

"GRACE DIEU."

A short account of its foundation and progress compiled
by the Principal, Canon Woodfield.

CHAPTER VII

The outstanding event of the year 1925 was the Dedication, on November 17th., of the fine Bell and Belfry erected as "The gift of Friends in gratitude for the life of CECIL MARY TALBOT, wife of Neville, 4th. Bishop of Pretoria, who died September the Ninth, 1921. Aged 34." as is recorded on the bronze tablet designed by Fr. E.G. Paterson (then a lay-member of the staff) and let in to the wall of the Belfry. The inscription closes with the words:- "Fear not, I am He that liveth." The Belfry, built throughout of reinforced cement, took just the month to build and was built entirely by the students under the supervision of a foreman from the firm of Berryman & Son, Johannesburg. The bell, cast by Messrs. Gillett & Johnson of Croydon weighs five hundredweight and bears the inscription:-

"I call to worship GOD and to give Him thanks
for the life of
CECIL MARY TALBOT.
R. I. P. 1921."

Unfortunately, the original bell developed a crack after a few months use which spoilt the beautiful deep tone. The Founders, while admitting any responsibility for the defect generously replaced the bell free of charge. The Memorial was paid for by the Girls' Ecclesian Aid of Chichester together with some S. African friends, while the handsome piece of Della Robbia work over the doorway was given by H.R.H. Princess Alice, an old school-friend of Mrs. Talbot.

Many friends, African and European, came for the ceremony, not only from Pietersburg and District but also from Pretoria and Johannesburg, while H.R.H. Princess Alice made a special journey in order that she might perform the Unveiling ceremony. A number of cars brought the visitors from Pietersburg in good time for the Sung Eucharist, the last car to arrive being that carrying Her Royal Highness who was met at the Church-gate by the Bishop of Pretoria, Dean Palmer (the former Principal of the College) and the Principal.

The Celebrant at the Sung Eucharist was the Principal, the Bishop of Pretoria presided, and other clergy present included Bishop Fuller (the Founder), The Archdeacon of Pretoria, the Acting-Dean of Pretoria (G.H. Cooper), The Dean of Johannesburg (Former Principal), Canon W. Parker (Johannesburg) and the Revs. H.G. Colvin Lewis and A. Hinton (Former member of the Staff). At the close of the service a Procession was formed which made its way to the Belfry while singing "Jerusalem, my happy home." So long was the Procession that when the head of it had reached the belfry part of it was still in the Churchyard. The uniforms of the Pathfinders and Wayfarers, the copes of the Bishops and clergy, the vestments of servers and acolytes made a splendid blaze of colour while banners added to the general colour scheme. Arrived at the Belfry, the Bishop of Pretoria proceeded to dedicate the Bell and Belfry and then called upon Her Royal Highness to unveil the memorial tablet.

Morning Tea was then dispensed in the Staff quarters to the visitors many of whom were presented to the distinguished guest. An exhibition of Arts and Crafts, the work of the students, had been staged in the Fuller Hall and this was next inspected. A concert in the Buxton Hall by the students followed until luncheon which was served in the Fuller Hall and at which speeches were given.

At the close of the Luncheon party most of the visitors dispersed, but after a rest Princess Alice paid a visit to S. Mary's where she had tea with the Sisters before leaving for her train at about 4.0 o'clock.

Amongst the lighter incidents of the day must not be forgotten the incident of the incense. The College supply had unaccountably been exhausted and frantic endeavours to secure some had only resulted in the promise of one of the clerical visitors to bring some with him. Until his arrival there was great anxiety and one cleric hurriedly collected berries from pepper trees - he assured us that he had often resorted to these when short of the proper stuff. Fortunately, the supply came in time, and we were saved from smoking out Her Royal Highness with pepper berries. Then there was the "Chair-gang". It was the duty of these lads to convey as hurriedly and secretly as possible between functions the small number of chairs it had been possible to muster for the day. From Chapel to Staff-quarters, from staff-quarters to Buxton Hall, and from Buxton Hall to Fuller Hall the same chairs were rushed, and so well was the work done that no-one was conscious that the same chairs had done duty so often in the course of a few hours. One other incident attracted the attention of the students, and that was the singing of the Processional Hymn. This had been carefully rehearsed beforehand, and a conductor had been placed at a certain point in order to keep everyone together. Unfortunately, the Bishop was not aware of this and the result was painful. In the words of one of the students: "There were at least three distinct bits of singings. Father Woodfield with the front people had their own key and time, and the middle people had theirs, too, and Bishop Talbot was bellowing an octave lower than the rest and a bar slower. But the ladies were not making half the sound the Bishop was making. (Of course, we have to remember that the Bishop is such a mighty man that he just sends out a sound as big as himself). Poor Casper was only tiring himself in trying to beat time for us because we hardly looked at him." Another student writes: "The Bishop of Pretoria, the tall man, was roaring behind taking bass, and his voice could be heard because he was the tallest man among the whole congregation."

