue in the outside world. It is however difficult for one to predict what will be the ultimate outcome of this mutual friendly spirit between the two schools. We hope for the best and we highly recommend the friendly spirit that exists between the students themselves. We are also particularly thankful to our Principal, Dr. Brookes, who has made it possible for our students to visit Michaelhouse and also thankful to the Rector, Mr. Snel, who has granted his students permission to come to Adams. We had six boys from Michaelhouse this year. We have had the great privilege of expressing our views to these young gentlemen who will sooner or later hold positions of importance.

Michaelhouse and Adams, educational centres of the two races, are solving the problems in a practical manner by encouraging youth to make contacts and thereby have the chance of learning more about one another.

AMBROSE E. VEZI, (T4 II.)

Scraps of Papers

We were going to classes early one morning when we came across a scrap of paper lying on the road. It was annoying to see it on the clean road. I therefore picked it up. My companion remarked that I should not waste time picking up scraps of paper; after all the road was quite clean and therefore there was no real need for picking up only one scrap of paper.

You can imagine what answer I gave to his remarks. The truth is I never said anything to him. I kept the whole secret to myself. "This fellow must have been badly brought up" I thought to myself. I began to think that perhaps his parents did not realise the importance of teaching the boy how to take care of himself, or that the boy himself was very careless of the things that were bound to affect his life.

This incident reminded me of our cook's remark one day that the students complained about the insufficiency of porridge or soup. Now when he thought he had just cooked enough food almost seventy-five per cent of the whole pot of porridge was given to the pigs.

I do agree with him on the general question because if he cooked less the students were sure to complain, and if he cooked more

than the necessary amount he would clash with the authorities for wastage. But when we think further I totally disagree with him because he had no business to cook more or less since he knew the number of students. It is his work. He knows it. He should therefore do it thoroughly without a mistake.

When I picture our future Adams I find that progress is quite certain and definite. If you doubt I will give you concrete examples which you did not realise. Our newly built Music Building, our Post Matriculation Class and many others.

Nevertheless I strongly urge that they should also realise that progress and success do not only depend on great things but also on little things such as employing a qualified cook who would be able to cook an exact amount of food.

In conclusion, I wish to advise my friend, who remarked when I picked up a scrap of paper, that it is these little things that make one great. It is these little things that make us real ladies and gentlemen. It is these little things that make us true leaders of our people. I will continue to pick up scraps of paper all my life.

AMOS HOPE MBATHA, (J.C.)

„Die Geheimsinnige Avontuur”

Dit was winter. Die windjie het skraal gewaai toe Hennie en ek met koue hande en voete aanstap na 'n spelonk bokant die krans van Magaliesberg. Onwillekenrig het ons diep in gedagte geraak, want elkeen het 'n doel gehad, één wrok gekoester, en was wel bewus van die vreelike tak wat ons onderneem het.

Waaroor het ons gedink? Drie van ons maats het verdwyn. Niemand in ons lokasie het gewest wat met hulle gebeur het nie. Tevergeefs het manne en vrouens hot en haar gesoek. Daar het stories omgegaan van 'n swart man wat rond geloop het; die jongspan gejag het en party weggeneem het. Die woonplek van Marumba (dit was sy naam) was onbekend. Al hierdie dinge het soos 'n warrelwind in ons gedagtes gedraai. Die spelonk waarna ons gegaan het, het ons aandag getrek toe ons gedurende die dag 'n geboë skepsel daarin gesien verdwyn het. Ons het toe besluit om ondersoek in te stel.

Die maanlig van daardie nag was ons ongunstig gestemd. Die uitgestrekte skaduwees van die bome het selfs lewendig gelyk. Nader

en nader het ons gestap. Ons bloed word warmer en warmer asof dit 'n sonersdag is. 'n Tak van 'n boom val, en net toe dit neer-plof, spring ons meteens weg. Voordat ons tot herstelling kon kom sê Hennie saggies maar met ontsteltnis in sy stem: „Luister, Gert!” „Wat is dit,” vra ek gou—gou. „Het jy nie daardie skerp geluid wat klink soos 'n mens wat skreeu gehoor nie?” Dit was weer stil. Dadelik is ons by die ingang.

Ek het verwag om iemand te kry wat waghoe, maar daar was niemand nie. Ons moes deur 'n nou gang voel—voel sukkel. Weer 'n geskreeu! Nog 'n ander een, baie nader en harder! Ons kom tot stilstand en ons harte klop teen ons ribbetjies „doef—doef.” My hart was in my keel. Weer nader, en daar voor sien ek 'n kamer deur 'n vuur verlig. Hennie gryp aan my toe 'n lang, fris en pikswart man met breek skouers te voorskyn kom. Daar in 'n hokkie, langs die gloeiende vuur, sit die jongetjies met asvaal gesigte.

Nou gebeur die verskriklikste episode wat nog lank in my geheue sal bly. „Ek is Marumba,” sê die man ewe trots, en haal 'n rooi

yster uit die vuur uit." Jul sal jul rieme styf-loop; of gaan julle die briewe aan jul ouers skrywe om geld te bring voor julle huis-toe gaan?" bulder Marumba met die yster in sy hand voor hulle. Hulle was stil, en oorstelp van angs. Vrees in ons stoei teen die drang van die omstandighede. Die lelike man stoot die yster teen Japie se been, die eerste om onderdeur te loop. Dit was te verregaande, en Japie bevlie die moordadige Marumba aan die keel soos 'n tier. „Durf jy - - julle klein-goed - - „ Sê die vyand en sluk voor die sin voltooi is. Binnie 'n kort tydjie is ons almal aan die stoei. Dadelik gryp ek 'n groot klip waarmee ek die vabond se kop van sy lyf wou verwyder. Hy breek los en begin my aanstaar. Die klip val sommer uit my hand uit, maar nie in die rigting waarin ek gemik het nie.

Sy oë word groter en skerper, asof hulle ene vuur en vlam is, totdat ons almal stilstaan soos monumente. In daardie oë was daar wrok, moordadigheid, anstrantheid van 'n Mamba wat verstoor is. Marumba draai gou sy swart gesig weg, en nael die donker van

die spelonk in. Dit was 'n strik! "Volg die vabond!" Skreeu ons gelyk. Naar ons 'n paar minute gevolg het, hoor ons Marumba se hees stem uitbulder: „Nou het ek vir julle; Hier staan ek by die ingang; laat die klip los voor hulle; laat hulle in die grot vrek!" en hy bars uit van die lag. 'n Maer, geboë skepsel draf—draf, soos 'n hond met die stert tussen sy bene, oor die vloer na 'n groot rots. Voor ons oor ons haglike toestand kon dink, sien ons een, twee, drie poliesmanne agter Marumba staan met hul rewolwers in hul hande. Die man, spring reg tussen ons deur met alle mag en snelheid. Sy geboë dienaar draf—draf agter hom aan sonder 'n geluid; maar die klip was al osgelaat. Ons spring. Dit was net so hittete, en boem! val die groot klip agter ons.

Alhoewel ek weet dat die twee doodgegaan het van honger, gril ek as ek oor die hele voorval nadink. Dit is nog onduidelik. Was Marumba 'n halfmens of 'n half—roofdier? Daardie gesig was nie menslik nie.

E. MPHAHLELE,
(T3 II.)

Pfumo ra Mambo Lobengula

- | | |
|---|---|
| 1. Pakawa pacimonya uswa
Pakawa paci pxititi,
Mambo waenda! Mambo waenda!
Nyika yaenda! A, yatoenda. | Mambo wamira mukumbo umwe.

Herino guta rako ishe
Nhasi ratorwa, Nhasi pxititi,
Isu Kangarara Iwe tsakata
Iwe Mambo Lobengula unehasha |
| 2. "Mukomana mucena unenharo
Batai uta wakomana iwe,
Haana maboi, Haana ganda
Wakomana nga apxanywe panywe | 6. A! hehe, guta kuti
Parakata, Mambo Pxititi,
A! hehe, ucazwionewol
Lobengula unehasha wauya. |
| 3. "Mukomana mucena unenharo
Guta rabva rapxikitika,
Pxititi! Pxititi! Pxititi!"
Mambo wati, "Pasi rakata.", | 7. Panozowa pacimoya uswa
Panozowa pacipirikiti,
Panozowa pacipxititi
Panobvisanwa Ndebvu, A, hehe. |
| 4. Mikono ye Warunya newakadzi,
Majaha, Mhandara
Tande—Tande ngatiyende! | D. M. K. SAGONDA. |

Naha ea Moshoeshoe

Leha Lesotho e le naha e nyenyane e ka ka ngatan'a cheche kapa eona hlaku ea lebele, ho rona Basotho, haholo ba sa tsebeng mafatse a mang, ke lefatse ka bo lona. Ke naha e potapotiloeng ke mafatse a tlase Africa, 'me ka beka la bonyenyane ba eona e sale e ka letheba le letsonyana har'a leotale le phatlaletseng. Mohlomong re ka le tsoantsa le hlapi e sollang har'a boliba bo botalana.

Lesotho le bitsoa ka hore ke naha ea

Moshoeshoe hobane ke eena ea bileng le kelello ea ho le bōpa 'me a le bolokela Basotho hore ba tle ba ikonke ka lona ho balichaba. Ke naha ea bohle ba ratang ho phela ka khotso le naha ea kamehla. Ke naha ea lithaba tse phahameng haholo, naha ea maloti a tsabehang ruri. Lihlabeng tsa teng ke moo khomo e nonang hoo e batlang e phatloha haholo lehlabula. Nga tse ling ke matsa-

ranka-tsaranka, ke liqhobo-qhobo, hoa tsabe-ha, empa hoa boheha. Ke naha ea likhohlo tse kholo tse tebileng, botebo boo e ka reng ho ntse ho thunya mosi har'a tsona. Ho lithaba, ho maralla le marallana. Ho likhohlo le likhohloana, esita le tsona likhutloana tse eketsang mekhabo ea naha ena ea Moshoe-shoe. Ke lefatse la lithota le liphula tse nonneng, mekhoabo le likhoiti tsa bohlokoa moo lebele le nonang sebele.

Har'a maloti ana a batang baholo, esita le lehlabula, ho ahile Basotho, ba iphelela ka khotso, e mong le e mong oa ikhoantlella. Leha ho le joalo, thusano e ntse e le teng har'a sechaba sena se hlononolofalits'oeng, hobane ho ntse ho latelloa polelo ea Sesotho e reng ha khomo e oetse e ka khona banna e be marem'a tlou. Ba bang ba iketlile hoo ba longoang ke nta feela, athe ba bang le likela ba khile likhororo.

Mehlang ea khale, pele baruti ba tlisa tomoso ea Evangeli Lesotho, naha eena e ne e tletsa-tletse liphoofole tse kang li-none, lipulumo, litsephe hammoho le tsona libatana tsa naha. Lithaba li ne li aparetsoe ke meru ea lifate tse kang licheche, mohloaare, mofahlana le tse ling. Kajeno liphoofole tsena ha li sa bonoa ka mehlope ea tsona e mengata. Motho a ka tsoha a oela letsa, pulumo kapa eona tsephe. Lifate tsena li se li batla e le methoaelanyana feela, li ntse li eketsa ho timela joaleka tsona liphoofole.

Ha se taba e ka hanyetsoang ha ho thoe le boheha sa siba la mpshe, ebile le letala tje ka baka sa leholimo. Hloella ho e 'ngoe ea lithaba kapa ho le leng la maralla a eona 'me u lebise mahlo tlase mane nókeng. U tla fumana ho melile lifate tse ntle, tse kholo tsa moluoane, tse moriti o pholileng. U tla fumana li okametse noka e ka bana ba bapallang lintsing tsa selomo. Ka holimo li batla li kopana li etsa ntho e kang lehaha. Na bokhabane bo bokale le kile la bo bona ?

Lithota ke tseo li namme. Likhoiti le liphula ke tseo le tsona. Ho tsona ho lengoa mabele, poone, linaoa, mekopu, ntsóe, esita le eona koro mehlang ea morao. Lebele la teng u ka fumana le le letso le re tso-tso-tso-tso- Mabele ke sona sejo se seholo sa Mosotho. Ka 'ona basali ba pheha bohobe bo bitsoang polokoe, kapa ba ritella banna ba bona seno se nyorollang. Ha se feela Mosotho a oa roka a re :

"Mabele khunoana, khubelu ralitlhaku, Thabisa lihoho, thabisa ba tseng ba hlona-me."

U tsoa kae thokoana, ha e le khale ke theosa mangope ke ntse ke u batla ke sa u bone? Ha ho pelaelo, ke khomo ea sehangoa ke basetsana, thokoana, khomo e motsoela o mo-holo, mosoang oa eona o tlatsa litoro.

Ho tloha khale-khale haesale Lesotho le hlononolofalitsoe ka metsi a lona a mangata. Linoka tsa teng ke tse likoetsa, metsi a tsona a shesha a khutsitse joaleka motho ea patileng bolotsana. Ho linókana tse metsi a phoroselang 'me a phallang ka potlako ho fepa linoka. Mehloli ea linoka tsena e lithabeng le likhohlong tseo re seng re li boletse. Liliba tsa teng tse nosetsang naha ke tse runya—runyang tlase mane liphuleng. Lesotho metsi ha a rekoe joaleka metsing e mengata ea Thuto. A heso ke metsi a mapholi, a mathe-maloli, e seng a chesang ka baka la ho mathisoa ka lipompo tse chesang ha letsatsi le chesa. Rona bana ba Moshoe-shoe ha re noe metsi a linoka le linókana, re noa metsi a liliba; ha re noe metsi a tlatseng mekulubete; re noa "metsi" haeba re sebelisa lentsoe lena lereng "metsi" ka ho hloeka ha lona.

Fatseng lena ho ruiloe ke banna. Ha ba ea rua chelete hakalokalo; baholo ho atile banna ba khannang. Ho makhomo, ho manku, ho lipoli, ho lipere, 'me nka bala ka reng ?

Lefatse lena la Moshoe-shoe le khabile, lea rateha, lea tsepeha. Ke lefatse la linonyana moo lekhoaba le binang matsika qha-rra, le leng le binang maqhaka qha-rra. Ke fatse la likokoanyana bo-tsutsulupa ka bo—thala-boliba; ke fatse la mehalalitoe le lishoeshoe. E, ke 'nete, Lesotho le roetse moqhak'a lipalesa.

Raohang Basotho, etsang khau ea liithati. Binang lifela, opang mahofi le lebohe fatse lena moo motho a robalang a be a tsohe le pelo ea maobane. Re tsoaletsoe likheleke, fatse la rona le re kthoaletsa thorisio, 'me ha re sa le rorisii le tla rorisioa ke mang ?

Matlotlo a Lesotho a lipale, a litsomo, a mekhoha le mekhabo a ea re siea. Basotho, kajeno le kentsoe tomoso, phallelang matlotlo a habo lona le a hatise ho e-so phirimi.

SIMON AZARIEL TSEPHE.

Komani !!!

1. Komani mzika Ngub'engcuka,
Uyathandwa uyole nakum,

Ulikhaya umiwe ngabaninzi,
Bayavuy'ukwelamana nawe.

