

[1]

Sana wan Murimi
a nga kuma Rifuwo
yena Sana?



Wantima wa hari ndaku ti tlhelo
ra vutivi bya Kurima loko hi nwi.
pimanisa na mulungu loyi a nga beta
malembe yo tala ya dyondo.

Hambi si ri tano sa fanelle lesaku
murimi wa Wantima a sungula ku
kwisisa fanelo ya yena ya ku
antsisa vutivi bya yena.

Urusimi i nyiku leyi yi nga
nyikiwa vanhu hinkwovu va misava.

Hi ku hunduka ka minkasi na
tinsaka tinwana ti antsisile
vutlhosi bya tona byo rima.

Murimi wa Wantima hi nga nwi
banisa na munhu loyi a nga tselela
ntalente ya yena loko vanwana
va ti tshisile va kuma bindu
ra tona, kasi yena a nga kumang
utshumu ka yena na sona a yi nwi
pfungu utshumu. Ubaka leyi a
yi fanelle ku va dyondo a ka tona



Pfunaku i ku languta a
 kambela misawa letsaku
 pambulela hi sinwana sa rifuwo
 ra yona. Ku hawa na silo sa silo
 lesi tiwowa lesi uga humeku a
 misaweni. Hikwalaho hi uga nyumeni
 ku languta a hansi hi kambela
 misawa ku hi nyika lesi hi si
 lawaka ka yona.

a ka hinkwato tuijiko leti ti
 kumekaku a misaweni sakudya hi
 yo hosi ya tona. Ku humelela ka
 tika matiku ya misawa ku le ku
 kumeni ka sakudya. Sihlangi loko
 si dyile si tonaka hi ku tlula, ku
 tutuma na ku tsina, a ku gingirika,
 ku akiwa tindle hi ndope. Sona i
 ntšini lesi si uga endliwiku loko
 ku dyivile ku suriwile!

Varimi wa Valungu wa ti vutisa
 situtiso lesi: Hi ta endla yini
 hi lesi hi uga si thovela? Hina
 Vantima, sa hina situtiso hi lesi:
 Hi ta endla yini ku kuma so vdi
 ringana ku vdi phomela no vdi banysa!



[3]

hina na sōna a yi fanele nyondisi
wa sinene a ka lava tongo lava va
nga ta va risaka ra munduku.

Ndi vurile letsaku hi na tinyiko
to tala ta ntumbulaku leti hi nga
ti ppanaka ha tona, Kutani, tiwana
ta tona hi leti: Misava, Sifowo na
Miri. Ndi nga Ru hinkwašo sivambwa
ša ntumbulaku i tinyiko to hina
leti hi ti vonaku, hi ti tirisaku,
tiwana hi leti hi ti endlaku
matshika-matshika. Kasi loko a hi
ti tirisa a ti ta hi ppana sinene.
Aa sivutiso lesi murimi wa
Wantina a nga ti vutisaku sōna
hi lesi: Pana tinyiku leti ta
ha ku vurivaku ndi nga ti tirisa
hi mukhwa wihi letsaku ti ta
ndi ppana?

Misava i tinyiko leyji Kulu ya
hina. Munhu uwana na uwana
u na lesi tala lesi a si lava, a
Kutani a nga si kuma a misaveni.
A si ppani utshumu ku hundukela
a tilweni u Kumbela sōna - lesi



Hiko Kwaleho-ke, a ka
 Kulori rito ya unia hi ~~le~~ tsetsaku
 hi ~~fohle~~ a hi usimu leyi kulu
 leyi nyikaku mavelo yo tala, kamba
 vuvanga bya sona si le matiriselweni
 ya misava - ku rima sinene na ku
 landelela milawa yinwana yo
 tisisa misava.

By J. Uphele,
 Agric. Demonstrator, Sibasa.

