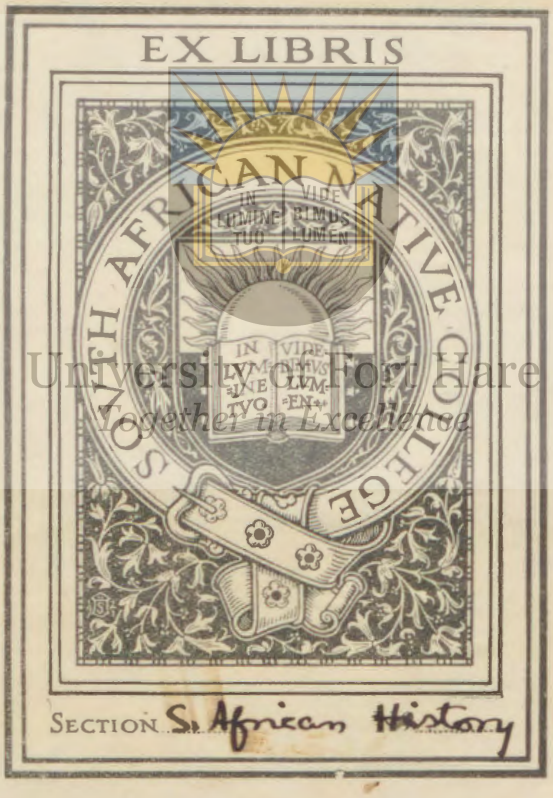
University of Fort Hare

Together in Excellence



The South African Outlook

FORMERLY "THE CHRISTIAN EXPRESS."

VOL. LII.

1922.

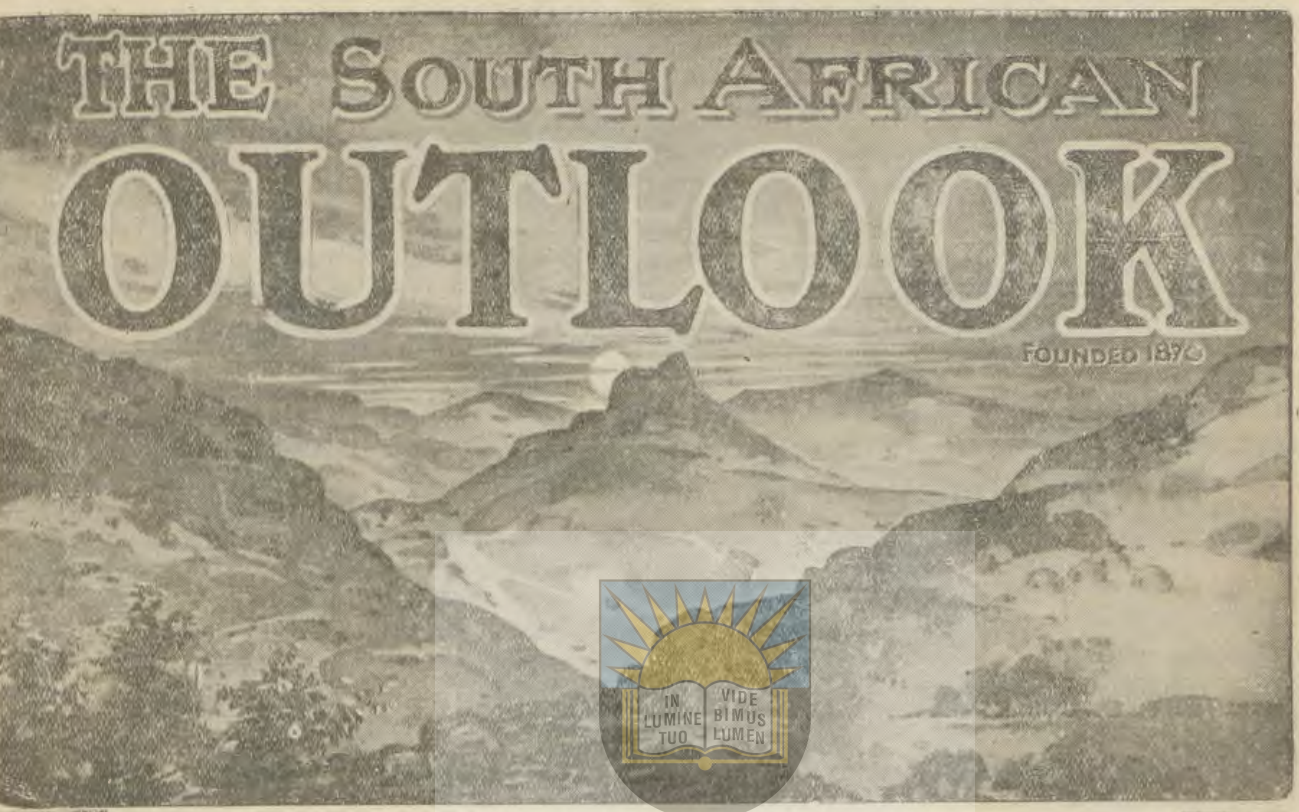
LOVEDALE MISSIONARY INSTITUTION,
SOUTH AFRICA.

INDEX.

A

B

C



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - Published Monthly.

CONTENTS.

LOVEDALE, SOUTH AFRICA, JAN. 2, 1922.
VOL LII. NO. 614.

The South African Outlook.

Love, love that once for all did agonize.
Shall conquer all things to itself! if late
Or soon this fall, I ask not nor surmise,—
And when my God is waiting I can wait.

—Dora Greenwell.

* * *

The *Christian Express* appears to-day under the new name of "The South African Outlook," and in a new guise as to form. To this long contemplated change we had intended to give effect at the beginning of 1921, when the *Christian Express* had completed its half century. Difficulties in regard to material, however, necessitated delay. It does not appear necessary to go over again the reasons that decided our taking this step after the discussion that took place in our columns two years ago. It may suffice to say that though the name and form are different there is no innovation in the principles and policy for which the *Christian Express* has so long stood. In the course of what is to a new country its comparatively long history, the paper, from being a journal covering events in the whole Christian world, "of missionary news and Christian work," has gradually changed to concentrate on South African Native affairs. With the awakening race consciousness of the South African Bantu, and the need for voicing their difficulties, grievances, advances and aspirations under the influence of Christian civilization, it has become an organ primarily and mainly concerned with what we may broadly call the progress of the Kingdom of God among them. The change therefore now being made in name represents a change that in fact has long existed. The objective of our paper will continue to be the giving of light and guidance on Native questions, and of course the bearing of events in other lands on South African problems will not be overlooked. The circulation of the *Christian Express* has steadily risen throughout its history, and 1921 has seen a notable increase. The loyalty of its subscribers to the *Express*, which has always been marked, we bespeak for the *Outlook*. We trust that as it develops it may reach an ever widening circle of readers, and fill a large sphere of service for the common good.

* * *

In a speech at Theunissen on the 8th ultimo General Smuts took occasion to touch upon some aspects of Native affairs, but does not appear to have said anything quite new. He described segregation as a policy that their forefathers had followed, which had materialised in such areas as Basutoland, the Transkei, Pondoland and Zululand. It could not be claimed as a solution of the Native problem, but was a step in that direction, and as intended by Parliament the Government was slowly carrying it out, with such modifications as were necessary. He foreshadowed extension of the Council system, and expressed the hope that it would "obviate the necessity of Natives meddling with the general politics of the country." Formerly the Native question was regarded as a military one, now it was nothing but economic, and must be tackled from that point of view. The idea that the white labourer could hold his own by virtue of the superiority of his service against the black was not borne out by the facts. The Native labourer was offering strong competition with the white labourer. He appealed for the maintenance of pride of race and blood, the self respect that would preserve race integrity, and advised his hearers that they should "exercise a Christian, righteous and fair spirit towards the Natives, whom they must regard as children, while they should look upon themselves in the light of missionaries of civilization."

* * *

The trial of the "Israelites" implicated in the Bullhoek tragedy came to a close at Queenstown on Friday, the 2nd December, when the Judge President, Sir Thomas Graham, found the accused guilty of the crime of sedition, and sentenced Enoch Mgijima, the "prophet," Charles Mgijima his brother, and Gilbert Matshoba, to a term of six years imprisonment with hard labour, as the ringleaders in the sedition. Thirty of the "officebearers," several of whom had military as well as ecclesiastical rank, were sentenced to three years' imprisonment with hard labour, and seventy of the rank and file to eighteen months under the same conditions. The rest, who were old men or boys, were given a sentence of twelve months, suspended for two years. The hearing of the evidence occupied ten days. The Judge President, who had with him as assessors Mr. Broers of Grahamstown and Mr. Norton of Umtata, magistrates of exceptional experience in Native affairs, carried through the trial with a dignity and gravity in keeping with the circumstances, and he commented upon the prosecution, which was conducted by the Solicitor-General, as "conspicuously fair,

able and impartial." The verdict of guilty was a foregone conclusion from an early stage in the evidence; but the leaders of the accused in the end showed up in a worse light than might have been expected. Before the Judge, in place of confidence in Jehovah, they exhibited a miserable defence based on denials and prevarications. The sentences have been accepted throughout the country as fair and reasonable, tempering justice with mercy; and the trial and its outcome have vindicated the authority of the law.

* * *

No progress whatever, that we are aware of, can be chronicled in the matter of improving the Native urban locations since last we wrote regarding them. It becomes increasingly clear that their only hope lies in the Bill, now being drafted, which may be expected to lift them out of dependence upon the good-will of councillors, whose beneficent intentions appear to evaporate in smooth words. The scandalous failure of so many councils to do justly by their Native population—we gladly recognise such a notable exception as Bloemfontein—demonstrates afresh how government without representation breaks down. Because of the low value of the properties occupied by them, so few Natives qualify as voters that their number is negligible.

* * *

We offer our cordial congratulations to Mr. Livingstone Moffat, who was elected on the 15th ultimo member of the House of Assembly for the Queenstown Division by a substantial majority. The Division, and particularly the Native people in it, are fortunate in securing for their representative a man of Mr. Moffat's high character, ability and independence. We have every confidence that Mr. Moffat will prove the forcefulness of his personality in his new sphere, and will be a man to be reckoned with where far reaching moral, social and economic issues are involved.

* * *

The Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America, has published a pamphlet entitled "The Church and a Warless World." It is an appeal to the American churches to pray and work for the success of the Conference on Limitations of Armaments and includes a page of "startling statistics" relating to the cost of war and of the upkeep of armaments. It deals also with the problems facing the Conference and the important principles vitally affecting the deliberations. Pointing out that chemists, physicists, jurists, statesmen and legislators have all given their witness and made their distinctive contributions, it appeals to the Christian Church to utter its own peculiar message courageously on this tremendous issue. A creed comprising ten articles has been formulated from which we select the following:—

1. We believe in a sweeping reduction of armaments.
2. We believe in equality of race treatment.
3. We believe that the spirit of Christian Brotherhood can conquer every barrier of trade, colour, creed and race.
4. We believe in a warless world, and dedicate ourselves to its achievement.

* * *

In the changes in the Railway Concession Regulations, introduced in the beginning of November, it is unfortunate that the Native aspects of the matter were not sufficiently considered before action was taken. On representations made to the Minister of Railways, amendments have since been authorised, but the new Regulations still, we believe quite unintentionally and owing simply to the circumstances of the case, will press harder upon Natives than upon Europeans. The concessions are justified on the ground that they bring education more easily within the reach of those disadvantageously situated for obtaining it. They afford some relief to parents who have to send their children away from home for school or college, and they tend to save the Education Departments the expense of multiplying seminaries for higher education. Where the Railway Department would appear to benefit is in the increased travelling which the concession advantages foster. If, however, this increased use of railway services does not pay, it would seem to be the responsibility of the Departments of Education to make good the difference. Owing to the fewness of the institutions providing any form of higher education for them, Natives have to travel greater distances and so to spend relatively more on railway fares than Europeans do, and, owing to the low level at which elementary education, where it exists, breaks off in most Native areas, apart from the Transkei, native pupils have to leave home at a much earlier stage. Further, while the railway fare for the European amounts to only a tithe of his total education expenses, the Native pupil's lower standard of living makes the railway fare a really serious item. The Native therefore would appear to deserve special consideration.

* * *

Accordingly we are grateful that the limit of 21 years of age beyond which no concessions were to be allowed has been removed. The great majority of Europeans have completed their education by that time, but Natives, because of the obstacles in the way of their early progress, are not so far advanced. A 21 year limit would have excluded from the benefit of the concession nearly all the students of the South African Native College, the only College of its kind in the whole country, which draws its students from all parts of the Union, and over fifty per cent. of the students and pupils at the Training Institutions, such as Healdtown and St. Matthew's. The insistence upon return tickets will, however, occasion considerable hardship. Because of the great distances Native scholars have to travel, most Native institutions arrange only two vacations in the year; and a large proportion of the scholars from far away go home only in summer. While then the return tickets will save labour and some loss to the authorities in the institutions, they make Native parents pay for a service nearly ten months in advance of the date, when the second half of it can be used, and involve upon them a considerably heavier initial expenditure than they have been accustomed to. Further, while it is right that if the concession rate does not pay for itself and involves a burden upon education, beneficiaries should not use the concession for travelling to other places than their homes, there is again a different disadvantageous aspect of the matter as concerns the Natives. Many lads who are struggling hard to get a better education, or to enter the teaching or other profession, have been accustomed to go for the long vacation to centres of employment to earn something to help to pay their fees. By so doing they are undoubtedly serving the general cause of education; but it is difficult to see how discrimination in their favour could be effected.

* * *

When the Porter Reformatory scandal had roused the conscience of the country in the beginning of last year, and a deputation waited on the Minister of Justice pressing for various reforms, a difference of opinion arose between the Minister and the deputation on the point of the qualifications required by reformatory officials, the deputation holding that officers drafted from prison service were not suited to the work, and that men should be specially trained for the purpose. This view has now received remarkable confirmation in connection with the Borstal Institution for juvenile criminals established a few months ago in England in the old convict prison at Portland. Six attempts at escape, one suicide and one attempted suicide among the young offenders within two months, have raised a demand for an enquiry. While it is recognised that the black memories of the place, and the stark surroundings of its prison walls, cannot but have had a depressing influence upon the inmates, it is felt that the retaining of the old warders, even though, as the Home Office insists, they had been instructed in the Borstal system, was a mistake. These warders are now gradually to be replaced by trained Borstal officers.

* * *

Referring to the question of outlet for wine surplus which has been exercising the wine farmers of the Western Province, a largely attended meeting in the Town Hall at Paarl on the 3rd ultimo passed the following resolutions unanimously:—"That seeing that the wine industry is in such a serious position, and that it is necessary to make plans to the end of saving the industry from total extinction, this meeting earnestly urges on the directors of the Wine Corporation as follows: 1. 'That the said corporation in all ways possible, through circular, advertising, and other means, encourage farmers to, during the present pressing season, make as much "mostkomfyt" as possible of good quality. 'That the said corporation itself should, during the first pressing season, do as much as possible to investigate the best means in order to arrive at a certainty how to produce on a large scale with success, and in the 1923 pressing season to instal the necessary plants at suitable places, and make all necessary arrangements to establish the industry on a permanent basis." These resolutions beyond a doubt indicate a new and hopeful trend of events in the country.

* * *

We have received a report of the first meeting of the International Missionary Council held at Lake Mohonk N.Y. at the beginning of October last. This council arose out of a Continuation Committee appointed by the Edinburgh Conference of 1910. For some years, owing to the War, the Committee has necessarily been quiescent; but at Lake Mohonk fourteen countries were represented, adopted a constitution, elected officers, studied vast problems and projected a programme. The report speaks of unanimity of spirit, decision and confident assurance of Divine leading. The Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards or the churches

they represent, and the churches in the mission field. The function of the Council is, according to the report, to:—

1. Stimulate thinking and investigation on missionary questions.
2. Help to co-ordinate the activities of the various missionary organizations.
3. Help, through common consultation, to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. Unite Christian forces in seeking justice in international and inter-racial relations.

The question of German missionaries was discussed and also the relation between "the developing indigenous churches on the field and the missionaries." Papers on Christian education in the mission field were read by Sir Michael Sadler and Dr. Paul Mourve. It is expected that the next meeting of the Council will be held in Europe in 1923.

* * *

At the annual meeting, on October 19, of the Board of Trustees of The Moody Bible Institute, Chicago, Mr. Henry P. Crowell, President of the Quaker Oats Company, was re-elected president, Former Judge McKenzie Cleland was re-elected vice-president and Mr. Bryan Y. Craig, Attorney-at-Law, secretary. The report on the Institute's school for the year ending August 31 showed a total enrolment for the year in the Day and Evening Classes of 2,495 students, representing forty-four states, twenty-five foreign countries and twenty-two different religious denominations. Forty-three students sailed for foreign fields during the year under the various denominational and independent boards. It is announced that the Institute's Curriculum Committee is now working on advanced courses for those looking toward the pastorate and religious education leadership. The year's work by the students in the Practical Work Course included about three-quarters of a million tracts and Gospels distributed; 46,675 visits to hospitals, jails, etc.; Sunday-school classes taught, 26,542: religious meetings conducted, 61,066, and 8,273 professed conversions.

* * *

In an article which appeared in our September issue reporting on the Fifth General Missionary Conference, reference was made to the mass of information on Native Customs and Church discipline collected by Rev. W. C. Willoughby, formerly Chairman of the Conference's Commission on Uniformity of Discipline, and the words were used: "His departure for Australia and eventually for America prevented him from collating this material as he had hoped to do." Mr. Willoughly has written to say that he devoted every spare hour for two years to the collation of the material, and left, in a form ready for the printer, typescript extending to 664 pages and an explanatory introduction of nine pages and added appendices. What he declined to do was to write a report on the evidence, which, if it was to carry weight, should be the result of the deliberations of a representative committee.

* * *

The organisation of the Andrew Murray Missionary Home in Cape Town is being pushed forward with vigour. A constitution has been adopted with a definite evangelical basis and a Board of Management including representatives of different Missionary Societies has been appointed. The initial outlay will probably amount to £6,000, more than half of which is needed before the end of this year. A very generous promise of £1,000 has been given by Rev. T. E. Marsh, and other offers of money and furniture have been made. A printed appeal has been sent out which we heartily commend to our readers. Donations should be sent to the General Secretary, Rev. G. McDougall, Sudan United Mission, P.O. Box 1465, Cape Town. It is hoped that the property will be in the possession of the Committee by the end of the year, and that the necessary alterations will be completed by March, 1922. Besides the initial outlay the upkeep of the Home will involve expense; the example of the General Mission Board of the Dutch Reformed Church, in promising an annual subscription of £50, is one that might well be followed by all Societies interested in the scheme.

* * *

Professor Norton has sent us the course of studies in connection with the School of African Life and Languages. The B.A. course is in two sections—Bantu Languages, Social Anthropology. In the former the first Qualifying Course includes General Bantu Philology, a special language (Sesuto for 1922), general sketch of the history of the tribe whose language is studied. The second course is a development of the first. There are also two courses in Social Anthropology: the first includes General Social Anthropology, Races and Cultures of Africa, the Social System of the Bantu. Students are advised that ability to read French, and to a less degree German, will be of advantage. For the M.A degree in African Life and Languages the candidate will be required to take up the study of some special division of the subject. We do

not know whether any provision is made for External Degrees. As the examinations are partly oral there would be some difficulty in arrangement: but such might be easily overcome, and the great importance of this new school makes it advisable that incentive to study be as wide spread as possible. Many students more or less engaged in Native work, who would be unable to attend lectures at Cape Town, but who have exceptional opportunities for real progress and even valuable research work, might be inspired to consistent effort if an External Course were organised.

* * *

The small number of Native hospitals in the Union of South Africa has had a recent accession, again in the North Transvaal, in the opening of the Jane Furze Memorial Hospital, which has been built by funds raised in memory of Bishop Furze's only child. It is situated in the densely populated Native area, south of Molsgat, and about midway as the crow flies between Pietersburg and Lydenburg, a hundred miles distant from Middleburg, which is its most accessible point of contact with the railway.

* * *

In entering upon a policy of fostering summer schools for Native teachers, South Africa is following the lead of the Southern States of America, not intentionally, but because of the similarity of need. Until recently only the private schools in the South did anything of importance in the way of training coloured teachers already in service, but now all the Southern States not only co-operate with the private schools but conduct summer schools of their own. For several years back the State of Louisiana has sent practically all her coloured teachers to her summer schools. In North Carolina last year 2,800 coloured teachers attended, and for 1921 provision was made for 3,000. The movement is welcomed as evidence of a more serious determination on the part of the States to make coloured education more effective.

* * *

Headman Mcwakumbana, who died at Qanda, Tsolo, on the 17th November, was born near Kamastone, in what is now the Queenstown division, about 1815. In 1834 during the war of Hintsa he was a herd boy, and was commissioned with the work of keeping the cattle of his father from falling into the hands of the enemy. In the War of the Axe and the War of Mlangeni, he fought on the British side, and also in the Mhlontlo War. He was associated with the Magistrate Griffith (Faku) at Nxonxa, and for over 50 years was in Government employment, the greater part of the time as a headman. About 1886 some of the Amagcina people under Gecelo and Mcwakumba were removed by Sir Gordon Sprigg from Lady Frere district to Cala and Tsolo; and it was in the latter place that the aged headman spent his last years. In his old age he was admitted to membership in the Anglican church.

* * *

We have pleasure in recording a case of exceptional bravery on the part of a Zulu boy named Pewula Radebe, belonging to Empangeni, Natal. Two little Indian girls were attempting to cross the Little Bushman's River on a plank above what is known as the " bottomless pool " where there is a strong whirlpool, when they fell into the water. The cries of an old Indian woman, who was with them, brought Pewula on the spot, and he plunged in at once and brought one of the children safely to the bank. Then he made a gallant attempt to save the other, but the current was too strong for him and he was dashed against the rock, and was drowned. When his body was found it was so tightly wedged beneath a rock that dynamite had to be used to extricate it.

A PSALM.

God of wonder, what is love to the soul of Thy greatness?
Thou didst breathe but a little sigh of gladness,
And man bloomed on the Earth
Even as the flowers of the veld leap forth in thankfulness for the rain.
Some are purple, these for thought;
Some are ruby, these for kindness;
Some are golden, these for love;
Some are white, these for quietness;
And such were souls of men.
Then, O God, didst Thou give to thy children
The holy gift of liberty;
And some failed to lift their heads to the sunshine,
But seeking rather darkness and the dark recesses
Were stained with the mildew,
Yet lifted their baneful heads above their fellows in the shade of their own grossness.
Rank they were and spread over the Earth,
Turning thy sweet-smelling valley into the stench of their selfishness
And choking the fragrance of the rose and the lily.
Then, O God, didst Thou sorrow with a grief vast as the endless ether,
And from thy heart-throb grew Thy Son, the Christ,
Sorrow and power and love.

Glowing with the fire of Thy holiness.
Then did the wilderness, which like desert sand was creeping o'er the earth,
Begin to wither.
In the light if His eyes did the fragrance return,
And the sweet scent, filling the souls of men,
Brought purity for foulness.
O Christ, child of love and sorrow,
By Thy side would I walk with my thought and passion sensitive to Thy burning
And my spirit guided by the yoke of Thy grace.

D. J. D.

THE YEAR THAT IS GONE.
1921.

The year now gone has witnessed solid progress in Native matters generally. The public interest has increased, and liberal views have found expression in unexpected quarters. The measures for effecting segregation have to some extent been marking time. It is becoming increasingly recognised that segregation can now be effected only on a limited scale. Segregation on a large scale, such as in the past the hand of Providence rather than human intention brought about in Basutoland and the Transkei, is plainly no longer practicable. The Europeans in their present mind will not consent to alienating from their own race the large tracts of country required for that purpose. Economic pressure, and the precarious position of the low-grade gold mines, reopened the question of the colour bar against the employment of Natives in skilled or semi-skilled mining occupations. If these mines are to keep going Natives must be given more responsible work. That is the view accepted by Government. The perennial problem of the town locations—even the name "Location" is now loathed by the Native people themselves—has been once again thrashed out,—the two capital cities, Cape Town and Pretoria, securing for themselves some notoriety over it,—and has ended in nothing, except that a valuable Bill has been drafted to come before the first session of Parliament, dealing with some of its most pressing needs. Cape Town and Pretoria both admit that their locations are so bad that they must start afresh on a new site, but they are not prepared to pay out of municipal funds the required outlay. Conditions of living in the Native areas have been easier, owing to the fall in the price of their foodstuffs. The process of combination into trades unions is proceeding among Native workers, and ambitions schemes for that end are being promoted. Agitators have been active, and some publications have let off a great deal of gas. If they were taken seriously some of the agitators might be dangerous. While, notwithstanding the Bullhoek incident, there appears to be less acerbation of feeling towards the white race than there was last year when the Port Elizabeth trouble had provoked burning resentment, there exists a deep under-current which it would be folly to ignore. The Native Affairs Commission functioned usefully in several situations of difficulty and even danger, and may be expected to render great service to the Native cause. South Africa was represented at the Conference under Dr. Du Bois' Chairmanship in Paris. In the course of the year one of the greatest swindles perpetrated on the Native people was carried through so skilfully that the law was powerless to check it.

In educational matters, a visit from the Phelps-Stokes Commission exercised an impiring influence and pointed some lessons that were being imperfectly apprehended, or applied. Dr. Aggrey during his short period in the country visited most of the large Native centres, preaching the doctrine of co-operation between whites and blacks, with great effectiveness to vast gatherings, and was instrumental in the creating in Johannesburg of a joint board for dealing with local questions affecting the relations of the two races, and the well-being of the Natives. The new courses, devised by the Cape Education Department for Elementary, High Schools and Training Schools, were promulgated to come into effect in 1922. Measures also were announced for the developing of industrial training, both as an element of ordinary school work for community service and as for trades. In the dry bones of the Transvaal and the Orange Free State there seemed to be some stirring, as regards Native education; but the main practical outcome in the Transvaal—sterility would have been preferable—was that the Natives by a dubious manœuvre were swept into a new poll tax levied chiefly because of deficits on European education, the legality of which imposition is still to be tested. Owing to lack of funds the advances in their salaries promised to Native teachers in the Cape were only in small part forthcoming and in Natal the lowness of the salaries of the Native teachers and the aggravation felt thereat led to an illjudged strike against their Summer School.

The Fifth General Missionary Conference assembled in Durban for the first meeting since the outbreak of the Great War. It was preceded by a remarkable exhibition of the products of Native industry. The Conference concentrated largely on social and economic questions. In the course of the year three additional hospitals were opened for Natives, but the means for coping with disease

and epidemics remain hopelessly inadequate. Although some local authorities have expended large amounts upon means for checking it, the typhus epidemic has continued and taken a very serious toll of life. It is a discreditable fact in light of the resources of our civilization that now in the fourth year of its widespread prevalence we are not a step nearer to stamping it out. To some extent the deadness that has fallen on so many European communities as regards religion has been also observable among Native Church communities, and church attendance and contributions have fallen off in some, possibly many, cases. But we would believe that deadness is the exception rather than the rule, and is less a product of the spirit of the age than of the failure of individual ministers. In connection with the missions of the United Free Church of Scotland steps were taken towards uniting their elements in a self-governing and self-supporting Native Church.

FEELING HIS WAY.

Speaking at Theunissen on the 7th of last month General Smuts made reference to the Native question. As Minister for Native Affairs as well as Prime Minister General Smuts bears the responsibility not merely of talk, but of action. No doubt it is this, partly, that makes him cautious. But, studying his recent speeches on the subject, one realizes that he has deeper reasons for caution, and these lie in the inherent honesty of his mind and the inherent difficulty of the subject. General Smuts has never professed to have a solution for the Native problem. All he professes to do is to feel his way cautiously, step by step. As he put it at the close of his speech, "We had not found a solution of the problem. He hoped it would continue to engage the attention of all South Africans. It was certainly the biggest problem in South Africa and might only be solved by a future generation." Considering the danger of over-confidence and rash action, it is a source of strength to the country to have its Native Affairs in the hands of a man who combines wide political experience and sagacity with a simplicity and honesty rarely found in political life and belonging rather to the scientific type of mind. "The South African Native question," as General Smuts said at Theunissen, "has no precedent throughout the world." It has got to be thought out and worked out on the spot.

General Smuts views the Native question from an angle quite different from that of General Hertzog. General Smuts thinks of the civilization of the continent of Africa as being at last in a fair way of accomplishment by the White people of South Africa. Previous attempts to civilize Africa fell through because, as he said in his London speech, the civilizers became lost "in the quicksands of African blood." The success of the South African attempt depends in his view upon the fact that, as he said at Theunissen, "the White race had been able to keep its race intact." He does not imply that there is essential inferiority in the Black race; he means that their general level of culture is so far below that of the White race, that mixing of the races would inevitably tend to lower the higher standard. Thus the cause of civilization would be lost. General Smuts therefore urges the White race to maintain its racial purity, and he welcomes accessions from Europe to the ranks of the Whites. General Hertzog is afraid of immigration, except from Holland, fearing that his Dutch population will be swamped. He is not concerned about the pure whiteness of the race; the Coloured people will have to be absorbed because they are Dutch in origin and language. Whiteness is General Smuts' ideal; Dutchness, so to speak, is General Hertzog's. It does not appear that General Hertzog is worrying about the civilization of Africa as a whole; he is dreaming of a Dutch State in South Africa.

Now, what exactly does General Smuts mean when he speaks about Africa being civilized by the White race? General Hertzog would, if he could, pop the Native population, except the useful servants, over the edge of his Dutch State and leave them their own segregated areas in which to become civilized in their own way, and develop their "nationality." Where do the Natives come in in General Smuts' scheme? General Smuts "would not admit that segregation was a solution of the Native problem, though a measure in that direction. He could not see how entire segregation could ever come about." Here we find General Smuts facing the fact that the Natives are becoming more and more mixed up with the Whites economically. Indeed he goes on to say "Another question which had baffled him was the general exodus of Natives from their reserves to large industrial centres, where, through lack of accommodation in locations, deplorable conditions existed, resulting in an overflow of Natives living in the towns in close contact with the Whites. It was strange," he adds, "that while they were talking of segregation, this process was going on." Parenthetically we would remark that it is also strange that while we have been talking of segregation, and segregation has become the law

of the land, Zululand (quoted in the Theunisson speech as an example of a segregation area) should have been cut up by Government itself and large areas allotted to White farmers.

Referring to the foreshadowed legislation to extend the system of Native Councils to deal with purely domestic affairs, General Smuts said the system "would obviate the necessity of the Native meddling with the general politics of the country." "The application of any segregation policy would involve changes in the law from year to year as circumstances demanded, and in carrying out the policy they should treat the Native as a child entrusted to their care, and they should aim at improving him in the development of his culture on Christianlike lines."

If General Smuts could obviate the necessity of the general politics of the country meddling with the Native, then it might be reasonable to expect the Native to cease interesting himself in them. But to give the Native local councils and then expect him to pay no attention to what is going on in Parliament, while Parliament is legislating about him is not reasonable. More than that, it is not just. One race cannot legislate rightly for another which is unrepresented. In this rather vital matter, it seems to us that General Hertzog is seeing, or at least is expressing himself, more clearly than the Prime Minister. "The Nationalist members of Parliament" said General Hertzog, "were agreed that the alternative—apart from segregation—was either to give the Natives the vote or else destroy them wholesale." The Native *will* interest himself in the general politics of the country, because they touch him at every point of his life. If he has the franchise on some sound basis of property and education, as at present in the Cape Province, his interest in the general politics of the country is likely to be of a wholesome character, satisfying to himself and beneficial to the State. If he has not the franchise, his interest is of the irresponsible type, and he is the natural prey of the agitator, because he has a genuine grievance.

General Smuts moves slowly, but, so doing, he carries White public opinion with him. His sympathy with the Native people is undoubted and has gained for him in great measure their confidence. The omens therefore are hopeful for the success of his cautious step-by-step legislation on Native questions. But there is a long way to go.

"The formation of a social will, the extension of intelligent interest in all public things, is in itself a good, and more than that, it is a condition qualifying other good things."—*Hobhouse.*

"THE ISRAELITES."

In closing his speech at Theunissen the other day, General Smuts expressed the hope that the Native problem would continue to engage the attention of all South Africans. If he had thought it necessary to enforce by a specific instance the need for continuous and deep thinking on Native matters, he could not have done better than refer to the case of the "Israelites." No one can have followed with any care the recent trial at Queenstown, when some sixty-five witnesses were examined, and the issues involved were religion, loyalty, and responsibility for human life, without realising afresh the greatness and wide-spread ramifications of the problem, its extraordinary difficulty, and the futility of any expectation that it can be settled otherwise than, as General Smuts foresees, by bringing the whole Native population fully into line with our Christian civilization.

That the trial has answered its purposes well can be affirmed with little or no reservation. Conducted by a judge, whose name for the fair and impartial administration of justice, whether the prisoner before him be white or black, stands, as *The Cape Times* remarks, beyond the suspicion of challenge in our law courts, it has resulted in a decision with which in the main no unbiassed person who has followed the evidence can disagree. What was not clear before, it has shown that Enoch and his followers not only defied the authority of the law of the land, but in the end were actively engaged in sedition. As regards the final tragic episode with its deplorable bloodshed, the evidence leaves no room for doubt that, seeing the "Israelites" were determined to fight, the police had no alternative but to take action; and no fault appears to have been found with the way in which the police conducted the operation.

The law court rightly restricted itself to the charges of sedition and public violence. It is, however, to be hoped that the exhaustive nature of its enquiry will not take the wind out of the sails of the Commission intrusted with investigating the wider bearings of the movement. The lessons on methods of administration arising out of the episode, and particularly its religious aspect, call for a further, and no less careful and searching, enquiry. On the religious side of the case, the Judge remarked that it was quite clear that the heads of this faith used their religion as a cloak; but that may not be a complete interpretation of that aspect. To many of them, deluded and deluding though they were, their religion must have been a reality, to some of them it must have been—Enoch's pitiful shuffling in the witness box notwithstanding—a

tremendous reality. The Commission is not a court whose business it is to bring in a judgment. At this time of day it is not likely that it would advise repressive measures in matters of faith. But it should be expected to ascertain something as to the deleterious tendencies in Native Church life, which lead to schism upon schism, and to the crude developments of eclectic faiths, which in nearly every case are opposed to the powers that be. We should expect also that it would consult with missionaries as to misjudgments on their part in policy, methods and teaching.

When as onlookers, we attempt to think out the Bullhoek incident afresh, in view of all the additional information forthcoming in the evidence, we cannot but still regard the movement as essentially religious. The "Israelites," as far as we can see, had gained for themselves a sense of God, no inconsiderable gain. They had also some consciousness of sin. Rumour had it that immorality prevailed in the camp, and one female witness, a coloured person, appeared to bear the rumour out; but sin, as that which is hated of God, was recognised. There was evidence also that in Native opinion some persons who had joined the "Israelites" had shown improvement in character. It is quite likely that missionaries have not sufficiently understood what a pull parts of the Old Testament have upon people living near the same primitive level as is portrayed in its earlier historical parts, and have not definitely enough emphasised the supercession of the old by the new. Whether they call themselves "Israelites," or not it is probably true that many of the Native people have in effect been converted to Judaism rather than to Christianity. Nor is this a strange phenomenon. Principal Denney in one of his letters brings a like accusation against not a few people in Scotland. Now this obsession by the Old Testament brings with it political consequences. The primitive religion of the Old Testament was developed in a state or states that only for a brief period in their whole history were secure and stable. They came into existence by a breaking away from bondage, and came to an end in bondage again to a foreign power. Accordingly a primitive race in seeking to ally themselves with God as His children in the same way as the Jews did, using the experience and literature of that people as their only guides, particularly a race situated as the Bantu are in South Africa under the rule and tutelage of, to them, foreigners, could hardly be expected to do anything else than to accept with the religion something also of the political outlook and the political objectives of freedom and independence of their prototypes. Now if this reasoning is sound, the appearance among the Natives of one believing himself to be a prophet and a deliverer need occasion little surprise. It was what might be expected. The present "prophet," considering the environment out of which he has sprung, is not an abnormality. Jewish history abounds with stories of false prophets, who led their people astray. Wherein the false differed from the true, we may remark, was character, and the relation to God which is its outcome and its condition. Now Enoch Mgijima's character, as the Judge pointed out, was eaten into by vanity.

In our eyes, the most sinister figure of the case is Gilbert Matshoba, who was the spy or secret agent. What this man thought about what he was doing, or if he seriously thought at all, we cannot surmise. His business was to keep his "uncle," as he called the "prophet," informed of what was happening among the "heathen," and for this he was in some respects very favourably placed. Employed in a lawyer's office in Queenstown, he had means of knowing what was happening in the Magistrate's office, and even contrived to find out the contents of important Government telegrams. But even with his own people he did not play the game. To the few facts that he communicated to his "uncle" he added his own fabrications. He told lies, and such lies as were calculated to inflame passion, and hurry the older, and more ignorant man and his unfortunate following to destruction. His worst treachery to both white and black occurred in connection with the first demonstration in force of the police. Having somehow learnt that the police had received the strictest instructions that not a shot was to be fired, in any circumstances, he hurried out in advance of them and engineered a movement of the "Israelites" which so menaced the untenable position occupied by the police, that not being free to strike a blow, they had to retreat and abandon their camp. This retreat he then proclaimed as due to fear of the "Israelites." Matshoba's letters show that he juggled with figures of great armies, and represented the white race as exhausted by the Great War, and on the eve of being overthrown by mass uprisings of the coloured peoples of Africa and the East. The appeal to the Prime Minister appears to have been only a ruse for obtaining time, while efforts were being made to draw into rebellion the chiefs and headmen throughout the country. The letter to Chief Mhlambiso of Amatole Basin, was probably only one of several such feelers. Did such a man as Matshoba believe that the pitiful little camp at Bullhoek could be the means of overthrowing the Government of the country and driving the Europeans into the sea? Possibly Enoch deluded himself

into believing it. Matshoba seems to have been simply playing a game that had suddenly raised him to what seemed great importance among his own people, and feeding his vanity he just kept at it regardless of the consequences. It is to be noted that both of these men were out of the way when the fighting took place, and they made a contemptible appearance in their defence at the trial.

The Government's handling of the whole incident has come in for much criticism, mainly on the ground that earlier action would have meant less bloodshed, as no doubt it would. But the sudden knock-out blow from the shoulder at the first sign of opposition has not been the policy of the Cape Government with Natives in the past. It is not the policy by which, as in the Queenstown district itself over 100,000 are controlled to-day by a mere handful of police, and serious crime is rare. The Government has ruled by other and better means than force. The extreme patience exhibited towards the Bulhoek misguided people has demonstrated afresh the Government's desire not only to do justly but to love mercy. That the Government's action has been understood and appreciated may perhaps be concluded from the fact that the effort initiated on an ambitious scale to raise funds for the defence of Enoch and his following came to little or nothing.

The Native Affairs Department and the Native Affairs Commission also have in some quarters been blamed, and the effectiveness of their personnel questioned. Again we think this disapprobation arises from misconception of Native policy. The skill and ability that went to the devising of, shall we say, the Witwatersrand Native Labour Association, which is accepted as in many respects a triumph of organisation, might or might not make a success in the conduct of the vastly broader business of Native Affairs. It is not only not on military rule, but not even on machine-like government that our good relations with the Native races are founded. The Native Affairs Commission doubtless would work much more smoothly, be more amenable, and more dependable for its judgments, if it was composed of senescent ex-magistrates, excellent men of course, and habituated in the exercise of the official mind. But that is exactly what the Natives, and, we believe the Minister for Native Affairs, do not want.

Mr. Mazwi, whose incursion into this case his friends probably regret a little, in a letter he wrote to the "prophet," reminds us of our own saying that blood is thicker than water. The Native people would not be human if today a considerable amount of sympathy did not go out to the misguided prisoners. When Government wisely appointed, as assessors to assist the Judge at the trial, magistrates of large experience in dealing with Native questions, it is a pity that a way was not found for associating with them at least two Native men. If it had come forth, not as the judgment of men of one race upon men of another, but as the judgment of both races on a matter affecting both, the value of the decision would have been vastly greater.

The Old Testament is among the world's treasures of literature and religion, second only to one other collection of writings in the whole history of mankind, and he who disparages it may expect a recoil upon himself. To free peoples the Old Testament preaches no sedition. We do not believe that the South African Native peoples are justified in regarding themselves as in any way enslaved. There is no freedom from the white race to which they can look forward, as the white race can look forward to no freedom from the black, in this subcontinent. But, beyond disputing, there are many circumstances affecting the Native people, which give colour to the suggestion that they are enslaved. Many of them suffer injustices, and all of them are frequently pin-pricked. It is the duty of the more advanced and governing race not only to put down sedition but to deal wisely with the politically unhealthy conditions in which sedition finds its seedbed.

THE SUPREME AIM IN EDUCATION.
II.

In laying down the principle that character is at once the supreme end and the efficient means of education we have destroyed the unnatural distinction, so constantly drawn, between secular and religious. Life is one, however we may be constrained to divide and subdivide for the purposes of investigation and description, and character involves the whole of life. Religion also is life; so religion, character and life are ultimately but three terms for the same thing.

It is only when we reach this view-point that we can find any settlement of the old ethical problem regarding the nature of the ideal involved in conduct. Character is the most concrete thing in our experience, simply because it is the most individual. Big abstract terms can never describe its ideal. Nothing short of personality can set it forth; and we submit without hesitation that it has been thus set forth, once and for all, in Jesus the Carpenter of Nazareth and the Son of God. What we ask our educationists to do is to face this fact. If it is a fact, and that it is so is indisputable, then it ought to be made the very centre of our

work. To say the very least it is not scientific to deal with a subject and leave the chief fact out of consideration. We are not arguing for some particular type of education, we are speaking of the only true education. Business men are arriving at this position—industry and commerce must be centred in Jesus Christ. If we, as educationists, are not prepared to maintain the same principle, then do not let us call our work education. Character and not examination results is our aim. Aiming demands some definite object. We reassert, that object is in Jesus Christ.

In the words of Lecky, "It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting in all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists. The Church has preserved, in the character and example of i.s Founder, an enduring principle of regeneration."

Look at our work in this light and where will you find a more glorious task in the whole realm of human activity? There is none. The splendour of a great ideal lights up the dusty corners of daily drudgery and the teaching profession ceases to be a profession and becomes a vocation, as high, as sacred, as pregnant with eternity, as the prophetic calling of an Isaiah or the redeeming work of a St. Paul. Inspectors may still have their place, but it will be a minor one, for the work will escape their grasp.

> "It will last and shine transfigured
> In the final reign of right!
> It will pass into the splendours
> Of the City of the Light."

It is to the accomplishment of this great work that we invite the attention of our readers. In considering it we must deal with common things; for though our affections be set on things above we have still to walk on this earth. We have little faith in the so-called practical man and not much more in the idealist. It is the harmonious combination of the two we need. The former without the ideal will be lost in the fogs of this earth, while the latter unaided will be equally lost in the clouds of heavens. The pattern is indeed "on the Mount;" but the making has to be done with and on the materials in the plains below.

Let us ask then, what are the factors which make for the development of Christlike character? In answering this question there are three thoughts that must be constantly in our minds—the thought of God, the thought of the Child, the thought of the Teacher. If we neglect any one of these we fail.

We begin then with the child, and at once we acknowledge that we are dealing with an unknown quantity. Whatever a child may be, it is an individual—unique in the universe. Here lies the limitations of all methods and all systems. It may be true that human nature is everywhere built upon the same fundamental principles; but it is questionable whether these are the most important or the most powerful elements in any individual life. It is safer to start with a clear conviction of the reality of individuality, for that will save us from our constant temptation to treat the class as a mass.

"Science knows nothing of origins." That is to say that man has no experience of an absolutely new beginning. The child is not one. We do not enter into the vexed problem of heredity, but simply repeat the ancient warning that the child soul is not like a new clean sheet of writing paper upon which we can write anything we choose. Even a sheet of note paper, as we hold it up to the light, reveals the hidden water-mark indicating its make and quality. There are hidden tendencies in the new born child, and our work begins with a material which is already partly made or marred. Temperament is also a fact which we cannot ignore and which, alas! we can do little to change.

Apart from congenital tendencies we must also recognised that from the earliest moments of conscious life the new-born child has been busy gathering impressions from its little universe—impressions that abide with a persistence that the adult would give anything to possess. It may be wrong to speak of imitation as an instinct; but the tendency to imitate is inborn, and by the time the child reaches the school age it has proved a mighty factor in shaping future development. For the teacher then the youngest child is not only a fact but also a problem. However, if the teacher's soul is awake, it is a problem which holds an irresistable attraction; for if he sees dark shadows, he will know they are cast by divine gleams.

> "Pearls of the sea, flowers of the field, stars of the night,
> Wonders all. Fashioned to yield depths of delight.
> Yet are there still wonders more deep, raptures more wild,
> Treasures more deep. Could we but peep in the soul of a child."

Because of the magnitude and the divinity of the task, we urge upon the teacher to realise his tremendous responsibility, and to do all in his power to make himself efficient in the knowledge of such theory as may like a chart help him to find his way through the trackless paths of an infinite sea; but, and this is the point we wish to emphasise, theory has great limitations: the all important thing is personal observation of each individual child. No time or sacrifice spent in this is too much. Only thus can the point of contact be found, only thus can it be maintained; for each child lives in a universe of its own.

H. B. C.

THE SHORTAGE OF TEACHERS.

To-day the educational clock is being put back by the lack of an adequate supply of teachers. The demand exceeds the supply; many schools are working understaffed while others are filling the gaps with teachers not up to the standard demanded by the work.

School Boards and other bodies all over the Cape Province are bemoaning the resignations of their teachers, and looking with grave anxiety to the difficulty of replacing these capable men and women. As we all know, a steady stream of teachers flows towards the Transvaal where better remuneration and prospects of promotion attract them.

New schemes have been launched on the educational sea, but in spite of these, we are likely to be left stranded high and dry, unless this crisis of our teaching supply is faced in a bold manner. Need for retrenchment is at present the great bogey, the overshadowing giant that bars the way of every new scheme. It is a useful tool in the hands of *laisser faire* politicians. But it is false economy to stint the educational requirements of a country. This lusty school youth of to-day will soon become the fully developed man of mature growth, and muscle is not the only growth we need. Well developed mental powers, a character foundation, correct and expressive speech, knowledge and insight are factors that count in our natural life. The race is not always to the strong. How are we then to face our present problem, to supply our immediate needs and yet provide for the future shortage in our teaching staffs?

The following scheme we offer as a suggestion, and we earnestly ask for its consideration by our readers generally, and the many fathers and mothers who have the educational welfare of their children at heart.

Among the unemployed at present marching the country must be many men and a considerable number of women suited to become teachers. They are probably like Monsieur Jourdain in *Bourgeois Gentilhomme*, who had been speaking prose all his life without knowing it. They too have been acting as teachers all their lives without realising the act. Some of these undoubtedly possess the necessary aptitude, the patience, the joy in living with young people the greater part of the day, the qualification of imparting knowledge in easy stages and by interesting ways. Many such men of fine character and women of lovable dispositions are living in enforced idleness to-day, looking in vain for a market for their labours.

Now to meet the present needs, a door into the teaching profession might be opened for these men and women. They could on selection be attached to convenient teaching centres—preferably our University Colleges where there is a suitable department for training teachers—and there given an intensive course extending over say 12 months. At the completion of this course they might then be ready to be drafted into our schools. There they might act as Probationary Teachers for a period of say three years, receiving help and guidance from the school principal and regular staff.

At the end of this probationary period their work would be reviewed in conjunction with the reports from the Principal of the school where they were in training and from the Inspector of the Circuit. If their work was deemed satisfactory a full certificate could be issued.

By this method we should introduce some excellent workers into our schools, strengthen our school staffs at a time of most urgent need, and assist the unemployment problem.

Against this scheme there is the difficulty of making wise choice of candidates and the expense which would have to be borne entirely by the Government for the first 12 months without any direct return. The first difficulty should be soluble by an effective selection committee which should include teachers of experience. At the end of the College term, the work report would afford guidance as to the candidate's general and intellectual capability and an opportunity for reconsidering his case, and further, as the qualifying certificates would depend upon the annual reports from the School Principal and the Circuit Inspector, there should be sufficiently effective bars against the acceptance of the hopelessly unsuitable.

The money question is perhaps not so easily to be overcome, seeing the Government does not

possess the purse of Fortunatus. The spending, however, would be productive, involving an assured return—Repayment in valuable service could be looked for in the future.

Parents are rarely selfish in educational matters, and, we believe, many people would vote for an expenditure of this nature if the scheme was convincingly worked out. We realise that the full advantages of education should be at the disposal of every child. But without proper staffing of our schools the children are obviously wasting precious time.

During the three years in which these specials might be employed as probationary teachers, a lower salary—but a sufficient living wage—could be paid as compared with the regularly certificated members of the staff. To some extent this saving might repay the money spent on their University Courses.

The training for such special teachers would have to be planned carefully. What is required is not a glorified High School scholar possessing only academic qualifications. We need men and women possessing at least the rudiments of a teacher's professional equipment and a sound, if small, knowledge of our best educational methods of teaching.

This can only be given by masters of "school craft." Such a scheme as this put into operation for four or five years would, we think, solve some of the present difficulties of the diminishing supply. Some teachers would probably see a lowering of their professional status in the admitting into their ranks men and women partly trained. We must remember, however, that these new entrants would not be classified along with the fully qualified until they had passed through the full preparatory and probationary courses. They would at the outstart render valuable help in a school where a teacher is trying to conduct two classes, and in the course of time no teacher having the welfare of education at heart would deny the right to a place in our educational system for men and women of proven worth.

A. H. H.

A.D. 1922.

Life is, after all, very much what a man makes of it: what he makes of it depends upon his philosophy. We are all philosophers, though most of us are not aware of the fact. We have our fundamental principles, even if we have never paused in the rush of events to think them out. Self-conscious philosophers write books inculcating systems—these books are read by a few, a very few. The unconscious philosophers have no time for a life of calm reflection: they never attempt to thrash out their thought—they can only live it. They dig the iron-ore of life from the central gloom; they heat it with burning fears; they dip it in hissing tears: then the incalculable element in all existence batters it with shocks of doom and it is shaped and used. Thus their life is fashioned, their estimate of its value is shown, and in their making the world is made.

The awakened soul has at least some key-thought with which it seeks to unlock the mystery. John Milton will have nothing to do with "a fugitive and a cloistered virtue:" he knows life as a Titanic struggle between good and evil. Chesterfield sums it up in the word "etiquette" and would have us "sacrifice to the Graces." Lady Montagu will not regard it seriously: life for her is not "a dull-acted comedy" nor is it "a too-well acted tragedy." It is just a very pretty farce.

Carlyle, in thunderous tones, demands from us even "the pitifullest infinitesimal fraction of a Product." Ever present Duty, with a capital D, calls us to the fellowship of the Everlasting Yea, for only here is it well with us. Stevenson will reckon life "as a thing to be dashingly used and cheerfully hazarded:" he desired to be stabbed broad awake with God's most pointed pleasure. Matthew Arnold, as a classicist, cannot be expected to display such exuberance: he will "see life steadily and see it whole"—a counsel of perfection which the polished critic himself failed to keep. We may see "the world on the banks"; but what mind can systematise the "Murmurs and scents of the infinite sea." Even the life-knowledge of Shakespeare gives us no finished and final principle. We may well be preplexed by the varied counsels of our innumerable councillors; but at least we can rest with Hamlet in the ultimate fact,

> "There's a divinity that shapes our ends,
> Rough-hew them how we will."

Yes! we must look up: there is no guidance in the fretful foam that crowns the heaving billows of life's tumultuous seas. Navigation centres in the stars. Philosophy started in Astronomy and it must end there too. The countenance of God is the lode-star of the human soul, and we have seen "the light of the knowledge of the Glory of God in the face of Jesus Christ." The meaning of life is with Him. Time springs from the heart of the Ancient of Days. That is why the New Year is 1922 anno domini.

No sane man would sign a cheque and then grumble because the money involved passed out of his control. The nations of the world have condemned the idea that treaties are "scraps of paper." When the signature is down, honour demands that we be loyal to the contents. The signature of Jesus Christ is written upon the years and we have one and all acknowledged that the age is His. The last nineteen hundred and twenty-one years were His—the New Year is His.

We all know what A.D. means; at least we think we do—Anno Domini; or is it *ab incarnatione Domini?* These two letters are our acknowledgment of His right. The Lord of all true life has come and the pierced hand has taken over the calendars of the world.

Have we ever thought of the miracle of it all? It was not always so. For over five hundred years after that epoch-making birth in the manger at Bethlehem it was not so. Jesus wrote nothing Himself: he never asked us to put his symbol upon our almanacs. Yet we have done it. We never discussed his claim; we never considered his right; no Church Council determined that it should be so; humanity did it. Perhaps even this is too strong a statement; for there was little, if any, deliberation in the matter. It almost seems as if it were done through man but in spite of man. There was little human effort in the doing but much in the opposite direction.

An Emperor decreed otherwise: all documents must be dated from his august self, from his consuls, from his tax-periods—an Emperor, mind you, who claimed to rule the world. In the year 537 "A.U.C." was out of date; but Justinian was on the throne and all things must be dated and all time calculated from his advent to power. But, alas for the futility of human will! Only a few years earlier an obscure Roman abbot had begun to count in his Easter tables "*ab incarnatione Domini.*" *He* was not an emperor, he was not on a throne, he did not rule a world, he was almost unknown; but he acknowledged a name—a name that is above every name—the only name that could rightly be placed as a signature upon time. Silently, irresistibly that name won its way. Olympiads, Consulates, Emperors and Empires passed like fleeting ghosts into the shadows of oblivion; but that name remained, and lo! upon the calendars of the world shone forth the mystic symbol A.D. Jesus Christ had claimed his own.

His claim did not remain unchallenged; it has remained unshaken. An atheistic astronomer thought that human chronology might have greater stability and greater dignity if men would only redate everything by reference to scientifically ascertained facts about equinoxes. He forgot that the hand that was pierced created the equinoxes, and that human science is only a faltering effort to spell out the alphabet of Eternal Wisdom. La Place could not dethrone Jesus Christ.

The whole world felt the thrill of expectancy when the French Revolution shook the foundations of despotic government.

Gorgeous dreams of progress and perfection glowed like quenchless fire in ardent souls. Human nature seemed to be born again.

"Bliss was it in that dawn to be alive,
But to be young was very heaven"

Old things had passed away. It was a new era—the year ONE. But Terror was powerless to usurp the throne of the crucified: Robespierre could not displace Jesus. Stronger than Caesar, wiser than the scientists, more revolutionary than the most extreme revolutionaries, because he would change the heart, the Christ still holds what He claimed. 1922 belongs to Jesus. Governments and statesmen, scholars and writers, merchants and manufacturers, yea! every private letter writer will acknowledge this truth. Why 1922 if not His? Why 1922 if He be not the most stupendous fact in the world's history? Why 1922 if not annus domini—the year of the Lord of all life?

What a recrucifixion if international treaties are dated from Him, and yet based on jealousy, hatred and anticipation of war!

What an act of moral treason if our new books bear on the title page the acknowledgment of His sway and yet by their contents strengthen the forces of evil!

What a mockery if our bills of lading, our contracts and our invoices recognise His headship and yet deny Him in the business they represent!

How shall we fill those letters we commence with the sacred symbal 1922? What the figures acknowledge let our lives enthrone.

"Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

BREAK-UP AND REUNION.

The classrooms are locked up, the halls are silent and empty, the once busy avenues and walks are frequented no more, no human figure is seen on the playing fields. Here are now but cows and goats

and sheep, where once were boys and girls and men and women.

We have said "good-bye" or "farewell," we of the colleges and training schools, using the rich words in greatly varying tones of voice; our protégés have gone their way, and we ours.

We do not part without regrets. Men who have been joined together in an adventure are never wholly indifferent to each other. If the adventure has been worth while they do not easily part; they make their farewells in the hope of meeting again, of renewing their associations, even if it be but as shades upon the Elysian fields. The friendships which men form through comradeship with others in a worthy enterprise, are amongst the most satisfying experiences that God gives. The more precious are they because of their incompleteness. They are as choice flowers that must fade, and the more transitory their nature the more closely we hold to them. They fade away, but leave behind a fragrance that ministers to memory; winter days are cheered by remembrance of summer flowers.

A year in the life of a boarding school is not unlike a voyage of the old-time sailing ships. The youngsters come on board and for the most part trust themselves to the captain and crew for the long months of voyaging over the sea of life. Then their Argo comes to port, the Argonauts jump overboard, and home again they wend their ways—scattering north, south, east and west. The passengers you are most interested in on board you probably never meet again, once you get on shore. It is just so at our break-ups. One goes to Cape Town, another to Basutoland; one to a small farm in the Transkei, another to a little school in the Zoutpansberg; this one to a refined and comfortable home in the country, that one to fight out a grim existence in Johannesburg. One will write you a conventional note from home (you know what it will read like beforehand); another, whose stray thoughts are worth recording, who will be visiting places you do not know and seeing what you would like to see, makes a light-hearted promise, under persuasion, to send you something; but from him you will hear nothing. Not all are as this last one. To one in whom I am more than interested, I suggest the sending of one letter. He looks confused and troubled, and his voice is sad as he answers: "You want only one, Sir!" and now it is my turn to look both troubled and confused. One cannot know a healthy, happy, striving boy for four years, see him grow up and gather strength of body and mind, beauty of character, and not be glad to hear how he fares as often as he can find time to write. Only one letter! In our hearts there is perhaps the stuff out of which an Italian composer could make grand opera, as Verdi in his "Destiny," tenor and baritone and instruments of string and brass interpreting the theme of eternal friendship in a frenzy of music; but your Briton, in clumsy manner, asks for one letter. Yet your Latin heroes will go their way, singing and forgetting, while your Anglo-Saxon will remember, and remember.

Break-up has its own peculiar mixture of feelings. The student puts away his books for the last time and takes a last look round the places to which he can never come back; the apprentice packs up his tools and gazes wistfully about him before he goes out at the workshop door. The failure will fly from the scenes of his failings: with scarcely a glance behind he hurries away to hide himself and forget, maybe to begin again; but your successful man lingers over the parting scene; it is the last page of a satisfying book. For the moment the hopeful, forward look deserts him, and his soul goes looking back.

From most of them we do not hear again. Now and again one of those who has gone forth is mentioned in the papers—he may be receiving a distinguished visitor, a successful candidate for some Government appointment, the spokesman of a deputation, or a writer to the Press, or he may have fallen foul of the laws and figures sadly in a record of dishonour. But for the most part they are not heard of. In a few years, however, a boy turns up with a face reminiscent of some one you have known, and you put the question:

"Are you so and so's brother?"

"Yes, sir, he is my brother."

"And is he well?"

"Yes, sir, and he wishes to be kindly remembered to you, sir."

"Good, then he remembers his old friends."

"O! yes, sir, he often talks of you. He is very glad now he is able to send me to his old school. I should have come when I was younger, but we could not afford it."

"Did he ever tell you about when he first came here?" I ask.

"Yes, sir, many a time," and the boy laughs shyly.

I am going to like this youth, for his own and for his brother's sake, but soon he too will go. They all go, the boys, the girls, the men, the women; they go into the great wide-gaping world; a warm handshake, an affectionate look, a word of thanks,

and they are gone. They fly away like the winged Icarus. Some fly too high, some fly too low, some take the middle course, but few return. Can we wonder that Christian saints have pictured heaven as a place where partings are done away with, where "We meet to part no more."

Our loss is the gain of others. There is great activity in many homes, and in many parents' hearts, as they get ready for the boys' home-coming. What buying and sewing, washing and sweeping, goes on in these South African homes. The sewing machine runs up the edges of new bed linen, and as it stitches it says "The boy is coming, the boy is coming, the boy, the boy, the boy is coming." The wind that whistles round the eaves sings the same refrain, and the swallows that build their mud nests beneath the thatch whisper the same sweet tale. The sending of the boys away may be a hardship, but all is repaid in the happiness of reunion. The influence of a good home is far-reaching, as the mother knows, and she is restful and confident that her young birds will return as a joy and a blessing to the parents' nest.

Alas, there are homes whose boys will return no more, and quiet homes are these, for the boy has gone to the better land. And there are boys without homes to go to, wanderers they are, having no loved ones to call their own. Be very kind, good friends, to such.

Some go that will not be missed. They come for one or two or three years, but never "belong." They make no attachments, play no part, join in no game, hide away from the kindly supervising eye. Their names upon the roll bring no personalities to the mind. They swell the ranks of the negatives, the nonentities.

Others go out to failure. Almost as they come they go, bundles of bad habits, souls asleep, children of questionable heredity, or negligent upbringing, or bad environment. In God's good time and by His grace they may arrive at the Celestial City's gates, but it will be by a hard path, for, if the eye of man can see and judge aright, they are not yet upon the upward road.

Not many are in this last class, thank God. Some years ago, at the opening of a session—at the sailing of the ship—one came aboard that the ship's officers would gladly have sailed without; a poor, weedy boy of tender years, with an accumulation of—to say the least—doubtful habits. His language, in speaking to his classmates was vile; his personal habits objectionable, his influence a contamination. All the disadvantages of a town bred youth were his. In times of troubles he often came near Jonah's fate of being thrown overboard, but Providence saved him. Probably his fond parents only sent him to the missionaries from fear of the consequences of keeping him at home, for at the year's end he did not go back home, because of the parents' dread of his companions.

The months go by. Healthy environment prevails. The admiration of better fellows does its good work. The love of excelling at games, the wish to do something worthy for his football or cricket team, the desire to earn a kindly word from the great ones who smile and encourage or scowl and scold, and other like motives draw him on. He becomes a good student, his soul is awakened, love of men and creatures begins to grow, the more abundant life unconsciously begins to dawn. He grows in stature and in grace, and out of knowledge of his former self. He is now good to look upon. With his superiors he is reserved and shy, but he makes a great noise amongst his companions, and, what is more, they stop and listen when he speaks, that is when all are not excitedly chattering at once, as is their way. He is a natural leader.

His father works and saves the money for his fees, his mother sits at home knitting his socks and making his clothes, and many a tear goes in among the stitches, and many a prayer is knitted in the socks. The parcels are sent off with care, shirts and socks, cakes and homemade jam, with sometimes, from the man, a hard-earned one-pound note.

Now the years of patient work and prayer are over, the little house is all in order, the boy's room is ready, clean linen is on the bed, for the boy is coming home. The parent hearts fluctuate between fears and hopes. How will he compare with his one-time friends, now dagga smoking, dop-drinking youths. Will he be taller than his father? Will he be foolish, or, as they would have him, light-hearted but wise.

The train is in, the passengers are getting out, but where is he? Who is this tall, well-carried, clean-looking youth? Those are the clothes; it is he (O happy mother's heart!) this wholly satisfying youth is he. In her heart she sings again the Virgin's Magnificat:

> "My soul exalts the Lord.
> My spirit delights in God my Saviour.
> Great things has the Almighty done for me
> And holy is His name."

Our break-up is their reunion, our loss their gain. We are content. To this end we exist, this is the work to which we have been called. We serve them, they go out to serve.

LETTERS TO THE EDITOR.

CORRECTION.

To the Editor, *The Christian Express.*

Sir,—I am sorry, but may I take the liberty of drawing your attention to the mistake in the name of the author of "Third Kafir Reader," in the December number of the *Christian Express*, page 195. The name should be Dr. Bryce Ross, not Richard.

Yours faithfully,
JEANIE N. ROSS.

* * *

A FAITHFUL SERVANT. OVER FIFTY YEARS WITH ONE FAMILY. BURIED WITH HONOURS.

To the Editor, *The Christian Express.*

Sir,—For over fifty years Rapass Samson, a Native, remained a faithful servant of the late Mr. A. J. Kidwell and his family. When only sixteen years old, Rapass engaged himself to his "Baas," and after a time was promoted to serve in the store at Jamestown, in the Cape Province, at a salary of six pounds a month. He was respected by the Dutch, the English and the Natives, and throughout the whole district few men were better known or received a more cheerful "good morning" than Rapass. He thoroughly enjoyed a joke, and it was a common sight to see him bent with laughter as he wiped the tears from his cheeks with his thumb. When he became too old to work in the shop he was pensioned at two pounds a month, and received certain privileges.

His influence upon Natives for good was great, and he was recognised as a safe guide in disputes. His confidence in white people never wavered, and he often calmed the young hot-heads who felt like going to extremes. During the Boer war he was repeatedly warned not to take part, but when Jamestown surrendered Rapass and Koos were captured by the side of their master. They were ordered to be shot. Still carrying a leg of mutton, Rapass and Koos walked out to be shot. At the last moment Mr. Kidwell persuaded General Kritzinger to spare their lives.

After the death of Mr. A. J. Kidwell, in 1912, Mr. Rex Kidwell took Rapass under his special care and visited him each Sunday morning at his home in the location. Rapass had many meals in the kitchen of his young Baas, and often acompanied him to religious services. One day he said to his young Baas, "If I don't get to Heaven, it will not be your fault." A few days ago Europeans and Natives gathered around the open grave of Rapass, and their hearts were full as they remembered the happy, black face, crowned with grey hair, of the old servant who had seemed a part of their lives. In recognition of his faithfulness his old firm is continuing his pension to his widow, Marie, is erecting a tombstone, enclosing the grave, is paying the bills of two Doctors and is settling the account for funeral expenses.

Rapass' record will take some beating, and in this day, when masters and men seem so estranged, it is refreshing to remember, that the old happy relationships of life are still preserved in some hearts. Whites and Natives can live happily together in South Africa, if each plays the game with the other.

Yours respectfully,
A. A. KIDWELL.

29 Highgate Street, Jeppes,
Johannesburg.
12/12/21.

* * *

"UNREST AND HELP."

To the Editor, *The Christian Express.*

Sir,—Kindly allow me space in your valuable paper. Our demand to day is a cry for help from the Europeans. It is true that a man's love for God is only measured by his love for his neighbour, but I am sure that does not mean "ayikona." Equal affection for all mankind is impossible.

The parable of the Good Samaritan makes it clear that our neighbour is the man in need of help. If this is so then no one can be proud of success built upon the bent shoulders of his fellowmen.

To-day we blame the European in every possible way—in religious, educational, social and commercial questions. But division into classes will not help. As a people we have our duties as well as our rights, and we must show our fitness and readiness for any social standard we claim.

What is success? Is it possible without character? A man of good character always succeeds. How are we to develop this? As a people we must acquire high ideals through communion with God. Further we must develop courage to live up to those ideals. There is no success for Nation or Race apart from the Kingdom of God. If the ideals of Jesus were realised among us we should be a civilized people. Our failure is proportionate to our inability to live up to the level of our best thoughts. Two of the greatest pathways of life are those of honesty and honour.

"Tis not in nature to command success; but we'll do more—deserve it."

An upright life will ensure us a due and proper measure of prosperity.

Nevertheless, a liberal education will clear away many obstacles. It broadens a man, adding much to his efficiency. A ceaseless struggle to attain perfection is the only rule by which any race can ensure advancement.

Make yourself necessary to the world and it will give you bread.

Auckland Mission. JNO. JORHA,

LOVEDALE AND FORT HARE NEWS

The number of members on the Roll of the Institution congregation at the end of the year was 284, which is probably the highest yet attained.

x x x

The Institution closed on 15th December for the Summer Vacation. The re-opening is fixed for the 14th February.

x x x

The closing meeting was held on the evening of Wednesday, 14th December, and the usual review of the year's history was given by the Principal, who commented upon the earnest spirit of work that had prevailed, and the progress made in various departments, particularly referring to the new developments in domestic science training. He thanked the considerable band of new workers that had joined the staff for the first time in 1921, for their excellent services, and hoped the remaining needs for reinforcements would be fully met before the next closing meeting. It was a great cause for satisfaction to see the Institution, with so complex an organisation, working with such harmonious unanimity of purpose.

x x x

Mr. James Chalmers and his wife are taking a short leave to Scotland for the first half of 1922, after nine years of devoted service in the Institution, and the good wishes of the whole staff and many outside friends go with them.

x x x

Mr. Chalmers has been for most of his time head of the High School, which has developed greatly under his guidance, maintaining an excellent *esprit de corps*, and producing a remarkably good type of student. Although, to assist in the developing of the South African Native College at Fort Hare, the two classes immediately leading up to Matriculation have been handed over to the College temporarily, the enrolment in the High School is now over 100, and has to be limited for want of accommodation. Mr. C. A. Pilson is to act as principal in Mr. Chalmers' absence.

x x x

In addition to the ordinary duties of his sphere Mr. Chalmers greatly assisted the vocal music of the Institution and of the township, and in connection with manual training has set an excellent lead, his boys having to their credit a chain and wire suspension bridge across the river Tyumie, and a number of useful buildings in *pise* work.

x x x

The arrangements for the Summer School are now practically completed, and there is the certainty that it is to be taken advantage of by a large number of the class of men and women likely to profit most by its courses. It is regretted that now, owing to Parliament opening earlier than was at first expected, we shall not have Dr. Roberts and Dr. Loram with us. Dr. Loram's course will have to be provided for otherwise.

Excellent rains—3.57 in 5 days—fell in the second week of November. These were very general, and most of the water soaked into the ground, and, moreover, the local precipitation was not a cold one, and stock were unharmed. The fall came just in time for our main mealie-planting in mid-November. The temperature was much as usual, the highest being 100° on the 8th and the lowest 44° on the 1st. The barometer changes were slight. The rainfall for the month totalled 3.89 inches. The wet weather continued into December and gave us 2.93 inches of rain in the first half of the month. The days were generally warm, but there was much cloud, and the heat was usually not excessive.

FORT HARE NEWS.

A few days before the closing, a social gathering was held in the Library of Stewart Hall, at which the staff and students bade farewell to the Principal, who has gone overseas for six months' leave and duty, and to Mr. E. J. Starkey. Rev. J. Pendlebury spoke on behalf of the staff, and addresses from the students were read by Mr. A. Ferreira.

Mr. Pendlebury voiced the good wishes of all for Mrs. Jabavu who has left on a two year's visit to America, and spoke of the excellent work done by Mr. Starkey during the time he has been temporary lecturer, and the interesting addresses on scientific subjects which from time to time he has delivered to the college students.

Referring to Principal Kerr, Mr. Pendlebury said he had carried the college with success through its initial years. It was no longer an experiment, but had established itself firmly in the confidence of the Native peoples.

Mr. Kerr recalled the very humble beginning of the College six years ago. From the start it had been believed in by big men, men such as the late General Botha and Dr. Henderson. He appealed to the Natives for individual support. The great European Colleges had prospered far more by private benefaction than by public grants. So far, the Natives had supported the college mainly through grants made by their Councils. More was needed. It had been suggested that Natives might contribute in stock. If that mode of contributing appealed to their imagination, it would be welcomed by the College Council.

Mr. Kerr, after a short visit to Scotland, hopes to visit Tuskegee and other Negro colleges in the United States.

LOVEDALE INDUSTRIAL TRAINING.

There are vacancies for apprentices in

Printing
Bookbinding
Carpentry
Wagon-making
Black-smithing
Building
Girl's Industrial Department
*Fruit Department
*Farm Department

The length of apprenticeship is as follows :—

Carpentry 5 years, Wagon-making 5 years, Black-smithing 5 years, Printing 5 years, Bookbinding 4 years, Building 4 years.

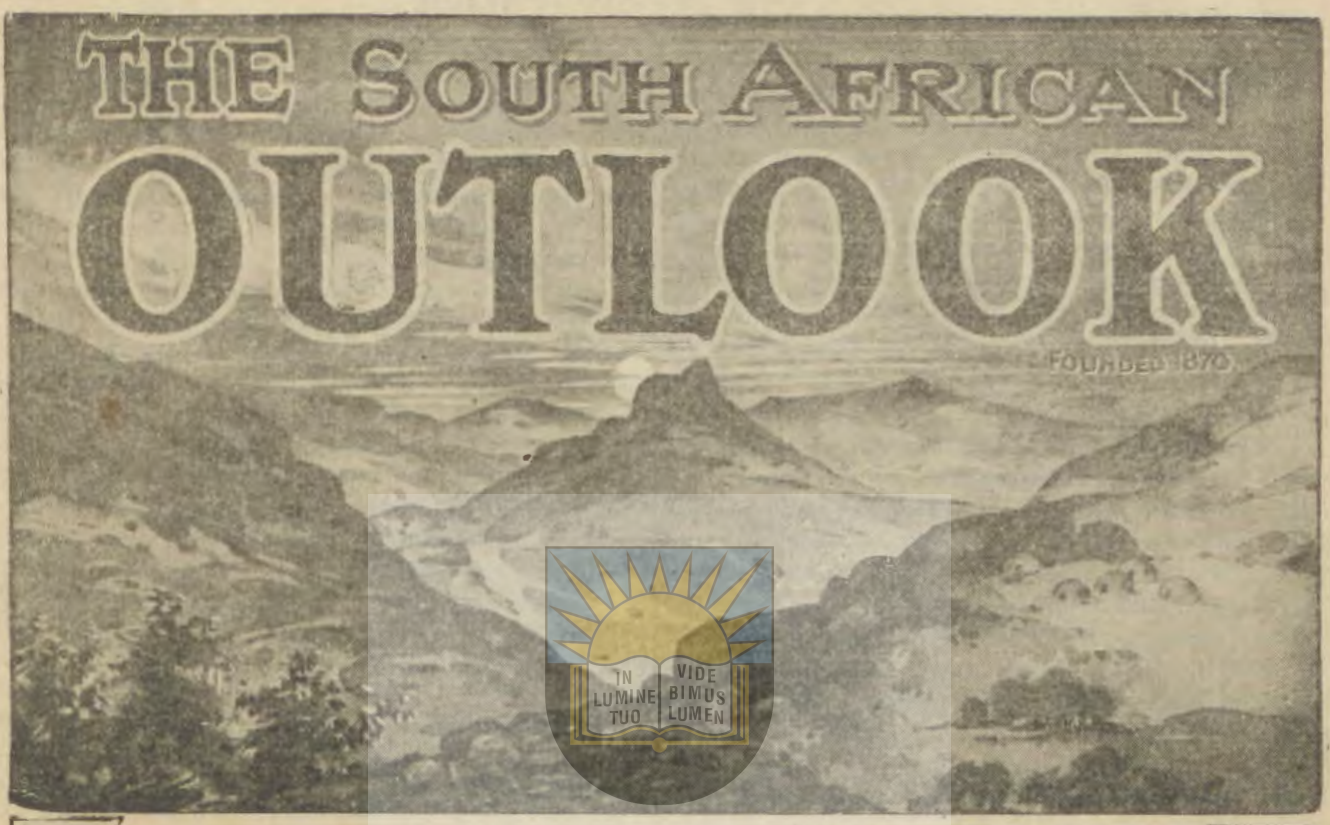
* The Fruit Department and Farm Department offer courses of one year duration, the charge for which at the £14 table is £3.

In the case of Carpentry and Wagon-making, a deposit of £5, and in the case of Printing a deposit of £2 10s. is required at the beginning of the course for tools which will be supplied.

Apprentices sitting at the £14 table in the Dining Hall are charged £6 for the first year, £4 for the second year, and £2 for the third year, the remaining years being free.

A month's holiday is given in the year at a time convenient for the work of the Department.

Printed and Published by the Lovedale Mission Press, Lovedale, C. P., South Africa.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. Published Monthly.

CONTENTS.

LOVEDALE, SOUTH AFRICA, FEB. 1, 1922.
VOL. LII. NO. 615.

The South African Outlook.

"This doctrine of yours has now been examined and found wanting. And this doctrine alone has stood the test—that we ought to be more afraid of doing than of suffering wrong; and that the prime business of every man, and nation, is not to seem good, but to be good in all private and public dealings." —*Socrates to Polus.*

* * *

At least two measures which will vitally affect the Native people are said to be in preparation for the coming session of Parliament. One is the much overdue Urban Areas Natives Bill and the other is the Financial Relations Bill which will determine the financial relations between the Union and the Provincial Councils. The Urban Areas Bill throws upon the municipalities the responsibility for providing adequate control and housing accommodation for the Natives within the Urban Area under penalty of having these duties assumed by Government and carried out at the expense of the town. A further favourable feature makes provision for freehold or long leasehold title to building lots on which Natives may be permitted to erect their homes. It is rumoured that the Bill also makes possible the extension to the other Provinces of the Kafir beer monopoly system of Natal or something very similar to it. The other important measure proposes to take away from the Provinces the right to levy direct taxation on the Natives, so that a repetition of the iniquitous Transvaal Poll Tax should be impossible. The additional funds required by the Provincial authorities for the payment of better salaries for Native teachers and for the development of Native education will be provided by the Union Government.

* * *

The spade work in connection with the establishment of Native Local Councils under the Native Affairs Act of 1920 is proceeding apace, and the Native Affairs Commission has paid a return visit to Kingwilliamstown to learn the views of the Natives. The Natives apparently wish to graft the Council system on to their tribal organization, irrespective of the size of the locality or tribe; while the Commission is anxious to have sufficient taxpayers in a council to make them workable. Unless there can be enough taxpayers to produce a revenue which will suffice to enable some of the works contemplated, such as improvement of roads, eradication of cattle diseases, irrigation, and so on, to be put into effect, the Natives will lose faith in the Councils. Nothing could do more to discredit the system than that there should only be sufficient revenue to maintain an office and pay salaries to a few officials. At the same time, one would wish to have the tribal feelings of the people respected as far as possible, and, if only the people could be made to see it, this could be effected by uniting two or three tribes, and by electing the chiefs or head men to the Council. The arrangement reached at Kingwilliamstown proposes, we understand, to give six local Councils to the Natives in the Kingwilliamstown, two to the Natives at Keiskama Hoek, and one each to the districts of Fort Beaufort, Middledrift and Stutterheim.

* * *

We are glad to learn that the Native Affairs Commission has implemented its promise to the Natives of Keiskama Hoek to inspect *in situ* the land in dispute between them and the Forest Department, and that a member of the Commission has recently completed a tour of the district. The position is one of considerable difficulty, because there is, on the one hand, the duty of the Government to preserve and extend the existing forests in the interests of Natives, as well as future settlers, and on the other hand there is the necessity of securing additional grazing for the herds and the rapidly increasing Native population. It is not easy to make the Natives see the duty which the present generation owes to posterity. To them these are only trees, and men and women are more important than forests. Vision for the future will probably only come to the Natives with education, and perhaps bitter experience. It seems to us that the Government should proceed slowly with the planting of forests on land, which rightly or wrongly the Natives have regarded as their pasture land, in order that the Natives may be prepared for the new mode of life—intensive cultivation, instead of extensive cattle farming—which must undoubtedly come in these thickly populated areas. Sensible agricultural teaching in the schools, and possibly the efforts of a competent Native farm demonstrator would help to educate them to the inevitable.

* * *

The Draft Constitution of Southern Rhodesia, made public by the Colonial Secretary at the beginning of the year, provides for the establishing of responsible government acting through a Legislative Council and a Legislative Assembly, limited only by certain reservations which is the opinion of Mr. Churchill the peculiar history of the country

imposes. It reserves any law whereby Natives may be subjected to, or made liable to any conditions, liabilities or restrictions, to which persons of European descent are not also subjected. Provision is made for a Native Department, the permanent head of which is to be appointed by the Governor-in-Council with the approval of the High Commissioner. The Natives are specifically protected against restrictive regulations; and it is laid down that the Southern Rhodesia Order in Council of 1920, whereby the lands known as Native reserves were vested in the High Commissioner and set apart for the sole and exclusive use of the Natives, shall continue in full force and effect as if it formed part of the Letters Patent, and that no portion of the land comprised within these reserves shall be alienated except for purposes authorised by the said Order, and then only in exchange for other suitable land. It is also laid down that the Governor-General, if so requested by the High Commissioner, may refer any question relating to Natives for report to any Judge of the High Court, and the Judge shall make such enquiry as he thinks fit and report to the Governor-in-Council. Provision is also made for the appointment of Native Councils.

* * *

The incorporation of Swaziland in the Union is again receiving attention in consequence of a deputation that waited on the Union Government, representing the elected members of the Swaziland Advisory Council. This deputation spoke only for the Europeans, and the interest of the development of their trade by railway communication. But the European settlers and traders in Swaziland are only a tithe of the population. The present status of Swaziland is one ratified by treaty, and cannot justifiably be changed without fair reference to the Swazi people themselves for their decision. We do not enter here into the question whether any such change would be for their good or not. Our point is that they are entitled to be considered and consulted fully in the matter before any action is taken. The Pretoria correspondent of the *Cape Times* says "it seems likely that His Royal Highness (the present High Commissioner—Ed.) will not persist in the attitude of his predecessors, who were never at a loss for an argument to postpone the settlement of the incorporation question." We rather think this is not a flattering estimate of Prince Alfred.

* * *

We record with regret yet another case of the shooting of a Native by a European. A farmer named Lange, of the Caroline district, was charged before the Magistrate at Ermelo, a fortnight ago, with attempted murder. The complaint said he was walking over the accused's farm when Lange sets his dogs on him. The complainant said that he struck one dog with his kerrie, whereupon accused shot him in the back. He denied that he threw his kerrie at the farmer. Lange reserved his defence, and was committed for trial, bail of £100 being allowed.

* * *

Considerable interest is being taken by Native ministers and Christian workers in the arrival of Mr. Max Yergan, who has been sent to this country by the coloured people of America to develop Y.M.C.A. work among the Coloured and Native people. Mr. Yergan, who has a fine record of training and service in America and East Africa has created a favourable impression partly by his earnestness and partly by his reticence. He has wisely refused to allow himself to be interviewed by the Capetown press, preferring to study the situation in this country before making any statement. There should be abundant scope for his energies, for there is need of a Y.M.C.A. in every urban Native location. The two chief obstacles in the way would be control and finance. With regard to the control we are emphatically of opinion that there should be a council of Europeans, Coloureds and Natives. For its financial backing the movement would be justified in expecting aid from municipalities to whom a contented and law-abiding Native population is an undoubted asset. A few pounds spent in providing spiritual development and harmless recreation might save a police bill many times as large.

* * *

A very important meeting of the World Committee of Y.M.C.As. will be held in Geneva early in 1923 to discuss the welfare of boys and juvenile adults and to consider ways in which the Y.M.C.As. can assist in this great work. The subject has been divided into five parts, one of which has been apportioned to each continent as follows:—The "physical" welfare to America; the "legal" welfare to Africa; the "religious" to Europe; the "vocational" to Australia and the "domestic civic and national" to Asia. As president of the National Council of Y.M.C.As. in South Africa, Mr. Wallace Soutter of Durban has accepted the "legal" commission. This involves a study of the legal status of boyhood throughout the world, an extremely difficult study in a country like South Africa, so poor in its source material on

social questions and so remote from the main currents of social legislation. To our credit, however, we have recently taken some dicided steps in juvenile legislation such as child welfare, juvenile employment, apprenticeship, etc., while our system of industrial schools has made an excellent beginning under the sympathetic administration of Mr. G. Hofmeyr, the Union Secretary for Education. We learn that Mr. Soutter is in correspondence with fifty foreign countries attempting to secure information of the legal status of boys, so that his report should be of considerable value to legislators and social workers throughout the world. We do not know if he proposes to extend his study to include Native boyhood in South Africa. If so, we fear he will find that the legal status of the Native boy was considerably better under Native law and custom than it is to-day under our European law. A scientific study of Native child labour would probably cause the humanitarians of the world furiously to think.

* * *

In the Lower Congo an outbreak of religious excitement connected with a professing "prophet" named Kibangu, has occurred, which, for the time being, has almost closed Mission work, the people refusing to attend school or Church or to take advantage of medical treatment. It is interesting to South Africa, in light of the Bullhoek incident, and we print in this issue a full account of the happenings, taken from the *Congo Mission News*. The "prophet" compares favourably with the "Israelite" Enoch, and the movement has led to striking moral reform among the people, but it has been shipwrecked upon Kibangu's claim to work miracles of healing. Since the account in the mission paper was written, we learn that Kibangu has been arrested, and tried by a military court, and sentenced to death. This has been done, though, as we are informed, no evidence was forthcoming of any intention on his part to rise against the Government, nor of his having advised his people not to pay taxes. And no arms were found in his possession. A missionary correspondent writes: "Eight of our deacons, several of our teachers and numerous adherents have been sentenced to imprisonment for two years and upwards. A young "prophetess" has been sentenced to penal servitude for life. Others, tried by a Civil Court, were sentenced to one months' imprisonment, and were afterwards sent by the Vice-Governor-General to the Upper Congo, and told they would never be allowed to return. The deacons were sentenced to ten years' penal servitude, and one of them at least has never been near the "prophet." The severity of these sentences by the Belgian authorities reflects discreditably upon their administration of Native Affairs.

* * *

The sincerity and patriotism of Mr. Gandhi, we have repeatedly commented upon in these columns with respect, while differing from him as regards his methods and objectives. Although it is known to most of our readers, we think it worth while to record his recent appeal. Students of history know well that methods of violence always bring with them their own nemesis. Mr. Gandhi realised too late his responsiblity for bloodshed and serious public strife, which, while he was constantly preaching civil disobedience, he had deluded himself and others into believing could be avoided.

* * *

We quote from the *Indian Witness* of 23rd Nov. "The serious rioting in Bombay on the 17th instant when two tram cars, a four-storied building and other property was burned, many were wounded and some were killed, which Mr. Gandhi's presence and pleading were unable to stop, has caused its leaders to think seriously. Mr. Gandhi recognizes it as a result of his teaching of "civil disobedience" and exhortations to boycott the visit of the Prince of Wales. Mr. Gandhi says: "I am more instrumental than any other in bringing into being the the spirit of revolt." And, on the morning of the 19th, he issued an appeal which begins as follows:

> "Men and women of Bombay, it is not possible to describe the agony I have suffered during the past two days. I am writing this now at 3-30 a.m., in perfect peace, after two hours, prayer and meditation. I have found it. I must refuse to eat, or drink anything but water till Hindus and Mohammedans of Bombay have made peace with the Parsis, Christians and Jews, and till the non-co-operators have made peace with the co-operators. The fighting that I have witnessed during the last two days has stunk in my nostrils. Hindu-Muslim union has been a menace to the handful of Parsis, Christians and Jews. The non-violence of the non-co-operators has been worse than the violence of co-operators, for with non-violence on our lips we have terrorised those who have differed from us, and in so doing we have denied our God. There is only one God for us all, whether we find Him through the Koran, Bible, Zend Avesta, Talmud or Gita; and he is the God of of truth and love."

He further exhorts all to make reparation, not remembering what they may have suffered. How much effect Mr. Gandhi's words will have on the excited multitudes remains to be seen."

We greatly appreciate the courageous protest of the Dean of Bloemfontein in "The Friend" against the decision of the Brandfort Council in relation to the wages of their labourers. In the discussion certain members of the Council maintained that with 2s. a day Native labourers were overpaid, while one even urged 2s. 4d. per diem for certain white workmen. The Dean asks: "How far are 2s. a day for Natives, and 3s. a day for Whites (living expenses today being what they are) compatible with the due regard for humanitarian, hygienic and economic principles? Let us aim at putting in practice between the races, and between the classes (these latter would then soon tend to disappear), our Lord's own prescription of doing as you would be done by." We wish we could expect public bodies to set an example in fair treatment. There can be no settlement of the Native question apart from economic justice. Although food costs have fallen, while the costs of the other barest necessities of a human, not to say a civilized, life remain so high, 2s. a day for a Native labourer employed in a town, with no other means of sustenance, is not a living wage.

* *

The improved attitude of those administering justice to the question of flogging, has found a further expression, this time from Natal, on the part of the Judge President, Sir J. C. Dove Wilson. In reviewing a conviction for cattle stealing in which the sentence was hard labour and ten lashes, he quoted the observation of Mr. Justice Stratford, to which we referred some months ago, and said "I quite agree in the view that lashes over ten are not necessary. I have never witnessed a punishment of this nature, but it certainly seems to me that there is a tendency to inflict lashes without a due appreciation of their severity as part of the punishment. I think therefore that even if the magistrate had regarded this as a case for the infliction of lashes the number inflicted would have been too great." Mr. Justice Carter in concurring said that he had witnessed more than one flogging, and he was satisfied that after seven or eight strokes of the cat the recipient has lost consciousness. A flogging was only effective up to the seventh or eighth stroke. In the case under review, as it was a first offence, with no aggravating circumstances, the lashes were eliminated from the sentence.

* * *

The lying propagandism of the liquor trade in regard to the effects of prohibition in America continues in our South African Press. As a fresh reply, we invite our readers' attention to the following statement read at a public meeting in Edinburgh and published in the *Scotsman*.

We, the undersigned American post-graduate students of the University of Edinburgh, representing Alabama, Connecticut, California, Illinois, Iowa, Kansas, Kentucky, Maryland, New Jersey, New York, Ohio and Pennsylvania, twelve States of the United States, having observed what we believe to be misleading statements in the Press regarding the so-called "failure" of Prohibition in the United States, wish to state that, in our judgment, Prohibition has unquestionably justified itself. In our opinion, the following are the outstanding facts:—

1. Throughout most of the United States Prohibition is rigidly enforced; and even where its enforcement is incomplete, a radical improvement in the social and moral condition of the people is undeniable.
2. Forces opposed to Prohibition have attempted to prevent its enforcement and to evade its operation and much of the unfavourable comment in the foreign Press has unquestionably been issued by these forces.
3. The overwhelming majority of brewing and distilling plants have been converted to productive uses, and labour has been readily diverted to other channels without any noticeable influence upon the unemployment problem.
4. Private illegal manufacture of alcoholic liquor has persisted on a small scale, pending a more complete enforcement of the law, but the quantity thus produced is inevitably negligible, compared with the output of breweries prior to Prohibition.
5. The Churches of the United States are united in their testimony to the beneficial results of Prohibition. More significant still is the increasing approval of business interests throughout the country.
6. Some of the most tangible and indisputable proofs are the decrease in crime, profligacy, poverty, and drunkenness, and the increase in saving deposits. These facts can be verified by recourse to the official statistics of large communities and States.

In conclusion, we believe that the opinion of the rank and file of the American people is becoming more and more convinced of the value of Prohibition. No better evidence of this can be adduced than that within the last week Congress has passed a Bill for the more stringent prevention of the illegal use of alcohol.

On another page we give a report of the formation and the constitution of the Federation of Native Teachers in the S. A. Union. We congratulate our friends upon this action they have taken. Through one strong federation the local associations will be able to help one another, the strong the weak, and the progressive the backward. It is noteworthy that the Native teachers have declared unanimously in favour of the taking over of Native education by the Union Government, and that the initiative for this resolution probably came from the Cape Province delegates. They are those who have most to lose, should the change be consummated, and the levelling up of the educational work of the other Provinces, which is the great gain looked for, result in a slowing down of the pace of development, or even some retrogression, in the Cape. For ourselves, while we fully recognise the advantage to the other Provinces, and that the health and well-being of the whole is bound up with the health and well-being of all the members, we deprecate in the meantime a movement that might mean the loss to Native education of the forceful interest and support of the Cape Administrator, Sir Frederick de Waal, and of the liberal minded and sympathetic Superintendent-General, Dr. Viljoen.

* * *

During his visit to America Mr. D. A. Hunter spoke at Hampton Institute in October on the work of Lovedale, emphasising the fact that the African Natives are showing deep interest in educating their children in spite of hard times. Dr. Aggrey also spoke and as usual made some pregnant statements. "Africa is not going to be won for Christianity until Christians are themselves converted." "If our white friends will educate and Christianise us, fill our hearts with love and give us a chance, we will stop the onrush of Mohammedanism." "The white man will bring his gold, business acumen, and railways, but the Negro is going to bring his childlike faith. What the black man wants is a God of Love who came to die for him. We believe in Him, and we are going to teach the world that childlike faith."

* * *

We congratulate Mr. Butler and the staff of the Tsolo School of Agriculture on their Report for 1921. There were in residence for the year 50 students, and such is the run upon admission that the authorities are able to select only those that have the higher educational qualifications. An advertisement in the *Farmer's Weekly* to ascertain what outlet there was for students desiring employment outside the Territories elicited replies from all over the Union, and Rhodesia, and even from the Belgian Congo. A number of men trained at the School are now employed in different parts of the Union, and one has gone to the Belgian Congo, but its main object is to fit men for the more effective farming of their own land. Outside employment is welcomed as affording means for the young men acquiring some capital wherewith to equip their own farms when they settle upon them. The closing meeting of the School was honoured by the presence of the Chief Magistrate, who gave an inspiring address. Commenting upon the great progress made by the school, since its reconstruction under Messrs. Carmichael and Hughes some eight or nine years ago when its fortunes were at a low ebb, he suggested that its motto should be thoroughness and efficiency. Councillor Mehle, who spoke for the Native people, expressed their pride in the school, and their satisfaction in the good behaviour of the boys.