However, it was a very happy day and it will be long remembered in the neighbourhood. It is the only occasion on which the College has been visited by a member of the Royal Family and this alone makes the occasion a noteworthy one. As for the Belfry, it stands in the middle of the College and adds greatly to the beauty of the place. The deep notes of the bell continue to "Call to worship" not only at times of service, but when the Angelus rings out its solemn tones at 6.0 a.m., midday, and at 6.0 p.m. It was the Bishop's wish that it should be rung for the changing of classes, but before the first day had finished a hurried note from the Sister-in-charge at S. Mary's caused us to revert to the time-honoured bugle for this purpose. The note ran something like this: "Can you do something about the bell? Every time it rings the girls stop what they are doing - cooking, washing, needlework, etc. and stand to repeat the Angelus!"

During the following year (1926) building alterations went on apace, and Malay Camp was entirely re-roofed and re-floored. Hitherto, with its thatched roof riddled with ants, and its earth-floors it had been a place to sleep outside of. The cement floor and iron roof made for better and cleaner conditions of living. Since wartime improvements in that building have gone on - an extra door-way, a plentiful supply of large windows, a coating of plaster to the walls and coat-hangers running the whole length of the building have quite transformed it and it is now difficult to picture it as it used to be. At S. Mary's, a Sick-room and Dispensary were built in memory of Deaconess Alice Snow who had done so much for Bantu girls and women in Pietersburg and District. A bequest of £35 by the Deaconess formed the nucleus of the sum of £135 which the completed building cost.

(To be continued).

5.
"THE MAN OF GOD."

It is not always from immense and spectacular incidents whence Happiness is derived; very often, the sweetest and most permanent blissfulness has sprung from small insignificant things.

The little wayside floweret, the soft babbling of a brooklet, the seemingly irrelevant prayer of a child, some small act or word of kindness - not infrequently, such shortlived nothings have lingered long on our minds, leaving there an essence both divine and eternal. But how we forget this! How we allow our mental perspective to become dimmed, misled by the glamour and thrilling romance which surround the names of illustrious personages or sensational events!

Undoubtedly a comparatively few of us have ever paused awhile to consider the life of that humble and often very lonely individual - the Native Catechist.

This is perhaps natural, since, like Martha of old, we "are careful and troubled about many things". We are constantly yearning for the magnificent and the unusual; simplicity has no place in our personal programme, and thus the things that really matter - the lasting and greater issues of our calling are sometimes passed by in cold disdain or sheer ignorance.

And yet I feel confident that somewhere in that invisible world of the future an unerring and just reckoning of this silent worker will be made; and that, someday when the shadowy moments of the present must inevitably be replaced by the vastness of eternity, the Native Catechist will be well remembered.

Those ministers and teachers who work in country districts will readily confess that without the presence of that tireless figure in its weather-beaten and tattered cassock, missionary enterprise would be crippled to an extent that cannot be estimated by mere words and figures.

In farflung, partially unknown villages of the Northern Transvaal, in the grim Compounds of the Rand, in the heedless and God-forsaken locations of the diamond diggings, amongst the obscure labourers of distant farms - there, quite unobtrusively, you will find him contentedly pursuing the common tasks of the farmer, the labourer, or even the shepherd.

And yet - although this sounds slightly paradoxical - it is perfectly true to say that the Catechist, in his simple manner, is as accustomed to a life overcrowded with incident and tender human experience or pain and happiness as is the Priest or Deacon.

Is there any sick across yonder mountains? Or has that ailing woman over at Baas Potgieter's farm passed away during the small hours of the bitterly cold morning? The eyes of these simple-minded rustics are naturally focussed on to the old catechist; to them he is a beacon light in darkness, a refuge from life's pitiless storm and tempest. Is an itinerant priest passing through the village? Is there to be a Confirmation service next year? All the onerous preparations devolving from such visitations must fall on that stooping greyheaded figure.

But how can we enumerate the countless duties that occupy the attention of this unassuming and valiant worker? We can but whisper reverently a little prayer of praise and gratitude that the Church should be so richly endowed with men who (although not possessing

anything "academic" or "learned") are prepared to come forward freely, voluntarily, willingly; without any thought of earthly reward or distinction - following in the footsteps of their Royal Master and doing His will.