29 DEC 1934

P.O. BOX 100
EDINBURGH
W. TRANSVAAL

Towards the end of November Rev & Mrs Bourquim the In-laws of Dr Edgar Brookes arrived at Valdezia to take charge of this Mission Station in the place of Rev P. T. Leroche who is leaving for Switzerland in January.

On the 17th of December 1934 a reunion of all ex-Lemmanians took place at Lemana. Although there were not as many people as the previous year yet the occasion was beautiful. Superintendent R. Hebble addressed the meeting during the morning session. Mr. H. Liebenberg was on the chair.

After that a Grand dinner followed and then speeches.

Mr. H. Thomas, the head Master of the School gave a short account of what took place at the College during the year, he ended by asking the members to stand in memory of the ex-Principal the late Rev Eberhardt, and of Synod G. Marivate an ex-student of the College, who died during the year.

After him spoke Rev Gaudet, then Rev S. Katalo, then Mrs P. Bertoud, then Mr Kuhn, who announced of his departure from Lemana and who thus thanked all those people that helped him during the time that he was teacher at this College, then Mr. D. G. Marivate and then Miss A. Bonnard.

The afternoon was devoted to sight-seeing and to football and drill. The drill was an exhibition by Mr Kuhn who drilled his students it was excellent.

Some very fine country dances were shown by the girl-students under Miss Bonnard. Both country dances and drill were a revelation to the Old Boys.

On December 17th Valdezia school celebrated its 61st Anniversary of the beg inning of the school in August 1873. It was very interesting to hear how things were in the good-old-days.

On December 15th a very pretty wedding took place at the Elm Church. This was the marriage between Mr P. Kuhn and Miss A. Bonnard both ex-teachers of the Lemana College. Many people were present and some of the Pastorinder Masters were invited. Rev N. Jaques solemnised the matrimony. After the couple pass in between the rows amidst great cheers from both sides - it was very impressive.

Tea was served in front of Mr Kuhn's house and fine speeches were made. The Great North is after education and we welcome home two of its children who have returned from the States. D. G. Marivate and S. Katalo, one from Lovedale and the other from Heidelberg. They had gone for H. P. E. The two of them are teachers at the Lemana Froelshing school.

D. G. Marivate



In reply please quote
By beantwoording vermeld a.u.b.

[]

MINUTE.

No.....

UNION OF SOUTH AFRICA.—UNIE VAN SUID-AFRIKA.

OFFICE OF THE.....
KANTOOR VAN DIEThe.....
Die

Shall The Bantu farmer make any
Capital By His present stage of
Agriculture?

By J Mphelo
Agricultural Demonstrator
Sibasa

The present stage of Agriculture
the Bantu farmer is carrying is
still very poor compared with
the white farmer. (However at
present the Bantu farmer cannot be
compared with the white farmer
as it took years for the white
farmer to come to the stage he
is today.)

But still it is time the Bantu
farmer should realize, how he
can improve on agriculture so
that in a few years he can
have proper movable and fixed
proper capital from the improvement
of his agricultural work.
Agriculture is a natural gift
which has been given to all



In reply please quote
By beantwoording vermeld a.u.b.

No.....

MINUTE.

UNION OF SOUTH AFRICA.—UNIE VAN SUID-AFRIKA.

OFFICE OF THE.....
KANTOOR VAN DIE

.....193.....

The.....
Die

coins in such ways that it
had to give them so
one kept it and got
from it, when time
the one man had
by which he could show
how the coin had been of
use to him, while others
brought what little they got
by using the coins.



I think ^{taught} this chapter should
be strongly in the younger
bantia farmers who will
become the men of tomorrow

It may be others would like
to know what some of these
natural gifts are!—The soil,
stock, trees & etc. In short all
things known to have been
naturally made are gifts. These
gifts cannot be given again
in another better ^{form}. They there
are the gifts, we see them,
use them, & waste, waste them.

In reply please quote
By beantwoording vermeld a.u.b.

[4]

No.....