* * *

"Numbers of people who would pay £800 for a motor-car would, I feel assured, as gladly write out a cheque for £400 towards such a deserving object as this." These optimistic words were spoken by the Dean (the Very Rev. C. H. Rolt) in moving the adoption of the annual report and balance-sheet of the Stakesby Lewis Hostels at a meeting held on Nov. 27th. at Cape Town. The Mayoress (Mrs. W. Coldicott Gardener) presided. Congratulating those connected with the institutions, the Dean said that their story was the same old one which he had heard many a time in connection with other worthy foundations. They had to face many difficulties, but by faith and hard work they had accomplished much. He went on to say that there was a certain amount of romance about the Stakesby Lewis Hostels, inasmuch as they were associated with a family which would long be remembered with gratitude by the Coloured and Native people of this country. It was also a good thing, he said, that the public should know that many of the leading men in the Peninsula, such as the Administrator, the Chief Justice, the Mayor, and many others he could name, were deeply interested in the objects of the Hostels. It was only necessary, he thought, for the public to become more widely acquainted with the truly noble work which they were doing to enlist widespread sympathy and support, not only in the way of subscriptions, but also by supporting the bazaar.

* * *

One of the things which the hostels alleviated to some extent was the scarcity of housing accommodation. Those of them who could go home that

night to comfortable or comparatively comfortable homes could visualise what it must mean to those who had no home at all. To these the Stakesby Lewis Hostels were a real haven. The hostels, said the Dean, were a real challenge to our Christian principles. For the Europeans we had our Y.M.C.A.'s and other institutions, but who, as a rule, cared for the welfare of the Coloured and Native? It was in this direction that these hostels did noble work. The annual report, which was submitted by Mrs. K. Stuart, indicated a year of steady progress in regard to the social activities of the hostels. On the other hand, many financial troubles had to be faced but it was gratifying to record that, with the exception of £400 still to be paid on one of the buildings, they were now fairly well situated.

* * *

We are very glad to note that, according to the *Cape Times* report, the Hostels' financial position is now "fairly well" established, for during the trying years of the war the outlook at times was black indeed. It is almost a platitude to say that the works of faith and devotion of Christian women will never be told, and the foregoing report gives only a glimpse of much that is worth recording in the history of the Stakesby Lewis Hostels. In contrast to the Christianity that breaks down when it comes to self-sacrafice, that is when it comes to finance and work, we have in the history of these Hostels a story of devoted women courageously entering the property market, with all its pitfalls, in the difficult years of the war, in order to carry on and expand their work of helping a great city's unfortunate people. The buildings they rented were sold over their heads, good works were carried on in face of an almost hourly danger of having to be closed down for lack of premises. Without having the necessary funds, buildings had to be purchased on mortgage, that their works of love could be secured. Added to this burden were the harassing finances of a cafe, run for a poor class of people, and with no desire to make profits out of them, which as a result usually proved to have made losses. The sterling value of the work has now rallied many good people to its support, and we trust the Hostels will be blessed in the near future with a still greater measure of prosperity. Those Native and Coloured students and teachers who intend going to Cape Town during holidays would be well advised to enquire at the Stakesby Lewis Hostels before taking up quarters elsewhere.

* * *

We have received a copy of the first issue of "Other Lands," the Magazine of the overseas work of the United Free Church of Scotland. The editorial speaks of the tremendous change that has come over the outlook of the world, and insists that readjustment of relations must be based on higher principles than in the past. It suggests that material changes, however vast and far-reaching, cannot satisfy humanity's deepest needs, and that History proves that the only solution for the world's problems lies in the moral and spiritual region of life. It is the paramount duty of Christ's disciples to-day to throw themselves, in some way or other, into the support of mission work among non-Christian peoples. Various articles deal with the work throughout the world and are well illustrated. The Magazine is edited by Mr. W. P. Livingstone, while Miss A. K. George acts as assistant editor. We heartly welcome its appearance, and wish it every success.

* * *

It is with great regret that we learn that in a very severe thunderstorm which passed over the Vryburg district on the 17th instant, the Tiger Kloof Institution was struck with lightning, and the Post Office, book room and store room, with all the records of the Institution since 1904, were destroyed.

A PSALM.

Happy is the man whose fear of death has become
a sure confidence in eternity.
From the time of his first discerning he hath loved
the places where his days are spent
And the earth on which his head hath rested in
the darkness.
The trees are his friends and the grass knoweth
the tread of his foot,
While the flowers greet him in their season.
The love of the horse and the dog bind him to the
earth,
And in danger he seeks with hurried step the
lintel of his home.
These he knows; but the future is as the mists of
winter in a snowy land.
He fears destruction or agony worse than death, or
the loneliness of one lost in the far south.
Happy is the man whose fear of death hath been
swept away by the mighty waters of the love
of Christ.
Vast is the love of the Father and the love of the
Son.
Sweet is the consciousness of the divinity of the
sons of men,
And the wonder of life that cannot die.
The body waxes feeble and fades to the grave,

And in our ignorance we lift our voices in mourning and our hearts are cast down.
Light of wisdom, shine upon us that we may greet death with rejoicing,
And with laughter pass from the places which our heart loveth
To the dwelling-places known before time began and the earth floated out into the empty spaces.
Neither may they mourn who stay,
For in the breathing of the Father, love and wedded thought flow free into the heart of the beloved.
Happy is the man whose confidence in eternity rests on the love of Christ.

D. J. D.

NATIVE EDUCATION IN THE ORANGE FREE STATE.

In the eyes of many Europeans and of almost all Natives the Orange Free State stands for all that is repressive of Native advancement, so that it may not be out of place to record a very interesting development in Native education which is taking place in that Province.

In the Republican days a little educational work among Natives was carried on by missionaries with practically no financial support from the Government, but after the Anglo-Boer war a capital sum of £2,000,000 was given to the Natives of the Orange Free State as compensation for losses of stock, etc., and as the individuals concerned could not always be traced a balance of £39,000 remained undistributed, which was set aside as a fund for Native Education. The use to which this money should be put has been a subject of much consideration and not a little controversy. A committee of Europeans and Natives was invited by the Union Government to make suggestions, and recommended that it should be devoted to the higher education of Free State Natives, but added that nothing of the nature of higher education could be attempted in the Free State while the standard of elementary education was so low. Ultimately, after certain block grants had been made to certain institutions, it was decided that the money should be invested and that the interest should be spent in providing bursaries of £15 per annum each for those Native pupils from the Orange Free State who were receiving an industrial or higher (i.e. over Standard IV.) education in the Native schools of the other provinces, until such time as better arrangements could be made for spending the money in the Province itself.

In addition to this capital sum a grant of £4,000 per annum was made by the Crown Colony Government in aid of the mission schools of the colony, and the Moroko Government Industrial School for Girls was established at Thaba 'Nchu. These obligations were taken over by the subsequent responsible and provincial governments, but apart from the payments of the salaries and grants little interest appears to have been taken in Native education, except that in 1912 an admirable syllabus for Native schools was prepared by the Education Department but failed to be supported by the Provincial Government, and in 1915 certain liberal proposals were made by the Administrator to the Union Premier but were held over by reason of the War. No syllabus of instruction has been issued, and practically no supervision or inspection has obtained. Each year the Government has invited the mission societies to forward the enrolments of their pupils, among whom the grant of £4,000 has been divided on a percaput basis. The enrolment in 1920 was as follows:—Wesleyan Methodist 7,764, Anglican 2,236, Dutch Reformed 4,441, Presbyterian 642, Primitive Methodist 425, Roman Catholic 166, Congregational 317, Christian Catholic Church in Zion 130, Berlin Mission 590, Witzieshoek Native Reserve (denominations not stated) 963, making a total of 17,574, so that grant works out at 4/6 per pupil per annum.

To the credit of the mission societies engaged in education it should be said that this state of educational torpidity was not acquiesced in without a struggle. Representations were made to the Government from time to time. A Board of Native Education was instituted, but the authorities could not be moved. In 1920 representations were made to the newly constituted Native Affairs Commission, as a result of which further representations were made to the Administrator, who expressed his sympathy, but pointed out that financial provision was the stumbling block, and that nothing could be done unless either the Union Government or the Natives found the money. The Natives reiterated their willingness to be taxed if only this much desired education could be provided. Then came an announcement which caused the Natives to rub their eyes, for the Provincial Council, no doubt at the instigation of the Mission Board of the Dutch Reformed Church, passed an all but unanimous resolution to the effect that too little was being done for Native education, and calling upon the Union Government to provide funds to treat Native education adequately. The significance of this motion should not be lost sight of for it points to a dawning sense of responsibility for the development of the Natives on the part of a large section of the European community of this country.

It is confidently expected that Native education

will benefit considerably from the provisions of the new Financial Relations Act, so it should now be possible for the Orange Free State administration to give effect to its resolution by the creation of a sub-department of Native Education with a corps of efficient and sympathetic inspectors, and the establishment of a Native Education Advisory Board to secure the co-operation of the missionaries and to build up a system of Native education,

In any reformed system of Native education in the Free State it is clear that the Moroko Government Industrial School for Girls, and the Stofberg Gedenk Dutch Reformed Church Bible School and Training College at Viljoen's Drift will play a considerable part. The industrial school with a little guidance, sympathy and financial assistance could be easily made to take its proper place in the life of the Natives, to do which, however, it will assuredly need to become a boarding school as well as a day school.

The Stofberg Gedenk School, erected in memory of the well known missionary, is situated near the Vaal River, about twelve miles from Viljoen's Drift Railway Station. Here the Dutch Reformed Church owns a farm on which it has erected several large and substantial buildings, including the memorial school itself, a fine, large, brick structure with central hall, cloakrooms, offices, and ten large classrooms. The institution has three functions: to prepare Native ministers (6 students), to train Native evangelists (32), and to train teachers. Owing to the uninviting nature of the Native teacher's life in the Free State there are only 19 student teachers in the Training College. If the profession could be made more attractive and, (a serious lack), if a hostel could be provided for the female students, the enrolment could be doubled. The fee for board, lodging and instruction is £10 per annum, and the pupils are prepared for the Native Teachers Certificates of the Transvaal Education Department. The staff consists of a missionary principal or director and three fully qualified European teachers, who created a very favourable impression by reason of their ability and earnestness. The school furniture made by the students under the direction of the teachers was particularly creditable, as was also the draft syllabus of instruction. Their kindly but firm treatment of the students, many of whom are adults, seemed to be particularly happy.

The institution is still young but has great possibilities for development as soon as it establishes itself as a provincial and not merely as a denominational training college and so receives the support of all the denominations in the Free State. That it is realising its responsibilities is evidenced by the fact that it has already made arrangements for a large vacation course for Native teachers in July of this year, to which teachers from all over the Province will be invited.

Never have the prospects for a strong move forward in Native education, with all that this connotes for the welfare of the Native people, been so favourable in the Free State, and with its very intelligent Native people, its sympathetic legislature, its co-operating missionaries and its existing schools waiting for development and expansion, there is no reason why the Orange Free State should not cease to be the Cinderella of Native education in South Africa. Those actively engaged in this regenerating movement can rightly claim the sympathy and support of all in South Africa interested in the uplift of the Native.

—C. T. LORAM.

THE VICTORIAL HOSPITAL, LOVEDALE, 1921.

The Victoria Hospital stands upon a ridge exactly half a mile from the centre of the Lovedale Institution. The building, in its ground plan, has the form of an aeroplane, the two wings being double-storied and the tail consisting of the out-patient department and kitchen. In front of the hospital looking northwards, lies the broad valley of the Tyumie, so-called from its *ten* tributary streams, with a background of beautiful mountains, the Amatole range. Below the hospital is spread out the level expanse of the Lovedale farm, formerly a swamp frequented by elephants, and beyond the farm lies the village of Alice, with trees, oaks and gums, overshadowing and obscuring the houses, and the Dutch church on a commanding site to the right over-looking the town. Looking still across the farm, to the left we see the new buildings of the South African Native College, Stewart Hall and the Wesleyan Hostel, conspicuous with their white walls and red-tiled roofs, standing well up on the site of the old Fort Hare.

The Hospital has in the first place the responsibility of the medical care of the large number of boarders of the Lovedale Institution and also of the steadily increasing number of students of the South African Native College. All these are medically examined and vaccinated on their arrival and are treated day by day as outpatients or as inpatients as occasion arises.

The main work of the Hospital, however, lies

with the Native communities scattered over the hill sides of the country round. The Tyumie valley alone contains some seven or eight thousand people, farming their small crofts and going out to work. It is a congested district, quite unable to support the population resident upon it. The men go long distances to work, to all the Cape ports, to the diamond and gold mines, to the sugar estates in Natal and to railway work in all parts of the Union. In other directions there are other large communities similarly situated. The Hospital draws patients from a wide area. The following figures give a general idea of the work.

In hospital on 1st January, 1921 ...	35
Admitted during 1921	686
Total number under treatment in 1921	721
Daily average number of inpatients	33
Total number of patients admitted since the hospital was opened ...	8,536
Operations (major 17, minor 48), Total	65
Outpatients, individuals 2,508, attendances	4,927

Drop in Typhus and Malnutrition Cases.

During the year there seems to have been a tailing-off of the typhus epidemic in the district. Only 45 cases were admitted as against 147 the previous year. It is also noticeable that the cases of scurvy and debility shewed a marked decline as compared with 1920. (35 as against 92). Perhaps there is a relationship between the improved nutrition of the people generally which the figures indicate, and the diminution of typhus. Malnutrition depresses people's vitality and they tolerate lice from sheer lethargy of mind and spirit. Typhus fever has often accompanied famine.

Out-of-the-way Diseases.

The wide range of the local men's excursions in search of work results in out-of-the-way diseases turning up occasionally. This year a youth was admitted with a typical tropical ulcer, acquired in Zululand. Two others, outpatients, had sore feet from jiggers, also acquired in Zululand. This pest, which not so long ago crossed equatorial Africa from West to East, has evidently now penetrated as far South as Zululand, carrying its Central African name with it, *matekenya*; our men knew it by that name.

The Health Class.

This year the Health Classes could not be held owing to lack of the doctor's time. The new curricula in the schools, however, include hygiene. Since its beginning in 1909, 613 students have passed through the Hospital Health Class, the great majority of whom are now teaching.

The Native Health Society.

This Society is now concentrating upon its quarterly magazine "Health," which now has a circulation of over 2000. The Society is receiving support from the Health Department of the Union Government, from the Basutoland Government, the Transkeian General Council and the Glen Grey District Council. The Education Departments of the Provinces of the Cape of Good Hope and Natal are assisting the Society in various ways, and the Society's literature is being made free use of by the National Council for the Prevention of Venereal Diseases. A successful Congress was held at the South African Native College in January, the Union Health Department being represented by Dr. Sheldon and the Native Affairs Commission by Dr. Loram.

Although the Health Society continues to be connected with the Victoria Hospital, the resident physician being editor-in-chief of the magazine, its management is in the hands of a separate committee and its funds are of course separate from those of the Hospital.

The Training of Nurses.

Encouraging reports have come in during the year of the work of Native nurses trained in this Hospital. One, employed by a City Council, was entrusted with the charge of a large number of cases of smallpox, being isolated with them for several months; another, working as a missionary nurse, went out to a village where typhus fever was prevalent and stayed there, a clean hut being given her to sleep in, and in the course of three weeks nursed sixty cases of typhus fever in the people's own homes; another has been in sole charge day and night of a location hospital in which in the course of fifteen months 180 cases were nursed, over 30 being cases of enteric fever.

At present there are ten nurses in training. We are now receiving a fair number of applications from girls with the necessary general education. The age of entrance has been lowered by a recent Ordinance to nineteen.

Financial Position.

The year 1921 was one of continual anxiety lest the year should end with a serious deficit. Assistance from friends who organised concerts in Lovedale and others who gave donations, the considerate attitude of the Provincial Government in the matter of subsidies, the response of patients and their friends to pressure in the matter of outstanding accounts, and the assistance now being received from neighbouring Town and Divisional

Councils in respect of infectious cases, in terms of the Public Health Act, have combined, together with economy in working, to prevent the anticipated deficit, and the year has ended with a credit balance.

The arrangement entered into with the Local Authorities is the following: Fever cases are reckoned as costing the Hospital 5/- a day. To meet this the patient is charged 2/- a day and the Town or Divisional Council from whose area the patient comes, pays the other 3/-. Infectious tuberculous cases are reckoned to cost 4/- a day. To meet this the patient is charged 1/-, the Local Authority 2/-, and the remaining 1/- is found by the Hospital from other sources. The Hospital has of course to take the risk of loss owing to the patients' failing to pay their share. The arrangement is subject to revision after a short trial.

THE NEED OF BEDS FOR TUBERCULOUS PATIENTS.

In Britain there are about 20,000 beds in hospitals and sanatoria for tuberculous cases, and it is recognised that much more remains to be accomplished. In South Africa to-day there is hardly any provision for such cases, yet tuberculosis is the commonest and most fatal disease among the Native people. The Victoria Hospital has been trying, alongside of its other work, to do something to meet this great need. 155 tuberculous cases were under treatment in the course of the year. The principle is sound that patients at all stages of tuberculous disease can be safely and conveniently handled in one institution, provided suitable arrangements are made for dealing with the different groups. If a patient becomes too ill for the open-air treatment, it is easy to move him in to a comfortable ward; if on the other hand a ward case makes unexpected progress, he can be promoted to join the convalescents on the verandah. With the extended accommodation which is contemplated we could develop this side of our work. At present it is true that only a few of our patients can afford to stay long enough to get the full benefit of the treatment. But even a short stay is sufficient to introduce the patient to a hygienic mode of life, daily baths, regular meals, fresh air. It is difficult to estimate fully the civilizing influence of a hospital. The consumptive patient also learns those simple precautions that are necessary to protect other people from infection.

SOUTH AFRICAN NATIVE COLLEGE.

The vacancy on the Council of the South African Native College caused by the death of Mr. Tengo Jabavu has been filled by the appointment of Mr. Pelem of Queenstown, who has long been interested in the progress of the College scheme.

THE BIBLE DOCTRINE OF SOCIETY.*

That the Christian Church has, as a supreme duty to-day, the task of formulating courageously its own distinctive economics, politics, and sociology is a point we have several times insisted upon in these columns. We are therefore grateful to Dr. C. Ryder Smith for his stimulating volume under the above title. In his introduction he says, "There seems no reason why the Christian doctrine of society, apart from comparatively unimportant detail, should not become part of the catholic creed of Christendom, for it is implied in common Christian theology. At least all will agree that the times cry aloud for its statement, preaching and practice by Christian men. Only so will the Church make new inroad upon the world."

Dr. Ryder Smith's method is to trace, by careful examination of the Biblical documents in true chronological order, the historical evolution of the doctrine of society as given in the Old and New Testaments. Every page of his book shows minute scholarly and balanced judgment. The reader finds it continually throwing unaccustomed light upon difficult passages in the narrative, and we quite agree with Professor J. Moffatt when he says, "Preachers who are thinking men will soon discover it is alive with stimulus for exposition. It is most instructive."

Our purpose in these articles is to try and show in brief outline the great lessons of the book, and consequently its value for those religious workers who are face to face with social and political problems in their work.

The opening chapters deal with the Patriarchal period as the real beginning of Hebrew sociology. It is pointed out that, whatever value the stories may have as historical fact, the important thing is that they enshrine what were the ideals of social life which influenced later generations. The Patriarchs were regarded by the Israelites as ideal men: they were perfect, and their perfection was based on their relation to God. "The peculiar social phenomenon of the patriarchal story is the isolation of a family." "Until the very end of the story, whenever a Patriarch comes into contact with the alien, God drives him back into isolation." Now this isolation had important results for social life and theory. By it the Patriarchs were made "Sons of Peace," seeming again and again to prefer 'peace at any price.' Apparent exceptions are carefully examined and the conclusion reached, "Jehovah isolated His chosen to cherish an ideal of peace." What a contrast with the famous leaders of other peoples, Agamemnon or Aeneas, Arminius or Arthur!

* "The Bible Doctrine of Society in its Historical Evolution," By Dr. C. Ryder Smith.—(T. T. Clark, Edinburgh).

By the same means a rich and manifold freedom was attained, including independence, absence of law, and prosperity. "These men trusted God so utterly as to do His will utterly; so they knew no terrors of His law. He could trust them to be free. Coercion, even by God, was alien to the Hebrew ideal of man." And this freedom demanded prosperity; for freedom is not complete without the opportunities that prosperity gives. But prosperity was not regarded as an end in itself. The use of the Patriarch's possessions was to serve him in doing God's will, and it was for this that God gave them.

Such prosperity included leisure, and leisure meant not being *forced* to work. At times his life would be strenuous, and tending cattle was honourable; but tilling the soil was a task that the nomad despised. As the staple food was bread a certain amount of tillage was necessary; but this was performed by bondmen. The bondmen, however, were not slaves but really belonged to the family, and the great characteristic of this primary type of social life was co-operation and not competition; responsibility was not to man but to God. "Co-operation sufficed for the whole of life. Here was the seed of universal brotherhood." "In the ideal household everyone does his duty, great or small, and everyone's need is supplied, great or small. Abraham was *par excellence* the benevolent father. Neither by war nor by commerce did he seek to get the better of his fellow-man." Although the Patriarch stands out in each case as a powerful individual, "In ancient societies, not the individual but the family— with an individual at its head—was the social unit. Before the discovery of the worth of every common man this could not but be so, and even subsequent ages have found it impossible to treat the individual consistently as the unit of society."

The beginnings of social ethics were therefore based on that personal relation to God which is religion. The narrative omits any teaching of the ideal relation between men, taking it for granted that this would follow upon right relation to God. "The Biblical theory of a perfect society begins, not with a peculiar code of behaviour among neighbours, but with the peculiar relation of a man and his family to God."

This ideal life was lived against a constant background of alien civilization, and the contrast which our author draws between the two is illuminating. He reminds us that the isolation of the Hebrews was understood as a blessing in which "all the families of the earth" should be blessed, so that it was to be made the tool of a final universality.

In the next period—before the Kings—we have by necessity a new type of social arrangement. The people had now settled in villages and were engaged in agriculture. Although the tribes and sections of tribes were separated the sense of national unity was preserved by their common religion. The desert life had strengthened the tradition of liberty, and so the early Hebrew village was a commonwealth of separate, self-supporting, prosperous homes. Co-operation was still emphasised and, as far as altered circumstances permitted, the ideal of Abraham was carried out. It was a Democracy of Families which, however, did not mean absolute equality; but pre-eminence was open to all according to their ability or the choice of God. This is illustrated by the characteristic leaders of the epoch—the "Judges," none of whom inherited the office, and none of whom handed it on to his son. Just as early Israel was not a monarchy so it was not a hierarchy. "The Levites, apart from Eli, appear as dependents rather than priests."

The government of the villages lay in the hands of the elders,—heads of village families. "A Hebrew settlement formed the one kind of democracy possible in the ages before Individualism was born. The ground of equality was the doctrine of common descent from the Patriarchs, but it showed itself in practice in the equality of Israelite families before God."

When we ask how it was that Israel could exist so long without the kings which kindred nations had found necessary, the answer is, "Surely because in it social wrongs were comparatively rare. Israel did not so quickly need a king because it more usually rendered unforced obedience both to its old and its new laws, ... the sanction of its peace was common consent to the declared will of the Lord. There is here an early anticipation of the final method of social peace." "It will be seen that the early Hebrew thought of a neighbour as a brother, though not completely so. After three millenniums this is still an unrealised ideal; its practice will perhaps be the last achievement of Christianity." But the principle of brotherhood was already rooted in the better thought of Israel.

The origin of law is traced to decisions in arbitration determined according to ancient custom. The three characteristics of Hebrew legislation were, its religious nature, its effort to retain equality, its humanitarianism. The history of politics shows the gradual separation of law from religion; but for the Hebrew the law was the living will of the living Jehovah, and so it was impossible for him to separate his law from his God.

Dr. Ryder Smith makes a most interesting comparison between early Hebrew law and the code of

Hammurabi in which he shows how much richer in humanitarian spirit the former is, especially in the fact that it has no respect for persons, while the other code has distinct treatment for rich and poor. So he concludes that part of Hebrew law was from the first peculiarly humanitarian. These three characteristics were closely connected in Hebrew thought. "It was because equity and compassion were already the marks of Jehovah that they began to inform His people's law." It is in the interconnexion of the three that the Hebrew code transcends the other early codes known to us.

This conclusion is arrived at without including the Decalogue which, because its early date is disputed, our author leaves to separate treatment. When he does deal with it his words are wholly satisfactory. "There are shortcomings in the Decalogue as there are spots on the sun—yet both retain their splendour. To frame the Ten Words demanded genius of the highest order, and they are still an unsurpassed statement of the rudiments of society. From them Jesus chose to start when in His great sermon He described its goal. They have the austere simplicity of the stars." "The Hebrew's Ten Words isolated the individual. In them he faced Jehovah alone! Terrible as this was, it meant that his God thought him worth facing alone. Here is the source of Israel's individualism." "Whether promulgated or not, it was already involved in Hebrew social theory. The principles of which it is the clear exponent, already underlay the whole sociology of Israel." Does any other code so nearly approach the universal? One cannot peruse these chapters without feeling the truth that more than human wisdom was guiding this social development. —H. B. C.

(To be continued.)

A LUANZA MISCELLANY.

Out here in the long grass among the real Mackays, the real natives, we get many an eye-opener. The dry season will soon be abolished by the great initial thunderclaps that will quickly convert a whole continent into as many miles of mud and marsh. This also will drive us in to our central station. Then the six months of dry weather truce will have ended, but meantime we meet and mix with the wild natives in their own wild haunts. Let it be known, the more we get to know these natives the more we find that "folks is folks." The very "Bantu" applied to these negroid people gives the game away. It is generic, not specific, Angels and Chinese are also "bantu," therefore no higher compliment can any native pay Europeans than by calling them "Bantu." Yet we coolly murder the meaning of this word and use it as a selective label for a special brand of blackish-brown folks, named—misnamed, "Bantu."

It is all amusingly suggestive of the white man's failure to realise that there is no radical difference between black and white, and his own boomerang "Bantu" rebounds to claim him as its own. So, too, in some of the amusing tentative maps you see many more generics than specifics: "*Mitumba* Mountains" merely means Mountains Mountains; "*Vyano* Plains" means ditto ditto, and "*Mukola* River" works out at River Rivers, just as *Bantu* people means People people. All very suggestive of the amount of muddle that befogs the brain of newcomers.

And so it befalls. Some people prefer to call Africa, "The Dark Continent," instead of averring that it is *they* who are in the dark about it. We all begin by calling the land an "Africa" that only exists and persists in our white brains. No black man ever knew it by that name. Then, down South you have natives called "kaffirs" whereas it was the Arabs who first called *the Europeans* this name—*Kaffir*—unbeliever. Then here is a river mapped "Congo," unknown as such to all these Lubans. Also, a country called "Katanga," that was only the name of one man and he a smallish sort. Further: greatest conundrum on earth: where ever did mortal man find a place called "The Garenganze?" The nearest thing to it is away out East hundreds of miles, Bugalaganza from where Livingstone's carriers came, the Bagalanza, really the Basumbwa. But "Garangonze" never, no never, was such a name known in all these latitudes. Hence the official suppression of same and the adoption of Livingstone's inadequate "Katanga." Finally, here is our own "Luanza" falling into the same ineptitude: passing natives from far away West all say they come from "Luanza." Thieves and vagabonds, per dozen, who never looked down on us on the cliff, they have all agreed to unify hundreds of miles of territory with the one name "Luanza."

We had a great Prohibition meeting in our town, and swept beer out with a bang. The old Jewish saying was, "Where Satan cannot go in person he sends wine," but here in Africa the Devil runs the beer business in person, not by proxy. "Drink beer, think beer" is their rule and the whole catalogue of crime can be traced to a big beer-brew. No sooner does this Devil's drink get into a man than it proves possession by kicking the man out who

took it in. A poor compliment to us who put that name on the map, and kept it there. Yes, true for you Livingstone, there is room for a missionary, for, listen. Here is a chief who detests foreigners, and is so sure about it that he sharpened all his anti-European ideas to a point, and drove them home in a sort of "Yellow peril" lecture. But he had no sooner used this word foreigner than he contradicted himself by saying, "I hate all foreigners except one, and he is so foreign to our land that we will all welcome him to heart and home if he will only come alone." "Whom do you mean?" I asked, wondering at this marvel. "Ah" he said, "*his name is Mr. Satisfaction (CHIKUTA)—our fellow townsman is Mr. Craving and he never leaves me, but should Mr. Satisfaction come along, Oh.*" I turned sharp on the Chief and got an arrow in between the joints of his African agnostic armour. "Look you," said I, "he is here in my heart, the Mr. Satisfaction you name; *we* call Him the Lord of Glory." Christ is "the desire of all nations," and here you have the oldest longing of the sons of men. Even in the mad old myths of Greece, behold this same longing of the aching void. Sisyphus pushing, always pushing the stone uphill and the stone always rolling back again. Prometheus, with the vulture gnawing, always gnawing at his vitals. Tantalus, seeking ever seeking the water that ever eludes him. A proof all this, written across the African sky, that if the souls of men were of earth then earth would satisfy it. Moral: The thirst for the Infinite proves the infinite.

Many of our trials, though, are only a morbid way of looking at our privileges: is not all this vision of sin and sorrow only God asking us to look at the hole of the pit from whence *we* were nationally dug? We read out to the camp a Pauline Epistle this morning, yet who were the reputed cannibals of Paul's day if not our own kith and kin? St. Jerome is a good enough witness on this human-beef business: "When I was a boy in Gaul," said he, "I beheld the Scots, a people living in Britain, eating human flesh; and although there were plenty of sheep and cattle at their disposal, yet they would prefer a ham of the herdsman or a slice of female breast." So Solomon was right after all: "The thing that hath been," said he "it is that which shall be: and there is no new thing under the sun." Even the Jews, who rightly claim to be the world's aristocrats, even they were told by their own Amos they were no better than "niggers." "For are ye not," asks Amos, "are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord." No better than the blacks!

En passant, we came on an African cairn (*mfinga*,) each traveller throwing his stone on the heap as he moves on. The curious (shall I say contemptible?) cause of this ever-increasing heap is a fall, the fall of some previous traveller who came a cropper on the slippery path. Hence this cairn of contempt, hence all these "stones of stumbling" thrown as a taunt on the great and growing heap. Why should a two-legged man fall? Why become a baby again grovelling on the ground? All this the jeering cairn says to the passers-by, and the hint has in it the double dig of a double fall, material and moral. Thus do they trumpet abroad their African self-righteousness, casting a stone with gusto at the *contretemps* of their fellow who fell. The cairn for the "down dog" is a continental symbol of the negro custom of swooping down on any unfortunate and glorying against him. Never a thought that thereby they are cutting down the bridge they will wish to cross one dark day, their day of visitation.

Listen all ye old men of all sorts and sizes: Lenge is dead, old L., small of body, great of soul. A great crowd of us have just carried him to burial, along the road he took on his last Gospel tour. Tour? how could he do any Gospel touring when his means of locomotion were reduced to one leg and a half, the half being only half a half, and the one only half a one? Yet he did it only a few days before his death: did it because the sands of Time were sinking and the Lord had done so much for him. One thing seemed to propel the old man along. This aged Lenge got a hold of a line that primarily had a hold of him: "Hath trodden *under foot* the Son of God." This he took in a tragic literal sense, so tragically, so literally that Christ was not merely seen blocking each foot of the way to hell, but that same Christ in the same way lay, *actually lay across it*, imploring us by that gesture to dare advance hell-ward except over His prostrate form. The divine Christ disputing every inch of the road to ruin. How can I trample on Him if not that He is kneeling on the path of peril?

I well remember the day this old faithful came to Christ. In confessing his Lord to a great crowd he really opened his mouth in the double sense that, while his testimony was verbal, it was also a quaint dentition sermonette. What can the old fellow mean by distorting his mouth wide open and showing that his poor mumbling gums have only *one* tooth left? Will he

dare use this last-but-not-least tooth as the text on which he preaches with quavering voice and heart of hope? "Yes," said he, "me and my one remaining tooth are both alike. All my brothers and sisters are dead and gone just like my lost teeth. We were a fine family all together until the Kasanshi cannibals killed and ate my mother, but they have all gone, teeth gone, family gone. Look," said he, pointing to his open mouth, "there is only one tooth left and I, too, am the last of my line. But," said he, brightening up, "only one tooth left—then that is all the more reason why *it must make up for the lost ones*, all the more reason why this only one should do the work of the departed. If they, my dead brothers, did not work for Christ then it is left to me to do *the work they cannot do.*"

Ah, heart of love, when I heard old *Lenge* say that, I, who have done so little for my God, my heart contracted with a wild spasm. By way of contrast between young and aged, after old One-Tooth got up a wee laddie who piped out his testimony in a clear treble. Standing three feet and a fraction off the ground, scarcely seven years of age, he had the shrewd sense of a young old man. It was all his genuine own, too. "Don't think I am a nobody," said he, "I am not small, I am big. Yes, I'm so big that I was in that great murder. Yes, I helped to kill (watch this phrase from a little three-footer) *the earth's only aristocrat, the son of God.* No, that murder was not an old "other-country" business: we are all in it and all means even me, and He is being murdered to-day." In that same meeting many more confessed Christ. Full of shyness many of them, dying with diffidence the majority, yet they did it and did it gloriously—did what? Why, *seventy of them* stood up and confessed Christ as Saviour. Oldish women did it, young women did it, all (nearly seventy) doing the thing by confessing Christ and adoring Him as God the Conqueror. Thus with the rain soaking our soil and other royal rains softening our souls, we were glad to have lived to see such a thing. Rejoice with us for we found these sheep that were lost. Nor was this all. There were dozens who did not speak yet their eloquent eyes told Redemption's tale. Not a word left their lips, but who can gainsay their sacred saying, thinking God is thanking God. And the more he thinks God the more he thanks God.

There is nothing like the dovetailing of divine deeds into the daily surroundings of our life here. Take this real case of "as others see us": the picture you get is not a carnal fake but a thrilling certainty. Two of our workers (God's rather) were returning after a two month's voyage round the Lake and the Government Administrator was sitting in our verandah with his wife. Cold outsiders and Roman Catholics, yes, as critical as cold. Two make-believe "untouchables." Then the great burst of welcoming song to God's praise began down the long street and this does it. Growing in dense volume as the returning ones draw nearer with this processional choral welcome. Hymns of God, heart-warming hymns of welcome to thrice welcome ones. They are now coming up the Palm Avenue. Then it is the dramatic thing happens. What do you think? The cold-as-ice French Madam bursts into sobbing tears, and weeps with a will, so affected is she at the sweet-faced singers praising His Name. The surprise was ours more than hers: who knows what goes on under the skin of stand-offish folks? "Oh," she cried, "*it is the happy faces I am weeping about.*" Thus you see.

"*The Colonel's lady and Judith O'Grady*
Are sister under their skin."

This "Changed face" is all the more striking because the average native is clever with his changing countenance.

Knowing its tell-tale tendency, his rule is to lead-off with arranging it for indifference to, or if possible, ignorance of the prevailing topic. How different in 2 Cor. i. 11 where Paul picks out the very faces of the saints as being the real praises of God, not their big mouths; "that by the means of many faces (*Greek*) thanks may be given by many on our behalf." And that this is not fusty old talk, let we quote the very latest from the very highest judical authority in the land: it is the Lord Chief Justice of England who speaks in September, 1920:

> "As Lord Chief Justice of England and the head of the judical adminstration of the criminal law of England, I have good reason to speak well of the Salvation Army. As I speak to you now I can conjure up *the face* of a man who stood in the dock before me. It was transfigured by faith. He had been a criminal all his life, and, arrested for a grave crime, he was tried, convicted and sentenced to a long term of imprisonment. The man stood in the dock before me when I presided in the Criminal Appeal. In the interval he had been reached by the Salvation Army. The man's face was no longer that of a criminal. *It was the face of one who had found his God*, and by reason of that reformation my brother judges and I set aside the sentence of long years, believing in our hearts that the man would go forth and help other men."

DAN CRAWFORD

"PROPHETS" ON THE LOWER CONGO.

We take over from the *Congo Mission News* the following account by the Rev. W. B. Frames, B.M.S., of what he calls "the strange and widespread upheaval experienced in our mission work through the rise of those who have been named 'Prophet' in the Lower Congo."

RISE OF THE PROPHET KIBANGU. It was early in May that we first observed little crowds of people travelling in the direction of Wathen (Gombe Lutete), and on enquiry we learned that a worker of miracles had appeared in the person of Simon Kibangu, of the village of Nkamba, a few hours from Wathen. He has been a church member since 1915 and of uniform good character. This young man reckoned to have communications from God, and that he was to help his people by preaching and healing in the name of Jesus Christ. His fame soon spread abroad. People flocked to to him from every quarter. Deacons and church members regarded it as a visitation from God and joined him as singers and helpers. Reports of miracles similar to those of the New Testament, even to the raising of the dead, came to us by people we reckoned should tell the truth, and even people returning unhealed themselves testified that they had seen many others healed in the name of Jesus. He was hailed as prophet and saviour. We were inform that he neither asked nor accepted pay and insisted that all help given in carrying the sick to him should gratuitous. Prayer and praise, denunciation of fetishes and sin, exhortation to trust in the Saviour, were prominent in his work and in healing he used the formula, "In the name of Jesus Christ." Great interest and excitement were aroused. Catholic places of worship in the villages were practically deserted; people came in crowds from as far away as Boma and Kinshasa, travelling in crowded trains and at times necessitating the putting on of extra cars. There was deep pathos in seeing the mother leading or carrying the blind child, friends carrying their sick and dying, or even dead, in the hope of the help of the prophet. It spoke to us who looked on of what must have been in the days of the Son of Man. Fetishes and charms were discarded, polygamists put away their extra wives and the services in our villages became crowded. These things of course confirmed the belief of our people that the hand of God is behind Kibangu, and it was bitterly disappointing to them that we missionaries were sceptical and gave no credence to the tales of miracles wrought. *The simple fact is that no B.M.S. missionary at Thysville, Wathen or Kibentele saw a single case of extraordinary healing.* Cases of blindness, lameness, sleeping-sickness, death were noted as they were led or borne to the prophet, and in each case there was no benefit. Our brethren Jennings and Hillard pointed out this fact to Kibangu and his helpers in an interview. They were met with the retort that Kibangu could not profess to cure all. He held to having his commission from God and cures would be as God willed. The deacons claimed they had seen wonders wrought and no man could take that testimony from them. Later the two brethren visited Kibangu's town to see him at work. Sick people selected by the missionaries as test cases yielded no better results than could be accounted for by the excitement of the crowd, the earnest desire and expectation of the patient and an exercise of will power. *There was no miracle.* I record too that Monsieur l'Administrateur Territorial paid a visit to the town to satisfy himself as to what was going on. He had conversation and some disputation with the prophet. He slept in the town, saw no miracle, and probably concluded that he was face to face with religious mania or some form of faith healing. Anyway the fact is that while he saw no miracle, *neither did he find any trace of crime contemplated or committed.* That the welfare of the district might indicate "a rest cure" for Kibangu, say in hospital, yes, but nothing meriting imprisonment.

THE RISE OF MINOR PROPHETS AND FIRST ARRESTS. Kibangu had been at work say a fortnight when a second declared that he had been told to join in the good work. Report said he co-operated with Kibangu for a little time, then separated and practised in his own town. This was regarded as a merciful dispensation as it brought blessing and healing nearer to many, and it was prophesied that God would give still more helpers. Expectation was excited in the various districts, and prophets, men and women, began to appear all over the place from the River Congo on the North to Congo Portugais on the South. It ran like a plague and it was the natives I first heard likening it to the spread of the influenza. Among the first was a woman living three hours from Kibentele, a non-Christian. She was quickly followed by a rogue of a fellow who had one time been Protestant, then Catholic, and was now seeking to break with them. Though we had warned and preached against the dangers possible in such a movement this polygamist succeeded in convincing one of our best local deacons that he too was called, and they set up business together in the Catholic village, an hour from Kibentele. This brought things near and

we were able to get at the truth. Soon we had a repetition of all we had heard concerning Kibangu: the dumb were speaking, the blind had sight restored, etc., etc. Crowds attended the performances and very few indeed failed to present themselves for blessing at the hands of the prophets. We let the thing run for a week and examined the wonders reported to us. There was not a single cure in the lot, and not even signs of improvement! Tuesday, May 24, Mr. Guyton and I took the prophets unawares and presented ourselves at the scene of operations. There was a large crowd. The prophets were at work in front of a house inside a fence and with them were the singers, composed of many of our best people and some Catholics: only helpers and the individual to be helped were admitted inside the fence. On each side of the door in front of the house there was a little board on which suppliants knelt, and a wooden bar had been conveniently arranged by which the lame could get considerable help in raising themselves to their feet, enough to be hailed as a cure by the crowd! Each prophet is supposed to have an involuntary shaking of the body. He is not to be touched by any one. He hears the voice of God in his ears. The requests of the supplicant have to be interpreted to him by an intermediary. He then turns aside or enters a house where he learns God's will and comes back probably to tell the man or woman that he cannot be blessed because he has not faith, or because he has fetishes in his house! It was unspeakably sad. A few minutes sufficed to satisfy us that the absurd shakings of the body were affected, and that the whole thing was an imposition and absurdity. Our deacon had given us no recognition, so after a while I took him by the arm and told him I wanted to address the people. He heard my Ki-Kongo right enough, replied respectfully, and told the singers to stop. For quite a while I held forth to the listening crowd, told them of our perplexity when we first heard of Kibangu, of our examination of the cases reported locally, and denounced what was being done at Nzanza as a sham and a sinful abuse of God's holy name. I urged the people to disperse and begged the so-called prophets to give up their fooling. In sight of the crowd I challenged them to disclose the name of an article I had in my trouser pocket. They demurred but ultimately accepted the challenge and after a supposed consultation with God they agreed on "A piece of gold." My pocket was searched and, lo, a potato! A few did desert them then, but they went on for two days more when the Administrateur from Thysville came and the people scattered. He had come via Mongo where he found four women gabbling as prophets. He cured them by putting them in separate houses, pouring cold water on the head of one and seeing they had something to eat. On making his examination of these two of whom I write, he found the older one charged with giving instructions for the Catholic chapel to be dismantled and used as a sleeping place for the visitors, and also with telling the people they should not pay their tax. This latter charge may or may not be a true one as it was only upheld by enemies of the person charged. Against our deacon no charge was made and he was acquitted with a warning. Various fines were imposed on those who had carried out the prophet's directions to throw away the Catholic property, and the prophet himself was taken to Thysville. This was the first arrest made. Personally I was pleased that the authorities came in at the juncture, and did not hesitate to give the official the names of two new prophets, one an out-of-date Protestant and the others a prominent Catholic teacher, who had started to practise near the Portuguese frontier. But though that was on May 27 no further account was taken of the matter that they were not called to Thysville until well on in July.

ATTEMPTED ARREST OF KIBANGU. The charge preferred against the above-mentioned prophet, viz. non-payment of taxes, probably helped to stiffen the decision that the major prophet of all should be got hold of, and soon the Administrateur went with a small number of men, to remove him peaceably if possible. Something of a melee took place. It is said that Kibangu was actually in custody but escaped. What we do know is that the crowd were excited and threatening enough in their resistance, that the officer served out ammunition and, hoping to accomplish his purpose without bloodshed, bade his men fire in the air. Unhappily his orders were not literally obeyed and a woman was wounded and child killed. Two soldiers were stabbed by the people. These and the woman were treated at Wathen and the officer returned to Thysville with a few attendants of Kibangu; but Kibangu himself only hid long enough to see the coast clear and then he began again.

MILITARY OCCUPATION AND FURTHER ARRESTS. Military occupation of the district was now decided upon and soon became a fact. This has been followed by the arrest of many of the Wathen deacons and teachers. Practically all known as professed prophets are now in custody and many

others supposed to have assisted by contributions or otherwise have been rounded up and imprisoned. In Portuguese Congo a similar course has been pursued so that it is general to the Lower Congo, and more or less affects workers of all Missions. Kibangu is still in hiding, but the examination of the prisoners is now in progress and we await patiently the findings of the Court.

Such in brief is the history of the Prophet movement. The authorities had to take some action as workmen forsook their employment without any consideration of their employers, diseased and dead were carried long distances, a hysterical excitement upset the usual routine of work necessary to food production, all of which constituted some menace to public order, health and industry. But was this all? It is all we know.

It has been published that in the search for Kibangu and evidence against him, a great deal of correspondence has been seized, that some thousands of francs had been sent to him, that there is evidence of some secret propaganda that is antagonistic to the Government and to the whites in general. Such statements can well be left with the competent authorities. Let it suffice, if I remind our friends that many hundreds have been educated in our Wathen school as well as at the other mission stations, and it would surprise no one if a host of letters found their way to one so famous as Kibangu. Let us remember too that church members have been taught to give to support God's work. What ever view we took the Natives believed this work to be God's. Contributions were made towards it, for the helpers had to eat. Many of the prophets started up without either seeing Kibangu or having any communication with him. Some of them had wild dreams and many have said something about freedom from taxes and a return to Garden of Eden conditions when work would be no more, but so far as our knowledge goes we saw nothing indicating conspiracy against the authorities.

THE MOVEMENT AS IT EFFECTS US TO-DAY. As I have indicated the Christians were sorely disappointed in our attitude towards what they regarded as a religious revival. Were not our services attended? Had not fetishes been cast away? Had not backsliders professed repentance? Had not more been accomplished in a few short weeks than in many years of our preaching? Such were the questions put to me. When arrests began to be made it was freely circulated that it was we who called in the authorities to suppress the movement and a general boycott of services conducted by the missionaries took place. We are getting over that as the excitement passes and the hopes raised by the prophets remain unfulfilled. We have a few tangles to unravel as, acting independent of us, some baptisms took place, but with prayer and patience we hope soon to regain the normal. Others may have taken a more serious view but I think I may say for all our B.M.S. folks in the affected area that we have been sadly disappointed and shocked by the credulity of our people. Some have even separated themselves from us, but it is not all dark. There has been a great stirring of the people. New towns have opened to our teaching, and we have every hope that ultimately many souls will be enlightened and saved.

SUMMER SCHOOL FOR NATIVES.

An interesting event of much importance to Native development took place at Lovedale, on January 24, when almost two hundred Natives from all parts of the Cape (including the Transkei) assembled to receive a week's special course of instruction. The work was divided into two sections, a course for teachers and a course for social workers. The opening meeting was addressed by Dr. Henderson, Principal of Lovedale, and by Dr. Roberts of the Native Affairs Commission, who spoke highly appreciated words of advice and encouragement to the teachers and others assembled. The lecturers in the Teachers' Course include Mr. W. G. Bennie, Chief Inspector of Native Education, Cape Province, who is explaining the full significance of the new Native syllabus which is largely the outcome of the report of the Native Education Commission of 1919 and represents a determined effort to adapt Native education to the needs of the people; Inspector Mr. Houghton from Umtata, who with keen humour and rare insight into Native character is demonstrating the enormous possibilities of Native crafts; Inspector Mr. Skaife who is lecturing on Nature Study and attempting to dispel some unnecessary fears and harmful superstitions with regard to insect life; Father Bernard Huss of the Native Training College at Mariannhill, Natal, who is lecturing on Agriculture and proving by unassailable argument and evidence that the Native must reform his expensive and wasteful methods of agriculture and grow more and better crops on a smaller plot of ground; Mr. B. Read of Lovedale, who lectures on "The Teacher and his work," and deals with such technical matters as organization, examinations and the hundred and one details of school life; Mrs. Tulloch, Mr. Hemming and Mr. Terris, all of Lovedale, who give instruction in Domestic Science,

Gardening and Building and are doing much to counteract the "bookish" proclivities of Native Teachers by demonstrating the paramount importance of manual occupations in the life of a people.

In the Social Welfare Course an attempt has been made to supply the Natives with the fundamental knowledge with which alone they can hope to speak sanely on the Native Question. Drs. Macvicar and Houghton are lecturing on Personal and Community Hygiene, and are pointing out how epidemics can be avoided and fought. In connection with these lectures it is interesting to see how slowly but how surely modern notions of hygiene are overcoming the old customs and conservatism.

The Reverend H. B. Coventry, of Lovedale, in his course on Modern Emphases in Religion, holds his hearers enthralled as he develops his theme of the unity in essence and variety in outlook of the Christian faith and demonstrates the necessity for keeping alive of our spiritual life by a restudy of the principles of our religion in the light of the new knowledge which is provided for us year by year. Mr. Walter Carmichael, the well known Transkeian Magistrate and Chief Secretary of the Transkeian Territories General Council, in his lectures on Civics is attempting to show the evolution of forms of government so that the Natives may place themselves and see where they stand in their political development. In one extremely important lecture he deals with the question of Public Finance and with actual examples of Local and General Council Budgets and shows why and how taxes are raised and expended. Dr. C. T. Loram of the Native Affairs Commission is conducting five discussions on the Native Question, viz., (i) Sources of study of the Problem, (ii) The Government of the Natives, (iii) The Natives and the Land, (iv) The Natives in the Towns, (v) Native Education. In them he is attempting to give a bird's-eye view of the Race Problem as it is, and to show his hearers the necessity for hard study and deep thinking—if they are to have any adequate conception of the situation. The social and less strenuous side of the Summer School is provided by lectures, discussions, sports and a concert. The greatest enthusiasm has prevailed, and while some of the teachers are evidently suffering from mental indigestion, all are being stimulated and encouraged by this admirable effort on the part of Lovedale.

THE SOUTH AFRICAN NATIVE TEACHERS' FEDERATION.

The Conference of Native Teachers of the four Provinces of the Union of South Africa met at Bloemfontein on 21st. Dec., 1921. Mr. D. D. T. Jabavu was Chairman and 19 delegates were present from Natal, the Transvaal, Orange F. State, and the Cape Province.

After opening the meeting with prayer, the Chairman, referring to the terms of the Letter of Invitation sent out in September to the Secretaries of the various Provincial Associations, warmly welcomed the delegates. He impressed upon them that a federation of Native Teachers was essential for united action of a general nature in fighting the economic difficulties now vitally affecting them all, and further explained that in the federation every Provincial Association would maintain its identity.

In a brief speech he traced the steps that led up to the Convention. Organisation he said was the only effective weapon at their command whereby to achieve success and they must meet periodically to discuss the questions affecting them.

Present at the Convention was a fair number of men and women interested in the movement. Among these were two ministers of the Dutch Reformed Church the Rev. R. H. Daniel and the Rev. Mr. Van der Merwe, the latter a member of the Commission of Inquiry on the Bullhoek Tragedy. Mr. Daniel said, "I welcome you most heartily and wish you every success in your deliberations. A meeting of men like yours sheds a ray of light on the future of this country." Mr. Van der Merwe said, "I am immensely interested in your efforts. You are acting rightly. I have told General Smuts that a Native member should be included in the Commission. We thank God that new forces are at work and new things are coming into being. Native Education can be delayed no longer. I spoke strongly in favour of it during the last Session of the Provincial Council of this Province. I would suggest that you appoint a small consultative Committee of this Federation, which could be easily summoned together by Government Authorities when necessary. You can always count upon my assistance whenever you come to Bloemfontein."

A Draft Constitution was laid before the meeting which was adopted subject to ratification by the Provincial Associations. A few of the clauses may be of interest to our readers.

Aims i. To federate by means of one comprehensive body the four existing Provincial Associations of Native Teachers of the Union for the purpose of furthering their common interests.

ii. To act unitedly in approaching Government on matters that equally affect teachers represented by the four Associations.

iii. To consider facilities for the development of Native Education throughout the Union.

Finance: Each Provincial Association shall contribute the sum of three guineas per annum to the Federation, payable on or before 31st July.

Venue: Bloemfontein shall be the place of meeting unless otherwise specially arranged by the Federation, and the Federation shall meet once in two years, during the Summer Vacation, unless otherwise decided.

Control: The Federation shall be controlled by an Executive Committee consisting of nine members who shall hold office for two years, and be eligible for re-election.

OFFICE-BEARERS:

President: Mr. D. D. T. Jabavu, Cape
Vice Pres.: Mr. D. M. Ramoshoana, O.F.S.
Sec.: Mr. F. H. M. Zwide, Cape
Assistant Sec.: Mr. A. Bolani, Transvaal
Treasurer: Mr. C. R. Moikangoa, Cape
Add. Members of Com.: Mr. S. S. Malinga, Natal
Mr. E. K. Gomyane, O.F.S.
Mr. S. Mphahlele, Transvaal
Mr. J. Kokozela, Cape.

At 4. p.m. the delegates led by the Superintendent of Native Locations Mr. Cook interviewed on his invitation the Mayor of the City of Bloemfontein. The warm welcome accorded the members of the Convention by the Mayor has left an indelible impression on their minds. Educational and social questions as affecting, Natives, more especially social questions, were freely discussed. The situation was becoming worse and worse in towns where Native girls have entered a new environment foreign to village life and temptations were too strong so that many young lives were ruined. The unanimous feeling was expressed that something should be done to lessen the evil which seems to be on the increase. The deputation deprecated the making of Native woman to carry passes as degrading and non-Christian in spirit. After thanking the Mayor for the kind reception the deputation withdrew.

The following resolution was unanimously pressed by the Convention to be forwarded to General Smuts: "That this meeting of the Federation of the Associations of Native Teachers of Transvaal, Orange Free State, Natal and the Cape unanimously resolves to request the Government to transfer the control of all Native Elementary Education out of the hands of the Provincial Councils to those of the Union Government, and that in view of the financial stress throughout the Union from which the Native Teachers suffer worse than any other section of the community, the salaries of Native Teachers should be raised and graded in all the Provinces of the Union.

C. Rakhosi Moikangoa.

THE EDUCATION OF OUR NATIVE WOMEN.

(BY YOKWE BERNICE MALGAS.)

Should women be educated? I say they should. How many truly educated women are there amongst our people? There are not very many. How is that? Why should men hold the most prominent positions in every office? Go to the Institutions, what do you find? Young men almost double the number of young women. What is the reason? We, Natives, are still in the infant stage of civilisation. The white races are ahead of us. What about their women folk, are they left behind? No! They move alongside the men. We want to rise, and do we think we can do that by leaving our women behind? Certainly not. Women must be where men are in education above everything else. What could be done to improve the status of the Native races? This one thing is absolutely essential: The Native young women ought to be so educated, that educated men would find them their equal, more especially in society. Equal rights to all human beings should be our motto. Most of our people say it is useless to educate girls. Take a girl out of school as soon as she can read and write her own language, because no sooner does she leave school then she gets married. This is just the reason why she should be highly educated. The future of a race depends largely on the character of its women-folk. What the women are so will be the nation. The girls of to-day are the mothers of to-morrow. If they are educated what a great gain to the country! Women's work in the world is the using of those enobling forces which go to build the characters of the men and women of to-morrow. Women if rightly educated could find and conduct a home properly and thus help the world in its onward progress.

Nations are gathered out of nurseries where women work day and night. Napoleon Bonaparte once said, "The future good or bad conduct of a child depends on the mother." You know how influential women are over families.

The home makes the man and that through the influence of mothers. Napoleon once remarked to a lady, "The old system of instruction seems to be worth nothing; what is wanting in order that the people should be properly educated?" "*Mothers*," replied the lady. "Yes," he said; "here is a system of education in one word: The care to train up mothers who shall know how to educate their children." If you read about the lives of great men you find in almost every instance that they had good mothers. Education will give a woman ability, to anticipate and provide for the contingencies of life, and suggest improved methods of home management. Men cannot be sound in mind or morals if women be the reverse; and if the moral condition of a people mainly depends upon the management of the home, then the education of women is to be regarded as a matter of national importance. A woman should not be a man's gentle wife, companion and friend, but his general fellow-labourer and fellow-drudge. I have actually heard young men say, "I do not want an educated girl." The one who said that was an educated young man but he wanted an uneducated wife! This amounts to the statement "I am a Christian and my wife must be a non-Christian. You see this man prefers an unripe orange to a ripened one. "What use will she be to me?" he enquires. "She will only waste my time by asking endless questions and correcting me." This man fails to see the help he gets from the questions. "When I come home from work I will find food under-cooked." "Oh dear! I have been reading an interesting paragraph in the newspaper and I have forgotten all about dinner." But this might happen to an uneducated girl also, while she cannot understand and does not care to know what is in a newspaper. What interests her is to go about gossiping, with the result that when she gets home she finds the food quite spoilt. Some say educated women are lazy; they cannot cook, sew, make a bed, etc. All they are after is to try to rule their husbands; but that is a narrow and unintelligent view of a woman's culture, and there is little truth in it, for girls are taught to work, sew, etc., in the existing Institutions, though unfortunately they are not taught cookery in many of them. However, there is no excuse for them not to know how to cook properly, because there are many books on cookery in all the leading bookstores.

When such criticisms are being levelled against the educated mothers, the bringing up of these mothers in untrained homes is overlooked and its evil results are not tested and traced, hence justice is allowed no room to vindicate itself. My last word is an appeal to you men of our Bantu race; as you rise higher and higher do not leave your women-folk behind.

THE LATE MR. TOM SEARLE

By the death of Mr. Tom Searle, which occurred at Great Brak River, there has been removed from the ranks of social reformers a man who can be ill spared in these days. He was all his life one of the most zealous advocates of Temperance, holding some of the highest posts in the Order of the True Templars. In the cause of this great movement, he spared neither money nor time, travelling hither and thither over the country in an unchanging desire to advance Temperance. Especially was he, along with Mr. Theo. Schreiner, interested in temperance work among the Natives, and it is only a few months ago since he was here at Lovedale presiding over an important conference of those like-minded with himself.

His works at the Great Brak River were models of efficiency and friendly co-operation, long before the idea of Industrial Union became such a prominent force in labour circles. As is well known, they are among the largest factories, in South Africa, for they embrace many concerns, in leather work. Indeed so extensive had the many activities of the vast enterprise become that a year ago Mr. Searle gave up the personal management of the works, forming them into a limited liability company.

It was Mr. Searle's father who first began the industry, and to friends who spent pleasant days with him, he would reveal the early struggle of his father, and would show the first small house built at Great Brak River.

In Native affairs he took a deep interest, and an often expressed desire with him was to stand for some Native constituency. He represented several constituencies in the old Cape Parliament and his contributions were always noteworthy. His calm judgment, his unobtrusive desire for the welfare of others, his innate courtesy and kindness, his uprightness and integrity made him the friend of many men.

He was fearless in his support of what he considered right, uncompromising in his attitude towards injustice or wrong of any kind. And withal there was ever the absence of any personal antagonism or bitterness. The writer remembers how many years ago when political feeling was running very high, Mr. Searle came to contest

Victoria East. He called on the writer and indicated his intention and his policy. He was told that support could not be given him. In the most friendly way he accepted the position, accepted the hospitality of the writer, and if at all possible their friendship became closer. But politics were not again mentioned. Only a gracious large-hearted soul could have so acted in the face of a long cherished desire, but Mr. Tom Searle had the large clean soul of the man who lives his days bravely and generously.

Towards the close of his life ill health fell on him, and his activities dropped away one by one; but a human interest in his fellow men and a passionate desire for their welfare never weakened or lessened.

It is difficult to think of the Great Brak River settlement without him, but it is hoped that those who follow will do so in the direction he planned.

LETTERS TO THE EDITOR.

To the Editor, *The S. A. Outlook.*

Sir,—I am sorry that the word "Christian" is removed from the new title—perhaps some day you may put it back again.

But please don't use the block again. As a work of art it is very bad, because the sun is rising or setting, behind the mountains, and yet the picture is flooded with light. Then, think of it as an "outlook," a mass of barren mountains, and four Kafir huts. There must be an artist who would draw a picture true to nature, and shew the "outlook" with signs of cultivation and evidences of mission work.

Thank you for the contents—always worth reading.

Yours sincerely,
WILLIAM HAY.

S.A. Association Chambers,
Cape Town.

x x x

To the Editor, *The S.A. Outlook.*

Sir,—I herewith enclose with thanks and all good wishes for 1922 my subscription of 5/- for the "S.A. Outlook" replacing the "Christian Express." Should the big word Christian not have been retained? Will the enemy not think you have lowered the flag? I say "think" purposely because the contents of the January number belie the idea. You have made a splendid beginning and I hope you will get all the support and sympathy you desire. I will not hide the fact that a paper by H. B. C. touching the full inspiration of our Magna Charta the Bible grieved and disappointed us. From Lovedale we expect full testimony to the Word of God, and if H. B. C. can't give this his words are best left out. I refer to the August issue, 1921.

My dear old mother, now 84, is delighted to receive my perused copy monthly and finds it very interesting. She passes it on to a neighbour in Edinburgh who also finds it very interesting. I am one of those grateful to know how well Lovedale has recovered the back-set given by the riot some time ago. We have just concluded the week of Prayer and have had an uplifting time—a fine beginning for another year of endeavour and venture for the Great Master.

Yours truly,
D. A. MCDONALD.

x x x

HISTORY.

To the Editor, *The S. A. Outlook.*

Sir,—Permit me space in your journal to ask information about the origin and locality of the Barotole about the year 1826, also the derivation of the name. Who was their chief or leader before Dlamini when they are said to have stayed at Tsunyane, Heidelberg District, Transvaal?

Is it true that "Mohale oa Mokoa," a metaphor meaning "a warrior," is a descendant of them?

We are really in doubts as regards our historical origin. Dr. Molema does not include us in his book, "The Past and the Present of the Bantu."

Thanking you in anticipation,

I am, Yours, etc.,
WILIFRED KEABLE MOTE.

REVIEWS.

Umshumayeli ne Ntshumayelo Yake (The Preacher and his Message) by the Rev. T. R. Curnick, published through the Methodist Book Room at Cape Town, is a compact, clearly printed, handbook of 115 pages, issued by the authority of the Wesleyan Conference for the guidance of preachers and other Christian workers. It covers more or less the whole range of orthodox theology. Starting with an exhortation on the qualities, spirit and duties of a preacher, it reviews the Scriptures, giving a brief survey of the contents of each book following Appleyard's version in its quotations, and then states in as simple terms as possible the principle doctrines of the Christian Church, supporting them by reference to Scripture texts. The book cannot fail to be of great assistance to office bearers; and provides a basis from which Native theological students might start their study of Systematic Theology. We congratulate Mr. Curnick on his work, and trust that the book will have a very wide circulation. Some day soon, we hope Mr. Curnick, or some other equally scholarly theologian and efficient Xosa writer,

will produce a more advanced handbook, facing also the questions of theology in the spirit of the present age.

x x x

Isabata Nemitendeleko (The Sabbath and the Sacraments) by the Rev. J. W. Owen, printed by the Lovedale Press for the Methodist Bookroom. 47 pp. In this well thought out and orderly expressed pamphlet, Mr. Owen has set before himself the guidance of young Native Christians into an understanding of the meaning and purpose of these ordinances. He has observed that the minds of Native Christians have of late been disturbed by subversive teaching, and some have thereby "lost their hold upon the things that pertain to their salvation." It is very satisfactory to see missionaries, concerning themselves thus not with their own community only but with the welfare of the whole Christian Church.

LOVEDALE AND FORT HARE NEWS.

Mrs. F. A. Haak-Steenhart and Miss C. C. Marlin have taken advantage of the long summer vacation to visit their friends overseas. We wish them a happy holiday and a safe return.

x x x

We are pleased to know that Miss M. R. Taylor has decided to stay on in the Training School. The pull of the work in which she was formerly engaged in India and from which she had been invalided, very nearly decided her leaving at the end of the year. Her most thorough method and her firm discipline are greatly valued, and undoubtedly she is in the way of making very effective use of her talents in carrying on the training of Native teachers. The whole staff rejoices in her decision.

x x x

The Jay Gold Medal for the best industrial apprentice of the year has been awarded to Jan Serote of the Waggon-making Department. He is in the fourth year of his course, and comes from Middleburg, Transvaal.

x x x

The Dux place in the Training School has been taken by Dorothy Dambuza, daughter of the late Rev. C. J. Dambuza of Burnshill, and she has been awarded the Dux Gold Medal presented by Messrs. James W. Weir & Co.

x x x

The Dux Gold Medal in the High School, which has been presented by Messrs. Dreyfus & Co., has been won by Benjamin Mahlasela, the son of a teacher at Ndabakazi in the Transkei.

x x x

Mr. Norton of Umtata, who had been one of the assessors at the Bullhoek trial at Queenstown, spent some days at Lovedale in the beginning of the month.

x x x

Rev. H. L. Hall of Dysart, Scotland visited Lovedale on the 8th ultimo.

The Carpentry Department is completing the fitting out the South African Native College with single seat desks, of heavy solid construction in yellow-wood.

x x x

The enrolment for 1922 is proceeding very rapidly. The applications and enquiries for admission numbered 339 on the 16th December and will probably amount to double that figure before the end of January, while the number for whom accommodation was still available at that date was under one hundred.

x x x

At a Jumble Sale at Corona the sum of £8 6s. 2d. was raised to go towards the cost of repairs on the old churches erected by the Rev. Richard Ross in the Lovedale district congregation's sphere.

x x x

Mr. George A. Brown and Mrs. Brown of East London visited Lovedale on the 1st ultimo.

x x x

The S. A. College closed on Thursday, 8th December, till 17th February. The break-up was irregular owing to the varying dates of the University and other examinations. Some students were not finished with their exams. till the 12th.

x x x

On the boat, homeward bound, a farmer-like person speaking: "And the Transkeian Council *even* provide Agricultural Colleges for them!" . . . . . And the education they give them at Lovedale is *terrible*.!" . . . . "The Natives at Lovedale play tennis!!!" "And the daughters of Dr. Stewart join them in their games!!!!" Patient missionary listener: "But Dr. Stewart has been in heaven for fifteen or sixteen years, and it is long since his daughters have left the place."

SITUATIONS WANTED.

Teacher, male, Xosa-speaking, of good Christian character T. 3 (Jun.) and two years in Lovedale High School, and one year's creditable experience. Apply T. M. C/o Editor, Lovedale.

LOVEDALE INDUSTRIAL TRAINING.

There are vacancies for apprentices in

Printing
Bookbinding
Wagon-making
Black-smithing
Building
*Fruit Department
*Farm Department

The length of apprenticeship is as follows:

Carpentry 5 years, Wagon-making 5 years, Black-smithing 5 years, Printing 5 years, Bookbinding 4 years, Building 4 years.

* The Fruit Department and Farm Department offer courses of one year duration, the charge for which at the £14 table is £3.

In the case of Carpentry and Wagon-making, a deposit of £5, and in the case of Printing a deposit of £2 10s. is required at the beginning of the course for tools which will be supplied.

Apprentices sitting at the £14 table in the Dining Hall are charged £6 for the first year, £4 for the second year, and £2 for the third year, the remaining years being free.

A month's holiday is given in the year at a time convenient for the work of the Department.

NOW ON SALE

OUTLINES

OF

KAFIR GRAMMAR

WITH PRACTICAL EXERCISES

BY

JAMES STEWART

MISSIONARY

The Book Department,
P.O. Lovedale, C.P.

LOVEDALE HIGH SCHOOL

PREPARES FOR THE
SOUTH AFRICAN NATIVE COLLEGE

Students trained for the Cape Departmental Junior Certificate.

Subjects: English, Mathematics, Science, History, Native Languages, Latin, Book-keeping, Shorthand, Type-writing, Vocal Music, Woodwork.

Bursaries: Andrew Smith Bursaries of £20 a year for three years, and other Bursaries of lower value are available after competition, and may be held only at this school.

An Entrance Examination in English and Arithmetic is held before Students are admitted to the classes above St. VI.

Fees including boarding: £16, £19, £24 and £1 entrance fee.

JAMES CHALMERS, M.A., B.Sc.,
(Principal Teacher).

Read the book of the hour!

'The Black Problem'

by Prof. D. D. T. JABAVU.

2nd Edition.

With a foreword by
The Rt. Hon. John X. Merriman, M.L.A.

A most instructive and constructive Book.

ORDER AT ONCE, very cheap, 2/9 post free, from

Lovedale Bookstore.

INCWADI YAMA-CULO ASE-RABE.

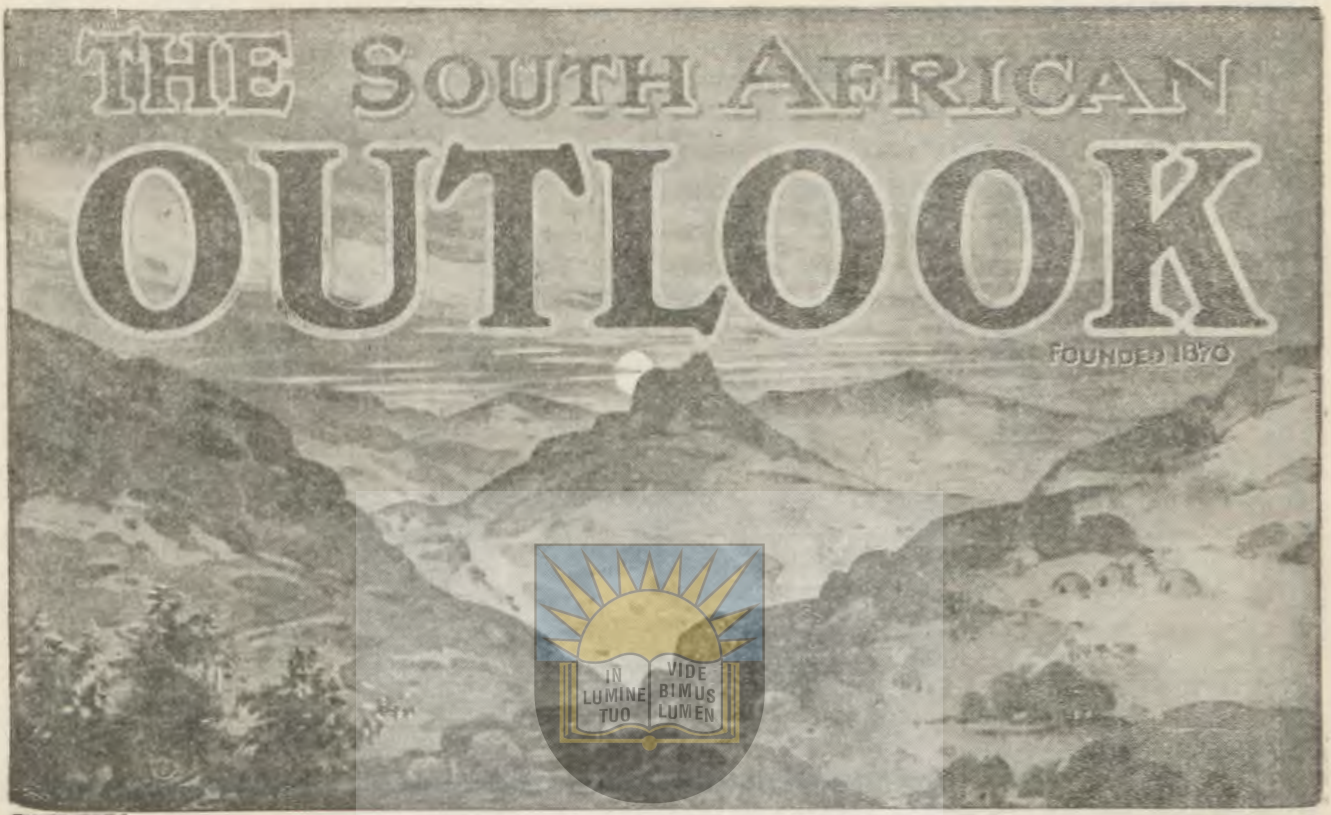
The new edition of the above-named Kafir Hymnbook IS NOW READY, and orders for one gross or more may be sent by Missionaries to the Manager, Printing Dept., Lovedale.

Small orders can now be sent to the Bookstore.

Prices on application.

"THE SOUTH AFRICAN OUTLOOK,"

Printed and Published by the Lovedale Mission Press, Lovedale, C. P., South Africa.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - **Published Monthly.**

CONTENTS.

LOVEDALE, SOUTH AFRICA, MARCH 1, 1922.
VOL. LII. NO. 616.

The South African Outlook.

You will never lead souls heavenward unless climbing yourself. You need not be very far up;—but you must be climbing.—*Bishop Walsham How.*

* * *

The outstanding event of the month has been the continuance of the strike of the miners on the Transvaal coal and gold mines and its effect on the Natives. The issues involved are fairly clear. The mine owners affirm that with the reduced price of gold and decreased efficiency they cannot afford to employ the same number of white miners as in the past, but must increase the number of less highly paid Native miners and make them work more effectively. The European miners allege that this is an attempt to remove the "colour bar," and that it will result in an increase in unemployment, a lowering of the standard of European living, and the unfair competition of Europeans and Natives in industrial life. The Natives say nothing, but see with amazement how their white fellow workers by their organizations, and their threats of violence can stay the wheels of industry. The literate and articulate Natives in their speeches and press articles inveigh against the "colour bar," and urge their compatriots to organise on European lines.

* * *

The Government in the persons of General Smuts and Mr. Malan, realizing that the country is suffering a serious loss through the cessation of work, and fearful lest some of the low grade mines may have to close down as a result of the losses incurred through the lack of pumping and other forms of neglect, are straining every nerve to bring about a settlement. At the time of writing the strike is still in force though some 800 miners are said to have returned to work and many of the mines are working. Some 45,000 Natives have been repatriated on the expiry of their contracts while those who have remained are said to have "acclaimed gleefully" the opportunity to return to work. A new and somewhat alarming feature has been the formation of mounted commandos of European miners. These have ostensibly been formed to hearten the strikers and to keep them occupied in their enforced idleness, but actually they have served to intimidate men who might have returned to work and in one or two instances have actually "pulled out" men who had returned to work.—As we go to press they have apparently been declared illegal.—A good deal of anti-Native spirit has been shown by these commandos, and had the Government not taken timely measures by drafting to the Rand a large force of police it is not unlikely that race riots would have taken place.

* * *

The official leaders of the strikers have been at some pains to point out that they have no quarrel with the Natives. Their quarrel is with "the greedy capitalist" who seeks to use indentured Native labour because it is cheap and unorganised. The capitalist would employ monkeys to do the work if he could, they say. Some of the more thoughtful members of the Labour Party, who are, of course, in sympathy with the strikers, recommend that Natives be admitted into the Trades Unions on equal footing with Europeans and receive the same privileges and wages. The struggle between capital and labour is bound to continue, and the Native must at all costs be kept from being the catspaw of either party. Any attempt to use the Natives as a strike breaker or as a tool for the lowering of wages would result in race riots similar to those which have taken place in East St. Louis and other places in America. The logical course is to allow the Native to develop to his utmost capacity in industrial as in other occupations, and to allow him to receive the fruits of his labour in the shape of standard wages irrespective of the colour of his skin. In this connection we would deprecate very strongly the attempt made by certain of the strikers to confuse the issue by asserting that the removal of the "colour bar" would lead to intermarriage between European and Natives. There is not a shadow of evidence in support of this view. On the contrary where miscegenation occurs is among the lowest strata of society, and any improvement in the Natives economic position would tend to a decrease in the number of mixed marriages.

* * *

From all sides testimonies are forthcoming as to the exemplary conduct of Johannesburg Natives during the crisis. For over 100,000 people to be suddenly thrown out of work through no will or fault of their own, to submit many of them to repatriation to distant homes without the money which they went to Johannesburg to earn, to refuse the easy opportunities for causing trouble which offered themselves at every turn, was a feat which does credit to the Natives and encourages those of us who believe in race co-operation.

* * *

The situation as regards the Native labourers has been well handled by the Chamber of Mines, the

W.N.L.A., the Director of Native Labour (Col. Pritchard) and the Native leaders. Over a year ago the Chamber of Mines very wisely improved the living, financial, and other conditions of the mine *indunas* and mine clerks, and the bread so cast upon the waters has returned in the shape of the acceptance of responsibility by these influential groups in the way of keeping the peace. Further, the Transvaal Native Congress and its organ the *Abantu Batho* have acted wisely in supporting the policy of the authorities, and have refrained from the dangerous policy of "rocking the boat" during the storm. A most satisfactory feature in the crisis has been the insistence on the part of the Government that the contracts of Native labourers should be respected by the employers. It must, of course, have been galling for employers to continue to pay idle labourers, yet this was done, and the Natives saw that contracts have to be honoured even when they operate to the disadvantage of the white employer. The reputation of the Government and the employers in the eyes of the Natives has been considerably enhanced by this act, and our vaunted British justice has received some much-needed support. It is feared, however, that the "colour bar" talk so fiercely indulged in will have accentuated the bitterness between European and Native employees, and it is certain that we are by no means beyond the reach of serious trouble in the matter of racial competition in industries.

* * *

In another part of this number we print a summary of the Natives (Urban Areas) Bill which we regard as the most important piece of remedial Native legislation of recent years. On this measure there is bound to be much discussion both in Parliament and outside. The throwing of the whole burden of Native urban housing upon municipalities without any financial assistance from the Government will arouse criticism, and possibly opposition from those who hold that the care of the Native is primarily a Government responsibility. Certain sections of the Native peoples will doubtless complain that their father the Government has abandoned them to the tender mercies of a wicked uncle, the municipality, which will tax them heavily to provide housing, etc., in order that no fresh burden of taxation may fall upon the European ratepayers.

* * *

With the measure as a whole, with one reservation, which we regard as vital, we are in the fullest sympathy, and with the exception of that section we earnestly trust that it will go through. The tackling of the evil condition of the town locations, is, as we have been constantly saying, long overdue. The section to which we strenuously would offer objection is that which proposes to confer upon municipalities a monopoly in the sale of kafir beer to Natives. We recognise that some supporters of the general cause of temperance and well wishers of the Natives advocate an extension of the Durban system, and we respect their point of view if we do not agree with it. On the principle *audi alteram partem* we commend our readers to an account of the working of the Native Beer Act in Natal, with special reference to its effect on crime, published the other day in the *Natal Mercury*, which we may apparently regard as an official defence of the Durban system. But we continue to find ourselves obliged to oppose the scheme on what appear to us to be grounds of righteousness and justice.

* * *

The *Cape Times* has in a most vigorous and thorough press campaign, for which it deserves deep gratitude, exposed the shame and iniquity of the Ndabeni location, and the provision generally, or rather the want of civilised and human provision, of the Mother City for her employees. But on this question of kafir beer, it is to be regretted that it appears to have departed from its long established policy of protecting the Natives from drink. The special pleading in the press for the Durban system starts from misapprehension of Native drinking in the kraals. In the tribes known to us it is only the Chief and the headmen of standing that maintain a regular supply of beer. It is the Chief that is preceded on his journeys by an *Ntombi* carrying the beer pot. What is known as "industrial drinking" is not a practice carried on among the Native peoples under tribal conditions and at their homes. Beer-drinking is a feast; and there may be considerable drunkenness. Many heathen Natives habitually get drunk at these periodic feasts. But we believe that the best medical opinion upon the effects of alcohol regards these occasional outbreaks of drunkenness as less morally and physically detrimental than habitual, daily "industrial" drinking, and less productive of serious crime. There is no question about this that municipalisation of kafir beer would provide facilities for drinking such as the tribal Native did not possess at his home. Of course it is said that in any case he will get beer: he does get it at present illicitly. But it is one thing to obtain beer illicitly and another to obtain it under the aegis of the Government. The Native heathen man, who obtained beer illicitly before, will obtain something with more alcohol in it than the municipal beer in the future, illicitly, if the system is established, but what about the man coming from the Christian home? It is probably not

known among Europeans outside of missionary circles that in many Church communities total abstinence is practically a term of communion. Among the best and most progressive Natives throughout the country total prohibition is regarded as vital to the salvation of their people. It is therefore simply not right that the Government should throw down a wall that the best, the most patriotic and the most far seeing of the Natives have been building up with such intensity of conviction, and in many cases with such passionate feeling, for the salvation of their children and their race.

* * *

We wonder that the meanness of the proposal to build model locations and villages and hostels for the town Natives out of beer profits does not strike its promoters. It cannot be denied that the root cause of the present bad housing and desperate conditions is that the Natives employed in the towns have in general not been paid a genuine living wage. They have been treated as casual labourers, coming from villages where they had a home and the greater part of the means for the support of themselves and their families, and so as persons requiring only a wage that would make an addition to their, so to speak, fixed home income. The parallel in Scotland and England was the Irish men and women that used to cross the channel for harvesting and potato lifting, who were accommodated on the farms under conditions worse than those thought fit for swine or cattle. If we were to allow ourselves to be a little flippant, we might suggest that these Scotch farmers had been unfortunate in not lighting upon the Durban policy of exploiting the human stomach. A monopoly of "poteen" brewing for the Irish harvesters would have liberally sufficed to finance the transmuting of the worst farm "bothies" into the finest model lodging houses. We repeat that the large towns have these many years back been employing Native labour at much under its actual cost. They did not pay the Natives a wage which would enable them to live in the locations in a civilised manner, hence the travesties of human dwellings in which these unfortunate people have been existing. These towns are therefore under a debt to their location Natives for value in service actually received; and regard for their own good name should put for ever out of consideration the idea of discharging this responsibility and paying their debt out of a profit made by catering for the most dangerous of all human appetites, and that with a backward people, still under their tutelage.

* * *

The Liquor Option Bill, published in the *Gazette* of 14th February, follows the lines expected. One-tenth of the voters of any area, it is proposed, may demand a liquor option poll, by means of a prescribed requisition to be lodged with the local authority three months before the local licensing court's annual meeting. If after scrutiny the requisition be found valid, the local authority shall cause a liquor option poll of the voters to be taken, on a day when all the licensed premises shall be closed, not less than ten days before the annual meeting. The questions to be submitted shall be, (a) continuance, (b) reduction, and (c) no licence; and a majority of the votes recorded shall carry the resolution. A "continuance" resolution leaves unimpaired the powers of the licensing court; a "reduction" resolution provides for the reducing of the licensed premises by the ensuing court by a proportion not exceeding 75%. On a "no licence" resolution it is provided that three months from the date of the poll or at the expiry of their current term—whichever may be the longer period, all licences shall lapse; and no licences shall be granted or renewed, until and unless a further option poll reverses the decision. We earnestly trust that our readers will concern themselves and cause their Parliamentary representatives by practical means to be concerned with this measure, which affords a way out of the wretched impasse into which the incapacity of many licensing courts as at present constituted to shake themselves free from the dominance of the liquor trade has brought the country.

* * *

The financial position of the Government, as brought before the House of Assembly on the 20th ultimo by Mr. Burton, is far from satisfactory. In the opinion of the Minister of Finance South Africa is living beyond the means it has available both as regards Government expenditure and public institutions, and even from the point of view of its private individuals. The whole standard of life of the country is beyond the capacity of its small population to bear for any length of time. The accumulated deficit on the estimate, he stated, was £1,900,000 for the current year. In the present situation it would be a flagrant wrong to the people to impose substantial additional taxation, and the only practical alternative was to reduce expenditure. Purely administrative expenditure had been reduced; and the Government had done all in its power to keep the expenditure down. But there was always expenditure that could not be foreseen. The situation brought again into prominence how much the revenue of the country depended upon the mines. In 1921 gold represented no less than

66% of the value of South Africa's exports. Through the stopping of the mining industry the purchasing power of the whole country was detrimentally affected, and owing to the low prices prevailing the agricultural industry also was not the valuable support to fall back upon that it had been.

* * *

Section XI of the Report of the Survey Commission under Sir. J. C. Beattie's Chairmanship, recently published, deals with the difficulties attending the survey of Native lands and makes some valuable recommendations. What the Native requires to know, says the Report, is that a small parcel of ground.....bounded by four beacons is his for all time, and that he possesses an inalienable charter to that land in the form of a title deed, with a very definite diagram of his little plot set clearly at the top of his charter. The Natives hold land under four distinct conditions:—(a) Communally by the chief or headman for his tribe, in which case all that the Government is responsible for is the accurate definition of the land so held. (b) Under modified individual tenure, this being applicable to garden lots, while as a rule the owners continue to live upon commonage. This is the system introduce in 1830 in the divisions of King William's Town, Queenstown, Fort Beaufort and Alice. (c) Under the system connected with the Glen Grey Act, which made the determination of Native holdings a matter of extreme accuracy; and (c) an extension of the Glen Grey system introduced into the Umtata district, where residential or building lots were acquired as garden lots.

* * *

Accuracy of survey carried to the decimals of an inch, in a field of only two or three morgen, and with beacons at the four corners occupying at least one square foot of ground is unnecessary and wasteful. To pursue this course in the Transkei will probably cost over a million. In the case of Engcobo, as an example, the survey up to date has cost £75,000, with £15,000 additional overhead charges; and although so much has been expended, since the field books, calculations and working plans have not been filed with the Surveyor-General the work is not of a permanent nature. In the opinion of the Commission it is not fair to burden a community as the Natives of the Transkei have been burdened unduly with the cost of survey. (We would add also—as the missionary bodies have been burdened in having to pay costs, running into hundreds of pounds, for their school and church sites.) The Commission would therefore "insist that survey methods should be adapted to the value of the land and the ultimate object of the survey." This would create more elastic methods; and the carrying out of a new, cheaper and simpler scheme should be entrusted to an officer acquainted with, and sympathetic towards, the desires of the Native people. On behalf of the Native people and the missionary organisations at work among them we thank the Commission for their much needed tackling of this burning question, and for a suggested solution that may very substantially reduce large exactions that can be very ill afforded, and which we have never been convinced that the circumstances justified.

* * *

Returns from the Native Training Colleges in the Cape and Natal show a rapid increase in the number of students who propose to take up the teaching profession. Indeed the "refusals" in some cases run into three figures. The reason for this is the fact that teaching provides a higher education for Native students, and offers employment in which the "colour bar" does not operate. While there is still a need for teachers we are afraid that this rush does not bode much good for the people. A teacher's work is a vocation and the really successful teacher is "called" to his work in much the same way as a minister. The fact that teaching is taken up as a temporary or permanent "job" is responsible for much that is unsatisfactory in the outlook of our teachers. The teacher at the Lovedale Summer School who expressed his unwillingness to introduce Nature Study into his school until his salary grievances had been adjusted was actuated by the "job" motive. Teaching has been called the noblest of professions but the sorriest of trades, and we would urge those who have planned to proceed to the Training Colleges next year to examine themselves to see if they are called to the profession. If they have no special vocation for teaching we would advise them to continue their studies in an academic or industrial high school where they will receive a special training suited to their needs from the practice of which they will probably receive more than from teaching.

* * *

"The Friend" of 15th February publishes an interesting account of an address delivered by the "Radical" Natives of Nigeria to the Governor, Sir Hugh Clifford, on his return from England. In it they protest against the preferential export tax upon the country's produce "which has led

to a complete overflooding of the Liverpool and London markets, thus automatically ushering in low prices, which tended to discourage production on the part of the Natives and reduce their purchasing power." It further asks for compulsory education for the whole of Nigeria, with its near 20,000,000 people, and that the Native secondary school at Lagos be affiliated with one of the British Universities according to the system in vogue in India. It also questions the power of the Governor to exercise his office as trustee of the Native people, and advance their race, while he remains a supporter of the policy of segregation, thus shutting off from the Africans the Europeans by whose example the former are supposed to benefit.

* * *

In the Report entitled "The Teaching of English in England" recently published by the Departmental Committee appointed to enquire into that subject by the President of the Board of Education, a volume of 400 pages sold at the low price of one shilling and sixpence, a section is devoted to the reading of the Bible. "The Authorised Version," the Report says, "is a true part of English literature, the most majestic thing in our literature, and the most spiritually living thing we inherit." But, on one sad point the Committee is quite positive. "Away from school the Bible is rapidly ceasing to be read—we are continually less and less familiar with the one great piece of literature which for centuries gave something of a common form to the thought and speech of the people." The Report offers two practical suggestions: (1) That in all the schools of the country, elementary as well as secondary, the reading of the Bible should not be confined to the time set apart for religious instruction, but that its claim upon the time devoted to English studies should also be recognised." (2) In the universities also the Bible should be universally read. These findings of a Committee, consisting of such men as Mr. John Bailey, Professor C. H. Firth, Sir Arthur Quiller-Couch, and Mr. George Sampson, should receive the attention of our education authorities in this country. If our students are set to study Chaucer, why not the Book of Job? As pure poetry the latter stands at the head of the highest rank of human achievement. The wonders of Isaiah, the idyllic beauty of Ruth, the inimitable parables of Jesus, to mention only a few portions, are among the greatest treasures of our race. No student knows English literature who does not know the Bible.

The first practical outcome of the visit of the Phelps-Stokes Educational Commission to South Africa last year has been the invitation extended to Principal Kerr of the S. A. Native College and Mr. D. McK. Malcolm, Acting Chief Inspector of Native Education, Natal, to visit America to study Negro education at first hand. These gentleman expect to reach America in April of this year and will undertake a tour through the Southern States under the tutelage of the Phelps-Stokes Commission. From private sources we learn that Dr. Jesse Jones and his colleagues are in New York busily engaged in preparing the report, while Professor Aggrey is completing his Ph.D. course in the Department of Sociology in Columbia University, New York, preparatory to his coming to South Africa to join the staff of the South African Native College.

* * *

The old world custom, well known in this country in Native affairs, whereby a village or a community is corporately held responsible for a crime, such as stock theft, committed by an individual resident within it, is likely to find a new expression in the penal system of America in connection with lynching. In dealing with this shameful and atrocious crime, by which sixty lives were destroyed in each of the last four years, the central authority's difficulty so often has been lack of local public conscience in the matter, with the resultant failure of duty on the part of the officers of the law, and the impossibility of obtaining evidence to secure convictions. As regards this non-vindication of the law the position has been that with which newspaper readers have been so familiar in Ireland lately. To overcome this difficulty, and to wipe out the blackest stain on the fair name of the great republic of the West, there is now before Congress a Federal Anti-Lynching Bill, which will impose a fine of 10,000 dollars on every county within whose borders a lynching occurs. It also prescribes a term of imprisonment, ranging from five years to a life sentence, for everyone convicted of taking part in a lynching, and inflicts a heavy fine and imprisonment up to five years upon every state or municipal officer who neglects to guard any person within his protection from death at the hands of a mob. Federal intervention is in a way a last resort, and as every measure giving effect to it involves impairment of State rights, it is not welcomed; so any enactment such as is intended in this Bill now before Congress will probably have to be tested as to its constitutional character by the Supreme Court at Washington. But the

measure has been approved by the Attorney-General, and favourably reported on by the House Committee, and, we are told, the Congressional leaders are confident that it will become law before the end of the present session.

* * *

The temptation to believe only what they want to believe carries away some of our Native friends. Marcus Garvey is a case in point. His Universal Negro Improvement Association, his Africa for the Africans, his great negro republic, his Black Star Steamship Line floated to have a capital of two millions, which was to aid every negro to set his feet upon the sure ladder of progress, have in the last two or three years, by their grandiose advertising, and the boosting of his paper *The Negro World*, seduced not a few earnest workers for the well being of Bantu South Africa away from paths of practical service, into dubious and sterile relationships. Incidentally also our friends have been relieved of current coin. But to those that warned them they turned a deaf ear. Incidentally also they have had, in many cases perhaps unconsciously, their attitude towards the Europeans with whom before they were co-operating embittered. In the middle of January the expected and inevitable denouement occurred in the arrest of Garvey on a charge of fraud. The particular indictments were the selling of passages on a vessel called the *Philip Wheatley* that did not exist, and the using of the mails for carrying on fraudulent enterprises.

* * *

The spreading of the Helichrysum plant—one of the Everlastings—over the commonages of the Amatola range, where the pasturage has been denuded by overstocking, has had attention called to it by Dr. C. T. Loram of the Native Affairs Commission, who recently spent some days in that locality on Commission business with the Forest Department. On the Hogsback slopes the plant is to be found in scattered clumps pretty well all over, but, except on the steeper declivities near the source of the Tyumie and below the krantzes, it has not yet taken possession of large areas. It is on the commonages at the headwaters of the Keiskama, the sources of the Umnyama and Wolf Rivers, where Native congestion is most critical, and with prolonged inevitable overstocking the pasturage has been destroyed, that the evil is at its worst. We understand that Dr. Loram estimates that already thousands of acres in that locality are completely covered by the plant, and it is steadily spreading. The cattle trampling through the growth in search of tufts of grass press the seed into the soil, and secure its propagation and spreading. The loss to the unfortunate Native people, and these are among the poorest in the whole Union, is already most serious. We trust that the Native Affairs Commission will consult and advise as to what steps can be taken to save what pasturage is left, and, what will certainly be a slow process—ten years at least we are told it will take—to win back what has been lost.