- | | |
|--|--|
| <p>2. Unezibele uyolis'abafiki,
Bayaduk'abaxinen'intloko
Zinothad'intombi zaba Thembu
Sisimahla umthi wo talaso.</p> <p>3. Pambili ngokwe nkomo zo leqo
Zinamhlop'unqhenqheza ngakhona
Hambani siy'apho kuyiwayo
Sofika apho ku fikwayo</p> <p>4. Umnandi ndithandi ndumndum
Indiri yokuthetha kwababini
Bevana ngendaba yezolo
Ngemfihl'eyaziwa ngabo bodwa</p> <p>5. AmaHala afana neNdlovu,
Ngemizimb'ukuthamb'imikhulu,
Bengahlulwa ngabase Tyini,</p> | <p>Imazi belandela zona</p> <p>6. Komani ka Zondwa we Ntshaba!
Akukho ndaw'iyole njengawe
Mazincame zonk'izizwana
Xelani kumaphondo ngamaphondo</p> <p>7. Uyathel'othunywe pezulu
Siwubon'ungaq'olucinya
Nimphep'udaliza qunge
Akukho xesha lo thet'into zakhe</p> <p>8. Umnandi ngokwenene Komani
Inqond'indyeb'uyolo
Zimfumba kunga dikwa nomlilo
Kulusizi kwaba hlukananawe.</p> <p style="text-align: right;">D. C. MGQWETHO,
(T3 II.)</p> |
|--|--|

Ingilandi

- | | |
|--|---|
| <p>Yehe-e-ni, bantu basemaXesibeni,
Ndaza ndahlala—ndahlala ndawubon'u-
mhlola.</p> <p>Kwaba ngasa yahlome'yaseJamani.
Vukani baseNgilani sekonakele.
Umzi sewubomvu zifikile ezaseJamani.
Vukani baseNgilani yehlil'intlekele.
Azi lishwa lanina eli laba kwababantwa-
na.</p> <p>Azi ke nina zizwe nababona ntonina.
Nditsho kuni baseJamani nabaniphelekayo.
Kazi ke nina nithi boze balidle njanina
ilifa looyise.</p> <p>Azi soze sibekena izikhali.
Azi sonambitha njanina iziyolo zezwe loo
Sombawo.</p> <p>Azi kenina baseJamani nibanganina kweli
lifa,</p> <p>Ngathi mna alilunge kuni nje.
Azi lo mntan'oMhle uJoji wenzenina na-
mhla.</p> <p>Awu-u-u-u sashiya senzeka ngenxa ye-
Pholeni,</p> <p>Kuba kunje-nje-nje iBilitani ibiyikhusela.
Namhla isikhuni sibuye nomkhwezeli.
Kuxhomen'ingwe nengonyama kwelaphe-
sheya</p> <p>Awu le nto umntu ayifi,
le nto umntu ayiyaleki yinto eyibonileyo.
Izolo sibambe uKeyizari samohlwaya,
besithi simcumze waphela,
Namhla asithethi sisikw'imilomo,
Kuba sasithi akukho nto iyakubuy'ivel'
eJamani</p> <p>lo mfo ka Hitila namhl'usivuse maqandeni
Usivele apho besingacinganga.</p> | <p>Uthe kanti akalalanga uhleli uyacinga
Uzibhlasele macalana onke izizwe eYurophu
Ufunze ooganda-ganda emhlabeni kwazi
yalu-yalu</p> <p>Kwaduma iimashini emoyeni kwakhal'aba-
ntu ziinkwili</p> <p>Uzivele ngapha nangapha izizwana zee tu
pshesheya</p> <p>Yafingha imfinqi kwenyi'mfinqi,
Kwabomvu kwelase Yurophu
Yadla iruluwa kwaf'umntu phezu komny'
umntu</p> <p>Kwatsh'imizana emva kweminye kwelase
Yurophu</p> <p>Kwakhal'abase Afrika ngoncedo kuma
Bilitani</p> <p>Oo Tsalitoro ngobugwala balahl'izihlalo</p> <p>Kuthe sisajonge pshesheya kweqhaphu
entlakomzi emantla eAfrika olweth'utshaba
livakele izwi livela komkhulu kuKumkani
uJoji,</p> <p>licel'izandla kwabomlibo kaNtu.
Ukuba bayokuncedisa emsebenzini.
Ukuze kukhululeke abamhlophe
Ukuya kubambana notshaba kukhululeke
izwe lethu.</p> <p>Zibonakel'inkosi zibekis'ezantsi ukucinga.
Zikhumbula mhlamnene mhla ngoKheyi-
zari.</p> <p>Mhla yazika inqanawe nemidaka isiya'
kwelase France.</p> <p>Kube ngamathidala emadodeni ukushiya
amakhaya,</p> <p>Zantsil'inkosi amadoda ahlafun'imihlathi.
Kube lithamsanqa ukuze ziphumelele.</p> |
|--|---|

Siya yibulel'imbeko yenu makowethu
kwiinkosi zenu.
Nanhla niziphakamisile ezintlangeni
Ngokublangabeza lo mphanga nizidumisile,
Isizwe senu sisemilonyeni yezizwe.
Nanhla kuphume nina nje kuphume abo-
kugqibela.
Sineqayiya ngani kuba sinazi mhla ngo
Kheyizari
Ninga buyaze yazini kunyembelekile.
Yikhumbuleni iimihla yookhoko benu.
Wakhumbuleni la maqawe niwadumise.
Siya zibulela iinkosi zakowethu ngembeko
eziyenzileyo kuKumkani weBilitani.
Sibulela uKumkani weBilitani ngokuthi
asikhumbule,
Ngokuthi asicinge ngamaxa obunzima
nobubi.
Mhla mnene mhla ngoKeyizari nibe nibi-
ziwe.
Hambani ke Midaka yakowethu nizidu-
mise.

Se nibonile intobeko yabanandulelayo,
Kuba namhlo'ku ningalityalwa nje yi-
Bilitani kungabo.
Hambani Midak'ak'owethu ze ningayeke-
lani.
Ukuze ukuba imitwalo inzima nincedisane,
Ukuze nizikhumbule intsizi enizishiy'emva.
Ze nibakhumbule abafazi neentsapho ema-
khaya.
Ze nime nixhathise sithembele kuni ma-
wethu.
Ukuvuka nokuphakama kweAfrika kuxho-
mekeke kuni.
Ukwahlula nokuthinjwa kwayo sikubeka
kuni.
I-i-wu hambani ke zihlobo zikaNtu,
Hambani madodana khona emsini phaka-
thi.
Ndithi kuni akukho kufa kunjani konke
kuyafana.

C. COUNCIL JOKAZI,
(Imbongi yamaXesibe, Form II.)

Soya Beans

It is very essential that the Bantu should have at their disposal a great amount of protective foods in the form of meat, milk and other foods rich in protein. In search of protein-rich articles of diet a more important consideration than quantity of protein is the quality, or the so-called biological value, of this essential food ingredient. It is on account of the high biological value of the protein of meat and especially milk, that these foods are so greatly valued. Their proteins contain ingredients which are essential for the formation of new tissue (growth) and the renewal of old tissue (maintenance) in the animal body.

Although the vegetable proteins have in general been found to be of lower biological value than the animal proteins, THE PROTEIN OF THE SOYA BEAN IS ONE OF THE NOTABLE EXCEPTIONS. THE SOYA BEAN IS RECOGNISED AS A PLANT RICH IN PROTEIN OF EXCELLENT QUALITY.

The protein of the soya bean does not only ensure normal growth, development and maintenance, but it is classed as one of the protective foods which gives us protection against tuberculosis and against the effects of venereal diseases and malaria.

The soya bean is the Chinese and Manchurian staple food. It might be destined to become the most important foodstuff in South Africa with its large

number of poor under-nourished people whose purses are shallow enough to deny them meat as a regular diet.

The rural Bantu have definitely not sufficient meat and milk; it is essential that they should cultivate the bean and eat it.

I have grown the bean at this place and found it to yield an average of 3 bags to the acre. On one occasion I counted 87 pods on a single plant! Does the ordinary bean produce as many pods? Soya beans are usually sold for 20/- a bag of 200 lbs.

The seeds are valued in commerce on account of the quality of their oil which is used industrially for varnishes, paints, lubricants and other purposes.

The following points are to be considered in the growing of the bean:

1. The best depth of planting is 2 inches on heavy soils and 2-3 inches on light soil, with an ordinary mealie planter plate in which 18 holes have been drilled.

2. Planting should be undertaken when moisture conditions are at their best, otherwise germination may be poor. Spacing should be between 5 to 6 inches in a row. Plant 15 to 20 lbs seed per acre.

3. Remember that the soya bean is a legume and is able to fix its nitrogen from the air by means of a strain of bacillus radicola living in the nodules of its roots. Unfortunately, there are apparently no plants in this country which will cross-inoculate the

soya bean and therefore it is advisable to inoculate the seed with the culture of the soya bean strain of the bacillus redicicola. It is important that once the seed has been inoculated it should under no circumstances be exposed to direct sun light as the effectiveness of the culture might thereby be seriously impaired.

4. Loamy soils and sandy loams of a granulated texture are the best soils for growing the bean. Soya beans thrive best after root crops such as potatoes on light soils, but good results are obtained after cereals on the more fertile soils.

In our Reserves and Locations I would advise the fertilizing of soya bean with 200 lbs superphosphate and manure with a dressing of kraal manure or compost as well. The soya bean leaves the soil in good physical, mechanical and biological condition to grow the favourite mealies and other cereals.

5. Soya beans require thorough cultivation during the period of growth, and it is essential that the crop be kept free from weeds at all stages. Pre-cleaning of the land before planting is of great importance.

6. Soya beans are harvested by pulling the plants or cutting them off at the base of the stem. The plant has usually shed its leaves by this time. The stubble (vine) hay, after removing the beans, can be used as cattle feed and the residues put into the compost pit.

7. It should be noted that soya beans are not very drought resistant and are best suited

to normally good maize growing areas, areas with an average rainfall of at least 22 inches per annum and higher. Under irrigation the crop gives good results, in which case the variety 34s51 is recommended being later maturing than the variety 34s395 which is better suited to dry land conditions.

HOW TO PREPARE SOYA BEANS FOR CONSUMPTION

A good breakfast supplemented with soya bean meal is so satisfying that there is no inclination for lunch.

It is unfortunate that soya beans are unpalatable unless freed by cooking as follows:

(a) Pre-boil the whole beans with water for 10 minutes, pour off the water and leave standing in water overnight. Draw off this water in the morning and boil the beans for about 2 hours when they should be ready for eating as dry beans.

(b) To prepare a soya bean meal, to be eaten mixed with mealie-meal as a porridge, the beans should be first be roasted in a pan to an initial brown colour. The process is very similar to the partial roasting of coffee beans and the oven should not be too hot, so that careful roasting for about half an hour will not result in blackening of the beans. The beans are cooled and ground and mixed with mealie meal in the proportion of one of soya bean meal to ten or twenty parts of mealie meal.

Why not grow soya beans instead of growing mealies every year as is the case with most of our Bantu farmers?

A. J. MWANDLA.

Isisho Ezihlaba Umxhwele KwabakwaZulu

- | | |
|--|---|
| 1. Udukuza oswini lwenkomo. | 20. Ngigeqamagula ngiyenuka yini ? |
| 2. Yinja yomoya leyo. | 21. Uyadela umnyovu ozibopha ngexhama kubonakale. |
| 3. Ukhasela eziko lowo. | 22. Kawuboni ? Ungu Magwegwe yini ? |
| 4. Wokhela umlilo awuyeke. | 23. Kayikho inkwali ephandela enye. |
| 5. Ngingenwe iphela endlebeni. | 24. Umthente uhlab'usamila. |
| 6. Injalo iphumedunjini. | 25. Uyoze ulutheze olunenkume. |
| 7. Injobo ithungelwa ebandla. | 26. Woqhotha uzufike kwaMtshekula. |
| 8. Inhlambi ifela emanzini. | 27. Wabik'imbiba wabikibuzi wena ? |
| 9. Ingane engakhaliyo ifela embelekweni. | 28. Lithengwa ngokubonwa. |
| 10. Okwethu ngokwezandla. | 29. Ungabali amazinyane enkuku ingakachanyuselwa. |
| 11. Ubogawula ubeka. | 30. Amanqe akazuleli ubala. |
| 12. Isiziba sizwiwa ngodondolo. | 31. Inxiwa elingamili mbuya. |
| 13. Isithukuthuku senja siphelela eboyeni. | 32. Indaba ayihlali phansi. |
| 14. Izwibela ladl'indlovu. | 33. Sobohla Manyosi. |
| 15. Iqhina liphum'embizeni. | 34. Usina edwaleni neke kusuke luthuli. |
| 16. Induku ayiwaki umuzi. | |
| 17. Izintabezikude umasithela. | |
| 18. Wolibamba lingashoni. | |
| 19. Umvundla ziyowunqanda phambili. | |

SAMUEL J. DLOMO, (T+ I.)

Izibongo zeNgonyama uMshiyeni kaDinuzulu

Lezi izibongo zazibongwa yiMbongi yase-Fafa, eMzinto, igama layo ngu Nowa Hlongwa onguFalaza ibutho lakhe, mhlana iNgonyama ihambele endaweni yaseFafa ngomhla ka 4th. August, 1939.

Umhlandla odabule izizwe,
Amanzi oMkhuze naweMfolozi
Angishikilisile,
Ayewuka amanye ayadonsa,
Anjengendonsa ebonwa ngabavuki bokusa;
Ibonwe nguMathole wako Mnyamana ka
Ngqengelele
Uthanga oluphekezele ezansi kweNgome,
Luqonde ukuhlansa amathanga angenakuba-
lwa
Adhliwe yizwe lisuthe libe njengomuzi
was'Osuthu;
U-Magagamela ogagamele ukupha
Aphe ngezandla nangomlomo;
Uphe ngamalunga ezinkomo zikaPhunga,
Wapha ngemikhono yezinkomo zikaMageba,
Abase Nhlophenkulu basamangele;
Ngithe bikelani abaseThokazi bazozibonela,
Kukhulu okusemuva komuzi waseMahashini,
Kuphakathi komuzi wakwa Sokesimbone;
Ayadela amehlo aphezulu eNgome nakwa-
Ceza,
Abona uthanga lukhephezela phansi kwezi-
ntaba;
Izulu elidume phezu koMqangqala,
Kanti liduma nje lidla i'nkomo zamadoda;
Abase Mqangqala bahlinze kwephuka imi-
mese

U Thimuni kaMudli

Unomaklebe efulela wanetha,
Usihlangu sangindlu yakwaVilakazi.
Unomubo wezintenjane,
Umthakathi abamnuke lapho eNtonteleni.
Inyathi isengqa amazibuko,
Inyathi elukhanda lubanzi.
Umaqala ngezinja kade aye ebantwini,
Ugubuzela umuntu ngehemu lakhe.

Amasiko AkwaZulu

1—UKUSISA : Loku kwenziwa ngenkomo, noma yini efuyiweyo isuswe kubo iyogcinwa komunye umuzi.

2—UKWENZELA : Ma umuntu esiza omunye ngempahla azoyisebenzisa (ezolobola).

3—UKUTHWALA : Abany'abantu bayaye bathwale intombi bayoyiganisa nxa isibala

4—UKUCIMELA : Nxa intombi isizoshada

Indaba ngiyizwe kuZithulele kaManxele,
Okuka Zithulele akunaludumo
Ngoba kubelethe usizi olunezinyembezi.
Zulu, khumbula ukuthi okwake kwenza
namhla kuyazula phezu komuzi kaMageba
Okwase Sandlwana namhla kusakhiwe ama-
nxiwa

Ezinhliziyweni zabezizwe;
Umlomo okhulume kwezwakala
Ngoba ukhulume kwelaseMbo kwezwakala;
Yacina imililo ebibaswe ngabafana ababili
Omunye kunguNkasa
Omunye kunguThimuni,
Onjengo kaMudli kaNkwelo kwelakwa Zulu.
Ukucima kwemililo kuzwakele,
Ngoba kuvume izintaba ezimbili,
Kuvume iNhlazuka
Kwavuma iNgilanyoni;
Ukuvuma kwezintaba kubonakele;
Kuphume izalukazi emahlathini
Ebesezinezinyawo noboya
Obungangobe ngungumbane
Zingasothi mlilo.
Inkwazi izwakele emafini
Ukuzwakala kwayo
Kubonakele ngabafana basekwaluseni baba-
leka baphaphatheka,

Imihlambi yasala ezintabeni;
Namanzi oMkhomazi avumile
Iziziba zishile
Nasezibukweni likaNdangazele
Zisha-nje iziziba
Kazi izingwenya zona zolalaphina ?

U Ndlovu kaThimuni

Unomacisela kaZulu,
Inkunzi ezonda iqhubu.
Isigolozu esimehlo abomvu,
Esibuka umuntu sengathi simjamele.
Umqandi wandwendwe bezingayi kuye,
Beziya kuMadundube.
Uxumbu xumbu weziziba,
Umabuya lapho kungasabuyi ndoda.
Ichibi elimanzi amunyu.

R. G.

b—UKUZILA: Umakhoti akadli kukhona uyise, noma umfowabo, noma unina wase mzi.

7—UKUCELA: Kuye kuthunye abantu bahambe ninali baye kubo kwentombi eqomile bafike babale izinkomo ngemibala yazo, bashiye imali khona.

8—UKUGOYA: Ma intombi isijahle ukugana isoka liyayithatha liyoyigoyisa.

9—UKWEMULA: Nxa intombi isizoshada kuye kubizwe abakowayo bafike sekuhlathshwe inkomo basine.

10 a—UKUNCAMA: Nxa intombi isizoshada kuhlathshwa imbuzi kuthiwe umncamo.

b—UKUNCAMA: Nxa kukhona umme-

mo kuyaye kuphuzwe utshwala bokuqala ensimini umncamo.

11—UKUBETHELA: Nxa umnumzane ebiza inyanga yokwelapha imfakele imithi emzini wakhe.

12—UKUBUYISA: Nxa sekuphele unyaka kufe umuntu kuye kuhlathshwe inkomo kuthiwe uyabuyiswa..

13—UKUJUTSHWA: Abantu babetshelwa inkosi ukuthi abagane noma baganwe manje.

14—UKWETHULA: Emuzini wesithembu nxa kukhona umfazi ongazali kuthathwa umntwana walapho kuzalwayo asiwekhona lakungazalwa.

SAMUEL J. DLOMO, (T4 1.)

Ukugana Nokushada KweNtombi

Uma intombi nensizwa sebefuna ukugana na uyise wentombi wayaye abikelwe. Uma erhandile uma intombi yakhe igane, ayivumelele ukuba iye kubo kwesoka, njalo ihamba nenyekwemngane wayo. Lokhu-ke kwakubizwa ngokuthi "Ukubaleka."

Kwakuthi bangafika qede ekhaya kubo komfana, baqonde endlini enkulu, bame iye khona. Abasekhaya kuzothi bangaba bona, ngoba phela sebeyazi ukuthi bezengani, babuze ukuthi "Nize ngobani lapha ekhaya?" Intombazana ibisisho isoka layo. Atshelweke ukuba angene endlini. Anqabe, kuze kuphume ihlalo. Abe aseyangena, afike futhi nasendlini anqabe ukuhlala phansi ocansini nokudla futhi uma esenikwa angakudli kuze kuphume lona ihlalo. Lezimphala ezikhishwayo zithathwa umphekezeli wayo.