MINUTE.

UNION OF SOUTH AFRICA.—UNIE VAN SUID-AFRIKA.

OFFICE OF THE.....
KANTOOR VAN DIE.....

.....193.....

The.....
Die.....

But we never think of changing
their stage so that it suit
our present conditions.

These gifts are common and
every Bantu farmer knows. Now the
question is: if what good are
they to you? As far as
I think no man will let his
good thing wasted.

The soil is one of the most
important gifts.

And allow me to say
let's thank him who created
it. Today every one needs and
wants and all these needs
and wants can be got from
the soil. Now can fall from
heaven. and it's up to the
man who needs and wants
to ask the soil to share him
his needs + wants.

There is nothing that cannot
be spoken as not from the
soil. Therefore let's not be ashamed





In reply please quote
By beaatwoording vermeld a.u.b.

[5]

No.....

MINUTE.

UNION OF SOUTH AFRICA.—UNIE VAN SUID-AFRIKA.

OFFICE OF THE.....
KANTOOR VAN DIE.....

.....193.....

The.....
Die.....

to get our needs & wants from
the soil.
Others may still wish to know
what the needs of the Bantus are
today. Not speaking of individuals
But taken South Africa as a whole
food is the chief need of the
Bantus today. unless the
Bantus Realize as well as
Progress of the depends
on its food. There
shall hardly be any progress
among us Bantus.

Our parents know what we do
after they have given us
enough food to eat. We dance,
jump about, & start Building small
House of mud. (at which time we
show them our luteal intelligence)
and what sorts of things do
we not do when we have
got enough to eat.



Mahungu



Ta Maōambyi: Maiwaka i Kuri vga
tabela hi maōambyi. Tsētši ku na utungu wa
blue (sipamitshi) louwa nga kona a tekweni.
a tindaweni to tala, ugopfu a madorobeni sikolo
si f ppariwile hi whaka ya vūvāambyi
lebyi. a si endleka letsaku dzana kumbe ku
thula ra vana va vabya hi byona. Na kona
Dori (Feos) ori # ni kurile ugopfu maiwaka.
Va Miss va Elin Hospital va vula kuri
va amukela vanhu vo tala ku thula malembe
la va vabyaka hi dori. a Natal ni
dlayile madzana-dzana ya vanhu. Hina
hi nga ku sukani na sibedhlela a hi banelo
ku ya thaviwa kona, kumbe na la va nga kula
va nga sava te pilisi ta Quinine va ta
te mita loko va vabya hambu va nga vabyi,
hikwiwa te timbisa sivela vuvabyi ku
thulela la va te mitaka.

Va endi: Va fandisi va luma baleno
va yile a Pretoria laka va nga ta hlangana
na vafandisi va tona matshelo hinkwawo ya
S. Africa. Va ya Hengeletano ya tona leyi
endliwaka a ndaku ka malembe mararu.
Loko yi ta va yi henile va ta hundela
a ka siluvani laka ku nga ta va na

Sinodo ku sukela 2 July. ~~Haleno~~ Hikutaloko
ku vukalu bya mali wa muniwa wa ta
pfamaleka a wa uya wa uya. M. E. Shikambi
hi waniwana wa la wa uya ta ya.

M. D. C. Marivate ~~u yile~~ wa Valdezia
u yile a Joni kuya ughena Hengeletano ya
ma teachers leyi uya ta wa kona ku fitela
sungula hi siku ra 8 July.

M. D. Louisa E. Magoga wa le Elin u yile
wakile a Pretoria.

Ku ta wa na khovu wa Louis J. Maphophe
wa le ka ~~Mpela~~ Mpisan na Ambelina Mashamba
wa le Valdezia hi siku ra 15 July. Louis
i ~~uwo~~ nikoto ra Rev. Jonas tot Maphophe
kutani Ambelina u niwana wa Edmund
Mashamba ukulukumba wa Kereke a
Valdezia.