* * *

Mr. T. W. C. Norton, Assistant Chief Magistrate, Umtata, has been seconded to serve as a Native Commissioner for the development of the Council system in the Cis-kei, having his office at King William's Town, and will have as his chief clerk Mr. M. W. Liefeldt, with Mr. Horatio L. M'belle as interpreter. Mr. Norton recently sat as Assessor in the "Israelite" trial, and Mr. Liefeldt was entrusted with the repatriation of the "Israelite" women. We wish Mr. Norton all success in the most important and difficult task to which he has been called, on which we believe depends the rescuing of the Cis-Keian Native people from the stagnation into which they have fallen.

A PSALM.

At the dawn the mystery that has shrouded thee all
all the night,
Great mountain of God,
Fold on fold falls into the valleys and rests
Where the trees overhang the streams.
At eventide when the glare of the shameless sun
Is hidden by the eyelids of the night,
The unclothed day, like a runner in the games,
Hastens on with his message to other lands,
While the darkness, robed even as a wizard
When he enters the secret chamber of his meditations,
Glides up the mountain-side from the dim recesses of the valleys.
So, God of loveliness, dost Thou speak to us in the beauty and changefulness of the mountains,
And my soul answers and soars to the heights thereof.
I am sorrowful when mine eyes cannot rest upon them
And my thoughts take flight to Thy temple on the slopes thereof.
The hills lift up their shoulders hiding the mountains from me,
And gird me about as with a wall.
They scoff with heavy laughter and stand a-tip-toe
So that my eyes may not peer over them to see Thy glory upon the mountain-tops.
They are heavy and have no heart of gladness,
And I, Father, pine for the beauty and mystery of the mountains
And Thy temples on the slopes thereof. —D. J. D.

THE STRIKE AND THE NATIVE.

For weeks past the strike of White workers in the Transvaal gold and coal mines has filled columns of the daily papers in South Africa. The situation is complicated by so many unusual factors, that it is difficult for an outsider to grasp the position fully, and for the onlooker outside of South Africa, unless he has South African experience, the various aspects and phases of the conflict must be puzzling in the extreme. It is with diffidence that we discuss the subject. It is complex, and ill-informed comment that may do harm. Our readers, especially our readers overseas, will however look to us for some statement, since the strike affects intimately a large part of the population of this country, Black as well as White. We shall attempt therefore a general statement and do our best to make clear the salient facts.

In the first place the strike is not a plain issue between capital and labour. It is a conflict between capital and a special upper, privileged class of mine workers whose functions are in the main supervisory. The real mine labourers, the Native men who do the heavy work, are not a party to the conflict, though a large number have suffered by the strike from being thrown out of work.

Broadly there are four classes of people concerned directly with the mines. 1, The mine owners; 2, the mine officials; 3, the white miners; and, 4, the Native mine labourers. The struggle is between class one and class three. Class two, who are also employees of the owners, may have their grievances, but their sense of responsibility has led them to carry on, with the help of the Natives, the essential services and save the mines.

The strike has included both the coal mines and the gold mines in the Transvaal, but the immediate causes of the men coming out are not the same. The white miners at the Witbank colliery struck against a reduction of their pay of from thirty shillings to twenty-five shillings a shift. The gold miners on the Rand struck against a proposal on the part of the owners to economise in the working of those mines that were ceasing to pay their way on account of the fall in the price of gold, by thinning out to some extent their White miners. The suggestion was that instead of one White miner to eight Natives, the proportion might be made 1 to 11. This was going to mean the gradual retrenching of some two thousand White miners. If some such change were not made, the owners asserted that the only alternative would be to close down the lower grade mines, a course which would throw a larger number of men out of work. The men struck, and appealed to Parliament for an impartial inquiry. Something of the nature of nationalization, or some method of getting the high-grade mines to help the low-grade mines, appears to have been in the men's minds. Meantime, as after prolonged conference the parties have failed to come to an agreement, the Prime Minister has ordered the appointment of a commission to make an enquiry and report to Parliament. The mines are attempting to re-open, the Witbank coal mines being, as we write, the most successful in getting men to return.

The miners have accused the owners of attempting to do away with the industrial colour bar, and have appealed to the white population of the country to help them to maintain the colour bar and a "White standard of living." The mine owners on their part deny that they are doing away with the colour bar. The industrial colour bar is an anomaly peculiar to South Africa, and peculiar in South Africa to the Transvaal and Orange Free State. It is not a mere custom. It is embodied in the Union Mining laws. For the proper and safe working of the mines men performing a number of specified skilled and semi-skilled duties are required to possess a certificate of competency. The clause is added, "Certificates shall not be granted to any coloured person in the Transvaal and Orange Free State and certificates granted to any coloured person in any other Province shall not be available outside such Province." In addition to the underground occupations covered by this certificate (numbering 32) and employing seven thousand men, there are a number of other skilled and semi-skilled occupations (19 in all) and employing four thousand men in which there is no legal colour bar and regarding which the practice in the different mines used to vary, some employing White men and some Natives, but which of late have become more and more a white preserve owing to the pressure of the White Trades Unions. What is known as the "status quo agreement" was an agreement between Trades Unions and employers on this subject. In effect it laid down a further barrier against the Natives and protected still further the interests of the White workers. It is the withdrawal of the employers from this private agreement that is denounced by the White miners as "doing away with the colour-bar."

Now, in the early days of the gold mining, the White miners were mostly experienced men from overseas, many of them Cornishmen, and the Native

mine labourers were of course very raw at the work. Two important changes have come over the mining personel. Most of the experienced European workers have gone. Many left for their homes, invalided with miner's phthisis; others left during the war. Their places were taken by men picked up locally. These men had the advantage of knowing the country and the Natives, and many of them no doubt, became useful and efficient. But it is plain that during recent years a considerable proportion of the White men taken on by the mines belonged to a class that not only lack skill and experience, but lack the capacity to become efficient. The Low Grade Mines Report makes repeated reference to the subject, which appears really to be at the bottom of the whole trouble. There are, the Report says, "a large number of Whites who, through no fault of their own, have no training in any particular trade. They claim protection against the competition of Natives." (par. 171). "The evidence has disclosed the fact that there are White workers in the mines who are inefficient and it is on their account that competition is feared" (par 183). "Various witnesses have testified to the fact that the employment of inefficient White miners and gangers has an immediate and detrimental effect on the amount of work performed by the Natives under their charge. Cases have been quoted where experienced and long-service Natives have had to show White men their work and practically train them." (par. 184.)

It should be remembered that the proposal is not to lower the White standard of living; no reduction of wage is proposed. The proposal is to get rid of those men who claim the right to enjoy a White standard of living without being able to give a White standard of work in return. The presence of these men has led to inefficiency, slackness and a diminished output. On the other hand a change in a contrary direction has been coming over the Native mine labourers. Many have become competent workmen. We believe that we are stating the facts fairly, and if so, it is plain that the position was becoming an impossible one. The Report of the Low Grade Mines Commission put the matter in a nutshell (par. 170) "While the position of the supervising or highly-skilled White is a perfectly definite one as against the unskilled Native doing rough work, that of the unskilled White is not so obvious. He can hardly be considered to be the equal in efficiency of the Native who by experience and practice has acquired proficiency in his particular class of work."

But from the White miners' point of view, the unpleasant fact is that White labour is being ousted by Black with no prospect of being reinstated. Hence the persistence and bitterness of the strike. This strike seems to be the beginning of the death struggle of race-privilege in the Transvaal labour market. The status and the pay of these White miners have been kept up by an artificial barrier which keeps a lot of other men down. They have been drawing a wage many times that of the Native miner, (24s. 6d. a shift) and their work has not been worth that much. Such a state of things had to come to an end; no industry could stand such a burden. The best that can be hoped is that it should come to a merciful end. We cannot help feeling a good deal of sympathy with the Trades Unions in their efforts to avert the tragedy of so much unemployment. Something will have to be done for the unfortunate men and their families, it is not likely that many of them will have foresight enough to save during their period of prosperity. As most of them are from the country, it would seem that some scheme of land settlement would best meet the case. In this important aspect the strike is but a phase of the poor white problem.

Gold mining is a very unhealthy occupation and gold miners are entitled to high wages. In this respect the Natives have not been fairly dealt with by the owners. During the war the Native mine labourer's wage of about two shillings a day was hardly raised a penny, and even after the war when food prices rose to exorbitant heights, only a meagre bonus of threepence was grudgingly given, and not to all the men. A further fourpence was added to the wage in 1920. Native labour has been touted for and pressed into the service of the mines. Once there, the men (and their families at home) are little considered. We would suggest that the time has now come, as a first step, to stop spending so much money on recruiting and give better wages. The indenture system has probably received a deathblow from this strike. Nearly half (48%) of the Native mine labourers already go to the mines at their own charges. If the wages were raised many more would do so and the mines would be supplied with a better class of labour than they get under the indenture system.

THE NATIVE (URBAN AREAS) BILL.

This Bill, the draft of which appeared in the "Government Gazette" of 1st February, is of such extraordinary importance in the present position of town-resident Natives that we gladly

give a large share of our space in this issue to bring before our readers for their consideration its main provisions. What is proposed is, in summary, as follows:

Subject to the approval of the Minister of Native Affairs, after reference to the Administrator, any urban local authority may—

(a) define and set apart one or more areas of land for the occupation and residence of Natives, or increase the extent of any area or areas of land already set apart for that purpose. Any land so defined and set apart is hereinafter called a location;

(b) define and set apart any portion of a location or any other area of land as an area or areas within which, on such terms and conditions as, with the approval of the Administrator and the Minister, the urban local authority may by regulation prescribe, Natives shall be permitted to acquire for residential purposes the ownership or lease of lots. Any area of land defined and set apart under this paragraph is hereinafter called a Native village;

(c) provide one or more buildings or groups of buildings or huts (hereinafter called Native hostels) for the accommodation of Natives on such terms and conditions as, with the approval of the Administrator and the Minister, the urban local authority may by regulation prescribe.

Whenever it appears to the Minister that the provision made in the area of any urban local authority for the accommodation of Natives is inadequate or unsuitable, the Minister may require the local authority to make all or any of the above stated provisions, and to satisfy him as to area and situation, character of buildings, and provision of water, light, sanitation and other services. Upon the failure of an urban local authority to comply with his requirements within the time fixed, the Minister may himself carry out the work, and recover payment of the cost by action in a competent court, by levying a special rate within the area of the authority in default, or by deduction from any subsidy payable by the Administrator to that authority.

No person other than a Native (except such persons as are specially exempted) shall purchase, hire or otherwise acquire land situate in a Native village or location, or any right to such land or any interest therein or servitude thereof.

Whenever the Governor-General deems it expedient he may by proclamation declare that from a date notified therein all Natives within any urban area, other than those exempted, shall reside in a location, Native village or Native hostel. The exemptions are:

(a) Any Native who is the registered owner of immovable property within the urban area valued for rating purposes at seventy-five pounds or more, and resides on such property;

(b) any Native who has acquired immovable property as described in paragraph (a) by devolution or succession on death from a registered Native owner, whether under a will or on intestacy, so long as he continues to be the owner of and to be ordinarily resident on such property;

(c) in the Province of the Cape of Good Hope any Native who, being a registered Parliamentary voter, has been registered as prescribed;

(d) any resident person, being the wife, minor child or bona fide dependent of any Native exempted under paragraph (a), (b) or (c) of this subsection;

(e) any Native who is at the time actually employed in domestic service and for whom housing accommodation to the satisfaction of the urban local authority has been provided by his employer;

(f) any Native resident of a mission house, private hostel or similar institution approved by the Minister;

(g) any Native residing in an area within the local authority's jurisdiction, which the Minister has approved for the residence of Natives;

(h) any other Native whose application for exemption has been granted by the urban local authority and approved by a prescribed officer.

Except with the approval of the Minister, no owner, lessee, or occupier of land within three miles of the boundary of an urban area shall allow any Native to congregate, or reside, on his land or to occupy any dwelling thereon except such Native as is in his bona fide employment.

For the establishing, setting apart, equipping and maintaining of locations, Native villages and Native hostels, the local authority may acquire land, if necessary by expropriation on terms specified, and may borrow moneys to provide facilities for the construction of dwellings, and advance moneys to approved Natives for the same purpose.

If the Bill is passed, the local authority shall open a Native revenue account into which shall be paid moneys from fines imposed for contravention of by-laws or regulations governing the Native area, location, village or hostel, revenue from Native passes or registration fees, from the sale of Kafir beer, from the rental of trading sites, from the profits of municipal business within the area, and of any kind derived from the occupants or residents. This account shall be chargeable

with all services rendered by the local authority to or in respect of the area and with no other service except such as may be chargeable under this Act or any other law, or may be certified by the Minister in writing to be a service rendered exclusively or principally for the benefit of the Native residents. Appropriations from this account shall be in accordance with estimates passed by the local authority, and approved by the Minister. Moneys to the credit of this account may be temporarily invested. Nothing in this section is to be construed as prohibiting the local authority from applying to the expenditure arising from the Native area, village or hostel, moneys from other sources or to supplementing the Native revenue account.

Rent charges are not to exceed ten per cent. per annum on the capital cost of the houses or buildings, and the charges for municipal services shall not exceed the minimum charges for the like services rendered elsewhere by the urban local authority.

For every location or Native village under the control of an urban local authority, there shall be established a Native advisory board, which shall consist of not less than three Native or Coloured residents, with a chairman, who may be a European. This board is to be consulted in reference to all regulations. The local authority shall appoint an officer or officers, who shall be licensed for the management of the location, village or hostel within its area; and the Minister shall appoint officers for the purpose of inspection whose duty it shall be to enquire into grievances or matters affecting the well-being and welfare of the Natives, and shall have access to the books and accounts of the local authority.

Measures are provided for dealing with idle, dissolute or disorderly Natives residing in urban areas. Such may be brought before the magistrate or Native commissioner, and, on judgment, may be removed to the place to which they belong, or, where their original home is not known, or they have no home outside the urban area, may be detained for a period not exceeding twelve months in a labour colony or farm colony. In investigating questions arising in this connection the magistrate at his discretion may summon to his assistance two Natives to sit and act with him as assessors in an advisory capacity.

For reasons, which are not obvious and which may imperil the whole measure, the extraneous matter of Kafir beer is introduced, and it is provided that:

Whenever any urban local authority, after consultation with or reference to the Native advisory board, communicates to the Minister a resolution, passed after at least seven days' notice at a meeting at which not less than two-thirds of its members were present, that it is advisable that the rights to manufacture, sell and supply Kafir beer within the area should be granted to and exercised exclusively by the urban local authority, the Minister may, after requiring or obtaining such information as he may deem desirable as to the opinion of the Native residents of the area, declare, by notice in the "Gazette," that from and after a date to be stated therein, the urban local authority shall have the exclusive rights, to manufacture, sell and supply Kafir beer within its area.

The Minister may at any time withdraw any such notice, and thereupon the right granted to the urban local authority shall cease.

Kafir beer manufactured by an urban local authority under this section shall be sold and supplied in no other premises than an eating-house established and controlled by the urban local authority and only for consumption on the premises: Provided that where the eating-house is situated in a location or Native village a certain quantity of Kafir beer may, upon the written permit of the location officer be sold for consumption off the premises.

Where this beer monopoly is established all expenses connected with it are to be debited against, and all receipts credited to the Native revenue account. Notwithstanding anything in any law contained, the introducing into any Native location, village or hostel of any intoxicating liquor except Kafir beer, as provided for above, is forbidden, and made an offence, as also is the possession of such liquor, except upon a medical order, or when it is intended for sacramental purposes.

The local authority may trade within the Native area itself, or alternately let sites for trading or business purposes, but not to any other person than a Native.

Regulations may be framed by the Governor-General, the Minister for Native Affairs and the local authority, the first dealing with such matters as medical supervision and taking of the census, the second mainly with the proposed beer monopoly and the third with the general affairs of the Native area. The local authority's regulations are not to come into effect until approved by the Administrator and the Minister, and duly pro-

mulgated. They may include such matters as the terms and conditions of residence, management and control, mode of election of members of advisory board and its procedure, the erection of buildings, the building of schools and payment of grants in aid of Native schools (including night schools), the granting of housing loans, and the allotment of sites for churches, schools and trading purposes. Further, along the lines of constructive work, the anthority is encouraged to deal with the establishment, management and control of Native servants' registries, institutions for the training of Native servants, building societies, deposit and remittance agencies, savings banks, hospitals, dispensaries, maternity homes, lodging-houses, baths, wash-houses, recreation buildings or grounds, eating-houses, and any other institution deemed by the urban local authority to be necessary or advisable in the interests of Natives.

The penalties for contravention of the provisions of the Act, or of regulations made thereunder, are stated; and there is a series of saving clauses, the last of which exempts Ndabeni and New Brighton from the application of the measure until they are placed under it by proclamation. In the interpretation of terms Native is defined as any person who is a member of an aboriginal race or tribe of Africa.

APPLIED CIVICS.

(The Concluding Lecture of a Course delivered at the Summer School at Lovedale in January, 1922, by Mr. Walter Carmichael, Resident Magistrate of Tsolo).

To-day we must take stock of what we have learned of past and present systems and then consider how far the present system serves its purposes, how far it falls short of them, what problems the present age is encountering, and what suggestions may be put forward for bettering the governmental system.

You saw how in early society the need for government was first felt and met, how a hereditary ruler gained power, became the sole master of a people, and abused his power, oppressing them by unjust decrees and cruel treatment instead of acting for their welfare. Next how a small class of heads of clans combined together to control the despot and made him share his power with them, forming class government or oligarchy; and how this form did not save the people as a whole from cruelty and oppression. Then how in a small city-state, such as Athens, the free citizens as a whole came to govern through assemblies and councils, each living and working for the benefit of the whole community, constituting a democracy. You learned how these small states were overpowered by Empires, and democracy died out for many centuries. Rome bequeathed a great system of law to the world; feudalism and medieval thought and faith fostered the idea of loyalty and service; the Renaissance and Reformation created the philosophy of liberty and individualism which reached its fullest expression in the constitutions and legislation of the nineteenth century; absolute monarchy and class government once more yielded to democracy and the sense of social duty; the responsibility of Government to the people and the citizen to the community once more recovered ascendency.

The third and fourth lectures shewed what is the business of Government, how it is divided between the State and local bodies, how it is financed.

And now we must take the balances, put in one scale the needs of humanity, your needs, and in the other this structure of modern government. Which scale dips, or are both of equal weight? Does the system of government answer to, surpass, or fall short of the needs of the people?

At any rate we may say that our type of government has swept away the worst forms of cruelty and injustice. No longer do enlightened people fear being smelt out and eaten up by a ruthless chief, no longer is justice denied them in the Courts unless they are wealthy enough to pay for it. They are protected by the State, their childrens' education is helped with State grants, their efforts to earn a living by agriculture and in other vocations are supported by the knowledge and encouragement and the railway system which the Government puts at their disposal. In a thousand different ways Government carries out the desires of the people and aids them in the battle of life. "To every man his opportunity," —without the aid of government this ideal would be a mere dream, with it many realise it in action.

Again, when Government has the general assent of the nation behind it in its decisions on great issues, that support gives it tremendous moral strength and steadfastness in the face of disappointment and temporary defeat which a single ruler or little group of oligarchs could seldom hope to have. Thus the Government of the British Empire was carried through the terrible crisis of the recent war, confident in the backing of the public will. And when the people in turn have confidence that the Government will not act in supreme issues without regard to their feelings

it gives them a sense of security and contentment, and the constitution is what is called stable; it is comparatively free from attempts of individuals or parties to capture power by violence because they know that with patience they may secure their aims in a quieter and more effective way.

And yet when all these things are said to-day the prevailing note of public comment on the working of the system is one of disillusionment, disappointment that the hopes with which the modern era of democracy opened have not been realised, mistrust indeed with the whole framework of the democratic constitution. I am not now referring to criticisms of the wholesale breakdown of constitutionalism in those countries of Central and South America which are nominally republics modelled on the United States, but are really despotisms controlled by military force, the people at large having no effective voice in the government of the country. It is of the normal working of the democratic system in countries like England, South Africa, and the United States that complaint arises.

It is difficult for me to collect and arrange, and difficult for you to grasp as a whole the grounds for this feeling of disappointment, but we must make the attempt.

And first, the abuses of the old forms of government were so glaring that people were led to think that if only they were removed the millenium would come. The famous French Declaration of Rights of 1791 declared that "ignorance and forgetfulness or contempt of the rights of man *are the only causes of public misfortunes* and the corruptions of governments." And so they cried: "Give the people themselves the power, then there will be no more contempt of our rights or forgetfulness of our interests; let every man have an equal vote; and then we shall all live happily ever afterwards." And it has not been so: grievances have remained, we cannot get our will and again we blame the system, forgetting as before that Government depends more on personality than machinery, that human nature changes little even when a constitution changes much.

I say that the voter bewails his impotence as much as the voteless and this irrespective of race or domicile. The bitterest cry I ever heard on this score came from the lips of a Native of this country only a few months past. "What good has the franchise ever done for us?" he asked, and then he answered his own question. "All the good it has ever done for us is that we can get drunk and lie about on the streets of King William's Town!"

The truth is that the machinery of the ballot box, useful as it is within its own province, cannot bear the strain that popular idealism has laid upon it; it cannot do more that indicate the general feeling at a single moment on supreme issues before the public at that moment. It can say whether the people want peace or war, whether this country shall remain part of the British Empire or cut adrift, whether Provincial Councils should remain or be abolished, whether a minimum wage should be fixed for all workers, whether anybody should be allowed to own land or whether all should be owned by the State; it may assert public opinion on any one of these points at a time but not on them all together and not on the multitudinous issues of less than life or death importance, but still of immense importance in the daily life of you and me. Should Natives have assistants of their own race to attend to their demands in Railway stations and post offices? Does Government spend enough money on Native education? Is the jury system good or should it be abolished? Is the scab law harsh? Should our letters go for a penny or twopence? Should vaccination be compulsory? Is the tobacco tax fair? Those and a thousand other questions agitate our lives from time to time, and only once in a thousand times can the ballot box give a reply or the view of the majority be determined through a debate in Parliament.

For indeed throughout the country the interests of one man have become so closely involved with the interests of every other man that Government has been forced into controlling all and acting on behalf of all throughout the lives of all to an extent not conceived of when the machinery of elections was first devised. No man may know with certainty what is the best thing for Government or its officers to do, whether he should be prosecuted for having scab in his flock, or for being verminous in his own person, whether a telegram should go for a shilling or one and three, whether railway concessions should be given to those coming to this Summer School. But he generally knows what he wants and when he has the world round him on his side he has fondly looked to the ballot box to get what he wants for him. And now he has waked from his dream.

With this expansion of State business, and from other reasons also, Parliament itself finds its power less complete and effective than it was of yore; the subjects of legislation and administration are so complex and technical, that members frequently have no real understanding of them, but

must be guided by the views of Government and its advisers. Instances are to hand in the organisation of education and the curriculum for schools, the control of large industrial concerns like the railways. Thus they have to vote in faith on bills whose contents they have not really mastered, or delegate their power to Ministers in the form of authority, for what is called subordinate legislation, that is the issue of Regulations and Orders. Also in order to protect the Public Treasury from being rushed, and indeed also to protect members from their constituents, no Member of Parliament may propose expenditure of public money, except on a message from the Governor-General, which means in practice the approval of the Government.

In supreme issues Parliament re-asserts its traditional influence, but the decline of Parliamentary power in general has become a by-word among all students of political science. So the theory of the people ruling themselves through their election of Parliament, which rules the Government, which rules its officers, breaks down in the modern democratic State. It is difficult, almost impossible, for Government to maintain an adequate control of the enormous number of its subordinate officers.

Then the debate still rages hot over two fundamental issues. How far should Government act on the will of the majority irrespective of what is best for all, and how far is it justified in breaking in on our private lives, restricting out liberty to do as we think best for ourselves, and compelling our service and contributions. What are the limits? Are they wide or narrow?

No general assent has yet been reached upon these deep issues and you may be sure that when your grandchildren have died of old age their great grandchildren will still be contending and losing their tempers over them. You may count arguments by the dozen for and against: I can only hang up fingerposts to save you from utter loss of direction.

Note as before that Representative Government gives contentment, and stability to the constitution. Note also that a Government which acts on the voice of the people has a tremendous driving power behind it. Again the late war is an illustration. Yet remember that public opinion is ill informed, swayed by passion rather than reason, quickly changing round, ready when it is undeceived to blame the father who knew the truth and failed to act on it. A Government is liable to make mistakes. Yes, but so are the people. "Governments are instituted, deriving their just power from the consent of the governed" asserts the American Declaration of Independence. "Yes," replies an American professor, "but on the ultimate rather than the present consent, the future state of mind when having reviewed what has been done in the light of the event the people judge it to have been good or bad." This is only another form of the blunter saying of Oliver Cromwell—"what's for their good, not what pleases them."

Restrictions on liberty! Most advanced Natives and many Europeans would make these as few as possible. It is a great bother to have to go for a permit to move our cattle or turn out to weed the commonage. We grudge the taxes we have to pay. We feel sometimes we cannot call our souls our own, Government has taken so much from us. Yet, think! Would you rather walk to Johannesburg, or be taken there by a Government train? Would you rather send a private messenger to Durban with a letter for your friend than put it in the pillar box? Would you rather have your flock infected with scab than that your neighbours should be made to dip? Would you rather engage a teacher for your children at your own expense than share one with your neighbours at Government expense? Keep the balance true in all your thinking.

Still, neither side gets its way entirely and each rails against the system of Government. "I hate democracy," cried Cardinal Manning, "because I hate tyranny." "The people are unfed, ignorant, unhealthy," calls another, "why does Government not do more and stamp out abuses?" Or again, how often have I heard the wail from the Native benches in Umtata: "The Council does nothing for us!" (You will have observed it has spent over a million on them!)

The stealthy clock moves on and checks my narration of the woes of humanity. We may admit that democracy has not reached perfection, and hope that it may be bettered. Each age discovers a new truth, or rediscovers a forgotten one, and we may allow the value of leadership, submission to rule, loyalty, liberty, common service, and look forward to finding some way, which is suitable to the new conditions of our lives, for using the best in each of these principles for the service of man.

The political problem upon which public attention is perhaps chiefly concentrated at the present moment is this: how can the public will be best organized, expressed, and made effective upon the collective management of human affairs?

Now, while I have introduced you to political history and science by drawing as far as possible

on illustrations from facts within your experience, I am here first and foremost not to fix your attention on purely local and Native problems, but to try to lift your minds to a universal level and bring them into touch with the great tidal movements sweeping over humanity, to bring you to an understanding of the foundations of governmental systems generally, the principles on which it is reared, the difficulties of adapting it to the needs of a country. But here I will turn aside for a moment and touch upon what perhaps means most to many of you at the present moment. I will say at once that I have not come to defend either sex or colour bars, that I consider these have ceased to be, if they ever were, scientific grounds for distinction between the right to express an opinion, and the duty of silence. The distinction made cannot in my judgment be a permanent one; what we want to find is a better one before we can expect the public mind to accept a change. And however passionately you feel about this matter, temper your minds with some few considerations.

First.—Civilization fears for its existence! It fears not alone in South Africa, but, safe as you would think it, in the heart of Europe. There is always the tendency for society to fall to pieces. Great civilizations have disappeared in the past, and things have happened in England and on the Continent of Europe during the war, and since, that have shaken the faith of many in the power of our present civilisation to survive the dangers besetting it; class selfishness, disloyalty, disorder, irreligion, moral ruin. From his watch tower in the Vatican, looking over the world as a whole, the Pope has discerned five plagues as now afflicting humanity, an unprecedented challenge to authority, (in other words a tendency to anarchy), an equally unprecedented hatred between man and man, an abnormal aversion from work, an excessive thirst for pleasure, and lastly a gross materialism which denies the reality of the spiritual in human life. Civilisation, I say, is threatened, and it has to guard whatever in its private or collective life it holds to be good. How best to guard its collective life, that is the problem! At any rate the danger makes us sensitive, perhaps over-sensitive. Bear with us then if we seem slow and irresponsive to your desire, to share what has hardly been won with the blood and tears of centuries, if we fear that too heavy a leaning on the tree to shake the fruit from off it should break the bough and leave all hungry afterwards.

Remember too, that the wider your franchise is, the more impotent must your Government become, because the more opinions it consults the more various and ill considered will be the replies that are returned, and the more firm must it ultimately be in acting on its judgment as to what is best.

Once more, do not over-concentrate on the franchise question. What is denied is often valued more than better things in the hand. The enfranchised masses, I say, are disillusioned, but they—and the unenfranchised—have other and more effective means of acquainting Government with their will on the multifarious matters of legislation and administration. The newspapers, their leaders, their correspondence columns, these are closely watched in Government offices, and brought to the notice of Ministers as witness of European and Native opinion alike. They both organise and express public opinion on every passing issue in a way that is impossible for the ballot box to do. You can scarcely realise the effectiveness of this agency. Meetings, resolutions, deputations, letters to Departments, these perfectly legitimate and constitutional channels of influence will often win far more than speeches in Parliament. Before printing and education and general travelling, the Government had to depend on the Parliamentary machine to judge of popular feeling, but now it has the direct and living voice of the people addressed to it in the ways I have described. And Europeans are coming to realise it more quickly than you.

But it may be that change will come in other ways as well. The problem is how to overcome and grapple with the vastness of the issues involved, how to keep Government in touch with the people, how as I said to organise and express public opinion with best effect upon the ruled. Four main ideas hold the field to-day which I must merely indicate without enlarging upon.

Firstly.—That with all its defects the present constitution is the best, under which the voters are divided up according to their geographical distribution, each voting with his neighbour, whether prince or ploughman, shopkeeper or mechanic, white or black. Some add that the system should be supplemented by a referendum and initiative.

Secondly.—That people should vote in classes, according to their vocation or manner of living, selecting members of Parliament to represent their interests as a class on a basis of universal suffrage. This solution is by no means new: it was Prince Bismarck's idea, and in considering the South African problem the Native Affairs Commission of 1903-5 commended it in respect of the Native vote.

The germ of the principle is contained in the present constitution of the Senate which has four members specially appointed to represent Native interests.

Thirdly.—That the common franchise should remain but that there should be two Parliaments elected by the same voters, one to deal with matters of foreign policy, defence, and justice, and a few other, and the second to deal with finance, educational and industrial life generally. This is the the newest and most startling of all the nostrums.

Fourthly.—That Parliament and Government should devolve more power and more business on to regional bodies, Provincial or other Councils, in the hope that it would free the Central power from an incubus of work with which it never seems able to keep pace, and that it would bring local people into closer touch with their own affairs.

There is something to chew the cud on when you get home. In South Africa we think and move more slowly than in most other countries, and I do not expect the second and third of these proposals will fill the public mind for some time to come, but you will hear more and more of the last I have named, the strengthening of regional or territorial organization. For those of you who live in rural areas it should have a peculiar interest, and what I have said of the Native Council system in the Transkeian territories may set your minds to think of its best adaptation to other areas.

One word of warning before closing, and to give you greater confidence in its friendliness let me draw on a personal note. Your lecturer was brought up in an intensely political family atmosphere and remembers kindling at the age of six or seven to the excitement and triumphs of a great electoral campaign. It gave him a zest and interest in the serious pursuit of the great game of politics which he never lost, and which, together with his duty in helping to administer a large population emerging painfully from barbarism, has led him for many years to ponder deeply over the problems of government and constitutions, the needs of the people and the adaptation of organization to those needs. All this has been an absorbing and an abiding interest.

So you might expect bias towards over-concentration on the grave political problems that confront the world to-day. And yet I tell you that of the two, political problems and private problems, the first is infinitely less important that the second. You need the warning! By reason of your very intelligence and advancement, you, the leaders of Native South Africa, need to take the warning to your hearts. For you will be prone to over-concentration upon politics, you and those you lead will be prone to think too much of public affairs, too much of public grievances, and too little of your own business, too much of rights and too little of duties, too much in turn of your own business and too little of your private life and the great spiritual qualities which come to you as part of the heritage of your own past and the gift of civilisation and religion. The individual life! that is the basis of all. You say its scope is narrow, you would have it widened. Good, strive for its widening, but do not neglect its deepening. "I could be bounded in a nutshell and count myself a king of infinite space!" That speech was first uttered in a theatre in London three centuries ago, but it only repeated words said on the hill-side of Galilee over sixteen hundred years before. "The Kingdom of God is within you!" Not in the ballot box; not in any machinery of government; not in anything beyond reach. The Kingdom is within YOU!

WEST AFRICA AND THE DRINK TRAFFIC.

When Mr. Lloyd George said that every statesman who attempted to deal with the Drink Trade got his fingers burnt in the process, he was but confirming the opinion of Lord Rosebery that if we do not throttle the drink traffic the drink traffic will throttle the nation. The extraordinary power wielded by the "Trade" is known to every one that has in any way attempted to oppose its operations, and it is perhaps the most deadly of all the menaces that modern society has to face. The power is sometimes used with a subtlety, persistence and unscrupulousness that makes one almost doubt whether the men behind it are really human beings, so unblushingly is the matter of trade profits put before all questions of humanity.

This fact has been vividly illustrated in late years in West Africa. Mr. A. E. Blackburn in an article on "a lost opportunity in West Africa" in the January issue of "The East and the West," puts the history of the fight for the salvation of the natives from the ravages of the liquor traffic very plainly before us.

"Prior to the war the liquor traffic in West Africa was increasing rapidly in almost every territory. In the five years previous to 1913 the traffic in four British colonies of West Africa had increased over the previous five years by 30 to 136 per cent., and this in spite of all efforts to stem the tide, to say nothing of the ever-increasing duties and restrictions. What was happening in the British colonies was taking place in a more or less degree in other colonies with disastrous results."

Towards the end of the war the Colonial Secretary felt it to be his duty to advise the representatives of the British Government at the Peace Conference to press on their own initiative for the abolition of the liquor traffic in West Africa. Lord Milner not only endorsed this as Secretary of State but endeavoured to translate it into deeds. The British West African Governments were asked to prohibit the importation of all spirits for the present, this, as "The Times" stated, pending a decision as to the question of permanent prohibition of the spirit traffic in West Africa.

Those interested in the traffic, however, got to work and, while acknowledging that the consumption of trade spirits is *prima facie* inadvisable and against the best interest of the colonies, and that the Native as a whole would be better without spirits, they expressed the opinion that whisky, brandy, rum and gin of the quality regularly sold in Britain should be permitted to be sold to Europeans and Natives alike. Abuse would be prevented by raising the duty and prohibiting shipment of spirits which had not been in warehouse for at least three years.

On September 10th, 1919, a document was signed by seven of the World's Powers in association with the League of Nations agreeing to a policy prohibiting the importation, distribution, sale and possession of "trade spirits" of every kind, and of beverages mixed with these spirits within the area previously defined in the Brussels General Act. This includes the whole of Africa with the exception of Algiers, Tunis, Morocco, Lybia, Egypt, and the Union of South Africa. An Act of Parliament with latitude for a coach and four to drive through it must have been the model of this document.

Undoubtedly this decision marks a forward step, but what a drop from the proposal, thought so necessary, for the prohibition of the Drink Traffic. Difficulties have of course arisen, because it is so hard to define what is meant by "trade spirits." The result is that we are witnessing, instead of a straightforward fight with clear issues, a miserable struggle over trademarks, labels, countries of origin, maturity of spirits, prices, etc. One West African official has gone so far as to suggest that "a wholesome (?) substitute might be found in West Indian rum, which it should be possible to obtain in increasing quantities."

It is increasingly evident that the Drink Trade is not one that men interested in Native advancement can stoop to parley with. It must be fought and fought to a finish. When will it be realised that a country's true wealth is its people, and that wise statesmanship will go to the utmost to defend them from all forces of degradation. In Africa there exists untold wealth in the Native people and the way to realise this is not to exploit them in the interests of some utterly selfish trade, but to develop their power by fitting it to be economically an asset to the country.

THE REV. JOHN KNOX BOKWE.

We record with deep regret the death of the Rev. John Knox Bokwe, which occurred on the 22nd ultimo at Ntselamanzi near Lovedale, after a long period of declining health and weakness. Born in 1855, two years before the "cattle-killing," in the same neighbourhood as he died, he joined the Lovedale Station school as a day-pupil of ten or eleven years of age, coming under the influence there of the notable teacher William Kobe Ntsikana, and he was employed by the missionaries as a herd boy, kraaling the Institution's cows and calves on the site of what is now the central educational block. On the arrival of Dr. and Mrs. Stewart the herd boy was taken into their household, and between the years 1869 and 1872 he passed through the College Department, his most notable Native contemporaries being the Rev. E. Makiwane and the Rev. M. J. Mzimba, and the staff at that time including, besides Dr. Stewart, such men as Mr. Andrew Smith, the Rev. J. B. Moir, Mr. Theal, Mr. Bennie, Mr. Dorrington, and, last but not least, Miss Jane, afterwards Dr. Waterston. In 1870 he began to render assistance in the office of the Institution, chiefly in the work of the publication of the two versioned newspaper the *Kafir Express* and *Isigidimi*, the first beginning of what is now the *South African Outlook*, number one of which appeared on the first of October, 1870. It was a four-paged sheet; and in view of a present time controversy the concluding paragraph on its last page is interesting. "To our Native friends who have any thought of improvement or any desire to better their condition for this life or the next, we say—Abandon all hope if ye drink much beer, or find yourselves often in the canteen."

It will help the reader to locate this date, when it is mentioned that a supplement to the first number was issued a fortnight later to make public the news of Sedan. Learning telegraphy in a time of emergency, Mr. Bokwe presently took charge of the Lovedale telegraph station; and in course of time became book-keeper and cashier to the Institution, a position which he held for over twenty years. In 1875 he began to compose music, and ten years later published a collection of hymns

and songs under the title *Amaculo ase Lovedale*. This book has run into four editions, and a fifth is now in the press, each edition meaning the inclusion of much new work. His most notable pieces are the two Ntsikana's hymns, which made a great impression in the City Hall, Cape Town, when rendered by a picked Lovedale Choir under Chief Zibi on the occasion of the Missionary Conference some years ago, and *Vuka Debora*, which he dramatised for the fifth edition. His music also for John A. Chalmers' great hymn, *Msindisi Waboni* is singularly appropriate and beautiful, and will live as long as the hymn itself. In 1892 Mr. Bokwe visited Scotland, where he was present and sang one of his Xosa hymns at the great missionary meeting of the General Assembly of the then "Free" Church of Scotland, his visit undoubtedly giving a great impulse to missionary interest in South Africa. Writing in "Lovedale Past and Present" in 1887 Dr. Stewart said of him, "his energy, reflection and sound judgment as a whole made him a very valued agent in connection with the complicated work of this place;" and, when in 1897 he resigned his post in the Institution after twenty-four years charge of the Telegraph and Post Office, he received the special thanks of the Postmaster-General for "the efficient and satisfactory manner" he had discharged his duties.

On leaving Lovedale Mr. Bokwe joined the late Mr. J. Tengo Jabavu, as partner in *Imvo*; but the arrangement not answering well, he turned to the work of the ministry, in which he had always taken the deepest interest, being a most earnest evangelist. Having obtained ordination, he was in course of time placed in charge of the sphere at Ugie. Here he did excellent service, winning the respect and confidence of the white and coloured, as well as of the people of his own race. While not possessing the intellectual strength in debate and controversy of Mr. Makiwane, his presence in the Church Courts was always helpful, making for harmony, good feeling and progress. In the course of these years he paid repeated visits to Lovedale, where certainly his heart always was, and took part in several evangelistic campaigns with great helpfulness, his fine voice and cultivated musical taste standing him in good stead. It was his practice often in the course of his public prayers to break into the softest singing, in which by and by his congregation joined him.

When failing health compelled at length the relinquishing of his ministerial charge he retired, and, having had built a substantial brick house for himself at Ntselamanzi, he settled there. The last of his days were occupied mostly in collaborating with Dr. Henderson, as his early days with Dr. Stewart. At the request of the Free Presbyterian Church of Scotland he undertook with the assistance of the late Mr. Kobe of Pirie, the production of a metrical version of the Psalms of David in Xosa, and he had the great satisfaction of seeing this important work completed and through the Lovedale Press at the close of last year. He was also engaged upon a musical edition of the Xosa Hymnbook used by the Presbyterian and Independent Churches, assisting in the choice and arrangement of the music. Until near the close of the last session he worshipped regularly with the Institution congregation. Mr. Bokwe's figure was exceedingly small, but he was graceful and in his movements brimful of life and energy: As might be expected from his associations, he was in his bearing most courteous and gentlemanly, and always neat in his person. Reviewing his life as a whole, we see it unstained by any serious lapse in its long course, and all through consistent in its devotion to the highest ends. He was a great gift to his people, and he has left to them an example of faith and service and life, the memory of which they should long cherish.

(The widow and children desire us to express their thanks to the many friends who have sent expressions of sympathy with them in their bereavement).

JUBILEE OF THE REV. E. CREUX.

Three weeks ago the Swiss Mission celebrated the Jubilee of its pioneer missionary, the Rev. E. Creux. The missionaries had a preliminary fraternal gathering when greetings were brought from various Departments of the Mission, and especially from Lourenco Marques, where the Rev. Paul Berthoud, who shared with Mr. Creux the honour of founding the Mission in the Transvaal, is lying ill. Mr. Creux was presented with an address and purse. In the afternoon a more public meeting was held in the church. The Rev. A. Jaques, the Chairman of the Council, presided, and various churches were represented by the following speakers: the Rev. E. Macmillan, the Dean of Pretoria; the Rev. Schloeman (Berlin Mission); Capt. the Rev. Murray (Dutch Reformed Church), and the Rev. John Howard. Mr. Creux then returned thanks and reviewed the work of the Mission and the long course of his 50 years of service in Basutoland and Transvaal.

A reception was held later at the Mission house, when the Bishop of Pretoria, the Rev. Briscoe,

The Rev. Moreillon (Paris Mission) and Mr. A. W. Baker spoke.

Amongst those present were Miss Talbot, Mrs. Christie, Mr. W. S. Bateman, Director of Prisons, Mr. E. C. Dyason, Mr. & Mrs. Dougall, Mr. and Mrs. Gilbert, the Rev. and Mrs. C. Phillips and the Rev. J. Rogers of Johannesburg, besides a large number of missionaries, men and ladies, and other ministers and friends.

Ernest Creux was born in Switzerland in 1845. He comes of Huguenot stock and his forebears have held ground in Lausanne for some 300 years. His theological training ended in service as a colporteur and chaplain amongst the French prisoners in the Franco-German War, and he was ordained in 1872 as the first Missionary of the Free Church of the Canton Vaud, Switzerland. This year was also signalised by his marriage to an English visitor in Switzerland—Miss Ansell, and the golden wedding was celebrated by the family on the 25th January. Marriage preceded Ordination by a few days, and the couple thus launched sailed at once for Algoa Bay, to a new land and startlingly new experiences which they had to forge day by day. The voyage to Algoa Bay, in 1872, and a wagon trek via Aliwal North to Basutoland made a sufficiently vivid honeymoon for the young missionary couple, but they found friends, and they occupied a sphere in Basutoland for some three years.

In 1875 Mr. and Mrs. Creux and Mr. and Mrs. Paul Berthoud, together with a few Basuto evangelists, set out to found a new Mission of their Church and eventually settled in the Spelonken among the Shangaans (a tribe driven from the Coast by Zulu impis). They bought the farms where Elim and Valdezia now stand, and founded the present Mission. Those were days of trial and vicissitude. The deadly malaria was only less trying than the Native wars, and the political storms of that period of the Boer Republic. The Missioners at one time found themselves in prison by orders of the Republic, and were only released after a communication from the Swiss Government and protests from the Dutch settlers in Zoutpansberg.

After 30 years work in the North, during which time the Mission expanded and work was started on the Coast, Mr. Creux returned to Pretoria. Here for 20 years, in addition to the work of the Mission Station, he has been Chaplain to the Natives in the Prisons, the Leper Asylum and the Mental Hospital. His work in these directions is well-known. It is worthy of note that in that long time of continuous service he has ministered personally to some 400 condemned Natives, as well as preaching and teaching in the four great Native prison centres of Pretoria. He organised the work in the Leper Asylum so that now a Church of some 360 Communicants exists together with large schools for children and catechumens. It is a delight to their friends that Mr. and Mrs. Creux are still vigorous and strong, continuing their work of hospitality and succour, and that Mr. Creux still carries on his great work in the Leper Church and at the Mental Hospital.

The Swiss Mission since it was founded by Mr. Creux and Mr. Berthoud in 1872 has grown in a remarkable way. There are now 83 Missionaries, men and women, 3724 communicants, 4027 catechumens and nearly 6000 scholars. The Native Staff consists of six ordained Ministers and 180 Evangelists and there are 90 Native students in the Normal Schools. The work is completed by two well-equipped Hospitals, with European doctors on the staff, and dispensaries on all mission stations.

LOVEDALE AND FORT HARE NEWS.

The new session opened on 15th February.

x x x

As usual the applications for enrolment have far exceeded the classroom and dormitory accommodation available. The new feature has been the rush for the High School, which had to close its doors early in January, and to refuse more than it admitted, and for the new domestic science course, which has caught on at once, and promises to be very popular.

x x x

The benefit of the fees payments out of the Imperial Grant in Aid Fund of the Orange Free State continues increasingly to be taken advantage of, and the pupils joining under it are spreading themselves out to the different departments of training, not taking by any means literary or educational courses exclusively.

x x x

Senator Dr. A. W. Roberts and Mrs. Roberts, who have continued making their home in Lovedale since his taking over senatorial duties and service on the Native Affairs Commission, left on Monday the 13th ultimo for Cape Town for the Parliamentary session. We understand that they are likely now to settle either in Cape Town or Pretoria. Our good wishes go with them.

x x x

Miss Christine Roberts, we regret to record, has been obliged to take sick leave, and is shortly proceeding to Scotland. The strain of very large and exacting higher classes in the Training School, carried on during the under-staffed period of the war, has told upon her health. We trust that the change and rest will do her good, and that she will return strong and invigorated. As one of the most effective teachers the Institution in its long history has ever had, she will be greatly missed.

x x x

The teachers in the "B" schools, as now they enter upon the new Elementary School Course for the first time, are genuinely interested in the breadth of opportunity it affords them, and determined to make the most they can of it. But the difficulty is framing time-tables for days of

only five school hours, and the lion in the way is the Inspector who may demand the full tale of bricks, in short a proficiency in Bollenesque sums, when so much of the time-straw has to be consumed otherwise.

x x x

The High School successes in public examinations last December were:—

Departmental Junior Certificate:

1ST GRADE.

Benjamin Mahlasela.

2ND GRADE.

Frieda Bokwe, Earnest Dietrich, Celi Maitin, Israel Ntsihlele, Richard Pieterse, John Rafferty and Page Yako.

University Junior Certificate:

Henry Ngwenya.

x x x

February in Lovedale is usually one of the most difficult months to endure. Plants flourish but humanity suffers. This year it has been better than usual since, although the days have been hot, the nights have been reasonably cool. The farmer, however, has not been happy; he looks for rain with a high degree of certainty; other months are fickle, but February he counts on for his best rains, and this year he has been disappointed. The big thunderstorms have not come and the few showers have brought only 1.18 inch. Only twice since 1880 has February yielded less than this, once in 1906 and again in 1916. The hottest day was the 6th when the thermometer read 104, while on the nights of the 11th and 21st the temperature fell to 48.

x x x

FORT HARE NEWS.

The Executive Committee of the Governing Council met at the College on the 16th ultimo. Mr. M. S. Pelem was present for the first time as representative of small donors, and was welcomed by the Chairman.

x x x

The College re-opened on the 17th ultimo. The enrolment is 95, an increase of 30 over that of last year. Every corner of the available dormitory accommodation is occupied. The Wesleyan Hostel being now in commission, the use of the marquee is no longer required to house their students, and so it has been lent to the Anglican Hostel.

x x x

The formal opening of the session took place in the Library on Saturday evening, 18th ultimo. Mr. Murdock, the Acting Principal, gave the opening address. He welcomed as new members of the staff, Mr. D. J. Darlow, B.A., who is to lecture on Education, and Mr. C. P. Dent, M.Sc, who now enters on his duties as Lecturer in Science. Mr. Dent last year took a post-graduate course in Physical Chemistry at Maritzburg, and has graduated as Master of Science with First Class Honours.

x x x

The news was received with much gladness that a son, Alastair James, was born to Principal and Mrs. Kerr on 18th January.

x x x

The Summer School (1921), prizes were awarded by the judges, as follows:—Bantu Folk-Lore: First Prize £5, provided by Rev. Dr. J. R. L. Kingon, won by Mr. W. P. S. Ndibongo. Second Prize, £2 10s., provided by Miss Roberts, won by Mr. S. E. Mqayi Agriculture: Prize £3, provided by Rev. B. J. Ross, M.A., won by Miss Tengiwe Kakaza.

The Prize of Ten Guineas, provided by Senator Roberts for the best student in Mathematics, has been awarded to Mr. Zachariah Matthews, the first student from the College to pass the First Year examination in the B.A. Course.

x x x

The College examination successes in 1921 were:

First Year B.A. (University of South Africa.)
Zachariah Matthews: passed in English, Latin, Mathematics, Logic.

College Diploma in Arts (First Year.)
Edwin Mtobi Ncwana: English, Mathematics, Logic, Psychology.

Matriculation: (Joint Matriculation Board.)
Gertrude Ntlabati (completed). Passed Xosa with distinction.
Levi Copin Gow (Completed).
Attwell Madala (Passed in three subjects.)
Japie Oppelt " " "
Frans van Rooi " " "

School-Leaving Certificate
Lockington Bam (Passed in five subjects and aggregate.)

Preliminary Commercial Certificate.
Samuel Motsoane.
Milner Boti.

x x x

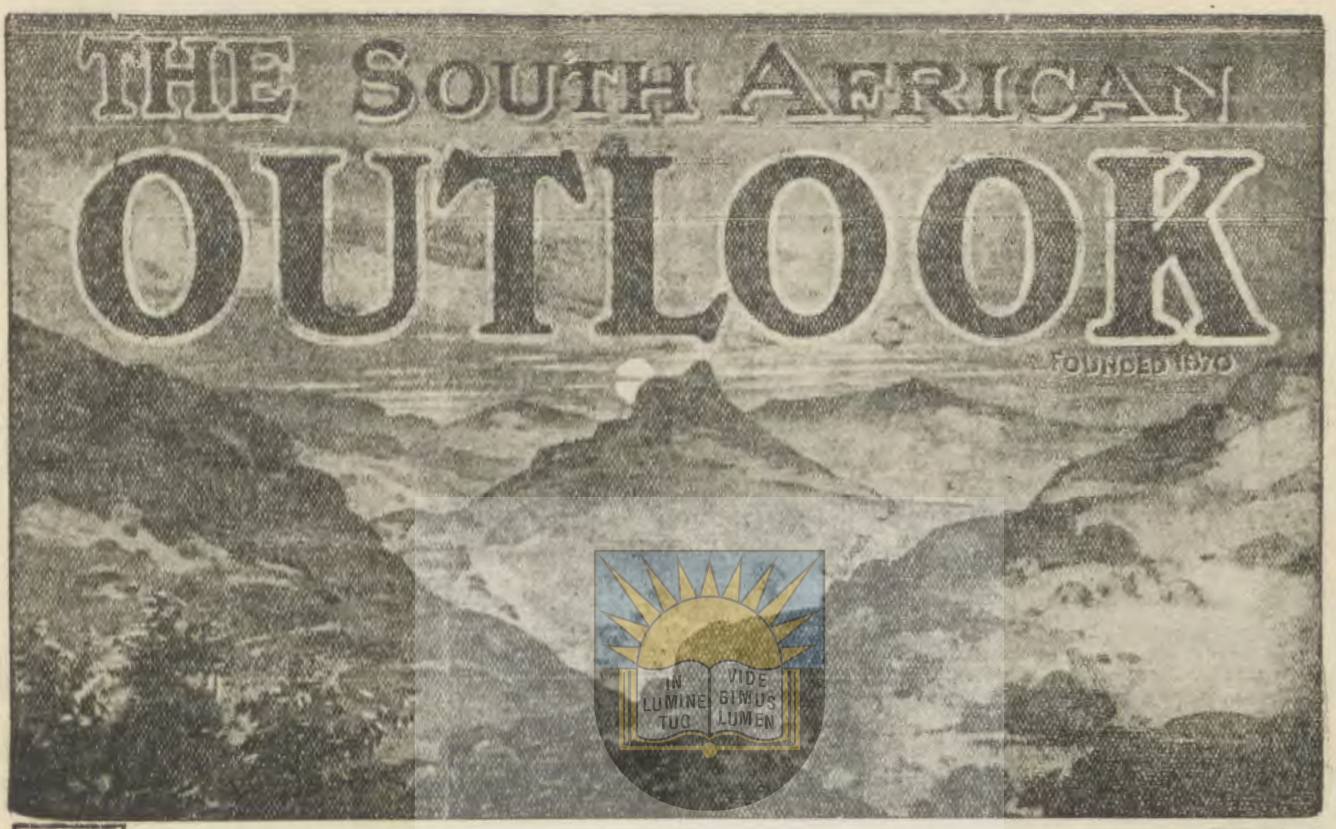
We deeply regret to record the death in Basutoland, on 31st January, of Lazarus Molibeli. As a student at the College, he took the Technical National Certificate and gained the College Diploma in all commercial subjects. He went to France with the S. A. Native Labour Corps. On his return he became clerk in the College office. Both as a student and member of the staff he did excellent work, and his early death is deeply deplored.

x x x

The Anglican Hostel was struck by lightning during the vacation: happily no serious damage was done.

"THE SOUTH AFRICAN OUTLOOK,"

Printed and Published by the Lovedale Mission Press, Lovedale, C. P., South Africa.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - Published Monthly

CONTENTS.

LOVEDALE, SOUTH AFRICA, APRIL 1, 1922.
VOL. LII. NO. 617.

The South African Outlook.

"The social message of Jesus lies at the very heart of his gospel, and any one who is in earnest in seeking a Society which shall flourish and endure must take this message seriously."

—Maurice Rowntree in "Social Freedom"

* * *

In our last issue we tried to give our readers a true and fair account of the origin and progress of the Johannesburg strike as far as it had then gone. The trouble, we pointed out, was due to the proposal to get rid of a number of incompetent men of the "poor white" class whose nominal supervision of the Native labourers was an absurd and expensive anomaly. In the debate on the strike which came on immediately after Parliament met, the Minister of Mines pointed out that many of these men had had the option of being trained at the Government School of Mines, but had preferred to go straight into the work and pick up the posts of the men who were leaving for the front. The owners had been obliged to take them, in the absence of better men, in order to satisfy the regulations about white supervision. So far, the issue was clear. Other factors, however, were emerging, which we did not care to say much about in our last issue. Now that the crisis is over they may be discussed.

* * *

The first of these complications was the intervention of a section of the Nationalist party. This was not altogether surprising, seeing that the majority of the miners are now Dutch. (Some say seventy, some eighty per cent.) The aim was through this racial connection to ally Labour with the Nationalist party, win over a few of the Dutch followers of the Prime Minister on the "White South Africa" issue, and defeat the Government in Parliament. This scheme fell through. The Nationalist and Labour parties voted solid, but none of the South African party could be seduced into deserting and betraying its chief. General Smuts' statement in the House moreover was so reasonable that it convinced the public generally that he and the Ministry of Mines had made very great efforts, first to prevent the strike, and second to bring it to a settlement, and that the Government could not justly be blamed for the continuance of the strike.

* * *

Then for a day or two things seemed to take a favourable turn. The men's leaders met to discuss means of ending the strike. Unfortunately, the owners at this juncture, thinking apparently that the men were beaten and that they need not be conciliatory, refused a conference in a note whose tone the Prime Minister characterised as "deplorable." Even then, the men's leaders were apparently on the verge of deciding to hold a ballot on the question of returning to work, when another conflicting factor became dominant and decided the issue.

* * *

It had been noticed from the very beginning of the strike that certain speakers at the men's meetings were urging violence. "Nothing but bloodshed will settle the business" was their theme. They, however, were not much heeded, the general feeling being in favour of carrying the strike through on the "gentlemanly" lines followed in the beginning. Now, however, the extremists had their opportunity, and so intimidated the leaders, crowding in upon them, it is said, with sticks and revolvers, that instead of deciding on a ballot, they declared for a general strike. Immediately began a reign of terror in Johannesburg. Armed commandos ranged the streets, invading clubs and business premises, "pulling the workers out." Now that a general strike had been declared the commandos were no longer limited to miners. All sorts of people, men and women, hooligans predominating, joined in the fray. Murders were committed of a most brutal character on both Whites and Natives. Finally it became apparent that the commandos were being directed by the extremist leaders, that unsuspected quantities of arms and ammunition were in their possession, that Native labourers were being provoked to break loose out of the compounds, and that Johannesburg was being systematically invaded. The police were attacked and in many places surrounded.

* * *

The Prime Minister in a grave speech informed the House that he had proclaimed martial law, and called out the Defence Force to suppress what was now a revolution. General Smuts dwelt upon the forbearance and good behaviour of the Natives under the greatest possible provocation. He then proceeded to Johannesburg, and took command on the night of 11th March. The railway servants throughout the country had not responded to the call for a general strike, and the train services, in spite of several derailments, were maintained. With remarkable speed the Burghers of the Transvaal closed in with mounted commandos upon the disaffected area, while the railways rushed up Defence Force troops from Durban and other

centres. Aeroplanes played a prominent part in locating revolutionary barricades and destroying buildings strongly occupied. As always happens in street fighting the attacking forces suffered heavily. But in five days the last stronghold of the revolutionaries was taken. A few days later the Prime Minister reported upon the situation to Parliament. Again he made reference to the Natives.

* * *

His words were "a very deep gratitude is due to the Natives in this country for not getting stampeded on the present occasion..... Owing to this wanton and cruel provocation and aggression by the revolutionaries ... I feared there might be an outbreak, but there was not..... Not withstanding the murder, promiscuous murder, which was going on, and as will be proved in the Courts of Law, the Natives kept their heads, and they were one of the most solid and stable elements on the Rand. And the result is today that I think the White people of this country are in duty bound to recognise the proper attitude of the Natives throughout this very great crisis."

* * *

The Natives have certainly come out of the ordeal of the Revolution with great credit to themselves and with encouragement to the Europeans who believe on them. The temptation to disorder, and the incentives to run amok have been very great, but that sheet anchor of theNative people, their respect for authority, has stood them in good stead, and to-day their splendid conduct has been the brightest spot in the whole unhappy business. One could wish that all our Natives might have heard the Prime Minister's speech when he pointed out how grateful the country should be to the Natives, not only for their splendid behaviour on the Rand, but for that respect for law and order, which made it possible for the Government to withdraw the police forces from the Native districts and territories to use them in Johannesburg, to teach the law-breaking Europeans a much-needed lesson. General Smuts said that his great fear, his nightmare, had been an outbreak of Native disorder. We had no such fears, because of the reasons mentioned in our last issue. viz., the competency of the European officials in Johannesburg, the fairness with which the Government and the Chamber of Mines had dealt with them during the strike, and the good sense of the people themselves. Few will disagree with General Smuts, when he said that the Europeans should feel humiliated, and that the Natives had taught them a lesson.

While the Parliament has for the most part accepted the Prime Minister's view of the behaviour of the Natives, two very discordant voices have been heard. Dr. Visser, the member for Vrededorp, defended the attacks made by the revolutionaries on Natives, on the ground that they were merely retaliatory measures, and that the anti-Native behaviour of certain women and children were reprisals for outrages and insults from "cheeky Kafirs" who were out of hand since "the buck niggers came back from France." Mr. Boydell, the leader of the Labour Party, defended the assaults, but only in a half-hearted way, on the strength of some telegrams which he had received to the effect that the Natives had been armed with bludgeons and were threatening to attack the Whites—a statement which carried little credence in the face of the denunciation on the part of the strike leader himself (Mr. Thomson) of the wanton and unprovoked attacks on peaceful and innocent Natives.

* * *

We stand for race co-operation and have no wish to accentuate points of difference between Europeans and Natives, but we publish these opinions so that believers in race co-operation may see how far they have to go, and how blind prejudice in race matters can make responsible people. As a matter of fact, we believe that the utterances of Dr. Visser and Mr. Boydell have done more to improve the attitude of Parliament towards Natives than anything else, for members have been stung into an angry resentment which is developing into a definitely pro-Native attitude.

* * *

The development of Native education in South Africa will be advanced very considerably when the Financial Relations Fourth Extension Bill becomes law. Section 10 of this Bill requires each Province to make provision in its annual estimates for the expenditure on the education of Natives of an amount not less than its expenditure on such education during the financial year 1921-1922. If the Provinces do not make that provision their subsidy from the Union Treasury will correspondingly be reduced. By way of comment we may point out that Provincial votes for Native education were higher in 1921-2 than they have been before, but that they are not comparable with the revenue which the Natives contribute to the Provinces either directly or through the subsidies of the Union Government. Further, no provision is made in the Act to prevent a Province from saying "We do not mean to provide education for the Natives in this

Province any longer and we are prepared to do without the few thousands we have been using for this purpose." We see once more that the ultimate and only safe solution of the difficulty is to place Native Education in the hands of the Union Government.

* * *

A further provision in the Bill, and one which we welcome as a decided step in the right direction, enables the Governor-General (that is of course the Cabinet) to make grants to the Provinces "for the extension and improvement of educational facilities among Natives, and for adjustment of salaries of Native teachers subject to such conditions as to standards of education, qualifications, scales of pay, and conditions of employment of teachers as the Governor-General may from time to time prescribe." This will apparently enable the Union Government to standardize the Native teachers certificates in the Provinces, and to require uniform scales of pay and conditions of employment. We trust that the scales of pay and conditions of employment will be as generous as possible, for the outside world does not know the straits to which the Native teachers are put. The question next arises "where is this additional money to be found?" and the answer is given in the next sentence of the Clause. "Such grants shall be made out of revenues derived from the direct taxation of the persons, lands, habitations or incomes of Natives under any law now in force or which may be hereafter exacted, but shall not exceed in the aggregate a sum specifically appropriated each year by Parliament for the purpose." Native taxation is evidently contemplated, and it will be interesting to see in what form the taxes are imposed. While taxation is universally hated it is always necessary, and we think we speak for the Cape Natives at any rate when we say that no great resentment will be shown provided that the uses to which their present taxes are put are made clear and an adequate assurance given that the additional taxation will be used for Native as distinct from European education.

* * *

A further provision of the Financial Relations Fourth Extension Act takes away from the Provincial Councils the power to impose direct taxation upon the "persons, lands, habitations or incomes" of Natives. We welcome this clause as conducive to better race relationship in that it will prevent such unfair and unwise taxation as the Transvaal Poll Tax. We could wish that the Natives came under two ruling bodies only, the Native Council for local matter and the Union Parliament for other matters. This would mean the elimination of Provincial Councils and Divisional Councils from Native legislation and control, the Native Councils taking on the functions carried out by the Divisional Councils, and the Union Government those of the Provincial Administration. *Pas trop gouverneur* is as good a motto for Native administration as it is for education. In connection with the Transvaal Poll Tax we learn that the sum of £120,000 has already been collected from the Natives and that a further £80,000 is expected from them. We are wondering if the Natives are to receive any benefit from this unjustly imposed taxation which we feel will take a deal of "living down" on the part of the Europeans.

* * *

Thanks largely to the efforts of the *Cape Times*, action has at last been taken to improve matters at Ndabeni Location, Cape Town. The Government has given the municipality a four hundred morgen plantation, named Uitvlucht, on the Cape Flats for location purposes. The site appears to be satisfactory, except that so far transport facilities are wanting. It is confidently expected that the Government will put down the mile or two of railway line required. It is said that Ndabeni will become an industrial centre and that all the Natives will go to the new site. We congratulate the city and the Government on this happy issue out of their trials and we trust that Cape Town will realize the opportunities offered to it to establish a Native village which will be an object lesson to South Africa. To do this the city will undoubtedly have to face heavy charges for the installation of water, light, water-borne sewage, etc., and the Town Council has complained that the Government has not seen its way to make a special grant for this purpose. In the layout of the village we trust that the housing scheme of Bloemfontein will be followed, and that the building lots will be sufficiently large to admit of gardens. Unless we are mistaken, Cape Town will find that Uitvlucht will not be sufficiently large for the number of Natives in Cape Town, and that it may be necessary to retain Ndabeni as a hostel for transients and unmarried short time labourers.

* * *

A timely article on Native Housing is contained in the interesting Report of the Central Housing Board of the Department of Public Health for the year 1921. The matter is of such importance, at the present time when municipalities, largely at the instigation of Native Welfare Societies, are

bestirring themselves in view of the new conditions which will be brought about if the Native Urban Areas Bill becomes law, that we have reproduced the article in full in this issue. It has always seemed to us that the procedure followed in Durban and Johannesburg in connection with Native housing is open to serious criticism. In these towns the housing and hostels for Natives are built by European labour at trades union rates of pay and (alas!) trades union quantity of work. The result has been that an economic rental for the houses has been beyond the means of the Native resident, who, in the words of the Board, "is paid a wage which does not entitle him to live under civilized conditions."

* * *

Johannesburg has shouldered the burden of the deficit, but has ceased to provide the houses, while Durban has been able to make the Beer Fund bear the loss. Bloemfontein has been wiser, and by allowing the Natives to build their own houses by their own or other black labour under municipal supervision and *by lending them money to do it*, has pointed the way to a solution of the Native Housing problem. We are not unmindful that conditions as regards land, building material, etc. are particularly favourable at Bloemfontein, and that materials and methods of construction in use there may not be applicable to other centres, but we do say that Bloemfontein's leading position in this respect is due also to goodwill on the part of the Municipality, civic pride on the part of the burgesses and efficiency and a belief in the Natives on the part of the officials. We cannot believe that these qualities are peculiar to Bloemfontein and we hope to be able to record emulations or adaptations of the Bloemfontein system by other towns.

* * *

Referring to Town Locations, Mr. Arthur G. Barlow, M.L.A., has contributed a most interesting article to the "Cape Argus" on the Bloemfontein Location which shows how an approach to ideal conditions may be made at very little expense if the goodwill of the people is won first. In Bloemfontein 2000 acres were set aside for Native use and no white man is allowed to trade or live there, nor indeed to pass within the boundaries between 7 p.m. and 7 a.m. The beginnings of self-government are seen in the Civic Association of each ward, the chairman of which is also a member of the Advisory Committee. The Native Committee of the Town Council meet the Natives of the location once a quarter. The Native residents show a keen and intelligent interest in all matters concerning their civic life, and the advice of the Advisory Committee has usually been so sound that the Town Council have rarely gone against it

* * *

The housing difficulty has been met by a system of loans at 6 per cent interest and 4 per cent redemption. "It is wonderful how quickly the Natives pay these debts." "As far as I know we have never made a bad debt." The houses costing about £100 are of brick under iron, and are built according to the plans of the City Engineer. A swimming bath and a Communal Hall have been provided, and shortly a regular bioscope entertainment will be given. Profits are to be used for social welfare work, and all revenue raised in the location must be spent in the location for the benefit of the Native town and its inhabitants. The present revenue is about £15,000 a year. All work must be done by Natives, no white labour being permitted.

* * *

Five thousand children are being educated, and Mr. Barlow pays a fine tribute to the sacrificing work of the ministers of religion. Four trained hospital nurses, Natives, teach the mothers the principles of hygiene and health. The result is a big decrease in infant mortality. The sanitary inspectors, including the chief, are also trained Native men who have proved their worth by results. Hostels for boys and girls are being built, and will be run by the Y.M.C.A. or Y.W.C.A. Recreation is catered for by tennis courts, cricket grounds and football fields. A park is being planted in which the Native band will play. No liquor can be taken into the location, and 90 per cent. of the people are sober. The Advisory Committee has unanimously voted against the Natal system of selling Kafir beer.

* * *

Efforts are made to lessen the cost of living by the provision of large free tracts of land for gardening. Two retail markets do good business, and cleanliness is attained not only by the well patronised baths, but also by a municipal washhouse, where hot water, steam, and electric ironing are to be had for 1s. a day. As Mr. Barlow says, if such things can be done by a small and rather poor community like Bloemfontein they can surely be accomplished in other centres. Town Location reform, we repeat, is a matter of elemental justice; it is a question of civic honour; and if handled aright it is not vastly increased expenditure but one of the untapped sources of the future wealth and prosperity of South Africa.

The Report of the Transvaal Local Government Commission, issued in January last, contains some interesting references to Native questions, extracts dealing with which we print on another page. The Report blames Government for the degraded condition of slum life in Johannesburg and other large cities.—It is the habit of the country at present to blame the Government. Every country is doing it in the prevailing hard times.—But the shortcomings of municipalities must also be remembered. If cities like Bloemfontein and Durban are able to make decent provision for their Native population, it is difficult to understand why other cities cannot do the same. The Commission bases its recommendations on the view that a city is a European area, and that the Native should be tolerated there only so long as he ministers to the need of the white populations or "to the legitimate needs of his fellows within the municipality, otherwise he is redundant".

* * *

The ingress of Natives, the provision of rest houses, the removal of "redundant" Natives, and the warning to be given that certain areas have their complement of Native workers, are subjects dealt with in the Report. The Commission favours the medical examination of both men and women, but wisely suggests that sympathetic administration and Native co-operation are necessary for its effective carrying out. It is recommended that all municipalities should create a department of Native Affairs on the lines of that established in Durban, and that the salary for such an officer should be large enough "to attract the best man." In Johannesburg it should be £1,500. The establishment of Native villages is recommended, but these need not be expensively constructed by European labour paid at trades-union rates. The Commission considers that if the manufacture of kaffir beer is allowed, it should be a municipal monopoly. It recommends the creating of Native Advisory Boards. Complaining of the slack administration of the pass laws, it considers that these should be "maintained in their integrity."

* * *

Want of sympathy with Native sentiment and aspiration characterises the Native sections of the Report throughout. The Commission proposes to deal with the people much as a farmer, who is becoming progressive, might deal with his cattle, and the only occasion on which it refers to co-operation is one in which it desires it in order to induce the people to do something which they might otherwise be unwilling to do. At the same time the Report exhibits a certain fairness, and is full of commonsense suggestions. The best of these suggestions have already been embodied in the Native Urban Areas Bill. The Report is helpful as indicating to our Native readers what Europeans of a certain numerous type are thinking on these matters.

* * *

We would draw the attention of our readers and perhaps more particularly the younger generation of missionaries and Native officials to the course of study in African Life and Languages offered by the University of Cape Town. From time to time we have commented on the absolute necessity nowadays for the worker among Natives to have a special knowledge of the language and customs of the people—not the picked-up knowledge which comes haphazard from mere contact, but the scientific knowledge which comes from hard study and thought. How tired we are of the pseudo-expert who exclaims proudly "I know the Native for I have been a storekeeper in the Transkei (or taught in a Native Training College) for ten years. That knowledge never was and certainly is not now sufficient. Men and women are wanted who not only know at heart one of the Native languages thoroughly, but who have made a critical and comparative study of Bantu laws and customs. At Cape Town University it is now possible to take courses in Bantu Languages including philology and phonetics, and a history of the tribe whose language is being studied, and in Social Anthropology, including Bantu custom and law and the races and cultures of Africa. These studies rank on an equality with other studies for University degrees; and we believe that there are already both B.A. and M.A. students in this department. We would suggest to the University the institution of a special Diploma in African Life and Languages which would be within the reach of missionaries, officials and others (including Natives) who could not afford to come to Cape Town for more than vacation courses, but who could study for the rest of the year at home under the direction of the University professors. As far as Natives are concerned, we see no reason why the South African Native College should not link up with the University by preparing students for this diploma; and we would earnestly pray the Government to recognise the possession of the diploma by its officials, European and Native, in some tangible way, e.g., by promotion or increased salary. By so doing, they would advance us another step in the safe and necessary direction of a Native Civil Service comparable to the famous Civil Service of India.

The recently issued British South Africa Company's Report tells an encouraging story of Native progress in Rhodesia. As regards agriculture, it is stated that the Natives despite the high prices are purchasing ploughs in increasing numbers; they have begun to realise the value of cattle manure, and have reopened water furrows which have not been utilised within historic times. During the past year, it is estimated, 200,000 bags of grain grown by them, were sold to Europeans. "The demand for education," says the Report, "is increasingly manifested, not so much on the literary and religious as upon the industrial side. The chiefs and headmen attend the yearly agricultural shows, and from personal observation of the advantages to be gained by improved methods, are becoming less conservative and more ready to apply them to their own land." A detailed account is given of the policy of industrial training adopted by Mr. H. S. Keigwin, the Director of Native Development, at his headquarters at Chindamora. Industrial training occupies seven, and literary instruction two hours daily, with prayers and drill as part of the routine; and the pupils are encouraged to play football and other games. The course appears to start from the basis of brick building; and includes practical agriculture.

* * *

The article entitled "Whited Sepulchres of Selfishness," which we have taken over from the October, 1921, issue of that extraordinarily interesting church periodical "St. Martin-in-the-Fields Review," calls attention afresh in a succinct and forceful manner to a Report on which we commented repeatedly at the time of its issue. We publish the article which is written by a member of the Select Committee that framed the Report, in the hope that all friends of the Native peoples and our Native readers will bestir themselves to put a stop to the shocking waste of money incurred in purchasing the patent medicines so extensively advertised in the Native press. The quack medicine business is notoriously profitable. Some chemists regard this as the chief source of their income and employ Native touts and letter writers to palm off their useless and sometimes harmful concoctions on the ignorant and credulous. Most unfortunately, it would seem these advertisements are in many cases the main source of income of the Native press, (*Umteteli wa Bantu* being an honourable exception); and in framing the advertisements the method of getting some well known person to recommend the medicine (e.g. Solomon ka Dinuzulu) is followed. A school inspector of our acquaintance tells us that teachers are among the most gullible, and that he knows of many who waste their pitifully small salaries in this way. An American proverb says "A 'sucker' is born every day," and we cannot expect to see this matter soon put right, but we have faith in the teaching of physiology in our schools and the publication of such exposures as Dr. Chapple's article.

* * *

We have been informed that through the activity of the American Zulu Mission there is a possibility of Y.W.C.A. work for Native girls being undertaken in Durban and perhaps later in other towns under the auspices of the International Committee of Y.W.C.A of the United States. The first step would have to be an invitation from the missionaries of Natal to the Y.W.C.A. to undertake such work, as the Y.W.C.A. does not enter missionary fields without invitation of the missionaries. What is contemplated is not simply religious services such as are already carried on under the name of the Y.W.C.A. on mission stations, etc., but social work, providing housing, entertainment, instruction, etc., along established Y.W.C.A. lines. Such a move would provide in an international way for one very much needed aspect of social work for Natives in Durban and other towns. We do not for a moment doubt that the invitation will be forthcoming for there is no better supplement of mission work than the Y.M.C.A. and Y.W.C.A. The proposal comes at a most opportune time, for the new Natives (Urban Areas) Bill contemplates the provision of hostels for women: these will of necessity be for all classes of women and will not presumably make special provision for the educated Christian young women who go to our larger towns to earn their living. The town people need their services and are willing to pay well for them but hitherto there has been no proper provision for the reception, accommodation and supervision of these girls and young women with the result that the parents have preferred to keep them in idleness at home rather than allow them to face unaided the temptations of town life. We have no doubt that the municipalities will recognise the usefulness of this work and will make liberal financial grants to these institutions. We congratulate the American Mission on its enterprise and wish it every success.

ERRATUM.

In Mr. Carmichael's article, "Applied Science," in our last issue, page 59, paragraph 2, the word impotent was substituted in error for omnipotent. The passage should read, "Remember too, that the wider your franchise is, the more omnipotent must your Government become."

A PSALM.

The thunder rumbles and crashes about me and the lightning burns my eyeballs with its fierceness.
The trees tremble and their leaves droop in fear
While the silent air waits as for a doom that is full of direfulness.
The clouds in turmoil angrily pursue their purpose of destruction.
The waves of the sea and the rivers crouch into the deep waters before the rage of the storm.
But Thou, O God, art kind and dost send the rain to thwart the fell purpose of the thunderbolt
And to wrap the dwellings of men as in a mantle against the burning of the lightning-flash.
Praise be to Thee, O God, for Thy thought of kindness,
For now without fear I gaze open-eyed at the vastness of Thy wonders
And dare to look upon the grandeur of Thy storm-veil,
I open my breast to the cool breeze and the rain's freshness
And laugh with the joyous Earth at the bounty of Thy goodness.
Praise be to Thee, O God, and for Thy care and Thy thought for the children of Thy wistfulness. AMEN.

D. J. D.

NATIVE WELFARE SOCIETIES.

One of the most significant indications of a proper appreciation of the so called Native Problem has been the establishment in several of our larger towns of Societies for the better understanding of Native matters and the improvement of Native conditions. In these towns responsible Europeans have realized that a sound Native policy depends on accurate knowledge as well as good will, and that the confidence of the Natives in Europeans and the Government can be won by an improvement in local Native conditions.

The need for the education of the public in Native matters has been demonstrated over and over again. The good system of Native administration in Durban is partly the work of such competent officials as Mr. J. S. Marwick and Colonel Morris, but it is no less the work of the late Mr. Maurice Evans and the members of the well known Native Affairs Reform Association who educated the Durban public up to a sense of its responsibility in the matter. The writer well remembers the activity of the society at the time of the publication of the Native Affairs Administration Bill, when meetings were held twice a week to consider the measure and a long and important memorandum was submitted to the Government which resulted in two of the members of the Association being summoned to Cape Town to give evidence before the Select Committee. Again, the cordial reception which has been given to the Natives (Urban Areas) Bill of 1922 is undoubtedly due to the improved state of European feeling as a result of the activities of these societies and the press.

A remarkable growth within the societies themselves has taken place during recent years. At first they proceeded to study Native Affairs in an objective, detached and purely scientific spirit; but they soon realized that they were dealing with human flesh and blood which called for association and co-operation. Johannesburg led the way with a Joint Council of Europeans and Natives with the following definite objects.

(a) To promote co-operation between Europeans and Natives.

(b) To investigate and report upon any matter relating to the welfare of the Native peoples of South Africa to which the Council's attention may be called.

(c) To make such representations to the Union Government, Provincial Administrations, public bodies or individuals as may be thought necessary.

(d) To publish the results of the Council's proceedings and investigations if thought desirable.

(e) To take such further action as the Council may resolve upon for the enlightenment of the public and the formation of public opinion on Native questions.

The number of the members has been fixed at 36, 18 Europeans and 18 Natives, but may be increased by resolution provided that equal numbers of Europeans and Natives be maintained. The eighteen Europeans include such well known men as Colonel Ross Frames, Managing Director, Premier Diamond Mining Co., Mr. J. A. Hamilton, ex-member of the Native Affairs Commission of 1903-5; Mr. J. H. Hofmeyr, Principal, University College; Mr. L. Howe, President of the Typographical Union; Mr. Howard Pim, Mr. Saul Solomon, Mr. J. D. Rheinallt Jones, Mr. H. M. Taberer and others. The Natives are representative of Transvaal Native Congress (5), Mine Clerks Association (3), Native Teachers' Association (2), Native Ministers' Association (3), Individuals selected by the Council (5). The subjects considered by the Joint Council have been Wages, Housing, Education, Pass Laws, while they have had two long interviews with the Native Affairs Com-

mission. The writer has been privileged to attend several meetings of the Joint Council at which the Europeans have sought to get the Native view while the Natives have learnt some much needed lessons in accuracy of fact and moderation of expression. In like manner the other societies have met and considered matters along with Natives, and all realise the importance of this practical expression of the co-operating idea.

If one could without making invidious distinctions single out societies which have accomplished a great deal, one might refer to the Pretoria society which has succeeded in rousing the European women of Pretoria to such a pitch that they have compelled action with regard to improvements in the location and the better protection of Native women and girls, and which has forwarded thoughtful criticisms of the Urban Areas Bill. One might mention the East London and Grahamstown societies which are now consulting with their municipalities for an improvement in local conditions.

The methods adopted by the societies are visits of members to the Native location or area, meetings and discussions with prominent Natives, engagement of experts to lecture and advise. The press has rendered very considerable service by giving publicity to the meetings and addresses. It has generally been found that the Mayor and Town Council of the cities have welcomed these societies, and have, indeed, founded them under the municipal aegis. Of their value there can be no doubt, and the Government and the Native Affairs Commission have both expressed interest in and approval of these societies. Should any community desire advice or help in the formation of these societies the writer will do his best to provide it.

NATIVES IN URBAN AREAS.

The following sections are extracted from the Report of the Transvaal Local Government Commission (1921) which has just been published.

The unregulated mixture of the black, white, and coloured races in congested areas, or slums, is a cause of social degradation and evil to all concerned.

There is no single individual or body responsible for administering the law as between black and white in this matter.

The Government, through the Department of Native Affairs, has the duty of protecting Natives.

The local authority has the power of providing housing accommodation for them.

The Native is free to come and go as he pleases, without regard to accommodation provided for him, and without means of providing his own.

The Government, through the Departments of Justice and Native Affairs, liberates Natives from prison to resume their old connections in their old environment.

Is it then surprising that municipal councils despair of finding a sufficiency of good housing, and that their shortcomings are exploited by the slum owner, who reaps a larger harvest by letting insanitary rooms to Natives than by catering for whites with greater demands and higher standards?

The owners of slums are not confined to the alien, or the "low-class European," but include respected and well-to-do citizens still enjoying the respect of their fellows.

The cleaning-up problem is the despair of councillors, police, and social reformers, and will, we are convinced, remain insoluble until a definite policy in regard to Natives in municipal areas is adopted.

After careful consideration and consultation with the Native Affairs Commission and officials of the Native Affairs Department, your Commissioners have unanimously come to the conclusion, and recommend, that it should be a recognized principle of government that Natives—men, women and children—should only be permitted within municipal areas in so far and for so long as their presence is demanded by the wants of the white population.

In the Appendix will be found a memorandum of conclusions agreed to at a conference between members of the Native Affairs and this Commission. This conference was held in Johannesburg on the 10th, 11th, and 12th August, 1921.

The masterless Native in urban areas is a source of danger and a cause of degradation of both white and black.

The housing problem in municipalities, and particularly in the larger ones, is a problem of Native housing rather than one of housing for Europeans.

By the elimination of those Natives who, without let or hindrance, at present find housing accommodation in juxtaposition to whites, the owners of the houses vacated will be compelled, in self-interest, to reconstruct them for white occupation.

Local authorities must be charged with the duty by statute of providing adequate and decent housing for all Natives—men, women, and children—in their midst.

They may carry out this duty by seeing that all employers provide suitable and adequate accom-

modation on their own premises for their own servants or by themselves providing accommodation in compounds, locations or villages under the direct control of the municipality: no Native to be allowed to reside or sleep elsewhere.

In order that the problem should be reduced to dimensions which the financial and other resources of the municipality can overtake, it is in our opinion necessary that there should be secured to the municipality—

(i) control of the ingress of Natives.

(ii) continual removal of masterless Natives.

In both these matters we consider the desired ends may be achieved by close co-operation between the municipal and Native Affairs Department officials, and also those of the Department of Justice.

With regard to the removal of Natives, the following statutory provisions apply:—

(1) *Article 29 of the thirty-three articles of 9th 1844.*

"No Native shall be allowed to settle on the village lands to the detriment of the inhabitants except with the consent of the full Raad."

(2) *Volksraad Resolution, dated 25th September, 1871, Article 104.*

"*Resolved:* That in future no erfholder in any town in this republic shall be entitled to allow coloured persons to collect on his erf or erven, with the exception of such as he requires for his special service, and that no such erfholder shall be entitled to allow Coloured persons to live or collect on his erf or erven who have not actually entered into some lawful contract with him and who are not maintained by him alone, and the landdrost of the various towns are instructed to strictly enforce this law in order to prevent vagrancy, theft, and other irregularities arising out of such collecting of Coloured persons."

(3) *Regulations for Towns—Section 39, Volksraad Resolution, Article 1256 of 1899.*

"Coloured persons may not reside in any place abutting on the public street in any town or village, but every householder or owner of an erf may keep in his back-yard whatever servants he requires for domestic service."

The lot of a Native arriving in a town to search for work is not a happy one. Having obtained his pass, he must hunt for a sleeping-place; he has no recognized rest-house where he can obtain good temporary accommodation, and is accordingly an easy prey to those who would exploit or tempt him to evil ways. The lot of the female Native is harder still, and she is more exposed to temptation.

If a Native does not obtain employment during the time specified, his pass is or may be extended until he find an employer, or, if he fails to do so, after the lapse of some time his pass is endorsed for return home.

If he does not, at his own expense, return to his home, he is liable to conviction for remaining within a labour district without a pass, and may be sent to prison. He is, as a rule, sent off to a road gang, with whom he works out his time.

If, on the other hand, a Native, having a pass to search for work in Johannesburg, does not at the expiration of the time specified report that he cannot secure employment, he is, often as not, lost sight of by the Department of Native Affairs, and may become one of the company of Natives who obtain warrants for residence in "unauthorized" localities. Such warrants, we are told, are issued by the public health department of the Johannesburg municipality.

Such a Native may live on his wits or prey on his neighbour. He is a natural recruit for the criminal class, and his chances of making good and becoming useful are poor.

Natives should, we think, be warned timeously of the prevailing conditions in the labour market, and in this matter the Government might usefully co-operate with the municipalties. Magistrates, officers of the Department of Native Affairs, and the police might be posted with the necessary information and advise Natives of places where work is and is not available, of the nature of the labour required, and the wages and other conditions that may be expected. Such measures will check the excessive influx of Natives to towns.

To enable a municipality to gauge the requirements of its own white community, all Natives, on arrival, should be made to enter and reside at a resthouse or compound, where a Native pass office may conveniently be situated—separate accommodation for men and women being provided.

All employers of labour will be able readily to engage Natives required by them at such rest-houses, but they should not be permitted to engage them elsewhere. Registration by the Government Department of Native Affairs will follow, but in order to give the municipality the opportunity of discharging its duties no Native should be registered to any employer or allowed to reside outside the rest-house or Native village without the certificate or *visé* of the municipality certifying that there is suitable accommodation for the employee.

When the rest-houses are full the Department of Native Affairs should take steps to check ingress by advising all sources of supply.

The Native affairs department of the municipality to which we refer in paragraph 280 should be constantly engaged in removing masterless and redundant Natives from municipal areas, and with a view to facilitating this process there should be constituted a special tribunal on which there should be Native assessors with power to deport, repatriate, or settle in labour colonies idle, dissolute, or other undesirable Natives in municipal areas. By a redundant Native is meant the Native male or female who is not required to minister to the wants of the white population, but does not include a Native who ministers to the legitimate needs of his fellows within the municipality.

Ex-convicts on determination of their sentences should at once be repatriated to their original homes, and should not be permitted under any circumstances to return to the scenes of their depredations there to resume their old associations.

Medical inspection and assistance for both men and women should be available at rest-houses. We attach great importance to this matter after having heard a considerable number of witnesses. One of them, *Dr. R. P Mackenzie*, told us that he had seen many cases of the spread of venereal disease from Natives to Europeans and particularly white children. That is a very serious danger, and there should be some legislation for examining *all* Native servants. . . . I always examine my own boys, and frequently I have found boys suffering from syphilis and have notified the pass office or the particular individual."

If the results of medically examining Native women show that they become unwilling to migrate to the towns, it will not be unsatisfactory, as the presence of Native women in municipal areas, except those living with their husbands in municipal Native villages or residing on the premises of their masters or mistresses, works for evil. Sympathetic administration, in which the co-operation of the Native herself is enlisted, is likely to be most effective.

A most important suggestion has been made to us, and that is the establishment of a municipal department dealing entirely with Native affairs on similar lines to the department which has already been established at Durban with, we are assured, most satisfactory results. It is the best and most hopeful example of the control of Natives, and of affording proper housing by a department of the municipality. It is essential, in our opinion, that each of the larger municipalities in this Province should be charged with the duty of establishing such a department—a municipal department of Native affairs. The head of that department must be a most experienced official enjoying the complete confidence of the Union Department of Native Affairs as well as that of the municipality. To secure this, his appointment should be subject to the veto of the Minister of Native Affairs and should carry a salary that would attract the best man. In the case of the Johannesburg municipality we consider that the salary offered should not be less than £1,500 a year on a three years' contract.

With regard to Native villages, suitable sites, separated from European areas, should be selected for such villages, but with ready means of transportation of the inhabitants to the scene of their work.

These villages should be reserved exclusively for the residence therein of Natives so long only as they are in the employment of European masters or have definite work to do for the good of their own community.

Their lay-out must, of course, be in conformity with the town-planning order and embodied therein; and provision should be made under which two or more municipalities may combine to establish such villages

The erection of dwellings and other buildings in the village might be arranged in one of three ways—either by the municipality itself or by employers of labour or by the Natives themselves.

The buildings should be of a cheap but neat and sanitary description, the utilization of materials ready to hand—such as Kimberley bricks and local thatch—being encouraged; expenditure on buildings of a European character, such as have been erected at Newlands by the Johannesburg municipality, being wholly unnecessary.

Ample provision should be made for enabling municipalities to acquire at minimum cost all the land they need for these Native villages. It is noteworthy that, although many of our municipalities outside the Witwatersrand are handsomely endowed with large areas known as "town-lands," those on the reef, with the exception of Krugersdorp, who most need them are singularly unfortunate in this respect. They do not possess any town lands, and are consequently seriously handicapped in tackling this problem.

APPENDIX.

The Memorandum of the conclusions arrived at between the Native Affairs Commission and the Local Government Commission, reads as follows:—It is agreed:

1. That the treatment in regard to the housing and control of natives in municipal areas has been extremely unsatisfactory in the past.

2. That a statutory duty be placed on municipal bodies to provide adequate housing accommodation for all Natives within their area, and that suitable power be given to these bodies to control the ingress of Natives into their area.

3. That housing accommodation should take the form of—

(*a*) a house of reception of Natives on their immediately entering the area;

(*b*) the establishment of Native villages for those Natives whose residence is to be of some length, with buildings of Native kind;

(*c*) provision on an employer's premises, certified as suitable by the municipality.

4. That an economic rent should be charged for housing accommodation.

5. It is recognized that the existence of a redundant black population in municipal areas is a source of the gravest peril, and responsible in a great measure for the unsatisfactory condition prevailing.

To combat this evil the following practical measures are recommended:—

(By redundant Native is meant the Native male or female who is not required to minister to the wants of the white population, but does not include a Native who ministers to the legitimate needs of his fellows within the municipal area.)

(*a*) The provision of a rest-house, with suitable accommodation for male and female, where all Natives looking for employment will be housed;

(*b*) the prevention of any Native (male or female) living elsewhere than on his master's premises, in the Native village, or at the rest-house;

(*c*) the registration of Natives to remain in the hands of the Native Affairs Department; but, in order to give the municipality the opportunity of discharging its duties, no Native to be registered to any employer or allowed to reside outside the rest-houses or Native village without the certificate or visé of the municipality certifying that there is suitable accommodation for the employee.

6. Native Advisory Boards to be established in every Native village, the Boards to be so constituted and with such duties as may be fixed by by-law.

7. The whole revenue from Natives derived by the municipality to be spent on their betterment.

8. Trading within Native villages and rest-houses to be confined to the Native residents or to the municipality; provided that the manufacture and sale of Kafir beer, if allowed, be a monopoly of the municipality.

9. A special tribunal, on which there shall be Native assessors, should be constituted, which shall have power to deport, repatriate, or settle in labour colonies idle, dissolute, or undesirable Natives in municipal areas.

10. It is unanimously agreed that the placing at the disposal of all municipalities of adequate tracts of lands is essential to the success of this or any other scheme for the betterment of the deplorable conditions prevailing in urban areas.

It is recommended that all powers possessed by the Government under the Gold Law be freely used for this purpose, and further that the compulsory purchase of any land required by a municipality be permitted at prices based on rateable value.

11. The creation of a Native Affairs Department in all municipalities is highly desirable, the head of which must be a man of great experience of Natives and licensed or otherwise approved by the Native Affairs Department of the Union.

12. It is recognized that the Native locations and townships form an integral portion of the town-planning problem of the whole community, and as such should be always subject to public control.

POVERTY AND CRIME.

"The study of the causes of poverty is the study of the causes of the degradation of a large part of mankind . . . . No doubt their physical, mental and moral ill-health is partly due to other causes than poverty; but this is the chief cause." Thirty years ago Principal Marshall laid down the above as a reason for the earnest scientific study of economics. The social reformer knows that it is true and that enforced poverty is a crime against humanity.

The recently published report of the Department of Justice, as far as the extracts from the annual reports of District Magistrates are concerned, is one long illustration and proof of this dictum of one of the most scientific economists of any age.

The position will be best understood by brief extracts.

Adelaide: Thefts were more prevalent than usual, this being ascribed to the high cost of living, which was felt most keenly by the Natives who, as a rule, were poorly paid.

