A Milestone Reached

To our Readers,

Greetings,

February 1931, will remain a memorable month in the history of the Bulletin for it was on that month that our paper first saw the light of day. Its beginnings, like most beginnings, were very humble, and its history is thus most fascinating.

While the usual practice of founding a paper is, first, to call for shares and to ask for donations from the general public, with the Bulletin, the only support the founders relied on, was mere subscriptions. It was fit that a paper that would cater for the needs of the people in this area, and one which would bring us in close touch with our friends in different parts of the Country, was a necessary thing. The aim therefore was to initiate a peoples paper which would be nursed and brought up by the people. No sooner was the paper started than our friends from far and near began to give us their support in every way they could. Not only did this support enable us to increase our circulation but it made it possible for us to pay our way while leaving a little aside for emergencies. In this way the paper forged its way, in spite of very little funds it had, for the last 4 years and 9 months. The Bulletin therefore, wishes to place on record its gratitude to its readers, each and all, for their wholehearted support, without which its existence and growth would not have been possible.

But, although, as stated, our paper has grown, it has not grown to any appreciable extent, the responsibility thrown on it as a result of the widening of its scope is far beyond its means of carrying. This pressure was felt for some months past, but, owing to lack of funds, very little could be done on the matter. Readers who have loyaly supported us ever since, complained of our print, and it is a matter of gratification to us that they did not withdraw their support up till now.

Happily, as its new and better print will speak for itself, we wish to place on record, another milestone reached in the history of the Bulletin. As a four-page paper, it is now possible to enter in more articles than it was under the old system of typing, besides, reading will not cause strain owing to the clear print. Contributions of interest, on various subjects-educational, farming, social etc, are now invited from all who can write. As you stand behind the wall of your neighbour's house, what do you overhear said by the occupants? In your daily walks about places, what do you notice about the country and about animal life? And in your dreams while asleep or working; in your thinking, in the meditation room, what can you tell us of our future? Have you nothing to sell which you will ask us to advertise for you? Are you satisfied with everything about life? Surely not-no man is-and why let inferiority complex hold you back? You have a lot of room for all these facts, but-and this should be clear-don't ask us to write something that will hurt others for we are out to promote peace and goodwill amongst men. Bring out the best that is in you and others will be inspired by your example to further efforts, and this will be to our common good.

The Bulletin enters this new era in its development with a clear sense of its responsibility towards its duty in the furtherance of a cause before it, which, as stated, has out-grown its resources. Illiteracy, narrowmindedness and lack of current information, keep our people closer in from the rest of the world-and, to what consequence? Better imagine than describe! Does it not pain one think that there are many thousands of people in this country whose stock of information is no wider than that of men who lived four centuries ago! Yet we live in the age of science arid literature! What is the cause of this? How shall we, the enlightened section help the lot of our countrymen? By reading and by writing what to read—books and newspapers. It was with the full realisation of this fact that the Bulletin was founded, and, with its growth, its sphere of service will widen proportionately. How much is there for everybody to do! All hands ca surely find something to do in
Stepping Stone Success

The education of a people is as good as its teacher. That is, if the teachers are drunkards, morally deprave, mentally deficient,—say what you may,—the people will, in no manner of way, differ from them.

A teacher has to teach the subjects specified in the school code; but this does not of necessity mean that he should confine himself to the only, for this is just a mere means to an end. Over-concentration in one direction blinds one to numerous other possibilities and tends to narrowness of outlook, to achievement that falls short of what might have been accomplished by earlier attention to one's potentialities.

The aim of a teacher should be nothing else other than to "interpret LIFE." He must, himself, first of all, know what LIFE is; then, and not until then, can he be able to interpret it.—This is the greatest function of any teacher worthy of the name. The children should be prepared for their future life and happiness.

Education, as one professor has defined it, is "an activity leading to further activity." One's education is never complete; nay, not even if he lives to see his grandchildren's hair grow grey—an utterly impossibility!

One instance. A tree has to keep on growing all through its life-time; once it ceases to grow, it dies. Another instance. If a man were to get hold of a burning candle and started lighting other candles with its flame, would the flame of this candle become smaller or fainter than what it has been before?

Nay, it remains the same. This is the case with a teacher who uses his "flame" to give "light" to his pupils; his flame remains the same,—nay, even brighter: he improves his own education at the same time.