Yes ! Behind the apparently small inconspicuous and lowly things of life there may sometimes be discovered all that is noble and perfect. There is a lesson here for all of us; a lesson to be searched for and prayed about. Perhaps we shall not be far amiss if we seek the interpretation of that lesson in these tremendous words of Browning:- *Browning*

"So to live that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done
May shrine our names in memory's light,
And the blest seeds we scattered bloom
A hundred-fold in days to come."

O.P.

IMPRESSIONS OF GRACE DIEU.

It does not happen very often that a Missionary of another denomination and of foreign nationality comes to visit Grace Dieu for a few weeks.

The school Inspector, Mr. Liebenberg, being a friend of Grace Dieu made arrangements with Mr. Woodfield to make it possible for me to come and stay at Grace Dieu for some weeks. It was such a nice time that I shall be glad to get an opportunity of coming there again.

I wished to get to know the English more - their language, life, customs, methods of teaching and also their Church, and I am sure that I could not have found a better place for this purpose anywhere else. In Grace Dieu I found a great love for England, her history and culture - a love for which a German of the New Germany can only have a high esteem and deepest understanding. The friendliness and hospitality of the Rev. Canon Woodfield and his Staff soon made me feel quite at home although everything was strange to me.

Grace Dieu itself was quite another world for me, coming from Mission work amongst the Basotho Tribes in the country of the wellknown and respected old Chief Maleboxo, living very far from Europeans and from civilisation. The first impression of Grace Dieu was of the large and artistic Dormitories and the Buxton Hall, erected according to an artist's design in harmony with the African landscape. And then the effective Belfry, built in such a genuine style that everybody has to be fond of it. As far as I know, it is only the English Church which has made in South Africa experiments so successful in finding forms of buildings in accordance with the architecture of the Natives. Anyone wishing to find an artistic "Sesotho Architecture" should not fail to go to Grace Dieu.

And now about the services in the Chapel. It was just on the Eve of S. Bartholomew when I arrived at Grace Dieu and went to service there. I was surprised to hear the hymns being sung in such a disciplined manner, and the dignity of all the members of the procession made a very great impression upon me. One feels that such perfect services are only possible by long regular training

and a firing at Grace Dieu observed: ing with garden -

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and a firm tradition strictly observed. And that is so comforting at Grace Dieu. Everything goes on according to strictly observed rules, beginning with the worship in the chapel and ending with the smallest service or deed in the College or even the garden - everybody knows his duty in a short time.

When I came to Grace Dieu - and before that - everybody was talking about St. Michael's Day and soon I was anxious to be able to stay and see what a festival that was. When St. Michael's Day came, I could fully understand the excitement and why all the old students think of and wish to be in Grace Dieu on that day. The great procession on the Eve and then the Mass in the morning were most impressive. After the Mass the Pathfinders had a large parade, and after breakfast Sports were held. It was a pleasure to see how interested all were and how excited they became on behalf of the honour of their own House. The Prizegiving a few days later was quite an event and Mrs. Trott and I were very glad to be able to attend it. On the evening of St. Michael's Day the students had their traditional Concert where only selfmade compositions and songs were performed. But here I was disappointed, for as long as I was there I did not hear one song or recital in which the parents or homes were mentioned - nor even what is going on at home. This I cannot understand, for I know so many parents who send their children to Colleges. I know how hard they are working for their children and how so many of the relatives long for and miss these children, others of them setting their hopes on these children and praying for them every day. Surely, the Students must know this and these facts ought to form an important part of their thoughts - and show themselves in their compositions and endeavours. Home life is part of one's nature and cannot be eradicated. Apart from this it was very interesting to learn what thoughts the students have and how they express them in these concerts.

All too soon my time at Grace Dieu with all the kindness had gone by - the kindness of the Sisters at St. Mary's, too, was a thing of the past but it will not be forgotten. Mrs. Trott was very glad to be able to share the last few days with me and both of us enjoyed the time at Grace Dieu and the short visits to St. Mary's very much. The beautiful woodcarvings in our home daily remind us of the College, and our wish is that the students there may all fully realise how fortunate they are to be able to study there and never forget that every one of them is called to do his or her work entirely for the Glory of God.

W. Trott.
(Lutheran Missionary, Blaauwberg.)

THE STORM.

Far in the South over the undulating landscape one notices tiny black clouds gradually ascending the sky; they are caused by the gentle soft breeze of a cool enlivening wind.

Meanwhile the sun is shining in all her brilliancy; but, alas! the angry looming black clouds seem to overpower him for they are ascending slowly in clusters towards the zenith of the sky until ultimately they cover the majestic king who hereafter only appears to be peeping at the Earth through the lighter clouds. Then he becomes completely hidden behind the furious clouds which now seem to be masters of the sky in his stead. Terrible storm-winds are now howling and moaning over the house-tops, sweeping away every loose particle of grass and dust in their course. Then a flash of lightning is seen zigzagging vividly across the dusky, gloomy,

impenetrable sky followed by the deep roaring sound of the thunder.