Cape: The Magistrate thought that unemployment and the high cost of living might be regarded as contributory causes of this kind of crime (housebreaking and thefts).

Cradock: Stock thefts were very numerous, several of the thieves having been mere children, due in part, the Magistrate thought, to hunger.

East London: The Magistrate ascribed the thefts to the high cost of living without any compensating increase in wages.

King William's Town: The thefts, the Magistrate said, were largely due to the prevailing drought and the practical starvation of the Natives during the past two years.

Simonstown: Thefts of all kinds showed an increase over 1919 . . . . Scarcity of money and the high cost of the necessaries of life were considered the probable causes.

Van Rhynsdorp: Stock thefts were increasing in number owing to the scarcity of food during the year.

Wynburg: In a large number of cases the object of the house-breaking was to obtain food and clothing.

Heilbron: Petty thefts had much increased, due, the Magistrate thought, probably to the high cost of living and the very small increase (in comparison with the rise in prices) of wages paid to Natives, who had to work practically three months before they could pay for a blanket.

Philippolis: Stock thefts had doubled. In regard to this the Magistrate remarked that all the cases had been those of Native servants slaughtering their masters' stock. They received 10s. a month in wages and their food, and in the large majority of cases they were underfed and poorly clad. Old clothes formed part of their wages. Meat was not issued as a rule, and their craving for meat was satisfied by killing the sheep of their masters or of their neighbours.

These statements speak for themselves and we do not doubt that what is true of these districts is true of many others also. They show that the welfare of the Native people is not merely a question for humanitarians but for conscientious citizens also. We can never expect sound moral conditions where economic conditions are unjust. We have urged before, what we must now emphatically repeat, whatever the Native problem may be it is certainly an economic problem. In some of the cases refered to in the extracts we are face to face with callous exploitation of helpless people. It is a sad reflection upon the morality of our social system that, while victims of underpayment are punished for what we feel compelled to call their "necessary crimes," those whose greed forces them into this position are allowed to enjoy the fruits of exploitation in social security.

The position is all the worse when we consider that the Deputy Commissioners are unanimous in their testimony to the law-abiding nature and the general good conduct of the Native and Coloured peoples.

EXTRACTS FROM THE REPORT of the Central Housing Board of the Department of Public Health.

33. Much has been written on the important question of Native housing, and the comments thereon which appear on pages 30 to 36 of the Report of the Government Housing Committee of 1919 apply equally to-day. Any scheme which aims at reform of the existing unsatisfactory conditions under which Natives live in urban areas should, if success is to attained, be conceived on lines which do not disregard the habits and customs of the Native. In many of the existing locations it is only too evident that little or no consideration has been given to the choice of the site, and dwellings have often been erected on rocky and unsuitable ground, which has precluded the carrying on of garden operations by Natives who wish it. Further considerations, such as distance from place of employment and the consequent necessity of furnishing some cheap transport service, bathing and washing facilities, the provision of recreation grounds, etc., have all too often been completely ignored.

34. Of recent years several of the larger Municipalities have made serious effort to improve the housing conditions of Natives in their areas, but one of the chief factors militating against the financial success of schemes has been the heavy building costs. The average Native is paid a wage which does not entitle him to live under civilised conditions and if, by enabling him to live under such conditions, the local authority is the financial loser through inability to obtain an economic rent, such loss must then be regarded in the nature of a subsidy by the local authority to the employer of the Native. The Board, as the results of its experience in dealing with schemes under the Housing Act, is of opinion that any satisfactory solution of the problem must lie in the direction of allowing the Native to build his own house by his own labour under efficient municipal supervision. The policy advocated has been pursued with success by the Bloemfontein Municipality, and in the case of the Pretoria Municipality action on similar lines is contemplated in carrying out portion of its Native housing scheme to be financed under the Housing Act.

35. The following is a brief outline of the methods followed by the Bloemfontein Municipality in providing houses for Native occupation. The Council's scheme has not been financed under the Housing Act and the particulars are mentioned as being of general interest.

The size of each plot is 100 ft. x 50 ft.

Materials.—Stone foundation, including excavation work, cost £7 10s. per house. For walling Kimberley bricks are utilized, the Natives making and supplying these on the spot at a cost of 6s. 6d. per hundred. Sills and thresholds are in burnt brick, but in some instances gables are built entirely in burnt brick. The cost of work in connection with brick-laying, carpentry and roofing totals £22 10s. for every two rooms (labour only). Wooden doors and windows with galvanised iron for roofing are supplied by the Council at current market rates.

Floors are constructed of water and fireproof bituminous concrete prepared as follows:—

Level up foundation of floor and well ram the same on a layer of gravel; then lay 2 inches of 1 in. stone mixed with a suitable consistency of fluxphalt (cost 3s. per gallon) and mexphalt (cost 2s. 3d. per gallon) and well roll this to 1¾ in.; then cover this with a layer of ⅛ in. stone and sharp sand well mixed with fluxphalt and mexphalt and rolled as before so as to make a total thickness of about 2 in. in depth, the whole to be laid and rolled whilst hot. This floor is stated to be practically fireproof and both easily and inexpensively repaired as well as being vermin proof and impervious to water and liquid filth.

Procedure.—The Municipality builds the houses but the Native must cut, or have cut for him, the foundations; stone for same must be on site and all bricks are required to be made and ready. Small Native gangs are engaged by the Superintendent of the Location and the work of building is done under his direct supervision, at a cost including carpenter's work of £19 to £22 10s. per house. The owner of the house does all plastering and painting. In this way some hundreds of Native houses have been built, roads made, and trees planted along the roadway, the Council supplying and tending to the trees.

Costs.—The full cost of each house complete works out at from £75 to £120 according to type. The Municipal ground rent for stand plus all sanitary services (each house has a closet) plus water rate is 6s 6d. per month.

39. As an outcome of the Native schemes now being carried out under the Housing Act, the Board hopes shortly to be in a position to offer suggestions on the types of houses which have proved most suitable. The problem of the best and most economical floor for such dwellings has as yet not been satisfactorily solved; but the Board is watching the experience of the Bloemfontein Municipality in this direction as outlined in the preceding paragraph. Cement concrete has proved unsatisfactory, and moreover is unpopular with the Natives. A type of door which has been found suitable is made in horizontal halves after the stable pattern.

WHITED SEPULCHRES OF SELFISHNESS.

A House of Commons Select Committee of which the writer was a member, sat on Patent Medicines in 1914, and asked of doctors, analysts and patent medicine manufacturers 14,000 questions.

They found that £2,000,000 are spent annually in the U.K. on patent medicine advertisements; that a vendor of a medicated wine spent £50,000 per annum on advertisements; that a patent pill manufacture left a fortune of £1,110,000; that a patent medicine that contained nothing but 50 per cent. vegetable extracts, and 40 per cent. treacle, had a capital of £1,000,000 of which £900,000 was profit, and had been sold to the extent of 100,000,000 bottles at *2s. 6d.* for 3 oz.; that this medicine was made up in 200 gallon lots, and was "recommended by an elaborate falsehood"; that a Judge said in Court of one patent medicine that its claims were "based on unblushing falsehood for the purpose of defrauding the public"; that with few exceptions the press did not report this statement; that the British Medical Association published a book on "Secret Remedies" warning the public, by giving the contents of many patent medicines, and sent advertisements of their book to the leading newspapers, and all but one or two refused to put in the advertisements for the sale of the book; that "many people acquire the 'drink habit' by taking medicated wines and preparations"; that many of these wines are as strong in alcohol as the strongest wines; that one at least, recommended for children's colds, and said by the manufacturer to put children to sleep, contains the habit-forming drug cocaine; that "some 'Home' weeklies intended for reading by young girls had advertisements of a grossly improper nature"; that persons with cancer, and consumption, and Brights' disease, and fits and rupture, were persuaded by advertisements to spend their money on medicines that did no good, and often delayed their getting their proper treatment till it was too late; and that many sick and dying, especially amongst the poor (for the rich could get doctors,) were robbed by advertisements which held quack medicines up as "guaranteed cures" of their

disease. The Report declared that the British Law is powerless to prevent any person from making up any drug without medicinal value, advertising it as a cure for any disease, and selling it for any price a deluded victim would pay. It said that the newspapers made such enormous sums out of this quack traffic that it doubted if they would even publish the report. It summarised the replies of experts who said that the patent medicine traffic was a "grave and widespread evil," that it "urgently demanded legislation," that "the harm done is appalling," that "it is an enormous evil and the public is defrauded of millions in the course of a year and purely by false statements." The Report concluded, "this is an intolerable state of things and new legislation is urgently needed in the public interest." Many patent medicines "contain no remedy which springs from therapeutical or medical knowledge, but are put upon the market by ignorant persons and in many cases by cunning swindlers, who exploit for their own profit, the apparently invincible credulity of the public." Seven years have passed since this composite picture of patent medicines, and swindlers, and the press, and legislators, was painted. Find the Whited Sepulchers of Selfishness!

W. A. CHAPPLE, M. D.

AT THE BACK OF THE BANTU BRAIN.

Special for "The South African Outlook" only.
(First Chapter of a new book by Mr. D. Crawford)

This at-the-back-of-the-Bantu-brain alliteration is surely very specially appropriate to the negro "muntu." For watch how quaintly he himself has coined this "name that is the symbol of myself" *mu*ntu. Look at that *mu* leading the way with proud priority, the same old humdrum preposition *in* of transcontinental uniformity. *In* a house, *in* a river or *in* a hole, here is this self-same *mu* in *mu*ntu meaning the "in-man." Immortality in a one-syllable preposition!

In other words: this initial *mu* = in found in the make up of *mu*ntu, is the African most sarcastically warning us all off the mere externals, mediocre externals of his black person. "Look not *on* me for the sun has shone on me; not *on* me but *in* me for my name is *mu*ntu, the in-man." That is to say, there is the warm African welcoming call in this *mu*ntu, "Come away *in*—into my country, into my cranium, into all the crannies of my mind!"

I.

So "in" we go, far into the penetralia of the Bantu brain, "thinking black." But how can we penetrate into the black brain? The answer is that we can only get in to the black brain in the same measure that the said black brain comes out to us in black speech. Only as the Bantu brain comes out can we go in. This is where all our night-and-day language work comes in: born in that brain of his, these words stream out with tell-tale treachery to give the Bantu hidden heart away. For just as a doctor can tell by the patient's tongue his sort of sickness, so the local lingo here points to much old-time African stamina now lost. By their words they shall be justified and by their words they shall be condemned.

After all, speech, broad racial speech, is a rough test of virtue, for out of the abundance of the heart the mouth speaketh. Leaving Africa for a moment, probably the most notorious example of this in all the world is where Europe has split into two verbal camps in the choice of such a key-word as "man." For here we meet something quite new, I mean, something discretely dodged in these *present* days. To wit, that all the austere northern races declare for the *spiritual* side of his being in *man*, the thinker, the spiritual soarer. Whereas *per contra* the so-called "decadent" Latins quite barefacedly pick out the *carnal* side in this eaten-with-worms word, *homme*, the groundling, the rotter! In other words: "man" even right back to Sanscrit waves the flag of gleaming immortality, while alas! "homme" and its congeners flaunt the skull and cross-bones, "earth to earth, ashes to ashes," *viola tout*. This is philology but is there no philosophy in philology?

But what has all this to do with the down-dog African? Simply and supremely this: it was one of the proudest days in my linguistic life when I saw that just as "man" comes from Sanscrit "to think," so Bantu "muntu" following the same spiritual trend is from the famous old "*tuntunka*" (or tontonkanya) "to think." Here then the easy and elementary point is proveable that the Bantu race has soared into the blue and sided with The Celestials *versus* The Carnals. Never having seen this point made before, I both make it now and press it now as proof that the physician can tell by the patient's tongue his mortal malady. Out of the abundance of the heart the Latin mouth speaketh. "Humble" from *humus* the earth is cognate with *homme*, and it is "humbling" in more senses than one to see the Southern half of Europe prefer this lower outlook on manhood. By thy words thou shalt be justified and by thy words condemned.

But (you have guessed it already) there is cruel contradiction ahead. Does not the African proverb say that "the eye can see far further than

the foot can walk?" If you care, and if you dare, you can call these blacks the greatest liars within the confines of the solar system. I mean congenital liars, whose tale-bearing is not mere "embroidery" but the lie circumstantial. Yet, notwithstanding this negro falsification, it is easy to prove that they, even they, are sinning against a blaze of light. The Arabs caught this negro inconsistency when they went to the black crow for a metaphor of the black man's mendacity. "A crow exclaimed 'God is the Truth.' 'Then,' quoth the listeners, 'the dirt scraper has turned preacher'." Certainly the geology (so to name it) of their words is as full of tell-tale recrimination as Hugh Miller's "Old red sandstone." It is a case of the very stones of their speech crying out at them, the cry being severely accusative and candid in character. Therefore, let us centralise on this one issue, the issue of African lying. Let us tap the back of the Bantu brain for dogmatic data. Has he any more high-flying ideals, this "immortal" grovelling in the mud of mendacity? The answer is that his own language gives the Luban liar away, and to prove this come and dig right down with me to the root of the actual word "truth" and its local co-relative "king." For, behold, you, these seemingly so-different words both have the same royal root yet both are best rendered anglice as the simple old (don't smile) one-syllable "IT"! That is to say (in Africa of all places and among Luban liars of all persons!) "king" and "truth" are bound together in serene verbal unity, a king being "IT" the pre-eminent person, while truth is "IT," the pre-eminent precept (MW-*INE* and CHI-*INE*.)

Absolute authority is the idea whether of prince or precept, the absolute man = the king and the absolute word = the truth. And, of course, all this is crushingly final because three-in-one it is both climax, apex and acme. I mean, being an absolute idea it therefore admits of no metric comparison, that is to say, it is neither more true than less true. Cock-sure certitude is the idea, the superlative sovereign and the superlative speech, "king" and "truth." Both are *optimus maximus* to which there is nothing similar or second, for the king is the tip-top "IT" of all people in the land, the truth being likewise the tip-top "IT" of all possible palavers. Surely all this proves rather pungently that these liars are sinning against a blaze of light for which they will answer at the bar of God. Certainly, it proves that down all their *de profundis* centuries God hath not left Himself without a witness. Best of all, here is proof that racially they are idealists of a very supra-mundane sort. This is proved by an appeal to the Bible usage of these words. The same co-relation of the kingly man and the kingly utterance (king = truth) has many an unnoticed corroboration from God's Word. Take, for example, at one great scoop the more than a thousand O.T. mentions of "king." This *melek* is the famous old Semitic word for *counsellor*, and it went up to the apex of authority as "king" because the king is *the* counsellor *par excellence*. Therefore this is the same old corelation: like king like counsel. If as counsellor he becomes the one-and-only counsellor, the king, then this one-and-only counsel of his equates Truth, the kingly person with the kingly precept.

I push all this analogy, for what words are so seemingly dissimilar as "king" and "truth"? Four letters in the one, five in the other and not a letter in common, not one! Yet their affinity has been ignored to our great literary loss. Take that deplorable instance in Pilates' interrogatory of our Lord. And it is The Christ, remember, who is verbally victimised in it all. It is He whose majestic replies are made mediocre, is certainly made *seemingly* far more evasive than persuasive. "Seemingly," I say, for Pilate's blunt, "Art thou a *king*?" receives as its response . . . "for this cause came I . . . that I might witness to the *truth*." Is Christ evading a straight, clean-cut query? What has "truth" got to do with "king?" "What not?" retorts the African. They are as identic as "real" (= truth) and "realm" (= king) "God's *realm* is mine for I speak God's *real*ities."

The pyramid is narrowing to its top. These two words are so absolutely the acme of finality that this was Christ's idea in His sweeping statement concerning The Truth—I mean, when He commanded them merely to "Yea" it or "Nay" it. All or any adverbial frills are forbidden. Never more than true, never less than true, "yea, or nay," true or not true. This is the (and their) meaning of, "We can do nothing against the Truth." It is either the one or the other, either *est* or *non est*. For if it be truth then that ends the matter; and if it be not truth then how can that end a matter that never began? "Let your yea be yea and your nay nay." Therefore, do not dare to paint the lily, says Christ. Do not be *plus royaliste que le roi*. If we can do nothing against the truth, why expect to do something for it by the exclamatory shriek of the extremist. "The lady doth protest too much, methinks." Lighthouses do not fire cannon and ring bells to attract attention to their rays. They simply shine on. And Light = Truth.

To conclude: I have thus run only one verbal furrow on "truth" anchoring all my *data* on bed-rock Bantu facts. Therefore this negro mendacity is proved to be at civil war with his own inherent ideals. Here down in black-and-white you have the scientific structure of his own language suggesting sardonically that the negro's telegraph address *should* be: "Veracity, Central Africa." Let therefore every Missionary know verily that every time he lifts up his voice against negro lying he has millions of dead Africans locked up in the blood of his audience all and always echoing "Amen!" And even the negro liar often confesses this, I mean, confesses candidly that his lie was only launched as the result of a duologue between two opposing impulses actuating the same speaker. So to speak it is all not unlike the immortal Alice playing croquet, right hand against left!

CHINA TO-DAY.

(*Extracts from an address delivered by Dr. R. A. Torrey at the Moody Bible Institute, Chicago.*)

"I have visited China three times, and have travelled from the most northern province to the most southern, and from the farthest eastern province to next to the farthest west. I have talked with nearly all classes, and have tried to listen and learn more than I have talked and taught; and my son, who has been there eight years, has talked with all classes, from the President of the Republic down to the paupers, who are literally starving to death. I have listened much and long to what he had to say about the country he so greatly loves and for which he is laying down his life.

First a few words about the Government of China. China is supposed to be a republic, but it is not a republic except in name. Most of the people are helpless in the greedy grasp of scheming politicians and heartless militarists who care nothing whatever for their country's honour or liberty or peace or prosperity—who care for nothing but to line their own pockets with gold. They succeed remarkably well in that, and as soon as they see that they cannot hold their power and their opportunity to steal much longer, they decamp with their stealings, as the governor of Hupeh did while I was there last summer, taking with him, it is estimated, thirteen million dollars, of which he was able to fleece the people in a short, disgraceful, infamous and bloody rule. The people do not rule in China. They toil, they slave, they often starve, they are often plundered and oppressed, not merely, as some imagine, by the Japanese and others without, but by their own rulers, whose greed and general selfishness are what makes Japanese schemes of aggression possible.

"I do not consider Japan one of the greatest perils of China, but one of the least. I am not defending Japan—God forbid! My blood boiled when I was in China two years ago and saw with my own eyes what Japan was doing in Shantung and many other provinces, and heard much more from those who knew and whose word was to be depended upon. I am glad to say it did not look so bad last year, but the peril is far from over. But I repeat—Japan is among the least of China's perils; indeed, Japan would be no peril at all if were not for the way in which China's own politicians and rulers play into the hands of the Japanese and are willing to sell China's independence, resources, labour, and China's everything-worth-while to Japan, if only thereby they can line their own pockets with Japanese gold.

"A greater peril is China's lack of men of principle and power among the ruling classes. China sorely needs a Washington or a Lincoln.

"Another great peril is in her students returning from America and other western lands. Many of these are a great blessing to their own country, but very many are not. Many bring a measure of western culture, but also a vast amount of western foolishness along with it. A large portion of these returned students are unfitted again to enter into Chinese life; they have been educated away from their people. Many of them have learned far more of the godless and Christless philosophies that are so widely taught in many universities than they have of the gospel that made America great. Some of the most dangerous enemies of Christianity (which is the only thing that will save China) are some of these returned students.

"But China's great peril is from an influential portion of the missionary body substituting 'the social gospel,' and a gospel shorn of its supernatural elements and power for the gospel of atoning blood and Holy Ghost fire, and divine, supernatural power that the Word of God proclaims, and substituting salvation by education for salvation by regeneration by the power of the Holy Ghost.

"I do not think that matters are nearly as bad as some have inferred from some careless sweeping statements that have been made. I believe the great bulk of the missionaries in the various evangelical churches are sound in the faith; but some denominations, supposed to be evangelical,

and two particularly, are sending out many young men and women who are thoroughly unsettled in their religious opinions and careless in their living.

"The Union universities and theological schools in China are a great menace to the future of the church in China. As those universities have no creedal basis, it is impossible for one denomination, however orthodox, to restrain other denominations from sending out men thoroughly unsound. In one instance, for example, the Presbyterians refused a certain candidate in their own denomination who was to go out and teach in one of these universities. They refused him because they regarded him as theologically and radically unsound; but this same man then applied to another denomination and was accepted by them and sent out by them to teach in the same university where the Presbyterians had refused to accept him.

"China needs salvation, not education. I believe we have made a great mistake in putting altogether too much money, and too many men and women, comparatively, into education, and altogether too little and too few into evangelization. Another mistake we are making—at least, I think it is a mistake—is the undue eagerness we are showing to get to the highly-educated classes, and the influential and the rich. One great missionary body has said that the other missions can go to the poor and uneducated and such-like, if they wish, but "our mission is to the educated and to the leaders." This certainly was not Jesus Christ's programme, nor the programme of the apostles. "To the poor" the gospel was preached. The truth reached them, and in due time, following God's order, it reached the scholars and the rulers and the governors and the kings and emperors.

"The old gospel preached in the old way in the power of the Holy Spirit to all classes, especially the poor, is China's great need to-day. It will solve all problems, and nothing else will."

THE TWO GREATEST REFINING INFLUENCES.

Presidential Address at the Native Teachers' Conference.

Without some acquaintance with origins no man can ever understand the civilisation into which he is born; failing to understand it he will take no interest in its problems. His social and political vision will be dim, and uncertain; his horizon will not extend beyond his immediate needs. Lack of interest in human factors is a serious deficiency and its seriousness is especially felt in the modern self-consciousness of nations. Every individual should realise the existence of problems and should have definite views upon them, otherwise humanity will suffer for ages.

A brief review of the history of the Sub-Continent will lead to the essential part of our theme and enable us to understand it better. About a century ago this country of ours was in part densely wooded and was the home of wild beasts. The Bantu races, which came in upon the Bushmen and Hottentot aborigines of the land, were pretty well spread over South Africa. Whence and when they came still remains a problem for historians and anthropologists to solve. The country now known as the Transvaal was mainly inhabited by various Bantu tribes whose dialects did not differ much, and who, for sake of brevity, might be called Basuto. We still find along the banks of the Vaal and the Wilge rivers great ruins—once the homes of Batlokoa who were at one time a strong tribe. The vast piece of land lying between the Caledon and the Vaal rivers was mainly occupied by the Bataung, the Bakoena and the Barolong. These tribes were found here by the Voortrekkers of 1836—1839. The Zulus in the east occupied a large tract of land known to-day as Zululand. As years rolled on and went there rose to prominence in that land a man who gained himself an undoubted military fame, though he tyrannically displayed it—this was Tshaka, the Attila of South Africa. He, applying his European military training, waged unceasing wars against weaker tribes and thus decimated their numbers. Owing to ravages of war there were scarcely any homes worth the name, because people were moving from place to place, seeking safety. Consequently the land remained untilled and thus famine followed, and on the path of famine followed cannibalism. At this time there rose to fame a shrewd and far-seeing young man who gathered around him the remnants of tribes broken up by Tshaka and the wars of extermination. He laid a strong foundation for the present little state of Basutoland. This diplomatist was Moshoeshoe the Wise. It was at this time too that the Amahlubi and other tribes found their way into the Colony. Umzilikazi made his way through the Transvaal, destroying every tribe in his way and thus leaving a desolate land behind him. He established the kingdom of Matebeleland which has now disappeared.

Now came this important question: "For how long was our country to remain in this state of confusion and bloodshed; how long was the Native to remain in barbarism and ignorance?"

In all this the unseen hand of God was shaping the affairs of our benighted land. Dawn was

setting in unnoticed. A foreign influence was beginning to make itself felt by degrees. Men hitherto unknown were making their appearance one by one, two by two, three by three, in this country. These men, not unlike Abraham of old, had responded to the call, "Get thee out of this land, and from thy own kindred, unto a land that I will show thee." Their message was "One true God for all mankind." It was a simple message from simple men to a simple people, for simplicity is one of those qualities characteristic of our people. These men were the Missionaries who came to us with nothing in their hands but the gospel of peace and everlasting life. They went as the Spirit of God directed them. The trials and difficulties they had to face and overcome do not require enumeration. The graves of these noble men and women and of those of their successors and children, who lived as exiles from their native land, raise a voice in the wilderness, speaking to us sons and daughters of Africa and "What are you going to do with your lives for your own fellowmen and your God?"

The truth of the maxim, "He goes farthest who knows not whither he goes," has been proved in the case of missionaries. When they came into this country there were neither places of worship nor schools for our people. Heathenism and ignorance reigned supreme. The missionaries brought in leavening influences the results of which have been far-reaching as is evidenced by the condition of the people at the present day. Churches and schools have sprung up; many lost souls have been reclaimed and brought to Jesus the Saviour of mankind. Our sons and daughters sit side by side in the class-room, in the Church, and in the railway compartment, forgetful of the gloomy past. Large centres of learning have come into existence and these will remain an everlasting monument of the true missionary spirit; nay, this very gathering of teachers is a significant testimony of the self-sacrificing efforts the missionaries have shown at all times.

We cannot remain unconcerned and silent. We must exert ourselves and realise that great responsibilities are awaiting us as days fly past. We are living in a period of most impressive events—a new era fraught with untold opportunities is dawning. Seize the tide then, and success will be yours. You must be prepared to shape the destiny of your own race. Remember that you are ancestors of generations yet unborn.

While we are at present under the necessity of fighting for a living salary yet the banner of our Association should be 'Social reform.' We can only achieve our object by being ourselves exemplary men and women who possess noble and high ideals. Once a great German poet said, "What you desire in your younger days, you generally attain only when old age creeps upon you." William Wilberforce, the champion of the abolition of slavery, saw the victory of his noble labours for the emancipation of slaves only when he was in the eventide of life. You and I may not see the victory of our work, but the glory will be to have done it. We must be sincere and honest in what we do. The results of our efforts may be safely committed to Him who governs the universe. Our greatest problem as teachers is the child. "The attitude of a nation towards child-welfare will soon become the test of civilisation," says Herbert Hoover. True education must give our children a wide breadth of outlook and stability of character; then we need not fear the future. Great national changes we see in this land have been due to the united efforts and missionary campaigns which have been waged against the mighty forces of darkness and ignorance. I say most emphatically that nothing but Christianity and Education can lead us onward and upward.

C. RAKHOSI MOIKANGOA.

LETTERS TO THE EDITORS.

THE WAY LOBOLA WORKS.

To the Editor, *The S. A. Outlook*,

Sir,—I would once again write on the subject of *lobola* because it is a live subject and one that vitally concerns the Native people. It has been a cause of stumbling to many a Native Christian.

There is a saying; "Give the devil his due or what is coming to him," and I think that in the matter under discussion we should do so.

That the custom of *lobola* originated among the heathen no one, I think, will deny. The custom is certainly un-Christian to say the least. Yet, some will always argue the point that according to Gen. 34, 12, the custom was practised during the Old Testament times. No one with the right understanding of history will disagree with such an opinion, but the fact is quite clear, nevertheless, that the custom mentioned in Gen. 34, 12, and in a few other places in the Old Testament, was the outcroppings of heathen customs taken on by the so-called people of God because of their intimate and close association with the surrounding heathen tribes. There were certain things in the Old Dispensation that God allowed and "winked at" because of the close heathen environment and dense ignorance, but under the Holy Ghost dis-

pensation such ignorance and heathen practices are not to be countenanced, Acts 17, 30.

But let us return to our subject, "the way *lobola* works," and then it can be judged by its own acts as to the good or evil of such a custom. I will give only a few illustrations.

1. A young man became a Christian. He desired an education. He had to work his way through school because his father was too poor or would not assist. After some years he completed his education in a good mission school. He was now at the age when he wished to marry and set up a home of his own. He, of course, looked around for a young woman who had an education like himself. He found her, but he could not marry her without cattle. He had to work for the cattle for he had no money. Being a Christian he could not marry without first paying *all* the cattle. He could not marry on credit like his heathen forefathers. He worked hard early and late. The influenza came along; he was stricken down so that he could not work for six months. But as soon as he was well enough he was up and at it again. After some years of hard work he obtained the cattle, but a number had died of anthrax so he had to continue his toil a year or two more. Finally the cattle were all earned, but here he faced another situation. He was an educated man and the lady he expected to marry was an educated woman. He could not just build a mud hut and set up a home like his heathen elders. He must build a square house with windows and doors. He could not think of getting married without a table, chairs, a bedstead and cupboard. He had to have a tablecloth and dishes, stove, books, etc., in order that he and his wife might live a life becoming their station in society.

This effort on his part had taken years, and so long that the parents of his intended had become tired of waiting for the man to get ready. In the meantime another, a heathen man who already had two wives, but who had just sold his daughter, came along and offered to the parents of this lady in waiting 15 head of cattle instead of just ten. The parents desired the cattle so sold the girl to the heathen man. The man who was a Christian and educated thus lost his prize and is now, no doubt, a much discouraged and disappointed man.

That is the way *lobola* works.

2. Here is another case. The man became a Christian after he had taken a wife, and children were born to him. He had bought his wife on credit, and had paid five cattle only. After he had become a Christian, by working in the mines he contracted consumption so that he could not work and pay the remaining five cattle. The guardian of his wife came and demanded cattle. But he had no cattle to pay. The guardian seeing the hopeless condition the man was in and seeing that the man would never be able to pay the required cattle, demanded and took the Christian man's only daughter in security. This daughter was also a Christian, but was compelled to live in a heathen home and was finally sold in marriage to a heathen to bring the cattle that her father had failed to pay for her mother.

This is the way *lobola* works. Is it right?

3. Another case has just come to my knowledge. The man and his wife both claim to be Christian. They have a large family of small children. The man has not paid all the cattle for his wife yet. A short time ago the guardians of the wife came and demanded cattle. The man had no cattle to pay just then. The guardians, however, took the man's wife and left him sitting alone with a number of small, helpless children, crying for their mother, to care for the best he could.

The Bible says: "For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder," Matt. 19; 5-6.

4. An evangelist sells his Christian daughter to a Christian man. He thinks he has done well, and feels happy to have ten fat cattle in his kraal. But the daughter's husband dies. The wife is inherited by her dead husband's heathen brother who already has two wives. This evangelist's Christian daughter according to the heathen custom of *lobola* has to live with this heathen man in adultery just because her Christian father sold her to this custom and she is bound. The daughter is compelled to live in sin because of the father. Is the father innocent before God?

But that is the way *lobola* works.

5. The Christian father sells his daughter to his Christian son-in-law. The son-in-law has a big temptation to sell his children to get his cattle back. Thus the heathen custom rolls on and never ends.

6. A man living near the Mission is in trouble. He is a cripple. He had one leg cut off in the Johannesburg mines. He has not been able to work much since. He had a wife and five children. The wife, however, was not all paid for. The wife died and left a small infant two months old. This left the man in deep trouble. The only thing he had to help him out was a daughter 14 years of age

who tended the infant, and cooked the food and helped weed the gardens. He was fortunate to have one lone cow and calf. This supplied milk for the young babe and the other small children. Along came the guardian of the man's deceased wife demanding cattle. Of course, having only the one cow and it furnishing food for the young babe, they could not very well take it, so the only other thing was the 14 years old daughter, the home keeper and helper in the gardens. The daughter was taken and the crippled man left to his woes. Was it right? *Lobola* works that way.

7. Some people say that the *lobola* custom protects the wife when the husband mistreats her. Let us see how that works.

A man became angry with his wife and beat her. The woman ran away to her guardians thinking that the husband would follow in a few days and that her guardians would make him pay, according to the custom of *lobola*, an ox for his meanness to her. But, no! the husband did not follow her. He had bought her on part credit and he did not care for her. In a short time he bought another woman he loved better. The first wife was left to sit. The guardians, after a time, sold her to another man. Wherein does the custom of *lobola* protect the wife from mistreatment and give her justice? In this and other cases it works just the opposite.

8. Here is a Christian girl who loves her God and Church and wants to do His will. She is sold for ten cattle to a heathen kraal. Her husband is supposed to be a Christian, but his people are heathen. The young wife is told by her husband's people that she must grind for beer. She feels she cannot do that and please God her Saviour. They tell her she must do as they say. She cannot refuse for she has been bought and paid for. She knows too well that what they say is true. She is nothing but a cow and must do what her owners wish her to do. She has been sold by her Christian parents and so she is forced to disobey her God to the loss of her immortal soul. Children born to her are not her own but belong to the husband's heathen kraal.

That is the way *lobola* works. Is it right?

Yours etc.,—A. M. ANDERSON.

Greenville, Pondoland,
Via Izingolweni, Natal.

* * *

CHRISTIAN SCIENCE.

To the Editor, *The S. A. Outlook*.

Sir,—With much of what Mrs. Brown says I agree, but I fear she is mistaken as to the meaning of the images in the Roman Catholic and High Churches; at least the mass of people belonging to the former do not regard them as photographs and to Protestants the system is a direct ignoring of the second Commandment.

As to the few jewels to be found in Christian Science, which a writer says is neither Christian nor science, they are stolen from Christianity. We are constantly exhorted to be of good courage and to rejoice, but alas! we do not, as is our duty (and ought to be natural to us) recommend by our joy our religion to the outside world.

Then as to *thinking*—where shall we find in any other religion such a precious exhortation as the following?

"Whatsoever things are true, honourable, just, pure, lovely, of good report, if there be any virtue, if there be any praise, *think on these things*."

But after all the crux of the whole matter is the Lord Jesus Christ. Hear Him, "I and the Father are one." "I am the Way, the Truth and the Life."

"I am the Light of the world. He that followeth me shall not walk in darkness. No one cometh unto the Father but by Me."

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

When all these new religions, Christian Science, Theosophy, New Thought, etc., have had their day and ceased to be, His Name shall be continued as long as the sun, and men shall be blessed in Him.

I am, Sir, etc.,
(MRS.) E. HEPBURN.

LOVEDALE AND FORT HARE NEWS.

Welcome back from furlough to Miss Mary Balmer of the Victoria Hospital.

x x x

Among the visitors to Lovedale during the past month were Mr. and Mrs. Peacock and family from East London; Sir Percy and Lady Stothert, Bath, England; Mr. Harris, Durban; Mr. and Mrs. Brinton, Cape Town; and Mrs. Davis, Butterworth.

x x x

We cordially welcome to Lovedale as a new member of the Training School staff Miss M. B. Esson, M.A. In the year of the outbreak of the War, Miss Esson was teaching at the Emgwali Girls' Institution, and gave up her position to undertake hospital work, which she carried through for the War period. She then visited New Zealand and Canada. Her breadth of training and experience and her missionary interest fit her to fill a large sphere in the Institution's life and work.

x x x

In view of the development of the High School as a separate unit of the Institution, the first step has been taken in the laying of water pipes from the electric pump on the furrow to the new site; and preparations also are well advanced for the first building, which in the present difficulty of providing accommodation for the married staff will be a dwelling house.

x x x

At the Port Elizabeth Agricultural Show the Lovedale Orchards won nine First Prizes for fruit, including the collection prize. We congratulate Mr. Tallack on his well deserved success.

x x x

The scheme whereby the Churches and Institutions united their prayer meetings last year has been again instituted. The Churches taking part are the Presbyterian, Dutch Reformed, Anglican and Baptist, and the Institutions, Lovedale and Fort Hare.

x x x

There has also been arranged again an exchange of pulpits, affecting the Institutions, and the Baptist and Presbyterian Churches.

x x x

Mr. Max Yergan spent four or five days in Lovedale at the beginning of the month, making his first contact with Native students, whom he addressed at the Sunday evening service on the 5th. He then passed on to Umtata, where he visited St. John's College and the Agricultural School at Tsolo, returning to Butterworth, where he visited the Lamplough Institution and Blythswood. He had meetings in the bygoing at King William's Town, and went up to St. Matthew's where he conferred with the Students' Christian Association leaders; he then spent a night again in Lovedale, and closed his tour at Healdtown, whence he went back to Cape Town where at present he has his headquarters. Mr. Yergan has made a favourable impression wherever he has been.

When some years ago the Division of Victoria East was proclaimed a Prohibition area in respect of sale of liquor to Natives, there were as usual in such cases many to prophesy that the restrictions would be futile and that no good would come of it. Experience has proved the contrary. The police, to their credit, in face of influences that on more than one occasion threatened their standing with their superior officers, and which were all the time insidiously tempting them to slackness, have effectively seen to it that the law was respected; and although there have been occasions, when illicit selling was rife, and probably still liquor is to some extent obtainable by unauthorised persons, the improvement is most remarkable. Now, what was a constant sad feature of the townships and its approaches some years ago, a Native under the influence of drink, is very rarely seen.

x x x

Comparisons of course are odious, and that we should compare ourselves with such a city as Grahamstown, is out of place. A recent visitor to the City of the Saints, as it is called, tells us that on a Saturday evening he saw a white man carried away helpless from a corner of the principal street, and that, not five hundred yards distant from the College buildings and hostel, he found the same street filled with Bacchanalian singing and uproar from a European bar. But, that the Grahamstown Town Council is not practically alive and alive to its responsibilities no one can doubt who has followed their recent discussions on the dangers arising from flies breeding in stable manure.

x x x

Since the very dry year 1915, March has always brought at least 3 inches of rain, until this year where there has been only 1·80 inches, more than half of which fell on the 16th in a heavy thunderstorm. Largely as the result of the dryness of the air, the days have been hotter and the nights colder than is usual at this time of year. Indeed the extreme temperatures, 107 F. on the 2nd and 39 F. on the 23rd, are both records, for the past ten years at any rate. The rainfall for the first three months of 1922 totals only 6·81 inches, which is 1·72 inches below the average for the period.

FORT HARE NEWS.

Mr. Max Yerghan visited the College twice during last month. He addressed the Literary Society, and took the half-hour address on the Wednesday morning on which he was present. These addresses disclosed a cultured mind and a very wide and varied experience. He will be very welcome whenever he can return to the College.

x x x

Principal Kerr is having a busy time both in Scotland and England. The Foreign Mission Committee of the United Free Church invited him to address them, and also arranged a full programme of visits and addresses to a number of Churches. In England, Mr. Kerr was to visit London, Birmingham, Manchester, Oxford and other centres in the interests of the College.

x x x

A special meeting of the Governing Council was held in March, to consider certain financial questions.

CRICKET.

Three matches have been played during March in the Gillie Cup Cricket Competition. On the 11th Lovedale played Fort Hare at Lovedale, and the match ended in a win for Fort Hare by 68 runs on the first innings. Notable absentees from last year's teams were Kumbulele and Malindi of Lovedale, and Matshikwe of Fort Hare, which players did not return after the holidays. Lovedale made only 86 runs, Mr. Van Niekerk being top scorer with 24 runs. As the wickets was in perfect condition Fort Hare were expected to pass this total, and they did so with only four wickets down. Their innings closed at 154, of which Ferriera made 37, Bokwe 27, Xiniwe 23 and Kabane 23 not out. Lovedale went in again and made 138 for 9 wickets, Dreyer played a splendid innings of 67 before he was caught out. Fort Hare replied with 32 for no wickets before time stopped the game, and the match was therefore won by them. Messrs. Williams and Dent were the umpires.

x x x

On the 18th March Lovedale visited St. Matthew's. Owing to wet and stormy weather the match did not begin until after mid-day. St. Matthew's batted first and were all out for 27 runs. Lovedale replied with 43 runs for for five wickets at which stage the match was abandoned an account of rain, Lovedale being the winners.

x x x

On Saturday, March 25th, Fort Hare played St. Matthew's on the Lovedale ground, but the match was something of a disappointment as St. Matthew's, who went in first, were all out for eleven runs. Fort Hare in reply took the score to over a century before they were all out. St. Matthew's did better in their second innings, making over seventy runs before their last wicket fell, but this did not save them from an innings defeat. Messrs. Geddes and Williams were the umpires.

x x x

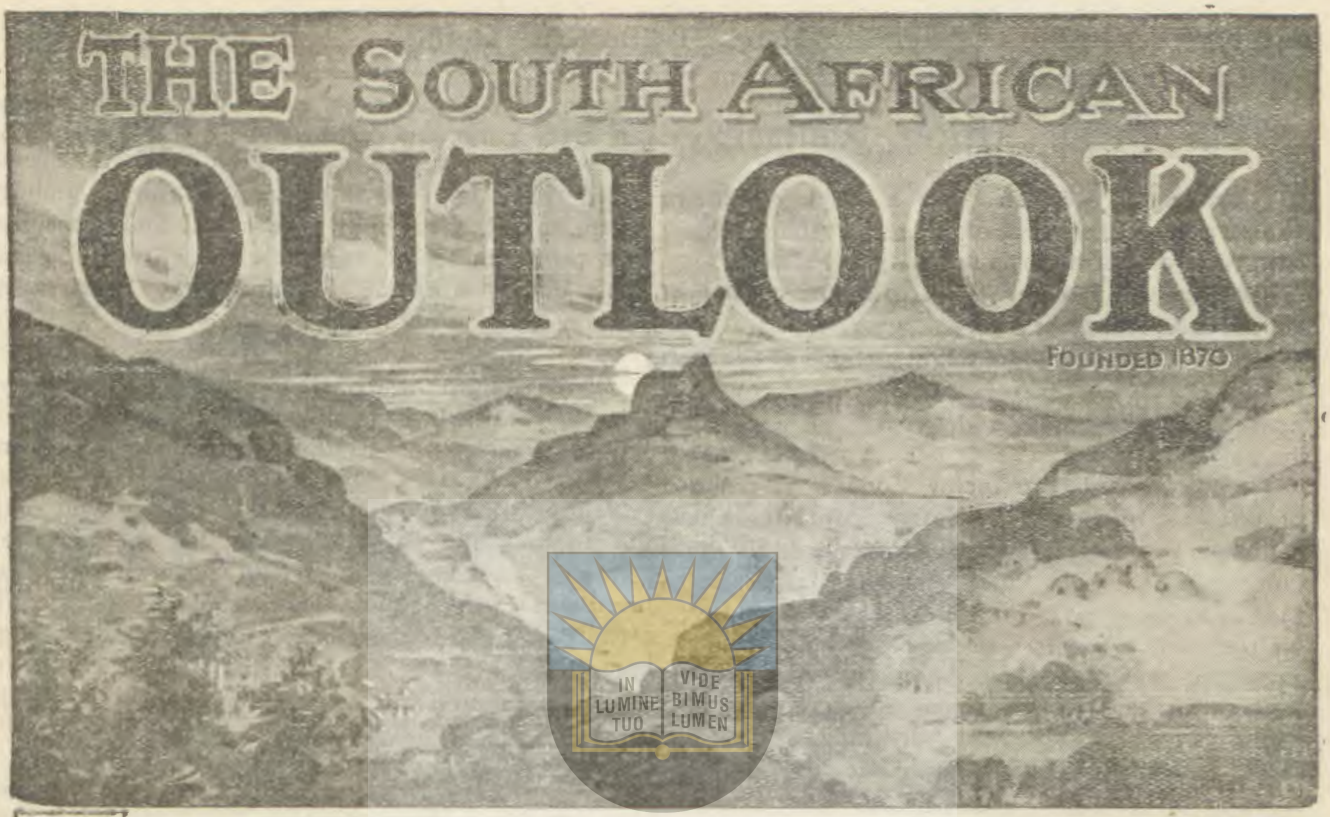
As both Lovedale and Fort Hare have won three matches and lost one, a final match will be played this Saturday, April 1st. Both teams are practicing hard and both are determined to win the coveted trophy, so that an interesting game is assured.

Marriage.

Mr. Edwin M. Morojele, a teacher of the Paris Mission School at Thaba-Tseka, Basutoland, was married to Miss Lilian Rosie Mpetwane, a school mistress of Tunzi (Wesleyan) Mission School, Mkomanzi, Natal, on the 20th December, 1921. Mr. Morojele is a former student of Morija Training Institution and Lilian Mpetwane was educated at Edendale, Natal.

"THE SOUTH AFRICAN OUTLOOK,"

Printed and Published by the Lovedale Mission Press, Lovedale, C. P., South Africa.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - Published Monthly

CONTENTS.

LOVEDALE, SOUTH AFRICA, MAY 1, 1922.
VOL. LII. NO. 618.

The South African Outlook.

"I dream'd in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
I dream'd that was the new city of Friends,
Nothing was greater there than the quality of robust love, it led the rest,
It was seen every hour in the actions of the men of that city,
And in all their looks and words."

* * *

The Transvaal Provincial Council Ordinance of last year imposing the Native Poll Tax, whose injustice has been repeatedly denounced in these columns, has been declared *ultra vires* in a judgment on appeal of the Supreme Court given on the 13th ultimo. The decision of the Judge President was based on Act 5 of 1921, which lays down that a Provincial Council shall not have power to make an Ordinance imposing direct taxation on Natives, unless it also imposes taxation at a like rate and with like incidence on other persons, the clear intention of the Act being to avert differentiation or discrimination against Natives. In the Ordinance a "Native" was defined as an adult male "above the age of 21 years of age or over, whereas in regard to other persons it was necessary to prove that they actually were 21. Hence a Native would not be able to claim exemption if he appeared to be over 21, even if he proved that he was under that age. Further the power given to Magistrates and Justices of the Peace to exempt indigent persons was restricted in the case of Natives by the exclusion of Natives liable to pay any Union Native tax. A Native was therefore liable for poll tax even though he were penniless, whereas a person not a Native could secure a certificate of indigency to exempt him from payment from any Magistrate or Justice of the Peace who thought fit to give it him. The incidence of the tax on Natives and non-Natives was thus not equal, and the difference was to the disadvantage of the Natives. The appeals, accordingly, were upheld and the convictions and sentences quashed.

* * *

During the past month the Johannesburg revolution has been the subject of an interminable debate in Parliament in connection with the Bill introduced by the Prime Minister to indemnify the Government and their servants for their actions in introducing and applying martial law on the Rand. The debate has been on party lines and often very bitter. The Government has no doubt acted wisely in making no attempt to limit discussion. It is unfortunate nevertheless that so much time has been taken up, as important measures, among them the Native Urban Areas Bill and measures for providing employment for the white labourers now out of work at Johannesburg, have been delayed.

* * *

Three important decisions have been taken by the Government in connection with the strike and its consequences. First, the decision has been come to to have all persons charged with crimes or offences tried by the ordinary Courts and not to appoint any special tribunal for the purpose. This does not necessarily mean trial by jury in the criminal cases, as provision already exists for trial by judges in cases of this sort. The Johannesburg magistrates have already disposed of a great number of minor cases, mostly of looting and breaking of martial law regulations.

* * *

The second decision was announced in the House by the Prime Minister on the 11th April. It is the appointment of a Judicial Commission, consisting of Judges Kotzé, Solomon and Lange, to enquire into and report as soon as possible on the following matters:

(a) The events immediately preceding the declaration of martial law on the Rand and the adjoining districts of the Transvaal, and the question whether the declaration of martial law was justified and the amount of force used in the suppression of the disorders was more than reasonably necessary under the circumstances.

(b) The cause, circumstances, character and aims of the revolutionary movement in which the recent strike culminated.

(c) Any irregularities and excesses in connection with the disturbances or their suppression in so far as they can be enquired into without interfering with the course of justice in the cases under trial.

(d) The behaviour of the natives immediately before and during the disturbance in question, and whether they gave any cause for the assaults upon them.

* * *

The third important step taken has been the appointment of an Industrial Commission, consisting of Judge Solomon, Sir Robert Kotze, the Government Mining Engineer, Sir J. Carruthers Beattie, Principal of the Cape Town University, and Mr. William Brace, Labour Adviser to the Ministry of Labour in Britain. The Commission is to investigate the whole question of the labour conditions on the gold and coal mines of the Transvaal. The

reference avoids mention of the colour bar proper in the Mining Regulations, but asks for an opinion on the *status quo* agreement, and generally as to "the methods to be adopted by the industry to effect economies, to promote efficiency, and to secure the maximum field for the employment of European labour." As far as we can learn, what the Natives are asking is this. Many Natives were killed. Will their assailants be convicted and punished the same as those who killed Europeans?

* * *

The Government's financial year closed on the 30th March and the *Gazette* of the 7th April contains a statement of transactions on the Exchequer Account for the year, which include the following figures:—

Revenue	£28,933,156
Issues granted for Expenditure ...	30,325,276
Making a Deficit of	£1,392,120

Issues are the amounts drawn by Accounting Officers of the various Departments in expectation of expenditure on services approved by Parliament and do not necessarily represent the exact amount paid throughout the country for those services, but the difference between the two is not likely to be very large, and the deficit to be announced in the Budget speech may be expected to be in the neighbourhood of £1,400,000.

* * *

Details of revenue are not yet available but a comparison between the collections of 1920-21 and 1921-22 shows through what difficult times the country is passing.

In 1920-21 the revenue from Customs and Excise was	£10,266,516
„ 1921-22 the revenue from Custom and Excise was	6,992,599
A decline of	£3,273,917

As the cost of goods imported has fallen, the revenue drawn from customs charges has of course fallen too, and with the slackness of trade the quantity of imports may also have been reduced. The amount yielded by the tobacco tax which is classified under Excise can have had but a comparatively small influence on the total shortfall.

* * *

The situation would have been much more alarming but for a large increase in Inland Revenue:—

1920-21	£16,713,221
1921-22	19,101,405
An increase of	£2,388,184

due, it is understood, to large collections of arrear Income Tax from the years of inflation.

There is also a slight rise in the revenue derived from Posts, Telegraphs, and Telephones:—

1920-21	£2,803,447
1921-22	2,839,151
An increase of	£35,704

This is probably due in part to the increase of postage from 1½d. to 2d. an ounce. But it has not been enough to meet the corresponding expenditure of the Postal Department:—

Revenue as shown above ...	£2,839,151
Issues for Expenditure	3,059,678
Loss on working	£220,527

Bad as the position is in regard to the deficit, it is light as compared with the anxieties of the new financial year, for income tax cannot again be expected to compensate for a decline of customs revenue and there is as yet little sign of a return of prosperity such as would swell the customs. The tragic economic consequence of the strike will be coming home. We shall have to wait for the Budget speech to learn what measures Mr. Burton has to propose for meeting the emergency, but they can be little more than devices. What the country needs is economy, hard work, and good weather.

* * *

The twentieth annual session of the Transkeian Territories General Council was opened on the 24th April by Mr. W. T. Welsh, Chief Magistrate of the Transkeian Territories, who in his speech reviewed the events of the past year in the Union, and of Council administration within the Territories, and devoted especial attenion to explaining for the information of new members the constitution of the General Council, the proper sphere for its activities and the limitations on its powers. He commended the conduct of Natives in the Territories and on the Rand during the recent strike and disturbances, and referred sympathetically to the violence suffered by them, as also to the serious situation created by the drought and the recrudescence of East Coast fever.

* * *

The outstanding feature of Council administration during the year was the opening of the School of Agriculture at Teko, in the Butterworth district, with a valuable equipment of buildings and accommodation for fifty students at an expense of between seven and eight thousand pounds. Tsolo has already the same accommodation so there is now every prospect of a hundred youths being yearly under instruction in improved methods of Agriculture and stock-raising. The benefits of

the system have not been confined to the area under the jurisdiction of the Council, for students have been drawn to Tsolo from the Ciskei, Natal, and the Transvaal.

* * *

The Estimates for the year 1922-23 were laid on the table and the Treasurer's accompanying report forecasted a shortfall of over £9000 on the estimated revenue for the current year. Expenditure had been cut down as far as possible, but even so the Treasurer estimated that the accumulated deficit to be carried forward at the end of June would be £3000. The Estimates for next year as submitted by District Councils amounted to £101,302, but with the reduction which he recommended thereon (viz to £76.496 excluding Dipping accounts) he hoped to balance accounts at the end of next financial year.

* * *

The agenda so far tabled is less full than usual, but it may be added to as the session proceeds. There are large matters of Native Marriage Law, and the usual crop of motions on stock and East Coast fever. The general feeling on the subject of the tobacco tax is indicated by the appearance of no less than five motions for its repeal on the paper. Education is represented by motions in favour of compulsory attendance, the provision of more accommodation for teaching the higher Standards at the boarding schools, or alternatively the opening of such classes in day schools, and the grant of aid towards buildings and school gardens.

* * *

Mr. Justice Sampson has been again indulging in philosophic reflections upon the subject of lashes. In discharging the Circuit Court at Aliwal North the other day he told the jury that the need of a system of society in which wise and just laws are strictly obeyed and perfect order maintained should yield to no sentimental considerations. Might it not be, however, that such laws would be more strictly obeyed and such order more perfectly maintained if the system of society of which he is a prominent figure gave more attention to humanitarian considerations? Mr. Sampson himself admits that in this type of punishment there is brutality and barbarism. It seems to us a rather humiliating anachronism that one who might be regarded as a leading judge should with equanimity deal out justice on what is according to his own showing brutal and barbaric lines. Reacquainting his hearers with the gruesome fact that the application of lashes destroys, after a certain number, the sensitiveness of the body to pain, he calmly informed them that any number over the usual 15 must be inflicted at different periods. We suppose, therefore, that when the culprit has suffered his punishment up to 10, the extreme limit of his endurance, it is justice, according to Mr. Justice Sampson, that he should suffer again and again. Need we remind him that human life is, after all, largely governed by sentiment, and that the sneer "sentimental considerations" is out of place in the minds of thoughtful men.

* * *

But Mr. Sampson's justification of this corporal punishment is that it is particularly efficacious on Natives. Supposing it is, and we are informed that Natives themselves regard it as the most effective deterrent to stock theft, we would ask, Has the judge tried it as consistently with those who are not Natives? In any case, is he entitled on the judicial bench to discriminate between white and black, simply on ground of colour? The impolicy of such discrimination must be obvious to everybody as it is one of the most effective causes of the spirit of unrest, rebellion and crime. Further, as regards stock theft, which was the starting point of his homily, another consideration comes in. According to the recent Blue Book of the Department of Justice, it is the wide spread opinion of magistrates that crime is largely the result of hunger, due to scarcity, high prices, and insufficient wages. To some Native men then our vaunted justice means that they and their families at a dire pinch must suffer pangs of hunger, or the men themselves unendurable agony of lashes. What view does the Judge take of the guilt of a certain class of employers who manufacture stock theft, by underpaying and starving their Native servants?

* * *

In our article last month on advertised medicines we said: "Most unfortunately it would seem these advertisements are in many cases the main source of income of the Native Press (*Umteteli wa Bantu* being an honourable exception.") Referring to this, *Umteteli* states that they advertise for sale no article that has not been carefully examined. "Our readers" our contemporary continues, "may safely rely on the worth of the goods we advertise, whether they be for the clothing of the body, the hygiene of the home, for comfort, for recreation or for the alleviation of physical ills." . . . "We have declined many applications for space for the advertisement of medicines of which our advisers have not approved, and we shall continue to exercise a close check on the contents of our pages, so that we may be worthy of and retain the confidence and regard of our readers."

We reproduce with peculiar pleasure this statement of policy. Very few papers, Native or European, seem able to take up such an independent line. And yet if those conducting a paper feel it to be a matter of conscience to maintain a high standard of truth and honesty in their articles and news columns, there would seem equal reason for seeing that a similar high standard is maintained in their advertising columns. A paper cannot shake off all responsibility for the loss or injury that may come to its readers from its publication of untrue and fraudulent advertisements.

* * *

The missionary report of the Wesleyan Methodist Church for 1921 submitted to its Annual Conference, which sat in Durban in the middle of April, again shows remarkable progress on the part of this, the most missionary church in the country. During the year 8,500 persons were received into membership, and there were 48,127 persons on trial besides 45,600 young people in junior classes. The total membership is now upwards of 200,000. Over 4,000 adults and 13,000 infants were baptised. In the day schools 70,000 children were under instruction with 2,120 teachers. The direct evangelistic work was carried on by 281 ministers, 327 evangelists and 4,755 local preachers. The net gain in church membership for the year was 2,000.

* * *

We notice, with extreme regret, that our contemporary the *Abantu Batho* in its issue of 13th April gives a column to the defence of the system of trading followed by the American Money Saving Store. The main conclusion of the article seems to be that the complaints made in Parliament were in the interests of country storekeepers. We ourselves in our October number did our best to expose the essential injustice of the coupon system, and we are not in league with country storekeepers. We wrote in the interests of the Native people and we repeat that such a system is not equitable trading. The *Abantu Batho* tells us that the person who sells five coupons at 1/- each obtains in return for the 5/-, 30/- worth of goods. The writer forgets to inform his readers also that necessarily there must be a very large number who buy these coupons, who cannot possibly sell them, because no one will buy them. The longer the "Snowball" the greater will this number be. To this extent the Store in question profits without making any return whatever, besides a useless book of coupons costing to produce at most a few pence.

* * *

He also forgets to tell the lucky person that his 30/- worth of goods is obtained at the expense of his fellow Natives who get nothing in return, except the doubtful pleasure of making a present to someone who was clever enough to get to work before them. The Store works on the principle of "Heads I win, tails you lose." To the statement, "There is no robbery about its methods, no one is exploited, but because this store offers its goods at low prices, a big cry is raised in Parliament," we simply reply that not a single part of it is true. It is entirely beyond the point to write about better goods at lower prices. This is, if correct, certainly a matter that ought to be considered, but will the American Money Saving Store provide the same quality at the same price, if they are deprived of the gratuitous profit obtained from unsold (because unsaleable) coupons? We can only conclude that the *Abantu Batho* has not worked out the results of this system: no other conclusion is open to us; for no person can honestly defend this method of trading when it is understood. It is to be hoped that the Native Affairs Commission will concern itself with the difficult problem of devising legislative protection for the Native people against such exploitation as this.

* * *

The article by "Sacerdos" in this issue deserves thoughtful consideration from all who are interested in the establishing and maintaining of good relations between white and black in this country. But we do not agree with him that a South African "Truth," making a speciality of exposing cases of cruelty, oppression and injustice on the part of Europeans to Natives, would be a wise and desirable means for achieving the ends that all well wishers of the Native peoples share. Nor do we consider a paper of the kind practicable. The European public to whom apparently it would be intended to appeal, number, it is always to be remembered, only about a million and a quarter, of whom a very small percentage read any newspaper or magazine at all other than the local daily or weekly. The question of establishing a paper—the suggestion was a South African "British Weekly"—was brought up at the Missionary Conference at Cape Town about ten years ago, by an enthusiatic member, who outlined a policy for it much on the lines laid down by "Sacerdos," and it was gone into pretty fully. The judgment of the Conference, although there was a minority of optimists that disagreed, was that the constituency was much too small for anything so ambitious and requiring so much capital. As, shall we call it, a second best, it was then decided to regard our predecessor the "Christian Express"

as the organ of the Conference. We are very far from wishing to throw cold water upon any movement that would make the friends of the Natives more articulate, and enable them better to rally together for common objectives, but we believe that the immediately desirable measures are not the scrapping of the old and long established organs of opinion on Native and missionary questions but the strengthening of them and the rallying to them of fresh life, fresh ideas and fresh blood.

A PSALM.

Lord, I am silent in thy presence,
Words are but drops of water that fall into a pool,
Thoughts are as blades of parchéd grass in a season of drought.
All my striving is but the toiling by a path that hath no end,
Mind against mind, reason against reason,
Desire jealous of desire.
I am fretful in my restlessness
When the light shows no wisdom
And dreams fade e'er I look upon them.
I am as a dried watercourse waiting for the rain of Thy coming,
Silent, I await Thy coming,
O Holy Spirit.
Thirsty, I wait for Thy refreshment,
To drink from the unfathomable well of Thy waters,
To change my fevered restlessness to labour,
My wearied thoughts to flowering
And my silence to sweet singing.
Come, Holy Spirit, and pass me not by,
In silence do I await Thy coming. —D.J.D.

THE FUTURE OF CHRISTIAN EDUCATION IN THE MISSION FIELD.

"A new policy is required to meet new conditions." Such appears to be the logical conclusion of the "Papers on Educational Problems in Mission Fields" issued by the International Missionary Council. The first of the papers deals with the relation of Mission Education to National Policy, and it is not altogether inspiring reading. Professor Paul Monroe points out the growth of the policy which regards "education as a process controlled by the state for political ends," to which he says both the American and English governments and peoples are now committed. There is no doubt that this is true of certain American states which have shown the danger of the policy by the fact that they have passed "drastic laws directed towards controlling the economic and political beliefs of teachers," a distinct effort to insist on political and economic orthodoxy. It is also true of Japan where all religious teaching has been driven out of the schools. Probably also the spirit of the age may lead other countries to move more or less rapidly in the same direction under the stress of the newly awakened sense of nationality. Professor Monroe feels that the danger is a very real one and that it means the end of missionary educational work as it is now carried on He writes with a "keen appreciation of the result of mission education in the past and the present"; but he feels that the logic of events points away from the furtherance of culture to the effort on the part of selfconscious nations to attain to "a community of ideas, purposes, traditions, institutions accurately indicated by the German word Kultur." In so far as this is successfully carried out it means the elimination of the "foreigner" from the schools.

Nor is this all, "Even the brief experience of the last few months indicates that a much more rigid policy in the control of mission, as well as of all other education, is to be exerted by those governments holding colonial or mandatory powers..... Whether acceptable or not it is obvious that such colonial governments are going to exercise powers quite unfavourable to mission educational activities as carried on in the past and that they have the political power and the political right to do so." In concluding a thought provoking paper Pofessor Monroe says, "Mission education should adapt itself to the government education so far as this is not incompatible with its essential religious aims. It should seek to co-operate with and to contribute to this Gevernment policy as far as possible. It should hold fast, however, to the fundamental purpose of aiding the people for whom it labours. To this end missions must seek as rapidly as possible to throw the control, direction, and support of education and religious training upon the Natives themselves. They should recognise that their influence on the educational policy of the government will probably be limited to the indirect pressure which can be exerted through the maintenance of superior or model educational enterprises, and through shaping the character of Native or government leaders and teachers. To this end they should endeavour to educate leaders through their secondary and higher schools and to train teachers though their normal schools.

In reply to this paper Sir Michael E. Sadler writes on "Education for Life and Duty." He points out that the genius of British education policy born out of long experience is not the same as that of America. "The obdurate convictions of diverse

groups in the community had made it clear to our legislators that England, though it needed modern education, would not tolerate any state educational department which claimed absolute authority over the conscience, whether in religious belief or in the province of economic justice." At the same time he does not overlook the danger of which Professor Monroe warns us. The theory of State Kultur is not dead. "It still has power over many minds in Britain and elsewhere." The suppressed premise of this policy is to "form and train up the people of the country to be *obedient*, free, useful and *organizable* subjects, citizens and patriots, living to the benefit of the state and prepared to die in its defence." But what is education without freedom? "and what warnings has not the human race received against empowering any human authority to prescribe what it shall believe and learn? Education should teach a way of life . . . . . It must respect personality. It must reverence truth."

He quotes the statement of Dr. Walter Rathenau speaking of the result of German Kultur upon the German people, "For charcter and will we substitute discipline but discipline is not nationality: it is an external instrument, and when it breaks, it leaves—nothing."

Sir Michael Sadler makes a very powerful appeal for freedom and variety in education, but the question still remains whether this appeal will meet with any response from the governments who are adopting the policy revealed by Professor Monroe.

Mr. J. H. Oldham sums up the position in his paper on "The Crisis in Christian Education in the Mission Field." Feeling of complacency or of confidence in the future based upon the past would be fatal, "because the conditions under which the great contribution of Missionary Colleges and Schools has been made have passed, or are rapidly passing, beyond recall."

Three new, powerful and growing forces are undermining the position which missionary schools and colleges have hitherto held and threaten to restrict or weaken their influence. In the first place, governments everywhere are assuming responsibility for education. It is impossible for private effort to compete with their vastly superior resources. If mission schools cannot make up in quality for the loss they are bound to suffer quantitatively, their relative influence in the field of education must inevitably diminish. They must "leave on those who come under their influence a mark different from that of other institutions."

In the second place new and higher standards have to be reckoned with, "Missionary societies are still too ready to appoint to the charge of educational work those who have no professional training in education. We cannot commend our Gospel by that which is second-rate"

The third factor is the growth of State Kultur. In view of this Mr. Oldham suggests, "There is room for a still deeper appreciation by missionary educators of the literature, art and social heritage of the peoples among whom they are working and more rapid progress needs to be made in transferring the control of education from foreign to Native hands. Missions will also be called on more and more to meet the legitimate demand that instruction should be given in the language of the country." "The development of distinct and strongly marked national types is of advantage to the world . . . . . To attempt to impose artificially on the character of a people the ideas which commend themselves to those who happen to be in power at the time is bound to cramp and distort the national growth." There appears to be only one conclusion "the education given by Christian schools should be so good that its results should be so incontestably and manifestly beneficial (in the formation of character) that notwithstanding the foreign element in their work, their contribution will be recognised as indispensable." Quality being the fundamental requirement a new definite policy is needed, The appointment of a group of educational advisers is suggested. There must be concentration of effort. Personalities matter more than anything else, so the schools must be staffed by teachers of large mould—men and women of vision, sympathy, and character. They must receive the best possible equipment for their task.

AN APPEAL TO THE CHURCHES.

I preface this letter by quoting, in substance, the conversation that inpired it.

We had been talking of a Rhodesian atrocity, in which a Native was so brutally beaten and mishandled (with the idea of extorting information) that he died. One remarked that the matter must be denounced in the forthcoming issue of the Diocesan Magazine. Another quite reasonably objected that, though in favour of that course himself, a paper specifically devoted to local business of the Diocese could not find overmuch space for extraneous matters; that only the last issue had dealt with a case of brutality in which a small girl was the victim, and that readers would get restive if undue prominence were given to this topic. "*What*"

said he "*we really need, is a kind of Native 'Truth' "that can devote its columns entirely to matters of this sort.*"

I have underlined this sentence in hopes that the Editor will emphasise it by italics. It deserves no less; for it contains, I believe, a solution to one of South Africa's most complex problems. The literature that deals with Native questions is, at present, pitifully inadequate. It is not so much that it is meagre or unscientific, or that it is uninspired by the soundest and sanest of Christian motives, as that it is *sporadic, casual* and *unorganised.*

The whole country seethes with the varied problems that arise from "Colour". Hardly an issue of the daily papers which does not touch upon some aspects of these; hardly a parish magazine which does not reflect in its pages the difficulties of the local situation. Frequently, too, in such papers as "East and West" or the "Church Quarterly" may be found serious attempts to deal scientifically with these perplexing matters—valuable articles which we feel make a real contribution to the subject under discussion. Some few of us read them, are convinced by them, and hope that the "somebody" in whose province they lie and whose business it is to arrange such things, will embody them in some practical form. A futile hope! For "somebody" almost invariably proves to be "nobody"; and so sympathies, brains and labours are being wasted, because *there is no organisation which will collate, preserve, and give concrete expression to individual efforts.* We have an abundance of rich raw-material, but there is no machinery by which it may be converted into a practical commodity.

Imagine it! In these days when it is the basic axiom of all movements, ecclesiastical, social, political and commercial that nothing can be done without an elaborate form of systematised organization—the one problem which affects the whole of South Africa-which is bound up with its very existence as a Nation-is left to the policy of Drift!

Individuals everywhere express a growing resentment and apprehension; but they cry mostly in the wilderness. Paragraphs, casually read, in the dailies; articles, little read, in the magazines, offer little vantage ground for reform.

The Churches, responsible for the guidance and welfare of five millions of Natives, are "officially" dumb. It is left to individuals - mostly from the rank and file-to lead forlorn hopes, which, though gallant, must, through lack of concerted support, fail.

At times a Bishop thunders, but without seriously disturbing the peace—even of brother prelates; here and there a parson, raising the standard of reform, attracts a momentary attention; "Fair-play", "Lover of Justice", and "Veritas" also, under their veils of anonymity, do what they can.

But what good does it do? What does it all amount to? Their efforts are dashed to pieces against the walls of prejudice and apathy that encircle all matters relating to "Colour". You may, possibly, convince an Orange-man that there is virtue in the Pope, or convert a kafir to cleanliness, but the average South African refuses to part from his Colour prejudice.

It is the Church—and the Church as a whole—that must speak, if the "Powers that be" are to hear. The Government, *qua* Government, is not greatly perturbed by what Bishop X says (he has been known "to go off the deep end" over relatively unimportant matters before) nor does it pay much attention to Father Y (because such a man by the mere fact of belonging to a "Society" proves himself a little abnormal). Parson, Pastor and Predicant too, are ruled out of court as representing private opinion and as not being the official mouthpieces of their respective Churches. Can we blame the Government? It is there to represent the majority, not a few individuals. Approach it as a properly constituted and representative body of public opinion—the only way in which any Government may properly be approached—and there will be no need to condemn its apathy. The fault lies with us and out lack of method.

And since this is so it is no wonder if Ethiopian and kindred movements gain ground. The Black Races, left to themselves, must try to work out their own salvation, and, left to themselves, they will do so—wrongheadedly, criminally; but the voice of the people (Black though it be!) though inarticulate, frenzied and rabid, is, in so far as it is the cry against oppression and injustice, the Voice of God.

It is the province of the Churches to make this voice heard, to translate its mutterings, to censor its ravings, eliciting therefrom the grievances and separating the fancied from the real, eliminating the one and championing the other. Theirs it is to voice clarion-wise to South Africa as a whole and the world at large the needs of the subject races; to voice, too, as the Living Church, the Will of God on their behalf.

To-day, when so large a portion of the prophet's mantle is fallen upon the Press, one of the most effective methods of preaching is through its

agency. No vital movement of to-day but must have and does have its own propagandive literary organ. Hence the imperative need to supply our present deficiency in this respect. Surely the proposition is too self-evident to need any labouring!

Here, I submit to the Churches—to men of goodwill and lovers of justice, irrespective of their denomination—is common ground upon which all can meet to fight for God and our Country.

Here, (in the locality of these pages) I beg leave to outline a constructive scheme for the supplying of the above mentioned deficiency. It is this:—

The publishing of a "monthly" or "fortnightly" (or better still a "weekly") devoting itself *solely* to Native problems, both in themselves and as they affect relationship with the white community.

It should have a twofold aim:—

(1) *Constructive:* It should provide, on an experimental and scientific basis, opportunity and material for the consideration and discussion of such topics as:—

Native education, nature of, lines upon which conducted.
Native Laws, in relation to European.
Native morals, in relation to European.
Potentialities of Native as a citizen, position in the commonwealth.
Franchise, Colour bar, Scale of wages.
Liquor laws, traffic, regularised sale of.
Half-caste problems.
Equity of law for Black and White. Locations.
Segregation. Land purchase. Hospitals.
Hygiene. Prisons. Reformatories.
Taxes, expenditure of, in interest of tax-payers.
Pass laws. Squatter laws.
And a host of other kindred subjects.

(2) Like "Truth" and "John Bull" one of its primary functions should be the ventilation of grievances, legal oppression, miscarriages of justice, cases of brutality and cruelty. Africa is still "dark" in many of its districts; upon these the light of the press must be focussed. The daily papers and our own limited experience tell a constant tale of brutality and oppression. Multiply this by the length and breadth of South Africa, and we should see how widespread are the sufferings of the Native. Remember too, that *only a few* of the worst cases find their way into print; there are no correspondents to report what goes on in lonely districts. But of the cases which do become known many more would be reported and become public property if only the means to do so existed. In passing, it is worth while remarking that the efficiency of the R. S. P. C. A. is chiefly due to the fact that it has large numbers of local representatives, easy of access. Let the decent members of our communities, likewise, have the means at their disposal by which cases of cruelty against human beings may be given full publicity.

Let the man (and alas! woman) who disgrace the prestige of the White Race by brutality know that he will have to face not only the slight odium accorded by an all too tolerant neighbourhood and a prosecution conducted, for all practical purposes, *in camera*, but that his name and his offence will be published for all to see in a leading periodical read throughout the country. Give publicity, too, to the fines and penalties imposed by the magistrate in each instance. In perhaps the majority of cases they are so altogether inadequate as to give rise to two additional evils:—

(a) They are tantamount to condoning the offence committed. If you can "take Hell out of a nigger" for £1, there is little need to grumble, for the luxury is well within the reach of all purses.

(b) They prove to the wretched Native the futility of expecting redress; and as he has, perforce, to return to the service of an enraged employer (who will probably prove to him on the first occasion the inadvisability of bringing him into court) he is unlikely to appeal to the "White man's Law" a second time. Thus the Law defeats its own end of Justice.

The quarrel is not with the Magistrates or Native Commissioners—far from it. Most of them are the true friends of the Native and deal as fairly with him *as the Law permits*. Many of them endure unpopularity because they will not be false to their trust of strict impartiality. Some of them have incurred such odium by refusing to endorse the local "dogma" "That the White man must be right *because* he is white," that the authorities have found it advisable to shift their sphere of work. The popular feeling that to decide a case in favour of the Native is treachery to one's colour is deeply rooted, and a Magistrate's task is no pleasant one. I doubt if we accord them the admiration they deserve; it is the Magistrate alone who can fully realise the subtilty and force of Pilate's temptation!

No, my quarrel is with the Law as it stands in its frank and unblushing partiality for White against Black. Magistrates have lamented to me their

powerlessness to award sentences appropriate to the crime. "But," say they, "what can we do? In cases where we have felt that a heavier sentence than lay within our power to give should be passed, and have referred the case, with that object, to a higher authority, the penalty awarded has been *lighter* than that which we ourselves could have inflicted. On the whole we prefer to *insure* the infliction of the light sentence within our power rather than risk a still more totally inadequate one."

It is for these reasons that I urge giving full publicity to the *sentences* as well as the *crimes*. If the Law is to be altered it can only be through the coercion of a strong body of public opinion—towards the formation of which I believe such a paper as I suggest to be all essential.

But is the suggestion practicable? If advisable, is it within the bounds of financial possibility? I claim most emphatically that it is. For these reasons:—

It is not a sectarian movement in which power and funds are dissipated; but as a joint movement of all churches is, in a very comprehensive sense of the world, Christian; and it would extend its appeal to those also who, though not definitely attached to Christian bodies, are, nevertheless, followers of Christ, in their love of humanity. This wideness of appeal would, with proper organisation, solve the difficulty of financing a first-class periodical. There is no one holding an official position in any of the Churches who would not contribute to so great a cause, Each congregation, White or Black, could be relied upon for help. Friends of the Native and Protection Societies in England would also be approached.

The cause, too, would not lack for influential Presidents and Patrons. Cabinet Ministers, legal lights, dignitaries aud leaders of the Churches, even if, in some cases, only lukewarm sympathisers, would not dare, in the interests of their office, to refuse the support of their names.

Contributors and Correspondents.

The energy is there simply waiting to be harnessed. It is no case of payment for articles. Men of repute and learning, qualified by long experience of the Native, Missionaries, Native Commissioners, could be depended upon for copy.

The task of Editor and staff would be largely that of discrimination and selection. And those not qualified to contribute articles will at least from every corner of South Africa, from mission and parish, supply details of cases that ought to be made public.

Advertisement.

The machinery is already in existence. Each "Church," each diocese, often each parish, has its own magazine. Each big district might provide a sub-editor who would forward matter to the Editor at his discretion.

Would such a paper pay its way commercially?

That is for more businesslike heads than mine. The most Christian ventures have not always been commercially sound. But it is of the essence of a live Christianity to adventure, strong in the faith of its cause.

And this I do believe with my whole heart;—that if only a full and faithful account were rendered (if only for one year!) of all the disabilities, injustices and brutalities under which the Native peoples lie, the Government would be literally *forced*, if for no higher reason than that it would keep the respect of other countries, to revise and re-model its legislation in the Native interests.

Careless of the fate of other would be reformers, I have adventured into print relying upon the courtesy and support of the Editor of this paper. It is only an imperfect outline that I submit. Criticise it, cut it up, re-model it, but please don't altogether ignore it!

Concurrently, I am sending copies for publication to the "Church Chronicles," the "Southern Cross," and the "South African Outlook." I suggest that the Editor of each paper invites not only discussion in his columns, but also private letters to his office from all who would welcome and support the scheme. In this way the editors by intercommunication with one another would learn whether sufficient support for the project would be likely to be forthcoming, and so justify immediate action.

"Sacerdos."

THE CHRISTIAN FAITH AND THE SOCIAL REVOLUTION.

A natural antagonism exists in people's minds between social reform and spiritual religion. So says the Rev. Gilbert Clive Binyon, M.A. in his recent book with the above title. Spiritual religion, however, "has no necessary connection with an individualistic desire to be saved or with an indifference to man's temporal afflictions:" rather must we believe that the Christian Church is really committed to a social idealism for the future of humanity. It is equally true that "a materialistic contempt for any thought of spirituality" is not a necessary characteristic of

Social Democracy. If at times Socialism seems to be unspiritual, it is because its concentration upon the complexities of modern social life leads to a drawing apart of its idealist basis and the practical working out.

If on the other hand religious people are apt to place the whole emphasis upon character, they must remember that "systems of management and forms of organization have to be considered, however well disposed people may be, however much they may be penetrated by the spirit of brotherhood and mutual service." "The need for a high standard of character and the necessity for loyalty to moral principles are great truths; but a recognition of these truths is no substitute for work at the practical problems of every day life." Do those who press upon Socialists the importance of character display any corresponding social idealism?

The purpose of the author is to show that the social idealism involved in Christianity and the inner heart of the Socialist movement are the same. There is an illuminating discussion of the various types of Socialism. "The real point of view of scientific Socialism consists in a recognition of the facts, combined with an adherence to principle; it envisages the social order, not as static, but as dynamic; as being, at any given moment, a phase in a continuous process of social change wherein one stage follows another by natural sequence; it sees in this ordered development the conditions within which the deliberate change introduced by Socialists has to move." "The moral basis of Socialism, then, we take to be the ideal conception of a "city" or world-civilization which has Justice for its foundation and Love for its law, wherein are realized the principles of liberty, equality, and fraternity, and where each contributes according to his powers and receives according to his needs."

As to Christianity, note the denunciation by prophet and psalmist of the existence of oppression and poverty, and the frequency with which the word "poor" occurs in the Psalter. Contrast this with our modern way of talking about our duty TO the poor. The inclusion of the Old Testament in the Christian Bible is witness to the continuity of Christian social ideals with those of the prophets and psalmists. The attitude of the early Fathers of the Church is the same. "The Biblical and Catholic tradition may be summed up in the idea of a social order where each receives according to his needs and contributes according to his powers. Its practical identity with the moral basis of Socialism is thus apparent." Speaking of the Class War our author says "this conception is still open to criticism on Socialist grounds, for it does not provide a good preparation for the future reign of justice and brotherhood." Yet it may be conceived of "as the conflict between those who wish to abolish the class-antagonism and those who wish to perpetuate exploitation." "The idea of the Class War emphasizes the distinctive position of the Socialist Movement as championing the cause of the world's disinherited against those who acquiesce in or seek to justify injustice." "Christians of all bodies have became very much compromised by association with the world, with competitive industry and competitive nationalism, with the rights of property rather than the cause of the poor."

An alliance between the two would help us to see "the Fatherhood of God reflected in the Motherhood of Earth." "Once we envisage organized social life as built upon the extraction, manufacture, and distribution of Nature's gifts of the means of life, the whole capitalist structure of society appears as an altogether irrational disorder, definitely contradicting Christian principles." Socialism is atheistic only in the sense that it cannot be associated with the worship of a God who is not concerned with social justice.

A plea is made that in each department of thought the fundamental ideas and assumptions of the others should be admitted and respected. "Religion needs the freshening influence of the wider outlook, the recognition of injustice in organized public life, the insistence upon righteousness, the hope of a regenerated society. But here, again, we shall have nothing but Utopianism and ideology unless we take account of the economic conditions of change; the social idealism which gives fresh healthiness to religion needs itself to be made healthy and effective by the scientific spirit which analyses the wrongness of society and prescribes the needful changes in economic language"; "what is required is that the Gospel of Christ crucified should be so preached as, not to destroy, but to fulfil the Law and the Prophets; not to be an alternative to, but the inspiring motive of, effort to realize that social ideal to which the Church is committed."

The various elements in our Christian faith will have to be rethought in light of the social ideal. "The idea of communion as common-union in the means of life, both spiritual and temporal, through man's dependence upon Nature and upon God, at once sets us free from the old controversies

about Sacrifice or Communion, by revealing their intimate and necessary connection, and relates the worship of the Church more closely to the common life of the world." "If it is fatal to true religion not to be a missionary at heart, it is, therefore, fatal to abandon the Church's mission to Christianize civilization."

"In order to restore Christendom we must have not only a united Church, but a Church which is the soul of a Christian civilization."

We fear that these extracts will give but a poor idea of this small book which is packed from beginning to end with solid and logical thinking. It is a book to ponder over; for Mr. Binyon, almost on every page, makes us think into the real meaning of the common terms we use so frequently and so easily. If, as the author states, the social idealism of Christianity is now taken over by the Socialist Movement, it is high time that earnest Christians lost their fear of labels and faced truth. We heartily recommend the book to all those whose thought is engaged with the urgent duty of social reconstruction. It is filled with moral passion and spiritual idealism.

H. B. C.

("The Christian Faith and the Social Revolution." S. P. C. K.)

A LUANZA MISCELLANY.

The year is dying, but there is life in its death. For what do I hear coming down the mountain side? 'Tis a band of Christians from-far-away, men and women singing as they descend into the town. Like many such, they have been travelling many miles in to us for our New Year Week of Prayer. This last contingent has come along the great Range from the North singing all the way. Their leader is a trophy of grace, and a clear case of the Devil defeating his own ends. For (and here is the key) he, among many more, was dragged out long ago in a slave gang to the far Atlantic. Many died *en route*, many ran away, but many also reached the dreaded goal, he among the rest. There he went from bad to worse, this new phase of slavery making "a new sinner" of him.

Then came a broken leg in a black brawl, and this accident was the contributory cause that led him to the Mission for medical treatment. But sure enough God had a treat for him hidden in this treatment. The body is as wholly ensouled as the soul is wholly embodied: the broken leg gave him in the end a broken heart, and healing of soul came first, then healing of body. This double phase is appropriate; is, indeed, the key-note of it all, for after soul-redemption came liberation from slavery: double redemption almost at the same time. Now comes Satan's chagrin: now we see how Christ has royal revenge all along the old slave route. For hundreds of miles, twisting like a cork-screw into the Interior, back goes the ex-slave along the old *via dolorosa*. Back, and preaching all the way. Back, and singing all the time. Every sight of bleaching bones, every slave yoke lying ant-eaten by the trail brought back memories of God's goodness in saving him from "so great a death," the death of a dog in a slave gang.

Thus Satan outwitted himself, for the self-same slave all along the self-same slave track proclaimed two-fold liberty from sinful bonds. All of which pledges for us the final victory of Christ over all Satan's stratagems. For if (and there is no "if" about it) if Golgotha was his master-stroke in the murder of God's Son, and if (again avaunt that "if") if just there at Calvary his maximum became his minimum, then so it was that stupid day when Satan enslaved this black saint, dragging him far out to the Ocean. The further he takes him the larger will be the saved slave's area for preaching every yard of the homeward march on the return journey. The further he reached the further he preached. He is an oldish man: he is now a pastor of one of our branch churches, and he is now leading that band of weary travellers singing down the mountain side.

But does this slave story end here? What about those wild slavers: can not God save even such, "dregs of damnation" though they be? Yes, rare though it be, my old colleague, Mr. Swan, just sends from Lisbon the best of news. The details are a bit sordid, but it was for even such Christ died. Years ago one such slaver saw Christ as the liberator of slaves, and he an old slaver greatest slave of all. Living in illicit union with a black woman, he proved sincerity of soul by marrying this mother of his children. Then came the conversion of this surprised wife, surprised at the change in her partner, surprised at the new life beginning for her. The next phase is a break with Africa, and in 1911 he goes home to Portugal, boldly bringing wife and children with him. But there is trouble lurking ahead for him, trouble with lawyers and legal documents. Be it explained, although his old partnership with his brother was mutually and morally dissolved, yet a failure to get this duly documented by a lawyer is going to be his undoing. The brother in Africa has neither relented nor repented: he still continues to exploit their joint-names, run up a pile of debts, and absconds! Then the long arm of Portugal, having

failed to catch the real culprit, stretched across from Angola to Lisbon, and arrests the astounded brother, who had washed his hands of it long ago. The authorities also take possession of all money he has in the bank. Then comes a nice point. What about that sum of money, hard-earned money, he had handed over to the Mission some time ago for aggressive spiritual work? Surely the Missionary is right in refunding it *pro tem.* Yes, refund is the verb, but *pro tem* is its authentic adverb, and this "*pro tem*" he never forgets, no, nor the intervening 4 per cent.! Thus it was he was taken away back to Africa for his trial, but God so stood by the man who had so stood by Him that he was released on promise to work off all those debts of another. It was a ten years struggle, but he did it all and nobly, the last payment being his proudest and pleasantest. I mean, of course, the refunding plus four per cent. of that old gift he gave long ago, a gift for the progress of God's work in the souls of men. And do not forget that this is not ancient history. Did not the great Portuguese newspaper "*O Tempo*" declare only the other day that slavery was still thriving in Angola? Sometimes we ourselves forget the fact (fatal fact!) that "saintly" souls have in days gone by so trafficked in the bodies and souls of negroes. This is only another annoying illustration of the truth that the ecstasy of a mystic is a poor proof of sanctity: that in fact, "feelings are only like fiddle strings, screw them up and play any tune you like on them"! Nor need you go far to prove it. Often on the march, right in the middle of the old slave track, we camp to keep the Lord's Supper, the witness of our corporate life. Then it is a curious case of disillusionment occurs. For the hymn we sing is none other than John Newton's grand old favourite, "How sweet the name of Jesus sounds," a hymn hushed in that leafy sanctuary in the heart of the forest; sanctuary alas! through which the old slave track ran out to the ocean. True, we are the guests of God enjoying the hospitalities of Heaven, but there is an ugly discord of the worst teeth-on-edge kind. Where does it come in if not in the ugly fact that this dear John Newton of Olney did most damnably continue to carry on the slave trade for many years *after* his conversion. You may draw all your distinctions and allow all your extenuations, but finally must face the fact that he it was who penned these ugly words: "I never knew sweeter or more frequent hours of divine communion than in my last two (slave!) voyages to Guinea."

Fancy the Lord's Table spread across that slave track, then fancy further the conflicting emotions of the same John Newton as arch-slaver and arch-hymn writer, both the slaving and the hymn-writing in his Christian career. This singing-slaving atrocity rankles all the time the wind tries to make amends by producing cathedral music from the swaying trees. Is not this the very slave track, and this the very hymn of the slaver? Thus you are remarkably remote from the crime of hasty induction when you repeat that "feelings are mere fiddle strings, screw them up and you get any tune you like." Ah, but when all is said and done this John Newton, ex-deputy of the Devil, did die a glorious saint. William Jay saw his old friend near the end when he spoke well and wisely for his Lord. Both the mind and the tongue of the old slaver were past their business; "I was," said he, "a wild beast on the west coast of Africa, but the Lord caught and tamed me." The same stout old penitent who said "I can never despair of the conversion of the African when I recall what Christ did for me." Near the end, when just crossing The River, he whispered of the three great surprises he saw across Jordan awaiting him. "Surprise No. 1: So many yonder I did *not* expect to see yonder. Surprise No. 2: So many not yonder I *thought* to meet yonder. Surprise No. 3: That *I*, John Newton, am yonder!" So it is God rules by His over-ruling, and he maketh man's wrath in slavery to praise Him. Poor old saint, his name has sent me off at a tangent because of those distracting thoughts at the Lord's table when we sang "How sweet the name of Jesus sounds," because an ex-slaver wrote it. But it is scarcely fair. Who ever hinted that John meant "How sweet the name of *Newton* sounds?" Besides, what of the sweeping centralising command: "This do in remembrance of ME."

(To be continued.)

THE OFFICIAL YEAR BOOK.

No one can come into close contact with really educated Natives without realising their eagerness for knowledge about the working of the Governmental system of the country and of how revenue is collected and spent. Summaries of the public accounts given out as illustrations of lectures are snapped up like hot cakes. We have pleasure therefore in calling the attention of our readers to a reissue of that most useful work *The Official Year Book of the Union of South Africa* recently published by the Director of Census, which completes the statistical record to the close of the year 1920.

It is a volume of over one thousand closely printed pages, packed with matter relating to

affairs in the Union, Basutoland, Bechuanaland, and Swaziland. Its aim is to furnish a condensed account of the business dealt with by the various departments of State and also provincial and local bodies, with an explanation in some cases of the laws governing administration, supported by copious statistics,—vital, industrial, financial, and so on—together with maps, diagrams, and graphs galore.

It would be an exaggeration conveying perhaps a clearer impression of the truth than a bolder description to suggest that it would take less time to say what this book does not contain than what it does contain, and it is difficult to summarise or pick out special features of interest. But we may imagine a lonely teacher, living far from a library or access to his missionary's book shelves, but possessed of this volume and a thirst for information. Let us suppose his week's work is over. On his way home from school he has got the parcel containing it which came to him directed c.o. the trader.' Sitting down he opens it and lights his pipe. The act brings to his mind that horrid tobacco tax. He wonders whether it is really true that Parliament has put on this tax or whether the trader is deceiving him with his talk of a shilling a pound added on to the price. So he looks up the list of taxes, can't find anything about tobacco, and jumps up saying the trader is robbing him. Then just as he is going off to tell him so, his eye catches the title on the back of the volume "1910—1920," and he remembers that the extra shilling was only put on last year. So he sits down disappointed with his bargain, growling, "More white man's sharp practice, fobbing off an old book on me when I wanted a new one." Gradually under the mellowing influence of the taxed tobacco his temper softens and he looks at the book again. "Its pretty fat! It must have taken some time to make up all those figures and print them!" Then his eyes wander out through the door, over the veldt, with the sheep and cattle grazing quietly near by, down the valley and across to the hills beyond, with the teeming habitations on their slopes. "There is another kraal springing up," he thinks. "How the people are growing! What are they all going to live on?" A sudden thought strikes him, "I wonder if the book says how many there are in this district." That clever girl Ida Mashalaba in the sixth standard asked him the other day and he felt rather foolish in being only able to say "Oh! a very great many." So he passes his finger over the list of chapters until he comes to "Population," turns up page 137, and again his face falls. "Only for the whole Union." But he perseveres, goes on through page after page of figures, till at last he is rewarded by seeing the name of own district. There it is, the area in square miles,—he had wondered about that sometimes,—the whole population, the whites, the Bantu and others, all tabulated in neat columns. Splendid! And then his eye catches the column heading "1911." "Kwowk! cheated again! bother the book." And this time he throws it into the box and strides out of the hut in disgust.

It's time to count his sheep and goats before they're put in the stock kraal for the night, and our friend crosses the new road, cut so near his homestead, to help his boy bring them in. As he does so a motor passes at top speed making for the village before night-fall and he is covered with dust from it. Once more his temper flares. "These white men! They rush along the road as if it belonged to them. And these are our roads! Not a penny is paid by the white man for them." Muttering his resentment he brushes the clothes (which he has not paid for yet), and as he herds his flock to its kraal in the fading light a jumble of questious is rising in his mind. All Native money on this road! How much does the Bunga spend on the roads? But he has heard the white men pay a motor tax, which is used to repair the main roads kept by the Provincial Council which the Natives use also. Is this true? Yes, but the Natives pay taxes too. Why even this suit of clothes—if the joke was true that the missionary made to him once, at which he laughed so much—has paid a tax to the Government—what is the tax on clothes? If only that book could tell him he would feel it was worth the money he paid for it.

And so when he re-enters his hut the book is taken out of the box once more and by the dim light of a candle—what is the tax on candles?—he eagerly searches the despised pages once more. Yes! there is the customs tariff, and all he wants to know in it, clothing (though he doesn't know what "bespoke" means) blankets, shawls,—ah! 25 per cent. The shawl he gave his wife last year cost £2: that means he paid the Government 10s. on it. And again he goes wrong not knowing that the price on which the customs charge was fixed was the English wholesale price, 20s. With some difficulty he gets on the track of motors through "Licences" and finds that that gorgeous car pays a tax of £3 every year. Under "Native Affairs" he reads a long description of the constitution of the Bunga and its total revenue and expenditure. What he would have liked to find is the cost of that road in

front of his home—he must ask the Magistrate for that. But page upon page of fascinating figures brims full before his eyes, all his ill humour has vanished and the fragrances of that *umngqusho* which his wife has placed on the table fills his nostrils unperceived. He is fairly on the run now and his excitement grows as he takes big jumps from chapter to chapter, from Hut tax paid by the peasant to the cost of the Vice-regal Household, from the number of pupils in the schools to the number of prisoners in the gaols, from the value of wool and eggs exported to the number of stable brooms, packing cases, boots and shoes manufactured in the Union. His brain reels under the conception of eleven millon tons of coal produced, forty-three million miles travelled on the railways, two hundred and sixty million letters, parcels, &c., conveyed through the post. And as for the graphs,—he stands aghast at the sheer witchery of their crazy lines. When he finally yields to the importunities of his wife and rises to go to rest, he walks unsteadily, and a man not knowing his respectability might think he had come from a long day's pleasure "where the beer was good." Next morning he complains of headache, but it is Saturday and he can take it easy. For all his dizziness he feels very happy and contented with his prize, and though he wisely looks only on its cover that day, his face wears the bland expression of a little Native boy who, after the Christmas feast remarked, "My stomach will remember to-day!"