Umkhongi uzobe esekhishwa ukuba ayobika ekhaya kubontombi ukuthi ifikile. Aqube iduna lenkomo. Afike athathe izwi lika yise wentombi, ngendaba yelobolo. Intombi lena izohlala amasonto amabili lapha emzini kuthi ngelesithathu ibisigoduka iphekezela umkhongi bequba izinkomo zokuyilobola. Belokhu bekhapha kancane zize ziphelele zonke izibizo zika yise nomkhwekazi (unina wentombi.) Izibizo lezi zazingasilali unina azisa ukuthi ngesikhathi intombi yakhe iseyingane yayimkhathaza ngokugula ayilaphe, wayikhulisa kahle. Ngesikhathi intombi isalotsholwa izode iya lapha kubo komnyeni iyise umbondo, noma uma kukhona ogulayo igaye utshwala iye kombona. Yayingahambi nje intombi ngekhanda iya emzini yayingahlekwa kabi impela kuthiwe akumakoti walutho, ivila, inyoka.

Uma sebezolobola okokugcina kwakuye kukhonjwe inkomo ezophuma kumkhwenya-

na. "Inkomo yenbloko," okuyiyona ezokhehla intombi isilungisela ukushada. Emva kwalokho intombi ibisithunga inkehlil, iluke namacansi ibumbe izinkamba, kulungiswe yonke into. Amacansi, izithebe kusekude impela.

Uma umkhongi eselande izwi lemithombo lokucwilisa, izintombi zazimemana, kube usuku olukhulu impela, zixove ubulongwe bugcwele izindishi ezinkulu, ngesikhathi umkhongi esesendlini zime lapha phambi komnyango eceleni enye ime ngapha enye ime ngale. Naye futhi usuke azi ukuthi ulindelwe ngapandle. Uzophuma qede agulukudele njengenyamazane pho usizani, izingqeqe sezimlindlele ukuba aveze unyawo zimdilikixele ngabonke lapho abe mahlikhliki naye abaleke atsheleke empunzini, abesethi, "Bantabethu niyangithela kuyoze kunibuthe ukuhlwa, pho bezinakeni izintokazi zabantu kusho uhleko nje kuphela.

Emva kokuba umkhongi kade esefikile kugaywe utshwala manjeke sekulungiselwa icece. Kulungiswe amahubo, kumenywe kakhulu impela yonke indawo. Kuthi ngamhla bephuma ngoba phela kwakuphunywa phakathi kwamabili uyise wentombi ahlabe inkomo yomncamo. Idliwe kuzothi ingadliwa sekuphuzwa notshwala baphume sebeqonde kubo kamyeni. Uma kukude bafike kusa. Bafike qede bangesiswe kwenye indlu. Kuzothi uma sebehleli umkhaya ubusungena njalo khona lapho sebezokudela endlini ngamahubo. Kube khona enkulu impikiswano phakathi, abanye bathi umthimba uhlulwe abanye bathi kuhlulwe umkhaya njalo. Kuze kubuye kuphele khona lapho njalo.

Kothi ekuseni kusempondo zamthini umthimba wonke ubusuya esihlahleni ngezansi komuzi, sebezolungisela ukusina emini.

Uyise womfana (umkhwenyana) abahlabele imbuzi ukuba badle. Emini ilanga selishisa emakhanda umthimba ubusuhamba uqonde ekhaya esigcawini lapha kuzosinelwa khona. Bonke bavunule baconse bezungeze umakoti, embethe ulwebu ephethe nesiqindi, lokhu phela kwazisa ubuntombi bakhe.

Abashaya kuqala umthimba umkhaya wona usabukela nje umi. Kuthi uma sekuzosina umkhaya uhambe uvunule nawo basine umthimba wona usubukela. Kube khona impikiswano enkulu lapho. Babebodwa abathi umthimba usine kahle abanye bathi umkhaya.

Izinkomo zokwendisa ebezifike nomthimba ziqutshwe zilethwe ngaphambili ukuba zibukwe enye phakathi kwazo ihlatshwe. Aphume uyise wentombi ngaphambi ko-

mkhandln abongelele intokazi yakhe, acele nakwabaphansi lapho kubo komyeni ukuba indodakazi yakhe bayiphe inzalo. Intombi ibisiyaba izicephu, amakhukho, izinkamba nezindiwo ezokwabela bonke bomuzi wakubo kamkhwenyana ngisho bangabaningi kangakanani yoze ibaqede bonke. Emva kwalokho kukhishwe ukudla inyama, utshwala nokuningi kudliwe baze bakushiye kuyizingqane phansi, bahambe izisu zibomvu.

Ntambama selibantu bahle umkhandlu uhlakazeke wonke sebegoduka, kusale umakoti namantombazane ambalwa azosala nave izinsukwana lezo nawo abuye alandele. Umakoti lapha ekhaya uzohlonipha bonke abantu futhi asebenze kuze kubonakale ukuthi izinkomo azidlalanga.

STANLEY D. GUMEDE (T3 I.)

Notes From Jubilee

We opened our Second Term with 287 boys and the same number of girls as last term. The number of boys who did not return is on account of various reasons, but the biggest of all of them is finance. In the Theological Department too one student did not return. The Theological students who boarded with us at Richards Hall have now left us and board at one of the Theological students' homes.

The few students who did not return made a very slight improvement in our accommodation for we were able to keep our hospital room free for sick students whereas in the first term we had to use the hospital as a dormitory.

We have again experienced another drought. For the whole of the month of August the lawns were very dry; the lawn mowers were not used at all. Our school care squads are busy every Friday afternoon sweeping leaves on the lawns and roads.

We now have an Administrative Building. The house known as "Adams House" has all the Offices of the College. The attic is still used as a store house for various necessities of the College, e.g., soap, brushes, brooms etc. This gives room to the Training College for an extra classroom for special classes, and the old office is used by the Post Matriculation classes.

The House System at Jubilee works very well, although the new experiment of having junior students, Stds. VII and VIII in the High School and T4 First Year in the Training College, coming back at 8.30 p.m. while the rest of the school seniors come

back at 8.50 p.m., did not prove a success, as juniors do not sleep until the seniors come back.

As Mr. E. R. Dahle, our Dean of Men, left for active service in the war, Mr. S. D. B. Ngcobo succeeded him as Acting Dean. The students enjoy the administration under the Acting Dean. So far there have been no changes in the House Masters, I refer you to my first article in the "Iso Lomuzi" of September, 1940.

We have again been visited by four students from Michaelhouse. This is a good practice for race relations as our students exchange views with European students. Two of our students also went to Michaelhouse viz., Stanley Skakane and Ezekiel Mpahlele.

On October 11-13 we had the Adams Alumni Association. There were not very many old students who attended this Reunion, but the few that attended were pleased to see their Alma Mater and the growth it has attained. We are sorry that our chairman, Chief A. J. Luthuli, was called to Zululand on the very day that our A. A. A. had to start.

In conclusion I would say the school year has been a good one; the spirit among the students has been that of co-operation. The prefects hold their monthly meetings and discuss matters affecting the welfare of the College. In most cases an improvement is noticed in the general behaviour of the students.

A. M. NTAKA,
Boarding Master.

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“ARISE, SHINE!”

Adams Mission Station, Natal, South Africa.

ADAMS COLLEGE

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

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

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"ADAMS COLLEGE STUDENTS' MAGAZINE."

All Communications to be Addressed to:

The Editor, ISO LOMUZI.

ADAMS MISSION STATION,

NATAL, S. AFRICA.

EDITORIAL

WHEN I am away in Cape Town, I very often go to service in Cape Town Principal's Cathedral. It is an unfinished Letter building, but what there is of it is, without exception, the most beautiful building for religious purposes that I have seen in South Africa. I find that it does me good just to be there, and though I have learned to worship God in any surroundings, and have heard many heart-stirring addresses in ugly buildings, yet I feel that the beauty of that place is in itself a kind of sacrament of God's presence.

During the winter holidays I had the privilege of visiting Kranskop for the first time, and also of going through the Nkandhla forest, and seeing the wild mountains of that part of Zululand. Here, too, I found a feeling of awe coming over me at the wonderful mind of God, the Creator, the Artist, as we may say, of this vast universe. It was difficult not to feel the spirit of worship in those surroundings.

Experiences like these make one wonder whether the thought of beauty is stressed enough in our school and church life. Here at Adams we have some buildings of really lovely design: there are beautiful corners where flowering shrubs and trees have been placed really well as part, so to speak, of a living picture. Surrounding all are the many trees which, ever since I came to Adams, I have felt to be among our greatest attractions. I honestly feel that all of us are apt to overlook these beauties sometimes, and that some of us overlook them all the time! I should like our ideal to be rather that of the Chinese proverb, "If you have two loaves, sell one and buy a lily", than that of the servant in another part of the Union,

watching his mistress plant flowers, who asked, "What is the good of those things? You cannot eat them".

Let me come back to Cape Town Cathedral. That massive beauty is the result of years and years of patient work. It has been building since 1901. I am told that the same man has "dressed" and laid every stone. Think of forty years of one's life spent in that apparently humdrum work! And yet the result is a living poem. A place like that (I am of course only taking it as one example) is also beautiful because it is well kept, and because attention is paid to every detail. I have often been to service there, but I have never wanted to dust the seat, as I sometimes do in our own College Chapel. Nothing is left lying about—the detailed care is perfect.

Some people think that a love of beauty ought to be contrasted with efficiency. The poet or artist is a dreamer: there is a great gulf between him and the practical man of business. The example just given shows how far that is from the truth. And if I ask you to make beauty one of the main thoughts of these next months, I ask you equally to make efficiency a motto for your day-by-day work. By "efficiency" I mean thoroughness, trustworthiness, dusting in the places that cannot easily be seen, sweeping in the corners which might be missed, seeing that pictures hang straight instead of on one side; punctuality, good work day by day. And, with it all, just that touch of imagination and initiative which keeps one from the dull, unthinking, literal carry-out of orders and nothing more. Efficiency means that one can be trusted to carry out orders: it also means that we are not like Mr. Tema's famous robot that says "Stop" when there is

no cross traffic, because, as you remember Mr. Tema told us, "it does not think".

And, thirdly, I should like us to spend some of our energy on facing the question of health, our own and other people's. Research shows more and more what terrible inroads disease is making into the lives of the Bantu race. The other day twelve recruits were sent for medical examination to the District Surgeon at Mapumulo, and all twelve had to be rejected as not being up to standard. As regards our own health, there is much that we do ourselves in the way of proper exercise and the avoiding of bad habits, and if we are rendered unfit to serve the nation through

our own negligence, we cannot be free from guilt in the matter. All over the Union and the neighbouring territories, in town and country alike, there are men and women who have not the maximum fitness required for their work. Anyone who loves Africa should give himself heart and soul to the task of securing health of spirit, mind and body, and fighting all those forces of disease, self-indulgence, fear and worry which make men unfit to serve their country and the Kingdom of God.

Let this threefold ideal of health, efficiency and beauty be with us during the months that lie ahead.

PHOTOGRAPHY IN THE DARK

Three hundred years ago, Sir Isaac Newton, passing a beam of sunlight through a glass prism, showed that it was far from a simple thing and analysed it into its component colours, that coloured band, stretching from violet to red, which we call the Solar Spectrum, the outstanding example in nature being the rainbow. Then nearly 100 years ago another great Englishman, Sir William Herschel, discovered that the spectrum did not finish with red light, but that there was a kind of 'dark' light beyond, which the eye could not see and which manifested itself to the senses chiefly in the form of heat. This part of the spectrum is called the infra-red region. So that when you hold your hand in the neighbourhood of a hot flat-iron, the warmth you feel is the result of infra-red radiation coming from the iron. Light travels in the form of waves, and the infra-red waves have a great range of wavelength stretching from the comparatively short waves of red light, so deep in colour that you can hardly see them, until these waves become so long that they almost link up with the shortest waves used for radio transmission. All this light is, of course, invisible to the eye, and there is plenty of infra-red in daylight and in nearly all forms of artificial light.

A photographic film such as 'Verichrome' is not affected in the least by infra-red light, but it is possible to alter this state of affairs by adding certain dyes to the emulsion which is spread upon the films and plates.

Infra-red photography is nothing new. Sir William Abney took infra red photographs in 1880, but for many years the exposures required were so long that the process remained a curiosity, since you could hardly expect people, landscapes, or objects in

the heavens to stay put for hours on end. It was the discovery of a new dye in the Ilford Laboratories, enabling much faster infra-red emulsions to be made, which gave the recent great stimulus to this work.

The ordinary photographic emulsion is, of course, very sensitive to white light; when we add this new dye to it we do not alter it, in this respect, but we confer upon it the additional property of infra-red sensitiveness.

The procedure of infra-red photography is not difficult; all that you require is a plate or film, sensitive to infra-red light, and a filter to put in front of the lens of your camera which permits infra-red light to pass freely through, while stopping all other light. Since these films are very insensitive to green light, it is possible to make a lamp so that the plates and films can be handled quite comfortably in the dark room. Any ordinary developer can be used and, in short, when it comes to processing, you can do anything that is legitimate to do with ordinary plates and films. The speed of these films has been so greatly increased that it is now possible, given a fine day, to obtain a fully exposed picture from the air in 1/50-second with a lens aperture of $f/4.5$.

Reference has been made to the radiation given off by a hot flat-iron. You will probably think that it should be possible to photograph the iron merely by its own radiation in a perfectly dark room. This has been done, but the exposure is very long and lasts for several hours owing to small amount of infra-red given off by the iron in the region to which the photographic film is sensitive. As stated previously, the infra-red cover a very wide range. We measure the length of a wave by the distance from the crest of one wave to the

crest of the next, and the length of the infra-red waves can vary from about 1/300,000-in. to about 1/3-in.

Now we are only able, by means of the dyes added to our photographic products, to make them sensitive to a short range of infra-red waves; in fact, only from those of about 1/30,000-in long to those of about 1/20,000-in long, so we are very restricted and it is difficult to foretell what developments may take place when we are able to extend the range of our photographic material. Nevertheless, some use has been found for the direct photography of heat radiation. Electric or gas radiators photographed sideways show the direction and give some idea of the magnitude of the beams of the heat radiated from them. It is not difficult to obtain a photograph of an internal combustion engine (such as a motor-car engine) which is running over-heated; the exposures are, of course made in a completely darkened room, and the over-heated portions give an image just as if they were white hot, whereas, in reality, they are invisible. We are thus enabled to localise the exact confines of the trouble. In the long distance infra-red photographs appear occasionally in the newspapers, show details in the distant landscape which the eye could not see when the photographs were taken. This is due to the fact that there is always a certain amount of haze in most atmospheres. This haze is largely due to minute particles of water, though dust can sometimes play an important part.

Ordinary daylight is scattered by haze and distant objects are more or less blotted out just in the same way as trees disappear into nothingness on a misty morning. Now, infra-red light is not scattered by haze so much as ordinary sunlight; therefore, if the mist is not too thick some of this infra-red light struggles through, carrying with it the image of the distant objects, and this image is recorded

upon the plate or film. The longest distance covered by an infra-red photograph was taken in the United States. This was taken from the air and covers no less than 331 miles; another of these long distant photographs actually shows the earth's curvature. These photographs often possess a charm which is all their own but if very long-focus lenses are used the foreshortening that results is sometimes rather alarming.

The penetration of fog by red light has an everyday application. Motor-cars often use an orange filter in their headlights in the hope of penetrating the gloom on a foggy night by a few extra yards.

It is noticed in infra-red photographs that the foliage is white, especially when the sun is shining, giving an appearance of snow in summer. The explanation of this is that the foliage reflects a great deal of infra-red light and absorbs very little. This takes place because the leaves would probably be injured if they absorbed too much infra-red, since when we force plants to live in red light by covering them with panes of red glass, they soon become yellow and anæmic and then wilt and die. If, instead of putting the special filter in front of the lens of a camera and so ensuring that nothing but infra-red light gets inside the camera, we use large pieces of this filter and place them in front of powerful electric lamps, we can project invisible infra-red light and illuminate anything we please with it. By using a battery of such lamps it is possible to photograph the audience in a bioscope whilst the lights are down and the play is on. The positions and expressions of a blissfully unconscious audience can be recorded by this means and the resulting photographs show everything from the sleep of boredom to the attitude of larger expectation.

R. C. ELLIS.

KEY-PEOPLE?

Key-People?

Yes! you of the Colleges and Training Institutes are that. You live and work just now in a strategic position, but when trained, you students go out into the war zone; it is your privilege and duty to carry the fight right into the enemy's country.

What do I mean? Of what fight am I speaking? Where is this war zone?

I speak of the battle against sickness, pain, infectious disease, malnutrition and death. These are the enemies of the Bantu, powerful, entrenched and increasing in strength.

As I study the position and seek for better ways and means of overcoming their attacks, I find certain men and women, who, because of their training and position are qualified to do a great deal of effective fighting.