The houses quiver and the cups on the cupboard jingle, then tiny drops of rain are heard tapping on the house-tops. Larger and fiercer drops follow striking on the noisy corrugated iron roofs like so many trappings of hoofs. Everything on earth seems to shake, for thunder, lightning, wind and rain seem to work in co-operation; the angry dripping of the rain from the roofs is heard, and so too is the music of the swollen rivers, brooks, and streamlets as they rush ceaselessly over rocks and precipices towards their mother - the sea.

Gradually Nature's fury appears to fade away, the rain-drops fall less violently, they become so soft that they lull one into a cosy sleep, and their sound dies away like the trotting away of horses' hoofs into the distance.

The clouds look happier in their new attire of dark white colours, for they allow the sun once more to peer down to the earth below so that he can see the result of the storm before he vanishes below the distant Western hills.

A rainbow is seen with its beautiful arched hues on the opposite side of the sky, then slowly the sun bids the earth farewell and almost at once darkness reigns supreme.

The silence of the night is broken only by the unmusical croaking of the happy frogs in the over-flooded dams and wells, the moon rises to expel the darkness of the night, and there comes the river's song as it meanders over hill and dell:-

"Under the pale ecstatic moon
Softly the stream began to croon,
Wending its dark secretive way
Between dim banks of misty grey;
The river sang of joy and pain,
And hope that dies to bloom again,
Of laughter and life's sudden tears,
Illusion and the march of years;
Of all things beautiful that must
End like memory at last - in dust!
Under the heavy scented limes
The river mourned for vanished times."

A. Semanya (1932-5)

A LETTER.

from the Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

26th. November 1935.

"Dear Sister Pauline,

Some little time ago the Revd. J.H. Edington showed me some woodcarvings done by Job Kekana, who I believe had been taught and trained by you. I was greatly struck by them and have showed them to many people here at S.P.G. House. Mr. Edington was kind enough to allow me to acquire a Calvary, which is now on the altar of the chapel of a Missionary Exhibition in the Town Hall, Oxford. I wanted you to know that it has been felt by many to be a striking and interesting, and I should add, devotional piece of work. This indigenous native art expressing their own conception is a matter of very great interest, and I am very glad to have this Calvary for our use at S.P.G.

Yours sincerely,

(Signed) STACY WADDY."

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IN MEMORIAM.

In our last issue of the "Bulletin" there appeared a short notice:-

"Ellen Hockley (nee Harvey) has returned to Guy's Hospital, London, to complete her last year of training as a Nurse."

In this issue we very regretfully have to record her death, as will be seen on another page. We cannot let this fact pass without giving some account of what Ellen Lillian Harvey has accomplished during her comparatively short life.

Ellen came to this College in 1921 and left it in June 1925 having passed each examination as she came to it. She joined the staff of Khaiso School, Pietersburg, where by her diligence and practical Christianity she did much good work. Amongst other activities she ran a Wayfarer Detachment and also did much Church needlework for the Native Church.

She left Khaiso School on her marriage to Mr. H.J. Hockley who was formerly the Secretary of the College, and she then went to England where she underwent a course of training as a nurse at Guy's Hospital, one of the largest Hospitals in London. Unfortunately, the strain of nursing proved too much for her health and at the beginning of her last year she was obliged to leave.

Mr. and Mrs. Hockley then sought for some piece of missionary work to do in Africa and were appointed to take charge of a leper colony in Tanganyika territory where things were very primitive. The hardships they encountered were many, but they were not deterred by them and gradually a new township was built under Mr. Hockley's supervision while the lepers received medical attention from Ellen. Some accounts of their work have appeared from time to time in the "Bulletin" and have helped us to realise the many difficulties of the work. Both Ellen and her husband were full of missionary zeal and a year ago it was thought best for Ellen to complete her training as a nurse in order that her services might become still more valuable in the mission field. Last November the course of training was completed and Ellen passed with Honours in her final examination - in competition with English nurses.

The following day she became a patient owing to a complete breakdown in health, and from then on she became weaker, a victim to rapid consumption. It is thought that in the course of her nursing she had picked up some germs which she, in her weakened condition, was unable to combat, for on February 6th. she passed away at the age of 28 years.

We cannot believe that her short life has been a wasted one, and we prefer to think that God has called her to Higher Service. There will be many who will mourn her passing - many who have cause to thank God for her life and example. In the Hospital she received the commendation of those with whom she worked for they knew her to be conscientious, capable and willing. To her husband we tender our very deep sympathy - the deeper because on the day following his wife's death he was also at the death-bed of his mother. May her example of a life dedicated to the service of God and of her fellow-men inspire other students to "go and do likewise." And may she rest in Peace!