Gradually he digests the meal, the facts get better sorted in his mind, and he grows in admiration mingled with a wholesome fear of the supple weapons of statistics. He learns a little of our system of public administration and with it some respect for the complexity of the problems involved. Finally he is delighted to find, what he has long been wanting to read, the whole text of the Act passed by the Imperial Parliament in 1909, creating the Constitution of the Union of South Africa.

The friends of the teacher—or was it a parson we imagined?—envy him his great possession and ask how he got it. He replies, "I sold a kid to the trader for 5s., bought a postal order for 5s., and put it in a letter addressed to: "The Government Printer, Pretoria," asking him to send me *The Official Year Book of the Union of South Africa, 1920*. And it came by return of post.

AN ENCOUNTER AND A DIALOGUE.

On Saturday afternoon, after a season of rain, I was walking alone by the banks of the Tyumie between the swing bridge and the Block Drift. It was late Spring. The atmosphere was wonderfully clear. The mountains seemed to be five miles away instead of twenty-five and every crevice on Gaika appeared to stand out as though some giant had trenched his sides with a knife. The trees by the river were in full leaf and the long green sprays of the willows trailed upon the water. The clumps of prickly pear were in flower, the flat yellow cups adding daintness to a plant that cannot help its essential ugliness of form. Beneath, the river murmured over the rocks and invited me to pause for a while. I accepted the invitation and lay down upon the bank, fascinated by the little cascades that broke the flow of the river and presented a study in brown-and-white that remained constant in its main features but changed incessantly in expression, like a face across which smiles were continually rippling. How long I remained in the brown study into which I fell I cannot say, but I suddenly became aware that I was not alone. Half turning, I beheld a pair of dripping feet,—black, gnarled, old feet they were,—as curious as any I ever saw. So much interested was I in these feet that for a time I was contented to study them in themselves, not connecting them somehow with any body, but gradually my eyes travelled to the legs, and then to the hands clasped upon the bent knees, and finally, by an easy progress, to the shoulders and head to which the feet and legs and hands evidently belonged. So, leisurely and still half-turned towards him, I apprehended the form of my unbidden companion. On another occasion, doubtless, I should have been annoyed, but there was something so arresting in those feet and hands, and above all in the face and head, that my feelings were those of benevolent curiosity and not at all of anger. The man had a great head, deep-set eyes with a light in them as of one accustomed to laugh at life but to laugh seriously, a broad nose with wide nostrils, a large mouth and a rather unkempt beard, so that if one had seen only the lower part of his face, one would have declared it ugly beyond all others; but the aspect of the whole was saved by the nobility of the deep-lined brow and the compelling power of the eyes. There was character in the feet, character in the hands, and character in every wrinkle and line of the countenance. He did not speak, but I could see he was shaking with an inward laughter at my surprise and slow recognition of the fact that I was not alone as I had deemed I was.

My first impulse was to say: "U vela pina?" but something in those eyes and a sensation that I was not quite master of the situation, prompted me to address him in English, which I did.

Well, where have *you* come from? I asked.

He looked at his wet feet as much as to say, can't you see I have just come through the river?

Have you been at the Hospital? I continued; but immediately I saw that that was an unnecessary question for the man looked as if he had not had a day's illness in his seventy odd years.

No, he replied, in quite good English but with an unfamiliar intonation, I have never been in hospital. When a man lives as I live, he need never see a doctor.

What, I asked, turning round to get an easier view of my unknown friend, is your specific for a healthful life?

The creation of health is the institution of a natural order and government of one by another in the parts of the body: in other words temperance in all things.

H'm, I said, somewhat surprised; sounds like Plato.

Plato, he said, Plato! and laughed softly to himself so long that I began to be afraid that he would never recover his composure.

Yes, Plato, I retorted, puts something like that in the mouth of Socrates.

Whereat he had another fit of silent laughter.

Who are you, anyway? I said, a little annoyed, for no man likes to feel laughter around him from the enjoyment of which he is excluded.

If I tell you, he said, will you promise not to think me mad?

As a matter of fact the thought was passing through my mind at that moment that the man was mad; however I knew the only thing to do with mad people was to humour them, so I called upon him to go on. Besides, the whole experience had become so disconcerting that I was prepared, as I thought, for anything.

Well, he said, I was laughing just now at your mention of Plato. He was a bright youth that. He made me say some queer things in his books.

But, I cried, mystified, who are you? You have not told me who you are?

Socrates, he said quietly, with the laugh still in his eyes, but watching me narrowly to see how I would take it.

Indeed! I said, with just a suspicion of a smile, is this one of your periodical returns to the earth or just a passing visit?

Well, he said, I am a little out of my time according to your reckoning. You remember that Plato makes me say that the souls of all who die pass into the other world and these, all except the philosophers, are judged, and, if their lives were sweet, they live in a manner worthy of the life which they led here in the form of men. And at the end of a thousand years they are allowed to choose a second life, any they like. The soul of a man may pass into a beast or from the beast return again to a man. Now if the soul chooses to be a philsopher three times running, at the end of the third period it is granted wings and passes into the upper world where it dwells continually in presence of the colourless, formless, intangible essence, beholding reality and truth and mingling with the celestial choir. You remember this? Well, I am just completing my third life as philosopher and when I pass from this my soul expects to receive its wings and to come no more.

What? I said, do you mean to say that you have been spending your third life as a Native of South Africa?

Yes, he replied, why not?

But surely you might have chosen to be a professor, if you wished to be a philosopher and to lead a fine quiet contemplative life?

Well, he said, I *might* have had a calm existence, but do you think that I should have been a Philosopher in that case? Look at the professors in the world to-day. How many of them are philosophers? They teach philosophy no doubt, but how many of them think for themselves? They remind me somewhat, in fact, of my old questions. . . . No, he went on, after a pause, in which his thoughts seemed to wander back to the glory that was Greece, if you want to find the real philosopher you must look for the man who goes out and in among the people, who lives close to mother earth, who is more concerned with what the common people think than with the opinions of dead men. How some of us laugh at the professors when we foregather in a shady nook of Elysium! There are some professors who teach their students all about Plato and Aristotle and Hume and Kant and then leave them to flounder in the midst of the 18th century. The poor fellows are two hundred years out of date! that is one of the reasons why, when I had to serve my third term on mother earth, I looked around and found that the life most conducive to philosophy was that of a South African Native; and so here I am, almost at the end of my period, about to pass into the world above and, finding my soul's wings there, I shall mount till I come to the very vault of heaven and the place of the immortals, and, abiding there, I shall come again no more.

But, Socrates, I said, carried away somewhat by his ecstacy, why is it that we have never heard of you all these years?

Some intelligent people have heard of me, he replied with a twinkle, I am sorry that you have not been of the number. Some unintelligent people, because I have forgotten earthly interests and have been rapt in the divine, have deemed me mad; they have not seen that I was inspired. . . . Ah, yes, I know Fort Beaufort well.

I was amused at his manner of saying it, but I could not help reflecting that the world had changed very little in three thousand years; for, in his first life, his contemporaries had treated him as a criminal and compelled him to drink poison when he was seventy years of age and now in his third and last spell upon the earth they had at intervals locked him up in a madhouse!

While I was pursuing this train of thought my companion evidently became interested in me.

Since I have told something about myself, he said, and I must admit you have not been slow in asking questions, perhaps you will pardon me if I ask who you are?

Certainly, that seems only fair, I said, though I cannot claim such a distinguished ancestry as you, or at least if I can, I do not know it. I do not even know what I was in a previous existance.

That is not entirely your fault, he said, but if your soul had chosen to be a philosopher in its previous life, I daresay, you would have had knowledge of it. At any rate, if you should choose to pursue knowledge you will certainly remember this one. But what are you?

I am a teacher of youth, and what is more, of the youth of your race.

Are you paid for teaching?

Yes, for I have to live.

Well, if you accept money for teaching, you must be very sure of what you teach.

Why so, Socrates?

Look at it this way. If you went into a store to buy shoes and offered the storekeeper money, you would expect to get good shoes?

Yes, certainly.

And the more money you offered him, the better the shoes?

Yes.

You would expect the shoemaker to know that the shoes were good in proportion to the money you offered, would you not? And if he did not know, you would think him a bad storekeeper, and one who defrauded people?

Yes, certainly.

Then, do you think that you give those who pay you money fair value?

Yes, I think so.

Well, then what do you teach them? How to grow food, how to manage their homes, how to keep well, how to become good citizens?

Well, you see, Socrates, things have changed considerably since you used to live in Greece. Men no more go to one man who promises to teach them everything. But a group of men band themselves together and one sets up to teach Agriculture, another Mathematics, another Music, another the art of Healing, and so on. So although I do not myself teach those things you have mentioned, I have those with me who do.

(to be continued).

IN PRAISE OF BOKWE:

AN IMPRESSION.

"The evil that men do lives after them,
The good is oft interred with their bones."

Yes, *oft*, but thank God, not *always*. I felt this as I listened to an address on the late Rev. John Knox Bokwe.

Let me try to conjure up the scene. It was at Baziya where some hundred and fifty teachers had assembled to receive instruction in the teaching of the New Syllabus. All had travelled some distance; many had come a long way. They had begged to be allowed to come. They desired to spend their holiday—and some of their money too, for they each contributed 10/- towards the expense of their board for the five days—in learning what the New Syllabus requires of teachers and the methods by which the various subjects should be taught.

A start was made on Monday morning and by Thursday afternoon it was felt that things were ripe for a concert. Did not some true instinct tell the organizer of this new kind of Vacation Course that enthusiasm was rising and that, if for no other reason than to act as a safety-valve, a concert was imperative?

So a concert was hurriedly arranged: a solo, a duet, a quartette, songs with choruses, and songs without, and, as the *piece de resistance*, a dramatic rendering of Mr. Bokwe's masterpiece "Vuka Debora."

We had got half-way through the programme and, after a short interval, had reassembled. 'Vuka Debora' was the first item, and Debora, Barak, and the Leading-Man-of-the-Community were straining at the leash when, suddenly, a solemn hush seemed to pervade the whole assembly.

It had been resolved by some of these present that before Mr. Bokwe's great song was sung, the opportunity should be seized by the teachers to

pay a tribute to the memory of him who, more than any other in our country had given definite form to Bantu Music. Hence the hush.

The first to break the silence spoke from personal experience of Mr. Bokwe and his work, of Mr. Bokwe himself, of the manner of man he was, of his last interview with him a short time before his death, of his work in providing hymns and songs for his people, of his labours for the Native College at Fort Hare, and of how, by his tact and courtesy, he won a hearing and respect for his race; of the friendly attitude of his European neighbours towards him. The few spontaneous words spoken went home: it was a worthy tribute for which one and all felt grateful, and were glad to be associated with it.

Then the following resolution proposed by one of the teachers, was duly passed, all standing in silence:

"This meeting of teachers assembled at Baziya desires to place on record its deep sense of the loss sustained by the Native people through the death of the Reverend John Knox Bokwe who spent his great musical gifts in the service of his people, enabling them as perhaps none other could to find expression for their thoughts and feelings through song: and further it desires to express its sympathy with the widow and relatives."

Then we continued standing while Mr. Soyizwapi mounted the extemporised rostrum and read "Izibongo Zento ka Bokwe" which had been written by a pupil in a Native School after hearing an address on Mr. Bokwe. As Mr. Soyizwapi declaimed the following verses one might have fancied one was listening to an orator of some 'Great Place' in the olden days:

Ongafundanga akazi nto
Ongafundanga akevanga nto!
Oko angalesanga ngento ka Bokwe!
Oka angaculanga kwawento ka Bokwe!
Oko ungambonanga akubonanga nto!
Nditi akuyibonanga into ka Bokwe!
Oko ungevanga akuvanga nganto!
Awukuvanga okwendlebe ngento ka Bokwe!

There was just a moment's pause when the *umbongi* ended; and during that moment was there none who in his heart said, "May he rest in peace!" or who "bid him forward, breast and back as either should be!" Something must have stirred in the heart of the dullest. Then we settled down again. Debora was splendid, gorgeously arrayed, and with something queenly in her words and gestures. Barak was weak—one might say to a fault! The song could have been better sung, but this was almost an impromptu rendering. Altogether it was a happy afternoon: item after item was roundly applauded, but the most satisfying part was that spent *ezintwini zika-Bokwe*.

THE AMERICAN MONEY SAVING STORES.

In connection with this concern. Mr. J. S. Marwick, M.L.A. on the 4th ultimo asked the Minister of Native Affairs the following questions in the House of Assembly:—

"(1) Whether the Government is aware that a trading concern at Vogelfontein, Boksburg, is conducting a coupon system of the "snowball" or "chain-letter" order and thereby obtaining money from ignorant Natives throughout the Union, and.

"(2) Whether such is legal and if so whether the Government will bring in legislation to stop this form of exploitation of Natives?"

The reply to this question was as follows:—

"(1) The methods of the American Money Saving Stores, Vogelfontein, were brought to notice in September, 1920, but the Commissioner of Police found himself unable to take action with a view to putting a stop to the undesirable coupon system under reference.

"(2) It does not appear that the system is illegal but the Native Affairs Department have widely circulated the opinion to its district officers that the system is obnoxious to the Native interests, and have requested district officers to direct their assistance and advice against its operation. Prohibitive legislation will be considered should an opportunity occur."

THE REV. D. L. ERSKINE OF PIRIE.

On the 7th ultimo there passed away at the Mission station of Pirie near King William's Town, one of the most respected and beloved of those whom we may call the second generation of Scottish missionaries to Kafraria. Mr. Dundas Logie Erskine was born in 1855 at the mining village of Shotts in the uplands of Lanarkshire, and in the environment of a Christian home and an evangelistic ministry early became possessed with a desire to devote himself to the work of God. From the village school he went on to Edinburgh University, and being under the necessity, not uncommon with Scots who afterwards have filled large and responsible spheres, of working in part for his own support, such were the qualifications he had already acquired, he was very soon appointed a district missionary for one of the important city congregations, which work he carried on for the nine years of his Arts and Theological courses. His heart being set on foreign mission service, on completing his training and receiving ordination, he was appointed by the Foreign Mission Committee to South Africa, to break fresh ground in East Griqualand. He came out in 1886, and after a period spent at Blythswood to acquaint himself with the conditions of the country, and to lay the foundation of a working knowledge of Kafir, he went on to his destined sphere, and at the junction of the Tsitsa and Mgxu rivers, began the station now known as Somerville. The original intention in some minds was to make Somerville a third Native training Institution forming a chain with Lovedale and Blythswood. But before that objective could be attained a vast evangelising work, for which Mr. Erskine, by spiritual experience as well as

temperament and training was peculiarly well qualified, had to be carried on, and the basis for Institutional work provided in a great system of village schools at the time entirely non-existent. To the call of the great need and the great opportunity of his new sphere Mr. Erskine made a noble response. He understood the human soul, and he had a burning message for it. He looked the man of God that he was, the peace of God shining in his happy, strong face. He was friendly, kindly, genial, the man that could not help attracting others to himself, and with all, *suaviter in modo, fortiter in re*, there was much iron in his composition, a strength and an independence of thought and judgment that inspired confidence and fitted him for leadership among his people. His work, as might be expected, grew amazingly; and he reserved none of his strength. His converts multiplied and multiplied again, and a network of schools came into being, ever increasing. In course of time three additional stations had to be opened to cover the sphere that he himself had pioneered.

The breakdown in health, that humanly speaking was perhaps inevitable occurred in 1912, and he had to return to Scotland. It appeared then that his work was finished, but at length almost beyond hope a measure of recovery was granted to him, and he was permitted to return to this country to take up service at the mission station of Lovedale, a lower altitude than Somerville, where for two generations his wife's people, the Bryces, had been engaged. There, as one never allowed to go far from the bank of the dark river of death, he carried on quietly for five years, doing very valuable service, when a second breakdown occurred which brought with it suffering and left little hope of a rally. He was taken to King William's Town, where he spent over two years in great weakness. Then came some improvement, which so encouraged him that he was taken back once more to his people and his work. And so it was in the love of God the last call found him, as he wished it would, and he died, in harness.

Mr. Erskine is survived by his wife, a daughter of the late Dr. Bryce Ross, who will be remembered as one of the ablest and most scholarly translators of the Xosa Bible, and by two daughters, to whom we offer our respectful sympathy.

LOVEDALE AND FORT HARE NEWS.

Mr. J. W. Allen of Messrs. Longmans, Green & Co., London, with Mr. H. W. Kolle of London, visited the Institution early in April.

x x x

Mr., Mrs. and Miss Clifton Brown of Burnham, England, and Mr. R. G. Hoey and Mr. J. Jeffrey of the Standard Bank visited Lovedale in the course of a motor tour through the Union.

x x x

The Bishop of Grahamstown spent a short time in Lovedale when in the district on the 10th ultimo.

x x x

We were pleased to have a visit on the 16th ultimo from the Moderator of the Presbyterian Church Assembly, in the person of the Rev. John Black, who is touring the congregations of the Church. Mr. Black's previous visit to Lovedale, some sixteen years ago, was on the occasion of the memorable conference held by Mr. John R. Mott.

x x x

The forenoon service on Sunday the 1st instant was taken by Bishop Smyth of the Anglican Hostel at Fort Hare, and the evening service on the same day by Mr. Lennox of the Presbyterian Hostel.

x x x

The Sacrament of the Lord's Supper was observed in the Institution Church on Easter Sunday. Three young communicants were admitted and 208 members sat down at the Lord's Table.

x x x

Mr. and Mrs. D. A. Hunter with their daughter were expected to leave Southampton for South Africa on the "Windsor Castle" sailing on the 21st ultimo.

x x x

The Cuthbert Memorial Library is now practically completed. Arrangements are being made for a formal opening once the books have been removed to it.

x x x

The foundations are being put in of the first buildings of Fort Hare in connection with the new High School for which an excellent site has been secured, comprising dining hall, hostels, masters' houses, classroom block etc. on the rising ground west of the Victoria Hospital, and looking across the Lovedale fields in the Tyumie basin to the College at Fort Hare.

x x x

Mr. T. Atkinson, manager of the Lovedale Printing Department, left for England on a well earned furlough, on the 29th ultimo. We wish him a pleasant voyage, a happy time in the old country and new strength and reinvigoration from this rest. While in England he will be concerned with the work of advising as to improved equipment in machinery for his department. During his absence his department's work will be carried on by Mr. Corfield, to whom we extend a cordial welcome.

x x x

We are indebted to a correspondent from the Transkei for this story about the late Rev. John Knox Bokwe. Once a stranger on hearing interesting music from a piano peeped in at the door of the drawing room of a certain hotel and received a great shock. He saw something he had never seen before, and, rushing back to a group of men standing about the bar, exclaimed: "Well.....there's a nigger in there playing the piano!" His friends were taken back and presently one of them went to investigate. But he soon returned smiling to reassure the company: "There's no nigger in there. It's Knox Bokwe!"

x x x

The Rev. Enoch Mahamba, a former theological

student at Lovedale, who served as a chaplain with the Native Labour Contingent in France, was inducted to the charge of the Native Presbyterian congregation at Dundee, Natal on the 9th ultimo. We wish him much happiness and success in his work.

x x x

The final match in the Gillie Cricket Cup Competition took place on the Lovedale Ground, on Saturday, 1st April, in fine but windy weather. Going in at 9.30. a.m., Fort Hare began well, for though their first wicket fell for eleven runs, their total reached seventy before their second went down. At ninety-one runs five wickets were down and the hope of the Lovedale team revived, but the later batsmen piled up the score and the excellent total of 180, the highest for the season in this Competition, was reached, two of the highest scorers having been given "lives" by the Lovedale fielders before their score had reached double figures, for which Lovedale afterwards paid dearly. On the Lovedale Team going in the batting was disappointing, only Twayi and Niekerk being able to cope with the bowling. The innings closed for 89 runs, and so amid great rejoicing on the part of the College people, Fort Hare became the first winners of the Cup. After the match, the Principal of Lovedale complimented the winning team on their excellent cricket and good sportmanship, remarking with satisfaction on the large proportion of the team who had been formerly students at Lovedale; and Mrs. Henderson presented the trophy to Fort Hare's worthy Captain, Ferreira. Then amid cheers and counter cheers a memorable cricket season came to an end.

x x x

The weather during April was warm, and, on the whole, dry. While the average maximum temperature was not much higher than usual, some days were exceptionally hot. Thus on the fourth the temperature rose to 100 F. and, on the following day, to the still more astonishing figure of 105 F. quite 10 degrees above the normal maximum for April. Only two days have yielded rain: on the 1st a shower amounting to .17 inch, and on the 9th a useful fall lasting about three hours and giving .88 inch, a slender total of 1.05 inch for the month, about half the average. The fierce heat and the intensely dry air have played havoc with many local mealie corps and destroyed the grass.

x x x

FORT HARE NEWS.

The Easter half-term holiday was from midday on Thursday 13th to the evening of Monday 17th April.

x x x

Mr. J. W. Williamson, the College Auditor, accompanied by Mr. C. Greener, paid his annual visit last month.

x x x

Rev. J. and Mrs. Pendlebury left on 12th April for Natal, where Mr. Pendlebury has been attending the Wesleyan Conference.

FORT HARE NEWS—Continued.

Principal Kerr expected to sail for America in the "Mauretania" on 15th April, and to be accompanied by Mr. Malcolm of the Natal Education Department. Together they hoped to visit a number of the negro Colleges and schools.

x x x

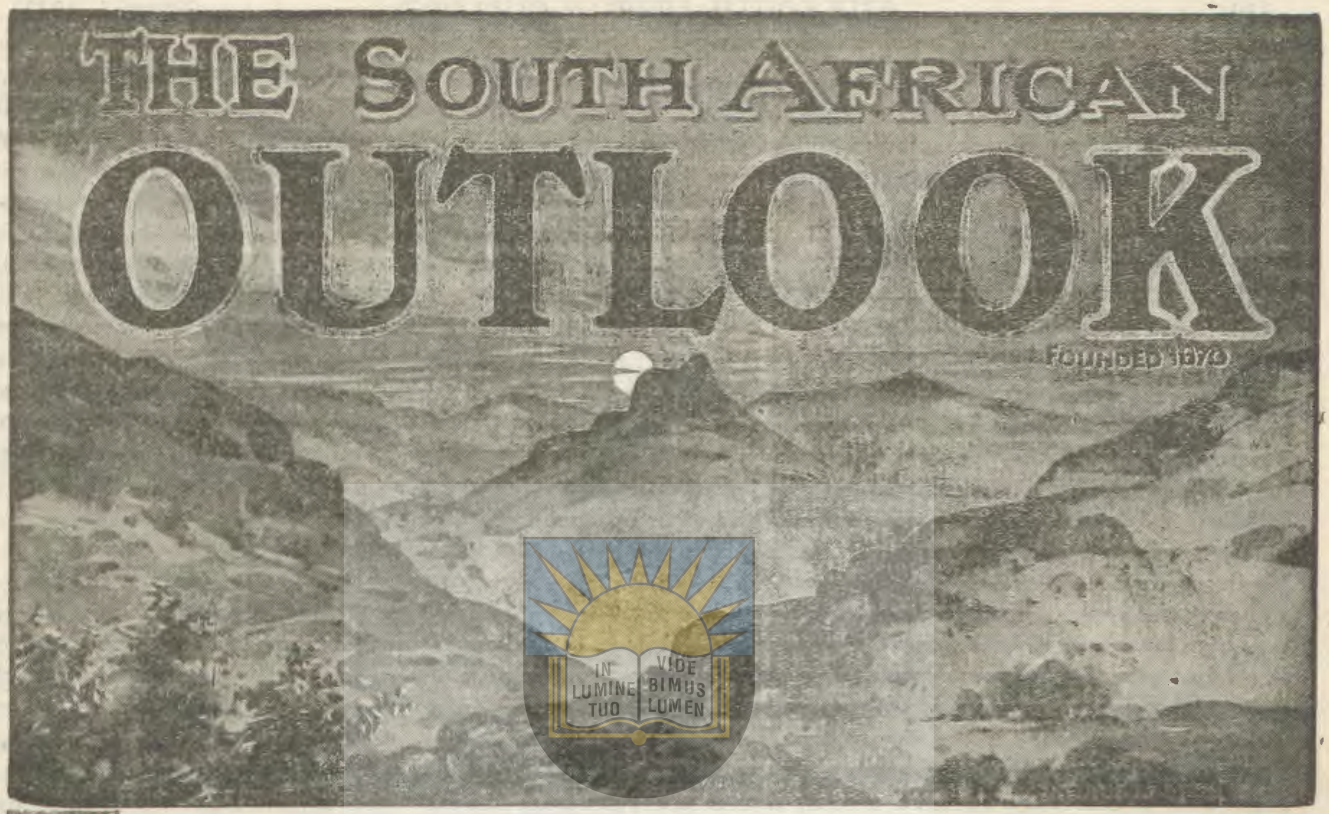
There has been more than the average number of Hospital cases this half-year. D. Goetham and H. Ngwenya, on arriving in February, had soon to go to Hospital, suffering from sicknesses contracted before they reached Fort Hare. Happily both are now better. H. Poswa is still in Hospital. On a recent football day J. Gubevu fell on his head and got slight concussion.

x x x

The Rt. Rev. the Bp. of Grahamstown, being on a pastoral visit in the district of Victoria East, visited the College and conducted the service on the evening of Sunday, 9th April. On the following evening he addressed in the College Library a representative gathering from Alice, Lovedale and Fort Hare on the subject of Re-Union. He related the story of the Lambeth Conference, of which he was a member, and spoke of the Lambeth Appeal. In the course of his address, Bp. Phelps said that the discussions on certain aspects of Re-Union which were held by members of the local churches at the College in 1921, had gone further in way of exploring and studying the ground than had been done in any other part of S. Africa, so far as he was aware. Rev. J. Lennox, on behalf of those present, thanked the Bishop for his able and very interesting address.

x x x

We congratulate Messrs. R. B. Molege, Band Master at Tiger Kloof, and Mr. B. Tyamzashe, the Institution organist there, on their recent successes in the Tonic Sol-fa College Music Examinations. Mr. Molege has passed the Matriculation Examination of the College, and Mr. Tyamzashe has obtained the Diploma of Associate, (A.T.S.C.)



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - Published Monthly.

CONTENTS.

LOVEDALE, SOUTH AFRICA, ~~MAY~~ JUNE 1, 1922.

VOL. LII. NO. 619.

The South African Outlook.

"Children of men! not that your age excel
In pride of life the ages of your sires,
But that *ye* think clear, feel deep, bear fruit well,
The Friend of man desires." —*Matthew Arnold.*

* * *

The debate of the Cape Province Municipal Congress at East London on the 9th ultimo on the Natives (Urban Areas) Bill, which was attended by Senator Roberts and Dr. Loram representing the Native Affairs Commission, was vastly more satisfactory to the Natives and their friends than perhaps anyone had dared to hope. The Cape Municipal parliament, owing largely to the outstanding personality of some of its leading members, notably Mr. Paul D. Cluver of Stellenbosch, its President, and its general breadth of outlook on public questions has won for itself a position of respect in the country, but some dubiety existed regarding its attitude to municipal Native matters, especially in reference to such a Bill, which proposes sweeping and far reaching changes, and is capable of imposing large and costly obligations upon the local authorities. But instead of the Native Affairs Commissioners encountering. as possibly they anticipated, a strong reactionary feeling to be placated, they found the leading members of the Congress with them in most of the essentials of the Bill, cordially. On one clause indeed onlookers might say that the Commissioners appeared not only not to be leading public opinion as voiced by the Congress, but not even to be abreast of it. We refer to the clause providing for the municipalisation of Kafir beer.

* * *

The discussion on the bearing of the Bill on "coloured" people in the locations, or such as might be required to live in the locations, was somewhat irrelevant, and showed that few had been thinking out that aspect adequately in its various implications. Mr. van Coller of Cathcart gave the opinion that the aboriginal Natives looked down upon the coloured people and regarded them as outcasts, whereas the Mayor of East London found no difficulty in securing co-operation between the two. Dr. Loram holds the view that the Natives and the coloured get on extraordinarily well together; and, confirming our own experience where coloured men have been outstanding in ability and character, he said that often the leadership to the Natives was given by a coloured man rather than by a Native. In Lovedale, we may remark in the bygoing, a good type of coloured student in the classrooms, and of apprentice or journeyman in the workshops, is valued, as helpful both to teacher and instructor and to the other pupils and apprentices. With the better types, the Congress foresaw little difficulty, but there were others; and it was only these apparently that the speaker had in mind who urged that as the Bill was intented for the betterment of the Natives they should be kept distinct from the coloured community. We would suggest that as the lowest of the unfortunate coloured people are products of deplorably adverse and degrading circumstances, location reforms should be expected to aid in their uplift.

* * *

The clause empowering the Minister to order a municipality to effect improvements, and failing their taking suitable action to have the improvements carried through at their expense, inasmuch as it appears to override the authority of Town Councils, met with opposition naturally; and the Congress's Executive proposed the insertion of the blocking words "with the concurrence of the local authority." Mr. Burberow of Queenstown recognised that some municipalities did require gingering up, but feared the extravagance of location officials who might not be sympathetic to the municipalities. Mr. van Coller reminded the Congress that the Bill was applicable to the whole Union and though severe and drastic, was needed. Some locations were an absolute disgrace. Where municipalities were not doing their duty the Government should have the power to take them over and administer them. Eventually the Executive's amendment was adopted, the President justifying it by the remark that if the big stick was to be applied the character of the Councils would deteriorate. We do not suppose that the Congress believed that their self-protecting amendment closes the matter. The members generally appeared to acknowledge that some compulsion must be available to deal with backward councils. It may be expected that there will be found, perhaps along the lines suggested by Mr. Saunders of Alice, some *via media*.

* * *

On the Kafir beer question, the Executive had seen the need for tightening up, and desired to make good what was a rather extraordinary omission, that before the beer business was saddled upon a location there should be a reference to the Natives concerned. This they did in the mild amendment that the right of manu-

facture, and sale should be granted to a municipality, "unless the majority of the Native householders object;" and they added the proviso that the beer "should not exceed the strength of 3 per cent by weight of absolute alcohol." Mr. Lawrence of Kimberley voiced the stock objections to any curtailment of liquor sale or production, but, as regards providing facilities for the sale of liquor to Natives apparently, so far as the speeches went, he stood in a minority of one. Mr. van Coller reminded the Congress that the object of the Bill was to enlighten and uplift the Natives. The Kafir beer clauses appeared to him to be introduced as financial clauses to induce municipalities to provide better housing for their Natives by aiding them with means. If that was so, the Congress should, with no uncertain voice throw out these proposals. They should aim at the big thing, and make it as difficult as possible for municipalities to bring those objectionable clauses into operation. The Mayor of East London said, he must oppose any attempt to introduce the municipalisation of Kafir beer in the locations. Mr. Burberow did not think that any municipality was truly anxious to adopt the manufacture and sale of Kafir beer, and Dr. Bligh Wall of Umtata said, that small municipalities were not likely to adopt the scheme, because it would cost them too much.

* * *

Col. Wares of Port Elizabeth said, they should hesitate before they in the slightest degree assisted the Natives to go to the devil. If his municipality introduced a proposal to take advantage of the clause he would oppose it. Mr. Thorne of Cape Town then moved that a two-thirds majority of the Native householders should be required to be in favour of the municipal manufacture and sale of Kafir beer before it could be authorised. Senator Roberts described the relative clauses of the Bill, very optimistically we think, as "a step towards total prohibition," and as "the strongest measures of prevention ever introduced into this country." We confess we are not able to follow his thinking here. And Dr. Loram described the happy state of matters that had been produced by "the four large beer houses" that they now had in Durban with their "model Kafir beer brewery," and told how "extraordinarily profitable" the Durban system had proved. But in replying to questions from the President he agreed that Natives now in the towns sent home less money than they used to, and that "young men, who did not drink in the old days, now took their one or two tots of Kafir beer a day." Of course Dr. Loram is, as he said, in favour of total prohibition for Natives, and with his fellow Commissioner he honestly believes that the Durban system is a temperance movement. In the end Mr. Thorne's amendment was carried.

* * *

For the purpose of ascertaining Native opinion on the Natives (Urban Areas) Bill, the Ministry of Native Affairs represented by the Secretary, Mr. E. J. Barrett, and Senator Dr. A. W. Roberts and Dr. Loram of the Native Affairs Commission met in conference with representative Natives in the Raadzaal at Bloemfontein, the proceedings lasting from Monday the 15th to Thursday evening the 18th ultimo. The Conference was visited by the Administrator, the Magistrate, the Mayor and the Town Clerk, all of whom expressed themselves as welcoming this first attempt of Government to consult Natives on a matter affecting them so vitally. The delegates were as follows:—Natal: C. Dube (Durban), M. S. Radebe (Maritzburg), W. Ndhlovu (Vryheid) and D. Zibisi (Zululand). Cape: M. Pelem (Queenstown), D. D. T. Jabavu (Alice), P. Matshikwe (Cape Town), R. Haya (King William's Town). Transkei: Chief C. Veldtman (Fingoland), G. Qotovi (Tembuland) and J. Mkatshwa (East Griqualand). Orange Free State: R. Setlogelo (ThabaNchu), J. Tansti and S. Moroka (Bloemfontein) and Z. Matabane (Vrede). Transvaal: W. Hlabangana and S. Maggatho (Pretoria), H. S. Msimang (Johannesburg), Chief Mpahlele (Pietersburg) and Chief Mamogale (Rustenburg). In the course of the Conference the delegates were taken by municipal motor transport to see Bloemfontein's admirable Native township.

* * *

One of the delegates has favoured us with the following summary of the points that evoked most discussion. Under Clause 1, the principle of segregation was discussed on its own merits. The Conference did not necessarily accept it as a basis, but left it an open question. Some of the delegates were opposed to the exclusion of Coloured people from the Native locations. It was pointed out that Sub-section C. left a loop-hole for municipalities to force unwilling Natives into municipal hostels. A whole day was spent on this Clause. On Clause 4 (1) a long discussion again ensued on the Coloureds, the conclusion being that their existing right must be respected. A whole forenoon was occupied with this problem. The afternoon was occupied with Clause 5, the delegates objecting to the removal of Natives from one area to another by means of Proclamation, preferring an Act of Parliament, but no change was feasible.

On Clause 5 (2) (a) which provides for the exemption from the operation of any proclamation requiring all Natives to reside in a location, Native village or hostel, of any Native being the registered owner of immovable property valued for rating purposes at seventy-five pounds, the Conference altered the amount to £25, and, to protect occupiers who are compelled by business to live away from their property in towns, deleted the words "and to be ordinarily resident on such property," which in the Bill limited the exemption. Under Clause 5 (2) (c) the claims of exempted Natives in Natal were included, and additional concessions were inserted on behalf of those in the Transvaal and Orange Free State.

* * *

Clause 6, on the subject of the congregating or squatting of Natives within three miles of the boundary of an urban area, occupied a whole evening; but no change was practicable. Under Clause 7, questions were put regarding the removal of such locations as that at Alice and at Grahamstown where Natives hold title deeds for their property. The reply was that in such cases they could be compensated, as in the case of the Buffels Hoek farmers, who, though possessing titles, were forced to sell up to make room for Natives.

On the subject of appropriation of moneys from the Native revenue account in Clause 8 (3), an addition was made introducing the principle that the Native Advisory Boards should review the revenue accounts of their townships. Under Clause 10 (1) determining the constitution of the advisory board, the words limiting the membership to "Natives or Coloured" were changed for "persons elected by Natives", the selected members to be restricted to one-third of the total membership, and their selection to be subject to the approval of the Minister.

* * *

"The notorious Clause 14 on the sale of Kafir beer was," in the words of this delegate, "unanimously expunged, after a brilliant discussion lasting four hours." It was the view of the delegates as a whole that while no private individual should be stopped from brewing up to two gallons for domestic use, no selling power should be permitted to any one whomsoever, black or white. It was hoped that in this way thousands of Natives who to-day live entirely by brewing beer in town locations could be repatriated to their original homes, and a great menace to the wellbeing of the town locations thereby removed. Clause 16 (a), empowering municipalities to trade in Native locations, also proved contentious, but was ultimately passed with the proviso, "provided that it has been proved to the satisfaction of the Minister that no Native has opened a trade store for three years." At the close of the Conference the members of the Native Affairs Commission commented in most appreciative terms on the intelligent and statesmanlike manner in which the Conference, like the Transkeian Bunga, had carried on its discussions.

* * *

The outcome of the Native Conference at Bloemfontein, like that of the Municipal Congress at East London, on the Natives (Urban Areas) Bill is agreement with nearly all the objectives aimed at in Bill, and with most of the administrative details. This should afford great satisfaction to the Native Affairs Commission, for the measure is their first important piece of constructive ameliorating legislation, and the support already won should aid the Bill in its passage through Parliament. The Native Conference, like the Congress, was bound to insist upon its own rights, but in both cases, no doubt there will be readiness to accept less than has been asked. The Conference's proposed change in regard to membership of the advisory board appears sound, and their aim in regard to fostering Native trading in the locations is right, although it would probably be against the interests of the residents in the locations if incompetent Native traders, who had to charge high prices for poor qualities of goods stood in the way of a trading concern under municipal aegis, with all the proceeds going to the good of the location. The left hand proviso of the Kafir beer resolution certainly will need looking into. If our memory does not deceive us, some twenty or thirty years ago a measure was passed in England authorising the home-brewing of beer with a fixed maximum of strength beyond which it became illegal, the authority to be granted by licence. As after all only a small proportion of Native families living under civilised conditions use Kafir beer as an article of diet, a licence system might be feasible.

* * *

The Mining Industry Board has been taking evidence at Johannesburg from representatives of the owners and the white workers. So far it does not seem that any representative of the Native mine labourers has been called to give evidence, but we are glad to see that a representative of the Johannesburg Joint Council of Europeans and Natives, Mr. Howard Pim, has had the opportunity of cross-examining certain of the witnesses. One witness Mr. George representing the Reduction Workers said that his Union upheld the colour bar largely because it was composed of South African-

born men. Other Unions that had larger overseas representation, and had branches throughout South Africa, took a different view. Another witness, Mr. Errol Hoy, technical adviser to the General Mining and Financial Corporation Ltd., said that "in many directions jobs that had been done quite easily by Natives had to be filled by white men" because of the regulations. "The colour bar had been the cause of a great deal of ill-feeling and dissatisfaction." "Often he had been employed to avoid trouble with the men." Mr. Hoy, however, held that "in the present circumstances of the mines it was absolutely out of the question to increase Native pay."

* * *

The Report of the King Edward Nurses for 1921, has recently been issued. The Report reminds the public that "the nursing organization is intended to comprise two divisions—(a) European, (b) Coloured and Native. The funds and organization of the two divisions are to be kept apart." We learn that in the European division there are now twenty-two Nurses employed. The Native division is without a Nurse at present. The European section has £23,637 lodged in the hands of the Trustees for investment, the Native section £1,746. During 1921, only one subscription (of one guinea) was received for the Native division. The lack of public interest in the Native section is no doubt largely due to the fact that no Native nurse is employed. The funds, however, would seem to justify one appointment and possibly two. We look forward to a revival of interest in this section before long.

* * *

From the Free Methodists Annual Conference held at Itemba, Natal, April 12-16, we have received the following Minute passed by it in reference to Prohibition: "We voice the call of the Church in the demand for Prohibition. In the meantime we protest against the extension of the Durban system of the manufacture and traffic in Kafir beer to other municipalities. Why provide a benefit for one portion of the community at the expense of the degradation of another portion? It is the universal experience of nations that, under whatever system of sufferance employed, the liquor traffic, if allowed to exist, has in its wake sorrow, crime, ruin and death."

* * *

The Native Teachers' Association, Matatiele Branch, has addressed a communication to the Native Affairs Commission, and asked for a deputation to be received on the subjects of Salaries, Compulsory Native Education, Native Teachers' Quarters, Inspectors of Native Schools, School Buildings and Equipment, and School Board Management. They ask that Native Teachers' salaries should be raised to the same level as Native civil servants in other Departments. The ground they offer for compulsory Native education is the somewhat unexpected one of "the difficulty for a Native, especially an uneducated one, to obtain any other than unskilled work, which is poorly paid." On the subject of quarters they suggest as a temporary measure the erecting in the vicinity of the school, of three huts for married teachers and two for a single teacher on which a rent can be charged. The teachers have evidently had disappointments with their Inspectors, so they submit that these should be selected in future "from amongst such men as have had experience at a Native Training Institution, and who would therefore understand all the difficulties of Native children"—rather too optimistic, we feel. They ask for improved buildings because "owing to bad ventilation and earthen floors infectious diseases rapidly spread," and for School Boards, because the "Clerical gentlemen of different denominations ..... invariably give preference to Native Teachers of their own denomination." No doubt also they have other reasons. We congratulate the Association on its vigour.

* * *

Native prospects for the winter, owing to the rain that has fallen in May have improved somewhat. The rain was too late to benefit the maize crop, which all over the Eastern Province and in the Transkei is very poor, in most parts indeed almost a complete failure, but it has helped the grass, giving the weaker stock on the poorest commonages a little better chance of pulling through the starvation of the end of winter. It being now harvest time, at present all who have had any success at all with their crops have some food to go on with. The worst pinch will not be felt for some months yet. Unfortunately, it is not only that the people of the districts that suffered most from the drought will lose stock by starvation, to a serious extent, unless there is an exceptionally early Spring, but now even for cattle in good condition there is hardly any sale, and very little can be realised upon them. There is therefore not only shortage of food but also of the means to buy it. Owing also to the stoppage of recruiting and the return of so many labourers during the Johannesburg strike and subsequent revolutionary outbreak, there is less money than usual in circulation from the

Mines. The outlook notwithstanding the late rain is worse than it has been for several years back.

* * *

The very serious danger to the grazing of the most congested Native district in the Union, caused by the spread of *helichrysum*, (one of the "everlasting" flowers,) on the overstocked commonages along the Amatolas, has been investigated by Professor Schonland of Rhodes University, who spent part of last Easter vacation going over the ground. Professor Schonland found that the spread of this weed was nature's effort to cover with a hardier vegetation enormous stretches of veldt that had been more or less completely denuded of grass, and that its dense growth was saving these denuded areas from further washing away of the soil and sluiting on a great scale. We understand that he considers that no measures that do not effectively counteract the primary causes of the destroying of the pasturage would avail anything. As regards the plant itself burning would rather help its spread than otherwise, as the destruction of the old leafage would give room for more vigorous new growth.

* * *

Apparently the only effective measure that will save these extensive commonages from becoming so overgrown with this weed that in a very few years their value as pasturage will be completely destroyed, is the drastic reduction of the number of stock running upon them. From all appearances there is no other course whatsoever, but how is it to be done? No means exist at present for the different Native communities that have the grazing rights in these commonages taking concerted action. The council system, which this area appears so indifferent about, would provide the necessary organisation and means, and would place the people in a position to deal with the matter according to their own views under such guidance as Government can give them. Without a council system it appears unavoidable that, as it is Crown land, Government intervene itself to take whatever steps may be required. The obligation resting on Government to conserve the interests of the rising generation involves this.

* * *

The injustice connected with providing interpretation for Natives before the Law Courts, on which we have repeatedly commented, has been taken up, we are glad to see, by our contemporary "Umteteli wa Bantu." Our contention, the reasonableness of which must be at once apparent to anyone giving the matter even a passing thought, is that where Natives are on trial, and *a fortiori* in cases which involve a capital sentence, the interests of justice demand that they should be interpreted, for and to, by a man of their own race. We have numbered among our friends many Europeans, sons of missionaries, farmers, traders and others, who have known a Native language from their childhood as learned from their nurses, and who have remarkable facility in its use, but none can honestly claim that they can understand it and express it as the Natives themselves do, particularly when dealing with matters off the line of common intercourse and on points where fine shades of meaning are to be differentiated.

* * *

When the Native writer says, "The plea that the employment of white men is due to the fact that Government is endeavouring to find employment for poor whites is unsound," we must admit that he is stating his case very mildly. The Ancients conceived of Justice as blind, but it was not as a defect, but as a quality needed to secure impartial decisions. That in our country where "Justice" has shown itself again and again not to be blind, to this discreditable retrogression from a standard set to the world by the heathen of pre-Christian days, there should be added incompetence in the machinery, arising from entirely extraneous considerations, is deplorable. Surely the judicial machinery of the Law Courts is not an appropriate dumping ground for the poor whites in a self respecting country.

* * *

We record with deep regret and a sense of great loss the passing away at Buckie, Scotland, of Dr. Alexander Miller, on Sunday, 2nd April. In many respects Dr. Miller by his force of personality, his breadth of outlook, and his natural gifts of statesmanship filled a peculiar place of influence and authority in the foreign mission enterprises of the United Free Church of Scotland for the last generation. There was no one whose judgement was more sought after and valued; nor anyone with a surer conception of the Church's responsibilities, and of her splendid capacity for work of her own kind in the foreign field. With his brother Dr. William Miller he made Madras Christian College a principal object of his interests, their solicitude for its progress extending to a wide range of its activities, and taking shape also in munificent endowments. For eight years of really great service he filled the position of Convener of the Foreign Mission Committee. In company with the late Mr. Wildridge he visited South Africa as a deputy of the Church about twelve

years ago, when he rendered assistance of great value to many departments of work by his wisdom, large experience, and sympathetic understanding of the difficulties of our changing phases. To him and to the late Mr. W. P. Schreiner the South African Native College at Fort Hare owed the chosing of their first principal, and other services. Over what he called his "boys" and that meant practically every young man that grew up in Buckie, and covered all the young men that he had learned to know in India at the Madras College or who had come across from Madras to study in Great Britain he had an unusual influence, by virtue of his deep sincere unobtrusive interest in their wellbeing and the manliness of his character, and he delighted to have them around him wherever he went. In a wide circle of friends, this somewhat reserved, often lonely looking (for he had never married) and stern old man, with old world dignity and courtesy that sat upon him with a peculiar grace was regarded with an unusual degree of affection, which in his own quiet way he returned with unexpected services and kindnesses. To these his passing leaves a blank that will never be filled.

* * *

The article, An Appeal to the Churches, in our last issue, has led to our receiving several communications mostly supporting the view taken in our comment upon it. One exception in the form of an article, we print because of its outstanding value The writer prefers to withold his name, but we may say that he speaks with first-hand knowledge of Native sentiment and wide experience, and that his signature to the article, had he not preferred anonymity, would have carried weight with many of our readers.

x x x

It is with great pleasure that we call our readers attention to the action of the Pretoria S. P. C. A. in presenting to a Native, Ben Pupa, a watch with the following inscription "Presented to Ben Pupa by the Pretoria S. P. C. A. for bravery in saving the lives of many horses under rifle fire during the revolution of 1922." It appears that during the attack on the I. L. H. at Ellis Park some stables containing about 80 horses came into the line of fire. A number of the poor animals were killed or maimed by the murderous fire. At great risk to his own life, with the added danger of being trampled to death by the terrified animals, Ben entered the stables, released the greater number and conveyed them to cover. This Native boy nobly upheld the reputation of the Native people for courage, and we congratulate him upon his great deed.

We are frequently receiving kind letters from subscribers in appreciation of the "Outlook." By last mail we had a letter from a London business man with large interests in South Africa, who says: "I read with much interest the contributions to this paper, and also pass my numbers to a Company interested in Africa, the Secretary of which has also expressed interest particularly, in the article referring to the Johannesburg Riots and the attitude then taken up by the Natives."

x x x

In our April issue we referred to certain information we had received concerning Y. W. C. A. work for Native girls to be undertaken in Durban and elsewhere under the auspices of the International Committee of Y. W. C. A. of the United States. A correspondent called our attention to the fact that while there is an International Committee of the Y. M. C. A. there is no such committee of the Y. W. C. A. The Head Quarters of the World's Y. W. C. A. is in London. We have received confirmation of this from the general secretary of the Y. W. C. A. of South Africa. This association has sanctioned the starting of branches under the supervision of European Missionaries in connection with their work. We hope that the great need for such a work may lead to much larger efforts in the near future.

A PSALM.

Blessed is he whose mother yearns over him, as the dew of her spirit
That falls from the grace of the Divine Love,
And whose father is as a strong tower.
She is fragrant to him as a blossom such as no garden boasteth,
Tender as the sky at the last breathing of the day,
Comforting as sunshine on a frosty morn.
He is as the light that crowns the brow of Truth,
Tall as the mountain peak
Looking into a country beyond our sight,
Steady when all the world's a-sway.
Blessed is he, for his feet are on the path of life
That lead through dangers and over the mountains,
Turning aside from no toil.
Praise to Thee, Father of men, for the love that flows from the breast
And grows with years of kindness;
Praise to Thee for tenderness and the beauty of courtesy;
Praise for the strength that increases with labour,
And gentleness that comes with strength;
Praise for the love of a mother, the child of Thy heart;
Praise for the strong thought of a father who is the off-spring of Thy mind;
Praise to Thee, the Father and the Mother of us all. Amen.

D. J. D.

THE WORK OF THE NATIVE AFFAIRS COMMISSION.

We have read with pleasure and interest the first Annual Report of the Native Affairs Commission, which has just been issued in the form of a small Blue Book of 36 pages. The Report contains a great amount of information, conveniently arranged and lucidly presented. It is indeed a model of concise statement, which other Government Departments might imitate, with advantage to the public purse.

During the last year the question has often been asked both by Native and European critics: What is the Native Affairs Commission doing? This Report is a satisfying answer to the question. The Commission has pursued its investigations throughout a great part of the Union, meeting Natives and Europeans and discussing all sorts of questions and grievances, deputations coming before them about "such diverse matters as education in the Orange Free State, the condition of Ndabeni, waiting rooms for Natives at railway stations, rectification of boundaries, grazing rights on forest lands, pass laws, labour difficulties in the Orange Free State, inequalities of justice where Natives are concerned, rights of certain Native townships in Natal and the Transvaal, old treaty conditions, recruiting of young boys for the mines, lack of posts for educated Natives, the Transvaal poll tax, Native wages on farms, Union control of education, treatment of Native prisoners, direct Native representation in Parliament, treatment of Natives at certain Post Offices, and a number of minor and more localized grievances."

In Johannesburg "the Commission felt that it was approaching the Native question in all its potential possibilities for good or evil. The vast congeries of organized labour; the unco-ordinated Native life of a large city—raw Natives from the hinterland of civilization and also at their elbow educated Natives with the veneer of an old-world civilization upon them; decent men and women living in decent homes, and also dwellers in slums so disgraceful and immoral that the thought of them murdered sleep. The complete absence of tribal life so much a part of their old organization, so many shut doors to progress and to uplift, impressed the Commission as nothing else in its journeys had done."

On the suggestion of their Chairman, General Smuts, the Commission paid special attention to certain matters in which reforms were urgently needed. The most important of these are dealt with in separate chapters. Dealing with Native education the Commission summarizes the present position in the various Provinces and "unanimously and emphatically" recommends that "Native education should be controlled and administered by the Union Government." The Commission supports this view by the following arguments, amongst others, "Native education is the chief factor in moulding a Native policy for South Africa and therefore should be administered by the body responsible for the policy, viz.: the Union Government." "The funds of Native education should come from Native sources and should be therefore derived from the body empowered to levy Native taxation." "A Union system of control is necessary in order to give a fair treatment to Natives living in those Provinces where Native education is not popular and has not received and cannot hope to receive adequate encouragement." "In all Provinces the Native Affairs Commission has been asked by Natives and in many cases by Europeans to recommend that Native education be taken over by the Union Government."

The Commission outline a scheme for the organization of Native education under the Ministry of Native Affairs.

Another chapter mentions the inquiries that led up to the Natives (Urban Areas) Bill now before Parliament and gives the main contents of the Bill. An interesting reference is made at the end of the chapter to Native Townships apart from European cities. "This seems an inevitable and desirable development of Native life and the Commission has been instructed by the Minister to undertake an investigation into the whole matter with the view to making suggestions and, if necessary, recommend legislation."

Another chapter is devoted to Native Councils. The history of the existing Councils is given and also Native criticisms of the system. The Commission recommended the establishment of eight Councils in the Kingwilliamstown Division. "At Alice, Peddie, Oxkraal and Kamastone no action was taken because of the opposition of the Natives to the proposals." "In the other Provinces, and especially in Natal and Zululand the Council form of government was a new idea, and it was felt that it would be better to give the Native more time to discuss the matter before making definite recommendations."

Other matters dealt with were the Bullhoek affair, which has already been discussed in our columns, the proposed new site for the Ndabeni location, and the desirability of having a simpler and cheaper method of surveying small lots owned by Natives and a simplified title deed. Lastly

reference is made to "the apparent differential treatment which has occurred in the admisistration of justice in crimes committed by Natives on whites and *vice versa*, both as regards verdicts by juries and sentences by inferior and and superior courts." "The Commission thinks that the Government should issue peremptory instructions that every prisoner whether European or Native (but in any case when the prisoner is a Native) who is indicted for trial before a superior court, should be informed when the indictment is served upon him of the provisions of section 216 of the Criminal Procedure and Evidence Act, 1917, under which he may elect to be tried by a Judge without a jury. The Commission understands that this section is not very widely known amongst Natives."

The Report as a whole has our warm support. We realize something of the difficulties confronting men who are given the task of unifying Native policy in South Africa, while at the same time maintaining the rights and interests of the Natives. It is not to be expected that the middle course they sometimes find themselves compelled to steer will please all parties. We have already voiced our objection to the municipal beer proposal, though we recognize that its application is safeguarded by the local option condition. In the Report generally, however, there seems to us to be a tendency, perhaps hardly consciously present to the minds of the writers, regarding which we would utter a word of warning. The tendency to which we refer is most noticeable in the first reason given for placing Native education under the control of the Native Affairs Department of the Union Government. "Native education is the chief factor in moulding a Native policy for South Africa." Seeing that, as things are, Native policy is moulded by the Union Parliament which is by law entirely white in its membership, it follows that it is the education of the whites that requires attention, if a sound Native policy is to be evolved. This is indeed a matter of extreme importance. We have repeatedly drawn attention to it, but except for an attempt in two of the Universities to study Bantu life and languages, nothing has been done; the European schools are not facing the question. It is plain, however, that the Commission is referring solely to Native education and equally plain that they cannot mean that the policy devised by the Union Government is going to be moulded by what is taught in the Native schools. What the clause really means is that Native education is to be the chief factor in moulding the Natives to a South African Native policy. Now this policy of using State-organized and State-paid educational machinery for political as distinct from educational ends is one that requires to be very carefully watched. It has evil and dangerous possibilities. We approve of the Union Government taking charge of Native education, not for the reason just mentioned, but because of some of the other reasons and mainly because we believe the Union Parliament is now, and is likely always to be, a more liberal and enlightened body than any of the Provincial Councils.

The Report quotes the words of the Prime Minister in Parliament "They (the Native Affairs Commission) must try not only to frame a policy that was right, but they must try to make the Native realize that it was right." We would beg the Commissioners to keep clearly before them that the first of these two propositions is the more important of the two. The Commission is not there, primarily, to persuade the Natives either by their own influence or through the schools to acquiesce in either the present or any future policy: the Commission's first and paramount duty is to "frame a policy that is right," and then, if necessary, use their influence to get the Government and Parliament to realize that it is right. They stand for the Natives towards the Government, more than they stand for the Government towards the Natives. We are not criticizing; we are aiming to strengthen their hands. They stand between the Europeans and the Natives, and of the two the Europeans can bring by far the heaviest pressure to bear upon them. When we read that the Commission "has found an almost pathetic belief in the power of the vote," we are led to fear for the Commission, lest, without having seriously considered the question or formulated a settled policy which they are prepared to stand or fall by, they should allow themselves to drift into the habit of accepting what the white people say today as necessarily the right policy for the well-being and development of the Natives. The question of the franchise is not to be settled by a gentle, superior sneer. All thinking Natives realize that they have either got to be incorporated—in some way or other, the exact way is comparatively unimportant—into the entire structure of representative government or become Helots, either Helots as individuals or Helots as communities. The loyalty of the Native people to the South African State depends upon the way the whites deal with this vital, this dominant question. And every thinking white man and woman realizes—or might realize if they could only free their minds from prejudice—that the future of South Africa depends upon the loyalty of the Native people.

But we must not be unreasonable. The appointed members of the Native Affairs Commission represent different sections of the white population, with differing histories and widely differing traditions upon Native questions. It reflects great personal credit upon each one of them that they have been able to unite to do as much as they have done this past year and to do it so well.

"AN APPEAL TO THE CHURCHES."

A REPLY.

I read with much interest Sacerdos's article "An appeal to the churches," and your own leaderette on the above with a little disappointment. It would seem, from your own showing, that ten years ago a suggestion was made at a Missionary Conference at Cape Town for a publication on the lines outlined by Sacerdos; but the idea was vetoed; and other lines suggested. Surely that is no very cogent reason for setting aside a suggestion which might be really helpful if tried. The idea of reaching, by such a publication as a Native "Truth," others outside of the Union, and thus revealing the deplorable conditions existing in this country as the result of colour prejudice is fraught with great potentialties.

"Shame may restrain what law does not prohibit," is as true to-day as in the days of the heathen philosopher Seneca. Colour prejudice from its unreasoning nature cannot be reasoned away Nor is it very helpful to advise the subject races to raise themselves by proving themselves worthy, when they are "sair hadden doon" by this clogging hindrance. As Cervantes "smiled Spain's chivalry away"—(such as it was); so may shame have some effect in ameliorating the oppessive conditions under which the subject races of this country liee, or rather exist, by making men and governments realize their responsibilities. The indignities and humiliations heaped upon coloured people have been greatly accentuated since the Missionary Conference met ten years ago. To-day respectable coloured people avoid, when possible, travelling by rail lest they should be treated with contumely by passengers and railway officials.

Shipping companies to-day place an embargo on would—be coloured travellers. This does not make for loyalty to or affection for the "White man." Unreasoning contempt for the coloured man has grown with the growing years. Those institutions to which he has looked for sympathy, justice and equity have also failed him. Is it to be wondered at that he should lose faith in the British nation, and begin to look beyond her borders for that consideration which is denied him at home?

Your correspondent says:—It is the church, and the church as a whole that must speak if the 'Powers that be' are to hear. *But the church has failed the coloured man.* I am almost afraid that it has lost its opportunity. Occasionally a Bishop Furse stands forward to champion the cause of "good-will among men" of all races in this land, but the church as a whole has culpably failed to interest itself in the Native people's welfare. It might be urged that the church is not a political organization and, therefore, holds itself aloof from interference with parliamentary acts of oppression, and judicial partiality for white against black. But where moral issues are involved the church has no right to fold its hands and stand aloof. Parliament as representing the people, and the judiciary as representing law, cannot be exempt from the church's censure, any more than the individual can. The church has miserably failed here. From whence is it to gain the new vitality to enable it to enter upon a crusade to make the "Powers that be" to hear? I do not think that it can be seriously disputed that the contempt and hatred of the "White man" for the Native is unfortunately being reciprocated, and the church is not exempted by the latter. I hope, with all my heart, that your correspondent's appeal to the church is justified. Is it able to rise to its duty, or is Ichabod already written above its portals?

The Government has Failed.

Up to the present the Government has produced no Native policy. No serious attempt has been made to face the most imporant question in this country—the Native question. Our Prime Minister, who almost alone among our members of parliament seems capable of taking a serious view of questions affecting the subject races, has begun to take a sympathetic interest in the Natives, and to initiate the beginnings of a Native policy. But he is playing a lone hand, with the exception, perhaps of Mr. Jagger. There are the glimmerings of hope here; but with the incubus of colour prejudice to lift will he succeed?

The Law has Failed.

The judiciary in this country has never risen above colour prejudice. It is claimed for the law which they administer, that its application is for all subjects without distinction. The law may be one in essence, but it is not so in its administration. It is preferential in its judgments. Occasionally, on a flagrant miscarriage of justice the suggestion is put forward in the press to abolish the jury system in cases in which Europeans and Natives

are involved. There is, however, a growing feeling among Natives that the substitution of judges for juries would in no manner better their case. It is "six of one, and half a dozen of the other."

The judiciary, which in most European countries is held in high repute and honour, has in this unfortunate country fallen, in its ethics, below the level of many of the European inhabitants. Recently, for instance, in connection with a notorious murder case, in which an old Native was done to death by a European, in the Transkei, European public sentiment was largely adverse (to use a mild term) to the judge's finding. It is this public sentiment, which refuses to regard colour as sufficient justification for a travesty of justice, which needs fostering. It is not organized and in consequence is inarticulate. There is a large body of true-hearted, just and honest Europeans in this country who desire to see something like decent administration, faithful and just application of the law, and the existence of a better feeling between white and black, but they have no common meeting ground to voice their opinions and further their views. Hence the need of some such medium as the paper suggested by Sacerdos. Its practicability can only be determined, I presume, by putting the matter to the test, or at least putting into practice the suggestion contained in the closing paragraph of Sacerdos's article. There is, so far as I can see, no question of "scrapping of the old and long established organs of opinion on Native and Missionary questions": but "a more intensive warfare against the spirit of the times," than perhaps the *Outlook* could spare space for. The *Christian Express* has done noble service in striving to maintain "good relations between white and black in this country. Such an illuminating article, as one which appeared in the *Christian Express*, on Justice, some time last year cannot but be helpful in focussing attention on the abuses and injustices which are perpetrated in the name of law upon those who, at present, are unable to defend themselves, or even get an honest unbiassed hearing, but can the *Outlook* quite meet the need for a "full and faithful account of all the disabilities, injustices and brutalities under which the Native peoples lie?" To do this it would need to undergo considerable changes and become entirely a propaganda paper.

"Express"

LAWS OF LIVINGSTONIA.

By this great biography Mr. Livingstone has laid the cause of the backward races throughout the world under a debt of gratitude. No more encouraging record of the first efforts to introduce Christianity and Christian civilization to a primitive people has ever been written; and, from a variety of causes, never perhaps has the missionary enterprise received a more satisfying vindication. Making the biography in the main, a history of the first impact of Christian Europeans upon the Native Central Africans, South of the Equator, who until then, apart from Arab intercourse, had been as completely isolated as the remote tribes of Thibet, is a method open to obvious objections, but here there was hardly an alternative. For the period covered, Dr. Laws was the leading and representative man of the enterprise and its policy. If the same decision had been taken in regard to Dr. Stewart of Lovedale, it would have been equally justified. Written in the light of first-hand knowledge of the growth, particularly on its educational and industrial side, of the missionary enterprise and of a liberal Native policy in South Africa, in which during the last half of the ninteenth century Dr. Stewart was a central figure, the life of Dr. Stewart might have been, not the ephemeral brochure that caused so sore disappointment, but a standard work of permanent historical value, essential to every student of the period. To the scheme of his book, thus, as we believe, well conceived, Mr. Livingstone brought unusually extensive knowledge of the conditions prevailing among primitive peoples elsewhere in the world whereby to correct his perspective; and very wisely he spent some months in Nyasaland going over all the ground and sparing no pains to investigate records and correspondence. In some minds perhaps the question arises whether the work could not have been better done by a colleague of the great Doctor's, one who himself engaged in the enterprise, knows it from inside, and could apply to judgments of the history the acid test of experience. We venture to think that, granted the facility in writing and literary skill which Mr. Livingstone enjoys so liberally, a man of the Livingstonia staff on the spot, although he would have avoided minor errors and pitfalls, could hardly have produced a history better balanced, and on the whole so true.

The strategic importance of Lake Nyasa with its waterway connection to the ocean for measures to check the slave trade, lying with its 360 miles of length athwart the principal slave routes to the Coast, had greatly impressed Livingstone, who was also attracted by the superior type of Bantu he had found in the Lake region. If Nyasa and

its waterways down the Zambesi were held and patrolled by a civilised power, he conceived that "the open sore of Africa" might be healed at its source; and the introduction of Christianity with civilized industries and legitimate trade would set the people on the road of progress. The appeal of Livingstone found response in an organization, that called itself the Livingstonia Committee. It was composed mainly of Glasgow business men, possessed of a splendid spirit of Christian idealism, with large means at their disposal and wide experience in the management of affairs. This Committee embarked upon their enterprise with remarkable definiteness of aim and objective. It selected as its agents only persons having special qualifications, medical men, at the first, owing to the dangers of the climate, predominating, and these it appointed only for a period. As the work proceeded, and malaria took its heavy toll of lives, the ranks were never allowed to grow thin; and the difficulties and dangers of the service of course attracted the best. The Committee gave unstintedly of its time and thought. The workers were nobly backed up; and at every opportunity, and every next step of extension they found their Committee ready to march with them. It was in 1872 that the little *Ilala*, which had been purchased on the Thames and transported to the mouth of the Zambesi where it was put together, steamed for the first time up the waters of the Zambesi and Shire. At the bottom of the Murchison Cataracts she had again to be taken to pieces and was carried by porters to the Upper Shire, and reconstructed for the second time. At sunrise on the 11th of October the smart little vessel steamed out on Lake Nyasa, the white ensign at her mast heralding surely a new day. As they passed Mponda's village, just before entering the Lake, where some thousands of people lined the banks the pioneers saw two slaves with the yoke sticks on their necks.

That beginning was made barely fifty years ago. Within twenty-five years of the sailing of the first expedition the slave trade had received its final death blow. A vast area of country, to some of which Portugal laid a groundless claim, and which in course of time the Portuguese might have exploited to its ruin, as they have ruined so many other Native territories, passed under British rule, which with all its defects and injustices of policy and administration that missionaries often have had cause to cry out against, is the justest and most sympathetic in the continent. In the introducing settled government it is to the credit of the missionaries that little or no blood was shed When the Administrator, Sir Alfred Sharpe entered Agoniland in 1904 to take over the proud and virile descendants of one of Chaka's impis, and the most warlike people in the whole region, he was accompanied by his wife, and was supported by not a single file of soldiers as an escort.

Establishing themselves first at a base among the Nyanja speaking people at the South-End of the Lake where there was safe anchorage, the pioneers worked northwards. They found the tribes numerically small, and compact, living each within its own area surrounded by a belt of uninhabited country so deep as to take more than a day's march to cross. Besides the appalling circumstances of the slave trade carried on by the Coast men from strongly held and sometimes fortified outposts where these marauders had entered into alliance with and enlisted the co-operation of local chiefs, there was being carried on unceasing internecine strife by the tribes themselves; and the Angoni, Livingstone's Mazitu, claimed lordship over all the others. The Agoni had enslaved the Tumbuka tribe, after a savage struggle, a series of wars, in one of which a great body of Tumbuka, men, women and children took refuge on Hora mountain where their bones still whiten the crest. The Tonga had also been subdued, but having risen against their oppressors, were maintaining themselves in stockaded villages in the swamps at the river mouths along the Lake shore. The Chewa had accepted the Angoni rule. Towards the north end, between the ravages of the Angoni and the systematic hunting of the slavers, the northern branch of the Tumbuka, a progressive people knowing the arts of smelting and weaving, had been almost completely wiped out. The terrified remnants, in single families or communities of eight or ten adults, were hiding in the most inaccessible ravines and krantses.

Of the Poka on the high plateaus, great villages had been completely destroyed, until the broken fragments of that once large tribe could not have numbered more than a couple of hundred souls. At the extreme north, where lived the remarkably progressive Konde in their beautiful huts, employing skilled agriculture, a people possessed of real taste in brass and iron work, the Arabs had settled and fortified themselves, and had begun the collecting of slaves on a vast scale. Back in the western hinterland conditions were similar. The whole country was in turmoil and a state of terror. Every village was stockaded, and, among the hunted peoples, many of the villages were placed in the densest and most unhealthy marshes, on

rocky islets on the Lake, or even built on piles over the water.

Out of this horrible chaos it was the missionaries, business to endeavour by the grace of God to bring peace and progress. Their success in accomplishing it is the romance of the book.

Dr. Laws at one time appears to have thought that the Nyanja language might be made the *lingua franca* of the whole region, but it was when the policy of adopting in every case the home language of the tribe that success on a great scale came. Among many dramatic episodes that of the first establishing of contact with the Angoni, from a base among their revolting Tonga, stands out. Then when entrance was found among the Angoni it became apparent that the Zulu Bible of Natal could be used, and this led on to the idea of bringing in Native workers from South Africa to assist. Of these one has left an undying memory, William Koyi, who on his deathbed obtained from the paramount chief Mombera permission for his colleagues to open the first school. The gospel was then preached in Angoniland in Zulu, but the day came when Dr. Donald Fraser, recognising that the Tumbuka far out—numbered their masters, and that the mothers being Tumbuka the children were speaking in their homes that tongue abandoned the stately language of the Counsellors and of the Great Place, and preached the Gospel in the simple tongue of the common people. Once mission work was fairly begun its spread was phenomenal. The people received the word with gladness. It was the policy of the mission to occupy the tribes with the utmost completeness, so that every village had its school, and that was attended by old and young. The buildings were erected by the people themselves, who soon became expert in brick work, and churches were put up that would be a credit to any land. We suppose that what happened could not be described as in any way a mass movement such as we hear told of from India. The people came in by individuals; but the inflow had such volume, and was so steadily maintained, that within the period covered, Christianity came to be firmly established in all the tribes.

In the course of the half century, the Dutch Reformed Church came into the country, as an auxiliary, and taking over the early stations of the Livingstonia Mission, has developed one of the most effective, well equipped and well administered missions in the whole continent. The Church of Scotland Mission, which was pioneered for along with the Livingstonia Mission has grown into a great force, and possesses a Church building at Blantyre, the work of Native hands, of quite extraordinary dignity and beauty. The Universities Mission, which, in the very beginning, made a heroic and illfated response to Livingstone's appeal for work on the Zambezi-Shire waterway, has developed a vast enterprise on the East side of the Lake; and the London Missionary Society, flanked by the Moravians, and formerly the Berlin Mission, has filled up the gap between Nyasa and Tanganyika, and established work along that other splendid waterway. The marvellous change achieved in so brief a period of time leaves us filled with wonder at what God hath wrought.

The enterprise would not have been human if there had not been misjudgments and errors. It was not at all the aim of the expedition itself to bring in with it any outside government. The ideal would have been to have led the peoples on to uniting under a suitable form of self-government. Livingstone's conception of a legitimate trade needed to drive out the business in slaves, appears to have been to some extent founded on misapprehension. The Nyasaland people had not yet reached the stage, when a trade connection with other nations and the outside world was a necessity. Nor had they reached a development when our European industries were urgently needed to be introduced. Very early in the enterprise a hand loom was sent out from Scotland. But it was never used. The people had their own methods and means of weaving, which unfortunately when our trade came in was killed; and they became dependent on manufactured articles imported from abroad. It is out of no disrespect for the African Lakes Corporation, which was established with the highest motives as a co-operative force to prosecute trade, for the benefit of the Native peoples, and still less for its noble founders the brothers Moir, that we suggest that the missionary enterprise might have done well enough at that stage without any attempt to have a trade element developed alongside of it. It is a question if even today, when such enormous progress has been made in other directions, a really helpful trade has been developed among and for the Natives themselves. Our meaning is that at the stage where they were when the pioneers began work the tribes had resources within themselves which should have been more considered and fostered. In the same way we judge that the Livingstonia Mission, which has a most creditable record for industrial training, but mostly on European lines, should have given much more attention than it did to the existing Native crafts and industries, and not allowed so many of them

to fall into disuse and die out. We refer particularly to iron and copper work, to weaving, and pottery. In this respect the Dutch Reformed Church Mission appears to have chosen the better part, and has promoted some of the Native industries with excellent results.

In Mr. Livingstone's book we see little to which to take exception. In some of his references to other workers than his hero, he is, no doubt quite unintentionally, rather curt and casual, and sometimes not quite fair. We are not satisfied of the justice of his view of Dr. Stewart's policy on one particular occasion, nor that he recognises adequately the importance of Dr. Stewart's share in the early guidance of the enterprise. To mention just another, the reference to Dr. Jane Waterston is not worthy of her, and the writer must have been ignorant of the valuable services to the Native cause which that most forceful personality has rendered so unstintingly all through these long years, and of the circumstances, which to her great regret obliged her to leave mission service. That she "established a successful practice at Cape Town" is not the description of her career that occurs to anyone who knows her. The errors in journalistic description to be expected from knowledge of the country obtained with such remarkable quickness are surprisingly few. Once or twice they lighten the pages with a little amusement. We close with the same unreserved testimony to the value of the book with which we began, and most cordially commend it to our readers.

WESLEYAN METHODISTS IN CONFERENCE AT DURBAN.

The Fortieth Annual Conference of the Wesleyan Methodist Church of South Africa was held in April, at Durban, under the Presidency of Rev. C. S. Lucas, who was inducted to his office by Rev. A. J. Lennard the retiring President on Wednesday evening, April 19th. Both these ministers are well known in missionary circles. The ex-President has spent nearly the whole of a ministry, extending over a period of thirty-seven years in Native work, and the President whose service dates from 1883 has spent a considerable part of his thirty-nine years' ministerial life in mission work, and is at present the Superintendent of a wide-spread Indian Circuit, which stretches along the coast of Natal; he has also served the church with remarkable efficiency in the office of Ministerial Treasurer of the Mission and Sustentation Fund for a considerable number of years.

THE CALL TO EVANGELISM.

It was entirely fitting that with executive officers having such records of mission service, the Conference should be especially marked as one that has sent forth anew the call to evangelism. An evening was set apart for the "Conversation on the Work of God." At this service which is an integral part of Conference proceedings, the secretary reads the returns of membership after which the meeting is open, and any member of the Conference may speak on the general question. The returns for the past year showed a total membership, European and Native, and inclusive of those on probation and in junior preparatory classes of 202,042 persons, an increase for the year of 2663.

A remarkable story was told by the delegates from Pietermaritzburg, of evangelistic services recently conducted in that city under the direction of the Ministers' fraternal. A procession headed by the ministers of the town and by the Salvation Army Band arrested the attention of the man in the street; an early morning prayer meeting at which, as one said: "you could not get an opportunity to pray unless you started before the man preceding you had quite finished," quickened the faith of members of the church, and the results as confessed in 400 testimonies had more than repaid for any service of sacrifice made by the churches. Eleven denominations were represented at the united communion service held at the close of the mission.

The Conference was deeply moved by a story told by Rev. H. R. Rycroft, an Australian Methodist minister who happened to be in Durban on his way to England. Mr. Rycroft's sphere of service is in New Guinea among the notorious "head hunters." He told of a boy who escaping unhurt when all the members of his family were murdered in a raid of the head hunters, was educated at a mission station, and who became, after many struggles to overcome the spirit of revenge, the first evangelist to the very men who had murdered his parents. At a previous session Mr. Rycroft had told the Conference something of his work in another circuit—the Solomon Islands, and of the wonderful way in which the Native converts were ready to give themselves to the spreading of the Gospel. He said that at a Quarterly meeting when 150 members were present, an appeal was made for Native workers who were needed in a district 200 miles away, and one in which, as the meeting was told, there was not only difficulty, but possible death awaiting those who went, They were reminded of the glory of serving Christ in such a

field and of sharing His sufferings. After prayer a few volunteers were asked for, and the whole Quarterly Meeting stood up in response.

Rev. W. Meara a visitor from the Transvaal Synod, who has recently seen something of the work of the churches in Australia, told of a striking revival of religion in South Australia, which had its origin in the devotion of a small band of local preachers. A notably gracious meeting was closed by a call from the President to a solemn act of re-dedication to the service of Christ.

THE UNION OF CHURCHES.

The subject of the Union of the Churches occupied the attention of Conference more than once during its session. The Union of Methodism under the South African Conference and that in the Transvaal and Rhodesia—districts still under the control of the British Conference—has been the subject of consultation between representative delegates for some years past, and is to be considered again during the ensuing year.

For the first time the union of the Primitive Methodist Missions in South Africa with the Wesleyan Conference was discussed officially. Rev. G. Ayre a Primitive Methodist Minister of Aliwal North advocated the step, and although Mr. Ayre was not present as an official representative of the Primitive Methodist Church his considered judgment of the advisability of such a step, should carry great weight with the committee which was appointed to enquire into the matter further and to report to the next Conference, as well as with the authorities of his own Church in England.

The larger question of Union as set forth in the Lambeth proposals was set down in the Conference agenda for formal discussion. It was found, however, that this matter and others of importance could only be brought to the notice of the assembly in the briefest fashion, owing to the pressure of business. The following resolution was passed without discussion:—This Conference recognizes with thankfulness to Almighty God the intense sincerity, deep spirituality and lofty character of the ideals set before us in the Lambeth Appeal, and shares earnestly in the desire of the Anglican Church for intimate and federated action by all Christian people, in all matters affecting the religious life of the world. The Conference, believing that the Church must be one in Spirit before it can be one in body, is further of opinion that this spiritual oneness should be made manifest to the world, and that this manifestation should precede any effort toward unity in government and organization, and suggests that along lines of mutual rcognition, Christian fellowship and intercommunion in all acts of Christian worship, visible and organic unity may be most surely and speedily secured.

SOCIAL WELFARE.

A telegram was sent to the Prime Minister, and one to Dr. Malan, stating that the Wesleyan Methodist Church strongly supported the Local Option Bill, which was at that moment before the House of Assembly.

The following resolution on Prohibition which was to have been spoken to by Bishop Johnson of the M. E. Church, was owing to his absence and the pressure of business passed without discussion:—This Conference is convinced that the ultimate abolition of the manufacture, importation, and sale of intoxicating liquors is in the best interests of the races of South Africa and hereby pledges itself by all means in its power to promote the practical application of this principle.

Premium Bonds and State Lotteries were condemned, and the Conference expressed its determination to oppose strenously any legislation designed to raise revenue by these means, believing that the spirit of gambling is entirely at variance with the ethics of the Christian religion.

Rev. A. J. Cook, B.A., who has been working under the auspices of the S. A. Temperance Alliance during the past year was "lent" for another year to that organization.

NATIVE MATTERS.

Native Sunday Schools came under review and it was reported that the Sunday School Convention recently held in Pretoria had had this subject before it, and that a determined effort was to be made to put the schools into a state of efficiency.

A fund for the maintenance and education of the children of Native Ministers is now in process of establishment, and will no doubt be a great boon to those who come under its provisions.

A High School for boys is to be established during the coming year at Clarkebury. This has been made possible by the generosity of the family of the late Rev. T. A. Chalker at one time Governor of the Institution.

CENTENARY OF MISSIONS.

The report of a committee which had been at work in the past year was read. Conference decided to hold its next sessions at Kingwilliamstown as being near where William Shaw began his work among the Native people in 1823. The celebrations and thanksgivings will begin on the first Sunday in August 1922, and the final meetings will

be held when Conference meets. It is hoped to raise a sum sufficiently large to pay off the debt on the Hostel at Fort Hare and to establish a Native Evangelists Training Home.

In connection with the celebrations in April 1923 there is to be an exhibition of Native industrial work which is designed to show what the Gospel has done for the people on the material side. What it has done for them spiritually only another and greater day can reveal.

AN ENCOUNTER AND A DIALOGUE PART II.

I see. Then do the pupils also learn only one thing or all?

Oh, the pupils learn as many things as we can teach them in the time.

Tell me then, some of the things that the students learn.

Well, they learn from us how to speak and write their own language correctly, they also learn how to speak, read and write English; they learn Mathematics and Physics and Chemistry; they learn Theology and Logic, Psychology and Ethics, and Economics; they learn also Physiology and the Theory and art of Teaching, and Civics or how to be good citizens, and Agriculture, and many other things.

But you do not mean to say they know all these things?

Why, yes, Socrates, after two or three or four years with us they know a very great deal.

But it is necessary to know all these things in order to live?

If one wishes to live an intelligent and upright life I think it is.

Well, I am afraid my soul will not get its wings after all: because I have reached the age of 70 and I do not know one of these things you have mentioned. And yet I presume your pupils when they leave you are still quite young?

Yes, Socrates, some of them are quite young, say between 20 and 25.

Why, that is marvellous! But surely they do not know all these things equally well?

No, some know one or two things better than they know others.

But are all those who know one or two things better not a little unbalanced?

I do not see what you mean.

Well, if a student knows Physics well and Physiology or the care of the body not so well, do you not find that he knows the air or the sun and the moon better than he knows his own body? And will he not tend to neglect the body in order to have knowledge of the movements of the stars and other heavenly bodies?

That may be.

Then if he catches a fever, for example, he will not be able to know those heavenly bodies well either.

Yes, that seems to be true.

Then, it seems, if a student knows Physics well and Physiology ill, he has not preserved a proper balance in his knowledge?

So it would seem.

Then I presume, you will insist that every student knows Physiology well before he goes on to other things?

No, Socrates, we do not, for we consider that every man knows enough to keep his body well.

But you said just now that it was necessary that a student should know all the things you mentioned in order to lead an intelligent and upright life. Now it would appear that it is not necessary for him to know one of them?

So it would appear from the course of our discussion.

Then, I persume, you do not charge for the instruction you give in Physiology, which seems not to be necessary?

Oh, yes, we do charge.

Then, young man, it would appear that you are like the store-keeper who sells a pair of shoes for more money than they are worth.

No, Socrates, perhaps we were wrong in admitting that a knowledge of Physiology is unnecessary. Perhaps we should have said that every man knows a little but if he knows more he is the better for it.

Well, perhaps so, but then it would seem that all men should have an opportunity of learning more about the art of keeping well and therefore I think that your students should learn this art first before they go on to the others. Is that not so?

It would appear so.

Then it would seem that all those things that you mentioned are not of the same value. Take Agriculture, for example. Is not this a very important art?

Very important.

Then, I persume that all your students will learn a great deal about this art.

Some learn more than others.

Who learn more and who less?

Well, those who are going to be teachers and ministers learn less than those who are going to be farmers.

But does every Native grow his own food?

Not every one, but very many.

The majority, I suppose?

I suppose so.

And the children in the schools, they also will require to grow their own food when they grow up?

Yes, most of them.

Then it is necessary for a teacher to know more about an art than the man who practises it?

Certainly he should know more.

And the teacher teaches the children how to grow food?

Well, Socrates, your questions lead me to say that, but I know that many teachers know very much less than farmers about Agriculture. You see they have to teach the children many things and so they know only a little about each one.

But surely the most important thing is to teach them how to grow food?

No, Socrates, I think there are many more important things than that; for example, reading, and counting, history and geography. A man should be able to read so that he may know all the fine things that have been said by the famous poets and learned men of old, and he should know how to do interest and other sums; moreover he should know about the land he lives in and other famous countries and understand what is meant when his neighbour speaks to him about Russia and Siberia and Japan. These are fine things, Socrates, and every man should know about them.

Well, now, pray do not make long speeches for you know I cannot follow you. I think it much better if I ask and you answer my questions. Or do you ask and I shall answer, whichever you like.

I am quite content for you to ask, Socrates.

Well, then, let us consider those fine things you mentioned; and first may I ask if it is possible for a man to be well in body if he eats no food?

That is too ridiculous a question, Socrates. Of course he can't.

Well, it is a simple question, but it leads us to this: Can a man enjoy fine poetry or ancient stories or travellers' tales about far-off lands if he is not well?

It is impossible to enjoy anything when one is not well.

Then if a man is not properly nourished, that is, if he hasn't sufficient food, of various kinds, his mind is not able to take enjoyment in any of these things?

No.

And he cannot get sufficient food unless he knows how to grow it?

Yes, he or others.

Well, someone must know how to grow it?

Yes, certainly.

Well then, don't you think that the first thing students should know is how to grow food?

I did not think of it in that way, but it seems to be as you say.

Then when the body is properly nourished with good food a man may learn to enjoy the works of famous poets and men of old and may take much interest in far-off lands such as those you mentioned?

Yes, Socrates, I think that is the proper order.

But, have we not been too hasty? Is there not some step between the growing of food and the enjoyment of the fine things of the soul?

What is it, than, Socrates, for I see that you are thinking of something?

Well, a man does not eat the food as it comes from the field. We do not browse, like the cattle over the veldt, picking up what nature provides for us?

No, we cannot do that, we must prepare the food before eating.

And whose duty is that, think you?

Our women, as you know, Socrates, do that.

Then, it seems that, next to the growing of food which is an art that every man should know, comes the preparation of the food by the women?

Yes, it appears to be as you say.

Then, I take it, the first thing that a women should learn is how to do this. I suppose all the women you teach learn this art?

No, I am sorry to say, hitherto we have not taught them this, but it would appear from our discussion that all women should certainly learn this first; for we cannot expect our men to pass on to the studies I mentioned, unless they have first been properly nourished, which they cannot be if the art of cooking is not known by our women folk.

And, the same applies to the women, for, I presume, you would not exclude them from the studies you mentioned?

No, Socrates, I think we cannot do that nowadays. Times have changed since you used to live in Greece. Our women are not simply ministers to our needs, but sharers with us in the art of life.

Well, then, let us go back. We have found, have we not, that the things you teach your youths are not of the same order?

How, not of the same order?

What I mean is this: Some of them ought to be learn't before others; Agriculture and the art of cooking, for example, before the art of reading poetry, and Physiology before Physics?

Yes, that is so.

And until those first things have been learned it seems useless to go on to the others?

It is better, at any rate, to observe that order.

I am glad that we are agreed on that point, but after these elementary things which have all to do with the care of the body have been known to a greater or less degree, we may lead our students on to the things that concern the life of the mind and the life of the soul, opening windows for them so that they may look outwards on the world and inwards on human nature and upwards to God. So we shall ask them, shall we not, to study the sciences like Physics and Chemistry, Botany and Zoology and Astronomy, for the first, Psychology and Ethics and Politics for the second. But which Science shall we ask them to study in order to become acquainted with the ways of God?

Why, it seems to me that all these things will lead our young men and women to know God, the Creator of all things.

Yes, I think you are right. Shall we say then, that, if our teachers teach aright and if our students realise the one in the many, we teach all the sciences with the single aim that our youths may come to know God who is the only object of knowledge worth the attention of immortal souls?

Yes, so it seems to me; but I think, Socrates, that we have omitted something.

What is that?

We have said nothing about the study of the Poets or of Music or of painting or of sculpture.

But what may we expect these studies to tell us of God?

Should we not say that they will lead our young men and women to an appreciation of the beauty of God?

Yes, if their eyes are opened to the beauty that is within them and if they see with the eye of the soul, these and all other true studies will lead them to see Truth and Goodness and Beauty, and following out these ideas to their supreme perfection, their souls will not rest until they have seen God. So, by many roads, our youths will arrive at the one end and it should be the aim of all true teachers to see that their feet are set upon one or other of these ways. But let all teachers and students beware because the soul is like a pair of winged horses and a charioteer. "Now the horses and charioteers of the gods are all good and of good descent but those of other races are mixed; and first the charioteer of the human soul drives a pair, and secondly one of the horses is noble and of noble breed, but the other quite the opposite in breed and character. Therefore in our case the driving is necessarily difficult and troublesome; for the horse of evil nature weighs the chariot down, making it heavy and pulling towards the earth the charioteer, while the other horse strives to mount unto heaven; so that the happiness of the charioteer depends upon which horse overcomes the other." Thus, young man, I have striven to tell you in a parable how God views the life of you mortals down here, not disinterestedly, but hopefully, wishing all the time that you will encourage the noble horse and restrain the evil one and sometimes by inward prompting, lending counsel when the driving becomes difficult. But now my Oracle warns me that I must not stay longer here, and I thank you for listening so patiently to a garrulous old man.

While I was thinking what I should say next, he picked himself up, descended the bank, waded through the river, climbed the opposite side and, with a wave of his hand, disappeared among the trees. Nor could I find which way he had gone though I searched long and earnestly. But as I walked slowly home, the words of Plato recurred to my mind: "Such was the end of our friend, who was, as we may say, of all those of his time whom we have known, the best and wisest and most righteous man."

FINIS.

THE THREE MONKEYS.

by Dr. J. E. Kwegyir Aggrey.

Near a lagoon or pond in Cape Coast, Gold Coast, West Africa, stood a guava tree, all the fruit of which had been pulled, shaken or picked, save one. This one guava looked the choicest, most luscious and certainly most tempting. But this one guava hung on a branch that leaned over the deep lagoon and made an approach to it very dangerous, if not impossible. A monkey saw it, and desired it. At once he leaped to the tree and made for the fruit, but the ripe guava fell into the water, within sight, but beyond reach. The monkey slid down the branch holding on with one hand to the top of the branch, and with the other hand tried to reach the fruit. But the guava danced up and down as if saying, "You can't get me, you can't get me." It was within sight, but still beyond reach.

A second monkey who, too, had reached the tree spied the fruit. He slid down the same branch, down the two hands of the first monkey, and holding on with one hand to the reaching hand of the first monkey, tried with the other hand to reach the guava. The tempting fruit lay there within sight, but still beyond reach. A third monkey had also spied the guava. At once he slid down the same branch, down the first monkey, down the second monkey, and thus forming a chain of three links, reached with the other hand for the fruit in the water and grasped it. The prize was won!

Now, to whom did the guava belong? Not to the first, because he could not reach it. Not to the second either, because he, too, could not reach it. And certainly not to the third by rights, because he could not have reached it had he not slid down the first and down the second. Had the chain been broken none of them could have gotten it. The guava belonged to all three of them.

THE CHALLENGE TO CIVILIZATION.

And this, I believe, is as the story of the missionaries. There is a restlessness all over mission lands—a soul reaching for self-expression. To me it is a sign of hope, of cheer, of the onrush of the

coming Kingdom. It is the greatest chance of the missionaries—of all agents of evangelization and civilization. Undirected or misdirected it will spell danger. But if under God we can see not only the goal, but also the right road, this pulsing for self-expression, self-realization, self-determination, self-differentiation; this great challenge to civilization; this appeal to the civilized world to give us Africans a chance to help bring the Kingdom upon earth, need not frighten civilization, need not perturb missionary endeavors. It should call forth the best, the very best, in Christianity. The deep calleth to the deep, and the heroic must answer the divine, with a faith larger than a grain of mustard seed; able to command mountains to be uprooted and to be cast into the sea; or capable of harnessing the dangerous lightning of race self-finding into a mighty and useful dynamo which will shed abroad the light which shineth in the darkness and maketh all things new.

THE THREE HUMAN FACTORS.

The three monkeys may be compared to the three agencies of Christianization,—the old pioneer missionary, the modern or present missionary, and the native himself, the man of African origin. There was never a moment, never a second, during the time it took to get the guava that any one of the three monkeys could have been dispensed with. Each was absolutely necessary.

The old missionary first saw the guava of a redeemed and enlightened Africa. Leaving home and loved ones he braved the seas and went into the thickest of the fight. He died proclaiming salvation, spreading the glad tidings, or returned home broken in health and died, if not unwept and unhonored, in many cases unsung. Our debt to this pioneer is no less immeasurable. For he led the way, he blazed the path. The second monkey is the new missionary,—he of the present age, better equipped in many ways than the first. He goes not less to spread the glad tidings but more to create, to find and make leaders, indigenous leaders among the people who sit in darkness and in the shadow of death. His work may be less extensive, but certainly more intensive. It is the training of the army, the navy, and the aviation corps, and seeing to it that the service of supplies is efficient and that the headquarters are kept continuously on the job. His work too is invaluable, whether at home or abroad.

The third monkey is the man of the soil himself, the native. There is a part to play that he alone can play. Like the third monkey he cannot do without the other two and they in turn cannot do without him, if the guava is to be gotten. In the last day the glory of it all will be not only to the native who may have actually reached the guava, but as well to the pioneer and the present-day missionary, whether at home backing them who go or abroad on the firing line. It is a glorious thought, a matchless opportunity, a magnificent challenge, —enough to stir us all to the very depths. A continent nay, continents, are in travail; nations are throbbing to be born in a day. Jehovah is ready. The time is now; the hour has struck. God is depending on us. He has made no other plan. Unto us comes the call. Let us not fail Him. And in that day each group shall come to its own, for each group can say of any of the two others, "God having provided some better thing concerning us, that apart from us, they should not be made perfect." *The Student Volunteer Movement Bulletin.*

WISE WORDS BY THE BLACK BISHOP.

The following timeous and practical expressions of opinion on Native questions are taken from an interview with The Right Rev. W. T. Vernon, Resident Bishop of the African Methodist Episcopal Church in South Africa published in the "Diamond Fields Advertiser."

Bishop Vernon in reference to the coloured question confessed that he could not speak as one having authority but he hoped that he gave an unbiassed and thoroughly honest opinion.