Education, as designated in the fourth paragraph of this essay, has no end. It must continue on—not only at school, but it must extend to the home as well.

The Bantu teacher should not only manifest or interpret the LIFE of the white man to the young, craving, curious folk of his nation, but he has also to interpret Bantu life; that is, he should encourage the pupils to love and to have pride in Bantu games, music, folklore, crafts, customs, literature and a hundred and one other "gifts" possessed by the Bantu.

Do not think only of "Book—education", but of the physical and economical situation of the people round about you as well. One might ask "How"?—"When"? etc. Suffice it to say that: "To be or not to be—that's the question".

D. P. Marolen, Lemana.

Education and the Native

Experts on education feel that giving a European and a Native the same kind of education is a gross mistake. They are of opinion that a system of education be devised to cope with the needs of their black neighbours.

Naturally, one knows beforehand that if such a system was devised, it should be inferior to that of the white men as the mental capacity of a black man is still considered by many Europeans to be poor.

White and black are destined to live side by side in this country. One is dependent on the other. Then why should they be educated differently? How can they be educated on different lines, live in harmony? Such a system shall only increase the ill feelings between the two races.

A certain missionary recently declared that natives should be educated as far as standard IV. He complains that they are progressing too rapidly. Why should they cover up in a few years what took Europeans centuries?

He has grudge on them like the prophet Jonas. Pious as he may be, this man has no love. If you have reached your destination by a circuitous route, why should you not show the short cut to those that are coming after you?

The black man needs education and a higher education too. An educated man is a great asset in a
country and if all or nearly all the natives had a higher education, S. Africa should be a richer and a happier country than it is today.

The natives, the most numerous people, form part and parcel of S. Africa’s population. Therefore, the motto of those in power should be, “Let us raise the standard of the masses.”

S. C. Marivate.

Lemana News
(By Bertie Alby)

AFRICA VS INDIA. On the 14th September the Indians from Louis Trichardt played a match against the students of Lemana College, on the Lemana sports ground. The match was a splendid one. At first both teams were unanimous but after 30 minutes, Lemana took the lead by the power and skill of Logic, Slaughterer, Savage and Phosoko. These Lemana popular footballers helped a great deal that day. The results were as follows: India 1 Africa 5.

Inter house sports and matches are still popular. On the 18th September the four houses competed for sports. Aggrey came first Khama, second Washington, third and Livingstone fourth.

We had a visit of the Commission of Native Education (appointed by the Ministar of Education to take evidence in the policy of Native Education in South Africa) on the 25th September.

We had a short lecture on the 24th September by Dr E. G. Malherbe. “The work of a teacher is to interpret life to the people” said Dr Malherbe. He went on explaining that education is activity which leads to more activity. The lecture was short and to the point.

Lemana College is growing. This year we have a dormitory and an educational block constructed.

The normal College is composed of 77 boys and 36 girls (mzanas)

(To be continued)

Basutoland

Mhaka ya mina hi ku mi sheweta hikwenu.

Ndiki sukile e Transvaal hi nkari wa 9.30. p.m. le Johannesburg kutani ndi ta fika e Burchersdord hi siku le’ri thhandlamaka ra Saturday hi nkari wa 2.52 p.m: kona ndi fikile ndi shika. Na yusiku hi nkari wa 5-12 ku fika Maxosa. Swa vačišanyana ku čula leswaku va ndi yičele swakudyana na masilaperere na jessie.

Loko ndi ringeta ku ya lanđa vo nghena šitimeleni. Mhaka leyi yi ndi nyikile mi-anakanyo ku ringeta ku ri kuma loko kumbe ndi ri na nanđu e mahiwen ka Šikwembe. Ndzi kumile leswaku anji elelange kereke loko ndi suka e kaya. Ni mišo ndi humile mongola nkari wo leha. Swaleswo eni engetile ku vačišeka kamba na mbili ya nga, ndi va na micheleketse to thela, kambé ndi tiboha ričpaló ndi ku a hi nthumunu.