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EXTRACT FROM A LETTER.

"Things are still going on smoothly although (sic !) I am still sleeping in the House of God."

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Semanya (1932-5)

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RELIGIOUS KNOWLEI MEAN IGNORANCE!

In connection with the prize of £1 generously offered by the Bishop for Religious knowledge as announced on another page of "The Bulletin" three test papers were set by members of the staff and were answered by the students without any kind of special preparation. The papers were of the "General Information" type, each paper consisting of 40 questions on the Bible, Prayer Book, Doctrine and Church customs. It must be remembered that many students are not members of the Church of the Province of South Africa while others have only been in the College a comparatively short time, so that while a selection of some of the answers handed in may provide some amusement for the reader, to say nothing of tests for the psychologist, it must not be assumed that they represent the average reply supplied.

HOW MANY DAYS ARE THERE BETWEEN THE FIRST AND LAST DAYS OF LENT ?

- (a) 360 days. (b) 50 to 70.

WHAT IS THE MEANING OF THE WORD (a) APOSTLE ? (b) EPISTLE ?

- (a) Apostle means the going up.
(b) Epistle means the descending.

EXPLAIN THE PHRASE "CHURCH EXPECTANT".

- (a) A clergyman. (b) The Church expects us to fast.

IN WHAT LANGUAGE WAS THE OLD TESTAMENT WRITTEN ?

- (a) Creek (b) Old English.

IN WHAT LANGUAGE WAS THE NEW TESTAMENT WRITTEN ?

- (a) In all languages. (b) In English and Sesutho.

WHO WAS THE FATHER OF S. JOHN THE BAPTIST ?

- (a) He had no father.

WRITE THE FIRST WORDS OF THE MAGNIFICAT.

- (a) Oh

GIVE THE DATE OF THE FESTIVAL OF THE ANNUNCIATION.

- (a) 1936 years ago. (b) It is in March but no special date.
(c) 12 years after the birth of Christ.

WHAT DO WE THINK OF AT THE FESTIVAL OF THE ANNUNCIATION ?

- (a) I think it was delightful because our Lord was born.
(b) Sins.

GIVE THE NAMES OF THE SACRAMENTS.

- (a) Sacrament of the Blessed Trinity. (b) Sickness
(c) Sanctuary Lamp. (d) Prayer (e) Holy death.

GIVE THE DATE OF S. MICHAEL'S DAY.

- (a) 200,000 years before Christ.

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WHICH DAY COMES FORTY DAYS AFTER EASTER ?

- (a) Easter Monday. (b) Thursday

WHEN AND BY WHOM WAS THE HOLY COMMUNION INSTITUTED ?

- (a) In the year 1011 (b) 760 by S. Paul.
(c) 1935 years ago. (d) By S. John on Ascension Day.
(e) By Moses in the Old Testament. (f) After the Resurrection.

HOW CAN YOU TELL IF THE BLESSED SACRAMENT IS RESERVED IN A CHURCH ?

- (a) By genuflating (b) By seeing the yellow lamb hanging before the altar.

WHAT NAME IS GIVEN TO THE CREED IN HOLY COMMUNION ?

- (a) Apostolic Succession.

WHAT IS A MIRACLE ?

- (a) Something done to frighten the people or to let them believe that there is a God.
(b) It is a thing which happened and they did not know it and they were surprised.
(c) An amusing happening. (d) A Plague.
(e) Changing of things which no Christian can do.
(f) A miracle is what you can do to show people you can do and then let it be as before.
(g) A wonderful thing done by conjuration.
(h) A belief in medicines

WHAT IS A PARABLE ?

- (a) The speaking by comparing the truth with the nearest example.

WHO CONDEMNED OUR LORD TO DEATH ?

- (a) Pillog, King of the Jews.

WHAT WAS THE FIRST "WORD FROM THE CROSS" ?

- (a) Leave them for they don't know what they are doing.
(b) Tomorrow.

WHAT DOES THE BISHOP CARRY IN HIS HAND ?

- (a) A myther. (b) A Mightier (c) Stuff (Staff ?)
(d) Rot (Rod ?) (e) Mental staff (Metal staff ?)
(f) A long golden stick. (g) Paschal Lamb. (h) Scepter.
(i) A martyr (mitre ?) because of the first martyr after the Ascension.

WHAT DOES THE BISHOP WEAR ON HIS HEAD ?

- (a) A cassock.

WHAT IS THE NAME OF THE LONG BLACK GARMENT WORN BY THE CLERGY ?

- (a) Coat of Armour.

WHEN DO WE KEEP THE ROGATION DAYS ?

- (a) Yearly.