The progress of South Africa "can best be accomplished when all elements of her people are progressive. To have a population of one and a half million or two million Europeans going forward steadily, probably half a million coloured people of varying degrees of success, and millions of Natives, many thousands of whom are civilised, with a considerable number educated and aspiring, and yet countless numbers in heathenism and darkness will not admit of a cohesive progressive effort such as will make for the best interests of South Africa."

Several suggestions were made by the Bishop towards providing a remedy. "An intelligent satisfied man is an asset to any community, and an ignorant dissatisfied man is for ever a liability .... the Native and coloured races should be so equipped mentally, morally, and industrially, that they may never become a menace ..... this can be accomplished by making the humblest man to feel that he is granted free protection of the law and that right living and honest endeavour will have their rewards."

The Native will become a better labourer if he is made an intelligent labourer. "His presence will at all times mean security to his employers and the people of the country generally, if he is given an opportunity to accumulate something for himself and become the possessor of property, thus feeling more and more his responsibility and duty as a citizen." "No man can go forward for ever trying to hold another man down."

Definite suggestions were :—the establishment of industrial schoools for the Native; a closer and better understanding between the various denominational groups in every missionary endeavour; frank conferences between the best minds of Europeans and the educated, sensible Natives. "The Native leader must be willing to understand that great cities are not built in a day." But the Bishop believes that if such leaders can see that

real improvement is being made, discord and suspicion will give way to harmony and peace.

Speaking of Prohibition he said, "As an American coloured man .... I rejoice to see the liquor traffic cut out. It has meant much for the American negro; it will mean as much, if not more for the Native people of South Africa."

"To my mind nothing would be more fatal to progress of the Native than to give him facilities for the purchase and sale of liquor. It will mean that a race of people who are furthest behind in the matter of education, wealth and advantages, will have an evil handicap which would be constantly dragging them further down."

"There may be those who would begin to argue about personal liberty and a man's right to do as he pleases with his own money .... There is a higher and nobler right, and that is to protect the unfortunate and weaker brother even from himself .... No matter how much money may be gained by licensed traffic in liquor, nothing can compensate for the loss of self-respect, self-esteem, morals and common decency that naturally ensue. To my mind, an appalling situation will come when our Native people in South Africa are encouraged in the sale and purchase of drink."

REV. D. L. ERSKINE.

AN APPRECIATION.

On the 7th April there passed away from our most respected and much loved father and missionary Rev. Dundas Logie Erskine. The writer was only about 8 years old when Mr. Erskine came one day to my father's village at Xokonxa, Tsolo, a young man riding on horse-back accompanied by a man of whom I have now no recollection. I was playing below the cattle kraal with other boys, all naked, as I remember well, when I was called, and my late father held me by the hand. After introducing me as the one who should succeed him as chief of the Amagcina, he asked Mr. Erskine to take charge of the boy and educate him. Mr. Erskine accepted this responsibility with willingness. A short time after a school was started, my father giving one of his huts for this purpose, and my name was the first to be entered on the register. Our teacher was Miss Lina Mjoka, an old Lovedalian. All my shirts for going to school were supplied by Mrs. Erskine and some of my books too; some other things I got from Mr. Cumming, who was our Magistrate. Progress was not rapid by any means, as the school had only one teacher, and the children varied greatly in age, the youngest perhaps about 6 years old and the oldest over 25. In course of time the school grew in numbers until the hut was found to be inadequate. Then Mr. Erskine asked my father to see to a school-room being built, and the present Qanda School was erected, more than a half of its cost coming from the chief. Mr. Erskine brought as his contribution a beautiful bell which he told the people was a present from the widows of Scotland. This bell is still there and remains a memorial of the great service rendered by the veteran Missionary, who was the means of the transformation which took place in my father's big village. My father was a rich polygamist and had eight wives. These all had sons and daughters, the eldest of whom was born a year before Nongqausi and the youngest in 1908. Most of these went to school although they were men with two or three wives themselves. Yet they went to learn reading and writing together with their own children.

The school throve better under Mr. Theophilus Bashe's charge—a teacher of great ability—and the village was practically transformed from heathenism to Christianity. Mr. Erskine lived long enough to see the good results of his devoted service and much denial. He set himself to prevail over my father, who did not think much of high education, to give me better opportunities than the village school afforded.

When I came to Lovedale after much difficulty at home, Mr. Erskine was always there to give me much aid as his small means would permit. I am indebted to him to this very day for that help.

During the unfortunate period of secession when most of his adherents wanted to break away, at our place my late father although not a Christian himself, stood firmly by his missionary's side and at Qanda the situation was saved. I am here now teaching, and I hope to be of some service to my people. The man who helped to turn the course of my would be barbarous life to be Christian and educated was Mr. Erskine. Yes, he has had many disappointments from me yet he bore it all as a father. He won his followers by his incessant love and kindness. He studied and thoroughly knew the Native mind.

He died at his post and he will ever be remembered by the Amagcina and many and many Native Christians who were under his fatherly charge at Tsolo.

JAMES M. DIPPA.

REVIEWS.

Ulimo, by Rev. W. G. Dowsley, (Die Nasionale Pers, Beperkt, Cape Town).

We cordially welcome a translation into Si-Xosa of the valuable text book "Farming for South African Schools," written by the Rev. W. Dowsley of Grahamstown. The translation is done by Mr. S. E. Mqayi, Macleantown, who is to be congratulated upon his success in dealing with the technical terms and definitions necessary in a scientific work. In that respect we should not be suprised if the translator was indebted to Chief Inspector Bennie for more than the happy "Foreword" which he contributes. The work is divided under three heads: the soil, its composition and analysis; the chief farming implements; and the question of suitable manures. These are dealt with fully, and while it is too much to hope that the ordinary Native farmer will be able or willing to analyse, either quantitatively or qualitatively, the soil of

which his fields are composed, any advice tending towards better treatment of his land is to be valued. We are glad to notice the stress laid upon the necessity for rotation of crops. It is true that the succession given here requires adaptation to present-day Native agriculture. A rotation of wheat, clover, barley and roots, does not meet Native requirements or possibilities; but it should be quite possible in most parts of the country to rotate in the order of wheat (or oats), beans (or peas) mealies (or kafir-corn) with an occasional year given to potatoes or fallow. Having regard to the limitation of ground available for Native agriculture, rotation is a most important measure to prevent exhaustion of the soil, and demands studied attention. We are glad to see a chapter on irrigation. Usually an irrigation scheme means outlay of money far beyond the powers of our Native farmers; but there are in the Eastern Province and Transkei many streams and catchment areas which could be dammed up with earth alone whereby lands could be irrigated and water preserved for stock and domestic purposes. In most cases a beginning could be made with this if the Native farmers would combine and the Government advise. For others, financial assistance to a small extent would be required.

The chapters on Implements with the fine photographic reproductions will commend themselves. It is a far cry from the old Kafir hoe to the fine single plough illustrated on page 39. We miss the well-loved old "75," but on account of its weight and general clumsiness few people will regret its passing. But in most cases the implements advocated are too expensive for the present-day Native farmer; but here again much could be done did our farming friends see the value of combination and co-operation in financial matters. The chapters on Manures should be carefully studied. Artificial manures such as phosphates and nitrates are in cost prohibitive, but in the kraal manure and in the potash of every wood fire over which the everyday porridge is cooked there is an unexploited wealth. We should have liked to see a chapter or two devoted to the insect-enemies of the farmer, notably the mealie-borer and the cut-worm, which two pests destroy annually a very large proportion of the crops. In this connection it would be well if the excellent articles written by Inspector Skaife for the "Education Gazette" were translated into the Native vernaculars and made available for those who cannot read them in the official languages. We commend this to the consideration of the Department of Agriculture. We have spoken of the excellent illustrations; the paper, printing and general get-up of the book leave little to be desired; and we hope that this, the first book on Agriculture to be translated into Si-Xosa, will command, as it deserves, a ready sale. The only apparent drawback is that the book is too technical for those for whom the translation is meant, written, as it originally was for European students. In this respect the "Text Book on Agriculture" by Father Huss of Marianhill, reviewed in these columns a few months ago which was specially written for Native students has an advantage. We of course look forward to the time when practical Native farmers will be able to write handbooks for their own people.

x x x

Longmans' English Reading Books for Native Schools. First Introductory Reader.

Messrs. Longmans' are issuing a new series of English Reading Books, and a copy of the first Introductory Reader is before us. The book is evidently the work of one well acquainted with the difficulty of teaching to Native scholars the different pronunciations of the same vowel, and has been framed to meet this, the chief difficulty on the purely mechanical side of their reading. Each vowel is treated separately in the earlier lessons, while later the different sounds are brought together in lessons written specially to give facility to their correct use. This is sound method, which, in the hands of careful teachers, should produce excellent results. We suggest that in a future edition the division of some words into syllables might be revised, e.g. *walked* and *killed* are monosyllabic words, and there is no necessity to divide *covered* into three syllables.

The Land of the Heart of Livingstone or *The Genius of the Bantu*, by the Rev. N. B. Ghormley, A.M., (Obtainable Lovedale Book Store). Mr. Ghormley was Principal of Edwaleni Training School for Native young men from 1907 to 1916. This school is in Natal and belongs to the Free Methodist Church of the United States, America. If the author had used the material that lay to his hands and had given us an insight into the minds and hearts of some of the boys that were in his school, or had limited himself to an account of the excellent missionary work of his Church he might have produced an interesting and helpful book. Unfortunately, Mr. Ghormley chose two tremendous titles for his little book, and being unable to deal with his subjects from his own personal knowledge, he was obliged to fall back upon an expedient that would spoil any book, the use of extensive and miscellaneous quotation. Some of the material quoted is however informing, showing especially the horror of heathenism. The author leans to the theory that the Bantu are Semitic in origin, the lost ten tribes in fact, who owing to "miscegenation" with the negro race and the bad environment of Africa have gone steadily down until they have become the degraded Bantu of today.

In view of its titles the book is surprizingly controversial. The writer attacks with impartial ardour Heathenism, Mohammedanism, Roman Catholicism, Materialism, Evolution, Higher Criticism, the New Theology. The reader of evangelical sympathies is with him in his combats, but the din of battle becomes confusing to the senses, and the feeling grows that the knight is out after too many dragons.

In the large hand-drawn wall map which the

author is shewing for demonstration purposes (facing page 16) the existence of Lakes Nyasa and Bangweolo has been overlooked. Again this strikes the reader as strange, in view of the title.

The book will give some idea of Africa to readers who have not had other opportunities of learning about the dark continent, but they would get a better idea from Livingstone's *Last Journals*.

N. M.

LETTER TO THE EDITOR.

NATIVE LOCAL SELF-GOVERNMENT.

To the Editor, *The S. A. Outlook*.

Sir,

Two years have now elapsed since the passing of the Native Affairs Act, 1920 but no tangible results have yet been realised regarding the establishment of Local self-government in the Ciskei.

Members of the Native Affairs Commission during their official tour must undoubtedly have noticed an unmistakable desire for a forward step of some kind towards local self-government as evinced by the educated and progressive element of the Natives who appeared before the Commission. Shall this intelligent section of the Native community in the Ciskei be allowed to suffer because of the sins of omission and commission for which they are not responsible? They have a just claim to have their views weighed and carried into effort if not found waiting.

There are in existence throughout the Cape Province Associations of Native Teachers and Farmers which are doing their little bit in educating both the Native people and the Government on matters of national importance.

I understand that Mr. Norton has been transferred from his position as Assistant Chief Magistrate at Umtata to serve for a year at King William's Town for the express purpose of assisting our people in bringing in some form of Council system, but Mr. Norton will have his hands tied if the progressive ones among us do not make some effort to support him.

I venture to suggest that the educated and intelligent Natives in the Eastern Province should meet together and take action to urge this matter on. There is need for them to band themselves together and start a "*Progressive Association*" with branches in various parts of the country, whose main object should be to create a wider and healthier view on this and all questions affecting the welfare of the Natives.

Those of our people who are in the vanguard of progress and civilisation must not lose sight of their objective in the gathering mists and dark clouds of suspicion and misunderstanding which seem to arrest our progress.

Yours,

RAKHOSI C. MOIKANGOA.

LOVEDALE AND FORT HARE NEWS.

The Junior Sports were held as usual on Victoria Day: some account of them will appear in our next issue.

Mr. and Mrs. D. A. Hunter and their daughter returned to Lovedale on the 13th ultimo, and received a cordial welcome after their furlough overseas.

x x x

In connection with the arrangements for the exchange of pulpits the Rev. J. S. Lister M.A., of the Alice Presbyterian Church preached at the Morning Service in Lovedale on the 14th ultimo and the Rev. J. Pendlebury, B.A., Warden of the Wesleyan Hostel at Fort Hare, on the 21st.

x x x

We congratulate our friend the Rev. Dr. Gow of Cape Town in that he is arranging for his son Levi to go to America to study dentistry. At the last Census of Occupations there were only sixteen coloured persons and one Native engaged in any capacity in connection with dentistry, for our millions of non-European population.

x x x

The general plan of the High School buildings which are to be erected in the north west corner of what was the Hospital Camp has now been adopted in accordance in the main with the lay-out provided by the Public Works Department; and the first building is in hand.

x x x

On the 9th ultimo Lovedale was favoured by an unexpected visit from Mrs. Knox Livingstone, who hurried across from Grahamstown, and took in the Institution and the Fort Hare College between engagements in Grahamstown and King William's Town and East London. She spoke to the staff and European visitors from the district on the Tuesday evening, and to the students of Lovedale and Fort Hare in two successive meetings on Wednesday forenoon. The impression in favour of Prohibition that she created was excellent. The decision America has taken could have no more effective protagonist, and her hearers confessed they had never listened to a woman speaker of such ability, so gracious a presence, and such a convincing mastery of her subject. In the Division of Victoria East, it would not be surprising if events moved fairly rapidly towards a local settlement of the drink question.

x x x

At Mrs. Livingstone's meeting in Lovedale Mr. C. R. Moikangoa moved a resolution protesting against the municipal beer clause in the Native Urban Areas Bill, which was passed unanimously in a gathering of over 700 Native students and pupils.

x x

The Rev. J. L. Hofmeyr Joint Secretary of the Dutch Reformed Church missions, with Mrs. Hofmeyr, visited Lovedale and Fort Hare in the course of a tour that they are taking of the Training Institutions before leaving for Nyasaland where they are to attend the decennial missionary conference to be held at Livingstonia this year. Mr. Hofmeyr spoke at the Staff Prayer Meeting very helpfully, and also addressed a great gathering at the Students' Christian Association Meeting on the Wednesday night, taking as his subject the mission work of the Dutch Reformed Church.

Nurse Dora Jacobs, who has been doing such valuable work in the New Brighton Location, Port Elizabeth, spent some days in Lovedale in the middle of last month, and addressed a large meeting of girls and young women on district nursing and social service in town locations, based on her own experience. She has an exceedingly interesting story to tell, and a moving one, for few people know how hard is the struggle for a decent, healthy life for Natives living in urban areas, how great the temptations to lose hope and go down, and how few the aids. She mentioned 35/- a week as about the average wage of the Native families with whom she came into contact, and brought out in reply to questions that such families live mostly on samp, and can afford meat only once a week She quoted beef as costing 8d. per lb. and mutton 6d, which is about twice the amount the farmer, that is the producer, receives for it. Nurse Dora is quite clear about the Kaffir beer question, that municiplisation of the sale, and the taking of the trade under the respectable aegis of Government would be a criminal mistake.

x x x

For the relief of the Native sufferers from the Johannesburg disturbances a sum of £13 was collected within Lovedale, a considerable portion of it from the pupils and students, some of whom did work of one kind and another in their spare time to earn their contribution.

x x x

We were unduly severe on April in our notes for last month, for, after going to press, we received splendid rains, falling mainly on the night of the 28th, amounting to nearly 1½ inches. A fortnight later, on May 14th, we were favoured with over an inch of rain, and this, with other smaller amounts, gave a total for May of 1.82 inches. This is above the average for May, and brings the total for the first 5 months of the year to 11 inches, just 1 inch less than the normal.

x x x

As might be expected, such heavy rains in May were accompanied by cold winds, and snow fell on the mountains and remained for a week. The highest temperature was 85° F. on the 9th and 24th and the lowest 34° F. on the 20th when there was a slight hoar frost.

x x x

We are glad to be able to make the following quotations from a letter of condolence sent to Mrs. Knox Bokwe by Mr. Stephen C. Bailey, the general Secretary of the International Bible Reading Association. "The late Mr. Bokwe served us most faithfully for a large number of years ..... So far as the work of this Association is concerned, we have indeed suffered a very great loss, and it has rendered vacant a position which is not easily filled. We esteemed our brother very highly, and always rejoiced in the fact of his willingness to co-operate with us for the extension of the Redeemer's Kingdom. We indeed thank God for such a life; the fragrance of which is of a lasting character."

FORT HARE NEWS.

On Empire Day the College annual sports were held. The day was bright, but rather too windy for ideal conditions. There were some good finishes, especially in the 220 and 440 yards. In the high jump, M. Radebe finished with an exhibition jump of 5ft. 2in. On the Monday preceding the sports there was a cross-country race, which was won in good time by A. Mabandla.

x x x

At the conclusion of the sports, Alf. Ferreira was declared Victor Ludorum, and he will hold for the year the cup presented by Mrs. Murdock. Ferreira had 52 points. Runners-up were D. Mamabolo and M. Radebe, each with 34 points.

x x x

During the sports on Empire Day Rev. J. W. L. Hofmeyr and Mrs. Hofmeyr visited the College, and spent some time on the sports ground watching the events.

x x x

Mrs. Stewart and Mrs Martin, mother-in-law of Mrs. Stewart's youngest daughter, visited the College on 2nd May, spending some time in each of the classes, and visiting the Hostels and the various parts of the College grounds.

x x x

Mrs. Knox Livingstone visited the College on the 10th May, and addressed the students on the subject of Prohibition. With eloquence and a great array of facts she illustrated her subject, especially in its relation to the various lines of service that the students of the College are likely to follow.

x x x

Mr. Max Yergan, Travelling Secretary of the Students Christian Association, and of the Y.M.C.A., visited the College on Sunday 14th ultimo and conducted the evening service.

x x x

Mr. J. Storr Lister, late Chief Conservator of Forests, paid a short visit to the College on the 17th ultimo.

x x x

Mr. D. D. T. Jabavu spent a week at Bloemfontein as one of the twenty Native delegates invited by Government, from the four corners of the Union, to consult with the Native Affairs Commission and the Secretary for Native Affairs on the proposed Natives (Urban Areas) Bill. This is the first Native representative Conference of its kind summoned under the Native Affairs Act of 1920, and it is satisfactory to note that the proceedings have proved highly informative to the authorities, who are now well posted with their view of the contentious Bill. It is also noteworthy that the delegates uncompromisingly rejected Section 14, which proposes to grant the monopoly of brewing and selling Kafir Beer to Municipalities, the Conference ruling out all sale of Kafir Beer by any party whatever as undesirable in view of the world-wide movement towards Prohibition.

THE SOUTH AFRICAN OUTLOOK

FOUNDED 1870

Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - Published Monthly.

CONTENTS.

LOVEDALE, SOUTH AFRICA, JULY 1, 1922.
VOL. LII. NO. 620.

The South African Outlook.

I hold that Christ is the only practical and far-seeing Statesman the world has produced.

—Jerome K. Jerome.

* * *

The eleventh Convention of the Native National Congress, held at Bloemfontein in the closing days of May, was notable for the increased recognition given it by Government and Municipal officials. The meetings were held in the "Community" Hall which Bloemfontein has erected as the town hall of the new Native township, and the civic welcome by the Mayor was made the occasion of declaring it open. In the course of his speech the Mayor said that his Council had decided to give a grant to increase certain Native teachers' salaries, and they were considering the building of a large educational block on the understanding that the Administration would provide the teachers. The equipping of a Young Women's Christian Association was also under consideration for providing training in domestic science for Native girls. The Council was doing all it could to improve the conditions in its location, and through their advisory boards they were giving the people a large say in the government of themselves. The beautiful hall in which they were assembled was built by Native labour, and in that they had a sign of their upward march.

* * *

Sir Cornelius Wessels, the Administrator, who followed, congratulated the municipality upon its liberal Native policy. Bloemfontein was a model city, and they were earnestly occupied in making the Bloemfontein location a model one in every respect. It was a city of conferences, and now with such a beautiful and commodious hall he hoped that Native bodies would make it their place of meeting. Referring to the financing of Native education in the Provinces by the Union Government, if money was apportioned to the Free State he would constitute a board on which Natives would be represented to advise the Government as to its disbursement. The Rev. Z. Mahabane, in replying, expressed Native appreciation of Bloemfontein's liberal measures, and in making a comparison between it and Durban took occasion to say in reference to the municipalisation of kafir beer that "the Native people spoke with one voice in condemning it." He emphasised the point that the Congress was not political, by which he appeared to mean, not of any one political party, but they were all working for peace, by seeking to eliminate the causes of friction between white and black.

The Resolutions adopted by the Congress do not call for much notice. On the (Native) Urban Areas Bill the curious decision was arrived at to recommend that the word "Natives should be interpreted as any person with African blood in him." It was agreed to appeal to Parliament to consider as a matter of urgency the immediate suspense of the pass Laws as affecting women, while the abolition of these laws is under consideration. The Congress put on record that it regarded the Pass system as a badge of slavery. A resolution was passed asking Government to appoint permanent Native interpreters in order to avoid miscarriage of justice. Well merited votes of thanks were accorded to Col. Pritchard for his services during the Rand outbreak, and to Mr. Howard Pim, and the Joint Council of Europeans and Natives in Johannesburg for their protection of the Natives at that time and for the fund that Mr. Pim had raised for the relief of the sufferers.

* * *

Several of the Native delegates at the Bloemfontein Conference made illuminating criticisms on the Kafir Beer clause in the (Native) Urban Areas Bill. Mr. Pelem estimated that more than half of the 6,000 residents in the Queenstown Location lived on the brewing of beer, people leaving for that purpose their fertile lands in Glen Grey, the women leading and their husbands following into the town. The only course was to employ a strong police force to stamp out the evil and repatriate the parasites. Mr. Dube made the very significant assertion that in the joint council of Europeans and Natives in Durban feeling was now decidedly against the municipal canteen system. Two whites out of ten were against it on the ground that it demoralised the Zulus and destroyed their splendid physique, while out of the ten Natives there were seven opposed to it. The Native people did not appreciate the grand buildings because they were virtually taxed double for them. If Durban Native women could do without beer, so also could the men. Mr. Radebe ridiculed the morality which would teach people to drink, with the promise that out of the proceeds a nice location, schools and churches would be built for them. Mr. D. D. T. Jabavu held that the clause embodied a compromise only from the white man's point of view and it was a fallacy to represent it as a step towards prohibition. It would force their people away from and behind the great world movement towards Prohibition in which the United States had given the lead. It would give a new dignity and respectability to an otherwise degraded traffic. The whole thing, he said, was immoral.

The question of Old Age Pensions came before the House of Assembly on the 6th ultimo, when an important statement on the policy of the Government was made by the Prime Minister. Mr. Pienaar, a private member, moved a resolution to appoint a select committee to enquire into the matter and report. The mover was apparently concerned only about the European population of the country, and especially for the descendants of the early Dutch settlers. Mr. D. M. Brown proposed as an amendment that the words "which shall apply to all classes" should be added. In speaking to the question General Smuts said, "It would be invidious and wrong to limit the pensions solely to the white population . . . . . The black and coloured would have to be dealt with." He urged the House to treat the matter sympathetically especially in regard to the chronic sick. On his suggestion Mr. Pienaar's motion was withdrawn, and it was left to the Government to appoint a Commission. In the view that Natives and coloured are entitled to consideration in any such scheme, one of the Labour members, speaking for his Party, concurred.

* * *

In his opening address to the Transkeian Territories European Civic Association, the President asked every member of the Association to lose no opportunity of impressing upon the Natives that, far from being unconcerned for their welfare "their sense of justice would induce them to do everything possible to help forward and advance the people living in their midst," and that "They all desired that the Natives should progress, provided the progress was along proper lines." We are glad to record this frank pronouncement. If Mr. Thompson would set down what he considers the proper lines along which Native progress should be directed he might be able to do a real service to the country and to the Native people.

* * *

The Native Welfare Association in East London has been corresponding with the Town Council regarding the protection of child life in the Location, and has arrived at a very promising arrangement. The scheme, which we commend to the consideration of other municipalities facing similar problems, is embodied in the following letter from the Town Clerk to the Association's Secretary :—

With reference to your letter dated 27th March, conveying the terms of a communication dated 3rd idem, received by you from the East London Society for the Protection of Child Life, relative to the question of starting an Infants' Consultation Clinic in the Native Location and enquiring whether there is a suitable room available in the East Bank Location and whether the Native Nurse or Nurses could attend in the event of one or more ladies of the Society visiting the Location on certain fixed days, I have the honour to inform you that the Council decided that this matter be left in the hands of the Executive to make, in conjunction with the Medical Officer of Health, the best arrangements possible for the provision of a suitable room in one of the Native Lodging Houses, East Bank Location, for the proposed Infants Consultation Clinic, and for the services of a Native Nurse from the Public Health Department, to be available for duty under the Child Life Protection Society, the Society to report to the Council, through the Medical Officer of Health, at the end of each month, generally any work done by the nurse under their direction, and particularly in detail giving the names of all Native mothers who are attending at the Consultation Bureau.

* * *

A gruesome indication of the miserable conditions obtaining in certain of our Town Locations is the prevalence of infant insurance. The mortality is so high among infants and children that no sooner is a baby born than the parents begin to look forward with dread to the expenses of its funeral! They hasten to insure the infant. The agent then comes round every week to receive the weekly premium of sixpence.

* * *

The Rand Daily Mail of 6th June gives an interesting account of a competition in ambulance work among Native mine labourers. "The movement inaugurated by Mr. A. M. Anderson at the Crown Mines some eight or nine years ago, has grown to such an extent that the Prevention of Accidents Committee of the Rand Mutual Assurance Company and the S. A. Red Cross Society have instituted a series of ambulance competitions." A number of teams competed from different mines. The training has been found most valuable, as the men are able to give prompt assistance to their companions when accidents occur underground.

* * *

A letter from the Rev. Edward Bote Manda, one of the first ministers ordained in Nyasaland, appears in this issue, dealing belatedly, but shrewdly and wisely, with correspondence on the subject of *Lobola* which was carried on in this paper in 1920.

For its intrinsic value we welcome the letter, and because we believe that customs handed down from heathen times, which in our judgment are at the present day paralysing the moral and spiritual vitality of Native Christian communities, are not going to be exorcised by the advice or influence of Europeans. The Europeans, as onlookers, probably see the game better than the players; and all earnest missionaries are conscious of being hindered and discouraged by the barriers to progress that these customs lay across their path; but it appears hopeless to expect reform otherwise than from within. The loosening of the shackles of barbarism and heathenism that are holding the people down will not come about until the Native Christian church sees the evils for itself and its conscience is thoroughly awakened.

* * *

This being the end of harvest, the *Kweta* custom is now being observed. The grass and maize stalk huts of the "white boys" and the boys themselves in their white-washed skins are to be seen on the veld and by the mealie fields all over the territories and locations. Many of the lads being initiated are of Christian parentage, probably a greater percentage than was the case a quarter of a century ago. What disciplinary measures are taken by Church courts against parents conniving at this practice we do not know; it would seem as if these courts either turned a blind eye to the practice, or held a futile view of baptismal obligations. We indeed once heard a minister ask what harm there was in this custom. To this we would reply, that though the boys do not know it at the time, and think that they are being manly, and showing loyalty to the traditions of their own people, they are doing themselves an irreparable injury, they are parting with their hope of the blessedness of the pure in heart, who see God. There is no denying that at the most impressionable period in a boy's life the *Kweta* hut defiles and debases his mind. Instead of the purity which is the Christian ideal it implants a sex obsession which blights the growth of character and checks healthy mental development. In every senior class of any size, we venture to say, in any Institution, the general progress is retarded by the dead weight of young men that this custom has ruined intellectually not to say morally and spiritually.

* * *

The interim report of the Drought Investigation Commission, issued about three weeks ago, deserves cordial recognition for the sane and practical manner in which it has addressed itself to its vitally important subject. The Commissioners consider that two points in regard to the climate of the country seem to be firmly established, first that a large portion of South Africa was dry long before the white man arrived, and, second, that since the white man has been in South Africa enormous tracts of country have been entirely or partially denuded of their original vegetation, with the result that rivers, vleis and water-holes described by old travellers have dried up or disappeared. This drying out of extensive areas is still proceeding with great rapidity. Disdaining "to vie with the several writers who have with facile pen depicted the gloomy and ghastly future that lies before our country if we permit these conditions to continue" they content themselves with bluntly stating the outcome as "The Great South African Desert uninhabitable by man." As evidence of the seriousness of the situation as it is, it is estimated that in the drought of 1919 (from figures furnished by the Census Department) the direct losses of farmers amounted to not less than £16,000,000.

* * *

The Commission makes the guarded statement that no proof was submitted "that the mean annual rainfall of the Union has altered appreciably within recent historic times," although there may have been an alteration in the nature of the rainfall within the last few decades. But while the mean annual rainfall remains constant its economic value has to a very great extent been reduced by the alteration in the properties of the surface of the country, for which man is responsible. In this reduced utility must be sought the secret of our droughts. The chief causes of this deterioration of the soil surface, the Commission finds to be the kraaling system, which is prevalent throughout the Union, and the almost equally prevalent practice of overstocking, the former leading to a mechanical destruction of the vegetable covering, and the latter to the eating out of the perennial fodder plants. As a sequela of these detrimental activities, soil erosion is rapidly extending over many parts; and, besides sluiting, a great deal of surface erosion, both by water and wind, is taking place. The erosion is markedly decreasing the underground water supply, thereby adding to the difficulty of watering stock; and the silt, filling up the river beds, causes greater irregularity in their flow, and destroys the containing capacity of reservoirs, thus greatly increasing the cost of irrigation. The cumulative character of the evils, manifest to anyone considering the situation, is insisted upon, and

the fact that in so many cases several causes are working simultaneously.

* * *

The report, we might say, is a homely one, and its recommendations are those ready to hand and practical. Having before their mind's eye a factor in our economic life that has imposed and may impose, willy nilly, upon the farming population of the country a tax of sixteen millions in one year, the Commissioners might have felt tempted—no doubt they were tempted,—to conceive remedial schemes on a heroic scale of expenditure. In all probability in days to come such schemes will be conceived and realised, but now is not the time. What they propose,—and all of it is practical now,—we may summarize as follows: That the farming community should organize to fight this evil together; that the jackal should be exterminated, and that in order to rest the soil and permit of natural restoration of fodder plants, fencing should be undertaken on a great scale, the State assisting in cheapening the cost of material; that attention should be given to the development of water supply for stock; that the State should adopt responsibility for the control of erosion, and that the Agricultural Department should investigate the grazing and fodder problems that are now arising. The Commissioners considered that the interests of both State and farmer would be best served by making the jackal-proof fencing of farms compulsory, but felt that the time was not ripe for such a step. As a first step towards the carrying out of their requirements they recommend the immediate appointment of a Reclamation Officer to be attached to the Department of Agriculture and entrusted with the duties pertaining to State control of soil erosion.

* * *

The report has plainly a most direct bearing upon Native grazing and agriculture. Owing to the smallness of their extent in relation to the population using them, the Native owned grazings, many of them Crown lands, are the most severely overstocked of all, and the extent of the erosion proceeding upon them is nothing short of appalling. The saving of surface and flood stream water for stock and domestic purposes is hardly at all yet being attempted; and not only are there no means for dividing up the commonages into camps, so as to give the necessary rest to the pasturages, but not even the cultivated lands are fenced on any considerable scale. Consequently the growing of winter feeding is in most cases impossible. For the Natives, liberal State aid is indispensable. Otherwise, the poverty of the people being what it is, nothing can be done. And there is also need for skilful guidance and that co-operation of the people themselves, which it is to be hoped will be one of the first beneficial outcomes of the adoption of the Council system generally.

* * *

The Y. M. C. A. is to hold a World-Conference in Denmark in June, 1923, on the place of Boyhood in the Nations of the World, and, in view of this, investigations are now being made by national commissions. The South African Report on the relation of the Boy to the Church has just been issued and should be read by everyone who cares for the future of our country. As early as the 18th century, Rousseau urged that education begins only in adolescence, but even today we still fail to appreciate the immense importance of that period. Our education ceases, for the most part, at its dawn, and our Sunday Schools lose their scholars when they go to work. The Dutch Reformed Church, the most powerful in the country, seems to be able to retain interest up to about twenty years of age by their catechism classes, but fails to provide any sphere beyond. The other churches complain of loss, especially among "upper-class" boys and very little has been done to bridge the chasm between Sunday School and church membership.

* * *

Various reasons for the failure are given—the absence of religious teaching in the Day Schools; the lack of home influence and discipline, ("where the parents' attitude to the church is right, the boys attend"); the popularity of Sunday sport; the prevalence in the towns of non-Christian influences; the poor quality of the teaching in the Sunday School; the type of immigrant to South Africa. Various remedies are suggested—work among boys by experts of the Y. M. C. A.; responsibility; adolescents' classes; guilds, etc. We would emphasize the suggestion that no system should be organised which will weaken home life or the sense of responsibility which parents of poor fibre are so ready to surrender. Bible teaching in schools, Bible classes for adolescents which will lead to church membership and to service, seem to us to be the most efficacious means. We believe that a minister who is manly and of vigorous personality and free thought is the greatest of all attractions to a young man.

* * *

Mr. Monroe N. Work, of the Department of Records and Research Tuskegee Institute, has given us the following epitome of the three out-

standing ideas which obtain among the Negroes in the United States :—

The Garvey Idea claims Africa for the Africans. The establishing of a nation of black people is the dominant idea. The especial emphasis is not upon the disabilities and wrongs which the Negro suffers in the United States. He is to have a nation of his own. Therefore it is not necessary to give especial attention to the creating of a place for the Negro within another nation.

The Du Bois Idea is based on the recognition of the Negro as a citizen of the United States who has been guaranteed certain rights and privileges under the Constitution of the nation. It is insisted that such of these rights and privileges as are denied the Negro be granted to him at once. The emphasis is placed upon the immediate removal of the disabilities under which the Negro labours.

The Washington Idea recognizes, as does the Du Bois idea, that the Negro is a part of the nation, that he has been guaranteed under the Constitution of the country certain rights and privileges. The effort is not to endeavour to secure immediately for the Negro all that is due him as a citizen, that is, the immediate removal of all of the disabilities, political, economic and social under which he labours. The effort is, by making progress and the demonstrating fitness, to gain the privileges which are due him. This is a recognition of the fact that to gain political, economic and social advantages is a slow process and that along with this goes the education of the public, which is another way of expressing the idea of the dependence of progress on good will.

* * *

We record with regret the death of Sir Bisset Berry at Queenstown on the 8th June in the eighty-third year of his age. A graduate of Aberdeen University in both Arts and Medicine, he came to South Africa in his twenty-third year, and with one short break spent the whole of his life in connection with the Border town where he died. For twenty-five years he was its member of Parliament, having previously been its mayor, and for four years he filled the office of Speaker in the old Cape House of Assembly. To his duties he brought the strength of a disciplined mind and character, a distinction of scholarship, and the gentlemanly bearing and courtesy of the old school. Throughout his career Sir Bisset was recognised as an outstanding force making for righteousness and justice in the exercise of government, and in him the Native peoples had a wise, discerning and loyal friend. In the early difficult days of the scheme for founding a College for Natives he was one of its warm supporters, and joined the first Council of the South African Native College on its inception at Fort Hare as a representative of the University of the Cape of Good Hope.

* * *

Mr. Max Yergen writes from Durban under date of 3rd. June as follows: "I am glad to inform you that I have completed my second trip to the institutions of the Transkei. If there is no encouragement over anything accomplished, there is certainly a mighty challenge to larger efforts for good. I found a keen interest in and I believe a real response to the doctrine of co-operation, confidence, looking ahead and trust in God, as I tried to preach it. You will be interested in knowing that Christian Associations are now organised at all of the Institutions I have visited. From Natal I shall go on to Johannesburg where I plan to have a good long visit with Dr. Bridgman. I shall be there till late in June when I leave for the Teachers' Christian Conference at Butterworth."

A PSALM

When the Son of Man smiled,
Trouble faded from the eyes of the sorrowful
And the heart of anxiety grew calm.
The dark face of hatred changed as a mountain-side
When clouds pass from the sun,
And dull eyes grew wide with wonder.
Hopelessness like an eagle was frighted from its prey
And soar'd with an angry cry to the barren places.
Pain faded from the furrowed brow;
The withered soul hardened by the jealousy of avarice throbbed again,
And the gloomy forehead of deceit tried vainly to hide itself.
When the Son of Man smiled, then did the Heavens open.
Praise be to thee, Father of the Christ, for the smile of thy Son and His heart of gladness.

D. J. D.

THE BONDELSWARTS REBELLION.

The Prime Minister has promised in the House of Assembly to give fuller information in due course in regard to this deplorable incident, and has expressed his willingness to take appropriate action in the way of investigation or enquiry should that be deemed necessary. To suspend

judgment entirely in the meantime, and to withhold comment might therefore seem our right course. But, unfortunately, there are aspects of the matter in view of which we feel if, even at this stage, we remained silent we should be failing in our duty. In his replies in the House General Smuts stood loyally by his subordinate, as every true leader makes it his rule to do, and showed proper concern for Mr. Hofmeyr's reputation and the good name of the police who served under him. But General Smuts is the last man to forget that in this case there is at stake a reputation, vastly more important than that of his friend the Administrator of South West Africa, or even his own, noble as his reputation is. The fair name of our Union, to which this new territory was mandated, stands now at the judgment bar of those nations of the world whose respect we cherish. We recognise with regret that the Prime Minister is so bitterly harassed by party opponents that he would not be human if at times politics did not usurp with him the place of statemanship. With the Bulhoek incident not yet finally closed, and the Rand Rebellion enquiry still proceeding, every aspect of which affairs has been ransacked by his enemies for materials wherewith to attack and overthrow his Government, he cannot escape being tempted, he will certainly be pressed, to take the line, that the interests of the country will be best served by smoothing the matter over and consigning it as rapidly and skilfully as he can to oblivion. Still General Smuts assuredly can be depended upon to rise superior to personal feelings and party tactics. We believe an adequate investigation will be instituted, and consequences arising therefrom will be duly faced. But the country would have been better satisfied if, instead of expressing his willingness to hold an enquiry, he had at once intimated his intention to do so.

Regarding the facts so far made public, the incident appears to be of a type familar to anyone who has taken part in, or observed on the spot, the process of establishing European authority among isolated and primitive African peoples.

Unrest has existed for a considerable period of time among the Bondelswarts, as we are told. They had suspicion or belief, said to be erroneous, that the Administration had curtailed their reserve. A dog tax of 20s. for the first dog, 30s. for the second 50s. for the third, and 80s. for the fourth per annum, a very large amount indeed for a people possessing so little money, which had been imposed, had after remonstrances been reduced to 10s., 15s., 20s. and 25s., but still was very heavy. This tax, apparently not exacted formerly by the Germans, was not understood by the Hottentots, as General Smuts has stated. Living amid the very severe conditions of a semi-desert, they doubtless depended for food largely on hunting. A tax so oppressively heavy in all probability appeared to them to mean that Government was telling them to destroy their dogs, one of their scanty means of existence. For whose benefit, they may have asked, were their dogs to be destroyed? Was it to preserve game for the white hunters? There was also dissatisfaction over regulations for the branding of their stock.

Difficulties in applying taxation, and introducing regulations are normal to the circumstances of establishing rule from outside. Good administration is shown in overcoming them peacefully. In this case, when the Hottentots became recalcitrant some of the offenders were summoned for trial, and, as possibly might have been anticipated, they disobeyed. Then police were sent to arrest them. The police were resisted. Since events had gone thus far the dignity of the law was offended,—and doubtless some lesser dignities. Rightful authority in the eyes of the upholders of law and order had to be vindicated by force. When these Hottentots resisted, it is not suggested that they were buoyed up by hope of supernatural victory such as deluded the "Israelites" at Bulhoek. Abraham Morris, their leader, had served as a valued, trustworthy scout with the Union Forces in the operations against the Germans. He had seen so much of modern warface that he could be under no illusion as to the hopelessness of armed conflict with the whites. But, as we all know, and indeed thankfully recognise as being to the honour of the human race, experience shows that men will resist even to the sacrifice of themselves and all they possess although they have no hope of victory. They desperately determine to resist because they feel they are wronged. Perhaps in the back of their minds there lies some glimmering of hope that the justice that is in the nature of human things will vindicate them. This is, shall we call it, a fatalistic attitude that in the past has carried South African Natives great lengths.

What we are at loss to understand is how the dignity of the law of South Africa came to be regarded as at the mercy of this wretched tribe of desert Hottentots. What we are waiting to learn is what precluded Mr. Hofmeyr going personally and in a conciliatory spirit to meet humble, yet apparently like himself, Christian, Abraham Morris. How often in similar circumstances in the past, notably in the remarkably bloodless subjugation of Nyasaland and Northern

Rhodesia, has the intervention of the cool, larger minded, superior officer, setting aside his offended subordinate, saved even desperate situations.

The misguided people took the field—in the words of the Administrator whose despatches use the terms of an important military campaign—and a body of about 200 combatants, followed apparently by their wives and children with all their substance, were attacked and pursued by aeroplanes and mounted police into waterless and most difficult country. At the cost of only three casualties, none fatal, to the forces of the Administration, about 50 of the Hottentots were killed including Morris, and two other leaders bearing the suggestive surname "Christiaan." The rest were captured. We give no credence to the rumour that deliberate cruelty was inflicted on the prisoners. But when we read of 1,100 souls, including women and children "accounted for," which probably means "rounded up," as well as 1,400 small stock and 700 donkeys, it needs no severe exercise of the imagination to realise how intense the hardship must have been and will be upon the very young and the old, the weak and the sick, and how heavy will be these unfortunate people's losses in stock and other means, however kindly and considerately the Government may now deal with them.

At the time of the "Israelite" trouble a section of the public blamed the authorities, and still blame them, for not having intervened with force earlier than they did. The "Israelites," encamped in a thickly inhabited country within a day's march of an important town, were endeavouring to stir up rebellion among the Native people throughout the Union. Between their menace and the seemingly small danger arising from these isolated Hottentots, appears a very marked contrast. From what we have stated it must be clear to anyone, whatever be his attitude towards the Native peoples, that before the country can be asked to accept responsibility for Mr. Hofmeyr's course of action, a searching enquiry is needed.

THE GERMAN MISSIONARY SOCIETIES.

We are favoured with the following translation of a letter addressed to the International Missionary Council in London by the German Evangelical Missions Committees, conveying a Resolution of the Representative Meeting of German Missionary Societies at Halle, April 4th, 1922. In this connection we reprint the Resolution passed at the South African Missionary Conference held at Durban in July last.

GERMAN EVANGELICAL MISSION COMMITTEE.

Herrnhut, 10th April, 1922.

To the International Missionary Council,
2 Eaton Gate, London, S. W. 1.

DEAR SIRS,—Herewith we have the honour and joy to inform you that with the approval of the Representative Meeting of the German Missionary Societies belonging to the German Evangelical Missions-Ausschuss, Herren Missionsinspektor Würz and Missionsinspektor Lic. Schlunk have been delegated by us as members of the International Missionary Council. From the fact that we have declared our accession to the Council, you will recognize the honourable and earnest intention to co-operate with all our power in the tasks of world missions, and to take the hand held out to us from Lake Mohonk. You will, however, see that as for the present we are appointing only two representatives, we have only taken this step with considerable hesitation and with reservations. The Representative Meeting of the German Missions has expressed its answer in resolutions which we append to this letter. We feel it to be of the greatest importance that these resolutions should be made known to all members of the International Missionary Council and should also be taken up in the Press, so that no misunderstanding can arise about our intentions. Our delegates would be willing, as soon as it is desired, to come once to London, in order to get into touch personally with the Secretaries of the International Missionary Council. May God bless the co-operation now officially resumed, and help that everything which has hitherto separated us and in part is still separating us, may be removed from the world. In the unity of one service,

The German Evangelical Missions Committee,
(sgd) D. PAUL OTTO HENNING.

RESOLUTION OF THE REPRESENTATIVE MEETING OF GERMAN MISSIONARY SOCIETIES AT HALLE, APRIL 4th, 1922.

The Representative Meeting of Missionary Societies connected with the German Evangelical Missions-Ausschuss met at Halle on April 4th, 1922, to consider the resolutions passed by the International Missionary Council concerning German missions in its meeting at Lake Mohonk on October 1-6, 1921. They adopted the following resolutions:—

We thank God in recognizing the Christian spirit revealed in the six paragraphs of the Lake Mohonk resolutions. We are glad to notice that in

them the International Missionary Council, with a large amount of information at its disposal, emphatically repudiates the rumours of disloyalty current during the war against German missionaries and German missionary societies, and that it expresses its willingness to do all within its power to secure full liberty of action for German missions, and that it tenders to us the invitation to enter the newly established international organization. In view of these facts, we have seriously considered whether the moment had not now come for us to remove a barrier which has been so painful to our own hearts.

Present-day conditions, it is true, make this step very difficult for us. German missions are suffering greatly from the cruel and unjust treatment which the German people have still to endure, and by the Versailles Treaty German missions have been placed outside international law, so that on the mission field they are constantly handicapped, and their future is endangered. Moreover, some missionaries and missionary societies of the countries which have been at war with Germany are maintaining an attitude that is sharply contradictory to the resolutions passed at Lake Mohonk. Because of these lamentable circumstances, even now we cannot enter into as full international fellowship so unreservedly as is possible for the missionary representatives of other countries.

However, we recognize that fellowship with all those of the same faith is a fundamental law in the body of Christ, and therefore we are willing, as far as present-day conditions permit, to share in the international co-operation of Christian missions. Without surrendering for the future the right to send the full number of six delegates in accordance with the constitution of the Council, we authorize the Ausschuss to appoint for the present two members of the international Missionary Council. At the same time we instruct the secretary of the Ausschuss to put himself in continuous contact with the secretaries of the Council.

We trust that the spirit of unity manifested at Lake Mohonk, which is a spirit of truth and of justice, will prove strong enough to overcome obstacles that still stand in the way of international fellowship.

May God hasten the day when all His servants, unhampered by national differences, may be again united in His blessed service.

Men's hearts ought not to be set against one another, but set with one another, and against all the evil things only.—Carlyle.

RESOLUTION OF THE SOUTH AFRICAN MISSIONARY CONFERENCE.

"This Conference desires to give expression to its sense of the immense loss suffered by the cause of Missions through the decision of the Peace Conference at Versailles to debar German Missionary Societies from re-entering the fields in Africa and elsewhere, in which they have laboured for so many years: and without questioning the grounds or reasons of such resolution, to utter the hope that the Powers involved may soon see their way to permit the German Missions to return to the fields to which so many of their missionaries have already devoted their lives, and in which God has crowned their labours with such rich blessing."

It was decided that the Rev. Geo. Lowe, the Rev. D. Theron and the General Secretary form a Committee to convey in person to the Rev. Hermann Kuschke of Johannesburg the above resolution.

PROFESSOR SCHWEITZER AND HIS BOOK.*

It has been truly said that the impression produced by any public utterance depends upon three things, What is said, How it is said, and Who it is that speaks, and that the greatest of these factors is the last. Judged by any one of these standards, this is a great book. The writer describes a little-known region of West tropical Africa, the French Gaboon, and in particular the district surrounding the Ogowe River. The natural features of the country, its great river system and tremendous forest, its history of "three hundred years of alcohol and the slave trade," its present reduced population of drink-sodden and degenerate negroes, European planters, timber merchants, storekeepers, officials and missionaries, Protestant and Catholic, are simply but vividly protrayed.

Dr. Schweitzer established his medical mission "in symbiosis" as he puts it, with the mission of the Paris Missionary Society at their station of Lambarene on the upper Ogowe. During four and a half years, 1913 to 1917, he worked in this unhealthy region as a medical missionary. The diseases and sufferings of the people and his methods of dealing with them occupy the writer's main attention for some sixty pages. Scattered throughout the volume and especially in the later chapters are to be found observations and discussions upon the social, political and missionary problems of Tropical Africa.

**On the Edge of the Primeval Forest.* Experiences and Observations of a Doctor in Equatorial Africa by Prof. Albert Schweitzer. (A. & C. Black. 6/- pp. 176.)

The book is written with the easy grace of a practised writer. The translation appears to have been faithfully done. At once this little volume takes its place as a missionary classic.

But who is this Dr. Schweitzer, the simple record of whose missionary labours is now being read by thousands of British and American as well as Continental readers with the deepest interest? The answer to this question brings us to the real significance of the book.

At the early age of thirty, Professor Albert Schweitzer, of Strasbourg, had already achieved a European reputation as one of the most brilliant theological writers of our time. Some of our readers are no doubt familiar with his great study, "The Quest of the Historical Jesus." No less remarkable had been his achievement in another field. He had become on organist of great distinction and had published a treatise in two volumes on the music of Bach. Then, what happened? The answer is contained in the opening sentences of the book before us. "I gave up my position of professor in the University of of Strasbourg, my literary work and organ-playing, in order to go as a doctor to Equatorial Africa. How did that come about?

"I had read about the physical miseries of the Natives in the virgin forest; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly of us!"

"Moved by these thoughts I resolved, when thirty years old, to study medicine and to put my ideas to the test out there. At the beginning of 1913 I graduated as M.D. That same spring I started with my wife, who had qualified as a nurse, for the river Ogowe in Equatorial Africa, there to begin my active work.

"I chose this locality because some Alsatian missionaries in the service of the Paris Evangelical Mission had told me that a doctor was badly needed there on account of the constantly spreading sleeping sickness."

These few sentences give us the key to the man and the book. Dr. Schweitzer is far too thorough a man to go out, ill-equipped, to a locality so remote and so necessitous. There is nothing dilettante about his medical work. He soon finds himself confronted with the hundred and one emergencies that Africa provides for the lonely medical man. He sits up all night trying to control an insane patient. He has to face a difficult abdominal operation of a kind rarely met with even by the experienced surgeon in Europe. He labours at the early detection and treatment of sleeping sickness, following the latest scientific methods. He spends long hot afternoons, dressing the sores of Tropical Africa.

Professor Schweitzer is altogether too big a man to be tied to the opinions or practices of any particular sect. He brings to bear on the missionary problems of Africa a trained mind, a profound knowledge of church history, and what is perhaps even more necessary for a true understanding of the situation, a broad human sympathy. He is on friendly terms with all, Protestant and Catholic missionaries, traders, timber-merchants, officials. His attitude to the Native people is one of profound sympathy, expressing itself in daily, laborious, conscientious service, yet he is never blinded to the people's faults or forgetful of his own position. When therefore we find Professor Schweitzer discussing such questions as, the relative effectiveness of Protestant and Catholic missions, whether infant or adult baptism is better on the mission field, the effects on the Natives of a literary education, polygamy and mission churches, the "concession" system and forced labour, relations between Whites and Blacks, liquor importation and the revenue derived therefrom, the author commands our respectful attention. He is an unprejudiced observer, with exceptional opportunities of getting to know the facts.

Dr. Schweitzer's first day on the river was not encouraging. "After a long run we stop at a small negro village, where stacked on the river bank are several hundred logs of wood. The captain abuses the village elder for not having had logs enough ready. The latter excuses himself. At last they come to an agreement that he shall be paid in spirits instead of in cash, because he thinks that the Whites get their liquor cheaper than the Blacks do, so that he will make a better bargain.

"Now the voyage continues. On the banks are the ruins of abandoned huts. 'When I came out here fifteen years ago,' said a trader who stood near me, 'these places were all flourishing villages.' 'And why are they so no longer?' I asked. He shrugged his shoulders and said in a low voice 'L' alcohol.'

"A little after sunset we lay to opposite a store, and two hours were spent in shipping 3,000 logs. 'If we had stopped here in daylight,' said the merchant to me, 'all the negro passengers (there

were about sixty of them) would have gone ashore and bought spirits. Most of the money that the timber trade brings into the country is converted into rum.'"

"With the darkness of the first evening on the Ogowe" comments the new missionary, "there lowers over one the shadow of the misery of Africa.....and I feel more convinced than ever that this land needs to help it men who will never let themselves be discouraged."

Dr. Schweitzer's work soon brought him into contact with the religion of the heathen. "Besides the fear of poison, there is also their dread of the supernatural power for evil which one man can exert over another, for the Natives here believe that there are means of acquiring such powers..... Europeans will never be able to understand how terrible is the life of the poor creatures who pass their days in continual fear of the fetishes which can be used against them. Only those who have seen this misery at close quarters will understand that it is a simple human duty to bring to these primitive people a new view of the world which can free them from these torturing superstitions.

"In Europe I met the objection, again and again, that Christianity is something too high for primitive man, and it used to distress me. But as a result of my experience, I can boldly declare, 'No, it is not.' . . . . Christianity is for him the light that shines amid the darkness of his fears; it assures him that he is not in the power of nature spirits, ancestral spirits, or fetishes, and that no human being has any sinister power over another, since the will of God really controls everything that goes on in the world.

'I lay in cruel bondage,
Thou cam'st and mad'st me free.'

These words from Paul Gerhardt's Advent hymn express better than any others what Christianity means for primitive man. That is again and again the thought that fills my mind when I take part in a service on a mission station."

The temptation to quote is great, but space forbids. Let us turn to the last chapter and learn, if we can, something of the devotion and heroism that are still shining there.

"Physical misery is great everywhere out here. Are we justified in shutting our eyes and ignoring it because our European newspapers tell us nothing about it. We civilized people have been spoilt. "For myself, now that my health, which since 1918 had been very uncertain, has been restored as the result of two operations, and that I have succeeded by means of lectures and organ concerts, in discharging the debts which I had to incur during the war for the sake of my work, I venture to resolve to continue my activity among the suffering folk of whom I have written."

In many minds the question will undoubtedly arise. Is not a life like Dr. Schweitzer's wasted in the African forest attending to the physical wants of poor and ignorant negroes? Should not his great gifts have been retained for civilized people who could appreciate them?

Another great theologian, the late Professor Flint of Edinburgh, was credited with the saying "I would rather make the thought of Europe Christian than convert a nation of savages." That such a remark was possible is one of the saddest facts in history. It explains the war. But it does not appear that the writings of even the best theologians did much to make the thought of Europe Christian. It may be that Professor Schweitzer has accomplished more even for Europe, perhaps very much more, by the example of sacrifice he has given than by anything he could have done in his professor's chair at Strasbourg.

N. M.

THE INTERPRETATION OF JESUS.

George Bernard Shaw is conspicuous among modern writers for two great qualities, courage and candour. He is never afraid to say what he thinks or to state what he believes. Nor can we doubt the sincerity of one of his recent remarks "At present there are probably more people who feel that in Christ is the only hope for the world than there ever were before in the lifetime of men now living." This is of course not a personal confession of faith; but it is worthy of consideration as the considered judgment of one of the cutest critics of social life and thought. We have had occasion in previous articles to point out evidence for the fact he states. There can be no doubt that a great multitude of the best minds are turning once more to the hope that is in Jesus, not so much attracted by His beauty as compelled by the failure of every thing else that men have put their trust in. It is the modern utterance of the ancient cry, "Master, to whom can we go?"

In view of this fact the question of the interpretation of Jesus is pressing upon us with insistent urgency. He has proved himself again and again 'the inescapable wonder of the ages,' and those who are engaged in Christian work know that the very core of that work is the task of interpreting Him. The modern movement of seeking in Jesus the solution of the perplexing problems

of our social, national and international life will also be qualified in its success by the truth of its interpretation.

There is a longing, expressed in many different ways, for the knowledge and ability to present His personality in a winning way. Connected with this is the common desire to get away from what may be called 'the theological Christ' back to the Jesus of real human experience. This longing is world-wide and it is all important that we should understand that it is not new. We shall go sadly astray if we think that the great war has brought us face to face with an absolutely new need in the life of men. The quest for the historical Jesus did not begin with the monumental work of Prof. Schweitzer, nor will it end with our generation.

There is always a need for a new interpretation, for human thought is continually progressing.

> "Our little systems have their day.
> They have their day and cease to be.
> They are but broken lights of thee,
> And Thou, O Lord, art more than they."

No age can think in precisely the same terms as those that have gone before. The interpretations of the past have been influenced by the thought problems of the time: in the earliest centuries by the supposed chasm between spirit and matter; in the eighteenth century by the supposed constrast between God and man.

The age in which we live is a social age: one which is most strongly characterised by the great awakening of the social conscience. Today our great thought is, 'Spirit with spirit can meet,' consequently we are exploring in every way the inevitable relations of man with man. Like the ancient bird of peace we find no resting place on the wide, troubled waters of mere human life. Our search leads us back to the ark of God; for without the thought of Him there is nothing but heaving chaos around us. It is in harmony with this divinely grounded social nature of humanity that our new interpretation must be made.

Whatever may be the ultimate result, the value of the new interpretation will be proportionate to our success in covering all the facts of the life of Jesus. There is a danger that, in our enthusiasm over what we think to be a new facet of truth, we forget that there are other facets also. The splendour of the diamond is not seen when we discover, by means of a microscopic examination of one of its many facets, some ray of colour hitherto lost in the general brilliance. The glory is in the full radiance.

There are two facts or facets of the life of Jesus without either of which our interpretation will be vitiated.

The first is His human nature. Professor Mackintosh has said. "It is fatal to tamper with the Gospel stories by checking our first instinct to understand them humanly; by applying an unknown standard of divinity we shall but lose the man and be no nearer God." The early Church grasped the truth that 'what is not assumed is not healed.' By this it meant that if there was any side of human nature which was not part of the humanity of Jesus then that side remained unredeemed. Because he came to save men and not angels 'it behoved Him in all things to be made like unto His brethren.'

We must hold to the full humanity of Jesus with its possibility of sin, its limitation of knowledge, its liability to suffering, its possession of our common weaknesses.

> "'Tis the weakness in strength that I cry for! my flesh that I seek
> In the Godhead! I seek and I find it. O Saul, it shall be
> A face like my face that receives thee: a Man like to me,
> Thou shalt love and be loved by, for ever! a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!"

The second fact is the divinity of Jesus. John knew that salvation came when the word was made flesh. It was then that men beheld His Glory; but let us always remember it was 'the glory as of the only begotten from the Father.' We feel that it is little use trying to find metaphysical explanations. Even in human personality we are confronted with a profound mystery which even our psychologists must treat as ultimate and unanalyzable. It is better to rest in the fact that when we come into the presence of Jesus we *FEEL* His divinity, even as we feel the beauty of the rose. We need to go no deeper than the statement which all history proves, 'God was in Christ reconciling the world unto himself.' God was in Jesus: this is the only explanation that fits the facts, especially the fact of His own consciousness. It was the consciousness of the Divine indwelling that strengthened Him for His work. 'The works that I do I do not of myself, but the Father which dwelleth in me He doeth the works!

If then the humanity of Jesus be true and His divinity a fact it means, what the Incarnation proves, that there is no chasm between Divinity and Humanity. We do not honour Jesus by forgetting that man is made in the image of God. There is something divine in human nature, though it is so often veiled by that which is not of God. We feel that it is imperative that we

hold to the essential oneness of Christ with the race he came to save.

But when we turn to the new Testament we find it was not the memory of a Jesus who had lived, but the experience of a Christ who was alive that proved the driving force in the early Church—the consciousness of a risen, ever-living, triumphant Lord. Even in their thoughts of the past they must have remembered Jesus as the one before whom Peter fell crying, "Depart from me for I am a sinful man, O Lord," and whom he addressed as 'the Christ, the Son of the Living God.'

So will it be today. No brilliant character study of the poor working carpenter in Nazareth, or the wonderful teacher of the Galilæan vales and hills, will suffice. There is no power of salvation in this; for here he is only one, though the greatest of all, among many. The possibility of our salvation may be in His oneness with us; the power lies in his difference from us.

The truth that we must grasp is that only a living Christ can save.

"The dim and distant figure
That bore in history a part."

may be a wonderful memory. He can never be a moral and spiritual dynamic. Only the presentation of a living Christ can save,—living to-day, going on now with His eternal work of Sacrifice, Redemption, Sanctification. These may seem only theological terms; but they are in reality names given in the history of thought to great facts.

The vital question is, "How can this presentation be made?" There is only one way, You can only present life by life. The interpretation of Jesus the world needs must be made, not in our books, but in us—through us—'living epistles known and read of all men.' The human wonder of a divine saviour can only be shown in Incarnation. That was God's way. We are not cleverer than God. The Christ must be incarnate—incarnate in us.

We shall never succeed if we go on with the faithless saying. 'You only are divine.' This is to forget that He came to fill us with the divine and make us like unto Himself. The world has yet to realise the power and possibility of a human nature that, in union with Jesus, has been filled with all the fulness of God.

"The works that I do shall he do also, and greater works than these shall he do because I go to my Father." H. B. C.

A true life is at once interpreter and proof of the gospel.—*Whittier.*

NATIVE DEVELOPMENT IN SOUTHERN RHODESIA.

The Report for 1921 of the Chief Native Commissioner of Southern Rhodesia is on the whole a hopeful document. It conveys an impression of sympathetic administration on lines calculated to help the Natives in their emergence from their primitive life into the more complex circumstances the advent of the white man has brought upon them.

The indigenous population is reckoned at 778,089, of whom 264,431 are in Matabeleland and 531,658 in Mashonaland. Certain sections of the Matabele desire to have Lobengula's grandson—a boy at present being educated at St. Matthew's College,—recognised as their paramount chief.

Some idea of the progress being made may be formed from such items in the Report as the following:—The Native hospital at Ndanga was reopened last July by Dr. Williams whose services are greatly appreciated by the people. In the Gwaai reserve nine boreholes were sunk, from seven of which a good supply of water has been secured. Chief Mapindo and his followers have erected a windmill on the borehole sunk by them at Nata reserve. The cultivation of European vegetables is making steady progress and the Native Commissioner, Bulawayo, reports that Natives living in the vicinity of the town do quite an extensive business as market gardeners and numbers dispose of their vegetables in the residential portions of the town.

With regard to education we read:—

"The Native thirst for primary education shows no lessening . . . . education does remove some difficulties, but it raises others. It tends to make the Native unwilling to work in a capacity in which there is scope for him, and yet eager to engage in work for which there is no demand. There are, for example, a very large number of applicants for clerical posts." Fortunately, "A growing demand for industrial training is to be observed and such training," adds the Commissioner, "is essential for the permanent elevation of mind and character." In this connection it is noteworthy that "many Europeans and nearly all Indian traders in Umtali are employing Native tailors and dressmakers, instead of, as formerly importing all ready-made clothing from overseas."

During the year 126 Natives were granted certificates of exemption from the Pass Laws, and and 706 marriages by Christian rites were registered. Some improvement in railway accomodation for Natives is reported. On 31st December 641

Natives had on deposit in the Post Office Savings Bank £7,082 14s. 6d.

In view of the problem of securing suitable junior officers for Native Affairs it is proposed that officials be required to pass an examination in Native Language and in Native administration before being eligible for promotion in the Department. The course now offered by the University of Cape Town on African life and language may facilitate this advance.

Appended to the Report of the Chief Native Commissioner is that of Mr. H. S. Keigwin, Director of Native development. At the Domboshawa Industrial and Farm School, in Chindamora reserve 20 miles north of Salisbury, Mr. Keigwin is able to report good progress. The five dormitories, two industrial shops, four dwelling houses, store and two other buildings are all built of pisé. All this work is done by the pupils under instruction, and the buildings begun or projected are sufficient to employ them for several years. It is intended to erect small houses for married Natives who may settle near the school "in order to show how the lessons learned may be applied to the homes of the people."

A farm is being developed round the school where pupils receive a general training in farming and where it is hoped to produce all the foodstuffs required. "Besides this every boy in the school has to work unaided a plot of 100 feet by 60 feet, which must be clean stumped, cleared of all weeds, deeply and often turned over and manured. One cart load of manure is put down at the end of each plot to be spread and dug in by the pupil. Immediately below, and parallel with, these plots are rotation plots, on which the pupils also work. The object of this individual work on small plots is to prove to the Native that by proper working and simple rotation he can continue to crop the same piece of land almost indefinitely without loss of fertility."

The time table at Domboshawa provides for industrial work from 6-30, to 9-30 and from 2 to 4 with work on the plots (agriculture) from 4 to 5-30. School work is taken from 10 to 1 and lectures by instructors at night school from 7 to 8-30.

A second school for the Matabele and Makalanga has been started in the Gwaai reserve 38 miles west of Nyamandhlovu, and a few miles across the Gwaai River. There the curriculum is similar to that at Domboshawa, but instruction in the care and breeding of cattle will loom larger.

The Director of Education visited Domboshawa, in December and inspected the upper forms. He expressed himself as well satisfied with the work and characterised the teaching as "equal to the best in the country."

"Such a verdict from such an authority" adds Mr. Keigwin, "is particularly gratifying, especially as it has been contended in some quarters that our emphasis on the industrial side was bound to be at the expense of the literary. Actually we have found that the progress made in literary work is remarkable. It is quite evident that a reasonable combination of literary and industrial instruction is not prejudicial to the former, while it should result in the production of a man who has not put all his energy into a type of education which is of little value to him in the struggle of life."

A marked trend in present day education in the most progressive countries is the demand for vocational training—an education for practical life. Why much more is this necessary among a climbing people like the Bantu, who, while they must live in the twentieth century and in increasing contact with white people and their ways, have still their industrial foundation to lay. How are they to meet the many new wants this contact creates in them unless they are taught to supply what the world wants [illegible]

"It is imperative," says Mr. Keigwin "that provision should be made to see that the education they (the kraal schools) give shall not be merely so much reading and writing, but a real preparation for life, with knowledge of practical things, beginning and finding its first expression in better homes, better cultivated lands and a better standard of living. We must guard against giving the Native an education that may only throw him out of sympathy with his surroundings and put wrong ideas into his head."

Rhodesia has the great advantage of profiting by the experience and, it may be, mistakes, in Native education extending over nearly a hundred years. We congratulate her upon the practical experiment she is making and wish for her enthusiastic Director of Native Development the full measure of success he deserves.

DAVID LIVINGSTONE.

A HITHERTO UNPUBLISHED LETTER.

The *Missionary Herald* has come into possession of twelve unpublished letters of David Livingstone written from the heart of Africa between the years 1849 and 1856. They were addressed to his brother Charles then studying at Oberlin in America. The magazine has printed the first of these, headed

"Kolobeng, 16th May, 1849," in its April issue; and to anyone familiar with Livingstone's writings there can be no question about its genuineness. Almost every line is characteristic.

A letter from Charles had "sent the steam" up, and he was there at it. "My Mary and the little dears" were gone to Kuruman "in search of vegetables and rest." It had been a bad season (even Livingstone, excellent correspondent that he was, had recourse to the weather in getting a letter to go) with only 4 inches of rain. Their potatoes were burned off and nearly all his trees killed. The only hope of the people was "lots of locusts" of which they had had a good supply the year before. Locusts, he considers, are "better than shrimps, but that is not saying much in their favour."

The population is small. However there are "unknown regions beyond," and in a week or two he sets off "to penetrate to a large lake which lies beyond" them. The honour of discovery of it will probably be given to a gentleman who supplied the waggon for the expedition, but Livingstone contents himself with the reflection that he will "have the privilege of preaching Jesus and the Resurrection on its shores." The second element of his intended preaching sheds light on what he felt to be the need of the people.

His "dear brother" appears "not quite clear on the indications of Providence." (It was the question of his becoming a missionary or not. He had started off with that idea, but at this time he was not sure of his duty.) "I dont think," says David, "we ought to wait for them. Our duty is to go forward and look for the indications as to where Satan sometimes hinders. But in general I have observed that people who have sat waiting have sat long enough before they saw any indication to go." This, no doubt, he wrote with the quizzing smile playing upon his face that the best of his portraits preserves. But lest Charles should take it as an unintended reflection upon himself and be hurt, he adds, "I do not speak this in reference to your present position. I think you are well employed, and the health consideration is one of great importance." So he "mentions" his own position to show what he means. It was "clearly not right" for him to confine his labours to one tribe, so he "endeavoured to carry the gospel by means of teachers to a large population in the centre of about eight tribes to the East." When the door seemed shut in that direction, "I immediately resolved" he says, "to work Northwards. I opened up the Eastern field and hope to open another soon . . . . . I think we should not wait in the common sense of the term."

He does not blame his brother—it is now "Charlie"—for his present position. He feels much. He deeply sympathises with him. "If it is not proper for you to go," he writes, "then bend all your energies the other way." The wobbling Charles was in difficulty about the lady to whom he was engaged to be married, and about the attitude of her parents. So David continues, "As to breaking your engagement, you break brotherhood with me on the day you do—are the old folks Christian? If they are, parting with their daughter for such an object would add ten years to each of their lives. It would act like marriage. You perhaps know that that adds about ten years to a man's life as proved by statistics . . . . . The old man and the lady too will come down to New York with you. The latter will buy a pair of new spectacles in order to make pinafores for her grandchildren. Die by the shock! My dear fellow, it will renew their youth like the eagle's. Is her mother weaker than ours? And what prolongs our mother's life? Aye, and making hippers for us as if she never tired . . . But if they are not Christian that's quite another thing. And if they prevent their daughter going I should quite expect her to die. I have heard of three or four such cases. Or if you should turn heathen towards her the same thing might occur. The wasting despair which ensues people call 'a broken heart.'"

"I think, however," he continues," the old people are not fairly dealt with. Trying them would be what I call going forward. Lay the case before them in unmistakable vernacular. (We can see the quizzing smile back again about his eyes.) Lay the responsibility of refusal on their conscience. We don't know how bad some people are until they are tried, nor how good others are until they are put to the test. Getting the opinion of medical men on your suitability would be something like going forward too. And so would applying to a society."

Charles had been drawing a doleful picture of the deadliness of the climate of China to the wives of missionaries, and David deals with this with his customary common sense and firm hold of facts. "There have not been missionaries enough in China to elicit the statement that 4 years is the average of female life. That may have been the average with a number, but we must stick a *non sequitur* on all inferences that might follow.

Vital statistics require some thousands to produce an average which can be depended on. In medicine 84 are required in 100 before we can speak with the certainty you do. Is she merely weak in appearance? or has she any symptoms of organic disease? Marriage makes an improvement if the stamina is good. . . . Life is very precious and it is encouraging to know that our times are in His hand whose heart is full of pity—commit it all to Him. He will guide you safely and surely."

The people among whom he works are "slow to learn. And the poverty of the country is sorely against them. They have not time for much, except grubbing for the body. Uphill cross the grain work *this* is, Charles." All are friendly, but the Gospel finds no favour. He had been endeavouring, he says, to extend his influence as far as possible "so that when they do confess it may be in masses." They are "sagacious; selfishness is ingrained into their very core, and they judge other people by themselves . . . . They are like Napoleon; they can divine what people in general will do in particular circumstances and, like him, they are nonplussed by a thoroughly honest course of conduct." "I love them much," he says, "and my heart is always sore when I look at them. I try every mode of illustration I can conceive, yet no apparent result. . . . I believe, notwithstanding the slowness the spirit is working . . . . . We have need of patience."

"Mary has very little time for anything except household matters. She had an infant school which was very well attended, but the appearance of Thos. Steele, our third, made her give that up." Sir Harry Johnston, if we remember rightly, in one of his many books on African matters, seeks to make out that Livingstone showed a rather harsh, cold attitude towards the sufferings and privations that his wife had to undergo. How very untrue is such a representation this letter again abundantly proves. "Mary speaks the language like a native without knowing so much of it as your servant. I have a foreign accent. The native children are fond of her and maybe so am I." Two of the children have black eyes. He himself is blacker than either. But he should not tell this, for Charles "having become Yankee now," of course was being "steeped in their melanophobia." He encloses "a scrap for your dulcima," and adds, "My dear fellow, all you have said to me about her could be stuck on the point of your pen and yet you growl cause I say so little about my coadjutrix."

Charles is sending some books, for which David offers thanks, and hopes they will come safely. But he adds, "I have had so much work since I came into the country I have done nothing to the Hebrew and very little to the Greek." Biblical criticism is beginning to be felt, and in regard to one of the mildest explorations into that region, David, with native caution offers no opinion of his own, but asks Charles for his. The letter closes, "Ever affectionately yours—D. Livingstone."

As usual there is a characteristic postcript. Charles had become sufficiently a Yankee to have started "boosting" the mechanical exploits of the country of his adoption. So David writes, "Next time you travel by railway look at the name of the maker of the engines, and then believe the American puff if you can. Also measure the gauge and you will find it 4 ft. 8 and a fraction, or exactly the English gauge, in order to buy engines from England. Even old ones are bought and taken to America from England. Also if you feel inclined to test them, ask the greatest speed ever attained on an American railway. A mile in 92 seconds? This was done in the great Western and has never been equalled in the planet called Earth. Napier's engines made in Glasgow are unequalled in the world yet. You don't call your river luggies steamers, do you? How many could go to sea? Of English steamers every keel could go to sea tomorrow. You must not believe Yankee blarney, Charles . . . . . I start Lakewards in two days."

A LUANZA MISCELLANY—II.

This slavery is a black old story. Beginning, too, with a date so late as January, 1909, and working back, how quickly the figures appal you! Try and strike a grand total: if you address yourself in earnest to the statistics of slavery in Africa, the figures mount up passing strange. But pictorially (and what a picture!) it has been reckoned that the negro victims would make a double row round the earth at its equator. Across morass, fen, and jungle were they dragged out to the ocean, the Eastern Arabs being long anterior to the Western Portuguese. On the West Coast Paolo Diaz got a footing as far back as 1576, and probably a dozen years later the real trans-Atlantic export slavery began. Even the Protestant Dutch who captured Loanda in 1641 had no higher ideal than to work their American possessions with negro slave labour. Seven years later they were expelled, but by whom? A historian seriously

informs us that "the inhabitants of Rio de Janeiro largely contributed to the expedition, as they saw how hurtful to their interests the loss of Angola would be from the failure in the supply of slave labour." After his long residence in the country we can now listen to Joachim Joa Monteiro who worked the copper deposits of Banguella. The leap from 1575 is a long one, but all that time slavery was raging. "The number of slaves," says Monteiro, "shipped in Angola could not have been far short of 1,000,000 per annum. (?) I was told by some of the oldest inhabitants that to see as many as ten to twelve vessels loading at a time was a common occurrence. I have seen as many as 1,000 slaves arrive in one caravan from the interior, principally from Bihé . . . . average price of a full-grown man or woman was about £3 in cloth or other goods, and as low as 5/- for a little nigger." Finally, who can fill the gap of years between 1875 and Mr. Swan's data of 1909? The law of the equality of ratios surely demands that in these intervening years the increasing demand extorted from Africa an increasing supply.

Gun-running in slave barter is now almost stopped, thank God. Ten, fifteen, and even twenty slaves were paid for one repeating rifle; the accessory cartridges even fetching higher prices still. One slave per ten cartridges was considered a fair figure. One oily little Englishman even wriggled in from Loanda, and with all the *sang froid* of Captain Kettle, hoisted the Jack, and sold dozens of martinis for slaves. Followed up by a band of State soldiers, this little man was deserted by his Natives, so he calmly piled up his iron trunks across the trail, took cover, and in a series of long singing shots opened fire on the advancing soldiers through the loopholes formed by his 60-lb. trunks. But when the soldiers saw one after another of their number roll over wounded, the forest rang with hulla-balloo, and back they rushed to headquarters, saying in sober earnest: "Never man shot like this man!" A black-art notion this, that because it was only one man who thus struck terror into them, that therefore they must flee. As clever with his tongue as with his '303, this little Captain Kettle is the type who sits down in the forest and, gripping your arm with a confidential emphasis, will calmly give you chapter and verse for slavery from the Law and the Prophets, adding blandly that there is more serfdom in urban England than in rural Africa. All this silly screed as though no Jesus Christ had ever lived, died, and rose again to abolish it. Another smuggler of a more truculent type was an Irishman to his bone and marrow—a Tipperary boy, I could swear to the brogue—who could scarcely write his own name. This waster's endless brag was that his brother was an Irish M.P., and his stock phrase to brow-beat officials was the threat in the broadest brogue: "Shure, and I'll write to me brother in the House!"

This seeming digression on slavery has sent me off from the great Week of Prayer now beginning. All these people mingling for prayer used to be enslaved to and by each other. The old bondmaster and old bondservant now pray for and with each other. Both glorying in the liberty wherewith Christ has made them free—the former free not to enslave, the latter free from enslavement. But we miss Lenge this year. This old man got stronger and stronger in prayer towards the end: so full of it that he made our verandah a place where he spread all things before God, spreading himself at the same time all fours on the ground. He ailed a lot, but mere medicine was a small thing. To him prayer was the true physic for all the ailments in the Medical Dictionary. He kept at me daily, never temporised, and was always pushing for real old-time religion, his one point being (what a point)! that "we cannot have the Apostolic methods without the Apostolic Spirit." I feel bereft; feel a friend of my soul has gone. Pray? He prayed about all things at all times, and got me to join him until the thing became as delicious as divine.

The progress of this letter has been victimised by many interruptions, but at the end here comes a most appropriate intruder for my last paragraph. Who is she? She does not live here; she is far along the Lake at the River Rwilwa; she is a bonnie girl, "The Child of Prayer" is her name. And thereby hangs a suitable conclusion to all this pleading of mine for more prayer. She must be twelve years of age now, for this incident is about her birth in 1910. Though not Christians, it is *they* who tell the tale, *they* who remember a mere trivial incident forgotten by me two minutes after it occurred. It was a wayside prayer with a mere whiff of a girl, one of the "baby-brides" of Africa, a prayer that God would spare her in her foreboding of imminent maternity. It was an unusual thing for me to do (never did it before or since), but she was so unusually frail and child-like that this off-hand wayside prayer she never forgot. Never forgot it, for long after came my

surprise when this "heathen" babe of hers, now a grown girl, was brought to me with this surprise name—WALULOMBELA, the child of prayer. This, mind you, from cold outsiders who have no personal faith in Christ. Just plain folks out in the grass with two eyes in their head, and behind those eyes just enough brains to know that God heard passing prayer that fleeting day long ago by the roadside. A prayer more whispered than uttered, because on such a sacred subject that even now one can scarcely talk about it with propriety. Yes, these heathen men and women away out in the long grass, *they* saw it all, they saw a clean-cut answer to prayer, and so seeing they dubbed the wonder-child "the child of prayer"! And can you be surprised that this one incident was the means of opening their town to the Gospel?

D. CRAWFORD.

KING WILLIAM'S TOWN NATIVE TEACHERS' ASSOIATION.

CONFERENCE WITH THE INSPECTOR OF SCHOOLS.

This Association invited the circuit inspector to its meeting held at Annshaw on Empire Day. Mr. Bain readily responded, and presided over the meeting, which was opened by the Rev. C. M. Cramptom, of Annshaw, with prayer. The chairman in a helpful opening address congratulated the teachers on their public spirit in arranging for such a meeting on a Public holiday. The following points were then discussed:

The desirability of the Inspector fixing dates of inspection.

The devising of means for 'semi-compulsory education' in Native schools, the pressure to be exercised by the Magistrate.

The necessity for suitable dwelling houses for teachers.

Provision from Government for orphan scholars.

Government aid towards school gardening and grass-weaving.

The good work done by the Qanda Institution.

Teachers' Libraries within the circuit.

The teachers' opinion on the "Native Question."

A Vacation Course.

Scale of salaries and shortened period for the Good Service allowance.

Each point in the agenda was fully discussed and the Inspector showed profound sympathy with the difficulties that Native teachers have to face. They reported that the numbers in their schools were diminishing and asked him to request the help of the Resident Magistrate, who ought to take a keen interest in Native education and should exercise influence for its improvement. Mr. Bain agreed to convey this request, mentioning instances in which Native schools had grown greatly under the influence of sympathetic Magistrates. He, however, was unable owing to his position to convey the teachers' opinions to Government on the "Native Question", and particularly on that "detrimental barrier"—the "Colour Bar,"—which they would have "removed and consigned to the bottom of the ocean." It was discouraging to Native teachers, it was stated, that their disabilities under the Ordinance of Free Education had not been recogised. They had lost their former privileges of free land, and free board and lodging, and they were expected to lead a Christian civilised life on an average salary of £12 per quarter, which was shockingly indequate. The idea that the Native teacher was satisfied to live in a dark primitive hut, and have for his staple food mealies and kafir-corn, needed immediate rectification. Then no increment on his salary was provided for however good his work, and however favourably it might be reported upon, whereas a European teacher was sure of getting his increment at a specified period, however unfavourable his work might have been. (We doubt the correctness of this comparison. *Editor.)* It was indeed a great privilege to be a white man in this country!

Native teachers felt the necessity for self-education and self-improvement, but their inadequate salaries rendered it impossible to obtain the standard of the desired mode of life. They were not satisfied to lead the life of an ordinary raw Natives, and they therefore requested their guardian to provide them with adequate dwellings and teachers' libraries. Missionaries should realise that without the loyal assistance of their Native teachers the work of the Church was doomed to fail; they should not be content to live in palatial houses themselves, while their insignificant, yet indispensable, assistants, were lodged in dark, barbarous huts with accommodation inferior to a stable, the poor man being expected to lodge there, along with a family of 5 or more children. How could such a man read or prepare his lessons? The problem of cleanliness in Native homes would never be solved till adequate dwellings were built for the Native teachers. Then the masses of the Bantu people would have a model for cleanliness and self-improvement. It was therefore unanimously agreed that a resolution should be sent to the Education Department inquiring as to the time the long promised scale of salaries would be in operation.

The dfferent speakers affirmed that teachers are losing confidence in the Education Department and in Government. They read from Cape History that the early Dutch people never included the coloured races in their ideas of liberty, and wondered whether they were still under the old despotic Dutch Government, or the so-called democratic British Government, under which all races, however feeble and ignorant, are supposed to enjoy freedom and liberty. Political segregation was even worse than territorial segregation. Native teachers (as supposed leaders of the Bantu races) failed at present to understand the meaning of British justice. What was the object of the South African Union, they asked? Was it Union to oppress the black or to fertilize South African prejudice against the black? It should be remembered that union to oppress begets union to resist! These matters were exercising the mind of the Native. He failed, to understand the significance of the white man's religion, as his reign is contrary to the doctrines of Christianity, and sometimes when one spoke of Christian civilisation. one was perplexed. Native teachers, like all other human beings wished to grow and should be given a fair chance. Some of the missionaries and school inspectors sympathised with the retarded Native growth and development, and knew that if the teachers were kept marking time the masses of the Bantu people were doomed to deteriorate. It did not escape the notice of enlightened Natives that Government was annually granting many bursaries for the education of necessitous European children. while no attention was being paid to Native orphans. All inspectors in Native areas knew that scarcity of clothing often lowered attendance at schools, and sent promising and intelligent pupils back to heathenism. The time required before Good Service allowance as granted to Native teachers was too serious a test of physical and intellectual endurance. It was almost impossible for any teacher to show good work for six successive years in face of the difficulties of irregular attendance, and other disabilities with which he had to contend. The period should be shortened to three years. With regard to Qanda Institution it was unanimously agreed, in view of the excellent work quietly and successfully done for the last ten years, in teaching practical domestic science, horse traction agriculture, gardening, poultry, carpentry, blacksmithing, primary and normal school work, to recommend this school for Government recognition, support, inspection, and financial grants, on the same terms as are given to Native schools elsewhere, doing similar work. A hearty vote of thanks to the inspector closed the meeting.

Our vigorous Native teacher friends have relieved their minds pretty freely. With most of their grievances we are in as full sympathy as anyone can be who is not under exactly the same harrow with them. They have been called to a civilised employment, and are not given the means to live in keeping with it, so that for very many of them their days are filled with a hopeless struggle against want and debt. That they cry out, and that they scatter blame broadcast, is little to be wondered at. Only, we would suggest to them that it is worth their while to recognise that never before has there been a Government in power, nor a Cape Education authority, so well disposed towards Native aspirations and interests as the present, and that this improved disposition is not rightly understood if it is attributed mainly to agitation, although agitation has its place and use. We do not believe that Government had any other intention than to deal with Native teachers' salaries as it dealt with European salaries when the unexpected breakdown in its finances stopped the necessary increase of expenditure. The Cape Administration has had to submit to the shame of breaking its faith, because it could not do the impossible; but we can have confidence that as soon as it is able it will redeem its promises.

MR. POLHEMUS LYON.

The Rev. W. C. Willoughby, formerly of Tiger-Kloof Institution, writing from Hartford, Conn., U. S. A., where he is now a member of the staff of the Kennedy School of Missions, tells of the passing away of Mr. Polhemus Lyon on the 29th April at his house in Bloomfield, New Jersey. The late Mr. Lyon resided for many years in Cape Town where he took an active part in philanthropic work and was for a time chairman of the New Somerset Hospital Board. He was a warm supporter of the missionary enterprise, and continued to keep in touch with it through the *Outlook* right to the end. South Africa could ill spare him when he left to spend the evening of his days in his native land. To his widow and friends we offer our respectful sympathy.

MRS. DORCAS NTINTILE.

There passed away at Ciko, on the 15th. of May, Mrs. Dorcas Ntintile, a member of Malan Mission, who had been connected with it almost from the beginning. She married Mr. Mapas Ntintile shortly after his return with Dr. Stewart from Central Africa, and a little later set up their home in Ciko. Her husband died suddenly and left her with six young children all now grown up.

For over 40 years she has been a faithful worker in connection with her Church, and for over 26 years she has been Vice President of the Women's Christian Association and an outstanding leader in its work there. It will be hard to fill her place. She will be greatly missed at the quarterly meetings. Often along with another Vice President she visited out-stations where leaders were not doing their duty and brought harmony out of discord. Now she rests from her labours leaving an honoured name behind her.

LETTERS TO THE EDITOR.

LOBOLA.

To the Editor, *The S. A. Outlook.*

Sir,—I have much to write in reply to Mr. Leo. Makubalo, but I will try to be brief. Judging from his name I conclude he belongs to the *Bantu* race to which also I belong; therefore we are one, not merely in God, nor in King George the V., but also in skin. The only difference I see is that I belongs to a civilised stage of our people while I am of the ignorant.

When you, Mr. Editor, did not reply to the questions which Mr. Leo. Makubalo laid before you in June, 1920, you were, I think, quite right, because, as you are not of the *Bantu* race you couldn't reply to him on the subject satisfactorily. His first question was:—Do you know how *ukulobola* was started? His second question was:—Do you know the proper ways to *ukulobolisa*?

I am sorry to write that Mr. Makubalo appears himself quite unable to answer these questions. The explanations are awanting in his letter.

Although Christ Jesus is the exemplar, or the standard of our life and work, yet our circumstances compel us to copy the life and works of other people, especially those whose life, knowledge and works are better than ours. Nyasaland and the neighbouring territories are following the footsteps of South Africa, because South Africa is an example for African pagan territories in many respects. Mr. Makubalo does not know, or has forgotten, the difficulties through which his ancestors passed to reach Christendom and the civilisation in which he now is, in order to put him, not merely in a wealthy, peaceable life, but also in a divine life that he may be enabled to serve God and man in liberty.

To say that if we leave off our customs and follow foreign customs we shall be led to a bad end is quite wrong. Mr. Makubalo himself is living in a house, putting on clothes, eating food, possessing and doing a great many things which his ancestors did not see nor dream of. Surely there are foreign customs which we ought to follow without any question, as also there are some foreign customs which we should not follow until we are quite satisfied with good reasons why we should receive them into our lives. Therefore when he wrote that foreign customs should not be copied he is against his ancestors who migrated from a barbarous life into that civilised condition in which he is now displaying himself with the enjoyments of a wealthy, peaceable life. Also he does not see that by saying; "If we leave off our customs and follow foreign customs we shall be led to a bad end," he is stopping his children from receiving foreign education; and that at the same time he is despising his parents who put him to school and paid for his education.

His last question was:—What customs did the Europeans abandon?

Although I have not visited Europe nor South Africa, yet I do see that Christianity and the light of Christianity through the means of civilisation working among non-Christian people did compel Europe to abandon a great many bad customs, and that even to-day a great many more customs are being swept out, not only through civilisation, but also through the power of the light of Christ. It is the power of the light of Christianity through civilisation in some cases that enables people to abandon a bad custom which enslaves human right, human life, human strength, human will, human conscience, human activity, human friendship, human intellect, human spirit, human unity, human growth and human love.

As we are both physically and intellectually young we are not able to distinguish the real natural or necessary customs from the customs which were caused by the evil practices of men in the dark ages. Right and natural customs are mixed up with customs which came to us through men's long practice of evil; and, in many cases, it is these customs of men which are the enemies of peace, well-being and progress.

We need power to help us fully to understand the real meaning of marriage, which will enable us to free women and children from the slavery of marriage as it is now understood, because *ukulobola* buys the power and the whole right over a woman and makes her a slave, likewise her children.

I am, etc.,

EDWARD BOTE MANDA,

Livingstonia,

Nyasaland.

* * *

To the Editor, *The S. A. Outlook.*

Sir,—We have knowledge of cases of cruelty and hardship due to *ukulobola*, which costs something to write about apart from the knowledge that this state of things prevails.

Yet one feels it is good that, as far as possible, all friends of the Native peoples, as well as the Natives themselves, should be kept in touch with actualities.

Case No 1.—Just recently this has happened. Two sisters were sent by their father, to a Chief's kraal, so that he might choose which of the two he liked, the father owing cattle to the Chief for Lobola. He made his choice taking the better looking of the two, a girl of about 7 or 8, and she is now being taught that she must *konza kahle*, serve well, her future husband, a huge specimen of humanity between 60 and 70 years of age.

The other girl was taken to a sub-Chief, but her looks did not please him, so she was returned to her father. She is about 10 years old.

The mother together with the women of the kraal and the children spent the whole day lamenting, the mother's appeal to the father being absolutely unheeded. This is how the older heathen men are sure of obtaining young wives.

Case No 2.—A girl of about 7 has been brought here by her mother for our protection. Her father has taken another wife and has sold this child to a man in the district in order to pay for his wife, he living in Natal. We have to watch her, for only the other day some people came for this child, one being the wife of the man to whom she is sold; but as Natives know so well their own affairs we were forwarned and so able to safeguard her.

Case No 3.—Somewhat similiar to the above but of an older girl who is an earnest Christian. Two men came for her saying they wanted their cattle in their kraal, so that they could marry her off. She has suffered terribly having been sold to two different men, by her Christian (?) brother. This latter part of the case came before the High Court; but in spite of this they still seek to trouble her.

Case No 4.—A young Christian, woman who had got into trouble, with a Christian man from Natal. She has been dealt with in this way: the head of the kraal has paid cattle, the wedding feast has taken place, the beast having been killed according to heathen custom, but no husband for her; what is her position? We cannot make out. She is now going to find the supposed husband to whom her brother has sold her.

Case No 5.—Has just come to our notice. A young couple were going to the court for the marriage certificate. When the Clerk of the Court asked if the cattle had been paid the young man replied that he had paid 11 head, to which the Clerk responded, "Who told you you were to pay 11 head, dont you know that it is 15 head now, for an ordinary girl and 40 head for a Chief's daughter? go home and pay the other 4."

I am informed that he said this in a loud voice that all might hear. This happened in Natal. The one who told me this says they are feeling this condition of things intensely.

Would it not be better, until this state of things is changed, to retranslate the marriage service, thus:—

Minister.—Who sells this woman to this man?

Owner.—I do.

Surely this is a more correct rendering for our Native peoples. I am, etc.,

W. L. HAWKINS.

* *

KAFIR BEER:

To the Editor, *The S. A. Outlook.*

Sir, may I say a few words in support of your notes on the Native Urban Areas Bill?

The sale of Beer by municipal authorities we must protest against. Disguise this as you may, under a cloud of words, it means that thousands of young Natives are to be led to acquire the drink taste and then the drink craving.

I know from personal observation, a short time ago, that in Durban, with a little manipulation, Natives would get enough beer—as one Xosa whom I know told me—to get "*pleasantly drunk every Saturday.*" When these men go home they keep on getting pleasantly drunk: then it comes to be beer and brandy: then they become wrecks.

Speaking for the Transkei, I say we are now sending thousands of boys to the towns: quite young boys: and a rapidly growing number of girls; most of these boys are not accustomed to take beer and very few of the girls have ever taken it. Many of them have passed through our day schools and Sunday schools and they have been instructed by their parents and by us not to take beer.

They go to towns, and beer is sold by the authority of "the Government," so they will say. It is inevitable that all save the strongest characters will buy it and once they begin they will take more and more. We all know that it is a very pleasant drink and a stimulating drink and bound to grow on young people After beer comes brandy: then comes ruin.