You are not doctors or nurses or sanitary officials, but you are learning every day in theory and practice, how to walk along the "Way of Health" and how to train the boys and girls of your race to do the same.

I see your College lecturers, trainers, and instructors as essential members of a great team of Health Workers.

The principal, the matron, the agricultural instructor, each has an important place in the team, so has the house-father, the hygiene lecturer, the games mistress, the physical instructor; with them must work the school doctor, and nurse, the health orderlies, the the housekeeper and the cooks.

Every one of the Institute staff has his place in the picture; by his example and influence, by his word and act he can help to win the fight that is constantly going on. The man who bakes the bread, the person who sees to drains and sanitary buckets, the people who dust, sweep, scrub, and clean windows, the market-committee, the Show Society members all these, too, are members of this fine army of Health-makers.

Will you stop and get the vision? See where you—and you—fit into this splendid picture? Realise your share of the work? Consider how well or how poorly you are doing it? How many of your students go out from College at the end of their training inspired to help the health of the Bantu? Is "Hygiene & Physiology" an academic subject in which to gain marks in the examination? Or is it a living, vital matter affecting the bones and blood of boys and girls? helping the homes

of the people?

How do you look on the Health lesson in your Practising School? Is it a nuisance? a joy? a routine to be got through? a practical pleasure? or what? Do you prepare it properly?

What about the daily inspections—of teeth? hair? clothes? hands? finger-nails? eyes? ears? feet? Is this just part of the daily drudery? Or do you make it alive? interesting? practical?

What use is it to health? How does it affect the homes of your children?

And the windows? corners? latrine? water supply? dusting? cleaning? play-ground?

Do you look on the care of all these as a constructive, positive part of the great Health programme which is helping your nation to learn fitness? Or are they neglected? scamped? left to the children? done badly?

If all these things are done efficiently, constantly, patiently, with a heart that is keen to serve, an eye that is alert to see, and a mind that is always ready for something new, then, ladies and gentlemen of the Staff and Students of Adams, things are going to happen now and in the future!

LEWIS. E. HERTSLET,
MAPUMULO.

FRIEND OF ADAMS COLLEGE

Dr. Hertslet, writer of the article which appears just about this, has, we think, proved himself a genuine friend of Adams College. The article written at the request of the late editor of the "Iso Lomuzi" is one proof of his goodwill towards us.

The second proof we offer is that on October 11th, Dr. Hertslet made the arduous trip from Mapumulo to lecture to the students of the College. He divided his remarks into two parts. First he told of a recent trip into the Transkei to observe Bantu problems there. The other part of the lecture was about Bantu health and how his hearers, particularly the Training College students, could help improve the health of the Bantu. At the close of his lecture Dr. Hertslet answered such interesting questions as whether green vegetables lose any value by being dried for storing and how spinal tuberculosis was contracted.

The third proof we offer is that since his lecture Dr. Hertslet has presented the library

with an autographed copy of his book, *FITNESS FOR THE FAMILY*. This book was published under the nom de plume, Dr. S. A. Salus. This nom de plume appears to mean Dr. South African Health, and South African Health exactly describes the topic dealt with in the book. It is written in simple language, and is very interesting reading. We are pleased to have it in our library.

Dr. Hertslet's friendship for Adams College is but a part of his larger friendship for the Bantu people. He has done much to foster the development of markets in the Native areas, and he has brought the Bantu people and their needs to hundreds of Europeans by his column which appears regularly in the "Natal Mercury" over the signature Nota Bene. Dr. Hertslet has also written texts on physiology and hygiene designed for use in the Bantu Schools.

[N. M. W. Acting Editor.]

JAMES McASH GRAY

8th., May 1874—14th., September 1941

JAMES McASH GRAY was born in Dundee, Scotland, on the 8th of May 1874. At the age of six he came to Lovedale, South Africa, where his father took up the work of instructor in wood-work. At Lovedale James Gray received his elementary and high school education in common with other European and Bantu students. For University study he went to Edinburgh where he qualified as a teacher with the degree of M.A. Returning to South Africa he was engaged in educational work up to the end of his days.

Some years before he joined us at Adams College he had been married to Mary Shirley Phillips, daughter of a missionary of the London Missionary Society, and had been active as an inspector on coloured schools and as an instructor at the Lovedale Missionary Institution.

In 1913 Mr. Gray joined the staff of our school, then known as Amanzimtoti Institute. It was the writer's privilege to meet him at the Amanzimtoti Station and take him to Adams in our mule carriage. I was immediately impressed by the charm of a gentlemanly, well balanced personality and a friendship developed which the subsequent years strengthened. He stayed with us till the end of 1920 when the absurdly low salary which the Education Department had scheduled at



that time for European teachers in Native Schools, compelled him to change over to European education so as to enable him to provide secondary education for his children. Up to his retirement from European service he served as teacher and headmaster in several schools in Natal, lastly as lecturer in the Teacher Training College in Pietermaritzburg, for sometime as Acting Principal, and as instructor in the Technical School of the same city.

He joined our staff again five years ago and taught to within two weeks of his death as classroom teacher and method master in the Teacher Training Department. In his classroom work he was sound and compe-

tent. His knowledge was wide and his philosophy of life made him extend any subject matter into the larger and more important aspects of life. The sterling qualities of his father as a craftsman in respect to sound construction and proper finish he applied to his teaching duties and any other task that he undertook. Adams is more attractive on account of his gardening activities. The Bungalow, Emadwaleni, and Ekupoleni, places where he resided at Adams will always show the beauty of flowers and shrubs, terraces and lawns and other improvements of grounds which he established. The rockery near the bridge, and many

other flower beds and trees on the campus we owe to him.

At all times Mr. Gray was a gentleman in attitude, speech and conduct. I remember well how he bore with calm dignity and without recrimination in word or mien for years the boorish malice of a colleague. He could do it because at heart and in practice he was a true Christian. For years he was the Superintendent of the Congregational Sunday School in Pietermaritzburg; at Adams he was associated with me in the conduct and teaching of the Sunday School at the College. His Chapel talks and sermons were always a joy and inspirations, a delight on account of the beauty of diction and a help through his presentation of true religion as a matter of not so much creed and dogma, but of character and of relations between God and man and of man to man. Many of our students past and present will gratefully acknowledge their introduction to an

intelligent Christian life to Mr. Gray's sympathetic instruction in preparing them for Church membership, where his liberal views helped them to rid their minds of religious platitudes and to think of the essential qualities of a Christian life as realities of privilege and obligation.

In a practical way he was always ready to help his students and his colleagues. The last words that I heard him speak expressed regret that he was not well enough to help his students prepare for the coming examination, and even during his last hours one could see and hear that his mind was dwelling on some work connected with his students.

He passed away at four o'clock on Sunday morning the 14th. of September, 1941.

With his passing we have lost the privilege of a friend, but we keep the privilege of having had a friend."

K. R. BRUECKNER.

A TERRIBLE BLOW FOR T3 1 CLASS

The news of the death of Mr. Gray was a terrible blow to every member of T3 I Class. We at once realised that we had lost a friend, a leader, a father and above all a teacher. The class as a whole realise the difficulty they now face—left to their own devices, and to paddle their own canoe.

We loved him because he loved us as our class-teacher; we respected him because he treated us in a fatherly-manner.

We used to enjoy the way he presented his subject-matter which was all in jocular sort of way.

His last sermon which he illustrated by a Cross with the letters REX, DUX, LEX, and

LUX which means King, Leader, Law and Light concerning the Lord Jesus, is still very vivid in the minds of many who listened to that sermon attentively. The sermon was short but inspiring. It seems as if he knew that his time was drawing near and that he would soon be going to stay with the One he had recognised as his King and Leader.

We are deeply sympathising with the late Mr. Gray's family and we hope they will be comforted to know that he has gone to reap the fruit of his good work.

A. M. DAMBE.

(Reprint from Adams Spear)

ATHLETIC SPORTS

The Sports for this year have been very successful indeed. It will be remembered that at the Inter-College Sports of May 31st 1940 which were held at Ohlange Institute the Adams team won the Cup.

The Inter-College Athletic Sports for this year were held at home. The following schools participated: (The Zoo) Inanda, Ohlange, Taylor Street Continuation, and Adams.

The Adams College Inter-House Athletic Sports, which had taken place a week before the Inter-College, had left the home team in good form for the occasion.

In the Inter-House Sports, Ireland brought

the Cup home as before. Owing to the organisation of the house allotting system which our present committee criticises severely, Ireland seems to be the only house responsible for bringing the Cup home.

Our Sports Organiser Mr. D. Mtinkulu had given the Adams team a thorough training. They won in 90% of the days items. I am sorry that I am not in possession of the scores at the time of writing but the difference was great. The home team brought the floating trophy home again with practically no labour.

After the Sports, the Athletes of the four

schools were lead by the school band to Richard's Hall to have lunch and refreshments while the Dining Hall radio entertained them with music. The spectators had lunch under the trees by the Infant School, waited upon by some of our boys and girls under the leadership of Messers Cush Tantsi and Peter Motloung. Mr. "Somebody" made a delicious cold drink for the day. It was he who made cold drinks for all the students at the beach on the school picnic day.

We also owe thanks to the Central House Committee which made creditable efforts in training the school team.

The officials of the Central House Com-

mittee for 1941 are :

Mr. Dick R. Legwale, Chairman
Mr. Samuel Mesatywa, Vice "
Mr. Peter Motloung, Secretary
Mr. Ivan Ngcobo, Vice "

Committee members are Messrs : N. Mnyama, W. Bokwe, D. Tshabalala, P. Ngcamu, Misses I. Nongauza, R. Motsile, R. Nxumalo and C. Maphumulo.

As for the rest of the report on School Sports which fall under the jurisdiction of of the C.H.H. I shall give an account in the next issue of this magazine.

PETER L. MOTLOUNG
(Secretary C.H.C.)

THE S. S. S. ASSOCIATION AT ADAMS COLLEGE

Dear Mr. Editor :

While thanking you, sir, for kindnesses shown in the past to my contributions to the "Iso Lomuzi," I beg to request you to grant me yet another small space in the November issue of our College Magazine, to say something on the above-mentioned Association and some of its activities here.

It is now many years ago since the Sesotho Speaking Students (BASOTHO) at this centre organized themselves into an organic body which I may, for convenience sake, term the SOTHO SPEAKING STUDENTS ASSOCIATION. If I were to attempt to analyse the aims and objects of this body I would not find space enough to do so; however, I think I am not far wrong when I say that, among other things, the love for the achievements of their ancestors and the desire to or preserve some of their people's former customs and folklore were among the chief reasons which impelled these young men and young women to band themselves together into what I have called its Sotho Speakings Students Association (Basotho Students Association) for the purpose of sharing views and exchanging opinions.

Let me make it abundantly clear that the Basotho Students of this College speak a diversity of Sesotho dialects; there being those that hail from Basutoland who have their kith and kin in all the provinces of the Union including the other High Commissioned Territories; there are the Bechuana of Bechuanaland and the rest of the Union especially those coming from Thaba'Nchu and Bloemfontein areas and the Basotho of the Transvaal (the Bapedi, the Bakgatla, etc., etc.) In spite of these minor differences of these youths are a united band of Basotho

Students who are always one in tackling what they consider to be their common problems. As has always been the case, this Association arranges for the celebration of such National Days as the 12th. March, a public holiday in Basutoland commemorating the annexation of that country by Great Britain. This ceremony takes place every year.

On this occasion appropriate speeches, descriptive of the wonderful genius of Moshoeshe and other outstanding Basotho chiefs are given. Old Basotho dances, songs and praises are displayed and recited. Songs bearing the brand of European intonation are also sung. This year the Committee responsible arranged for the commemoration at Adams College on the 15th. March, 1941. That this celebration was a great success was marked by the presence of some "Basotho Notables" from Durban City. May they bring more spectators to our function of 1942.

The following constitute the Committee this year : Mr. Simon A. Tsephe (President,) without whose untiring efforts this year's celebration would have been a failure. Mr. B. S. T. Likate (Chairman), Miss V. Pule (vice Chairman), Miss E. Ntsihlele (Secretary), Mr. M. Mokhothu (Asst. Secy.), Mr. P. Kotsi (Treasurer) and Mr. P. Masake (vice-Treas.), with these as additional Committee members : Messrs. B. 'Musi, W. P. Lecheko, J. Manaka and P. Maleka. Organisers of our primitive dances are Messrs. C. M. Lerotholi, M. Mokhuthu and E. Mokhachane. The Conductor of the Choir for the year is Mr. B. S. T. Likate. All the members of the association here contributed generously towards the "REFRESHMENTS FUNDS". We also

thank those members of the other tribes who assisted us with their voluntary donations and attended our function that day. The Rev. Mr. J. P. Ramseyer also deserves our thanks for his advice and suggestions to the Committee.

May I, before closing, state that one happy feature of our life here at Adams College is this, that when certain narrow-minded, short-sighted and extremely radical elements are busy spreading the noxious gospel of

tribalism, which gospel is so detrimental to the future course of the African masses, we are preaching the glorious gospel of unity. The soundness of our doctrine is proved by the fact that we now do have quite a good number of non-Sotho speaking students within the ranks of our Association. May their good example be followed by many!

B. S. TSELISO LIKATE,
(Chairman.)

ZULU SPEAKING STUDENTS' ASSOCIATION

I am sorry that I have to write this article in English for the benefit of those who can make neither head nor tail of Zulu.

There is no necessity for me to introduce this body as I hope it is a body known to everyone. Very briefly, I shall endeavour to give only its intentions. The aim in founding this body was to remember our famous Zulu Chief "Shaka" better known as "the Black Napoleon of South Africa." I shall not give any facts about his life history because I think everyone who is interested has heard something about this African Hero.

The committee of this Association consists of the following:

- Mr. A. Ngcobo (Chairman)
- Mr. P. H. Ngcamu (Vice-Chairman)
- Mr. G. S. Shezi (Secretary)
- Miss C. Ntsele (Vice-Secretary).

Organisers of Primitive Dances for the boys section are Messrs. C. Mbuto and W. Nzuzi; and for the girls section are Misses

R. Mhlongo and V. Thusi. Mr. S. Dube (Conductor of the Choir), Mr. D. Makhanya (Treasurer).

The Committee has started the work for the coming function which will be held in September. I wish to thank all the Committee members for the spirit of fraternity which they all have shown. We were faced with many difficulties this year but because of our working together we were able to overcome them. The secretary is still faced with the difficulty of making a play on Dingaana this year instead of Shaka as has been the case in all the previous years. We hope our efforts will be successful.

We are all anticipating the coming day which I hope will remain memorable in the minds of the members of Adams College and also of the many visitors we shall be having,

GOODWIN S. KA SHEZI,
(Secretary).

LIBRARY NOTES

The Adams College library continues to grow. During the last year over five hundred books have been added. Some were bought, but many were given by good friends of the school. This is not a net gain as other books have been discarded as worn out. Nearly one fourth of the books have received some sort of repair work. When the books now on order arrive, the library will total well over 5000 volumes. The Afrikaans section has, perhaps, received the largest percentage of increase of any section. Some sixty light reading fiction books were added in July, and have met with student approval—if one may judge by their constant circulation.

New shelving and cupboards have made it possible to discard all the make-shift soap-box structures. This has not only improved the appearance of the library, but also made

it possible to shelve certain sections of the library more conveniently. There appears, now, to be ample space for shelving the new book order which is expected daily.

The wide use of the library is gratifying. Apart from books read in the library, and newspapers and magazines, book entries have averaged very close to 500 books per month.

Some books received during the year are of special interest.

MAPMAKERS by Joseph Cotter and Haym Jaffe. This book tells about the men who developed the art of map making, and also about the explorers whose expeditions helped mapmakers prepare more complete and useful maps. The book is written in an easy reading style.

SCRIPTURE TEACHING TO-DAY by M. Vivian Hughes. This is a very read-

able book, crammed with helpful ideas about making scripture teaching effective and interesting—and incidentally it may answer a few of the reader own religious questions.

A FIRST HISTORY OF THE CHURCH by Vera Walker. This story of the church begins about where the New Testament ends and traces the growth of the church down to the present. The style is clear, and the biographical element greatly adds to the enjoyment. For Africans, the fact that a whole chapter is devoted to Aggrey is significant. A good bibliography of helpful supplementary reading is appended.

Two books—one by Dr. Herslet and one by his wife: FITNESS FOR THE FAMILY and THE FINCH FAMILY COUNCIL meet us where we live and are designed for South African needs.

From the pen of John Buchan (Lord Tweedsmuir) are MEMORY HOLD THE DOOR, the reflexions of Lord Tweedsmuir's own life, and THE KING'S GRACE, a sort of biography of George V. Both are in

the Biography Section of the library.

In the History Section, the most significant acquisitions of the library are volumes I, II, and III of Cory's, THE RISE OF SOUTH AFRICA. We are also pleased to have Hattersley's companion volumes to the Later Annal of Natal: THE NATALIANS and THE PORTRAIT OF A COLONY.