WHAT WORDS ARE USED AT HOLY BAPTISM ?

- (a) Honour thy father and thy mother.

WHAT DID OUR LORD DO AFTER HIS BAPTISM ?

- (a) Attended Confirmation class. (b) Went to the veld to prey.

WHO BETRAYED OUR LORD ?

- (a) Juta (b) Judahs is Curiod. (c) Judas Carriot
(d) Judas the Scarriot.

WHAT VESSELS ARE USED IN HOLY COMMUNION ?

- (a) Chiles and Seborium (b) Charlles and bread-plate.
(c) A Helssy (d) They are like the Football cups but smaller.

WHAT KINDS OF MINISTERS ARE THERE ?

- (a) S. Matthew, S. Luke, S. John, S. Andrew, Peter, S. Eliza, St. Moses, St. Jeremiah, Jona, S. Mark, S. Augustine.
(b) S. Paul, S. Matthew, S. John, S. Luke.
(c) Ministers of Religion and Ministers of State.
(d) Ministers of Religion and Ministers of Politics.
(e) Rev. S.P. Woodfield, Rev. C. M. Jones. Rev. Adams.
(f) Minister of Religion, Justice, Health and Education, Lands, Native Affairs, Without Portfolio, Railways and Harbours, External Affairs, Labour, Finance, Mines, Force, and Prime Minister.

WHAT IS THE NAME GIVEN TO THE SONG OF SIMEON ?

- (a) Nun de Mitus (b) Nuncti metus (c) Ditimus.

WHO WAS S. PAUL'S COMPANION ON HIS FIRST MISSIONARY JOURNEY ?

- (a) Bananas.

"THE LAST JOURNEY".

(With acknowlegments to "The Bantu World".)

Farewell, O King !
Thus will I sing
To one who was
Always the last
And yet the greatest of all Kings.
Rest among the brave,
History your name will save,
For others to sing,
The glory of our King,
Godspeed to thee, O King !
Through strife of war and pain,
With strength and confidence you reigned
Never thinking to abstain
From the bitter cup of pain.
Rest in peace, O King !
While the bugles blow
And the footsteps slow
Carry you yearning home,
On your last journey - home.
May the Almighty keep you, O King !

P. Abrahams (Standard 6).

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This was held Bishop of Pren Reunions, if n European frien their friends were indulged as informally found that the position in the ly inviting him he has since ac President as th the College Org by hearty votes Parker.

KING GEORGE V.

"We are not surprised to hear that The King is dead", said some of the local wiseacres when they heard of the passing of the King, "for did we not see the total eclipse of the moon and a bright light running down the sky (a meteor)? We knew that some great Chief was going to die, and we were just waiting to know which one it was."

This was how the news was received amongst many of the Bantu when the death of King George was flashed throughout the world, but if they were not surprised they were very sad at the loss of one whom they had always regarded as their Great Father. No nation had a greater respect for the late King than had the Bantu - he was the source of that great British Justice to which they had often appealed and not appealed in vain. They had seen two of his sons moving amongst them, and they had a real interest in the members of the Royal Family.

We in the College received the news of the death of the King only after morning school had started, and so it was not possible to observe the solemn holiday that was observed in the Union. But the flags were immediately placed at half-mast and they remained there until after the funeral. The bell was tolled as soon as the news became known, and it was tolled again on the day of the funeral. On the Saturday evening the Preparation Service took the form of a special Memorial Service and the Principal spoke quite simply of the life of the King and of his tremendous sense of duty and love for his people. He reminded us of the tremendous sorrow of Queen Mary and her children, and especially the need of prayers for the new King whom many of them had seen as Prince of Wales.

On the morning of the King's funeral a Solemn Requiem was held in the College Chapel and thanksgivings for the many blessings of the King's reign were combined with prayers for the welfare of his soul and for those who were mourning his loss. In the afternoon at the time of the actual burial in S. George's Chapel, Windsor, the two-minute silence was observed as throughout the Empire.

To King Edward VIII we tender our loyal obedience confident that he will be to his people what his father was during his reign. We do not forget that he inspected the College Pathfinders in 1925 when he was in Pietersburg and that we therefore feel that we have a special interest in all he does. We pray that he may be given wisdom, patience and strength to carry out the heavy task he has undertaken and that he may live to receive the same love and affection that his royal father did before him.

GOD SAVE THE KING!

THE O.P.A. REUNION.