That educated men, interested in the moral well-being and religious progress of the Natives,

can, at this time of day when total prohibition is more and more all the world over proving a boon and a blessing to all men and in particular to those who are weak in moral and spiritual powers, approve of such a measure, is to me an amazement and a very evil omen.

REPATRIATION OF THE LAPSED AND DEGRADED.

Hundreds who were born and lived for a time, let us say in the Transkei went to the towns learned all the vices of the low whites and coloureds and became moral wrecks, are now to be sent back to the Transkei. Graduates in the Universities of crime are now to be settled as teachers in hundreds of remote rural districts to teach crime to unsophisticated young people.

Now it is to be noted that in the towns these lapsed Natives do a minimum of harm. Because (1) They are under close police supervision (2) The town Natives and their children know such characters well and are on their guard against them. In remote spots in the Transkei, 10 or 20 miles away from police supervision, among raw Natives and their still more raw children, what will take place? The spread of vice heretofore unknown there. During the strike in the North hundreds of the best of our Native parents were in a state of panic lest these lapsed and demoralized wrecks be sent back among them to the ruination of their children. I think these parents were right, because we must bear in mind two facts: (1) These people, even if they are willing to work and make a living on the land, cannot now get land. (2) No men in the Transkei are going to give them work.

While one must pity them greatly it seems quite clear that: (1) town life has made them what they are; (2) in towns they can do less harm than in the country; (3) the towns must bear the burden of supervising them and giving them a chance.

If one thinks for a moment of such a measure being applied to whites it becomes clear how bad it is. Mr. A. born and brought up in some remote spot in Caithness, went to Glasgow and become a drunken, criminal, slum bird, living by odd jobs and by his wits. He is, without any inquiry as to how he can make a living or how he will influence the people in his place of birth, to be deported from Glasgow and sent to Caithness. It seems contrary to reason and to justice.

I am, Sir, etc.,

TRANSKEI.

THE NEAR EAST.

To the Editor, *The S. A. Outlook.*

Sir,—Allowing for the difference between the Gregorian calendar, just 469 years have gone by since that tragic event of far-reaching influence, the fall of Constantinople before the Turks, of that remnant of the Roman Empire, which, however weakened and reduced by internal disunion and treachery, and narrowness of outlook and policy, stopped the way for nearly 800 years against the Asiatic hordes, and to the bitter end hampered and retarded the onflow of their rising flood. The Eastern Empire consisted of races increasingly mixed, and the same may be said of the armies of Islam, but no one ventures to think—not even Gibbon—that Europe, not to say Western Asia, was really benefitted by the introduction of Turkish rule, whatever appreciation our soldiers may have (even after Kut) of the fighting qualities of the Turk when meeting Western in fair fight. We know it has been a fashion from Gibbon down, to talk as though the Roman Empire was effete and declining throughout the Imperial period, but we are now realising not only the amazing task the early emperors accomplished, but the marvellous vitality of persistence, in growing isolation, and baited by Christians as well as anti-Christian powers, which the Byzantine Empire showed. To the modern mind the marvel is not that the Eastern Empire fell before Mahomet, but that it managed to survive the Western by a thousand years. A long decline, a slow fall surely. And again, some are bold to say that the wonder is not that the Balkan peoples seemed melodramatic to Victorian authors, but that, after their age-long agony, they have recovered a place among the states of Europe: and that the Greeks, for example, have roused themselves by a wonderful struggle into a growing nation, though they may not always act so as to please the friends, whose governments gave them somewhat tardy help in their need: and some may think they are now wiser to trust in their own efforts, when they view the treatment of weaker allies like Armenia, and our smallest ally, the Assyrians of Kurdistan, a nation still encamped under British protection, because their victorious protector cannot restore them, as promised, to their fatherland. So much perhaps the better for them lest they be treated like the Armenians and Greeks of Anatolia. Woe to the conquered!—especially when they happen to be the allies of the victors. How long are the fragments of that Empire, to which the fall of Constantinople put a term, to be cast under the feet of those incapable of rising to their level of

civilisation? The contrary policy has been justified and fruitful, surely, in Serbia and Roumania, to whose rapprochement the Duke of York just now is sponsor: why, to please a mere fraction of India, should we return to the mistakes of Palmerston and Disraeli? The dogs who do to death Greeks and Armenians in Anatolia may justly turn and try to rend us elsewhere.

I am, Sir, etc.,

W. A. N.

x x x

REVIEW.

Tropical Hygiene for African Schools. This booklet of 64 pages is issued by the S. P. C. K. It is intended for Native children in the upper classes who can read English. It is simply written and illustrated by a number of woodcuts. The subjects dealt with are specially those peculiar to Tropical Africa, such as malarial fever, sleeping sickness, jiggers, also the feeding and care of children, first aid and simple sanitation. It is a useful little book.

LOVEDALE AND FORT HARE NEWS.

We learn that Nurse Rose Mokuena has been appointed district nurse to the Kroonstad Locations under the King Edward Order of Nurses. Nurse Mokuena holds both the Trained Nurses Certificate and the Midwifery Certificate of the Cape Medical Council. We offer her our congratulations and best wishes on the important work she is about to take up.

x x x

The first session closed on 14th June; and the second session opens on 5th July. Owing to the increased cost of railway travelling, a larger number of pupils than usual have stayed on at the Institution during the vacation.

x x x

The Lovedale farmhouse in the course of the last three months has been completely gutted out and rebuilt. When the walls were being stripped for replastering it was found that they contained loopholes, probably dating back to the time when the first part of the house was put up. In these early days it stood on the very edge of British territory, and was the nearest European dwelling to the unbroken Xosa tribes. The new building is quite up-to-date and reflects great credit on the building department.

x x x

The farm has also recently been equipped with an up-to-date milk store in accordance with our policy of concentrating upon dairying. In 1923, the Institution should have over ninety cows in its dairy herd. From the bull imported from Aberdeenshire in 1920 the farm has now seven remarkably fine heifers and one bull.

x x x

The Fruit Department is issuing this year for the first time a catalogue of fruit trees on sale from its nurseries. Owing to the repeated losses experienced from frost, no citrus trees are yet on sale, as the stock is required for the Department's own use; but there are large stocks of peaches, plums, walnuts, apricots, apples, pears, etc, in the varieties suitable to the district, and South Africa generally.

x x x

The Printing Department is passing through the Press a first Reader of the Tonga of Chikuni, Northern Rhodesia. This language forms an interesting link between the South African groups and those to the West and South-West of Lake Nyasa. It appears to have no clicks, and the people seem to speak with a lisp, possibly the product of a custom of filing the front teeth. To observe how a word comes to have different meanings in different branches of the Bantu is always interesting and sometimes amusing. The word which in some other Bantu languages means "to begin," is here the word for "to speak,"—quite a natural development someone will say, for "to speak" about it is all the length that a good many people get with any important undertaking that means effort and initiative.

x x x

The Literary Society at its second last meeting gave a dramatic entertainment got up by Mr. Darlow. The "quarrel scene" between Brutus and Cassius, and part of A Midsummer Night's Dream were rendered very creditably indeed by pupils of the High School. It is hoped that the Society will develop a section devoting itself to dramatic study. No doubt there exists among the pupils a true gift for entertainment of this nature worth cultivating Some of them show innate capacity for interpreting character.

x x x

At the last Evening Service of the session Mr. Booth Coventry thanked the Institution Choir and their Conductor Mr. B. Read for their assistance. The Institution's music has been always on an upward plane, but its progress for the last two years has in several respects been marked.

x x x

The Annual Junior Sports were held on the 26th and 27th May, the Victoria Day holidays. Driving showers on Thursday foreboded disagreeable

weather, but Friday and Saturday turned out perfect days; and with an unwonted green on all the hillsides, due to the late rains, the playing field in perfect order never looked better. For the individual events there was an average of 34 entries indicating the keenness of the interest taken; but it is clear that there is still insufficient preparatory training and practice to secure really creditable results. Owing to the records not being considered sufficiently good, the gold medal for the *victor ludorum*, presented by Mr. D. A. Hunter, and won by Joel Molapo, was not awarded, but two silver medals were given instead, the runner up being Hamilton Yako. We congratulate these two young athletes, and wish them success in the Senior Sports. The brooch for the *victor ludorum* of the girls, presented by Mrs. D. A. Hunter, was won by Gladys Mbuya, and a second brooch presented by the Committee was won by Gladys Nqandela. The afternoons of the 26th and 27th were devoted to games; and on the latter date a football match between Lovedale and Fort Hare was played, the College winning by one goal to nil. The game was rather marred by a strong and gusty wind. The Elementary School had its annual games on the Saturday morning. Both evenings were occupied by Concerts in the Large Hall. The following were the winners of the principal events:

BOYS.

100 yards Race:—1st. Hamilton Yako, 2nd. Joel Molapo, 3rd. Jose Alves.
Long Jump:—1st. Hamilton Yako, (14ft. 4in.), 2nd. Donald Mtimkulu, (14ft. 2½in.). 3rd. Elgin Sishuba (13ft. 11¼in.).
Quarter Mile:—1st. Joel Molapo, 2nd. Theophilus Mtombeni, 3rd. Hamilton Yako.
Sack Race:—1st. Jose Alves, 2nd. Reginald Salayi, 3rd. Hamilton Yako.
High Jump:—1st. Donald Mtimkulu, (4ft. 5in.), 2nd. Kilabone Nkoebe, 3rd. Elgin Sishuba.
Half Mile Race:—1st. Joel Molapo, 2nd. Sazingam Mgudlwa, 3rd. Temba Mxalisa.
Bolster Bar:—1st. Jose Alves, 2nd. Victor Ntlabati.
Sack Football:— Rangers, *Capt.* Wesley Gxavu.
Sack Tournament:— „ „ „ „
Medal Competition:— „ „ „ „

GIRLS.

Flat Race:—1st. Rebecca Sihawu,
2nd. { Gladys Mbuya, / Agnes Mvinjelwa.

Sack Race:—1st. Gladys Mbuya, 2nd. Cecilia Nikani.
Potatoe Race:—1st. Annie Mzanywa, 2nd. Signora Gonxeka, 3rd. Gladys Mbuya.
Three legged Race:—1st Gladys Mbuya & Marjorie Mpahlwa, 2nd. Cecilia Nikani & Lena Mabandla, Signora Gonxeka & Mabel Soga.
Skipping Race:—1st. Annie Mvinjelwa, 2nd. Gladys Mgudlwa 3rd. Josephine Kraai.
Late for School Race:—1st. Gladys Nqandela, 2nd. Annie Mzanywa, 3rd. Evelyn Phera.
Basket Ball:—Blue Bells, *Capt.* Anna Siyo.
Medals:—Joel Molapo, (Victor Ludorum) Hamilton Yako.
Brooches:—Gladys Mbuya, Gladys Nqandela.

FORT HARE NEWS.

June was a quiet month at the College, occupied with half-yearly examinations, and their results. The College closed for the Winter holiday on the 27th, and the students left on that and the following day.

x x x

Visitors during the month included Miss Allan of the American mission at Umzumbe in Natal, and Miss Jensen, of Kapanga, Belgian Congo, Mrs. Geddes and Miss Norton, the Rev. H. Roswell Cooper, of St. Bede's College, Umtata, and Rev. Father W. A. Cotton of St. Aidan's College, Johannesburg. The College services on Sundays the 18th and 25th were taken by Mr. Cooper and Father Cotton respectively.

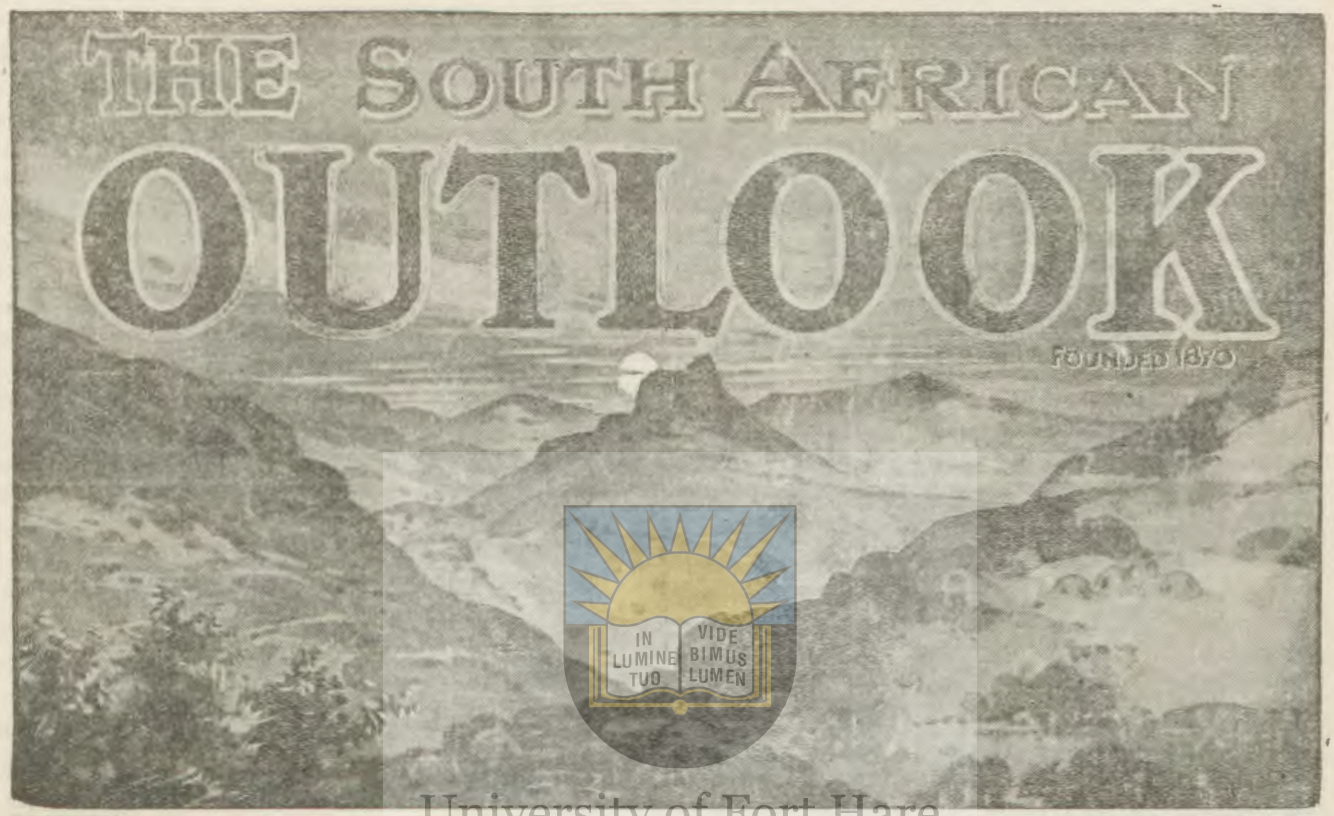
x x x

Word has been received from the family of the late Rev. W. Dower, of Port Elizabeth, that before his death he expressed the wish that his library, with the exception of some selections, should be presented to the College. This generous gift will be valued both for its intrinsic worth, and in memory of one whose vitality and greatness of spirit won for him a large place in the regard of his fellow-missionaries.

BIRTH.

BORN to Mr. and Mrs. Peter M. Sebina of Kensington Villa, Serowe on the 21st May, 1922, a Son.

"THE SOUTH AFRICAN OUTLOOK."
Printed and Published by the Lovedale Mission Press. Lovedale, C.P., South Africa.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - **Published Monthly.**

CONTENTS.

LOVEDALE, SOUTH AFRICA. AUGUST 1, 1922.
VOL. LII. NO. 621.

wide circulation of the *Rand Daily Mail* opening its columns to questions such as this, and we trust that its action in so doing will lead to some improvement in a matter which causes many a heartbreak in homes situated in the Native territories.

* * *

The Transvaal Provincial Government's civil action against Mr. D. S. Letanka, representing the Transvaal Native Congress, for payment of the £2 : 10 : 0, poll tax, came before the Supreme Court, Pretoria, on 23nd June, when judgment with costs was given in favour of the defendant. The Provincial Government appealed to the Appellate Division. The amount already collected from Natives in the Transvaal under the provisions of the Poll Tax Ordinance of 1921 is over £60,000, and the question of its refund will have to be faced if, as we hope and expect, this judgment of the Supreme Court is upheld.

* * *

The Select Committee on Native Affairs has had under consideration the question of the survey of traders' holdings on Crown land in Native locations. It has recommended the granting of titles for existing trading stations, the occupation of which has been authorised under any law, and recommends further that in future the occupation of trading sites be not authorised unless the site is first surveyed, and that title be only granted when the location is surveyed for individual tenure for the Natives. The Committee had also under consideration the adequacy of the control exercisable by the Administration over traders carrying on business in Native areas. It has embodied its recommendations in the form of a draft Bill of rather wide scope. This Bill provides that any licence holder or agent, whose speech or conduct causes public dispeace, excites discontent or disaffection, or promotes feelings of ill will or hostility towards the State or its officers, or "in any manner whatsoever so conducts himself or the business carried on under such licence as to exercise an influence which is detrimental to the welfare of the Native population, the Minister may cause an enquiry to be held as to the truth of the information. Should the inquiry prove unfavourable to the trader, his licence may be cancelled."

* * *

The Traders in the Native Territories, particularly in the Transkei, are many of them good men and respectable citizens, who are interested in the Natives, and have a due sense of the responsibility which their position of close touch with the Native peoples, and their isolation from their own race, impose upon them. On the other hand there are among them black sheep that are a disgrace to the European name, as regards moral character and any practical or worthy self respect. As appeared during the War, there are also traders whose speech and actions, in their hostility to the Government, some of them being of foreign or late enemy descent, have been subversive of peace, and who are a public danger. The law is for evil doers. While it is probable that the respectable class of traders may resent a measure that seems to discredit them to some extent, and which, they may argue, will lessen the value of their stations because it brings an element of uncertainty into their tenure, it is to be hoped that the Bill will be carried through. No one cognisant of the bad conditions in some parts of the Native territories, especially those in which civilization is most backward, can hold any other view but that some legislation, conferring powers to enquire into the fitness of traders for exercising the privilege and responsibility of their licence is seriously needed.

* * *

Now that the Native Affairs Commission has been released from the duty of attendance at Cape Town in connection with the sitting of Parliament, it is to be hoped that the enquiry into religious schism among the Native people promised after the "Israelite" trouble will not be further postponed. Undoubtedly there exists a situation as unsatisfactory to the wisest and best among the Natives themselves, as to their best friends among the Europeans. But the blame is not all on one side. Our Christian religion is the greatest gift that the Native peoples have received from outside. It is the surest guarantee of their survival as a race, and for them and for the Europeans who occupy the country alongside of them, it is better that they should embrace it, and practise it, even with mistaken and perverted conceptions, rather than not at all. The enquiry to be of use must ascertain not only where the Native sectarian has failed and gone astray, but also where his guides may have failed or misled him. And there must be sympathy. The smoking flax is not to be quenched, nor the bruised reed broken.

* * *

The discussion on Native Affairs, which came on in Committee of Supply on the Estimates yielded little that was new. Mr. Malan, who spoke as the Prime Minister's deputy, expressed the view that what he called a "full-time Minister for Native affairs" could not be looked for in our time. In this he surely referred only to the life of the present Parliament. He appeared to be judging only the

work to be done. What others are looking at is the need for a Minister with the independence of a separate portfolio, and undivided responsibility. As regards legislative reform, he had little to speak of except intentions. A preliminary Bill had been drafted to deal with the Pass Laws, but it was necessary to get into further touch with the Natives to ascertain what was their view before proceeding with it. The Natives (Urban Areas) Bill, since shelved for this session, was in the hands of the Minister. While the Provinces would have to find at least as much money as they found in the past for Native education, for all expansion in the future the House of Assembly would have to be responsible. Mr. Malan referred to the establishing of Native Councils in the King William's Town and Herschel districts, and hoped that increased attention to instruction in agriculture would be the outcome of them. He resurrected the Land Act of 1913 with the information that the general policy of the Government was to allow Natives to buy land in areas which had been recommended by the Beaumont Commission and the local commissions, and that buying of land in other areas was at the discretion of the Government. The farmers in Glen Grey would have to be expropriated, and that district would ultimately become a Native area.

* * *

The Blue Book on the Bondelzwart Rising rather confirms than allays the fears that the course of action followed by the Administrator has brought discredit upon the good name of South Africa. It is a one-sided *apologia*, and extraordinarily lacking in any sense of magnanimity. The Report has come to hand too late for any detailed analysis of it in this issue, but its own Annexure (A) provides an amazing commentary on the rest of the contents. According to the Administrator, insolence, to which he refers again and again, was a great crime of these Hottentots, who, Major Manning tells us "subsisted on gums, goats' milk etc."! This officer, however, when he interviewed their hereditary Chief found "no proof of hostility or insolence." Yet there must have been. When they had collected into troops to fight, on one occasion a body of them actually compelled a European woman to prepare for them coffee! And emissaries to them from the Government had to walk through a line of armed Hottentots to get to the place of meeting! Yet these people had "an admixture of white blood;" and the independence with which they are are blamed has not been regarded as a crime, but as a virtue in other poor but brave peoples.

The man of straw, Beukes, who had been placed over the people as Chief, struck Manning as "having no desire nor particular ability for the position." He was a "Bastard," whom even his Hottentot wife had deserted. Maning records that the people represented themselves as unable but not as unwilling to pay the Dog Tax, and they indignantly repudiated the "stories" that had gone abroad about their disaffection. They had only a minimum of stock, which was generally in quarantine though dipped several times. (The trouble was scab.) Even when any small stock could be removed, the prices obtainable were only a few shillings. (The storekeepers practised barter and were unwilling to pay cash.) This stock afforded their essential food supply, and they asserted that if their chief means of protection, the dogs, were taken away, the position would be still harder. In our previous comments we assumed that the dogs were used for hunting, but now it becomes clear that, although these unfortunate people, many of them in extreme poverty, were living on the edge of a game reserve, in which springbok abounded, and the herds were infected with mange which thinning out might have checked, they were not allowed to take any game, while some Europeans entered the reserve and shot buck for sport, in despite of the law. The dogs were needed to protect their flocks against jackals.

* * *

In this Annexure Major Manning refers also to "hasty action on the part of the police calculated to bring on a disturbance." There was also something more sinister, recalling to our minds a painful parallel in early Rhodesian affairs. It was the action of the officer in charge of the party sent to meet Jacobus Christian and his followers "in inviting a deputation to be sent to Warmbad, and then arresting them." On this Manning's comment is, "It could hardly be wondered at if Jacobus Christian became nervous or suspicious and was reported unwilling to comply with summonses." As we suspected, it was the pushing of the military ahead of the civil arm that precipitated matters. Of course this officer does not say so, but he commends from his own experience the practice of sending officers of the civil administration in the first instance to deal with such people, without display of force.

* * *

When the Blue Book was on the Table of the House the Prime Minister made a statement on the Rising, and promised further enquiry. The Government had decided to intrust this enquiry to

the Native Affairs Commission, and it was to be given a wider sweep so as to embrace the situation both north and south of the Orange River. The Commission, he said, "would be in position to make recommendations to the Government as to what should be done. If there were any genuine grievances, these grievances would be properly met." From his words as reported, it is not clear that the Commission has been specifically instructed to deal with the circumstances leading up to the rising, and the justification offered for the military action. So far as what was said in the House goes, the Commission appears to be in a position to feel that they are relieved from that responsibility. It is here again that the disadvantage, and more than disadvantage, of the Prime Minister being also Minister for Native Affairs becomes apparent. General Smuts, by a succession of replies in the House, has thrown the cloak of his approval over Mr. Hofmeyr's doings so far that the Commissioners cannot but feel themselves very awkwardly situated. But it is to be hoped that investigation of the whole incident will not be burked.

* * *

The authorities of the Stofberg Gedenk School of the Dutch Reformed Church in the Orange Free State are to be congratulated upon their courage and enterprize in undertaking a Winter School for teachers this last vacation. The School was attended by about ninety teachers, mostly from the Free State, belonging to various denominations. This is the first vacation course ever held for Native teachers in the Orange Free State. Lectures were delivered on Bible and Moral Teaching in Schools (Rev. J. J. Ross), Principles and Methods of Teaching (Mr. H. Kuschke), Hygiene (Dr. N. Macvicar), Agriculture (Rev. B. Huss). Practical instruction in wood-work and basketry (Mr. Bruckner and six Native demonstrators) and in needlework (Mrs. McCordie) occupied the afternoons, while the evenings were reserved for lectures, concerts and other entertainments.

* * *

The decision of the Administrator to withdraw the benefit of free books, at present enjoyed in the Cape Province up to and including Standard VI., necessitated by his bad financial position, and his inability to devise additional taxation, is a sore blow to Native education. Sir Frederick reckons that this change will effect a saving of £100,000, which, with other reductions will just enable his income and expenditure to balance. To Europeans generally the step is reasonable. Many of them did not feel the cost of school books at the elementary stage of their children's education,—the heavy costs come later and reversion to the earlier practice means for them little; but with Natives it is otherwise. The gain to efficiency obtained by the introduction of free books and material surprised even those most familiar with Native schools. It gave the Native pupils a chance they lacked before; and the wheels of progress began to move amazingly. With every desire for their children to learn, the providing of books has been an exceedingly great difficulty to Native parents. Even in Institutions, in the case of parents who have committed themselves to the heavy expense of training their children for the profession of teaching, scarcity of books is the rule, and the unceasing handicap of every teacher. We are therefore dismayed at the prospect of reversion to the old disheartening circumstances. Is it too much to hope that even at this the eleventh hour the matter will be reconsidered? As regards Europeans the withdrawal means practically nothing in its effect on efficiency of the education provided, in the case of Natives it means pretty nearly everything that stands between satisfactory, progressive success, and stagnation and failure.

* * *

To parents on lonely farms, mission stations, and at other outposts, who are worried over the disadvantage to their children of their isolation, and are at a loss to provide for them suitable and interesting reading, knowing their difficulty, we feel, that no apology is needed in recommending to them the *Children's Newspaper*. Now in its fourth year, this weekly not only with amazing success maintains its interest for young people, but increases it. Short, well-written articles on current events all the world over, on Natural History, Science, Astronomy, Geography, Invention and Discoveries and so on, appear in each issue; and, unlike so many periodicals which pander to morbidness with crime and moral delinquencies, it finds its news in the good deeds, the enterprises and successes of men and women of character and ideals. The cost is only twopence; and the older people of the family where it enters enjoy it almost as much as the young. Its companion monthly, *My Magazine* is also well worth getting. We should also like to commend Basil Mathew's paper *Outward Bound*. When this venture was first begun, we doubted, good though the opening numbers were, if it would succeed in finding a place for itself. But it is being exceedingly well run; and we are told it is winning its way to the large circulation it deserves.

When the Rev. Dr. George Thom, Dutch Reformed Minister at Caledon, was on a visit to Britain in 1821, Lord Charles Somerset Commissioned him to secure young ministers to fill vacant charges in South Africa. One of the first to offer was the Rev. Andrew Murray, M.A., a young Aberdonian, who landed at Cape Town on the first July, 1822, and was appointed to Graaff Reinet. Two years later Mr. Murray married Maria Susan Stegmann, then only 16 years of age. Mrs. Murray had German, French Hugenot and Calvinist Dutch ancestry. In the Graaff Reinet Parsonage grew up six sons and five daughters, of whom five sons became ministers and four daughters married ministers. Many in the next generation have followed in the footsteps of their honoured parents both as ministers and missionaries. The beneficent influence of this remarkable family has spread far and wide over Southern Africa and away up into Nyasaland. A reunion of between 200 and 300 of the Murray clan met in Graaff Reinet at the beginning of last month to celebrate the centenary of their common ancestor's landing. There was a magnificent centenary birthday cake composed of two portions, one bearing the date 1822 and the other 1922, the whole surmounted by a model in icing of the old-time sailing vessel *Arethusa* which brought the founder of the family to South Africa after a four months' voyage. The 1822 portion of the cake was cut on the Friday night, while the 1922 portion was reserved for the younger generation gathering on Saturday evening. The Missionary members of the family in Nyasaland were to hold their celebration at Dzenza, the station of the Rev. Colin Murray, whose father, the Rev. Charles Murray, succeeded the original Andrew Murray at Graaff Reinet.

* * *

We learn from *The Congregationalist* that, as a result of the Rev. Geo. P. Ferguson's visit to England, the Colonial Missionary Society has promised to the Congregational Union of South Africa £1,000 a year for five years, half for Native and Coloured work and half for European work; the London Missionary Society has also made a grant of £500 a year for two years, and it is hoped this grant may be continued for three more years from proceeds of sales of mission property in South Africa. One of the L.M.S. missionaries is likely to be set apart for five years to be Union Representative particularly in the Native Churches. This represents a total monetary grant from England of something like £2,000 a year.

The L.M.S. *Chronicle* for May contains interesting extracts from the Rev. E. A. Dugmore's diary of a journey he made by wagon from Kanye across the thirst belt to Lehututu in the Kalahari. Molale Morakile, who began evangelising at Lehututu and the neighbouring villages and has carried on for a number of years without salary, is now about 80 years of age. He had been taught as a boy by Jenny and Betty Moffat of Kuruman. The diary conveys a vivid impression of the intense heat and dryness and the joy when a pool of clear water was unexpectedly struck in the heart of "The Great Thirst Land." "On all sides we hear '*Modimo O re thusitse*'—'God has helped us,' and truly He has. Like the Isaraelites of old we have travelled under a cloud by day and have had lightning before us by night.... The driver overslept himself at the last outspan, otherwise we would have passed this spot in the dark and would probably have missed the water."

* * *

The Rev. J. C. Harris, of Kingston-on-Thames, has written a short book on Khama who, if he be spared until September, will celebrate his jubilee as Chief of the Bamagwato. In 1888 Khama wrote to Sir Sydney Shephard: "I fear Lobengula less than I fear brandy. I dread the white man's drink more than I dread all the assegais of the Matabele."

* * *

According to the *Missionary Review of the World* there are at work on the African continent 119 Protestant Missionary Societies, with 5365 European Missionaries, 29,651 African preachers and teachers and a Christian community of about 2,000,000.

* * *

In a recent issue of the *Cape Times* appeared an appeal for £500 to complete the alterations and furnishing of the new Home of Rest for Missionaries which has been acquired in Cape Town. We hope this appeal will receive speedily the response it deserves. The Home should prove a great boon to missionaries passing through Cape Town on their way to or from Europe and America and to those seeking change and rest at the coast. The treasurer is Mr. W. L. Kidney, P.O. Box 750, Cape Town.

* * *

It is probably not generally known that it was Dr. Philip of the L.M.S. who, by a visit to France, persuaded the then newly formed Paris Missionary Society (Société des Missions Evangéliques de Paris) to begin Mission work in Basutoland.

Any stranger travelling through the Southern United States cannot fail to be struck by the large place cotton growing obtains. Cotton is as common there as is maize in South Africa, and cotton is something all the world wants. It is a crop South Africa can produce: last year 24 bales grown in the Transkeian Territories and ginned at Butterworth were sold on the Manchester Exchange and averaged 1½d. per lb. higher than the best American cotton offering at the same sale. It is a crop specially suited to the small cultivator, who can turn out with his family when the gathering has to be done rapidly. We do not know whether the British Cotton Growing Association is already doing anything to stimulate cotton growing among our Native people. If not, it might be worth while getting into touch with that Association which is eager to increase the cotton output all over the British Commonwealth.

* * *

Mr. J. M. Hickson, who has come to South Africa on a four months' visit, is known not only in Britain, but in the United States, China and India. He is a layman, a member of the Church of England, who appears to be to an unusual degree endowed with the gift of healing. He in no way disparages the medical profession, but has worked in close alliance with it. In a recent issue of the *Cornhill Magazine* Sir George Mc Cunn, K.C.B., has given an account of Mr. Hickson's work at Delhi last year. In Aberdeen early in the present year so large were the crowds attending the Cathedral Church during his mission there that many could not gain admission. Mr. Hickson's methods are not sensational. His services are held at 10 o'clock in the morning, three days in each place, and not on Sunday. He began in the Diocese of Cape Town on 13th ult, and in that of Grahamstown on the 17th. Natal, Zululand, Johannesburg, Pretoria, South Rhodesia, Bloemfontein and George will be visited in the order named. Mr. Hickson is due to sail for Australia in November.

* * *

We are glad to see that the idea of a West African University is beginning to take shape. The Fourah Bay College, which became affiliated to Durham University so long ago as 1876 for Arts and Theology, was widened in 1918 by the Wesleyan Missionary Society entering into partnership in it with the Church Missionary Society. It has recently extended its curriculum, and early in 1923 it expects to have equipment for the teaching of physics and chemistry. While the distribution of population and other circumstances point to Nigeria, as the country in which in course of time great university developments will have to be undertaken, Sierra Leone is at present the only country really ready for it. The suggestion is therefore being made that in the first instance the Fourah Bay College should be made the administrative centre of the future university, and that what should be aimed at is a union of colleges in the different colonies on a federal basis.

* * *

The editorial in the July number of the *Moslem World* shows the changed attitude of the clergy of the ancient Christian Churches of the Near East—Greek, Armenian and Coptic—and states that a new spirit of co-operation now exists, so that American missionaries are invited to preach in the old Churches, and the leaders of those Churches share in the services of the Missions. In this new day when student volunteers from the old Churches are amongst the most earnest and active workers, we may look forward to the time when the missionary passion in those Churches will once more be fanned into a flame.

THE CHURCH, THE MINISTRY AND THE CREED.

A very important document has been issued by a committee appointed at the Conference which met at Lambeth Palace in November, 1921.

The value of the contents may be judged from the personnel of the Committee:—Anglicans: The Archbishop of York, the Bishops of Gloucester, Peterborough, Ripon, Salisbury, with Dr. Headlam and Dr. Walter Frere. Nonconformists: Drs. J. D. Jones, A. E. Garvie, A. S. Peake, P. Carnegie Simpson, J. H. Shakespeare and the Rev. J. Scott Lidgett, M.A. This committee submitted a report which was accepted by a second conference in May, 1922.

We think it is better to place before our readers the full report rather than simply comment upon or extract from it. Considering the diversity of views between, say, the Bishop of Gloucester and Dr. Garvie, the unanimity of the report is undoubtedly surprising and we may look upon it as extremely hopeful. We have to remember, however, that the document is entirely unofficial and only suggestive. The points which impress us as not entirely satisfactory are, first of all, the insistence upon the sacramental nature of the Church and secondly the limitation to the ordained ministry of the right to administer the sacraments. We do not see how the Methodist Churches can accept this without giving up one of their vital principles—spiritual democracy and the priesthood of every

believer. Then again it shuts the door to one of the noblest branches of the Church of Jesus—the Society of Friends. Section 10 (on the Nature of the Church) strikes us as being extremely naïve. It would indeed be presumptuous to claim to exclude societies not accepting this position from "the whole Church as the One Body of the redeemed in Christ." Is it not equally presumptuous to shut them out of the visible church? Then sections 5 and 6 (The Ministry) are too vague. They mean too much or nothing at all. Do they mean that some very special power is bestowed upon candidates for the ministry by 'the laying on of hands' at ordination? If so, is it not Apostolic Succession in its merely ecclesiastical form creeping in at a back door? Even Section 10 does not give us complete ease on this point.

We need further light also on what is meant by "a representative and constitutional Episcopate." What safeguards will "the whole body" possess in order that the authority exercised by the Episcopate be nothing more than "the authority of the whole body?"

As regards the creed we observe that both the Nicene and the Apostles' creeds are to be maintained: the first as a sufficient statement of the corporate faith and the second as a confession of faith at baptism. But even these are not universally accepted by even the most earnest Christians. True, consent is not to exclude 'reasonable liberty of interpretation'; but again, what does that mean? Are we to be landed once more in the odious morass of mental reservations? We fear that the way to unity does not lie along the road of castiron uniformity. Nevertheless we believe our Lord's prayer, *Ut omnes unum sint*, is going to be answered, and that in a way more wonderful than any of us at present conceives, and that as the Church prays in humility and faith the Spirit will remove the barriers and show the way.

THE REPORT

ON THE NATURE OF THE CHURCH.

"1. The foundation of the Church rests not upon the will or consent or beliefs of men, whether as individuals or as societies, but upon the creative Will of God.

"2. The Church is the Body of Christ, and its constitutive principle is Christ Himself, living in His members through His Spirit.

"3. As there is but one Christ, and one Life in Him, so there is and can be but one Church.

"4. This one Church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the Church as invisible and as visible is, by virtue of its one life in Christ, one.

"5. This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth.

"6. As a visible Church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the Apostles at least the following:—*(a)* The profession of faith in God as revealed and incarnate in Christ; *(b)* the observance of the two Sacraments ordained by Christ Himself; *(c)* an ideal of the Christian life protected by a common discipline; *(d)* a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work.

"7. Baptism is by the ordinance of Christ, and of His Apostles the outward and visible sign of admission into the membership of the Church.

"8. The Church visible on Earth ought to express and manifest to the world by its own visible unity the one Life in Christ of the one Body.

"9. The true relation of the Church and local Churches is that which is described in the New Testament—namely, that the Churches are the local representatives of the One Church. The actual situation brought about in the course of history in which there are different and even rival denominational Churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the Purpose of Christ, and every endeavour ought to be made to restore the true position as set forth in the New Testament.

"10. The marks which ought to characterise the Church visible on earth are possessed by these existing separate Churches and Societies of Christian people in ever varying degrees of completeness or defect. Hence even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's mind and purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It

would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God."

THE MINISTRY.

"1. A Ministry of the Word and Sacrament is a Divine ordinance for the Church, and has been since the days of the Apostles an integral part of its organised life.

"2. It is a ministry within the Church exercising representatively, in the Name and by the authority of the Lord, Who is the Head of the Church, the powers and functions which are inherent in the Church.

"3. It is a ministry of the Church, and not merely of any part thereof.

"4. No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority given to them in the Church to confer it. There must be not only an inward call of the Spirit, but also an outward and visible call and commission by the Church.

"5. It is in accordance with Apostolic practice and the ancient custom of the Church that this commission should be given through Ordination, with prayer and the laying on of hands by those having authority given to them to ordain.

"6. We believe that in Ordination, together with this commission to minister, Divine Grace is given through the Holy Spirit in response to prayer and faith for the fulfilment of the charge so committed.

"7. Within the many Christian Communions into which, in the course of history, Christendom has been divided, various forms of ministry have grown up according to the circumstances of these several Communions and their beliefs as to the Mind of Christ and the guidance of the New Testament. These various ministries of Word and Sacrament have been, in God's Providence, manifestly and abundantly used by the Holy Spirit in His work of 'enlightening the world, converting sinners, and perfecting saints.' But the differences which have arisen with regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realisation of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the united Church which we desire, whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole body.

"8. In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future.

"9. Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyterial and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church.

"10. The acceptance of Episcopal Ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God."

THE PLACE OF THE CREED IN A UNITED CHURCH.

"1. In a united Church there must be unity of Faith, which implies both the subjective elements of personal adhesion and an objective standard of truth.

"2. The supreme standard of truth is the revelation of God contained in the Scriptures of the Old and New Testaments as summed up in Jesus Christ.

"3 As the Church in its corporate capacity confesses Christ before men, there should be in the United Church a formal statement of its corporate faith in Christ as an expression of what is intellectually implied by its confession of Him.

"4. The Creed commonly called Nicene should be accepted by the United Church as the sufficient statement of this corporate faith. The manner and occasions in which the Creed is to be used should be determined by the United Church.

"5. With regard to a confession of faith at Baptism, the United Church would be justified in using the Creed which has been for centuries the Baptismal Creed of the Western Church, commonly called the Apostles' Creed. Its use at Baptism would imply recognition of the corporate faith of the Church therein expressed as the guide and inspiration of the Christian life.

"6. The use of the Creeds liturgically in the public worship of the Church should be regarded as an expression of corporate faith and allegiance;

and the United Church should be prepared to recognise diversities of use in this as in other liturgical customs.

"7. When assent to the Creed is required by the United Church such assent should not be understood to imply the acceptance of them as a complete expression of the Christian Faith, or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian Faith, and as preserving that Faith in the form in which it has been handed down through many centuries in the history of the Christian Church.

"8. While we thus recognise the rightful place of the Creeds in the United Church, we also recognise most fully and thankfully the continued Presence and Teaching of the Living Spirit in His Body, and emphasise the duty of the Church to keep its mind free and ready to receive from Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth."

BANTU LITERATURE.

Strong forces are working among the Bantu people of South Africa at present, and especially among the educated, and great developments in one direction or another will result. What direction these developments will take gives food for much thought, and will depend largely on the White man, but more on the people themselves, and especially on their leaders.

One of the forces referred to is the growing interest of the educated Native in his race—its history and folklore, old customs, the achievements of its outstanding men, and its language. The study of Bantu languages is no longer confined to the White man; Natives themselves are giving attention to the language of their people, and many are quietly at work seeking to build up a literature of their own.

At such a time a review of existing literature in the Native languages is especially valuable. This has been provided—and very fittingly—by Mr. D. D. T. Jabavu of the Fort Hare Native College, in a paper read before the South African Association for the Advancement of Science held in Durban last year, and recently made available for those who are not members of the Association, in a pamphlet published at the Lovedale Mission Press. *

* Bantu Literature, by D. D. T Jabavu, B.A. (Lond.) Lovedale 1/6.

four principal Native Languages of South Africa—Xosa, Zulu, Sesuto and Sechuana—classified as (A) Novels, History, Folk-lore; (B) Translations; (C) Biblical Matter; (D) MSS. awaiting publication and (E) Dictionaries, School-Books, Bible editions, the Press, etc. Apart from the last group the number

In this paper Mr. Jabavu gives as complete a list as he has been able to compile of works in the of published works in Sesuto is 57, in Xosa 40, in Zulu 28 and in Sechuana 11. The most intersting group is (A) consisting of original matter. In this group Sesuto has 20, Xosa 15, Zulu 14 and Sechuana 6. In respect of books written by Native authors, however, Xosa has pride of place with 25, as against 11 in Sesuto. Mr. Jabavu rightly attributes the leading positions held by Sesuto and Xosa to the strong influence of the mission press at Morija and at Lovedale. Morija was especially fortunate in having the services of that fine scholar, the late Rev. E Jacottet. Almost equally interesting are the lists of works prepared by Native writers for which means of publication have not been forthcoming; of these there are 3 in Sesuto and not less than 16 in Xosa. This points to the need of a fund for assistance by means of a loan, to writers who have not the means to publish their writings. Can no one bring this need to the notice of some of the wealthy men of this country? Can the Native Affairs Commission not help in this. The fact cannot be disputed that the Bantu race in this country have a real gift for language, and a strong sense of style. One of the best speeches the writer ever heard, in its ordered form and the suitability of its language, was made by a headman of the Qwati tribe, who had but recently been converted from heathenism. He has also seen the face of an uneducated groom light up with pleasure on finding a fragment of resounding Xosa in an old book. Moreover much of the unpublished writings deal with material that has been collected by painstaking effort from a disappearing generation. It would be a thousand pities if such material were lost to students of language, history and anthropology, and to the people themselves, for lack of means to publish it. Unfortunately the reading public among the Natives is as yet not large, and Native books sell slowly. As far as the Cape Province is concerned, the increased attention being paid to Native Language in the schools should go some way to improve this.

Mr. Jabavu points out that the Native author needs guidance as well as financial assistance, and this is wisely said. The Native is a born story teller—witness the delightful story of Gxuluwe

and the Bushmen, told by Tiyo Soga in the *Indaba* of October 1862, or E. Mqayi's *Ityala lamawele* or, in another vein, E. Guma's *Nomalizo*. Mr. Jabavu also gives high praise to two novels in Sesuto, Mofolo's *Pitseng* and E. Segoete's *Monono ke Moholi ke Mouane*. The translated extracts from these novels, given by Mr. Jabavu, reveal sides of the Native's mind which may surprise those who know the Native superficially—in the former, the high ideals of love and courtship that one finds in *Nomalizo*, in the latter, a power of imagination remarkable for its boldness and vividness. There is reason to know that a number of the younger generation are trying their wings in flights of literature, but as Mr. Jabavu justly observes, they need practical guidance. With men like Mr. Jabavu and others to help, the guidance should not be difficult to get, provided the writers persevere and realize that for success in literature an apprenticeship has to be served, and unremitting effort must follow.

One regrets that in his esssay, Mr. Jabavu has not touched upon the interesting question of Native poetry. What form is it going to take? Imitations of English verse, with forced rhymes, do not ring true. Rhyme in particular does not suit a language like Xosa with its unaccented final syllables. Will the poetry of the race be a development of *izibongo*? Doubtless rhythm will enter largely into it. But will the tones play any part? These interesting questions provide a wide field for investigation and experiment, preferably by Natives themselves, or at least by Europeans who have learned the language in childhood and have something of the Native's delicate ear for it. A first step would be to analyze the structure of *izibongo*, to find out the underlying and governing principles.

Incidentally Mr. Jabavu refers at some length to the objection of the Xosa speaking Native to the use of the word Kafir. This in itself is an interesting point in language, for while some of the Natives see in the name a suggestion of contempt, because some White men so use it, to their European friends the word carries with it the idea of a dignified race, and a most interesting language. If the objectors could hear some of the White man's attempts to pronounce the work "Si-Xosa"—a friend of the writer's can get no nearer than "sick no sir!"—possibly they would ask to revert to the old and more easily pronounced word. The fact is that any name may be used in a contemptuous sense. The great thing is to uphold the name by by which one is known. and to create and maintain for it a connotation of respect; and this is what many to whom the name Kafir is applied have done, and are doing, in the days of Ntsikana and Makanda, and of Tiyo Soga and John Knox Bokwe. The White man is learning to know the Native better. Allow us then to retain the old word that we can all pronounce. We use it with all respect.

Mr. Jabavu has rendered a service to his race and its European friends by preparing and republishing his paper. Doubtless he will keep his list of publications up to date. It is to be hoped, too, that Mr. Jabavu will deal similarly with periodical literature, past and present—newspapers, religious magazines, etc. Perhaps, if he has not already done so, he will also persuade the Fort Hare authorities to form as complete a collection as possible of South African Bantu literature. If they would provide a fire-proof habitation for such a collection, some of us may be persuaded to part with old treasures. Fort Hare would be the natural home for them. The writer has a Kafir Reading sheet printed at the Gwali a hundred years ago—but he makes no promises. B.

HITHERTO UNPUBLISHED LIVINGSTONE LETTERS—II.

The second letter, appearing in the May issue of *The Missionary Herald* was begun apparently on 4th July beside the River Zouga, "a beautiful stream of pure water ..... which seems (although it does not) to run out of Lake Ngami." The American Celebrations of Independence on that day awaken reflections on the spiritually benighted state of the inhabitants of the country through which Livingstone has been passing, and he expresses the hope that he may yet see them enjoying freedom "from the bondage of him who has for ages reigned with undisputed sway."

The year before Livingstone discovered Lake Ngami, a band of Griquas with fifteen waggons intended for bringing back loads of ivory had set out to cross the intervening desert, and had failed. Livingstone's party had been hindered by opposition from the Chief of the Bamangwate, and on two occasions their trek oxen were three days without water. But it was not a desert in respect of grass and trees. Only water was extremely scarce, and in consequence, he notes, "humanity was in its most abject form." Game was plentiful. He mentions seeing a herd of 500 eland, and comments upon the beef value of this game if domesticated.

When the party reached the Zouga they thought their object had been gained, but though they had travelled 300 miles they had to go nearly 300 more

before they saw "the broad blue water" of the Lake. The Zouga, whose course they then followed, was a "glorious river," the water "clear as crystal and quite soft." It seemed to him to be melted snow, for it was not the rainy season, yet it was rapidly filling. He noted that it was flowing at the rate of three miles an hour. The periodical rising of the river, the local Natives said, was effected by a chief in a country to the North killing a man and throwing him into the water. After they had gone about 100 miles along the river course, they left all the waggons but one, and proceeded westwards until they reached the village of the Hatavona, whence a ride of about six miles brought them at last to the Lake. Of its extent they could then form no clear idea. But they were told that they could reach the narrow portion at the North West in three days travelling. The inland sailors, as Livingstone calls the Makoba or Bazerze that he found on the shores, had a manly frankness, which immediately won his esteem. In his little time among them he collected 300 words of their language, and penetrated some way into their traditions and beliefs.

The information that the Zouga was supplied by a large river from the North called Tamanakle, which would take 20 days to reach, greatly interested him. While apparently the hunters of the party were after elephants Livingstone attempted to explore this river, but was blocked with difficulties of water transport. The wood of the country out of which he tried to make rafts would not float. Then, he says "Mr. Oswell with great generosity came forward and offered at his own expense to bring up a boat from the Cape as a contribution to the Missionary cause." "I accepted the offer," he adds, "with heartfelt gratitude, yet when turning away I experienced a pang." "I never like to be beaten by anything which perseverance may overcome."

The usual postcript is lengthy. He returns to the problem of the Lake, and suggests that it is "at the bottom of a delta formed by some large river running north and south and dividing into numerous rivers, before they change their course and flow away to the East. There probably they form the Zambesi." This surmise, later investigations proved to be remarkably near the truth. He says, "I do not feel elated by the discovery of the Lake, but I do by the thoughts which the rivers North of the Zouga engender." Two months' trek, a weary way yet between him and Kolobeng, he longs for home and to see the children, "poor things." A messenger has arrived with news that "Mrs. L. is ill and so is Thomas." "I need resignation to the Divine Will," he writes, "whatever that may be."

NOTES ON THE GENERAL ASSEMBLY OF THE UNITED FREE CHURCH OF SCOTLAND.

One of the greatest deprivations of the mission field lies in the fact that missionaries have not the opportunity of attending the inspiring meetings held year by year at their Home base. But even to read the newspaper reports is to feel something of the enthusiasm that is born of the feeling of being a part, however insignificant, of the life of a great and virile Church. This year the General Assembly of the United Free Church of Scotland was held under the Moderatorship of Dr. Donald Fraser of Livingstonia, a well-deserved honour which links the African field closer to the Home Church.

In delivering his opening address on 'The Task of the Church,' Dr. Fraser referred to the position in this country. "Restless aspirations after political liberties before character and intelligence had been formed were threatening ordered government. South Africa had Ethiopianism; West Africa, Un-Africanism. Bitter colour antagonism and hatred roused by men who in pride of race and grasping selfishness despised the name of brotherhood, were covering Eastern and Western horizons with gloomy clouds. For all this there was no salvation but in the Gospel of Jesus Christ" "For character, for social reconstruction, for peace, and for progress there was no power in the world like the evangel of Christ."

He referred to a tendency to over-estimate the value of Eastern religions, spoke of the Drink Traffic and other subjects of interest in the mission field. "Drink in West Africa was no small evil, but the gigantic curse which was ruining tribes, trade progress and immortal souls. There was no hope unless the Powers agreed to accept the original intention of the Brussels Act and prohibited the introduction and distribution of spirits of every kind—not only so called "trade spirits." "We had to see to it that within the territory we administered free opportunity for full development would be given to everyone, and that no handicap to race or colour would be legalised. It was not by segregation or non-co-operation we were going to find the place and service of the races in this world, but by full, free, sympathetic co-operation. Without education the Bible was a closed book. They were in the mission fields to create a living, intelligent, and serving Church."

The Rev. J. Fairley Daly submitted the Foreign Mission Committee report. During a year of industrial strife and commercial depression, of high cost of living and widespread unemployment, their Church had raised for foreign missions the large sum of £172.000, an increase of £50.000 over 1914. The committee were convinced that the best way to combat the anti-white feeling in South Africa, that racial jealousy with all its alienation and hostility, was to help and encourage in every way the growth of an independent, self-supporting African Church, and more and more, as competent men came forward, leave them to manage their own affairs and evangelize their own people." Dr. Forgan pointed out that at the great international missionary council held in October in the United States, sixty or seventy experts, after three days discussion upon the question of indigenous Churches, could arrive at no affirmation. This indicated the complex nature of the problem.

Many will consider that the most vital question before the Assembly was that of Union with the Church of Scotland. The debate centred on the Church of Scotland Act 1921. While the resolution of the United Free Church was endorsed by a large majority, the strength of the opposition was greater than a year ago. The minority claimed very strongly that the Act strengthened the establishment and was a "menace to religious liberty." The Assembly however approved the report which contained the following paragraph, "The Assembly record with much satisfaction and thankfulness the passing in July last of the Church of Scotland Bill, which was before last Assembly, recognising unreservedly the right of the Church of Scotland to adopt the Articles prepared by it, in which the inherent rights, liberties, and powers in matters spiritual derived by it as a branch of the Catholic or Universal Church from the Divine Head of the Church alone are set forth, and repealing all statutes and laws inconsistent therewith."

The Committee was again instructed to watch over the further proceedings before the Government Committee and Parliament dealing with tenure and enjoyment of property and endowments of the Church of Scotland.

In submitting the report of the Committee on Social Problems, the Rev. J. D. Robertson spoke of the present position as critical and stated that they needed a new morality in industry and business. The outstanding lesson of the hour was that business must be built upon a surer foundation than that of self-interest.

AN AFRICAN BEADLE.

By the Rev. DONALD FRASER, D.D., Moderator of the United Free Church of Scotland.

Beadles are a peculiar race both in Britain and in Africa. Their office seems to create forms and growths that can only be produced in this soil. No beadle is complete until he has developed his own peculiar type, which must differ from all others. Perhaps there is something in Presbyterianism which tends to this curious growth, for no sooner has a staid and serious beadle been planted than strange branches begin to sprout from him.

We have a delightful beadle in Africa, whose name is Their Master. He is growing old now, though he has only held his office 20 years, and his grandchildren are multiplying about him. Often when he is unable for his work on Sundays one of his numerous sons appears to take his place.

The first time I took notice of him was when we were building a large brick church at Hora, entirely by free labour. On the anthill from which we were hewing clay for brickmaking a little hairy man, clad in nothing but a scrap of loin-cloth, was wielding his hoe with great diligence. Now and then he stopped to take a big pinch of snuff, or to ask for one. Then he would sit down on his haunches and make jocular remarks to the crowd of workers who swarmed on the monster anthill. On the Sunday following he was at church with a great Zulu Bible and hymn book on his lap. As I was going to some distant villages, I said to him that I would not be able to preach in the afternoon, and he must learn to do more than to break anthills so that he might help me.

"What sort of work should I do?" he asked. "Why not take the afternoon service?" I said, not thinking it likely that he, a mere labourer, would even think of it when there were teachers there who often preached. But he was more willing than I thought, and at once agreed to take my place. Public speaking has few terrors for the African, for he is accustomed to it from his youth up. The public hearing of court cases, when the witnesses and principals have unfettered opportunity for testifying, are the great and constant entertainment of the people.

When I returned in the evening, my wife told me that "Their Master" had spoken well, though with more nervousness than is usual in the African. From that day he became one of the regular village preachers, going forth on Sunday afternoons to one of the surrounding villages. Soon after that I learned that he was recognised as the religious leader of his own village, and that his sterling character had made him a kind of village priest.

One day he came to me to tell me how his village headman, who was a catechumen, had grown indifferent to his wife, and at last had neglected her altogether. This hurt "Their Master's" sense of Christian duty, so he had inveigled the headman into his wife's hut, and induced him to sit down and talk to her. Then he had slipped out and barred the door, and left the couple all day within to make each other's acquaintance and find out the excellencies of each other's characters. Strange to say, husband and wife did not resent this heroic measure, and from that day they lived happily together until death parted them.

As soon as the great church at Loudon was completed we found it necessary to appoint a beadle to care for the building, and "Their Master" was chosen. His duties were light enough, but he soon learned the art of spreading them over the entire day. When I suggested at any time some extra work, he was always able to point out that he had no unoccupied hours. He swept the building, and, seeing the floor was made of polished mud, and there were services every day, and considerable congregations on the Sunday, the sweeping and dusting did give some work. Then he was expected to keep the windows clean, but in a smokeless land that was no great task. When the time for re-colouring the walls with clay-wash came each year at the close of the rains, you could find him all day long perched on the little ladder, with a tiny bit of rag, rubbing and polishing gently, as if he feared his hand would go through the glass. Thus his window-cleaning would be extended for weeks.

To see him sweeping the paths surrounding the church was a lesson in the art of prolonging a task. He squatted down, and swept deligently, but leisurely, against the wind. A strong puff would send some leaves back over the place he had already swept. With a grieved look of remonstrance against the freaks of an unfriendly wind, he would watch the leaves until they settled, and then, following them slowly, he would gather them up and replace them whence they had come. Squatting down he resumed the interrupted work. All day this steady pursuit of frolicking leaves would be continued after every strong blow, and the labour of sweeping was converted into a herculean task.

As the years have grown upon him he has not acquired the art of speedily finishing his jobs, but has rather increased the necessary time. You come into the church some day, and see by the presence of his best cloth and snuff-box on a pew that he is somewhere in the building, yet, as perfect silence reigns, you are at a loss to discern where he is. By-and-by the old man comes along and sits down beside you. After he has taken a snuff he slowly remarks that the church is breaking to pieces. If you have not yet learned his ways you start up alarmed, and ask where the ruin has begun.

"Over there, in the transept, the wall has broken down," he deliberately remarks.

You pull him to his feet, and with some concern hurry him along to show you where the trouble is. But he moves undisturbed and silent until he brings you to the place, and then he points out that a little piece of the mud plaster has fallen off.

"Is that all?" you ask, with a feeling of relief.

"Yes; didn't I say that the wall was breaking down?" he answers, mildly indignant that you did not grasp the nature of the damage from his plain statement. And then he eyes it with his head to one side, and opens what he hopes will be a quiet, prolonged discussion about the method of replacing that piece of mud plaster, and when it will be done, and who will do it. There is subject enough for a pleasant half hour's business conversation here. And when you leave him, after saying all you have to say in half a minute, in your silly European haste, your last sight of him is standing with his head cocked to the side eyeing the broken plaster, while a pinch of snuff slowly travels up to his nose to aid his reflections.

Now, "Their Master" is a good man, and in that lies his priceless value. To have him caring for and loving the church, and pervading it with the atmosphere of goodness that surrounds him, is a great asset. In the early Sabbath morning you may walk into the church, and see him laying down the long mats on which the people are to sit, and rejoicing if that day is to see a great congregation because of some special event, though he knows that the crowds who may come will immensely increase his own work. He is jealous for the honour of God, and the more his church is frequented he sees God glorified. But his work began this morning before the mats were laid, for he has been warming and airing the church by his prayers. The preacher who comes may know that the old man has been praying here in the early hours that God will give a message to his minister. and find a way into the heart of all the worshippers.

When the preacher waits in the vestry before the service begins the beadle joins him after he has finished ringing the bell, a quiet, unobstrusive figure clothed in white amid the crowd of little boarders who form the choir. Before they sing "The Lord bless thee and keep thee" the beadle leads in prayer. There is always a pleasant sur-

prise of metaphor in his prayers, though sometimes he is apt to disregard the waiting congregation and continue in prolonged prayer, to the confusion of all exact time-keepers.

Sometimes his whole prayer is a string of pictures, a little shocking at times to the refined sense of the European, yet not more so than many of Samuel Rutherford's luscious images of the love of Christ. To-day the picture is of a garden, and the hoe is uppermost. And he describes the soil of the congregation, the weeds and neglect that have spoiled the garden. Then he speaks of the Spirit of God, who has been carving out for himself a long hoe-handle, and fixing the iron into the shaft, and prays that the Spirit may take the preacher into His hands, as a well-made hoe, and turn the soil, and destroy the weeds, and prepare a rich, fruitful garden.

Another day he thinks of himself and the people as helpless little children. God is a mother who takes the children to her breast and gives the milk of life and refreshment. Again God has gone forth as a hunter, and the people are the wild beasts of the forest, and he has his quiver full of arrows. So he prays that God may take the preacher as a bow into his hands, and stretch the string, and shoot the arrows till the wounded and slain are lying here and there. And then the Hunter must come as the Healer and Life-Giver, applying his medicine, until the wounded rise healed and tamed. Or again he drifts away into Scripture story, and elaborates through his prayer a gospel story, praying its detailed application to our present needs.

From such an atmosphere of praise and prayer we pass into the church prepared for worship, and with some sense of God over all.

Sabbath is the beadle's great day. He knows the honour of being a doorkeeper in God's house. In the morning you will find him in the class of Sunday School teachers, sitting with the others, going over the lesson which is to be taught afterwards to the children, for he is a Sunday School teacher. In the afternoon he is always among the village preachers who go out to the neighbouring villages to hold open-air services, for he is a preacher, too. Between service you may find him sitting in a quiet corner of the church, spectacles on nose, slowly reading his Bible, for he is a great student of the Scriptures. And he is never absent from session meetings, and regularly visits his district, for he is also an elder of the church.

Now and then one has seen into the deep emotional nature of the old man. The widows and the old, feeble folk in his district know how tender his sympathy is. Many a time you may see him seated on the ground beside his broom, while the patiently gathered leaves waltz and whirl all over his path unheeded. For near him is some one of his people telling her story of anxiety or persecution, and he is so absorbed in his pastoral duties that he has forgotten his beadledom. After an hour or two have passed the missionary may expect a knock at his office door, and the old man slowly enters, pushing himself through the narrowest possible opening of the door, and stands silently before he begins deliberately to unfold a story to which he has just now been listening, and to ask advice about how the case should be treated.

One day he came to my house and asked me to let him hear how my machine sang, for I had recently brought out a little gramophone. I placed a good record of the Hallelujah Chorus from the "Messiah," and first explained to him the idea of the music—of tier upon tier of angels singing the glory of Christ, and translated the English words into his own vernacular. Then I started the gramophone. When the song began he was standing beside me with curiosity written on his face. But after a little I noticed that he sat down, and when the whole glorious burst was over I turned to him to ask him what he thought of it. But his head was buried in his hands, and I was silent.

At last I said, "Would you like to hear it again?"

He looked up and said, "No."

Then I saw that he was weeping.

Without a word of thanks he turned and went off very slowly, leaving me more solemnised that I had ever been before by music, for I saw one to whom it had opened the gates of heaven, and who had been looking into glories ineffable.—*Glasgow Herald.*

THE CAPE NATIVE TEACHERS' ANNUAL CONFERENCE.

KING WILLIAMS TOWN.

C. R. MOIKANGOA, GENERAL SECRETARY.

The Executive of the Association met at 4 p.m. in the "*Imvo*" office on Thursday 22nd. June, to arrange the agenda. In the evening a concert and reception took place under the auspices of the local Native Vigilance Association, presided over by the Rev. C. Mji assisted by Messrs. G. Tyamzashe, M. E. Pelem, and R. F. Haya, with Archdeacon Mather, M.A., Rev. C. Lubisi and the Evangelist Mkwane as guests.

On the 23rd. at 9 a.m. the Conference opened with devotional exercises in the Wesleyan Church. The attendance numbered one hundred and thirty-

three teachers, representing twenty-six strong associations throughout the Province, the President, Professor D. D. T. Jabavu, B.A. (London,) in the chair. The presidential address entitled "The Challenge of Civilization to Native Teachers" was a thought-provoking utterance. The term "civilization," according to modern sociologists, for all men, races and empires, was to be interpreted by the test of what they are doing for the uplifting of mankind. The Native possessed some kind of a civilisation even in his primitive stage before the advent of the white man. He had tribal self-government, lived in a house built by himself, was an agriculturist using implements of his own manufacture and possessed stock.

Briefly tracing the history of the Native Educational Association of 1877-1894, its activities and the personnel of its leaders, the President pointed out that the great demon of tribal animosity had killed it. In its records the following names figured prominently: P. Tyamzashe, W. Mjokozeli, J. Dlakiya, R. Fini, E. Tsewu, J. Wauchope, A. Gontshi, E. Magaba, J. J. Jabavu, E. Makiwane, P. Mzimba, J. D. Gulwa, P. Xiniwe, W. B. Rubusana, W. Philip, N. Umhalla, J. T. Jabavu, W. Gqoba, B. Sakuba, C. Lubisi, P. Sicina, J. K. Bokwe, E. J. Mqoboli, J. Tunyiswa and D. Time.

Great achievements awaited such an organisation as the C. N. T. A., but these would be realised only if each individual member was prepared to make self-sacrifice. The organisation had already done notable service in uniting Native teachers associations throughout the Union. It was partly through the efforts of its Executive that the South African Native Teachers' Federation had been established, comprising Natal, Transvaal, Orange Free State and the Cape Province. But still much remained to be done. The teachers should cultivate the habit of reading for the sake of knowledge and self-improvement, and he recomended to them the Report of the Native Affairs Commission, 1921-1922, the Union Official Year Book, Dr. R. R. Moton's paper on *Negro Progress*, the *Black Problem* and others.

Mr. C. R. Moikangoa, who proposed the vote of thanks, suggested in addition *The Negro Year Book*, as a valuable work of reference on every teacher's book-shelf.

The question was taken up of affiliating with the Transkeian Teachers' Association, a strong and well organised body whose president is Mr. L. W. Masiza, and Secretary Mr. J. Hermanus, an old Lovedalian whose long and devoted services to the teachers' cause in the Territories well merits recognition. As an amendment to the Constitution of the C. N. T. A. was raised by the Transkeian teachers, it was found desirable to defer the matter and have it thrashed out by their communicating with the General Secretary of the C. N. T. A. with a view to meeting the Executive Council. When the question of salaries of Native teachers was brought up it was decided to send a strong resolution to the Union Government urging it to fulfil the long deferred promise of raising the shamefully low salaries of Native Teachers in this Province. Then the report of the Bloemfontein Convention of teachers of the four Provinces of the Union, for federation, was submitted by the President. The writer as one of the delegates to the Convention supplemented the report which was unanimously adopted. The Executive was asked to make inquiry into colour discrimination now reported as being exercised in admitting pupils in the following Colleges:—Zonnebloem, Dower Memorial, Perseverance and Salt River. After the agenda had been gone through, the following resolutions, which sum up the decisions of the Conference, were passed to be forwarded to the Union Government.

1. That in view of the inadequacy of the Native Teachers' salaries, this Association resolves respectfully to request the Union Government to take steps to put into operation the provisions made for Native Education in the Financial Relations Fourth Extension Act. section 10, sub-section 2; that immediate attention be devoted to the improvement of Educational facilities amongst Natives and adjustment of salaries of Native Teachers and scales of payment and grading of schools.

2. That the Conference requests the Union Government to ear-mark the £12,000, formerly War Bonus granted to some married Native teachers, now on the estimates, as a permanent increase of salaries of Native teachers.

3. That this Conference of Native Teachers of the Cape Province strongly protests against the proposed Municipalisation of Kaffir Beer, and the exclusion of Coloured and Asiatics from Native Locations or Townships, as contemplated in the Native Urban Areas Bill now before Parliament.

4. That this Conference urges the Education Department to consider the necessity of paying every teacher who is appointed to a new post either the same or a higher salary than that which he received at the last post he relinquished.

5. That the Conference calls the attention of the Education Department to the inconsistency and irregularity obtaining in some inspectoral areas relative to the appointment of female teachers where married teachers are given preference to

unmarried once; widows who are experienced teachers and unmarried lady teachers should receive the first consideration.

The following office bearers were elected:
President: Prof. D. D. T. Jabavu, B.A. (Fort Hare).
Vice-President: Mr. G. Njokweni, (Healdtown).
Gen. Secy: Mr. C. R. Moikangoa, (Lovedale).
Vice-Secy: Mr. B. Mdledle (Lovedale).
Treasurer: Rev. J. Henderson, D.D. (Lovedale).
Committee: Mr. J. K. Mohotsi, (Lovedale). Mr. S. E. Mqayi, (Lovedale). Mr. Thos. Ngodwane, (Fort Beaufort). Mr. T. Matodlana (Sheshegu, Alice). Mr. D. Time (Rabula, Keiskama Hoek). Mr. S. H. Ntuli (Middledrift).

The Conference was brought to a close at 10 p.m. by the Benediction pronounced by the Chairman.

THE REV: D. L. ERSKINE, OF SOMERVILLE, TSOLO.

A VOICE OF CONDOLENCE FROM BECHUANALAND.

To the Editor, *The S. A. Outlook.*

Sir—It would be remiss in me were I not for myself, and on behalf of the Sidzumo family at this juncture to contribute a few words to the beloved memory of our late missionary, the Rev. D L. Erskine, formerly of Somerville, Tsolo.

The Sidzumo family in Bechuanaland have learnt with heart-felt regret of the death of the above mentioned Father, Minister and Friend. Mr. Erskine was our Minister at Ngcele, Somerville, from 1886 to 1892, when we removed to Bechuanaland. He was kind, gentle and meek and was well beloved at Ngcele and known as "*u-Dandasi u-Tandabantu.*" Our last impression and parting with him was in November 1892. He had come with Chief Maneli Mabandla, senior elder of the Free Church of Scotland, Somerville, Tsolo, to address the Sidzumo family on their farewell journey to Griqualand West. He and Chief Maneli Mabandla held an impressive service. At the time it made a deep impression on us which has never been forgotten these many years. After these solemn addresses he distributed certificates of membership to our people, which certificates, after a year or two, were handed over to the Rev. Edwin Lloyd, of the London Missionary Society, Kanye, Bechuanaland Protectorate. Through Mr. Erskine's love and kindness to us his name is ever engraved in our hearts, and imprinted with indelible impressions which will last as long as we shall live. We parted with him in November, 1892, when we trekked to Mafeking, Bechuanaland. We raise the voice of condolence and sympathy with his family and friends in their bereavement: I leave the rest of his life-work at Tsolo to be related by my cousins Chief George Jamangile Mabandla and Neli Mabandla, of Tsolo.

I am, etc. P. M. J. SIDZUMO.

Francistown B. P. 1. 7. 22.

REVIEWS.

BOOKS RECEIVED FOR REVIEW.

We welcome a second book by Mr. S. H. Skaife, M.A., M.Sc., Inspector of Science under the Education Department of the Cape Province, whose previous book, *Animal Life in South Africa*, received such a well deserved welcome a few months ago.

The present volume entitled *An Elementary Biology* is intended to meet the requirements of the new Science Syllabus for Secondary Schools, and also to act as a text book for Nature Study. Both these aims are successfully met by the author who possesses the valuable combination of keen powers of observation, an easy and interesting style of writing, as well as a high standard of draughtmanship which displays itself in the excellent illustrations with which the book abounds. The volume is divided into five parts, the Soil, Flowering Plants, The Plant Kingdom and some Insect Pests; and the chapters number thirty. One of the best features of a good book is the "Practical Work" given at the end of each chapter. This consists mainly of simple experiments, which, given intelligent reading, should be easily performed by the average student, and it is to be much commended, arousing, as it is fitted to do, the real interest and enthusiasm necessary for acquiring the knowledge contained in the letterpress. The chapters devoted to Insect Pests offer a fascinating study to the inhabitants of a country with such vast possibilities of fruit export as South Africa has; and the remedial measures recommended should be not only of interest to the student but also of practical value to the fruit farmer. Having regard to the importance of citrus growing for export we should have been glad to see a chapter devoted to Red Scale and its destruction. To those who have followed Mr. Skaife's interesting articles on Insect Pests in the *Education Gazette*, the additional matter contained in his book will be specially welcome. In view of its value it is to be regretted that the high price at which this book is published will militate against the large circulation it deserves. We cordially recommend it to all teachers, and students, who can afford to buy it. The book is published by T. Maskew Miller, Cape Town, and the price is 6s.

Idle Thoughts from Dark Land, by Hugh Stayt (T. Maskew Miller, 2s. 6d.). Into the minds of those upon whom the cruel hand of war was never so directly laid as to impair the nerves or maim the body, the question must often have come, What are the thoughts and feelings of that great multitude who emerged from the conflict with the loss of that which neither medical skill, nor the help of friends, nor the reparations of the defeated enemy could restore to them again. One of many replies that have been made to this question may be found in a little book just published entitled *Idle Thoughts from Dark Land*. The author is a young Natalian who enlisted at the age of seventeen and sustained injuries in the battle of Menin Road which resulted in total loss of sight. In prose and verse he describes the painful steps along the road which led from deepest pessimism to a serene and buoyant optimism, robbing the future of dark forbodings and filling it instead with the bright prospect of a happy and useful life. The measure of the victory he has won may be gauged by the fact that he is able now to style that which has changed his life not an "Affliction," but merely a "Handicap."

x x x

Storm and Sunshine in South Africa by the late Archdeacon Wirgman. (Longmans). This volume contains the reminiscences, personal and historical, of one who during forty great years had many and special opportunities of knowing the forces that went to the making of the Union and the history of the South African Church. The many sidelights on South African affairs will interest the reader. There are opinions throughout the pages on ecclesiastical and political matters that will not win general consent: they are, however, clearly and definitely stated and give a virile character to the book which adds to the charm of the personal note. The volume is not without value for the student of South African History.

x x x

Foregleams of Coming Days, by George McDougall (Juta & Co., Ltd., 1s.). We cannot recall having read anything on quite the same lines as this little book. In the course of 54 pages the writer endeavours to give a forecast of events he believes are soon to happen in connection with the ushering in of the reign of our Lord on the earth. The forecasts are given in the form of condensed reports purporting to appear in a religious journal; those prior to the Second Coming of Christ are written by Stephen Faithful, those subsequent to that event by Ernest Formal. The book may serve a useful purpose if it helps to bring home to its readers the reiterated injunctions of our Lord to watch and pray, and to be ready against His return.

South African Botany by F. W. Storey, B.Sc., and K. M. Wright B.Sc. (Longmans, 6/6). Messrs Longmans, Green and Co. have issued a second edition of this valuable text book. Three useful apprendices have been added on "Turgor of the Cell," "Experimental Work," "The Potometer." The volume is clearly written, well illustrated and contains seven coloured plates. We have found the book one of the best introductions to a fascinating study. The student will find the lists of questions and practical exercises of great assistance.

LOVEDALE AND FORT HARE NEWS.

The Second Session of the Institution opened on 5th July.

x x x

Mr. K. A. Hobart Houghton of Umtata, with Mrs. Houghton and their daughter, and the Rev. C. R. Leadley Brown of Libode, visited the Institution in the first week of July. At the Opening Meeting Mr. Houghton gave a stimulating and helpful address.

x x x

Among other visitors there have been Miss Allan, of Umzumbe, Natal; Miss Jensen, of Kapanga, Congo Belge; the Rev. H. A. Longworth, Agricultural Missionary of the Methodist Episcopal Church, Malange, Angola; Miss Norton and Miss Hubback, of Umtata; Professor MacMillan, of Johannesburg; the Rev. George Peattie, Fort Beaufort; Mrs. M. M. Anderson, Queenstown, and Mr. and Mrs. Norton, Germiston.

x x x

Congratulations to Mr. Donald Emslie of the Farm Department, who was married on the 5th July.

x x x

We record with deep regret the death on 5th July of Mrs. D. Munro of Napier Park. Mr. Munro came out from Aberdeen to build the Institution at Blythswood, and was followed by his bride in the end of 1877. After he had completed Blythswood and some other undertakings, Mr. Munro bought the Ncera farm, planting his house facing the ruins of the original Lovedale, across the Ncera stream, and subsequently he added to his land holdings other farms. Of the five children who attained maturity, James, the elder son, a young man of exceptional strength of character and promise, died on military service, an irreparable loss not only to his family but to the whole community. Throughout her life Mrs. Munro closely identified herself with Lovedale, in all its public and private functions, and was the friend of all the staff, the

hospitable doors of the farm house opening wide, especially for the new workers from overseas, seeking new friends and ties in a strange land. In many connections her fine Christian spirit found practical outlets of service; and though her rest is well earned she will be sorely missed.

x x x

Two days after the death of Mrs. Munro, the Institution had another tie with the past severed, in the passing away very suddenly at the Victoria Hospital of Mr. R. P. McIntyre, a former employee and a pensioner of Lovedale. After serving in the Police for a number of years, and, like most men of his time, in one of the many Native wars, he was employed at Lovedale to take charge of work parties, and subsequently had the many roads and paths of the Institution under his care, until, some twelve years ago, his failing eyesight necessitated his retirement. He was a man of sterling probity of character and manly independence, who bravely sustained sore bereavement. One son fell in the war, and two died in their prime. A year before his death he joined the Alice Baptist Church as a member, regreting then that he had not long before taken the step of making a public profession of his faith.

x x x

A sum of money is being raised in the Institution for a brass plate to be placed in the Large Hall commemorating those connected with the Lovedale staff that fell in the war.

x x x

We learn with regret of the death at Dordrecht, on 4th May, of Mr. James Maqubela, an old Lovedale student, and one of the notable band of Native leaders, trained in the seventies when Dr. Stewart first took hold of the work of the Institution with his inspiring personality. Mr. Maqubela came under Mr. Theal, Mr. Bennie, and Mr. Dorrington, between the years 1874 and 1878, and had a creditable record, but in no class a leading place. On leaving he entered Government service as a messenger clerk and interpreter, in the Magistrate's office at Dordrecht, where he served over thirty years until a motor car accident necessitated his retiring on pension. Throughout these years he was looked up to as a leader among his people, and enjoyed the respect of both Europeans and Natives. No doubt as a result of the fortunate circumstances of his own education, he was greatly interested in promoting the Native College at Fort Hare, raising a considerable amount for its funds and regularly attending the Conventions that first brought the scheme to public notice. After his retirement a sore tragedy came into his life, and he passed under a heavy cloud which brought great sorrow to his many friends. For information of his passing away we are indebted to Mr. Joseph P. Ngqase, evangelist at Dordrecdt, who in his funeral address bore striking testimony to the great public services rendered for the Native people by the deceased, to the warm regard he was held in, and to the deep reality and assurance of the faith in God in which he died.

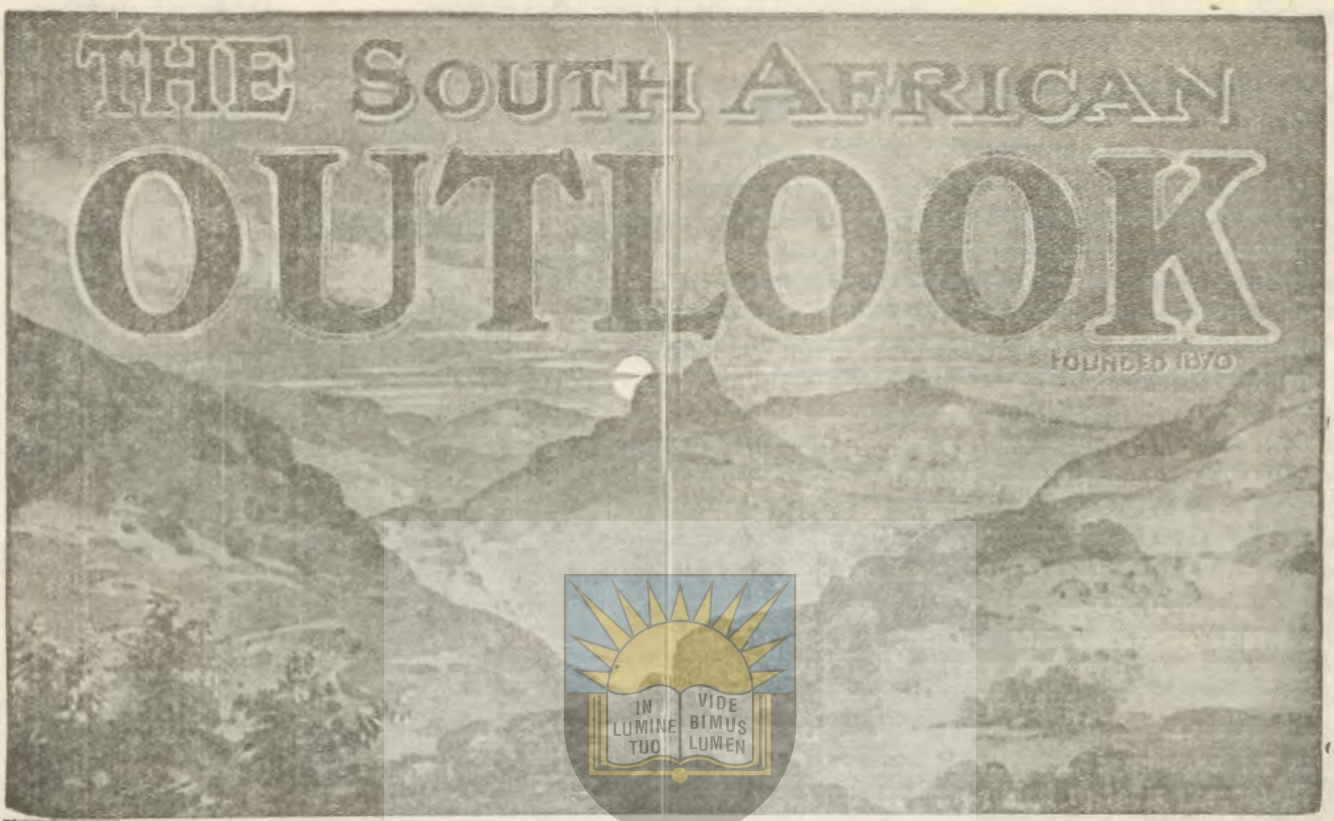
We are frequently under a debt of gratitude to the post office letter-sorters for their skill in interpreting addresses intended for one or other of our departments. The other day a letter was posted in Natal addressed:

Mr. R. V.
Laugh day Kaffir.
Choo llege
Cape Town.

The letter-sorter had no difficulty about it. He blue-pencilled across the envelope "Lovedale." And he was right.

x x x

July, up to the time of writing, has been a mild month. The day temperatures have been rather lower than usual and the nights, on the average, three degrees warmer than normal. The highest temperature was 80° on the 2nd, and the lowest, in the thermometer screen, 33° on four nights. Hoar frosts were experienced on these nights, but on these only. Rain fell on the evening of the 18th and continued at intervals throughout the next two days, giving a total of 76 inch. Falling in this way, with the air not unduly cold, the rain was most useful, more so than the usual scattered showers that come at this time of the year, though their total may be slightly greater than the above figure.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - Published Monthly.

CONTENTS.

LOVEDALE, SOUTH AFRICA, SEPTEMBER 1, 1922.
VOL. LII. NO. 622.

The South African Outlook.

Labour is discovered to be the great, the grand conqueror, enriching and building up nations more surely than the proudest battles.—*Channing.*

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it: and work at it like Hercules. One monster there is in the world, the idle man.

—*Carlyle.*

* * *

At the Special Criminal Court in Johannesburg dealing with cases arising out of the Rand strike and revolutionary outbreak, the Judge President on the 9th ultimo pronounced sentence of death on Carel Christian Stassen for the murder of two Natives. Two days later he pronounced the same sentence on Johannes Brussouw for the murder of a Native mine policeman. In passing judgment in the first case His Lordship said that on the accused's own shewing "he was not in any danger as would justify the use of a firearm." And he added, "There is no room, by the exercise of any ingenuity, to find any other verdict." The primary significance of these cases is that a Judge has convicted of murder a European who killed a Native. As Stassen was being conducted from the dock to the corridor, it is reported that he waved his left hand, palm downwards, to someone among the public, and walked almost jauntily in front of a policeman. Even when the Judge's solemn words thrilled the crowded Court it is stated that he showed no emotion. If this report is correct, we need not go far in search of an explanation of the condemned man's unconcern and levity. It is probable that he did not for a moment entertain any fear that the sentence would be carried out. The Judge's solemnity probably appeared to him to be only a bit of play-acting. At any rate subsequent events have gone some way to prove that he had ground for confidence. The sentence had not been suspended over his head three nights before a citizens' meeting was summoned in Johannesburg to petition for his reprieve, and the movement on his behalf then initiated has spread to various parts of the country, and in London the *Daily Herald* has felt called upon to put in its oar.

* * *

If Stassen did not believe he would be actually called upon to pay the death penalty when the Judge pronounced that sentence upon him, it is still more probable that no apprehension of such an ending troubled him when he committed the crime. It is common knowledge that Europeans of certain classes make deadly assaults upon Natives in the fullest assurance that if there happens a fatal issue the Scriptural law of blood for blood will not be carried out. The jury will "exercise the ingenuity" of which the Judge spoke, in finding a verdict to save them. The plain and shameful truth is that the weakest and most defenceless section of the Union of South Africa, by which we mean the Natives, is denied in practice the protection of their lives which the death sentence provides. If there is anything to be said in Stassen's favour it is that his crime was committed in a community which has so prostituted its sense of justice that killing of a Native is not regarded as murder.

* * *

It is very noticeable in the drafting of the petitions and resolutions in this case that its real nature is obscured. It is represented as if it were one of the common incidents of our recurring revolutionary outbreaks, at the close of which clemency is the rule. As a precedent there is quoted President Kruger's clemency to Jameson's raiders! But the killing of these unarmed Natives was all warfare. They were murdered, and that, it is believed, for the deliberate purpose of kindling a conflagration the horrors of which, it is better to suppose, could not have been realised by those who were implicated in the crime. Now what is the position of the Government to whom the petitions are being addressed? When the strike trouble became serious it forbade the Mine Natives to defend themselves, and promised them ample protection, if only they remained quiet and kept the peace, which they did. The murder of these Natives was the outcome of an attempt to defy the Government and to demonstrate its incapacity to afford the protection it had promised. Yet, after that, the Government is being asked to condone the crime, in other words to stultify itself in the eyes of the Natives, and give them cause to believe that its word is written in water. We would dare to hope that these Johannesburg sentences mark the beginning of the end of an epoch that has brought dishonour on our vaunted European name for justice. The Government cannot but be perfectly well aware that the eyes of the Native peoples of South Africa, are upon it at this crisis. The testing time has come and they look to their father to declare himself. The assemblers of these public meetings and the framers of these irrelevant resolutions and petitions are

provoking the Native people to hold public meetings for their own side, and to pass resolutions in which there need be no irrelevancy.

* * *

While to the regret of every one concerned about Native welfare the Urban Areas Bill has been shelved indefinitely, the Bloemfontein Native Affairs Committee has given a lead in not waiting for legislation by itself proposing practical steps to deal with a most difficult and urgent aspect of the town location problem, the Native girls and young women. The scheme discussed at a meeting on the 17th ultimo provides for the erection of club houses or hostels, to be under the direction of the Young Women's Christian Association, which will afford a meeting place for instruction, recreation and social purposes generally, and to provide on such a scale as different parts of the city may require living quarters under the care of a capable superintendent. The instruction is to cover domestic science, needlework, cleanliness and the elements of hygiene, with clinics under the supervision of the Municipal Lady Welfare Officer; and the stress is rightly laid on the classes and practical training in domestic matters.

* * *

This scheme has received prominence in the Daily Press of the country, and appears to be meeting with widespread approval. No doubt it is welcomed by many as holding out hope of better domestic service, rather than as a means towards saving and uplifting the Native peoples. But even the support of the thoughtless and selfish need not be too heavily discounted. In the present state of affairs, despite projects of segregation, Native domestic service is a necessity for both races, and is likely to continue so. The effects of the loss of domestic service to the Bondelswartz, when after the war there ceased to be a considerable European post maintained among them, are significant. Better conditions of service—and the Bloemfontein meeting recommended the Corporation to press for legislation in regard to the sanitary fitness of Native servants' quarters in European houses—mean of course benefits to both races. But the Bloemfontein leaders so fully recognise the indirect gain that they are willing to pay for it. It was not expected that these hostels will be self supporting. They will constitute a permanent charge upon the revenue, but this progressive City has abundantly proved to itself that reasonable expenditure in providing humane treatment for its Native citizens, and in placing their feet upon the path of self-respecting progress is a sound investment.

The movement towards establishing district Councils in the Native areas of King William's Town, Victoria East and Herschel, appears for the present to have reached a halting point. Some sections are prepared to have Councils, others may have them if certain assurances are given, but others will not even consider the question of having them. This is after all a situation that need not cause much surprise. Herschel faced the question a good many years ago, and then if rightly guided might have taken the great step. A prominent politician gave the people the assurance at that time that no Council system would be forced upon them, and it may be that that statement was taken as meaning that the question would not be raised again. In the King William's Town and Victoria East areas an evil state of stagnation has long been prevailing, due largely to overcrowding, insufficiency of land and grazing, and a poverty and want that year after year makes more distressing. Discontent inevitably prevails, and the Government, to which they look as a father that should consider his children's distress, is blamed for all their woes. Taxation added to their present ills would make the last straw to break the camel's back. If a board or council of any kind were created in the poorest of these areas its members would certainly be appointed on the ticket of no expenditure. The Council system would, we hold without a shadow of doubt, be a means towards improving the conditions in even the worst off and poorest of these areas, but it is not for them at present. The only course now open is to lose no time in establishing Councils where they are acceptable. The best means for recommending the system is the demonstrating of its usefulness.

* * *

In the course of an address delivered to the Pretoria Child Welfare Society, the Honourable Patrick Duncan, Minister of the Interior, said, as reported in the *Pretoria News*, that one was aghast sometimes at the way Native children grew up. It was a marvel and a great tribute to the Native races, to see how little crime and disorder there was amongst those Natives reared in the big cities, considering the circumstances of their bringing up. It was a great tribute to their qualities that they exhibited little tendency to crime. But it was not in the interests of the European community to continue this neglect, and he was glad to hear that the Society in Pretoria was taking up active work in the new location. This work could worthily engage the attention of the society. In another way, too, the Society could perform a fine work,

To-day we suffered too much from want of sympathy between different classes, and this want of sympathy was caused through ignorance. It was said that one class did not know the conditions under which another class lived, and this want of knowledge threatened the stability of society. Such extremes of wealth and poverty, of happiness and misery, existed, and too much could not be done to bring different classes to a better understanding of each other. "I think the powers of municipalities should be extended," he said, "so as to enable them to take a more active part than they do now in social welfare work. I would like to see a standing committee of the town council doing this work." Associated with the Council would be voluntary workers. It is to be hoped that Mr. Duncan's words may find a practical response.

* * *

The new Regulation on the supplying of books in the elementary schools of the Cape Province by the Administration is more satisfactory than we dared hope for when the question was being discussed. The clean cut that would have caused so serious a set-back to Native schools is not to be made. In cases in which the buying of the books would be a hardship to the parents or guardians, they are to be supplied free. This arrangement, because of the supposed looseness of its applicability, has been adversely criticised by those who are at the present time searching for missiles to throw at the Provincial Administration, but it should meet the needs of the situation if sympathetically and honestly worked. After all the primary concern is that our educational system should be effective. It is no wise policy to employ expensive instructors while it is not secured that those they are to instruct have the essential tools. The Regulation as affecting the Natives will require specially sympathetic consideration. The average Native earns or acquires so little in the form of cash that a shilling to him is like two or three pounds to the average European. Moreover for the Native schools the Administration provides only the bare ground of the site, not even meeting the cost of its survey, and giving nothing towards the expense of buildings, nor their upkeep, cleaning, etc. So the Native schools stand in a class by themselves, drawing the very minimum from public funds. When free books were provided for all the pupils in elementary schools, the Native schools, in the cases that came under our direct observation, were not supplied even up to the extent of providing one of the absolutely essential books for each pupil. The teachers had to do their best to make the supply go round by pupils sharing with one another. Our claim is that Native elementary schools are entitled to a large degree of generosity in the interpretation of the Regulation.

* * *

The attitude of at least a section of the Transvaal Provincial Council towards Native Education may be judged from what transpired in that Council on the 2nd ultimo, as reported by Reuter. Mr. Moll (Nationalist), moved the deletion of the item of £45,285 for the education of Native children from the Estimates of Expenditure. He gave as his reason that the Province was not allowed to tax Natives. Mr. Stoffberg (M. E. C.) agreed that it seemed unfair that the Council had to bear the expense of Native education without being able to tax them, but the Council was between the devil and the deep sea, for if the item were deleted the Union Government would take over the Natives' education and things might become worse. The Administrator pointed to the injustice of the motion, and warned the Council that if it threw out the Vote, the Union Government would not only take over Native education, but would reduce the provincial subsidy by the amount involved. Mr. Joubert (Nationalist) opposed the motion. If the Union Government took over Native education it might be run on the same lines as in the Cape. He would rather see the Province retain control so that the Native would be kept in his place. Mr. Kretzschmar (M. E. C.) pointed out the importance of the Native as an asset to the country. People, he said, were likely to overlook the fact. He strongly advised the Council to leave things as they were. At the request of Dr. Reitz, Mr. Moll withdrew his motion. Comment is superfluous.