Hi Monday hi nkari wa 4 a.m. ndi sukile Burchersdord ku ya Basutoland. Ndzi fikile e Aliwal North hi nkari wa 8 a.m. laha ndi nthintsile kona šitimela. Ndzi fikile e Lady Grey hi nkari wa ndišenga, kutani la ndi kumile lorry yi ndi yimerile kona, kutani ndi fikile le Leloašeng School hi nkari wa 5 clock na ndišenga. Swi takisa ngopfu ku twa leswaku šanhu va kona va na tint-salo le’šitene va šile hikwaše kuta ndi se-weta. Lesi si ndi sindisa lesuku ndi čula kuri časuto i risaka ra tint-salo ku suka e ka lonþugo ku fika ka lonkulu. Hikwaše swa mina va šwi hlayisile šinene. A ndi kumanga ku swaniseka hambi leswi a ndi ri mushangaan ndeswe. Va-pathfinders na kona va kona. Miširo ya šona hi le’yinene ya čpuna.


Tiko ra Basutoland i tiko ra tinthaha ngopfu. Ku haša miri le’yikulu ko va na swigungwagungwano le’swi šanana. A milambyeni hi kona lahi ya nga kona sitšanana; yo va mintšinidzí ntšena leyi šona ya nge muloana. Tiko ra Basutoland ri fuyile ngopfu tina ngwa ni tšimbabogo, tšomu a ti talange.

Tiko ra Basutoland ri e’le’fásuto na maxosa, kambe ku suka ka lonkulu ku fika ka lont-songo va funengela minkumba hambi varí šašanuma. Ku na mpula yo tala hikuša tiko ra kona ri le henhla. Timbuti leti va ti fuyeko ti va Šušiše ngopfu. Yena Principal wa hina u fuyile tlimbuti le’te tšulaka 150, kambe tiri le’to basa ntšena. Hi to ta haleno Basutoland.

Nwana wa šwina, Ephraim Marhanele.
Course ya Vavuri na Matishara a Kuruleni.


Tidyondo ta kona ti vi le ti pfunaku a vułomini bya munhu, hi tihelo ra vu Kreste na hi tihelo ra mahauyelo. Hi siku ro sungula a ku vang'i na tidyondo a tala, kam'le hi masiku lava maqwana tidyondo ti ve kona ku fika 9 o'clock na vusiku.


Hinkweru hina a hi ri ka yona, hi khensa vaFundisi hinkwa'vo la'ya nga hi dyondisa. Ha tsemba leswaku moya lo'wu hi nga wu tiša a nkarini wa hleneletano wu ta tšama na hina hi masiku na leswaku Tikereke na mifi ya hina yi ta pfuniwa hi wona.

E. A. T.

TA KU PFALURIWA KA SHILOLO SHI NTSWA LE TLANGELANI

6th October, 1934

Nda tsemba leswaku hikwenu vahlayi va Bulletin mi ta va mi hlalyle ta ku ramba ka va Tlangelani ku ta tlengela nkhu'yu wa shikolo le'shintshawa.

Loko hi pfarile shikolo'hi Friday na mina ndi naye rile ku ya vona nkhu'yo lowu. Ndi sukile la "Upper End" a mutini wa mina hi mugiye'la. Hi ku tţha'ya ku šika, a ndi ti karata hi ku ringeta ku ya fika ko Tlangelani. Swi ndi hlamarisele ku vena hi laha Rev. Mphelo a ndi amukeleke ha kona hikw'ya a hi swona leswi a ndi swi lašelele hikwala'ha ka paci'ra vona le'ro ramba va nga te a va nga swi koti ku phamela šaendii.

(Timbaka ta—ha—ta).

(Continued from page 3)

Students are really friendly to each other, tantalisings (newring) was not there this year. freshmen, Gooms or newcomers felt at home. Students now realise that it does not pay to trouble other people for no reason only because they are newcomers. It is a long lane that has no turning”—nick names as Sunrise, Bokwin, Gulube, Torch, Hugo, Mumps, O’Half and others, which we enjoy calling each other when we are in our dormitories and at work. “The more the merrier.”

During the quarter ending 30th September, “Spring” was the word hated by boy students. It was because we had to work hard at the sping. Now pipes are being put in and we are going to have an abundance of water. We really made short work of it. We had funny spellings during our quarterly tests some students wrote: permagnenate like permmonkeynuts. Clinical like cleanical. Thermometer like thermometar. Scrupulous instead of scrupulous. During the first quarter newcomers found it difficult to express themselves in English. They used to say: What is the use of keeping quieting. I did not know. They comed last night. Why you laugh me.

I realise now what I once read from a certain author that “The best part of your years are those spent at a College if you have spent them wisely”.

Let us not leave no stone unturned. We have to make use of the opportunities. “It is better to wear out than to rust.

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