This was held on December 21st. 1935 in the beautiful garden of the Bishop of Pretoria and Mrs. Parker and was as successful as previous Reunions, if not more so. There was a good attendance of O.P.s. and European friends and everyone enjoyed the opportunities of meeting their friends and of talking over old times. Tennis and other games were indulged in and the business meeting was carried out on the lawn as informally as possible. By some mysterious oversight it was found that the Founder of the College (Bishop Fuller) held no official position in the O.P.A. and this was immediately rectified by unanimously inviting him to become an Honorary President - an invitation which he has since accepted. The sum of £12. 2s. 9d was handed to the President as the proceeds of the Concert organised by O.P.s. in aid of the College Organ fund. A very happy time was brought to a close by hearty votes of thanks to our Host and Hostess, Bishop and Mrs. Parker.

FROM OUR POST BAG.

From a student in the N. Transvaal:-

"Will you please let me know about the floods that are coming? We learn from Native newspapers that in March a terrible rain is going to fall and woe to those who build near valleys for they will be washed off and carried away by floods. We are in a puzzle about that and I ask the father to tell me if this is true. We are looking forward to a terrible death by drowning."

(Note: We were unable to give information on this matter, and at the time of writing these lines (May) we believe that the district where this letter was written is as dry as it has ever been.)

LOUIS PHILLIPS writes from the Priory and sends an interesting snapshot of the students in which we recognise himself, Christian Molefe, John Masodi Matlejoane, Levi Phatlane, and Isaac Huma - all O.P.s. He says:- "I have been given the work at Booyens and Ophirton. There is a good brick church at the latter place, its altar is a beautiful sight enhanced very much by the fine altar hangings which were sent from here. The congregation is predominantly coloured although there are Native people as well. Fr. Evans has given me Christian Molefe to work with. This is Lent, and so we have open-air services which are proving to be successful - even in this God has not failed to give us guidance and grace." Speaking of the last Examination paper set by the Principal for the Ordinands, he says:- "The students all think that your last paper was full of little traps and innocent looking pitfalls, but then students, you know, will be students!"

(Note: We do not wish to add a note to each letter quoted, but we must protest against the last remark concerning the "little traps and innocent looking pitfalls". We never set papers of that kind! Editor.)

SIDNEY RAMETSI (P.O. Box 100, Lydenburg):- I have received the "Bulletin", and I find it very interesting. Again I thank you for it as it is the first time I have seen it; it makes me long for the College..... It is now five years since I left without coming home for the holidays, and the "Bulletin" and the fellowship the College has made with its O.P.A. makes me feel more lonely as I meet hardly anyone out here."

PAULUS MOGALE. (Wolvekraal School, Makolokoe, P.O. Bethanie):- "It is Lent now, and I do not seem fully to realise the solemnity of the season of the Church; at any rate I think I should be somewhere where there is something to suggest the real meaning of Lent; for instance, in the College there would be the Thursday afternoon addresses and at home there would be the Stations of the Cross every Friday evening and an address every Wednesday evening. I have begun now to realise the difficulty of effectively practising what one has learned at College and depending entirely upon that!"

EBENEZER MOTLEMEKOANE (c/o Silbermanspost, via Hamanskraal):- "The past week must have been a lovely period at College. It was always the best portion of the year to me during my days there. From Palm Sunday to the first Sunday after Easter was a succession of happy joy-giving days whose happiness is so emphatically symbolised by Easter Sunday as to be somewhat if not entirely spiritual. I somehow have the feeling that those days of innocent happiness spent there never will come into my life again. They have become to me a happy memory. The thing is, of course,

that I am living a life quite different from my life at College, and I am not finding it altogether easy and fascinating, so I am bound to crave for the former at times. However, this is nevertheless, a worthy life, full of experience, learning and opportunity to prove practically of what stuff one is made. We either rise or fall here. We strive toward greatness or we work ourselves to baseness. A serious life, because our future is in our own hands to build or fashion into something worthy, lovely and noble, or into something bringing shame and disgrace into our lives."

GIDEON MANAMELA (Sekwala School, P.O. Segoppe, Dist. Pietersburg):- "Once more in the annual course of the Church our minds are now awakened by the approach of that great and important day in Christian history known as Easter. The days of solemnity and tedious preparation for Easter are steadily passing away. I have missed many festivals but wow! Easter! EASTER! I will not miss.....I must by some means be present at the College from Good Friday to share that particular silence with you. I shall be present at the College until Sunday and on Monday I must return here. I am thinking of the long processions at Easter and I think that if I miss them it will be to my loss. My mind is now cast back to my days at College. The joyful and happy days of Easter and its processions make me feel very lonely; I feel as if I would come and take my banner and participate in the processions. I would be quite glad to do so if it were permitted. It would be most interesting to see one of the ex-students taking part in the processions. I always got very angry when the procession during any festival came to an end; I did not want the hymns sung then to stop, I wanted them to go on and on."