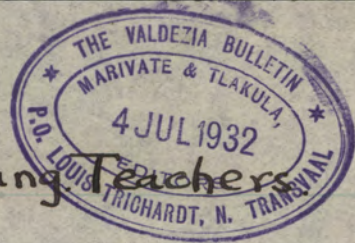
Ku kume/kile risana a ka Mpapele
hi siku ra 30 June. a Elin Hospital. Niwana
Leyi i mativula ya Mr a Mpapele na Mrs
R. Mpapele.

Sibalu. Sibalu sa ka Halumente sa
ha lajeka a ka hinkwawo hambu wa
tera hambu wa na hambu wa uya tiri.
Haleno Zoutpansberg musetsho uwa ta

sungula hi ku sungula ka August.
 Da ku hina ti khwasakhwaseni ka ha ri
 sesi mi nga Rakatsiwa.

Ti Concert. Sikolo sa Elin, Valdeya Kurulen
 kutama na si endlilo tikonsati a ku pfaleni ka
 sikolo. Mhaka leji ya tikonsati yi endliwa hi
 matshelo mambiri: (1) i yinwana ndlela yo
 pfuna ku nghenisa mali a khwaseni wa
 sikolo, a mathanweni ya ku kerubela wa sikolo
 wa langhisa mitlangu na tinsimane letsake wa
 ta koka lawa nga laveki ku pfuna kuri
 wa ta pfuna ka Rona. Hi mukhuwa walowo
 mani-na mani wa Rota ku nghenisa voko
 ra yena ku pfuna khwaseni wa sikolo
 (2) Hi tlhelo ra mambiri si endliwa hikokwana
 laho ka ku takisa wa miti. Ha ka nyingi
 vanhu wa ka hina wa hawa lesi wa
 takisaku. Loko ni penilo wa susa a
 idilweni, ~~hawa~~ Cembe hinkwaco kuri
 hawa na so takisa. Ma gramophone a ya
 na vangani. Kasi khale, hi sa ka hina
 a ka ni na mitshongolo a yi ni mitshongolo,
 sibasi, matangwa na sinwana lesi vanhu
 a wa si vona hi ku ataka. Masiku lawa
 a sitasini sa hina ku lo tshinteti! Hikuvalaho

a welcome to our young teachers



The young teachers who ~~are~~ emerged from colleges last month will start work this month we hope. We ^{thereby} take the opportunity of welcoming them within ^{the} ranks as of workers ^{for} our race and for the rest of humanity. No doubt they realise that they are ^{also} not going or not ^{only} to make a beginning start of teaching but also a beginning of their own careers. They have now completed the school career, it is true, but that leads them to another which is by far ^{of} more importance and that is the life's career. In the field of Native education they shall find old horses whose strength is ~~now~~ now worn out as a result of long service. It is here that their strength shall be brought to play. It will be expected of him to introduce ~~the~~ pathending or wayfaring sports and games and other forms of healthy recreation for the benefit of the pupils and the community. ~~It is no true the old~~ On the other hand ~~the old~~ On the other hand the old teacher is not without lessons to impart to the youth and such a lesson is his experience. So that the former with his latest methods of teaching and games and the

later with his experience, when combined, can
 be of great aid to the success of their common after
 work. Our young teachers, we are quite sure have
 definite plans as to ~~how~~ ^{how} they shall carry on their
 work, and we hope this will not turn like as
 "castles built in the air" but real facts. They
 must needs bring into practice what they learnt in
 theory. We are quite sure they will not be dis-
 couraged by ^{the} failures others had might have
 made, knowing that not all can climb ^{at the height} the
^{of some hills of life} mountains without slips. Success is there ~~for them~~
 but they must aim at it and work for it at all
 costs. They should ever be at alert and try to
 strive to overcome all the influences, ^{that} may bring
 them ruin and shame. Finally, they should not
 have the feeling of loneliness because ~~they~~ ^{there}
~~many~~ they are going to get many of their class and
 who are only too pleased to be of any help to them.
~~It is for them to go to them~~ Man is a social being
 and a keen young teacher will mingle with others
 and thus share with them the experiences of life.
 In the case of those ^{who shall live} far away from others, there
 are books and newspapers to keep them in touch
 with the doings of other men in other parts of the
 world. We say ^{to each and all} ~~to you~~ Welcome!
 News by E. D. Cahula

When shall we own Farms?