One of the most popular books in the African Section has been SOUTH AFRICA FIGHTS by Simpson. The visit of the Minister of Native Affairs, the Hon. Col. Deneys Reitz, has given new impetus to the use of the library copies of COMMANDO and TREKKING ON. We are pleased to have a copy of Alice Werner's MYTHS AND LEGENDS OF THE BANTU—such a book needs no introduction to South African Readers. Shropshire's THE CHURCH AND PRIMITIVE PEOPLE is also a valuable addition to our books on Africa.

THE LIBRARIAN.

THE VISIT OF THE MINISTER OF NATIVE AFFAIRS

Among the spectacular events that have taken place this year here at Adams College, was the visit of the Right Hon. Minister of Native Affairs. I might say that we owe that opportunity to the opening of the New Bantu Social Centre in Durban. Practically, we were all enthusiastically keen to see him.

Necessary preparations were done while waiting for him. On his arrival day, it rained heavily and we doubted whether he would come or not. Nevertheless, he arrived at about midday with others among whom was the Under Secretary of Native Affairs and the Chief Native Commissioner for Natal.

He was introduced to us after which he

gave a short but comprehensive address on the work he desires to do for us. He emphasized the fact that the government takes a long time to answer any complaint. Therefore, we should not lose hope because we see no immediate results. He made known to us, the grant that he had given to the school—this is the money now used for the School Hospital.

After this a vote of thanks was passed by Mr. Mtimkulu. The congregation then dismissed. I believe had I not been here, I would not have seen him—so thanks to Adams.

CLIFFORD KUZWAYO, T3 I.

“Ta : Ta : Fe : Ta”

Lately there is a great revolution in the music students of Adams. This is due to the forthcoming presence of Mr. Wright to conduct practical music examinations.

The music students are moved so much that wherever one goes you hear “Ta : Ta : Fe : Ta” chanted or tapped with a pencil or stick. This “Ta : Ta : Fe : Ta” is heard in Dormitories, class-rooms, passages, lawns and lanes of Adams. Blackboards are congested with all the different keys and measures one can derive from a music course. The major key takes the major part of conversation among music students. The answers to questions

asked in class unconsciously take the form of “Ta” instead of “yes.”

The most interesting part of this enterprise is that even those students who are active members of the A. P. Mass Choir are now busy clearing their throats to produce their “Ta : Ta : Fe : Ta” in good singing tones.

We wish all our music students success in their examinations. We hope they will present their “Ta : Ta : Fe : Ta” in the most effective way to Mr. Wright.

JOSEPH KEKANA.

(Reprint from Adams Spear).

STOP PRESS.

**ST. JOAN, A SUCCESSFUL PRODUCTION BY THE ADAMS COLLEGE
DRAMATIC SOCIETY.**

Under the caption, DUSKY ST. JOAN SHINES, "The Natal Mercury" of Monday, September 29th., 1941, gave the following account of the production of St. Joan presented by the Adams College Dramatic Society, which for the year 1941 was composed of First and Second Year Matriculation students :

"Bernard Shaw's "St. Joan" drew a large and interested audience of visitors and students to the Adams College at Amanzimtoti on Saturday evening. The production was staged by the college dramatic society with student performers. It was an ambitious effort but the young players were undaunted by any difficulties either in character portrayal or in the interpretation of the Shavian idiom.

Sincerity and an entire lack of self-consciousness was the keynote of the acting. A 17-year old student, Rachel Motsile, played St. Joan with an earnestness that was most convincing. It was a long and exacting part, but the youthful performer came through triumphantly and was warmly applauded on the fall of the curtain.

Other outstanding performances were the Earl of Warwick, played by Cush Tantsi, who was excellent both in voice and gesture, and Robert de Baudricourt, by Eric Nomvete—a robust and intelligent character study.

The Archbishop of Rheims was suitably pompous and humourless as played by Ephraim Runganga. As the chief inquisitor Andrew Madlala's impressive voice added to the dignity of his acting.

Gilles de Rais by Richard Ngubane, the Dauphin by Emmanuel Mokhachana, Dunois by Phulafhela Sebotho, La Hire by Robert Kotelo, and Cauchon by David Mabuya, were other good performances.

The Producers of the play were Miss E. C. Aitken and Mr. D. G. S. Mtimkulu. The production was received with enthusiasm."

The Cast

Robert de Baudricourt—Eric Nomvete.	Steward—Sihauli Dube.
Joan—Rachel Motsile.	Bertrand de Poulengey—Gwynne Kumalo.
The Archbishop of Rheims—Ephraim Runganga.	The Dauphin's Page—Enoch Nobengula.
Duc de la Tremouille—Wallace Bokwe.	Captain La Hire—Robert Kotelo.
Gillis de Reis, Bluebeard—Richard Ngubane.	Dunois—Phulafhela Sebotho.
The Dauphin—Emmanuel Makhachana.	The Earl of Warwick—Cush Tantsi.
The Duchess—Eveline Ntsihlele.	Warwick's Page—Ivan Ngcobo.
Dunois' Page—Wilberforce Nomvete.	Chief Inquisitor—Andrew Madlala.
The Chaplain—Wilfred Masuku.	Canon de Courcellis—Nathaniel Mngqibisa.
Monseigneur Cauchon—David Mabuya.	The Executioner—Gideon Mdlalose.
Canon D'Estivet—Theophilus Goba.	Ladies of the Court—
Ladvenu—Daniel Mapena	Ida Nongauza
Scribe—Amos Mpetchwa	Ecilda Mkabane
Courtiers and Assessors—	Ellen Sihlali
Benjamin Musi	Mary Moruthane
Nehemiah Munyama	
Cedric Gobhozi	
Evennett Siqebengu	
Cardwell Mchitheka	
Paul Kotsi	
David Damon	
Lamla Mpumlwana	

COOKERY FOR BOYS

We have various kinds of activities in our school, among which there is cooking for boys. All our different activities function only on Wednesdays afternoons. Cooking is taken in the Domestic Science department at Esidlaveleni.

It seems to us that our school as a centre of education has seen the necessity of boys having an elementary knowledge of cookery, and thus has unselfishly given us the privilege of practising it here. Every Wednesday afternoon, wet or dry, a group of ten young men can be seen with smiling faces moving to and from the Domestic Science room, busy baking, frying, tasting and what not. Everybody seems occupied.

There is a mysterious factor which requires deep consideration in our activity. It is,

“Whether jollity in our course is caused by the love of this course or is stimulated by the instinct of food?” I say this because I have always been puzzled by the jolly appearance of all the cooks. We bake Johny Cakes, fry meat, make dough-nuts, etc. I cannot estimate our perfection in this, lest I overshoot the mark by over estimation. But Examinations will justify our ability.

We do not only learn to cook, but also how to use our utensils. Our Instructress who is always willing to help us, Miss Mama, shows her greatest interest in our learning, so much that we consider our success in cooking as a stepping stone to success in life. Our motto is: “Quality counts in life and is an enemy to Quantity.”

On-ward! African Boys—Arise! Shine!

ADAMS COLLEGE

Thy fame is like a distant drum
Whose curling sound waves vibrate,
Filling the whole atmosphere.
With its sweet delightful sound.

Like the swift wing'd seraphs of heaven,
Thou has't cross'd the dark blue seas;
Hundred and hundreds have heard of thee,
But millions today yearn for thee.

Various nations did'st thou see.
From divers corners did they come
And like a father thou hast bid

All thy children come to thee.

Thou dost nourish their ears,
With thine o'erwhelming melody;
Many a brain hast thou polished,
And great is the light thou hast distributed.

Adams! indeed a father thou art,
Merry are thy daughters and sons,
Who in thy happy realms do dwell,
And smile for joy to hear thee call.

I. I. NONGAUZA.

A TRIP TO DURBAN

Thirty members of “Choir A” enjoyed a splendid trip to Durban, Sunday evening, March 30th.

Rev. H. Taylor, the Pastor of the Congregational Church, Musgrave Road, Durban, had invited the Adams College Choir to take part in the Dr. Livingstone Memorial Service by rendering music on the stage.

The Service was opened at 7 p.m. and it was all beautiful and most inspiring. The whole Congregation seemed to be much interested by the presence of the African Choir as a rare case.

The Scripture was read by one of the Choir members, Mr. B. S. T. Likate, a theologian.

Besides the Adams Choir, there were

McCord Hospital African Nurses who had been also invited to join in the general Service of Worship.

When the Service was over at 8.10 p.m. Rev. H. Taylor announced that all the invited Africans should meet in the general Hall where tea and various kinds of cakes were served by the white ladies and gentlemen, after which one of the white members said a few words of thanks for the entertainment by the Adams Choir, and the leader of Adams Choir also expressed thanks on behalf of the Choir for the hospitality and all kindness shown by the Christian white people towards the Africans.

J. A. VILAKAZI.

(Reprint from Adams Spear)

THE MUSIC FESTIVAL.

On the afternoon of October 11th. the Music Festival was held in the School of Music outdoor amphitheatre. An appreciative audience made up of friends of the College, both European and Bantu gathered for the occasion. A notable feature of the occasion was the presentation of a number of works by Bantu composers. Among these were our own Messrs. Caluza, Mseleku, and Polile, the last a student in the School of Music. Other Bantu composers were Jorha, Sidiyo, Bokwe, Khumalo and Mbatha. Following the programme the guests were served tea in the Girls' Dining Hall. Many took the opportunity to see about the school.

Mr. C. Ellis, Acting Director of the School of Music, provided an excellent introduction to the programme :

"Bantu music can be grouped into three distinct types—

(1) Traditional airs—folk songs—based on a 5 note scale. These airs have certain well-marked features: (a) Bar lines are not necessary, and this indicates at once a complicated rhythm. (b) Quarter tones may be used, these intervals being less than the European semi tone. It is interesting to note that Schönberg is experimenting on these lines in Europe. (c) "Swoops" occur, i.e., the note rises or falls continuously in the manner of the violin virtuoso who wishes to impress his audience. One of the outstanding problems is how to record these features on ordinary staff notation or on some modification of them. The Adams School of Music has done much work in collecting these airs and is intending to make further excursions into the surrounding district with this object.

(2) Euro-African songs which have been influenced by Western style of harmonisation and yet which maintain African rhythm. A pleasing feature of such songs is the whole-hearted tribute of the composers to heroes of Zululand, Basutoland and the Cape Province. There are many African composers today who show distinct creative ability in this field of African music.

(3) Modern Bantu songs which have adopted, unreservedly, Western harmony to express Bantu thoughts, feelings and aspirations under present social and economic conditions. In connection with this it is interesting to note that Zulu translations of European hymns seem to fit in naturally with the Sankey and Moody type of tune.

It will be noticed that much of this programme is vocal and this serves to emphasise that, given the chance, the Bantu people are truly "a nest of singing birds."

The following is the programme as rendered :

— P R O G R A M M E —

1. CHOIR "A"

"O Saviour Friend" HANDEL.

This is an arrangement in anthem form of Handel's "Largo."

"Soldiers' Chorus" (from the opera "Faust") GOUNOD

Conductor : WM. J. MSELEKU.

2. SOLOS BY MARGARET BHENGU—

"They that wait upon the Lord" LIDDLE

"When I was One-and-twenty" ARMSTRONG GIBBS

Gibbs is a keen student of Elizabethan song writing and this shows itself in the somewhat angular harmonies occurring in the song.

3. CHOIR " E"—

"Chirichiribim" PESTALOZZA

Conducted by Mrs, DUBE.

4. TRAINING COLLEGE MALE VOICE QUINTETTE—

"Massa's in de Cold Ground" FOSTER

Foster has an amazing ability to get inside the feelings and sorrows of the American negroes who were slaves in the Southern States. His songs retain all the characteristics of American negro folk music, and some critics think they are fitted to rank with the best legendary folk songs of any land.

"Cast Thy Burden upon the Lord"

(from the oratorio "Elijah") MENDELSSOHN

5. XHOSA MIXED QUINTETTE—

"Unikiwe" JORHA

This song is about a Xhosa lady who wished to marry a certain Xhosa man against her parents' wishes. By much persuasive argument, including a handsome lobola, the parents' consent was eventually obtained and everything ended happily.

6. CHOIR OF T4 AND T3 MUSIC STUDENTS—

"Umzi Wase Kapa" G. J. M. SIDYIYO

A song about Cape Town, its people and industries.

"Amanzimtoti" BY THE CONDUCTOR

This describes the beach picnic which is held annually by Adams students and staff.

Conductor : SOLOMON PODILE.

7. SOLO SONGS BY MISS M. BULL—

"The Lord is My Light" LIDDLE

"The Heavens are Telling" BEETHOVEN

8. MALE VOICE DUET BY PETER MALEKA and ARNOLD MSANE—

"The Holy Child" EASTHOPE MARTIN

The words of this song are taken from Martin Luther's "Cradle Hymn," written about 1525 in honour of the birth of his first child. In the music there are some very beautiful, if abrupt, changes from major to minor keys.

9. STUDENTS' CHRISTIAN ASSOCIATION CHOIR—

"Send the Light" JOHN KNOX BOKWE

"Lift up Your Heads" (from "The Messiah") HANDEL

Conducted by S. DUBE.

10. PIANO SOLO BY Mr. R. C. ELLIS—

"Rhapsodie in G Minor" (Op. 79 No. 2) JOHANNES BRAHMS

11. CHOIR "B"—

"Intokoza" A. A. KHUMALO

"Praise the Lord"

Conducted by Mr. BOPHELA.

12. DUET BY MARGARET BHENGU and IDA NONGAUZA—

"On Wings of Music" MENDELSSOHN

13. ADAMS COLLEGE MALE VOICE QUINTETTE—

"Lo-Mhlaba" A. A. KHUMALO

A song about the effect of the coming of the white man on the southern coastal Natal regions.

"Qinisela we Mfowethu" O. L. MBATHA

An appeal to Africans to endure domination by other nations with courage and fortitude,

14. CHOIR "A"—

"Siyambonga uDr. Richards" R. T. CALUZA

This is a Zulu song composed in honour of Dr. Richards of Honolulu, who made possible the building of Adams School of Music by a generous gift of money, doubling the amount already received from South Africa.

"Phesheya e-London" BY THE CONDUCTOR

A humorous action song describing social life in London.

Conductor: WM. J. MSELEKU.

THE AFRICAN NATIONAL ANTHEM: DIE STEM VAN SUID AFRIKA.
GOD SAVE THE KING.

BUILDING

Still we are building.

Since the Industrial Department was organised along the present lines in 1912, not a year has passed that we did not start a new building, or complete one, or extensively remodel another, not counting lesser changes and repairs.

We started in 1912 with completing the Woodworking Shop. From that we went to the Normal School building. Then followed the Principal's residence "Emsebeni" and in later years other staff residences "Ekupoleni," and "Emangweni" for some of our European teachers as well practically rebuilding "Emadwaleni" on a much larger scale. For our Bantu Staff we erected two cottages as well as three for Theological students which are made available for Bantu teachers whenever possible.

For our girl students we provided three cottages, "Curtiss," "Crane," and "Caroline Frost" as well as extending the accommodation in the Main Building. For our boys we added a second story to a part of their Hostel "Jubilee Hall" and a two-story wing containing an ironing room and a dormitory. A hospital cottage and a prayer room were built from some second hand material purchased near by.

Two class-rooms were erected for the Theological Department and the High School building enlarged and remodelled to house the library and more than double the number of students. A science Lab., a class-room, and two small offices were added to the Normal school building erected in 1913.

The church was rebuilt from the ground up and later enlarged to twice its size.

A very commodious Infant school to take care of about 150 children was provided to extent the facilities for practice teaching.

"Berkshire" and "Richards Hall" combined serve as dining rooms for our students,

together with the necessary service quarters and contain some other rooms used for various purposes as need arises.

Mary Lyon House dominates one of the hillsides and happily houses our single European women teachers as well as providing a common mess for all our single European teachers and a social centre for many combined celebrations.

The woodwork shop was extensively enlarged to provide facilities for High School and Normal School students and some of the boys from the Practising School. The Domestic Science Building contains rooms for cooking, sewing, basketry and laundry.

The list of these buildings is not given in chronological order, but the last one to be finished is our fine Music School which is a striking landmark on our campus.

Outside of our college grounds yet belonging to our administration, we built several practising schools: "Ekuphileni" which is being doubled at present, "Enkhanyiseni" formerly known as Engoleleni, "Stony Hill," and the Intermediate Class Rooms of our Central Practising School to which we added just lately a six-room addition. Before long we shall go to adding as many rooms as money permits to our Practising School at Golokodo.

Some years back we installed a running water system throughout the campus which made possible the provision of several places of water-born toilets and sewerage.

An ever growing electric light plant also has been provided taking care of the requirements of the students and most of the Bantu staff, but without facilities for the staff living in private residences.

At present we are occupied with three major projects. One is the erection of a 70,000 gallon water reservoir which will make possible the chlorination of water, thus offering safe water all over the campus minimising the danger of dysentery and enteric. This work can be completed only during vacation time as it necessitates the cutting off of the present water supply for some days.