OLIVER MAZIBUKO (c/o "Cyrene", Potchefstroom):- "I am busy preparing the children for the coming examinations. This is such a difficult task for it sometimes happens that one teaches a subject and then finds the children stone-minded. He then begins to think that the fault lies with the children yet it is not always so. Teachers sometimes approach the class with the intention of teaching a certain subject. They just study what to teach the children and then begin to preach, thinking all the time that they are teaching just what they ought to teach. But they often make a mistake for they have not digested the matter so they teach what will fit in with the children's brains. They expect the children to know advanced subjects having forgotten what is the children's power of thinking. This is one of the difficulties of the profession and it brings disappointing results at the end of the year.....I hope that the departing students will think a little of the great work they have to do. They should also listen to what their predecessors have to say for although they may be inexperienced they have gained a little knowledge from their daily struggles. I hope that the students have not the idea which some of the old students had of saying "Well, I shall be completing my course at the end of the term. I see no reason why people should be talking of difficulties in the outside world. When I get on the platform to make my farewell speech I am just going to say: "It is true that I am leaving the farm, but I am not going to face any difficulties!" I hope that that idea no longer prevails. If there are any with that idea I hope they will change their minds."

SAMUEL J. TLALI (A.M.E. Church, c/o P.O. Box 61, Gwelo, Southern Rhodesia) :- "I am sent out here on Missionary work under the A.M.E. Church. I have been doing studies for the Ministry of this Church since 1933, when I passed my admission examination. I subsequently took my first and second year examinations in 1934 and 1935 respectively. On being successful in these two exams. I was ordained Deacon at our conference held at Bloemfontein in November last, and was appointed to the Pastoral

charge of this place.....I am writing this from Bulawayo after a week's tour round my district which covers an area of approximately 5030 square miles. To be more accurate let me say that the average radius is 40 miles from the central point. I am entraining home to Gwelo tomorrow to see my wife.....How is the College? I am sure that if I had to come to the College these days I should be a total newcomer.....Is the "Grace Dieu Bulletin" still in existence? Please let me know for I would like to send my subscription. Newspapers are quite a luxury out here."

JOHANNES MONKOE (740, 24th. Street, Vrededorp):- "I thoroughly enjoyed my short stay at the College. Everything was almost as usual, save for the great number of new countenances that I saw and which made me feel as though I actually appeared "On the waggon the evening before". There were many changes, for instance there is the Primary Higher Class, the beautifully-constructed and comfortable Library with its attractive pictures adorning the walls, tables placed in the middle, strewn with papers and magazines, seats arranged for the readers, while other books are on cases round the walls. Although the famous Buxton Hall is transformed into a class-room for the First-year Pupil Teachers I noticed that it also has a Ping-pong table at the back. I have the pride of saying that I had the opportunity of playing with some of the students but none of them got a set from me. That greatly pleased me for as an old boy of the place I kept the newcomers who played against me in their right places! I was impressed by my kind old friend who accommodated me first during the wintry days of 1929, Malay Camp the Ancient. He now has a brighter and more cheerful appearance due to the newly glazed windows, plastered and whitewashed walls with clothes pegs, and a jacaranda tree growing in the centre of the square. The Tennis courts also look well between the Buxton Hall and the class-rooms near Malay Camp. (I doubt whether the Captains' Court has the same effect!) One cannot help saying a lot about the College when it has seen so many improvements. What a change from the Grace Dieu of 1929! What will it be like in the future?"

EDITH MANCOB (33, 9th. Street, Benoni):- "Since I left the College I have been more like a lost chicken away from its mother's protection.....I understand that the College has changed; I am sure that if I were to come there now I should get lost because it is a small city. If only I could borrow some wings from a bird and fly to Grace Dieu!"

ASAPH MAHLOANA (Brilliant School, P.O. Bochém, Dist. Pietersburg) :- "When I first knew the College I was with a teacher trained in the College; he brought me to Fr. Palmer who showed great kindness to me, and from then I had a longing to come to the College because I saw a kind father. When I left my home school I came to the College as a Day scholar, staying at Chebeng and later at Doornspruit Farm. I passed Standard V and was admitted to the Normal Department for First Year in 1924. I failed in Second Year having passed First Year in 1925, and I was very much disgusted and wanted to leave the College; but the Father told me to "Keep on keeping on" and so I completed my course in 1928. We live an upright life in the College. I used to be dotted about once a month, and the first dotation I had I nearly cried with tears, but the Captains did not care whether I was crying or not. I still think of the College High Mass, the hymn singing, and the S.C.A. I should like to know who is the Leader of that now. Do the College people still learn to "Mind their own business" and to "Shut that gate!" and many other rules that make students into men?"

MICHAEL SMITH (S. Peter's School, Rosettenville, Johannesburg):-
The death of the King has caused a great deal of sadness