II



In our May issue we have endeavoured to show how, ^{in other days} settlement in any land, did not need ownership as it is at present. ^{There,} We concluded by saying that, since the economic well-being is one of ^{the} chief factors of progress, ~~it was of great importance~~ the buying of land was worthwhile our serious consideration.

In advocating the ownership of land, there are many reasons good reasons which have induced us to this conclusion, the chief of which could be summarised as follows: (a) here: (1) The Bantu population is mostly in the rural areas, and it is from the country that it earns its livelihood. ~~But present-day conditions are such that~~ But modern settlement in the land in our day of changed conditions demands some right of ownership, and the question which arises therefore, ~~how~~ is, can we, ^{sufficiently} earn our lives when we ~~have~~ possess no land? (2) The population of the country is showing a steady increase and with it vast areas which still lie unoccupied will be flooded with people from all parts. Then the ~~land~~ need of land will be in greater demand, and with the "demand" it follows naturally that the price will be equally highest. ^{shows} This explains us in no unconvincing manner ~~where~~ how, if we make no effort to possess land

now that it is moderately high, we shall hopelessly fail to get it when it will be very high. Lucky are those who have and are making provision for the future in the way of buying farms. (3) We are gradually being dispossessed of the land ^{which} we and our ancestors, occupied for time immemorial, occupied. Daily we see big parties emigrating from their old homes (because the farmer has bought the farm and require them to work) to places they might live ⁱⁿ security and ^{with} freedom. But alas! such a place is nowhere! They may perhaps go to the locations but they will experience in the course of time that they are in no better position as the locations are congested and barren of vegetation. Then they may turn to seek shelter in towns where they will live as wage earners doing ~~and~~ unskilled labours. There unemployment will be an ~~evitable~~ unavoidable, to say nothing of other evils attendant to town life. After in a short space of time the poor African, shall have after this long movement - from the farm to the location and then to town, in need of a secure home, will ~~meet with disappointment.~~ find no home but meet disappointment. In the face of these concrete facts, have we no cause to feel

to action

moved by them and is it not high time It is high time that the Bantu made up their minds to have a share of the land of the Land Country by way of buying farms. It is quite dear, not all of us have the means to buy land, and incidentally, ^{the majority} those of us who are destined to lead, at least those who understand ^{the matter,} have not the means to give ^{the} lead to the masses. But the few who have the ^{able ability} means should, by all means be prepared to buy farms. In the case of the youth who aspire to bettering their lot educationally, ^{they} should leave no stone unturned to ⁱⁿ achieving their object. But the majority of us are not included in that category and they should interest themselves with this question which so vitally affects the future of our race.

This is as much a national problem as much as it is ^{this} an economic ^{one}, and we ^{should} bear in mind that once the increase of land-buyers among us means the increase of investment of wealth for our race; ~~We~~ For our progress in civilisation we need wealth and much of it too. (4) The last reason why we should buy land is that it is a wise means of investment. Land The price of land unlike those of other commodities is ever going higher and higher. There was a time when a morgen was sold at 5/ 10/- but now it ^{is} sold at from 25/- to £5, ~~10~~ and even over. This shows that

it is more than investing ~~money~~ ^{money} in a bank.

Of the ^{ways} ways we may buy land these are but two: individual ownership and ^{that of companies} collective one. This depends to the ^{value} depth of one's purse. If however one has means sufficient to buy land alone without the company of others, ~~there is a~~ it is all the better, but to those who are less able they can resort to the company system. The thing that is wanted is that we ~~must~~ need to farms and we must buy them.