Another building under construction is the "Deneys Reitz Hospital Cottage." When his Honour the Minister for Native Affairs, Deneys Reitz, visited us a few months ago and was favourably impressed by the magnitude and kind of education that Adams offers to the Bantu, he graciously consented to have his name attached to the hospital cottage. At present we are waiting for the completion of the window frames before we can proceed any further. The plan provides for a general sick ward of 10 beds and an isolation ward for 3 or 4 students. Attached to each ward is a toilet and a bath room. The orderly in attendance has his own private bedroom and another room will be used by the doctors for consultation and examination. This is only half of what we hope to accomplish eventually, adding as funds become available, open air accommodation for TB suspects, cooking and pantry facilities, a small science laboratory, hot and cold water installation, private office for the doctor, etc.

Our biggest job at the moment is the Bantu Staff House. We made a courageous start in 1934, but did not get far beyond the footings and foundations, which meanwhile were overgrown with grass, and two fireplaces and half a water tower which for 7 years have stood as incongruous monuments in the midst of a grass plots, until this year a grant from the Provincial Government makes possible the completion or near completion of this much needed addition.

Naturally the main feature will be a large dining room with the necessary facilities for the preparation and storage of food and room for the servants. We provide also a general lounge for all the Bantu teachers and a separate rest-room for the Bantu women teachers. Of course there will be toilets, lavatories, showers and bathrooms. The plan also makes it possible to house a Bantu family who could act as warden for this institute. From two to four single men teachers can find sleeping accommodation.

Our greatest needs for the future are more water-born sewerage, dormitories for the men students, an administration block and library, and a silo for the farm. The various farm building which also have been erected by the college, have not been included in the list of work carried on by the industrial department.

Well, it seems we have been busy in our department and have added substantially to the development of the college. Our Industrial students must feel a great deal of satisfaction when they come back from time to time to their old school and recall what they have built into it.

K. R. BRUECKNER.

A DAY IN THE COLLEGE OFFICE

A day in the College Office is a day of surprise and change:

Never the same as the day before, and full of things rich and strange.

A deputation has come to say that Jubilee walls are damp,

And a first-year Carpenter wants to buy a penny-ha'penny stamp.

There's the memorandum to be prepared for the Urban Life Commission,

And notes for a Durban firm about our diet and nutrition,

An Algebra book to be got from Griggs, arrangements about staff cars,

And Mistry's bus that has to be booked at once for the Shooting Stars.

There's a letter on fees that are coming late, a journal on winter crops,

And 008 to be telephoned for a pound of mutton chops;

Deposits are overdrawn: a list must be set in hand to-day,

And Robinson Brothers and Smith's

account we simply have to pay.

They've written to say it's been overlooked: they hope to receive our cheque,

And Jeremiah from Form IIIb has got a pain in the neck.

A chief from the centre of Zululand has been turned off his grazing-ground,

And a bright green fountain-pen has arrived, which an honest soul has found.

The Needlework course has been revised, and a yellow book to read

With the Department's regulations in, amended to meet each need.

The blue sheets too for the Salary Claim must be completed soon

And the Staff Executive's due to meet this very afternoon.

Oh! a day at the College Office is a day of change and surprise,

And it leaves a legacy of delight, with occasional wistful sighs.

J. V. M. BROGERKEN MNGADI.

WAYFARER GUIDES

When I came to this school I was very pleased to find that there is this movement known as the Wayfarer movement. Many people are not clear about the foundation of this movement. So I will try briefly to clarify the ignorant ones as to how this movement came about.

In 1910 Guiding was started in England after the influence of Scouting which was started earlier than that. Then Wayfaring was started in 1926 in the same country. This was introduced in South Africa about the year 1936.

This is a very good movement if well handled. In this movement students are taught many laws which they have to observe in order to be of great benefit to their people, community and country. Such laws as loyalty, obedience, courtesy, reverence, thrift, trustworthiness, and some laws connected with their health.

In this movement there are officers, Presidents, Commissioners and all such who have to see to all the needs of every branch that hold such meetings.

The chief Wayfarer Guide Commissioner in S. A. is Mrs. Dyke who is in Basutoland and the chief S. A. Guide is Miss. Mac Neilly. The Natal Provincial Commissioner for Guides is Mrs Strackan living in Pietermaritzburg where as Provincial Commissioner of Wayfarer Guide is Miss Verness living in St.

Hildas College. The President of Guides in S. A. is Lady Duncan.

The Organisation: There must be two Patrols and not more than 12 students should be admitted for starting a company. The Captain who is to be the head of the whole movement should not have more than 32 people in the company as a whole and should have two Vice-Captains.

There should be a Local Committee consisting of influential members, Captains Vice-Captains, District Commissioner. These have to plan what is to be done for the company. Duties of individuals in the movement:

The Captain's duty is to plan meetings, to run them and to be the head of the meeting. The Vice-Captain is to be her helper. She has to take the meetings during the absence of the Captain, to help the Captain in examining the patrols, in playing games and assist her in all possible ways. Patrol leaders are the leading people of each patrol. They are to see to their patrols that they obey the commands and that they look neat and tidy.

Management: The meeting could be made lively and interesting by introducing new interesting games and subjects daily. Things taught should vary and be not of the same nature. The management or beginnings and closings of meetings should not be of the same type.

In our meetings the following could be mastered :

1. Lectures, and demonstration
2. Song singing.
3. Story telling for illustration of moral lessons.
4. Laws and Promises.
5. Drill.
6. Hand Work.
7. Games.
8. Divisions into groups for different demonstrations.
9. The leader should go out with her group sometimes for observation of nature, collection and such.

Lastly I may say a Guide should be lively, active, smart, loyal, obedient, clean in word, thought and deed, be thrifty and be all that is in the Guide law and do her duty to God and King, help others and obey the Guide law. If

one observes this then one is a proper Guide.

Our motto is "Upward, Wayfarer Guides."

In conclusion the words of this song below will explain what is meant in these last few lines.

"Yes to the Girls of W. G. A.
Who live up to their motto
We are travelling on the Upward Way
And living as we ought to
Join the happy, busy crowd
Always up and coming
We are travelling on the Upward way
And always keep them coming."

BENETTINA MKHIZE.

(Vice-Captain Adams College Branch.)

SHOOTING STARS ON THE MARCH

The committee that has been in charge of soccer affairs in the College this year consisted of the following :

Mr. B. C. Mtshali (President) Mr. E. B. Ndlovu (Delegate to the Association) Mr. S. B. Ngcobo (Coach), Emmanuel Mcanyana (Captain), Present Ngcamu (V. Captain), Redvers Mfeka (Secretary), Lionel Hlubi, Bradford Ntombela, Nathaniel Mngqibisa, Committee members.

Although we began the year with potential good players, it is only after much practise, coaching, trial and error that we made up a good first eleven. For the most part the Shooting Stars lined up as follows :

Lionel Hlubi, Emmanuel Mcanyana, Philimon Thulare, Wilson Khumalo, David Nkwanca, Gabriel Ndhlandhla, Arthur Cele, Bradford Ntombela, Sunday Gumede, Nathaniel Mngqibisa, Abseos Nyawo.

This account refers only to external matches; the arrangements for internal matches were left to the Central House Committee. The Shooting Stars registered only for the Marshall Campbell Cup competition on the points system. They qualified for the

semi final from the South Coast Division by vanquishing the Home Defenders by 2 goals to 1. In the final match in Durban the Good Hopes of the North Coast Division were soundly beaten by 7 goals to 2. With much jubilation the boys brought the much coveted cup to Adams College. The Shooting Stars had now qualified for the Deen's Shield competition. They played the semi-final match against the famous Standards of Pietermaritzburg and gained a victory by 2 goals to 1. Mr. Mtshali then lead his men to final victory in the final match in Durban against the United Royals of Newcastle. The Stars carried their colours high by a handsome score of 4 goals to 2.

The Shooting Stars and those responsible for their affairs have earned high praise for the good name they have made for the College by their outstanding soccer successes this year. Now both the Marshall Campbell Cup and the Deen Brothers Shield lie safely in the Principal's office.

REDVERS MFEKA
(Secretary.)

ALONE ON A DESERT ISLAND

We sailed from Plymouth harbour on the bitterly cold morning of December 17th. The ship was a brig, the "Swan" of five thousand ton and its destination was the port of Boston in North America. After we had been two days from Plymouth, the weather became clear and we thought that we would have a stormless crossing.

On the fifth day at sea, however, the mate reported to the captain on the bridge that the glass was falling rapidly and a storm was

imminent. The captain was a brave man but he knew the terrific force of a gale at sea. The next morning a strong breeze was blowing and the sky was overcast. It was evident that the storm would strike soon so that the captain ordered all passengers below and gave orders for the hatches to be closed. The sailors were on deck, busy unfurling the sails while the captain was on the bridge shouting orders in his booming voice.

The gale struck with terrific force and

sheets of rain came down. There was a sudden crash and the vessel began to sink. Lightning had struck the vessel's stern and it began to fill rapidly with water. The boats were smashed against the side of the vessel while they were being lowered and the captain gave up everything as lost. He cried to us to save ourselves and that was the last I heard of him. I managed to get hold of a drifting spar and held fast to it hoping for the best. The water was very cold and at dawn the next morning I was almost frozen. When daylight came I was overjoyed to see land a mile away. I struck out towards the island with feeble strokes and fell exhausted on the shore. I was so tired that I fell asleep on the spot. When I woke in the afternoon, I saw that I was on a small island. I was hungry and decided to look for food but I had traversed the island from end to end without finding a living thing. Nor was there any fruit, for the trees bore no fruit. I was desperate and for two days I went without food, not knowing what to do. At last a plan

struck me; I could catch fish and live on them for a while. I made an improvised spear with a branch and a speared some fish, eating them raw.

My clothes now hung in tatters on my body and I began to despair of seeing civilisation again. For days I made a miserable subsistence on raw fish. I built myself a shelter with boughs on the shore and when days crept to months, I had given up all hope of being rescued. My joy was great when one morning I woke up to see a vessel anchored in the bay. A boat was putting off from the ship and soon British sailors stepped on shore. They were very surprised to see me and after telling them my story, they told me that they had come for a supply of fresh water. I showed them the fresh water springs and after filling the casks, I said a last farewell to my desert island and we rowed out to the ship where the captain heartily welcomed me on board and then set sail for home.

Class Composition — D. D. DAMON,
(Form IV.)

BEACH DAY

On May 24th., Adams College had its annual picnic at the Amanzimtoti Beach. As usual, the groups of Students started for the beach at 6.30 a.m. At about 10 a.m. most of the students were already enjoying swimming in the sea which was not rough that morning.

The new-comers who had anticipated ill-treatment from the usual talks of the students when the picnic day is at hand, were surprised to find the manner of the old students being as pleasant as ever. Mr. Richard Legwale organised a rugby game in which many people participated. Instead of playing rugby and being tossed on to the sand, some students chose to be swayed and tossed about by the waves in the sea. For those who were engaged

in these activities time appeared short.

Following last year's happenings the casualties this year were rather many, especially on the girls side. Two to three girls fell victims to the angry waves which sent them out with sprained ankles.

The "smashables" of this year most surprisingly sent away students before they were all served. Many complained that the school had over-fed them. This was true, because the walking home was done at a leisurely pace on account of the heavy parcels of food which were carried home.

JOSEPH KEKANE
(Reprint from Adams Spear.)

THE NEW SYSTEM OF SITTING AT CHAPEL

Last Friday we were informed by the Dean of Men that sitting at Chapel had been changed. He told us that instead of sitting according to classes, we were to sit according to houses.

The old system was very bad because there are people who are always sitting at the back. I think every one knows that these people who sit at the back do not manage to hear the speaker properly. Then in this way, they gain very little as far as Chapel is concerned. So this is why the old system has been changed.

Now we not only sit according to houses, but also a very good plan has been made. The LeRoy and Rood houses sit on the benches which are on the right while Cowles and Ireland houses sit on the left benches. Each house sits in-front for two weeks only and its place is taken by another. Then in this way everyone manages to hear the speaker better, than before. I think this new system is admired by all, especially the men-students.

PHANGALELE GANCA
(Reprint from Adams Spear.)

THE ADAMS WOOD CARVING ACTIVITY

On Wednesday during the last period we have different kinds of Activities. We were asked to choose any from these Activities.

The Activity I am interested in and which I am attending is "Wood Carving." This Activity is conducted by our father, Dr. Brueckner. The first day I attended this activity, when I saw the models in front of me, I thought they were not made by my fellow Students. I was still a new comer and I did not know the way of holding my knife

until a demonstration was done. Well, after I saw the way of holding the knife, everything was much easier for me. When we do our carving, we make it a point that "No mistake" should be done. Beginners are still making designs on their wood so as to make their hands used to the work, Some old comers are making small "Boxes" and others seats of chairs.

D. T. ZAMA

(Reprint from Adams Spear.)

MOSHOESHOE'S DAY

Last week on Saturday we had a very grand day, that was the day of remembering the death of Moshoeshoe, the chief of the Basuthos. This day was not remembering the death actually, but his good deeds while he was alive.

This was started at the afternoon when there was a huge gathering of people from our side the college and students all praised God by singing "Nkosi Sikelela iAfrika," after that Mr. Tsepe gave us a lecture on a few good deeds, and points about Moshoeshoe, and there were many other lectures which were told by different people. As we were satisfied with lectures, they gave us a very melodious choir song which made everyone

to attend. This was very pleasing to whole of us.

When they sang "Maseru", it was as nice as it could be, but unfortunately the programme was over. Then the chairman announced to us that every one who liked to join the Refreshments party should contribute tickets.

We all went there but we were satisfied before we ate, because there were different kinds of cakes, so we did not know which to choose, even sweets were available and also cold drinks.

EFFORT MTHEMBU.

(Reprint from Adams Spear.)

SHAKA'S CELEBRATION

On Saturday the 20th. September, we had a celebration of our King Shaka who was the King of the Zulus in the 19th. century.

According to what I saw, I think the celebration was quite good indeed, though the time was short and the items were few.

Many games were played, especially, the dance which was done by the people who were still alive during the times of Shaka. We also saw how Shaka was killed by his brothers Dingaan, Mhlangane and also the child Induna of Shaka who was Mbopha. After his death, Dingaan took the throne because his Aunt—Mkabayi, the sister to

Senzangakhona, the father of Shaka, the famous king, made a plan or she detected how Dingaan should be made a king. So she told the Indunas to go and push him in the big river so that he might die and Dingaan remain.

So far we saw many things which were pleasant. Our King Shaka was so famous during his times that many people of different nationalities still know him.

Even last week many strangers came to see how the celebration was made.

S. MKHIZE.

(Reprint from Adams Spear.)

THE VISIT OF THE TRAVELLING SECRETARY

[Written during the visit.—Ed.]

The S. C. A. groups are very lucky this week in having the Travelling Secretary, Mr. Tema, in our midst to help us along in our weaknesses.

Mr. Tema has already given us a series of lectures on different topics, all of which have been very interesting. Mr. Tema has proved himself efficient for the work he is carrying

out among his African people.

I think some of the readers will share the same opinion with me when I say he is a "rara avis"—a second Aggrey of Africa, the way he puts things in order to drive his lesson home by means of parables.

He has, in his lecture, given us three parables which are something like this

(1) That he called the Water-principle—to show how a Christian should walk through this life of difficulties and also the co-operative spirit that should exist among Christians. (2) That of the Robot which says "Go" and "Stop" without thinking. The third one is that of an old lady who carried a big burden when she was on a journey and some-one came along on a horse-cart

and gave her a lift in order to get her released of the burden but she clung to it even when she was sitting in the cart.

These parables were really as far as anybody thinks very ingenious. We hope Mr. Tema's stay here will help us a great deal as a Christian body. Open your ears for more!

AMOS M. DAMBE.

(Reprint from Adams Spear).

DEPUTATION REPORT OF WHITE ROCK SCHOOL

It is a thing that has been done at Adams during the previous years but for sometime was withdrawn through some inconveniences that crept out. Nevertheless it was revived in 1941.

Student teachers are selected annually in groups of twos and sent to schools as follows, Golokodo, Umbumbulu, Enkanyisweni Ekuphileni, Stoneyhill, Adams-Combined and White Rock. I was so fortunate if I may call it. to be among the selected group which is likened unto the twelve disciples of Jesus Christ.

On the 3rd October we were sent in groups to the above mentioned schools. Mr. Myeza and I were sent to White Rock School. I shall therefore draw the readers attention to what we did and what we learnt particularly I because I had visited the Zulu people for the first time.

We arrived at the school at 2.30 p.m. We found in the classroom two mistresses. After an introduction that was given by Mr. Myeza we were taken out by one of the mistresses and she showed us the surroundings of their school. I am proud to say she absolutely disapproved the saying that an African teacher is an example of lazy people.

Mr. Ngcobo the Head Teacher who was away when we arrived also came back. I was also introduced to him. At 3 p.m. promptly the school was out. We played games with the children and they showed much interest. We then told them that we would continue the following day. At 4.32 we dismissed them, and mean while we listened to the young men and girls singing, practising for a concert that was to be staged. From school we visited one home while on the way we

met two Deacons. I hope you will not forget that job Mr. Myeza was doing; he introduced me to the people we came across since he had an experience about the place and its people. Well we passed to the home we were visiting. We found there an old, merciful lady. We held some conversation with her for a long time.

When it was about 6 p.m. we left the old lady's house. We had to double our steps to reach Mr. Zama's house where we were accommodated. We climbed up and down the steep places and at last we reached Mr Zama's place.

