Happy Christmas to you my dearest friend! See what progress this Bulletin is making ever since it was started. Today you read from a typed paper, who knows perhaps tomorrow you read from a printed paper? It is possible for us to print this Bulletin if you could help us in circulating it and if you could help us with your donations. Last year you gave us a start; from 1932 we want you to push us forward, we rely upon you for the existence of this Bulletin, and we trust that you will not remain behind. This Bulletin is not for making money but for the Education and the happiness of mankind. So that we need your support, and your subscription for 1931 to Mr. D. C. Marivate, Valdezia, P.O. Louis Trichardt.

The Editorial wishes to express its thanks to Rev. F. T. Lorneshe (not so much for his views) but for having showed us that as a paper we are open to criticism since as is not everybody who understands what he reads. Judging from our correspondent's last line that he finds his readers quite catch our meaning or he might have just skipped or glanced over the paper without giving it full consideration. So that we are bound to make him and our readers clear.

In the first place, if we are not mistaken, our correspondent seems to think that we neglected him when we started this paper. We admit, but we did not do this intentionally, in fact we did not think of it, the thought of starting a paper was so great that we forgot all the day when we brought him our first issue we were so happy that we did not think we had made any mistake. So that the neglect was not intentional, and we shall be very pleased to receive M.S. from him from time to time.

Our correspondent speaks of "Thonga Teachers" and of "Starting a paper without outside help". He says that when you depended upon outside help we appealed for donations and people responded nicely, some gave us money others gave us writing materials and our correspondent himself was very pleased to give us his support with subscription. As for the word Thonga, we did not start this paper with the idea of showing the people that we were "Thonga Teachers", in fact the idea "Thonga" was not in our mind, besides the question of rank race and colour does not apply in our mind. We regard every person as a human being, and we wish to advise our readers that we should not help a man only after we have asked ourselves whether he belongs to this or that race. So that our actions are not based on race and colour but on facts. Our readers must understand that we do not say that our correspondent is racist, but we want to show that we do not think of race and colour when we do things, so that when we forgot him it was not because we wanted to, we simply asked that "Thonga Teachers were quite able to end a modest paper independently from outside help."

As for his second point of calling ourselves PIONEERS of native education we cannot do anything but refer our friend to our August number in which we have tried to outline the task performed by the pioneers (beginners). Here we wish to draw the difference between the pioneer mentioned in our August number and our October issue. One word may be used to mean different things. The pioneer spoken of in the former case was meant the beginner or establisher of schools—the Missionary—whereas the pioneer in the second case was meant the beginnings or beginners of whom we are. Native life today is undergoing transition and many forces today are at work for the bringing about of this transition. Such forces comprise of missionaries, schools, African teachers and other influences. The African teachers of today are the most forward of the people, a big majority of their people is still behind. The teacher himself is the problem. The teacher himself is not walking on a beaten track, there is no other African in front of him to copy, he is just struggling forward and the people copy him more than they copy any other person white or black, so that we teachers are indeed pioneers of Native Education. Superintendence, business and ignorance these are the forces that the African teachers have to fight against. Among the people, the people see that their own enlightened fellow stop believing in these things, they will automatically cease to believe in these things. It is a pity that many people do not see this point. Then if the African teacher is the middle man, the first to adopt new methods of living, first to it to others cannot he be called a pioneer. Consciously or unconsciously the present generation of teachers is contributing to a large measure the shaping of the future of the Africans that are to be. How are these Africans going to call us, won't they call us PIONEERS?

Our correspondent, to refer to the last point, seems to think that when we spoke of misunderstanding between missionary and teacher we meant just a misunderstanding; what we meant now was that he would have noticed that we were referring to the past. We merely wrote that for historical interest, and when we spoke of this we were not confining our statement to our recent only. Cases of misunderstanding between Superintendents and the teachers organization during the past have been noted, of course today there is a better understanding between the missionaries and members of the African teachers Association.

Mr. Marivate is back from Europe where he spent a very nice time. In England he stayed at Mrs. Fowler whose he recall his 'English Mother' because of her hospitality. He tells us that the people in Europe have been very kind to him.