~~The thing~~ Now therefore that we are in dire need of ^{farms} land we ~~should~~ must buy them, the sooner the better.

New Ry

E. A. C. L. L.

Co. Editor



Timbisi a KURULEN.

Mhaka yo hlamarisa haleno KURULEN i timbisi ti ngo to chuka to fika hi vusiku bya 26 June kasi malembe na malembe aku se voniwa mbisi haleno. Vanwana va hlama kutwa ku rila loko tikw: Ho riwii!! Zi onhule nyana a mitini yi usana kambe ahi ngopfu. Tidyile mbuti na tikuku a mitini wunwana kutani kunwani ku diyiwile tikuku ntsena Liko aviri ku khaveni na vana vale kuulen va hume "ncina" (hunting party) ku tihlangola la Senthabyanin saka hina kambe avo dlayangi na jinwe.

KU KHANGURIWA KA KEREKE YA
Tlangelani

Hi siku na 19th June Muti wa Tlangelane a wu to mpho hi vanhu vaxtikereke ta tinsakanaka. Vanhu lavo talanyana va sungule ku fika hi 18th June. Va muneri nava Jefrontsinwe na amfundisi na Jefro wakona va tiri'li ngopfu ku lungisela vuyeni na ku khavisa. Vakriste vena avo dlaya tihomu timbuti naku lungisa sakudya

Loko kuri ku dya hi fundiwile ngojofu le
 Hangelane. Ku dlayiwile Mume wathomus
 Akuri na 15 wa magalaza osekha tona
 wa yinkhu !! Kofi na sinkwa si
 dijiwile ngojofu hi mapath findas.

Byi etlelo na byona avā lunghisile sinene
 kuniwani vāngi va miti vā humile tindhoni, vā
 humesile na inkumba ya le mabokisin vā
 rusela vāendi. Loko hi anakanya muti
 wa Hangelane vutsongo bya wona na
 lesi vanga mananga hi fanela ku
 hlamala hi nkensa ngojofu malwandba
 lawa.

Uyona kereke yi sasekile, ye tsariwile
 na seso saseka hi Yepro Jeresche; Kunene
 yitavā A. vioningo vā Mananga lawa-
 ya. Hi humile ekereken hi 2 p.m kutani
 vānku vā sungula ku dya vā hangalaka
 hi ku tsaka na ku nkensa mafundha a
 vāle Hangelane. A. E. m papeli.

Namady ambo kuvē na "Camp fire"
 laha kunga endliwa kona sikhongo
 hi mureri Cuendet. Andhaku ka sona
 Mapathfinder ya Valdezia kumlen
 Hangelani na Mambedi va zimbeberile
 va pfanga no theketela. aku lo utlwi
 vanhu !!

Hi siku na 19th June ~~amisi siku~~ vanhu va
 fike kusungula na vuronga kafikela
 khari wa nhlakanhi vanimotor car va
 makari hamba va xilenge. Natona tihosi ta
 hina va ~~Se~~ Simbomphu (Resengani) na
 va Mavambe tsimwe navona venji va
 Madaunla na Mavulwen. Mufundisi H. Mphelo
 hi yena langa pfula tiku šeweta kutani
 navona va Mureri P. Jeresche na N. Jaques va
 dyondisile. Jiro Berthoud hi yena anga pfalula
 zimbeberile kutani hi nghenile ku yima kumene
 xkereke yiku ndi tiki?! Ker R. Cuendet
 udondisile andeni ka kereke. Mureri
 C.A. Chawner uyimile hi vito va kereke ya yena
 Assembly of God na Zatzpansberg Missionary Assn.
 Mufundisi loji sinuwa olovela ku vulaunla
 sitsanga. Na tona tihosi Resengani Madaunla Mambwen
 va vulaunla. Tinsimu to tala hi zimbeberile ngopfu vona
 va Hangelane va tikanatile sinene kudiyanda.