Here I studied some Zulu Customs I had not known before. I should also point out that Mr. Zama and family welcomed us heartily and they kept happy until we left. The following morning we got up and we found that the weather was drizzling outside. We were prepared breakfast after which we went out visiting homes particularly of the sick people. Mr. Nene was to take us to these different homes because Mr. Zama had gone to town for some business.

We had prayers in these different homes, prayed to God to be with them and heal them from their sufferings. We were kept long in this and yet we were to go back for games, which of course failed on account of the weather. Children did not turn up except for the Concert which we held in the evening.

Everybody enjoyed the Concert from 8 p.m to 10.30 p.m. On Sunday the next morning I took the rest of the work because my friend, Mr. Myeza was sick. Due to how he was treated he recovered by the afternoon and we came back again to Adams.

D. Z. FINI

OOM SKRIK PIET

Almal in ons kontrei het belanggestel in Oom Skrik-Piet want daardie bynaam het hom uitstekend gepas. Vir die geringste dingetjie het Oom Piet hewig geskrik.

Dit het baie moeite gekos om Oom Piet op 'n sekere aand oor te haal om saam met ons springhase teen die ogiesdraadheining te gaan vaskeer. Ons wou sien wat Oom Piet sou

aanvang as hy onverwags 'n spook teëkom.

Ek het my toe in 'n wit laken toegedraai en langs 'n groot mieliehoop gaan sit. Toe die span die nag daar aankom het ek al gebewe van die kone.

Oom Piet het sy voete hoog opgetel-toe meteens gil hy verskriklik. Ek kon in die lig van die springhaaslampe sien hoe Oom Piet 'n knop in sy broek, net bokant die kniekop vasgryp en die wêreld na alle kante toe skeur. Meteens word die lampe doodgemaak en toe ek my kom kry was Oom Piet by my. Toe hy my gewaar steek hy vas, maar hou nog die ding in sy broekspyp vas. Wat daar-

die oomblik in Oom Piet se hart omgegaan het, weet net hy alleen. Toe skrik ek vir Oom Piet se bewoë stem wat sê: „O, alle goeie geeste, loof die Here---e---maar goeie gees---e---ee---v---vang eers d---die slang in my broekspyp ---dan praat ons verder.” Sonder om 'n woord te praat, het ek 'n stuk van sy broek saam met 'n groot muis met my mes uitgesny. Voor jy kon sê „mes” lê Oom Piet die rieme neer en nael huis-toe waar hy die mense die skrik op die lyf gejaag het met sy spookstorie.

D. D. DAMON
(Form IV.)

NGOANAN 'A MOSOTHO

E sa le hosasa-sasa hoba letsoana-fike le lle, empa ho e-s'o ka ho ela hantle, banna ba lahla likoba ho ea khotla, balisana ba itlhamela ho bulela makhoma, 'me baroetsana le lingoetsi ba se ba raohile, mang le mang o habile hore mosi oa pele o thunye habo.

Har'a mofere-fere ona o kana, ha 'Ma-'nyeo a re mahlo tloha a iphetela ka tsela ho ea selibang, o bona mahlaka a mabeli marulelong a ntlo kapa maballong a seotloana ha 'Ma-semanya-manyane. Hang-hang nkho fatsoe nyahla! Ngoana o hlahlile, 'me o il'o bona hore na ke ngoana mong. Hoba enoa mofeta-ka-tsela a tsebe hore ho hlahlile ngoanana, o ipoella tseleng ea hae ea selibeng. Empa ha a khutla teng, ha a ee hae, o fetela khotla mane, 'me ha a fihla teng, ha a sa botsa, o ee a thulametsa nkho, metsi phothuthu! holi'n'a nta'ta ngoanana ea hlahlileng. Ka ho etsa tjena, o se a ba tsebisitse tse etsahetseng, mang le mang o s'a ikutloetse, 'me nta'ta lesele le hlahlileng o ithóthlora metsi ka thabo e pepeneneng, sefableho se elile, sea bososela, se tletse thabo, tsepo le nyakallo.

Ba habo lesele, bo-rakhali'ae, bo-maloni'ae ka bo-'mangoan'ae ha ba tli'l'o le bona, ba tla ba le tsoaretse limphonyana tse kang lithethana le tse ling. Ngoanan'a Masotho o qala ho tena thethana ba a lula, a e-s'o khase le ho khasa. O holisoa ka ho qaoa motoho oa sehaqhabola o thumisehileng. Ho seba ho qaleha ha a qala ho khasa; o thijoa ka thata motseo, lipitseng, linkhong mohaoloaneng moo ngoana oa moshanyoana a sa atiseng ho bapalla teng.

Ha a ntse a hola, lerato la papali le lona le ipha natla. O tlohela ho seba lipitseng motseho, 'me litakatso tsena tsa hae tsa tlhaho o il'o li khotsofatsa mantloaneng. Esita le bana o tlohela ba tjoto, o ipópela ba le-

tsopa. Hoa isa-isa ho b'o s'o fihla linako tsa ho bapala Liketo, Khati, Sepae, Boki, Lithoko, Lesokoana, Chcko, ao! nka li bala kaofela nka ba ka oma mathe.

Mohlomong mobali a ka rata ho botsa hore na mosebetsi oqaleha neng ha e le mona eka taba e kholo ke papali! Karabo ea potso eo ke hore ha ho ntho eo mosali-moholo 'Mangoanana a e hlokometseng ho feta ho ruta morali oa hae mosebetsi eohle ea lelapa la Sesotho. Hape mobali a ke a hopole hore ha ho ntho e Mabisang mosali oa Mosotho lihlong ho feta litaba tse boelang hore morali oa hae o makalitse batho koana bohali; ha a re oa lila, bakeng sa hore litema a bétlè tsa ngoloane, e ee e ke ho n'o tsaamaea litsuoanyana; ha a re oa sila, ekare o haila motoho o tla tloha a nepola; bohobe ba hae ekare bo tla shajoa ka moroho oa papasane, athe ke ba ho futsoela lebesa; ha a re oa roalla, ngata e ee e ke e n'e tlangoa ke ngoan'e mosoeh; temeng ea hae ha pula e fafatsa, ho nyoloha 'moi oo ekang ha ho e-s'o hlaoloe le ka mohla. Ke ka ho tsaba lihlong tsena mosali-moholo a inehang mosebetsi oa motonanahali oa ho hloko nela hore morali oa hae a e tsebe kaofela pele a e-ea bohali.

Ha a se a e tseba kaofela, oa bolotsoa, 'me mohla a khutlang malibeng, ao! o tsoile bongoaneng; o kene boroetsaneng; bo-'Ma-mohlunkana ba se ba mo talima ka mahlo a nChocho, a latellang ha bo-mosali-moholo le monna-moholo bona hae mona ba lebeletse moromuo ea tli'l'o kópa mohape oa metsi. Ba bang ba qeloa e sa le mathisa, ba bang ha e le bulu, bongata bo qeloa mohla bo kenang botsoejaneng. Hoba e ntle kharebe ea Mosotho mohla e kenang botsoejaneng! Mahlong mona u tla fumana a le boreletsana-reletsana eka o n'a nts'a nyékoa ke tlhoare,

letsoku lena eka le ne le tlotsoa ke balimo. Hlohong mane u tla fumana eka lengetsé lena ha lea foroa ke letsoho la mosali, athe sekama sona e ee e sale e s'e ka se tsolohetse teng joaleka phoka ea leholimo. Mose oa khomo u tla fumana o mo otlá lirèthè ka morao ebile eka a ka tsamaea a ikonka, athe ka pele o tsabile lengole, o le tsabetse hole-hole ho siela thethana sebaka, 'me thethana eo le eona ke ea tsikitlane e hlophiloeng, e hohliloeng ke setsebi sa mosali. Mong a teng ka 'mele o borethe, o pikitlellaneng hamonate, oa sale e s'e ka ke mohalaleli o ea leholimong. Ruri ha se feela batho ba

ikhethelang bathatlehi mohlang oo.

Ha batsoali ba se ba lumellane, le eena moroetsana a utlaisisa mohlankana, ho hlabi-soa bohali, 'me kamor'a moo e sa le'ng haese ho rera letsatsi leo ka lona ngoetsi e tla lebelloa ho fihla bohali! Ha tsatsi leo le fihla, o felehetsoa ke sekhakhatha sa baroetsana le basali ba bacha ba eang ba mo roalisitse phahlo ea linkho, mesèmè, mafiélo le tse ling tsa ntlo. Ho tloha mohlang oo, lebitso la "moroetsana" lea fela, 'me o tsejoa e le "mosali."

PRISCILLA 'MANTSOPA PULE.
(T3 I.)

LE RE ' NG

Li re : Ba lekala la botichere ba siiloe ke Morena oa bona Mr. J. A. Reuling ea neng a bitsoe ka mohala a tlohela holimo le motse oa hae ho ea Amerika. Ba balisoang ke eena T3 II ba sala ba tsoere molomo o ka fatse ba eme le monna oa Mateneng. Khili ba sula-falloa ke tsohle.

x x x x

Li re : Re bona lerole la Matichere a rona a jahela Tarebane ka lithuthuthu ka Malabohlanu. Ba tsebang ba re ho lelekisanoa le bo B.A. le li B.Sc. ke lithena tsena. Re ba lakaletsa lehlohonolo.

x x x x

Li re : Re kile ra chakeloa ke libaphali tsa Benoni ka Tennis li ka Football oho ba re tsietsa ba lejoje leputsoa kea u joetsa, kanthe re ne re ithesa re re ha ho motho ea ka re amang.

x x x x

Li re : Letsatsi la Moshoshoe re le bapetse ha monate monongoaha ka khoeli ea Hlaku-bele. Joale re shebane le letsatsi la Shaka

u sa tla bona bana ba maZula ha ba natha Sogasu

x x x x

Li re : T3 II e qetile mosebetsi oa ho tichera ha ba sa na taba le ho felloa ke lisoletsa lieta ba ea bo Golokodo mapolasing hole koana. Re thaba le bona. Ba bang ba bona ba se ba hlophehile ka ho etsa mangolo a baltlang mesebetsi ea 1942 Halala!

x x x x

Li re : Tsimo ea 'moba e haufi le motse oa bo Ausi e hetsoe bo Ausi ba tla bolaoa ke tlala ka 'nete. Motse o se o setse pepeneng feela re lla le bona hathe ba neng ba sa fule teng bona ba thabile.

x x x x

Li re : Ho ahua Hospital e ncha motseng oa bo Aubuti o bitsoang Jubilee. Oho ke e phatsoa kea u bolella, re tsepa hore ha ntho li tsamaea hantle e tla be e felile ka selemo sa 1950.

PETER L. MOTLOUNG.
(T3 II.)

UDUMO LWE ADAMS COLLEGE

Akenithule nilalele webantu!
Nina base Natal nabase Kapa,
Nina base Ntilasifali nase Flustata,
Nina base Lodishiya nase Kenya,
Nani Nyonyana yeSafafilika ihlangane;
Kukhona indawo emtoti eduze neTheku
Lendawo imtoti ngayo yonke into,
Unele uqamuke ukhangwe imiqeme yezindlu.
Izithelo zakhona zinjengezase Phaladisi.
Umoya wakhona unuka ulwandle,
E Adams kugcwele abaculi,
Abaculisa kwezinyoni zasePhaladisi.
Uma udabukile, woza eAdams

Kukhona inhlobo eziningi zemisebenzi,
Lemsebenzi ikhuphula indlu emnyama.
Uma ufuna ukufunda oluka Joji wozabo!
Ungasho ukuthi awutshelwanga.
Uyophuthelwa intokozo nobumtoti,
Ungakhali ngathi mfowethu, dadewethu.
Woza, fika, ubhekwe ngabomvu amehlo.
Kuseyisikhathi nethuba,
Jabulisa inhliziyi yakho,
Ebusheni bakho, akukho okunye,
Phaphama ebuthongweni uze ebumtontini.
B. W. MNGADI
(T. I. B.)

UKUFA KOMUNTU WAKWA ZULU

Kuqala nje into ebiyenzeka uma kufa umuntu bekuzwakala ngesingqazu sesililo. Ngokuzwa lomsindo omakhelwane nabobaphu me yonke imizi eseduze beze lapho kufiwe khona besho ngompongo bebalisa usizo olwehlele abafelweyo nalokho abeusizo ngakho ofileyo.

UMNGCWABO: Umuntu ubembelwa umgodi ofana nowamabele ungabi banzi kakhulu ngoba lokho kwaku ukubiza abanye ukuba beze engcwabeni masinyane. Ubeye afinqwe lo ofileyo abekwe ngokuhlaliswa ngesing kubekwe itshe ekanda lakhe. Lokhu bekwenzelwa ukufingqa izifo nokuba qinisa abasele ngaphezulu. Umuntu ubeye angcwatshwe nazo zonke izimpahla zakhe ngaphandle kwezindala kakhulu. Uma sekuphelile bonke abantu bayogeza emfuleni ngemithi ethile.

AMAKHUBALO: Manjeke sekuzo bizwa umuntu ofunde amakhubalo ozothi ukufika ahlabe imbuzi ezodliwa nale mithi ebabayo nesinkwa samabele esingena mvubelo. Kungakenziwa lokhu bese kuqalwe ngokusinda kuleyondlu lapha bekulele khona isidumbu. Uma ofile beku umuntu omkhulu bekubulawa inkomo uma kwenziwa amakhubalo. Wonke umkhaya ubudingeka ukuba kube ilowo nalo-wo ageze umzimba kabili ugelanga ekuseni ngovivi na ntambama ukuqondaka kwamehlo kuze kuphele izinsuku ezi isikhombisa ukuze bahlambululeke.

Bebeyalwa futhi ukuba bangabangi umsindo nantoni engafanele ngoba lokho umuntu kwaku thiwa kuyamdulisa.

M. E. MDHLULI
(THEO. STUDENT).

SALAKAHLE ADAMS COLLEGE

Njengomuntu ohambayo ngalonyaka ngithi salakahle Adams. Thina njengabantu abafundayo ziningi izinto esingazithola nezingeko ezincwadini zesikole. Sonke thina esihambayo siyaziqhenya ngesikole sethu. Kungabe siyaphasisa masithi sihamba size. Ekufikeni kwami lapha ngifike ngabona ukuthi lapha eAdams kufundwa ngempela. Ziyingcosana lapha eNatal izikole ezinabafundisi abaneziqubudokotela. Futhi lesisikole ngokubuka kwami lesikole isona nkanyezi lapha eNatal ngoba zonke izinto ziqala khona. Enye into engifike ngayifunda lapha ukuthi aluko ubandlululo. Loko kukhomba ukuvuleka kwe nqondo yabaphathi besikole. Abantsundu nabamhlophe babambisene umsebenzi ngesihle. Nani enizoqala lapha nizobona ukuthi abantsundu nabamhlophe babambisene.

Izinto azenzeki kanyekanye, futhi asikutholi konke esikuthandayo ngoba okunye kusuke kungadingeki. Kodwa njengoba sengibukile ngifike ukuthi lapha kunjengasekhaya eku-phathekeni kable. Abaphathi bazama ngawo wonke amandla ukuba abafundayo baneliswe impatho yasesikoleni.

Enye into engiyibonga lapha ukuthi umuntu akaxoshwa kodwa uyalekelelwa ukuba angene endleleni efanele. Injongo yesikole ukwelekelela kunokubuka ububi bomuntu.

Lapha kulesigaba engikusona manje ngifika ukuthi maningi kakhulu amasango okukhanya futhi umuntu kudingeka azihloniphe. Kulabo abazobe bekhona belandela thina ngingathi onke amathuba akhona baze bawasebenzise

njengebanga eliphezulu umuntu umsebenzi uwubambisana nothisha.

Kuyinto ethokozisa kakhulu ukuba izinto ezinosizo zenziwa kodwa zingako encwadini yesikole. Izinto ezinjenge Ethics, Civic, and Activities izinto ezakha impilo yomuntu, futhi ziyinhlo yethu. Ilapho lasifike sibone ukuthi kanti impela isikole siqonde ukwakha abafundayo. Lezozinto azenziwa kwezinye izikole mangabe usubhekisisa uzofumana ukuthi (Adams has a broad outlook towards aims of Education.) Yikhoke lokhu okwenza abantu akade befunda eAdams bakhali phe kunabezinye izikole.

Amazwi engifuna ukuphetha ngawo akhulunywa ubaba wethu uDr. Brookes okuthi na singamasosha alesikole. Asingafani nama sosha aya empini engathandi, futhi senze izinto esingeke sizinyeze ngazo. Lamazwi abamhle kakhulu ngoba kwaku awakuvalelisana ngomhla ka June 17. Iwonake thina esihambayo okufanele sihambe nawo, nababuyayo bawalonde, bawasebenzise emakhaya. Thina ke njengoba sihamba sizibane zalapha esikoleni sakithi. Kodingeka ukuba sikhanye ezweni.