Wayfare Rally.

All the Shanganu and Basuto Wayfare Detachments of this region will hold their big Rally on Saturday 28th October, at Elim.

We hope to be nine Detachments, namely: Elim, Emmaus, Kokopole, Kerulen, Lemana, Trichart, Mambedi, Mbokota, Valdezia; and a few Purbeane Detachments as well.

It is going to be a great day for all the Wayfares. For many weeks they have been looking forward to it and getting ready for it: - learning songs, practising drill, preparing displays, sewing * * * * * tapes and badges, darnning holes and * * * * * books, rubbing out cases and worries, * * * * * on the 28th to Elim smart, bright and cheerful!



The Rally will open at 2 p.m. We don't beat drums, but no fear ... you will soon enough hear where we are! We shall be privileged to have among us our great Superintendent, Mr. Rheinallt Jones, who will enrol a number of new Wayfares. ~~the~~ Various displays will then follow. Each Detachment will bring its very own. In the evening: - Camp Fire ...

There we are going to enjoy ourselves right through!
The next day: Church Parade for all the
nearest detachments, and then ... it will
already be all over!

In showing what we can do, in
singing and laughing, in standing for what
we want to be, in worshipping our Great
Leader, we, Wayfarers, will try to live more
fully our Spirit of love, cheerfulness and
service.

Come and see what we are like!

G. Bonnard.

The new Advisory Board

Some uneasiness had been felt in many quarters because ^{when} the meeting of the Advisory Board, ~~of~~ for Native Education, which should have been held on the 14th Sept, ^{was} had not been convened. Rumours were already stating that great changes would be made in the organisation of the Board.

An Administrator's Notice dated 20th Sept. has been published in the Govt Gazette ^(gives the new constitution, which) ~~diminishes~~ considerably ^{has been considerably diminished.} The number of members, ^{as} The Board shall now be constituted as follows: one ^{member} representing the Transvaal Education Department; one the Department of Native Affairs; one ^{for} ~~of~~ each of the following Missions: Wesleyan, Anglican, Berlin, Hermannsburg, Swiss, Dutch Reformed; one the ^{Training Institutions}; one member selected by the Director ^{with} ~~expert~~ ^{expert} knowledge of native affairs.

Up to now the Department was represented by the Director, the Senior Clerk in charge of Native Education, and one of the Inspectors. How the Board will be able to ~~work~~ do useful work in the absence of two of these officials is a matter ~~of~~ for speculation.

The Witwatersrand and the Pretoria Universities which had each one delegate, ^{will not be represented anymore.} They will ~~lose~~ ^{lose} these.



These ^{members} delegates were interested enough in Native Education, but we fail to see why the Universities should have a representation on the Board.

Apart from the 6 Missionary Societies mentioned in the new regulation, there are many others, which, up to now, were very ably represented by Mr. Rheinalt Jones nominated by the Transvaal Missionary Association. It is to be hoped that the Director of Education will be wise enough to ~~choose~~ select Mr. R. Jones as ^{the} ~~an~~ expert in native affairs. The withdrawal of ^{a member} ~~such~~ ^{so} ~~an~~ active and well versed in matters both of education and of native affairs would be a real loss for the Board.