Sonke sihamba sithembisa ukuthi kothi konke esikuthole lapho sikusebenzise ngapandle ukuze kuthi nabangazi lapha bazi ngathi. Izinto esizenzayo makube ilezo ezophakamisa thina kanve nesikole sethu. Thina sinesikweleti esikhulu lapha ngoba kudingeka ukuba kuthi zonke izinto esizini kiwe sihambe

nazo ngoba phela izona zikhali zethu zoknlwa impi yangaphandle leyo esiya kobhekana nayo.

Noma thina unyaka ungasihambelanga kahle ngokubanjelwa utisha wethu uMr. Reuling siyathemba ukuthi noma isikhala sakhe sihlala sikhona njalo ezinhliziyweni zethu nina enizayo noqhuba kahle ngoba ubenganifundisi, nalabo ayobafica lapha oba usizo olukhulu kakhulu phela ngoba obesebuye neziqu zobudoketela bemfundo.

Nihlale nazi ukuthi nathi sobe sinani njalo

njengoba nani nobe ninathi. Kuze kuthi amathuba eniwanikwayo niwasebenzise uze uthi umgomo wesikole ume njalo 'Rise Shine'. nize niqhubekahle nonke sinifisela inhlanhla songathi singabuye sibonane futhi noma khona lapha eAdams noma ngapandle emsebenzini yethu yokuhlanganisa abansundu nabamhlope.

Salakahle Adams (Staff and Students) size sibonane futhi.

HARRY GWALA
(T3 II.)

MY FIRST ARRIVAL AT ADAMS COLLEGE

I boarded a train at Germiston in the morning at 9.30, and most unfortunately I was the only soul who was coming to school, because I was late; moreover I was a 'Musha' and going to a strange country which I had never seen before.

At about 1.30 p.m. a Steward came to me and asked as to whether I needed any lunch, so I said, "yes." Afterwards I questioned myself, "Is he serving me free of charge?" At the same time I thought perhaps it is free because my journey is long and I am in the Second class; I was ignorant because I had never taken such a long journey before. The steward brought me a first class lunch, and I thanked him. He went out and I enjoyed the meal thinking that it was free. A few minutes after my eating it, he came with a card in his hand, and he asked me to pay 1/6. I was greatly suprised and I thought to myself if I had known that the food needed payment, I should not have said 'yes', because I had enough provisions.

My journey was so lonely that I could not even enjoy reading and at the same time I was already thinking of my home. I could do nothing, but just look at the strange country of Natal, and wonder at the railway tunnels.

I arrived in Durban the following morning at 8.30, and enquired from one person about the taxi rank. The man failed to direct me because he did not know the Streets, but he knew the place quite well. Fortunately a

rikshaw came to me and took me as far as Cili's Cafe. Here I asked the old man to direct me to where I could get a taxi. The old man, who was kind to me, directed me to the place.

When I arrived at Jubilee it was 1.30 p.m. on a Wednesday and all the students were at the dining hall for lunch.

Unfortunately I saw two students who pretended to be kind to me by taking my suit case and tin trunk and putting them in their dormitory. After this they directed me to the Hall.

Well, what they did was that they opened my tin trunk, I do not know how because my padlock was not a common one, and so they took the whole fowl which I had left with one loaf of home-made bread.

In the afternoon when I came to Jubilee they came to me in suprise saying that somebody had taken all the meat. I really felt small but what could I have done since I was a "Musha".

It is really a difficult thing to be a 'Mosha' in a College and it is very good to be a 'Modala'.

Surely that fowl of mine which was fat and nicely fried by my dear mother, I do not forget it even to this day, and whenever I see those friends of mine, I remind them of how cruel they were to me, by not leaving even a piece for me just to enjoy the taste of it.

P. C. A. MAHLASE

OUR LAST YEARS JOLLY DORMITORY

My friends, I wish to tell you about my last year's jolly dormitory. Perhaps you may be anxious to know why I didn't tell you last year. The reason was that I was still a Musha and you all know that Bashas are very shy.

The jolly dormitory was Curtis II. There

were twelve members occupying this dormitory. Our beds were bedrooms, our stands were private Offices, and every member of this dormitory had a nickname and our father was uNomankinki King of animals. Their nicknames were :

Lily; Bill—Tom; Timothy or Baba Mwandla Tomase; Tofelase; George; Tomseni; Elizabetha; Tryphine or Sheleni; Tryphosa; Jackson; or Baba Ncinca; Josephine.

During the winter months we used to go to bed at 8.30 P.M. and when the rising bell rang at 5.30 A.M. we just continued our sleeping till we were startled by a 6.15 bell; Then we only took one minute to get to the bathroom, 10 minutes to wash and prepare ourselves and one minute to get to school.

Wasn't this a jolly gang?

There is another thing which is very important. This dormitory was very neat, our beds were covered in a style which was admired by everybody. Our stands were very neat. We had a Mirror, Cream, Vaseline, Combs and what—not. Everything was marvellous, swell superb. That was the life we were leading at Esidlaveleni. Shine! Curtis II! Shine!

LUCY THEODORA NYUSWA.

WATCH

I wish to call the attention of my fellow Students to the word "WATCH." Many of us have not realised how important this word is. Therefore I shall take each syllable and define it.

W. Words: We must be careful of what we say every day.

A. Actions: We must be careful of all that we do because actions describe us more than what we say.

T. Thought: Whatever we think must

be pure and clean.

C. Conduct: Our characters must be an example to other people. Uneducated people always look at us and then see whether we have good or bad conduct.

H. Heart: Our hearts must be pure, clean and tender. God should rule in our hearts.

GLADYS ZONKE NINELA

(T.4 II.)

LOVE OF THE LAND

One of the greatest lessons that we have to learn, is to love the land. It is no use pretending we love the land unless we do some thing for it, if we have the opportunity. There are opportunities for showing a practical love of the land.

A few years ago, for instance, there was a camp at Mapumulo for Natives. Contour-furrows were made there as an example to the neighbouring Native farmers. Unfortunately there are not more of these camps for the Bantu, but that is something to work for in the future.

There have been several camps started in the last four years for Europeans. These are situated all over the country and are doing different types of work. The camp to which I went last holidays was one of these. It was the first one of its kind, and it was founded by a young man who belonged to the Oxford Group.

Several years ago a farmer was battling to get some money out of his land. Try as he might his farm simply would not pay. There were several reasons for this: overstocking, bad irrigation, and ignorance on the part of the farmer. The result was that his land was barren and became badly eroded.

The young man, of whom I have spoken previously, was working in the Landbank in

Maritzburg. He saw from the books in what a state this farm was, as much money had been borrowed from the Landbank by him. After two interviews with the farmer, it was decided that the land would be left fallow for ten years. This has been done and to hasten the process camps were arranged on the farm.

The first camp was by far the most successful. At this camp there were about twenty or thirty men and women. The work done was to build a huge dam. The dimensions are: 18 ft. wide at the bottom and 3 ft. at the top, 18 ft. high and the capacity of the lake formed was 1,000,000 gallons. The dam was made to stop the water eroding the land and in addition to irrigate the land. Though the task was a tremendous one for those unaccustomed to manual labour, the dam was finished in three weeks.

Since then the main work that has been done is the building of contour furrows and storm drains. A great difficulty in the building of contour furrows has been the numerous dongas that have had to be crossed. To overcome this difficulty small dams have been built at each donga and this has further helped to irrigate the land.

Kikuyu grass has also been planted on the badly overstocked areas to hold the soil together. Trees were also planted in another

place to beautify it, act as a wind-break, and to hold the soil.

These camps have been run by the Oxford Group because the fellowship obtained that way was found to be very valuable. This raised a difficulty in the last camp, as most of the boys did not belong to the Group, and one or two boys were very antagonistic. Gradually more and more of the boys became friendly and by the time I left most of them were coming to the quiet-times.

There were only thirteen boys and two men as well as two women who did our cooking for us. This made it difficult to do a very large amount of work but we all worked hard. We usually worked in the morning from breakfast till lunch and had our afternoons free.

Our plan for the afternoon was usually to play games or go for a walk and later on to write something for the camp magazine.

In the evenings we had a sing-song and played games. One night we had dumb charades and, having split up into three

groups, we amused ourselves for an hour or two.

Another night we each made up our own contribution. I sang a French song; whereupon everyone collapsed on the floor with laughter.

I shall never forget a walk we had a few days before I left. We climbed a hill behind the farmhouse and as we climbed higher a wonderful sight met our eyes: Below us lay the farm—very quiet in the afternoon, with only one or two oxen here and there. A flash caught our eyes—it was the sun reflected in the gigantic dam, and, as our eyes wandered we could see one contour furrow cutting across the land. We did not have to let our eyes wander to see the dongas—they were all too numerous and all too real.

As I stood there with the early evening breeze lazily fingering my hair and the orange sun setting behind the dark blue mountains I knew that I had learned a lesson—I had learned to love the land.

A.E.B.

THOUGHTS AND EXPERIENCE AT ADAMS

Only a short time is left before some of us leave Adams for good. After all a period of four years is quite a long time. What can one say about Adams? Things have changed, on the whole for good. By a change I do not mean primarily the putting up of historic buildings such as the School of Music or the extension of the Carpentry Shop, the erecting of the Dahle Lodge, the Mtinkulu Cottage or the putting up of the Hospital. To some extent this is true; but what I mainly concern myself with is the change in the lives of men and the change in devising better means to influence the men to look to ideals in life.

Many faces have come and gone during the last four years. Some have gone away better than when they came. They have improved intellectually and spiritually. One is inclined to ask, to which group do I belong personally? I think if one could not pass a Form II examination then; but now can sit and scrape through a Matriculation examination, he has developed intellectually. Coming to the second, has one's life been a blessing to others; has one been found at times really worthy of what Adams could give? I do not pretend to say that all Adams could give was all sound, and yet at the same time one had to use his discretion in picking up the good fruit and leaving the rotten. Many were chances when one could not say whether this fruit was rotten

or wholesome. But there was always ample chance for one to ask those who knew better.

TRIBAL DIFFERENCE: The problem of tribalism, I know, often sinks many in the mud; because it brings with it so much bitterness, hate and inconsiderateness for others. One is inclined to be always favouring people of one's group and neglecting others. Before I came to Adams I had never mixed with different tribal groups so I did not know much about the bitterness tribalism brings. I learned this at Adams, but I am happy to say that the remedy was also provided.

As years go by this feeling dies out. Many have taken up arms to fight against it. The Principal and some staff members have spoken against this enemy again and again.

As early as 1938 one could see this feeling enter the dining hall, the class room even the Chapel everyday. But as years went on it gradually died until today, in 1941, one can go for some days or even weeks before he comes across it.

Although tribalism still remains yet it is very encouraging that in a short time like this it has nearly disappeared altogether. There is every hope that in the long run our children will hear of it as something belonging to the past.

I protest against tribalism and racialism because they very often bring discontent,

prejudices, hatred and disagreeableness between people.

I would like to thank the authorities of Adams for all they do in stamping out tribalism and that in future much more attention be paid to the feelings it might raise. Now I go away from Adams either a strongly tribal and racial individual or a man who believes in the good of all. If I go out affected by tribalism or racialism, even if I were very capable, what good will I be to people of other tribes; and even if I will learn, how long will it take me to learn things that I should have been taught at Adams, a suitable place for such information?

Adams has made us what we are. I do not think anyone who has been to Adams will ever forget Adams. I will not. The work that waits ahead for the good of the people of this land largely depends on what type of leaders Adams will produce; that is why we should be very careful to see that the beauti-

ful surroundings of Adams are free from all these follies.

One goes away from Adams but one leaves behind true friends Adams has given one.

The lives that are lived by some of the members of the staff and some students are a challenge to one. One is often pulled up when one thinks one stands for the reputation of Adams and its most faithful people. Friends at Adams and those who have left, your help, no words can really express the thanks necessary and the feeling one has. One comes to Adams with closed eyes intellectually and spiritually, and one goes away with eyes wide open. Adams has taught us what to value in this life and what not to value.

Adams! to me thy memory

Will guide and lead me

In the thick storm of life

I will think of thee for my plans.

NEHEMIAH MUNYAMA

(Matric II.)

“FREE DISCIPLINE”

Free discipline with its correlative self-Government arises out of the wider modern conception of Liberty in Education. This in its turn parallels the more humane considerations of the penal code in Society generally. In a narrower sense it reflects the reaction against the to a large extent enforced repressive discipline of large classes in which the pupils had to follow a rigid routine and to adopt a Uniformity of order even in their posture. Broader still, it envisages the growth of the democratic spirit in government generally.

It appears therefore that free discipline is in its two aspects of training both a means and an end towards fostering group responsibility. It is a means in that it exercises the group motive to good order. It is an end in that self government can only function where group responsibility has at least approached realisation.

From these two considerations there emerge the limitations of the incidence of self discipline in schools. In the first place group responsibility is not a mushroom growth: it has its roots in a carefully nurtured social spirit which must be secured by providing the right atmosphere for its growth. The word “atmosphere” itself suggests that the fostering of social spirit is indirect, for it must be such as to prevent the blight of an aggressive group on the one hand and the growth of an indifferent group on the other.

Mere suppression of either, once it has gained ground, contributes nothing to the freedom ideal.

Two important factors emerge in the indirect training of group responsibility in an immature community. Firstly, in the absence of responsible leaders within itself the functioning of the right sort of teaching personnel is necessary—teachers who command respect without insisting upon it. There must be continuous interplay between this early autocratic control and the young community: but its ultimate place is already indicated in some of the activities where social co-operation and organisation arise spontaneously out of the nature of those activities. Such occasions are afforded, for example, on the playing field where there is a near approach to equality in the spirit of the game in the choice of leaders or captains whose authority is obeyed, and in the division of duties. Secondly, it must be recognised that self-government is not immediately possible in the immature community generally. It is necessary to choose the conditions in which the experiment may be launched with some prospect of success, or in which failure is not fatal to larger interests of the group. Such conditions are found in school clubs and societies which apart from their peculiar contribution to the general educative process are favourable trial grounds for the seed of a later self government in larger affairs. It is

clear therefore that self government depends for success upon the social education of the individual with its influence upon the growth of the society itself. In this process of growth the teacher must play a guiding role and must even exercise authority, albeit with tact. Steady work and disciplined interest foster respect for the school as an Institution and a strong resolve not to "let it down". When

this point has been reached, the time is ripe for gradual shifting of responsibility from teacher to pupil. It is doubtful, however, whether that shifting of responsibility should ever culminate in the total abrogation of the teacher in matters of school government.

VINCENT NTULI,
Ex. Student of Adams College
Indulinde Combined Govt. School.

THE INDUSTRIAL COURSE

This article is an encouragement to the students who propose to leave book learning to take up the Industrial Course.

I congratulate students who go in for courses which will pay them better.

Nowadays, it is a good idea and a pleasing thing for one to run his own business, not to rely on another's business. It may happen one day that you will sin against that particular "Master" who employed you and he will dismiss you on the spot.

The Industrial Course is the most beneficial and essential work going on, especially for us Bantu. To tell the honest truth there is no work and there will be no work and no man who can surpass one Industrial man. I say this, because each and every human being

needs food, shoes, clothes, and education, as well as living in houses with furniture. Industrial men provide these things.

I am sure the Industrial course is the life of every living creature on earth especially nowadays. Many thousands of our Bantu students run for Teachers' Course. They do not consider their future; they do not know what will be their future, since some Europeans try to keep them out of work which is fit for educated people.

Really there is not enough work to support all the book-learners. Please consider your future life and think well, my dear friends. The Industrial Course is the right course.

PRESENT NGCAMU
THIRD YEAR INDUSTRIAL.

NOTES FROM JUBILEE

Our first term of 1941 opened with 325 boys and 80 girls. This year through various reasons about 14 men students left before the end of the term, most of these were sick. We regret to report the death of Jonas Maputle one of our students in the Form 1 class. We have four Theological students boarding with us at Richards Hall.

The accommodation at Jubilee is very inadequate this year. We have gone back to that crowded condition. We had to use the hospital as a dormitory this year. Thanks to the donation of the Native Affairs Dept., to our College a Hospital cottage is being erected. The Industrial Department is now busy laying the foundation of the cottage on the way to the river beyond the P.C. Dormitory.

As regards our House System at Jubilee on account of the departure of Messrs. Mtshali and Bopela to live with their families the following changes in the House Masters were made. Mr. P. S. B. Mkhize was appointed House Master for Cowles and Mr. A. Shembe for Rood House. This year all the students return to Jubilee at 8.50.p.m from studies. The system of juniors and seniors has been

abolished as it made no improvement to let the juniors go to sleep early.

The spirit of the students as a whole is a good one. The prefects have started the term well and seem to handle the students well although there is room for improvement.

At the beginning of June we were visited by two Michaelhouse students. We hope next term two of our students will also go and exchange views at Michaelhouse.

On Union Day, May 31st, we had Inter-Collegiate Sports; Inanda, Ohlange, and Taylor Street School were present. We were sorry that Indaleni did not turn up. The standard of Athletics has improved especially in high jump and throwing the weight.

In conclusion, I may say that this new school term has started very well, the spirit in the student body is good.

Our Dean, Mr. E. R. Dahle, is still on active service. The Acting Dean, Mr. S. D. B. Ngcobo is ably carrying on during the absence of Mr. Dahle.

A. M. NTAKA

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