The T.A.T.A. had two ^{representatives} ~~representatives~~, and they will have no more. I ^{surely} ~~surely~~ ¹⁹³³ ~~1933~~ regret that this should be the case. Since ¹⁹⁰³ ~~1903~~ ¹⁹³³ ~~1933~~ I ^{always} ~~never~~ ^{attended} ~~attended~~ the ^{meetings} ~~meetings~~ of the Advisory Board, I ^{never} ~~never~~ ^{but} ~~but~~ one of the T.A.T.A. members, and to speak frankly, he had very little to say ^{took} ~~took~~ very seldom the opportunity to speak. Nevertheless he was there and could listen and report to his Committee what was going on. I am perfectly sure that these reports if they had been given more publicity would have helped to destroy the feeling which a number of Teachers harbour, that the missionaries are keeping back Native Education



Because they are afraid to lose their hold on the schools. As long as the IATA was represented on the Board the missionaries could be free to think that it was ^{not} their own duty in present the case of the teacher. But as a matter of fact, it is the missionaries, who have ^{spoken} ~~presented~~ ~~the~~ ~~case~~ of the teacher, when opportunity arose.

I could not wonder if the new regulation was altered again so as to ~~be~~ a few more members. And among the ~~first~~ of all a second Department, and a delegate of the Education Department, and a delegate of the IATA.

In the mean-time, let us hope that the Advisory Board will go on doing good work for the education of the Bantu.

Some News Entertainment Since 1927 the number of students in the Normal Department at Levenana has been continually on the increase. It passed from 46 in 1927 to 59 in 1930, 80 in 1932, and 95 in 1933. The highest number ^{readers} before was 84 in 1924.

Afrikaners Teacher. Nothing definite has been settled yet about the appointment of an Afrikaners Teacher at each of the Institutions. A list of names has been sent by the Department from which to select ~~names~~. If the Department does not come to a conclusion very shortly, it is very

doubtful if the new teacher will be able to come before Easter, as he will probably have to serve a quarter's notice. If this is so, the Department will have taken a full year between the news was heard that the posts will be created, and the actual beginning of the work.

Cooperation of Institutions - For some time past the need there has been felt of more cooperation between the various Institutions dealing with secondary Higher Education for Bantu people in the Transvaal. Canon Woodfield is now trying to group the Heads of both Training Colleges and High Schools, and it is hoped that an Association will be formed in the near future.



Old Lemanius' Day - If possible Every effort will be made to arrange for an "old Lemanius' Day" this year again, and to make it an annual feature. Some dates have been proposed during December. The Committee of the old Lemanius' Day will meet shortly with the staff to make final arrangements. In the mean-time those intending to come should keep the first Saturdays of December free.



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1933

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PO Louis Drickard

Please allow me space for the following
"Do we Africans suit the bitter
world of today?"

The above question is not as easy
to answer as it sounds, but
it really needs one to think first
and then it may be an easy
for him or her to answer, but I
dare say some would exactly ~~and~~ ^{give}
a round answer as "yes" or "no"

Well, in order to find the right though
not sound ^{answer,} we must first consider the
economic stage in which we (Africans)
are. Our old men still tell us that
about 50 years ago things were
really splendid and sweet - there
was nothing known as "money" and
clothes were very strong as they were
of skin - and they were not
as we are but just as
as they enjoyed it - they did
those skins. Nothing was known
as matches and all
things.
not condemn it above

Handwritten note on the left margin: "Note - Speech for and for full"

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like
clothes etc. because those are the things we must have in order to be human, today.
If we go back to the heading, we find the question is — ~~are~~ ^{do} we Africans suit the ~~too~~ bitter world of today? If you think a while you will remember I said above here that not long ago we were living a different life altogether, but why are we here today — so soon? We only rushed blindly and we were so fast that we could not properly assimilate the mid way stages so today we can not accomplish all the necessities of the present stage — thus it speaks for itself

is by any means to blame, we rushed through all the stages in order to keep a step ^{European} (who was by ^{up}) which was not aware that were we to do when we were amongst

Kalkspruit School,
Private Bag,
Pietersburg.
19/9/33

The Editor,
Valdezia Bulletin

Sir,

Should you find space in your Bulletin, please publish the article herewith enclosed. I failed to send it in at the beginning of the month but I hope it may still answer well for you to include it in your next issue.

Many thanks in anticipation,

Yours faithfully,
Mrs. J. Madiba