* * *

Speaking to a motion proposed in the Transvaal Agricultural Congress that the Government be requested not to consent to the sale of farms to Natives outside proclaimed Native areas before the nearest farmers' association or the Transvaal Agricultural Union had been consulted, Mr. Barrett, Secretary for Native Affairs, said the Act of 1913 forbade transactions of the nature indicated except with the special approval of the Government. Every case was considered on its merits. The Congress was wrong in thinking that these transactions were indiscriminately allowed in European areas. The Department was constantly being pressed to agree to such transactions by farmers anxious to sell, by commission agents, and by the Natives concerned, and cases were turned down every day. Sale was approved only where very special

circumstances were proved to exist. He had no objection to consulting farmers' associations, and he felt sure that in every case the Government was anxious to ascertain what the local opinion really was.

* * *

The *Student Movement* for July is devoted exclusively to the Conference of the World's Student Christian Federation, held at Peking April 4-9, 1922. Apart from a brief editorial, the Conference is reported on by fourteen different members. These include two from the United States, one of them a Negro, one each from Czecho-Slovak, China, Ceylon, Holland, Germany, India, Japan, Korea, Russia, and three from Britain. Writing as they do from different angles it is intensely interesting to see the Conference through these minds of different races and nations and to note what specially impressed each. The Conference met in Tsing-Hua College: its motto—"Below Heaven One Family"—is an adaptation from Confucius. The delegates, drawn from all the continents, represented no less than thirty-two different nations. More than 500 present and prospective educated leaders of every part and party of China assembled in Peking. Considering the political and military situation, it was amazing that virtually every province and territory had sent delegates, including even Manchuria and Mongolia. It is said that it took one delegate from west China longer than it would take a Brazilian to travel via London, New York, and San Francisco to Peking. These naturally constituted the great bulk of the Conference. With twenty-four from Japan, eleven from India, and twelve from the Philippines, the Orient was more fully represented and articulate than in any previous Conference.

* * *

To the Chinese leaders and students had been given the task of deciding what kind of Conference they wanted and of preparing for it. The main theme was "Christ in World Reconstruction." One address each morning and evening aimed to confirm faith and share visions of need and opportunity. In the heart of each morning the Conference divided itself into six Forums in which were discussed students and international relations, students and the social problem, Christianizing school or campus life, the evangelization of students, students and the Church, the work of the Federation. Daily opportunity was given for small groups of various sorts to meet. "Sometimes the groups were those of two nations between which questions had already emerged, such as China and Japan, the United States and the Philippines, Great Britain and India, Japan and Korea; sometimes visiting delegations and various Chinese groups, . . . perhaps most frequently of all, the coming together for talks or for prayer of those whose interest in certain problems or whose common need overlept or demolished all barriers of race and language in a great common fellowship. . . . At Peking we became convinced that what the stricken world needs is not so much resolutions as fellowship, not so much arguments for internationalism as a demonstration of Christian love."

* * *

As can readily be imagined, in the present state of the world's affairs the subject of Christianity and international relations received much attention. Such discussion centred round, "(1) Christianity and War. Can a Christian man ever fight? Can Christ ever bless war? (2) General international relations. The relations of nation to nation, of race to race, is the province of human life that is least redeemed. What has Christianity, has Christ, to say to us there?" It is hardly to be wondered at that the Conference did not arrive at a unanimous finding on the first of these problems. On the race question the following was adopted by the General Committee of the Federation, "We, representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationship." The Negro delegate adds, "This statement does not mean that the Federation is not mindful of the diversity in the gifts and graces of the various groups, nor is it forgetful of the marked differences between groups in the matter of their development or maturity. On the contrary, while fully conscious of the fact that many groups are still in the earlier stages of their development, the Federation is saying that, in its opinion, all of these groups will ultimately come to maturity; and that each group has its distinctive contribution to make; and that each contribution, although different, is invaluable to the life of the whole."

* * *

This is the first occasion on which Negro students have been directly represented on the Committee of the Federation. That fact, and a letter from the African Student Union, led to discussion about Negro students. The secretaries were charged to enquire into education in Africa so that the points raised may be fully dealt with when next the Committee meets. A desire was expressed that Negro Student Volunteers (presumably from the U.S.A.) should be admitted into Africa for mission-

ary work. At the close of the Conference teams composed of delegates of different nations carried out a missionary campaign over a wide area of China. It is reported that nothing helped more to bridge the gaps between Christians of different nations than this united effort for the spreading of Christ's Kingdom. A report of the issues considered at the Conference may be obtained through the Secretary of the S. C. A. of South Africa, Stellenbosch, C.P.

* * *

In another place we publish the truly remarkable speech delivered by Dr. Robert R. Moton on the occasion of the dedication of the Lincoln Memorial at Washington, D. C. We need hardly remind our readers that Dr. Moton is the successor of Booker T. Washington, at Tuskegee, but it is not so well known that he is the President of the National Negro Business League and is doing much to improve the race relations in the United States. As an estimate of the honour in which America holds this remarkable man it may be mentioned that the other principal speakers were the President of the United States and the former president, Mr. William Howard Taft. We could wish that the speech were read by every educated Native not only for its eloquence and patriotism, but for its belief that in the end justice will prevail and that the black man will reap the full reward of his efforts to raise himself. Dr. Moton, like his illustrious predecessor, realises that the educated Negro has to suffer because of his illiterate brother, and that it is only by raising the whole nation that a better state of affairs can be achieved. So it will be in Africa, and it behoves every educated Native among us to recognise that he cannot hope to get the rights which the American Negro has attained until he has gone out and raised the mass of the Bantu people.

* * *

The Commission on Union representing the Synod of Kafraria, the Presbytery of Mancazana, the Presbytery of Kafraria of the Transkei, the Mission Council of Natal and the Presbytery of Natal, held its second meeting from the 16th to the 19th ultimo at Lovedale. Important questions were dealt with, including the membership in the new Church, the status of the foreign missionaries in its Courts, the basis of its Creed, and its financial policy. What is expected to be the final meetings of the Commission will be held in February, 1923; and the consummation of the Union and the holding of the first General Assembly of the United Presbyterian Church of South Africa is arranged for the first week in July. The Lovedale authorities have invited the General Assembly to be the guests of the Institution for that occasion. In our next issue a fuller report of the proceedings of the Commission will be given.

* * *

In a recent issue of the *Cape Times* there is published an interview its representative had with Mr. E. M. Newman, the American traveller and lecturer. Mr. Newman has travelled five times round the globe and has visited most of the inhabited countries of the world. Referring to the opening up of Africa he says, "I wonder whether the people of the Union realise that transportation in Africa has so improved that one may now travel from Cape Town to Cairo in 53 days? At the present time two caravan journeys are necessary: one from Tabora to Mwanza on Victoria Nyanza, a distance of 200 miles, and the other from Nimule to Rejaf on the Nile, a distance of 89 miles. Should these two breaks be obviated by mechanical transport, or the building of a motor-road, one might easily accomplish the journey from Cape Town to Cairo, or vice versa, in one month. This opens up a new field of travel, and one that must appeal greatly to every lover of globe-trotting. I will cite only one illustration of the possible revolution of travel. In the month of March alone, more than 8,000 Americans landed in Cairo, most of them people of considerable means. If they had the opportunity to cross the heart of Africa in one month, returning from Cape Town to Southampton, I am sure that a great many would avail themselves of the chance to see the only Continent that to the traveller is not an open book. The journey up and down the Nile, the great inland lakes, the numerous savage tribes, the wild animal life and such natural wonders as the Victoria Falls, are sufficient to induce anyone to take the journey when it becomes feasible. The only obstacle in the way to-day could easily be overcome by the construction of a motor road. This accomplished, I can say that within the period of a few years thousands of British, French, Italian, American and other travellers will be making this trans-Continental journey. This will mean much to South Africa. It will not only bring you millions of pounds from tourists, but it will enable men of affairs to study your country."

* * *

The Challenge always abreast of the times, has an interesting article on "The Moralisation of Capital." In it the view is advanced that capital, which is really stored up labour, is a definite and exhaustible quantity, and that a definite time

limit should be set to the receipt of income from investment in other men's living labour. "Surely," says the writer, "A. B's £1000 invested at 5 per cent. has been adequately repaid in, say, 50 years' deferred payment which would make £2500 repaid: and surely payment for all services rendered in the past has been adequately made during a similar number of years out of the labour of our fellows! Here, then, is a way to cleanse this corner of our public life, while satisfying all reasonable moral and economic considerations. Its economic results would be most beneficial in relieving industry of an accumulating charge, the National Debt would in due course disappear, and no real injustice is caused to anyone. . . . Such an arrangement has excellent Scriptural authority, for students must be well aware of such attempts at rectification as the year of release or jubilee."

* * *

The writer would exempt property occupied and used by the owner—the house owned and occupied, the farm owned and worked—from the above suggestion. "But the house, or land, or industry in which I have merely invested capital for dividends or rent, to which I contribute neither labour nor occupation, is a totally different kind of property. £1000 invested in a house for rent and not for occupation is adequately repaid by £1000 plus consideration for extended loan in the form of repayment in annual instalments over a definite number of years. A rent of £50 annually for 50 years would come to £2500, or even £40 annually for 60 years (£2400) could certainly be reckoned as an adequate return. The investment should then lapse, as with capitalistic investments of any form." As the claim for interest on capital lapsed the average industry would be able to pay better wages to the actual workers, and at the same time reduce prices of output to the public. The effect in such undertakings as mines and railways might be enormous.

* * *

Complications arising with reference to the ownership of works and other undertakings would be met by transferring the title deeds to the State or local authority (to prevent wrongful sale), suitable representatives in the industry being licensed to carry it on. House property would pass to the local authority, who would sell, or relet at an economic rent, for the benefit of the community. Such proposals are far-reaching, and seem at first sight revolutionary. A crowd of objections occur to one's mind, and it is easy to conjure up cases where apparent hardship, not to say injustice, would result. Nevertheless it is a solution worth thinking about. If it would cure capitalism of that characteristic for which there is no moral defence—the unduly extended claim to live on the labour of others without justification—it would go a long way towards righting one of the most far-reaching wrongs of our civilisation.

* * *

The late dowager Lady de Villiers, who passed away recently, used to say that her rule of life was at the close of every day to ask herself what she had done to alleviate what suffering she could, and to try to bring joy and brightness into the lives of others. Her courage, her visits to the hospitals and to homes where there was sickness, and her afforts to do her best to bring happiness and gladness to others, were well known to her friends and acquaintances.

A PSALM.

Spirit of Love,
Sorrow hath torn my heart and I am desolate as a forsaken friend.
Time hath stopped and the future is but the darkness of a mountain
That frowns at sunset and sees not the glory thereof.
The beauty of life is scattered even as a fallen rose
With her petals stained by the earth and falling to decay.
Love hath forsaken me and my heart pours forth its treasure on the desert sand.
O Holy Spirit of kindliness,
Thou Who, unfettered, art in every sphere,
Thou Who seest the pulses of my heart and feelest the pain
When agony tears me, my body from my soul,
Thou to Whom my thoughts pass even as I step through the open portals of my home,
And Whose thoughts are ever hovering round me to enter my soul
That is often too deeply slumbering to hear the whisper of their music,
Surround me with the cool fountain of Thy kindness;
Pour upon my wounds the balm of Thy love;
Then with my head resting upon Thy heart, I will forget my sorrow,
And from the clasp of Thy fingers will I regain my strength.
O God of Love, upon Thy heart will I rest my head.

D. J. D.

NATIVE EDUCATION IN SOUTH AFRICA.

IS IT ON RIGHT LINES?

The Great War has set a new value on national education. Germany demonstrated what could be done in a single generation, by creating common ideals through her schools, to mould a united, war-like nation. Already in her African possessions France is putting the lesson into practice, and even Portugal is insisting on controlling the education given by missionaries to the Natives in Portuguese Africa.

India appears to be reaping a harvest of discontent from a too one-sided education. In an enlightening statement he made before the International Missionary Council, which met at Lake Mohonk, U.S.A., last October, Dr. S. K. Datta, B.A., a well-known Indian, speaking on the causes of the unrest in India, explained that formerly one caste did practically all the letter-writing and accounting for the rest of the people. When the schools opened throughout India made a purely book-education much more general, thousands abandoned the national custom of following the hereditary crafts of their fathers in order to become clerks in Government or civil employ. There were not enough posts to go round and the disappointed would-be clerks became discontented agitators.

Within the Union of South Africa there are now enrolled in State-aided schools about 220,000 native and coloured boys and girls. To these is being given, with comparatively few exceptions, what is mainly a book education. What is the effect going to be? Is it fitting them to make an honest living for themselves and for those dependent upon them? Is it a practical education for life, or is it calculated to create a disappointed, and so discontented, population?

Speaking broadly, two opposing views on educating the Natives obtain:—

(1) That the Natives must advance slowly through long generations as the Whites have done, that they should be given no book education, but be taught to work.

(2) That to the Natives should be given book education similiar to that given to Whites.

Those who advocate the first view lose sight of the fact that, by their presence in the land the white people make it impossible for the Natives to advance slowly and naturally. The impact which is being made upon the Bantu is terrific both in its suddenness and its immensity. To many of them it is like crowding the centuries between the Roman Invasion and the Washington Conference into a single generation. The only way in which the Whites can make possible for the Blacks a slow, and natural, advance is for all white people to withdraw from the land, and leave the Natives to their own devices.

Those who advocate the second view overlook the fact that with the white people education was built upon the foundation of a widely organised industrial system. The natural order of advance appears to have been: (1) self defence, (2) arts and crafts, (3) education.

With the exception of a primitive agriculture, the few arts and crafts the Natives possessed vanished before better and cheaper articles imported from over seas.

These seemingly irreconcilable views might in large measure be harmonised if the Natives could be given a practical education for life. What would this entail?

The most pressing problem in village life to-day is how to make a living. Contact with white men and their civilization, missionary effort, and education, have created in the Natives many new wants in the way of food, clothes, houses, furnishings, ploughs, books, newspapers, &c. Unfortunately the power to earn the wherewithal to meet these new wants has not kept pace with the wants, and consequently the people are growing poorer and poorer. Though the land is not growing with the population, little has been done to teach the Natives how to increase the output from their allotments. In the education of a backward people, poor and mainly agricultural, this should surely have an important place in their school curriculum. Valuable guidance as to how this can be done might be obtained from the methods adopted and experience gained in recent years in schools for coloured people in the Southern States, where an exodus from the land to the cities has been arrested, by teaching the people in a simple and practical way how to obtain better returns from their holdings.

But agriculture alone does not provide a sufficiently broad economic basis for the growing native population. It provides only part time work for a comparatively small number, especially in the more congested areas. It is computed that normally at least two million potential native workers, men, women, lads and girls, are idle or semi-idle within the Union.

If working on organised production the labour of these should be worth at least £20 per year, as against the white man's £200, in wealth to the country. That would mean an additional yearly spending power of £40,000,000, which would go into

circulation mainly through the white traders, for the Native does not hoard his money.

Under existing conditions many Natives are being driven through poverty to seek a living in the towns, and are beginning to create a serious problem which ought to be faced without delay.

Segregation appears to be the safest and most desirable course at the present stage; but enforced segregation is impracticable. If, however, the Natives were enabled to make a decent living in their home areas, a large measure of voluntary segregation might be expected to follow.

In the United States a large section of the coloured people, led by such men as Du Bois, clamour for a book education. Among these are to be found the discontented agitators. Others, wiser than these first, see that the type of education devised by the late General Armstrong, at Hampton, Va., is what a climbing people need.

To a Hampton trained man in whose veins coursed the blood of both black and white was given what may prove to be the solution of this big problem. The late Booker Washington, founder of the great Institute at Tuskegee, Alabama, U.S.A., perceived that a dual education, an education for practical life, is absolutely essential for the backward races, who have still to lay their industrial foundation, and who at the same time must live in the twentieth century and not in the first.

To-day Tuskegee is probably the largest institution in the world for the training of coloured youth. It has a magnificent plant, educational, industrial, agricultural, a large endowment and a generous annual income. The enrolment includes over 1700 boarders. Not a single student or pupil is allowed to attend or graduate in the academic classes who does not at the same time learn and graduate in some trade or handicraft or in agriculture. No exception is made even for those in the Bible School looking foward to becoming ministers of the Gospel.

The plan is simple. Each class is divided into two sections. On Mondays, Wednesdays and Fridays those in the first section attend the academic classes; on the other three days they go to the workshops or farm; and those in the second section alternate with the first. By this arrangement, classes, workshops and farm are kept going six days a week; and the book education is designed to bear in a practical and interesting way upon the problems faced in industries and agriculture. Pupils have the immense advantage of going out with two strings to their bow, a trade or handicraft by which they can earn a living, and an education which enables them to take their place intelligently in the wide world of to-day.

Many of those who pass out of Tuskegee, and of Hampton where similar methods are adopted, become teachers and carry their practical methods with them into the small country schools.

There is little to be gained by dabbling with manual and industrial training. Pupils get the impression that it is a side show of little or no moment. *If a real advance is to be made, agriculture and handicrafts must be undertaken seriouly and given at least as important a place, both in hours and efficiency, as book education.* This means a big change, but for the sake of both black and white and the future of South Africa it is well worth while getting on to right lines before it is too late to make a change.

Within a single generation the at present idle, or semi-idle, but potential, native labour might in large measure be organised through the village schools, if the matter be gone about with business-like method. Handicrafts suited to native life and to the raw materials of the country must first be discovered and then taught on a wide scale.

In India, Ceylon, Burmah, the Straits Settlements, the Philippines, China and Japan, village industries have been developed through long generations with a minimum of expenditure in plant and equipment. By taking advantage of this ripened experience, South Africa may save much time and money in experimenting. Let the right man be sent to the East to see these village industries in operation, and, knowing the Bantu and our raw products, decide which could be successfully grafted on to Native life. He might at the same time select instructors and arrange for them to come to South Africa for a limited period. These instructors might be so distributed in the native training institutions that every Native normal student would receive, as a part of his professional training, instruction in a craft or industry. After a reasonable time no native school should be subsidised which does not give adequate instruction in practical productive handicrafts suited to the raw products of the district in which it is situated. So soon as production began, it would be necessary to organise the marketing of the articles produced in order that the Natives might be encouraged by receiving some return for the work of their hands.

Some such scheme is fraught with immense potentialities for the Union and for the Natives, for it would draw in a new generation at the psychological period; and it could be set in motion with little delay and at comparatively small cost.

No doubt some of the Natives would at first object to the change, thinking that they were being done down for the advantage of the White man; but that difficulty could be overcome, especially if the reason for the change were made quite clear, and if one or two selected men from Tuskegee or Hampton—men of the type of Dr. Aggrey, or Dr. Aggrey himself,—were to explain to them the tremendous benefit such a change would bring them.

It is hardly necessary to add that success would depend in large measure on finding the right man to investigate in the East and then organise in South Africa. A man of wide practical experience and training, endowed with good judgment, with sympathy and enthusiasm, and with grit that is not easily discouraged, would be essential. Such men are rare, but they are to be found.

DEDICATION OF THE LINCOLN MEMORIAL AT WASHINGTON, D.C.

DR. ROBERT R. MOTON'S SPEECH.

The principal speakers at the dedication of the Lincoln Memorial were President Harding, Chief Justice Taft, and Dr. Moton, Booker Washington's Successor at Tuskegee. Dr. Moton said:—

When the Pilgrim Fathers set foot upon the shores of America in 1620, they laid the foundations of our national existence upon the bed-rock of liberty. From that day to this, liberty has been the common bond of our united people. In 1776, the altars of a new nation were set up in the name of liberty and the flag of freedom unfurled before the nations of the earth. In 1812, in the name of liberty, we bared our youthful might, and struck for the freedom of the seas. Again, in '61, when the charter of the nation's birth was assailed, the sons of liberty declared anew the principles of their fathers, and liberty became co-extensive with the union. In '98, the call once more was heard and freedom became co-extensive with the hemisphere. And as we stand in solemn silence here today, there still comes rumbling out of the East the slowly dying echoes of the last great struggle to make freedom co-extensive with the seven seas. Freedom is the life-blood of the nation. Freedom is the heritage bequeathed to all her sons. For all who reflect upon the glory of our republic, freedom is the underlying philosophy of our national existence.

But at the same time another influence was working within the nation. While the Mayflower was riding at anchor preparing for her voyage from Plymouth, another ship had already arrived at Jamestown. The first was to bear the pioneers of freedom, freedom of thought and freedom of conscience; the latter had already borne the pioneers of bondage, a bondage repressive alike to body, mind and spirit. Here then, upon American soil within a year, met the two great forces that were to shape the destiny of the nation. They developed side by side. Freedom was the great compelling force that dominated all, and like a great and shining light, beckoned the oppressed of every nation to the hospitality of these shores. But slavery like a brittle thread was woven year by year into the fabric of the nation's life. They who for themselves sought liberty and paid the price thereof in precious blood and priceless treasure, somehow still found it possible, while defending its eternal principles for themselves, to withhold that same precious boon from others. And how shall we account for it, except it be that in the Providence of God the black race in America was thrust across the path of the onward-marching white race to demonstrate not only for America, but for the world, whether the principles of freedom were of universal application, and extend its blessings to all mankind.

In the process of time, as was inevitable, these great forces, the forces of liberty and the forces of bondage, from the ships at Plymouth and Jamestown, met in open conflict upon the field of battle. And how strange it is, through the same over-ruling Providence, that children of those who bought and sold their fellows into bondage should be among those who cast aside ties of language, of race, of religion and even of kinship, in order that a people not of their own race, nor primarily of their own creed or color, but sharing a common humanity, should have the same measure of liberty and freedom which they themselves enjoyed.

What a costly sacrifice upon the altar of freedom! How costly the world can never know nor justly estimate. The flower of the nation's manhood and the accumulated treasure of two hundred and fifty years of unremitting toil were offered up: and at length, when the bitter strife was over, when the marshalled hosts on both sides had turned again to broken, desolated firesides, a cruel fate, unsatisfied with the awful toll of four long years of carnage, struck at the nation's head and brought to the dust the already wearied frame of him, whose patient fortitude, whose unembittered charity, whose never failing trust in the guiding hand of God had brought the nation

weltering through a sea of blood, yet one and indivisible, to quietude and peace. On that day, Abraham Lincoln laid down his life for America, the last and costliest sacrifice upon the altar of freedom.

Today, in this inspiring presence, we raise a symbol of gratitude for all who are blest by that sacrifice. But in all this vast assemblage, there is none more grateful, none more reverent, than are those twelve million black Americans, who, with their fellow-citizens of every race, pay devout homage to him who was for them, more truly than for any other group, the author of their freedom. There is no question that Abraham Lincoln died to save the union. It is equally true that to the last extremity he defended the rights of states. But, when the last veteran has stacked his arms on fame's eternal camping ground; when only the memory of high courage and deep devotion remains to inspire the noble sons of valiant fathers; at such a time, the united voice of grateful posterity will say: The claim of greatness for Abraham Lincoln lies in this, that amid doubt and distrust, against the counsel of chosen advisors, in the hour of the nation's utter peril, he put his trust in God and spoke the word that gave freedom to a race and vindicated the honor of a nation conceived in liberty and dedicated to the proposition that all men are created equal.

But someone will ask: Has such a sacrifice been justified? Has such martyrdom produced its worthy fruits? I speak for the Negro race. Upon us, more perhaps than upon any other group of the nation, rests the immediate obligation to justify so dear a price for our emancipation. In answer let me review the Negro's past upon the American soil. No group has been more loyal. Whether bond or free, he has served alike his country's need. Let it never be omitted from the nation's annals that the blood of a black man—Crispus Attucks—was the first to be shed for the nation's freedom. So again, when a world was threatened with disaster and the deciding hand of America was lifted to stay the peril, her black soldiers were among the first to cross the treacherous sea, and the last to leave the trenches. No one is more sensible than the Negro himself of his incongruous position in the great American republic. But be it recorded to his everlasting credit, that no failure to reap the full reward of his sacrifices has ever in the least degree qualified his loyalty or cooled his patriotic fervour.

In like manner has he served his country in the pursuits of peace. From the first blows that won the virgin soil from the wilderness to the sudden marvellous expansion of our industry that went so far to win the war, the Negro has been the nation's greatest single asset in the development of its resources. Especially is this true in the South where his uncomplaining toil sustained the splendours of that life which gave to the nation a Washington and a Jefferson, a Jackson and a Lee. And afterwards, when devastating war had levelled this fair structure with the ground, the labour of the freedman restored it to its present proportions, more substantial and more beautiful than before.

While all this was going on, in spite of limitations within and restrictions without, he still found the way through industry, integrity and thrift to acquire 22,000,000 acres of land, 600,000 homes and 45,000 churches. After less than sixty years of freedom, Negroes operate 78 banks, 100 insurance companies, and 50,000 business enterprises with a combined capital of more than $150,000,000. Besides all this, there are within the race 60,000 professional men, 44,000 school teachers and 400 newspapers and magazines; while its general illiteracy has been reduced to twenty per cent. Still the Negro race, in these things, is but at the beginning of its development; so that if anything in its history could justify the sacrifice that has been made, it is this; that a race possessing such remarkable capacities for advancement has taken full advantage of its freedom to develop its latent powers for itself and for the nation. A race that has produced a Frederick Douglass in the midst of slavery, and a Booker Washington in the aftermath of reconstruction has gone far to justify its emancipation. And the nation where such achievement is possible is full worthy of such heroic sacrifice.

But Lincoln did not die for the Negro alone. He freed the nation as well as a race. Those conflicting forces planted two hundred and fifty years before had slowly divided the nation in spirit, in ideals and in policy. Passing suddenly beyond the bitterness of controversy, his death served more than war itself to emphasize the enormity of the breach that had developed between the sections. Not until then was there a full realization of the deep significance of his prophetic words:—"This nation cannot endure half slave and half free."

That tragic event shocked the conscience of the nation and stirred a great resolve to establish forever the priceless heritage so dearly bought. From that day, the noblest minds and hearts, both North and South, were bent to the healing of the

breach and the restoration of the union. With a devotion that counted neither personal loss nor gain, Abraham Lincoln held steadfastly to an ideal for the republic that measured at full value, the worth of each race and section, cherishing at the same time the hope under God that all should share alike in the blessings of freedom. Now we rejoice in the far-seeing vision and the unswerving faith that held firmly to its single purpose, even in the midst of reproach, and preserved for all posterity the integrity of the nation.

Lincoln has not died in vain. Slowly through the years that noble spirit has been permeating every section of our land and country. Sixty years ago he stood in lonely grandeur above a torn and bleeding nation, a towering figure of patient righteousness. To-day, his spirit animates the breasts of millions of his countrymen who unite with us to pay tribute to his lofty character and his immortal deed.

And now the whole world turns with anxious heart and eager eyes towards America. In the providence of God there has been started on these shores the great experiment of the ages—an experiment in human relationships where men and women of every nation, of every race and creed are thrown together in daily contact. Here we are engaged, consciously or unconsciously, in the great problem of determining how different races can not only live together in peace, but co-operate in working out a higher and better civilization than has yet been achieved. At the extremes the white and black races face each other. Here in America these two races are charged under God with the responsibility of showing to the world how individuals as well as races, may differ most widely in colour and inheritance and at the same time make themselves helpful and even indispensable to each other's progress and prosperity. This is especially true in the South where the black man is found in greatest numbers and the two races are thrown in closest contact. And there today are found black men and white men who are working together in the spirit of Abraham Lincoln to establish in fact, what his death established in principle—that a nation conceived in liberty and dedicated to the proposition that all men are created equal, can endure.

As we gather on this consecrated spot, his spirit must rejoice that sectional rancours and racial antagonisms are softening more and more into mutual understanding and effective co-operation. And I like to think that here today, while we dedicate this symbol of our gratitude, that the nation is dedicated anew by its own determined will to fulfill to the last letter the task imposed upon it by the martyred dead: that here it highly resolves, that the humblest citizen of whatever colour or creed, shall enjoy that equal opportunity and unhampered freedom, for which the immortal Lincoln gave the last full measure of devotion.

And the progress of events confirms this view. Step by step has the nation been making its way forward in the spirit of the great Emancipator. And nowhere is this more true than in that section which sixty years ago seemed least in accord with his spirit and purpose, yet at this hour, in many things, is vieing with the rest of the nation toward the fulfilment of his hopes.

Twelve million black Americans share in the rejoicing of this hour. As yet, no other name so warms the heart or stirs the depths of their gratitude as that of Abraham Lincoln. To him above all others we owe the privilege of sharing as fellow-citizens in the consecration of this spot and the dedication of this shrine. In the name of Lincoln twelve million black Americans pledge to the nation their continued loyalty and their unreserved co-operation in every effort to realize in deeds the lofty principles established by his martyrdom. With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, may we, one and all, black and white, both North and South, strive on to finish the work which he so nobly began, to make America an example for all the world of equal justice and equal opportunity for all.

REPORT OF THE SUPERINTENDENT GENERAL OF EDUCATION.

The Report of the Superintendent-General of Education for 1921 has been issued in good time, following close on the heels of its belated predecessor. As usual it contains a mass of information and statistics interesting not only to those actually engaged in educational work, but to all who have at heart the welfare of our country.

From our standpoint, the most disappointing feature of the Report is the retardation of increase in the number of Native scholars and schools. It is estimated that the number of European children of school-going age (seven to sixteen) in the Cape Province increases by about 1,000 a year. Last year the increase in European enrolment amounted to 7,647 a matter for congratulation to all concerned. The actual figures are 128,061 and 135,708. Had the same ratio of increase taken place in Native

Education the increase would have been 6651, instead of which the totals show a decrease of 852, the figures for the two years being 111,380 and 110,528. The scholars in Mission Schools have decreased by 897; those in the only Secondary School (Lovedale) have increased by 39. The number of Mission Schools decreased by 7, from 1609 to 1602. Both decreases are, without doubt, mainly due to financial stringency, for Inspector Bennie in his most sympathetic report says, "Many applications for aid to new schools received in the earlier part of the year had to be refused, and later on notice had to be given that no fresh applications would be entertained. Where the people were so anxious to raise themselves by the help of education the Department was loath to limit its assistance in this way, but under the circumstances no other course was possible." There are other reasons, as Inspector Bennie later on in his Report says, "In many schools lack of accommodation has made it necessary to limit the enrolment by refusing pupils. Extreme poverty of the people, and the prevalence of typhus fever, influenza and other epidemics have also necessitated the removal of pupils from school. In the earlier part of 1921, not only had many of the people no money wherewith to buy clothes for their children, but in some districts conditions approaching famine prevailed." It is interesting to note Inspector Houghton's remarks on this point, "Each year for some time past one has noticed the shawls of the girls growing thinner and the shirts of the boys more ragged; they are often so scantily clothed they must envy the sheep skins and blankets of their 'Red' companions. Once, on a bitterly cold day, I saw three pupils in school in a state of absolute nudity. One can hardly blame a child, whose entire wardrobe consists of one thin cotton garment, if on cold and wet days he prefers the warmth of his father's hut, with its fire in the centre of the floor, to shivering, chilled and wet, in a draughty, unceiled schoolroom." Having regard to the two foregoing extracts from different reports we wonder that the percentage of average attendance to average enrolment reaches even 78.8, the figure given. (In European schools the percentage falls below 90% in only one class of school).

The statistics under the heading *Attainments of Pupils* deserve serious attention. These show that in 1921 no less than 58.1 per cent of Native scholars, (excluding those in Training Schools) were in the Sub-standards, while only 5.4 per cent. had progressed beyond St. IV., and this in spite of the fact that 151 schools teach up to St. V. and 130 as far as St. VI. There is no doubt that the Chief Inspector of Native Education is correct in stating that the many children in the lower classes have been neglected for the few in the higher classes, and we feel that until the principal teachers in Native Schools recognise the need to place their lowest classes under the instruction of their best assistants this bad state of matters will continue. The proposed new course of training for Native Infant-school teachers should do something in the future to remedy the present unsatisfactory position, but meanwhile principal teachers can, if they will, do much to improve matters.

It is encouraging to notice that the percentage of teachers fully certificated continues to rise, it now being 69.3 in the Province proper and 68.1 in the Transkei; of the remainder a large number have passed the First or Second Year, but have been unable to qualify fully. We are told that the supply of certificated male teachers is now fairly satisfactory. This is surely an understatement. It would be interesting to know the number of certificated men passed out of the Training Schools during the past two years who have failed to find employment in Mission Schools. The long list of unemployed appearing in each issue of the *Education Gazette* tells a sad story which should act as a warning to those Native parents and scholars who continue to believe that the teaching profession is the only suitable and remunerative occupation open to a progressive Native. In this connection we note that while the number of Pupil Teachers in the Native Training Schools last year reached the total of 1828, the number of pupils enrolled in Industrial classes comprising Blacksmith work, Bookbinding, Carpentry, Masonry, Printing, Shoemaking, Tailoring and Wagonmaking was only 170. We commend these figures to the very serious consideration of our Native readers, and their advisers.

The senior students in the Training Schools would do well to note carefully the following extract from the Report of one of the most sympathetic Inspectors in a Native Circuit:—"One wishes, however, that some of the younger men, fresh from the training institutions, showed more adaptability to their new surroundings and more energy in their work. It is disappointing to come to a school where an untrained man has been replaced by a qualified teacher and to find that, instead of the work having in consequence improved, it has gone back, and that the old mechanical methods of instruction are being continued."

On the question of the Control of Schools Inspector Bennie says, "The Native Education Commission reported in favour of a continuance of

the missionary control of schools, an opinion with which I am in cordial agreement." At the same time it is becoming more apparent that the natural desire of the Native people to have a more definite share in the government of their schools will have to be met, maybe in the near future. At the conclusion of his Report Inspector Bennie pays a warm tribute to the services of the missionary superintendents in the cause of Native education, and says, "The Natives especially have greater reason than some of them know, for gratitude to their missionary friends."

Much is said in the Report by Dr. Viljoen, Inspector Bennie and the different Circuit Inspectors, on the sore question of the salaries of Native teachers. "Soft words butter no parsnips," and sympathy alone will pay few bills; but disappointment at the inability to fulfil promises made can be read in the reports from all the officials concerned. During the 1920-21 period the expenditure in connection with the salaries of teachers in Mission Schools amounted to £213,317. To this the Administrator has added £10,000 for the current year. To rectify existing anomalies will take half this amount, leaving only £5000 for the genuine betterment of the existing scale, not large sum to be distributed among more than 3000 teachers. It is interesting to note that the Government expenditure on the salaries of Native and Coloured teachers in 1911-12—the first complete year after Union—amounted to £80,986 while last year the total was £213,317. Dr. Viljoen says, "In spite of the general increase of expenditure on Native education, I cannot allow this opportunity to pass without emphasising the absolute need, so long felt, for the improvement of Native teachers' salaries. During my association with the Department, and especially on the occasion of visits to the Territories, I have been very deeply impressed by the genuine willingness on the part of the Natives to make sacrifices for the purpose of providing increased and improved facilities for the education of their children. So long as those to whom this task is immediately entrusted are barely paid living wages, the progress of Native education is bound to be retarded . . . . . The fact remains that the Native teachers are to-day paid wages—for salaries they could hardly be called—which are not on a par with those received by members of their own race discharging menial services." Inspector Bennie says, *inter alia*, speaking of the 20 per cent. relief granted, "This relief was appreciated as a first instalment, but the need for dealing adequately at an early date with the salary question cannot be too strongly urged. The Native teacher is expected to be fully qualified for his work by a course of training; to discharge his duties in school whole-heartedly and efficiently; and in addition to be an influence for progress and civilization among his people. It is manifestly due to him, therefore, that he should be paid at a rate that will make it possible to live a self-respecting life, to provide himself with suitable literature for the maintenance of his intellectual life, and generally to take his place in the community as one of the leaders in the field of progress."

The two extracts quoted above will meet with the approbation of all those who have intimate knowledge of the lives and difficulties of the great majority of our Native teachers, and we can only express the hope that these promises will in the near future be fully implemented. Meanwhile we note with satisfaction the sympathy and appreciation shown.

SAYINGS FROM PROFESSOR SCHWEITZER'S

ON THE EDGE OF THE PRIMEVAL FOREST.

Justice. "For him the legal side of an event is always the important one. The most hardened litigant in Europe is but a child compared to the Negro, and yet it is not the mere love of litigation that is the latter's motive. It is an unspoilt sense of justice . . . . the lightest sentence, if unjust, rouses him to great indignation; he never forgives it, and he recognises the penalty as just, only if he is really convicted and obliged to confess."

Alcoholism. "It is often asserted that alcoholism would prevail among the natives even if there were no importation of spirits. This is mere talk . . . . palm wine will not keep. Its existence makes it possible, therefore, for the people of a village to get drunk several times a year, on the occasion of their festivals, but it is not a continual danger like the cheap spirits sold in the stores."

Polygamy. "To agitate against polygamy amongst primitive peoples is to undermine the whole structure of their society . . . . The more developed the economic condition of a people becomes, the easier becomes the contest with polygamy."

Relationships. "Am I to treat the black man as my equal or as my inferior? . . . . I must show him that I can respect the dignity of human personality in every one, and this attitude in me he must be able to see for himself; but the essential thing is that there shall be a real feeling of brotherliness . . . . I have coined the formula 'I am your brother, it is true, but your elder brother.'"

The Problem of Authority. "A white man can only have real authority if the natives respect him. 'White people are clever and can do anything they want to,' says Joseph . . . . The Negro is not in a position to estimate what these technical conquests of nature mean as proofs of mental and spiritual superiority, but on one point he has an unerring intuition, and that is on the question whether any particular white man is a real, moral personality or not. . . . Where he finds goodness, justice and genuineness of character, real worth and dignity that is behind the external dignity given by social circumstances, he bows and acknowledges his master; where he does not find them he remains really defiant in spite of all appearance of submission, and says to himself; 'This white is no more of a man than I am, for he is not a better one than I am.'"

Severity. "The greater the responsibility that rests on the white man, the greater the danger of his becoming hard towards the natives."

Christianity. "Christianity is for him (the primitive man) the light that shines amid the darkness of his fears. It assures him that he is not in the power of nature-spirits, ancestral-spirits, or fetishes, and that no human being has any sinister power over another, since the will of God really controls everything that goes on in the world . . . . Moreover, there slumbers within him an ethical rationalist. He has a natural responsiveness to the notion of goodness and all that is connected with it in religion."

A Missionary. "A missionary who does not understand something of practical work, of garden work, of treatment of the sick, is a misfortune to a mission station . . . . Too few missionary journeys, and those too hastily carried through, that is the miserable mistake of almost all missions . . . The better a man's mental life and his intellectual interests are developed, the better he will be able to hold out in Africa."

Benevolence or Atonement? "If a record could be compiled of all that has happened between the white and the coloured races, it would make a book containing numbers of pages, referring to recent as well as to early times, which the reader would have to turn over unread, because their contents would be too horrible . . . . We and our civilization are burdened, really, with a great debt. We are not free to confer benefits on these men, or not, as we please; it is our duty. Anything we give them is not benevolence but atonement."

KHAMA OF THE GREAT HEART

JUBILEE CELEBRATIONS.

We are indebted to the *Cape Times* for the following extracts from a report, by the Rev. Geo. P. Ferguson, of the celebrations attending Chief Khama's Jubilee.

On Sunday and Monday, July 23 and 24, Khama celebrated the fiftieth anniversary of his accession. Khama is a great man: probably the greatest living African. All who know him respect him, from the High Commissioner to the least of his subjects. He compels respect by his quiet modesty, his evident good faith, his love for children and animals, his sincere respect for all that is right, and his fearless condemnation of what he regards as wrong. He has, of course, the limitations of a Native, and no one would expect him to be without them; but he is, in all essentials, a great man, worthy to take his place among the great men of history. The jubilee celebrations were intended to do him honour; very characteristically, he used the occasion to do honour to his missionaries. He humbled himself that he might exalt the faith by which he has directed his life.

The celebrations began with a tribal welcome to the executive of the District Committee of the London Missionary Society. . . . "I have turned out my tribe to do honour to the representatives of the Government. Why should I not do the same on this occasion for my missionaries, who have brought me nothing but good?" were his words of welcome and explanation.

On Sunday, great services were held in the Khotla. The church is a fine structure, built of stone as a National Church by Khama's wish, and seated for a thousand. But it was quite inadequate for the occation. The Khotla is the tribal meeting-place, and here, under the shade of the spreading Kameel-doorn trees, fully five thousand people met to thank God for the blessings of the Chief's reign. The Government was represented by the Resident Magistrate, and the European community of the Protectorate were present from far and near. There were fully one hundred white people seated about the Chief on chairs and benches specially prepared for them.

Monday was the great day. From early dawn there were sports for young and old, and at nine o'clock the whole tribe was called together for the official expression of loyalty and thanksgiving.

Once more the Europeans attended in large numbers. Motor-cars were parked in a solid mass under the trees in the background. How many Natives were present it is not possible to say. The

estimates vary from five to ten thousand. It was a strange blending of the old and of the new, a fitting symbol of the period of transition in which the native people of South Africa now are. It was old in that the men of the tribe assembled by their regiments, each regiment representing the generation of those who had grown up with some popular leader of the Royal House. These were massed in vivid splashes of colour: red, white, blue and yellow. The reds were specially resplendent. Their tunics were something of the colour of Turkey twill, splashed with decorations in white, sometimes placed in parallel lines, sometimes crossed from shoulder to shoulder. They wore kilts of coloured calico, no two alike, and their headdress was a rough imitation of the Life Guards' shako. The yellows and whites were more restrained, being, in some cases, quite neat imitations of military uniforms.

All this ranking by regiments and this barbaric splendour in dress, was of the old days. Also, no doubt, slumbering in many a heart were wild thoughts of the wild days of old. Also, the tribal fool, dressed in fantastic imitation of a wild beast, never seen on earth or in the waters, and interjecting some silly remark or antic to cause a laugh when the ceremonies became too tiresome, was of the old times. But the silence, order and restraint of it all was of the new times. Whatever the Chief's hand has touched he has transformed. That silent figure, seated in the midst, with the Magistrate at his side, and the Europeans seated about him, was the master spirit. He ruled, and, because he ruled, the occasion, in spite of all its barbaric display, was part of the new movement leading on to that hidden future for the native tribes for which missionary and magistrate alike labour. What that "hidden future" means to the Chief will appear from his speech, given below. The celebrations consisted of prayers, songs of salutation sung by the various regiments, by the mothers of the tribe, by the children, and of speeches. Mr. E. H. Merivale Drury, M.B.E., the Magistrate at Serowe, read a message of hearty congratulations from His Royal Highness, the High Commissioner. The Magistrate spoke of the great length of Khama's Chieftainship which, as far as is known, is the longest in South African history, and has only been exceeded by the reigns of George III and Queen Victoria in the British Empire. He touched on Chief Khama's great loyalty to the King's Government; and of his great kindness of heart, remarking how he had cared for the widows, orphans, and his people in distress, and, in addition, to the manner that he had been known to rehabilitate white men in his country who had fallen on hard times, and were given a fresh start in life. His benevolence was, in fact, not really known.

The Magistrate pointed out how splendidly Khama had co-operated in the matter of lung-sickness, and what assistance he had given the Government in its efforts to eradicate the disease in his country. Khama's keen interest in education could be seen by the fine school buildings which he had erected and equipped at his own expense in Serowe, and of the large number of schools in different parts of his country. The Chief had given a large tract of his country to the Crown for its own purposes. The Magistrate said he was very glad to see Sekgoma sitting there that morning with his father, and remarked that Sekgoma had been away from home for 25 years, and exhorted him to follow closely in his father's footsteps and make the best of his present opportunities and learn how Chief Khama ruled his people, so that when the time come for him to take his father's chair he would prove himself to be a worthy son of a noble father, and rule the tribe with the same wisdom as his father had done for 50 years.

The Magistrate said it afforded real pleasure to all to see present such a representative gathering of missionaries of the London Missionary Society, as well as the Rev. G. P. Ferguson, the Union representative of the Congregational Church in South Africa, and he felt sure that the success Khama had attained as a Chief was in a very large measure due to the sound advice he had received from his missionaries, from the Rev. J. Mackenzie down to his (the Magistrate's) friend, the Rev. R. Haydon Lewis.

In conclusion the Magistrate prayed that the Almighty would long spare Chief Khama to rule over his people, with that wisdom and strength which had made him such an outstanding figure in the Native history of South Africa, and wished him, his family, and his people health, happiness and prosperity. The address was greeted with deep throated cries of *Pula*, *Pula*—the Native equivalent for applause.

Next the Rev. J. T. Brown presented addresses on behalf of the Board of the L.M.S. and of the District Committee of the Society in South Africa. Speaking to the address, Mr. Brown referred to the fine Christian character of the Chief. In England it was the custom to speak of Sovereigns of outstanding character by a special name. Albert was known as Albert the Good, King Edward as Edward the Peace-maker. After generations of

the Bamangwato might well speak of their Chief as "Khama of the Great Heart." His character grew out of his Christian faith. The speaker expressed the fervent hope that when the great Chief had passed to his last account his son might continue to lead the people in the same way.

Again the cry *Pula, Pula*, rolled like the breaking of the waves of the sea across the massed multitude.

Mr. Kirkham, chairman of the Chamber of Commerce, then spoke on behalf of the European community of Serowe and the Protectorate. He referred in most cordial terms to the relations that had ever existed between the Chief and the trading community. He was always just and impartial, stern in his condemnation of wrong doing, both among his own people and among the Europeans with whom he dealt. Everyone, white as well as black, respected him. In all matters requiring the co-operation of all, such as regulations regarding cattle diseases, Chief Khama could always be relied on. The relations between the white community and the missionaries had always been of the best. All recognised that it was the teaching of the missionaries that had been the foundation of the Chief's reign.

And now, the great moment of the celebrations drew on. The leader of the Yellow Regiment came forward, dressed in full regalia, to present the greetings of the tribe. The address was written. Its contents were a surprise to all. Properly it should have been in praise of the Chief, and so in a deep sense it was, for it breathed the spirit of loyalty and thanksgiving; but in form it was in praise of the missionaries, or rather, of the teaching the missionaries have brought. The missionaries, the address said, first brought the light among our tribe. You taught us to humble ourselves before the British Government. We are here in tribal dress that you may see the fruits of your labours. You have helped our Chief. He always tells us that. He reigns through the Church. His reign is established on God. So he has overcome things impossible to others by abolishing heathen customs and drink. Even the whites have not been able to do this last thing. This shows he did it by the teaching of the missionaries of our great Society, the London Missionary Society.

Once more, like the breaking of waves on a rock bound coast after a night of storm, *Pula, Pula*, rolled through the assembly.

Then, in a silence which might have been felt, the Chief rose to speak. He is a man of few words. With the translation it did not last more than ten minutes, but it is said to be the longest speech he has ever delivered in the Khotla. Evidently every word had been weighed. It was the old man speaking to his children, even as Jacob spoke to the sons of Joseph leaning upon the top of his staff. He knew the ways of his people. They will not forget, but for generations to come these words will be repeated as the words of Khama. He said: "I have not many words to say, but I have a word of joy and thanksgiving. First, to the King, because of his goodness to me and my people. I am thankful that he thinks of us, and trust that he will never forget us. As long as he has us in remembrance my people and country will be safe; but if he forgets us we shall become desolate. He is still a young man. May God bless him with long years. I ask the Magistrate to take him my words that I remain a child of the King.

"WORDS TO HIS SON."

"I speak my joy for the kind words of the High Commissioner, and thank God for the missionaries, and what they have done for us; for we were just a people without understanding. They brought us the light, and taught us to pray for light. Even though we may have failed, what we are doing to-day shows we have some hold upon what they have taught us, and we believe that with their help we shall do better. They know the way, and they show us the road. I am thankful for the presence of the whites. All people, white and black, are placed here by God. Though different in colour, I pray that we may be one in heart, that there may be unity between us. I have a word for my son. I do not know him. He has grown up away from me and from his people, so that he cannot know my wishes and their ways. If he is willing to walk in the road that has been shown to me all will be well. He has not yet given his heart to God. If he will give his heart to God I shall have no doubts. To my people I say that they must see how there are many towns which have refused to receive the missionaries, and these towns have not gone forward. I am an old man, and I pray that the young may find salvation, for otherwise they are lost. To the young men I say, 'Let those words enter your hearts. The work that has been done here is a work of God. Depart from disputes; think like men; seek to know the road; let your hearts depart from drink and from the initiation ceremonies. Get to know the true knowledge about marriage, that it is an oath before God.' May God bless you, white people, and my people."

The afternoon was given up to sports. Prizes in money to the value of £56, ten cattle, 25 sheep and a new saddle and bridle had been given. There were foot races, horse races, tug-of-war between

the regiments, etc. On either side of the course wagons and motor cars had been drawn up for fully a quarter of a mile. These were the grand stand, and here the people assembled in their multitudes. There was perfect order, far more order than there is on an English racecourse. There was no drinking, and, as far as one could see, no betting. In other native stads the holding of such a gathering is often impossible, so strong are the forces of disorder.

The secret of it was the presence of that quiet figure, in simple dress, seated on an ordinary wooden chair, speaking no word, but with his heart triumphant because his people were happy.

HITHERTO UNPUBLISHED LIVINGSTONE LETTERS.

This, the third, letter, written from Kolobeng, on 25th March, 1851, opens with a kindly expressed request for an "epistle" from his "dear brother Charles." If the letter reached him, it was to provoke him to good works. Charles, he was sure, did not require to be provoked to love, no more than David himself, whose heart always warmed to overflowing when he thought of his brother.

The tone of this letter is one of some despondency. He begs Charles to listen to his sorrow, and then pray for him. It seems certain that the mission must be abandoned, and that they must leave the Bakwains. "The country," he says, "is undergoing a process of desiccation, and our fine flowing Kolobeng, to which I could once run down and fill our frying-pan with fish in five minutes, scarcely affords us water to wash our clothes." There is no fountain in the country of the Bakwains to which they can go, and as the parts adjacent do not yield even native grain, neither the missionaries nor the natives can live. When the mission party had returned from Kuruman they found the people looking dreadfully ill and famished, the gardens burned up, and all faint hearted by the prospect of another hungry season before them.

If they decided to move there was no outlet for then, except through deserts. If they forced their way to the North, there they would encounter "the African fever." Should he take his family with him, he questioned if he would be able to bring them back again. A father's heart alone can imagine the yearnigs of soul that he has. If they were all cut off, his enemies, for such he had, might say, "he is written childless by his own foolhardiness."

Their fourth child had been born while an epidemic was raging among the Bakwains. When a fortnight old she caught the sickness and was carried off. "The good mother-in-law" at Kuruman in her distress had blamed the parents that they had killed the child. Over this Mary was brooding and seemed inclined to believe the assertion.

There was jarring friction too with a brother-in-law, in reference to whom Livingstone permits himself a bitter word or two, that, if afterwards he remembered them, no doubt, were regretted. For the time being an unpleasant state of feeling existed. "These things," he writes, "act like a nail in the heel of one's shoe."

But what perplexed him most was the state of the Bakwains. Would the seed he had sown "vegetate"? If he left them, was he leaving them to perish eternally? Would not God be more honoured by his carrying His name into the regions beyond? "The large rivers flowing on for a thousand years and no Cross of Christ held up to the view of the perishing thousands on their banks," had captivated his imagination. He is inclined to "go on into the dark continent," but he cannot say that he has much sympathy on the part of any in his movements. He feels discouraged with the coldness of his services. "There is a little desire to honour Christ . . . Pray that it may be increased, and the spirit of prayer." There was little doing in the country. "A sort of spiritual deadness prevails all over it."

A VERANDAH YARN.

This thrilling story is from a sketch of Nyasaland life by Dr. Donald Fraser. Those who can readily identify the silent, grey-bearded senior, of humorous eyes, whose finger-tips beat gentle emphasis to his infrequent words, and who, on the path, studies the ground, "hunting for language roots," will agree, it was just what——would do.

All evening a senior missionary has been sitting very quiet, but with that sympathetic silence that is perfect company. A short laugh, or a fixed sober look has revealed plainly enough that he is a thoroughly interested member of the group. At last he is asked to tell about his late curious experience with lions, and he tells this story, looking over his spectacles with humorous eyes, laughing now and then at the absurdity of the situation. His hands touch one another at the finger tips, and quietly tap each other by way of emphasis.

One day there came news to his lonely station in Northern Rhodesia that an old hunter had been

crushed to death by a wounded elephant. Before he had died he had scribbled a note to the nearest magistrate: "Caught at last; going home." And now our friend was going off in the early morning to bury his mangled remains. He had a walk of three or four miles before him, and two native lads accompanied him. They carried no weapons, only their long walking sticks. The road was a broad hoed one, flanked on both sides by high grass. Silently without a word of conversation they pursued their journey, our friend's eyes studying the ground. We all credit him with hunting for language roots, but possibly his mind was occupied with no deeper thoughts than of the breakfast he had just eaten. At any rate, he and the two natives suddenly became aware that two lions were sitting on the road before them, their heads looking at the travellers, their tails swishing back and forward. The boys followed, breathing hard, but not a word passed. Nearer and nearer they came to the beasts, yet there was no slackening in our friend's meditative stride. The curious indifference of the travellers was more than the monarchs of the forest could understand, and they got up, turned tail and bounded out of sight round the next turning. Our friend continued his regulation stride without a break, the natives padding softly after the metallic clatter of the European boots. No word was spoken, not even an exclamation uttered, and the missionary continued his patient hunt for that elusive language root.

So they swung round the next bend of the road, and there were the lions again guarding and closing the road, watching the travellers, and swishing their tails in angry bewilderment. But the march went on, not a moment of hesitation, not a slackening of the steady tramp, and not a word spoken. It was all so strange to the lions. Had these men never heard of their reputation or trembled at their earth-shaking roar? Apparently not, for the grey-bearded man was only looking over his spectacles, and steadily tramping on.

It was altogether overwhelming. So up jumped the beasts again, and bounded on in front, and a third time sat down to wait for the terror and flight that ought to follow. But the missionary tramped on, followed by his quaking companions. Nearer and nearer they drew to the two lions. At last the strain proved too great for the terrors of the road, and with an angry growl they rose and bounded away into the grass, never to return to that road. As the sound of their bounding flight in the crackling grass died away in the distance the two natives drew a long breath and said: "The Word of the Lord!"

That was the only sound of human speech that passed between these travellers in those strange, intense moments. Nor through the rest of the journey was any comment made on the incident.

I felt that one word only was needed to be spoken by our silent Scottish friend. He should have looked over his specs. and said in good vernacular to each of his native companions, "Chatterbox."

PALESTINE.

The following notes on present day Palestine are contributed to the *S. S. Times* by Mr. T. M. Chalmers of the New York Jewish Evangelization Society.

WHO ARE THE CHALUZIM?

This word appears very frequently in present writings about Zionism and Palestine. Not all readers know what its meaning is or how it came to be used. The word *chaluz*, armed man, occurs in Joshua 6: 13, as descriptive of the *vanguard*; "the armed men went before them." Hence the word means a *pioneer*, in modern Hebrew, and the *Chaluzim* are the pioneers in the present settlement of Palestine.

A tiny book, "The Greatest Romance in History," just published for the *Keren Hayesod* (Palestine Restoration Fund) by the Little Leather Library Corporation, tells the thrilling story of a Chaluz, whose lonely wandering life is typical of that of thousands of young Jews and Jewesses, many of them university trained, and who have been pressing from many parts of Europe into the Holy Land in the last three years. It is these eager souls who have been building roads in Palestine and doing all sorts of pioneer work, and to secure work for these the *Keren Hayesod* is seeking a great fund to start many business enterprises in Palestine.

At a recent conference of Chaluzim, held in Vienna, it was decided to call a world conference of Chaluzim, to be held this month. It was also decided to publish a journal devoted to the problems of the Chaluzim. The conference was deeply moved by letters from Chaluzim in the Ukraine and bordering countries, describing their plight, due to the lack of money and the difficulty in obtaining permission to emigrate to Palestine.

NEW SETTLEMENTS IN PALESTINE.

In spite of many hindering obstacles, the work of remaking the Holy Land goes on with much activity. A recent report of the Colonization Department of the Palestine Zionist Executive contains a survey of its present activities. There are now 31 settlements (the new word for colonies,) the

foundation or development of which has been promoted by the Colonization Department. Twenty-one of these settlements are engaged in mixed farming—cereals, plantations, dairy products, vegetables, poultry, and agriculture; three settlements are engaged in market gardening; and two groups in afforestation.

Five of these settlements have been established since the Zionist Congress met in Carlsbad last September. These are all situated in the Nuris area in the Valley of Jezreel. The settlers at these points are engaged in the reclamation of the land, construction of roads, and the drainage of marshes. They are also plowing, sowing, and planting.

The number of people settled in the 31 settlements is 1,660, of whom 987 are actual working men and women.

Mr. J. Ramsay McDonald, has paid a visit to Palestine and writes keenly in various journals of what he saw and heard. He was delighted with the Chaluzim, whom he met all over the land. After speaking of the character and work of these pioneers, he goes on to say this, in the New Palestine:

"Such is the Jew who is going to Palestine. He is an idealist and a worker. He has a vision of a Palestine which is to be the home of his people, and love enters much into his labour. When he is digging, sowing, and planting, he offers tribute and homage; in his work there is far more of the feeling that he is giving to Palestine than taking for himself. But this does not mean that he is a mere sentimentalist and amateur. His conception of his work is definite; his methods are practical. He is creating experimental nurseries for trees; he is gathering together stores of such machinery as will be useful in Palestinian conditions, he is studying the art of terracing; he is preparing to harness the Jordan for electric power and irrigation; he has begun handicrafts, co-operative societies, and so on. At one of the newest of these settlements, that of Nuris, at the foot of Mount Gilboa, consisting of 150 people, I found them engaged in breaking up waste land and planting the hillside. They were to put in 14,000 eucalyptus trees, 4,000 pines, 500 cypresses, 10,000 olives, together with apples, oranges, and almonds. American machinery was arriving, and smithies and carpenters' shops were going.

"Of the genuineness of the Jewish settlement there can be no doubt. Ten years of the work which I saw will increase the wealth of Palestine a hundredfold."

A LITERARY SURPRISE FOR PALESTINE.

Palestine has not only its industrial and agricultural pioneers, but there are pioneers in other lines. Developing a new Hebrew language and producing a Hebrew literature on Hebrew soil is occupying the energies of many Jews. But the great surprise is a book entitled "Jesus the Nazarene: His Time, His life, and His Teaching," by Dr. Joseph Klausner. There are three remarkable things about this work, its language, Hebrew, its subject, and that it should be published in Jerusalem. It is nine by six inches in size, is well bound, printed in clear unpointed Hebrew on excellent paper, and contains 468 pages. The work was done at the Stybel Press, in Tel Aviv, that fine Jewish suburb to the north of Jaffa.

As the book has just come to hand there has been no time to examine it fully. The author, born in Russia and trained in Heidelberg University, was for many years editor of the Hebrew monthly, Hashiloach, published in Odessa till the war, now removed to Palestine. His work on Jesus the Nazarene will likely call forth much discussion among the Jews. It is divided into eight books, the first of which, containing 112 pages, is devoted to the "sources." It is evidently a scientific work, being filled with constant reference to the literature on the subject. It is certainly significant that the young Jewish life of Palestine should so concern itself with Jesus as to produce such a book. It can only be said here that Jesus is represented as a man with teachings ahead of his time.

A FAITHFUL SERVANT AND FRIEND.

The death of Sir Bisset Berry has brought to public notice a very faithful and devoted servant in the person of Jane Nongalaza, affectionately known in Queenstown as "Old Jane." When a young girl she entered the service of the Berry family, and, for over fifty years, first as nurse of the children, who were early bereaved of their mother, and then in other capacities of responsibility, she won for herself a respect and regard, by her sterling character, of which her family and her race have every reason to be proud. The Queenstown paper has told its European readers of her unwearying devotion to the late Sir Bisset in his last illness, and cordial recognition of her worth has also been given by the Native press, one of which speaks of her "irreproachable character" and as "an example of trustworthiness and true womanhood."

STOFBERG GEDENKSCHOOL VACATION COURSE.

The following letter was written to the authorities of the Stofberg Gedenk School on the conclusion of the Vacation Course. We publish it with pleasure as it shows a fine spirit of appreciation on the part of the teachers and because it raises questions of school control which are interesting to teachers all over the Union. We are decidedly of opinion that teachers should at least be present at meetings of the school committees, if they do not hold office, as in Natal.

Sir,—We, the undersigned, acting on behalf of the Teachers here assembled for the Vacation Course humbly and respectfully beg to tender our heartiest thanks for the greatest pleasure you have extended to us inviting us to this Vacation Course which has been so interesting and so instructive. There is no doubt that the lectures we have received are of immense value to us, now and in the future, and we think that if there is a thing which is significant in the uplifting and improvement of Native Teachers in South Africa, it is Vacation Courses of this nature. We therefore hope that the Stofberg Gedenk School authorities will not tire in arranging opportunities like this one for us in time to come, either here or elsewhere in the Union.

We also extend our many thanks to all ladies and gentlemen who offered to instruct us patiently in all subjects, and now we pray that God may bless their efforts.

This Vacation Course has proved to us that we have friends who are interested in the education and welfare of our Native people, and we therefore feel that it is within our right to ask the authorities here to use their influence to get the Government of this Province to exercise more interest, financially and educationally, among Native Schools than they have hitherto done. Here we need not emphasise the fact that schools are poorly furnished and teachers are badly paid in this Province, that is already a well-known fact.

We may also point out that the system of educational control is discouraging to teachers in that all schools are governed by their different ministers in different churches, hence in different ways and methods, the school committee of course, being principally composed of uneducated men. Under the circumstances these school committees are not of great practical value to the progress and improvement of education in Native Schools, as each school committee has its own methods of control, different from the next school of the same denomination, and in each and all cases teachers are never invited to give their views on the work which actually affects them.

We hope, therefore, that we represent the opinion of all Native teachers in O. F. S. in suggesting that it would be a good scheme to have schools controlled in one and the same way from one centre. However, we do not desire that school committees should be abolished, if it is possible to get members who understand something about education, as they are of great use in settling matters of emergency. Here again we appeal for your assistance to cause the adoption of a proper system of governing schools by those concerned.

We regret very much the absence of Dr. Loram; we have been highly pleased by his letter, and we kindly ask the Director, Mr. Hofmeyr, to convey to him on our behalf our greatest appreciation of the kind message he has sent to us. We look up to him to assist in the bringing up of Native education to the standard to which Native and Coloured schools and colleges in other provinces have now attained.

In conclusion we have to thank again every member of the staff, the teachers and all those who took part in this great work. We do not wish to mention any names, as we have been equally served by all. However we wish to make an exception in specially extending our thanks to Mrs. Kuschke for the great care she took of us, in supplying us regularly with good food every day. We are returning home, fatter, to-day, each having gained a few pounds, and it is all through her. We say to her—*Le ka moso u se khatale 'ma rona.* (Do not get tired even to-morrow, our mother.)

We have the honour to be, Sir.

Your most obedient servants.

(sgd.) R. A. Sello, Wm. Huckle, P. S. Mbete, W. Tshangela, T. W. Mbete, J. J. Molope, P. M. Nhlapo, J. R. Mosaku on behalf of the teachers here assembled.

LETTER TO THE EDITOR.

COMMISSION ON THE UNION OF PRESBYTERIAN MISSIONS IN SOUTH AFRICA.

To the Editor, *The S. A. Outlook.*

Sir,—I have been instructed by the Commission on the Union of Presbyterian Missions in South Africa to send you the subjoined copy of a minute adopted at its meeting on the 16th instant, containing a correction of a statement in the report on the meeting of the Commission which was held in July, 1921, in your issue of September, 1921.

I am, etc, J. LENNOX.

S. A. Native College, Joint Secretary
19th August, 1922. of the Commission

The attention of the Commission on the Union of Presbyterian Missions in South Africa was directed to the report in *The Christian Express* of 1st September, 1921, on the meeting of the Commission held in July of that year, referring to the discussion on the relation between the proposed Native Church and the United Free Church of Scotland, in which reference had been made to the position of European missionaries in the courts of the Native Church. *The Christian Express* said: "In the end, the Foreign Mission Committee's judgment that the European missionaries should have the full status of ministers became the finding of the Conference." The minutes of the Commission on this matter are as follows: "The Commission took up the question of Relations with the United Free Church of Scotland, and, in particular, the standing of ordained European missionaries in the new church." Later, "The Commission resumed consideration of the question of Relations with the United Free Church of Scotland. Rev. N. Matshikwe proposed, and Mr. P. Lusaseni seconded, that it be recommended that European missionaries should have full powers in the courts of the proposed church; but that the Mission Councils should cease, or, if that cannot be, that all ordained members of the Presbyteries and Synod, or, alternatively, representatives of these, should be members of the Mission Councils."

A committee was appointed to consider the matters referred to in the preceding paragraph, and to report to the Commission.

No finding therefore was arrived at, the matter having been held over for further discussion.

(We are indebted to the Commission for its letter. We understand that though the motion in question was seconded, and there was no counter-motion, as it was not put to the vote, we were not justified in concluding that it became formally the "finding" of the meeting. Our reporter informs us that he was not alone in his interpretation of what happened. But we readily record the correction, noting that at the meeting of the Commission on the 17th ultimo a motion substantially covering what we supposed to have been decided at the previous meeting was passed unanimously. Editor.)

REVIEW.

The Modern Reader's Bible for Schools, by R. G. Moulton M.A., Ph.D. (The Macmillan Co., New York.)

We welcome a new book by Dr. Moulton, the editor of the *Modern Reader's Bible*. The present volume, *The Modern Reader's Bible for Schools*—Old Testament—is "a book written for teachers by a teacher," and we might add "for students by a student."

Perhaps in no branch of teaching has there been of late years more advance than in the teaching of Bible History; and to those of us who are able to remember the time when *Pinnock's Analysis* was wellnigh the only book on this subject available for teachers, a small amount of envy at the mass of literature and helps now available may well be excused. Forty years ago the teaching of the Old Testament in most English schools centred round the Kings of Israel and Judah, who were studied in much the same way as were the kings of England, and the writer of this review remembers well the loss of a coveted prize-book because he had forgotten in the examination room the exact "dates"—from the Creation—of Hezekiah's reign! We have advanced since those days, and Dr. Moulton's book should take us still nearer a much-to-be-desired goal, the intelligent reading and appreciation of the literary beauty of the Book of Books.

It is divided into six sections: the first contains the framework of Israel's history interwoven with story and song; the second deals with the transition from history to literature; the third the books of the prophets; the fourth the collected Psalms and lyrics; the fifth deals with the Poem of Zion Redeemed (Isaiah 40-66): the sixth with the Books of Wisdom as intermediate between the Old Testament and the New. (Dr. Moulton has, in a preceding volume, dealt on the present lines with the New Testament). About one-third of the volume is taken up by the first section, and it is safe to say that the history of God's chosen people has not before been presented to the ordinary reader in such an attractive, understandable way. In the fourth section the Psalms and Lyrics, classified under Psalms of Nature, of Judgment or Providence, of Religious Experience, of Prayer, Trust, Consecration, Liturgies, Festal Hymns and Anthems, and printed in the form of Blank Verse, will make a fresh strong appeal to the lovers of the Old Testament poets.

Altogether about one-third of the present volume is made up of the exact Biblical text; and Dr. Moulton has been wise in, wherever possible and necessary, adhering to this. The matter necessary for weaving this into a continuous whole is from Dr. Moulton's own pen, and the pleasing result is a matter for congratulation.

In view of the regrettable present-day tendency of some of our Native people to take the literal reading of the Old Testament books as applying directly to themselves, and then reading into these

meanings and promises to suit their own particular needs and religious teachings, this volume is particularly valuable to all, of whatever race, engaged in Native Education. We wish it were possible to place a copy in the hands of every missionary and teacher.

The fifty pages devoted at the end of the volume to "Notes to Particular passages or books" and to "General Notes" are extremely valuable to the earnest teacher.

This book is not meant to take the place of the Bible; but given an intelligent reading and understanding of it, the Bible may be left, as Dr. Moulton says in his introductory chapter, "to take care of itself."

LOVEDALE AND FORT HARE NEWS.

A cordial welcome back is extended to Mr. and Mrs. James Chalmers, who returned from a short furlough in Scotland on the 14th ultimo. The whole of the pupils and staff of the High School and many friends assembled at the railway station to meet them, and the Institution flags were flown in their honour. They could not but be greatly encouraged and cheered by the warmth of appreciation and respect shown towards them.

x x x

An epidemic of influenza has been prevailing for the last six weeks, of serious severity, but happily not accompanied, so far, with any loss of life. Many who escaped the epidemic of four years ago have been laid aside, and hardly a member of the staff has escaped.

x x x

This year, 1922, is the fiftieth anniversary of the Lovedale Annual Report. From 1872 onwards there exist complete records of the Institution's enrolment and work. In a later number we shall refer to events and persons commemorated in the first Report of fifty years ago.

x x x

The South African Native College at Fort Hare, in conjunction with Lovedale, is considering the holding of an Agricultural and Industrial Show or Exhibition in the winter vacation of 1923.

x x x

Mrs. Stewart and Miss Linda Stewart stayed a few days in Lovedale on their way from East London to Grahamstown.

x x x

Grahamstown is to be congratulated on the interesting and stimulating Exhibition of Crafts and Industries that it carried through so successfully last month, and the gratitude of the Native people is due to the organisers who arranged for so considerable a section of it being devoted to their products. It is good to learn that the effort may be repeated in a year or two. With longer notice and time for preparation, the Exhibition might be on a much larger scale and still more comprehensive. In the Native section, Lovedale exhibited various articles of furnituture made in its workshops, and also needlework and domestic products from its Domestic Science classes, winning in all 13 first prizes.

x x x

We record with great regret the death at Kokstad on the 15th ultimo of Mr. Ernest Sepamla, who completed his apprenticeship in the General Office at Lovedale so recently as 1919, a young man of deep spirituality, unusual force of character, a hard worker filled with high aims and ideals of service for his people. At Lovedale, in the work of the Literary Societies, the Zulu and Swazi Vernacular Services and the Missionary Companies, he took a leading part, while never sparing himself in his primary obligation of securing the best training and educational equipment within his reach. On leaving he was first employed under the Magistrate at Bizana, and later at Kokstad, where his fatal illness came upon him in the beginning of the present year. Our heartfelt sympathy goes out to his relatives and many sorrowing friends in the loss of so young and promising a life.

x x x

Rev. George C. Grubb and Mrs. Grubb, who are visiting South Africa in connection with the Keswick Convention movement, were at Lovedale from 31st July to 4th August. Mr. Grubb spoke at the Staff Prayer Meeting on the Tuesday and the Students' Christian Association Meeting on the Wednesday night, and also addressed a public meeting in Alice on the Thursday. His visit was greatly valued. The addresses were all most helpful.

x x x

Visitors to Lovedale in August included Mr. and Mrs. Norton of Umtata; Miss Alice Jenner of Cape Town; and Mr. F. Farrington of the Education Department; also the following members of the Commission on Union of the Presbyterian Missions of the Free Church of Scotland: Rev. P. L. Hunter, of Gillespie, Rev. W. Gavin, Rainy, Rev. J. Henderson Soga, Elliotdale, Rev. W. Auld and Mrs. Auld, Mbulu, Rev. W. McIntosh, Somerset East, Rev. J. Dewar, Maritzburg, Rev. W. Ewen, Impolweni, Natal, Rev. W. Mpamba, Rev. N. Matshikwe, Rev. T. B. Soga, Rev. M. Sililo, Rev. E. Ntuli, and Rev. S. W. Njikelana.

x x x

There is passing through the Lovedale Press a biography of the late Mr. J. Tengo Jabavu, by his son, Mr. D. D. Tengo Jabavu, B.A., and it will be on sale in the course of the next week or so. The book contains a number of illustrations, and runs to about 160 pages. It contributes an important sidelight upon the history of the period when the, on the whole, progressive and sympathetic Native policy of the Cape was taking shape, and it is the only record so far of any of the remarkable group of Native leaders, who, as the first fruits of higher education for Natives, completed their training about the seventies, and achieved so much for the elevation and advance-

ment of their people in the last quarter of the nineteenth century.

x x x

Attention should be called also to a pamphlet, about to be issued from the same Press, on "The Colour Bar in South Africa," by the Rev. Z. R. Mahabane, President of the Cape Province Native Congress, 1919-1922. It contains the author's three Presidential Addresses, and deserves the consideration of all who are directly interested in what is called the "Native Question," and who appreciate the importance of knowing what the Natives themselves are saying and thinking about it

x x x

The third match in the Inter-Institutions Association Tremeer Cup Matches was played at Lovedale on Saturday the 19th ultimo, the visiting team being St. Matthew's. The Home team won by five goals to nil. The Results now stand:

June 3rd, Fort Hare v. Lovedale, a draw, 1—1;
„ 10th, Lovedale v. Healdtown, 5—nil;
Aug. 10th, Lovedale v. St. Matthew's, 5—nil.

FORT HARE NEWS.

Principal and Mrs. Kerr and their two children returned from furlough on 29th July. They were met at the station by a large number of friends, who gave them a warm welcome. Unfortunately, four days after their arrival, Mrs. Kerr was attacked by the prevailing influenza, which, with a relapse, confined her to bed for about three weeks. A reception which had been planned to give the staff, and friends from Lovedale and Alice an opportunity to welcome Mr. and Mrs. Kerr, had to be cancelled.

x x x

On Saturday, 5th August, the College students met in the Library, and Mr. Edwin Ncwana on their behalf expressed to Mr. Kerr their gladness at having him once more in their midst.

x x x

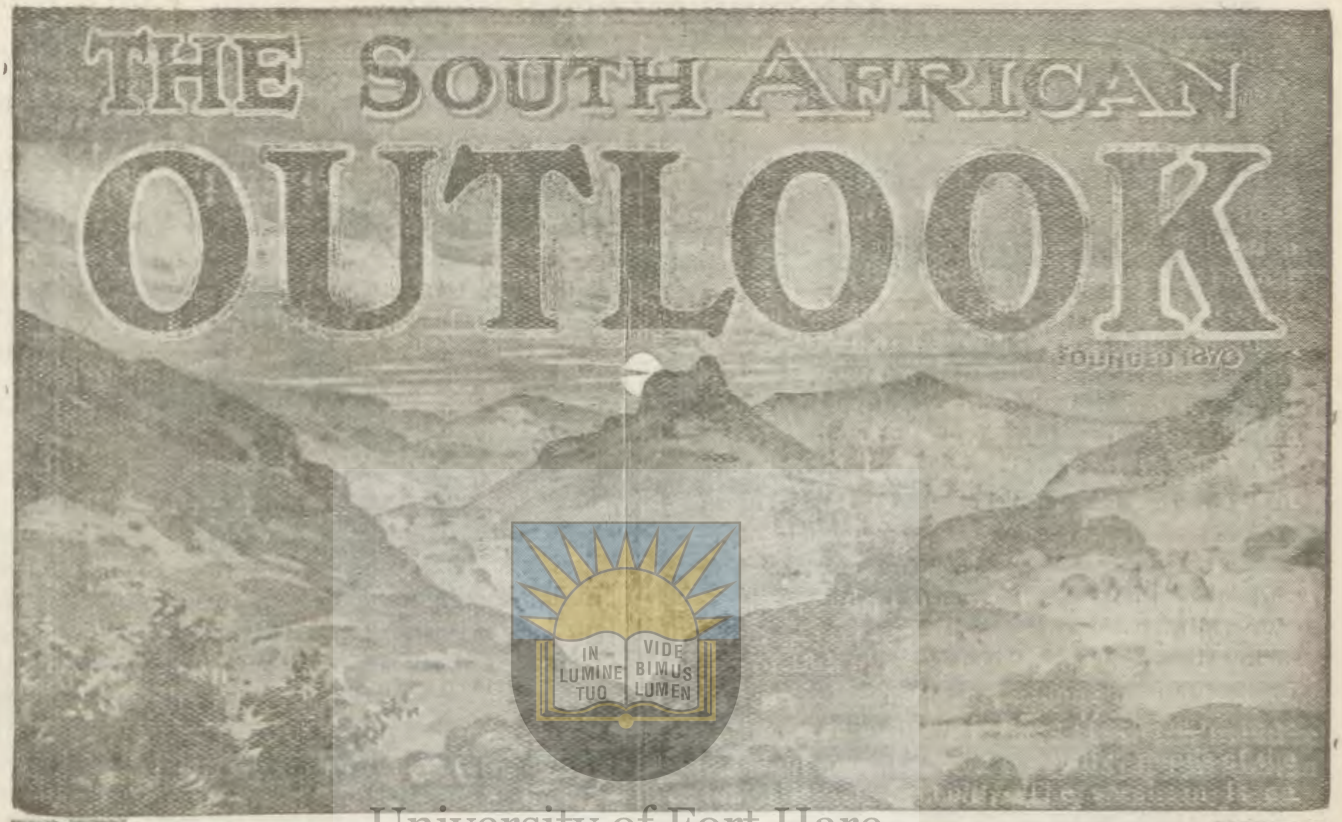
The new sports ground has now been put in order. The prizes gained at the College sports at the end of last term were distributed on Wednesday 23rd ultimo. A. Fereira is the holder of the cup presented by Mrs. Murdock to the Victor Ludorum. He also won the bat presented by the Principal for the best batting average in the test matches. The Gillie Cup, won by the College on the first occasion it was competed for, was on view, and till next competition is being placed in the College Library. The Tremeer Football Trophy, which has recently been presented, and is now being competed for, was also exhibited.

x x x

Mrs. Dent, the most recent member to join the staff, was asked by the Principal to present the sports prizes. At the conclusion of this pleasant duty, Mr. Kerr thanked and welcomed her. There were calls from the students for a speech, and, in response, Mrs. Dent thanked the students in Zulu for their welcome, a mode of reply which evidently gave great delight especially to the men from Natal.

x x x

Visitors during the month included Rev. G. C. and Mrs. Grubb, Rev. J. W. Stirling, Rev. P. L. Hunter, Rev. T. B. Soga, Rev. M. Sililo, Rev. E. Ntuli, Mrs. Stewart, and Miss Linda Stewart.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - **Published Monthly.**

CONTENTS.

LOVEDALE, SOUTH AFRICA, OCTOBER 2, 1922.

VOL. LII. NO. 623.

The South African Outlook.

Union gives strength to the humble.—*Syrus.*

God plans all perfect combinations.
—*David Brainard.*

* * *

The General Assembly of the Presbyterian Church of South Africa, which had its meetings this year at Bloemfontein, in the middle of September, under the Moderatorship of the Rev. H. V. Taylor, was notable for the spirit of faith and optimism with which it addressed itself to its problems of church extension and mission work. A new office has been created of the nature of an organising secretaryship, to which one of the most able and experienced ministers of the Church was appointed. It was feared that for lack of income some curtailment of missionary effort would have to be faced, but, in the end, the Assembly saw its way not only to maintaining its present operations, but to strengthening them at some points, and to undertaking some fresh commitments. Of these perhaps the most important was connected with the proposed Presbyterian Hostel and Native Theological Seminary at Fort Hare, for the building of which the Church has now assumed a share of financial responsibility along with the United Free Church of Scotland, and is to be represented on the Board of Management. One of the most notable addresses delivered during the meetings was that of the Church's worker among the scattered European farmers and traders in Southern Rhodesia. It is so interesting an account of work splendidly well worth doing that, with the permission of Mr. Samson, we produce it in this issue. The Women's organisations carried on a parliament of their own simultaneously with the other meetings, and the breadth of outlook and efficiency of their work was much in evidence. As this Assembly marked the 25th anniversary of the constituting of the Church, the occasion was suitably noted.

* * *

The executive of the International Missionary Council met recently at Canterbury where its members were the guests of the Archbishop of Canterbury and Mrs. Davidson at the old Palace. As at Lake Mohonk, Dr. Mott occupied the chair, supported on either hand by Mr. J. H. Oldham and Dr. Warnshuis, while around the table were grouped leaders in the administration side of the great Missionary Enterprise. Referring to the national missionary conferences he had shared in at Tokio and Shanghai, Dr. Mott spoke of the vital transformations effected in a single decade in Japan and China. Mr. Oldham described the complex situation in India, "where the presence of the British, as constituting the government on the one side and as working missionaries on the other, the cross-currents of nationalist and non-cooperation movements, and the radically different types of Indian thought found in the North, South and centre, and in Bengal, all go to create a situation of unexampled urgency, difficulty and opportunity."

* * *

The Christian reports a significant gathering in London. Towards the end of July at the Baptist Mission House, representatives of Protestant Missionary Societies working on the Congo came together to meet Monsieur Lippens, the Governor-General of Belgian Congo. His Excellency had expressed a desire to meet mission leaders in this way; and the Heart of Africa Mission, the Regions Beyond Missionary Union, the Garenganze Evangelical Mission, and the American Presbyterian Congo Mission, were represented, as well as the B.M.S., while Dr. Henri Anet was present from Brussels, and Mr. J. H. Oldham and Dr. Warnshuis, Secretaries of the International Missionary Council. In the course of the proceedings, His Excellency spoke highly of Protestant Mission work on the Congo as he had seen it recently, and gave special commendation to the medical work. He described what the Belgian Government was doing to improve the life of the Natives, laying special stress upon the scheme of education shortly to be put into operation, and the building of 400 miles of new roads to obviate the evils of the old porterage system. He invited questions from those present, and the discussion that followed touched upon many matters of vital importance to those interested in the Congo work. The Governor-General accepted copies of dictionaries and grammars, etc., of the Congo language, the work of agents of the Baptist Missionary Society.

* * *

Mr. W. C. Scully has been contributing in his usual trenchant style a series of articles to the *Cape Times* criticising the findings of the Drought Commission, with the limitations of whose terms of reference and the narrow scope of their enquiry he is righteously incensed. Professor Schwartz, he strongly holds, as the one authority that has offered a scheme for consideration that holds some promise of remedying our continually increasing dessication,

should have been included in the membership, and his proposals should have been effectively investigated. The blame for this omission he lays at the door of the Jack-in-office experts, whose circumstances unfit them entirely for recognising ideas coming from without. Almost the only credit he gives to the Commission is for their phrase "The Great South African Desert, uninhabitable by man," towards the realisation of which he believes the country is hastening.

* * *

The Right Hon. William Brace, in the course of an address at a reception given in his honour by the Cape Cambrian Society, said:—"You are a million and a half white people in this enormous land with an overwhelming black population. What a responsibility is yours. How essential it is that the lives of the white people shall be directed, controlled, governed in a way that these Natives will realise that there is something great and majestic about our civilisation. I am told that the Native lacks initiative. That is a special gift of the white man. But they tell me that the Native is an imitator, an extraordinarily good imitator. If that be the outstanding trait of the native character, with the Natives in such overwhelming numbers; how essential it is that the white population should not disagree and be divided and struggle with each other, so that they may show an example to these imitators par excellence. I hope you will forgive me if I have trespassed upon what is, after all, your business. I am most anxious that the Welsh people should make their contribution to this Commonwealth. It is a country in the making. If you had navigable rivers inland, it would be the wealthiest and would become the most powerful and prosperous country in the world. Nature has held a little from you. She has given you some things in double handfuls, as it were, but she has called upon you to provide by some scientific means what some countries have—water conserved in plenty. Given that, everything is possible in this land, and if I know anything about your population, you will not rest until you solve that phase of the problem."

* * *

We are indebted to the South African Press for giving wide publicity to the somewhat revolutionary article on Native Education which appeared in our last issue. The *Cape Times*, the *Diamond Field Advertiser* and the *Natal Mercury* endorsed in large measure in leading articles the reforms therein advocated, and the *Pretoria News*, the *Star*, the *Friend*, the *East London Dispatch*, the *Cape Mercury* and the *Natal Mercury* reprinted the article. But more than this is needed before we can hope to see a thoroughgoing reform set in motion. We believe we have the Education Department of the Cape Province with us, for it has made a tentative beginning in its new code along lines recommended by the recent Cape Native Education Commission. The Department however cannot run far in advance of public opinion, hence the call for concerted, persistent, importunate agitation. If all our readers who approve generally of the changes outlined in the article referred to would use suitable means to draw the attention of the Senator and M. L. A. who represent them to the urgent need for prompt action, something might be accomplished.

* * *

A correspondent draws our attention to the following paragraph which appeared in the *Cape Mercury* of 18th ult. "The *Mercury* has been shown an example of what can be done in the way of native home industries, being a specimen of rope made out of aloe fibre by the native pupils of the Peelton Mission School. The specimen is an extremely creditable production and has been made without any skilled advice or direction. The Principal of the Peelton School (Mr. Mbuya) has for long taken a great interest in native home industries and the Peelton school children are turning out mats, baskets and clay household utensils. If skilled instruction could be given to the older school children to utilise their spare hours in the turning out of articles for use and sale a great service would be done to the native people of this country. There is no reason why they should not employ their spare time before they are old enough to go to the mines and domestic service, especially the girls." If to the Department of Native Affairs could be vouchsafed a vision of the ripeness of the times for an intelligent move along this and similar lines, and of the enormous possibilities both for the Union and the Natives, that Department would be searching the world over for the right man to appoint as developer and organiser of Bantu industries. A man trained in business, with a wide knowledge of handicrafts, with vision, enthusiasm and sympathy, could in the course of a year or two, give the technical guidance and effect the requisite organisation needed to transform these nascent Native handicrafts from interesting experiments into commercial propositions of quite considerable dimensions.

* * *

This suggestion will, doubtless, be turned down because of financial stringency. That there is

shortness of funds we do not question; but even wise people in time of scarceness cast some of their insufficient food into the ground that with the revolving season the scarceness may pass; and shrewd men of affairs sink capital, looking forward to the return it will yield. To do this both vision and courage are needed. Even without spending one penny, however, it might be possible to get a move on if the Government were willing to give a lead. From the *Times* of 22nd August we learn that the (British) Minister of Agriculture has appointed a Rural Industries Intelligence Bureau. In addition to giving advice the Bureau will pay special attention to the following subjects:—

1. The revival and extension of rural industries and crafts which, with proper organisation and improved methods, can be rendered sound and profitable.

2. The establishment of new industries which up to now have not been carried on in this country always provided that such activities are suitable to rural districts and that handicraft forms the chief element in them and that they can be set up on an economic and reasonably permanent basis, yielding a fair reward to the worker.

3. Standard of workmanship, price, economy in production, the use of waste material, training in various crafts, and in such subjects as, for instance dyeing, leather tooling, polishing, and in the use of the latest mechanical aids, &c.

4. Commercial subjects, such as marketing, foreign competition, and the importance of protective measures such as trade marks and registered designs. Advice will also be given as to the best means of developing a simple and efficient organisation on cooperative lines.

* * *

Now there are to be found within the Union men (we could name several) keenly interested in the development of Native industries, who would be willing to give of their time and thought and experience without other remuneration than the satisfaction useful service would bring them. Will not the Government, through its Department of Agriculture or of Native Affairs, or through the Native Affairs Commission, invite some of these to form a Bureau of Bantu Village Industries, and give them a commission similar to the above, but modified to meet the circumstances of Native life in South Africa? If the migration of Natives to the towns is to be arrested, something must be done to make it more possible for them to earn a decent living in their villages. No thoughtful South African can contemplate with anything but dismay the present migration townwards, and every year is likely to see its volume increase rapidly. This is a serious matter which does not brook delay. Every month of procrastination in finding the remedy increases the difficulty of its effectual application.

* * *

In the course of his valedictory address as Mayor of Cape Town, Mr. W. C. Gardener referred to the problem of finding accommodation for the increasing number of Natives who are gravitating to Cape Town. A considerable amount of time, he said, as reported in the *Cape Times*, had been spent during the past year in negotiating with the Government upon the question of the Council taking over the matter of the Native location. Owing to the overcrowded condition of the Government Location at Ndabeni, instructions were issued that the number of Natives allowed in such location should be reduced to the number for which there was housing accommodation, and the consequence had been that throughout the city, from Kalk Bay to Camps Bay, large numbers of Natives were to be found residing on the mountain slopes during the summer months, and a considerable number had taken up their quarters in a certain class of property within the city. The difficulty had been accentuated by the publication of the Majority and Minority Reports of the Committee appointed by the Acting Prime Minister to consider the location question. In this memorandum it was stated that to secure some amelioration of existing conditions it had been decided to issue through official channels to Natives in the frontier districts of the Cape Province and the Transkeian Territories, a warning of the inadequacy of available accommodation, and to admit to the location no fresh arrivals until the population was reduced by departures to a figure not exceeding the maximum number for which decent accommodation could be provided. The consequence had been that the influx of Natives into the city has gone on to an alarming extent, unchecked, and serious overcrowding has resulted. The question of the provision of accommodation for Natives by the Municipality was one fraught with many difficulties, and at the present moment the responsibility for making the necessary provision devolved upon the Government under the South Africa Act, 1909.

* * *

In terms of an agreement which had been reached with the Government, the Council were to be placed in possession of a location site 400 morgen in extent upon the Uitvlugt Forest land, subject

to certain conditions regarding fencing and the provision of adequate fire belts. The Council would also be at liberty to utilise so much of the existing structures at Ndabeni as could be made available for providing buildings in the new area, and would, upon the evacuation of the location site, be enabled to develop the same for municipal improvements, subject to such conditions as may mutually be acceptable between the Government and the Council. "I would like to impress upon the Council," proceeded the Mayor, "the urgent necessity of placing this question in the forefront, and taking steps to get the scheme for housing the Natives before the ratepayers as soon as possible, as it affects not only the Natives, but the welfare of the citizens generally. In regard to the new site, I would suggest that the word 'location' should be dropped, and the term 'Native Township' be used instead, so as to dissociate it with the present conditions. We have an opportunity of starting on new lines, and should make an ideal place. It will be very important that the management and control should be in proper hands, and it will require the best the Council can give in this connection in order to get the best results. I am convinced that if this matter is dealt with sympathetically and with due regard to the interests of the Natives, one of our greatest problems will be solved to the advantage not only of the Natives but of the citizens as a whole."

* * *

It is a matter of keen regret that the retiring Mayor was not able to tell of something worthily accomplished in the direction of improved housing conditions for the Native people in and around the Mother City. The *Cape Times* protests that "the state of overcrowding which exists in many districts of the City is incredibly bad. Natives still throng to Cape Town from the country districts in search of work, and make their homes in the slums, *where it is a quite common experience to find fifty or sixty of them herded in small four-roomed houses at night surrounded on all sides by the demoralising attractions of illicit liquor dens and brothels. . . .* The aggressive attitude of the frequenters of these places—their growing resentment of any official interference with their pleasures—is also a thing that the City Council would do well to remark. Courage of a high order will be needed if the City is to make a good job of the clearance—for big money is made out of the traffic in liquor and the renting of filthy dormitories, and powerful interests are sometimes found at the back of the shebeeners." Now that Cape Town has an opportunity of giving a lead to the Union in this most urgent reform we hope she will not be found hanging back, and that when the new Mayor retires from office he may be able to tell of actual and worthy achievement.

* * *

In connection with the Alexandra Township in the Rand area an interesting experiment in Native self-government was entered upon some twelve months ago, which unfortunately has failed. With a view to putting down illicit liquor selling and drunkenness, a Native Vigilance Committee was formed by the Native Commissioner, and an agreement come to that so long as this Committee did the work intrusted to it the police would not interfere. A short time ago it became necessary for Col. Pritchard of the Native affairs Department, with the local Government authorities to summon the Committee to discuss the bad situation that had arisen. Col. Kirkpatrick, speaking for the police, claimed that they on their part had kept their side of the bargain. But the Vigilance Committee had not been in power more than a month before an alarming increase in drunkenness was reported from the Alexandra Township and its neighbourhood. Illicit liquor selling increased, and the police complained not only that they got no assistance from the members of the Committee, but that some members were themselves engaged in the illicit traffic. In July last there had been an orgy of drunkenness on a Saturday evening and Sunday in which hundreds of outside Natives took part. Official warnings had produced no improvement and no alternative was left but to withdraw the powers that had been conferred.

* * *

This breakdown we believe is less discouraging than it looks. It is the sad fact that the circumstances of town locations not only do not tend to create strong and reliable Native character, but are in very many cases most detrimental to the so to speak hereditary good qualities of the Bantu race. The conditions of living do not make for the up-building of self-respect, and the inhabitants are so bound together in a common web of difficulties and hardships, that hard necessity dictates more regard for the common feeling within the community than loyalty to the authority without, however beneficial that authority may appear in some of its aspects. Further the Bantu people have yet in great measure to learn to render respect and obedience to elected authorities, and are slow in transferring to such the allegiance they readily pay to their hereditary tribal rulers and to substantially constituted government. Perhaps the most important lesson of the incident

is the need for closer co-operation between white and black. We are convinced that the secret of effective management of town locations and Native townships adjoining European centres for many years to come lies there.

* * *

The Basutoland National Council had something of the nature of a bomb thrown into its deliberations at the opening of its seventeenth session. His Royal Highness the High Commissioner in his Address, which the Resident Commissioner read, invited the attention of the Council to the administration of justice in the Native Courts, against which many complaints were being made public. "I have regretfully come to the conclusion," he said, "that these complaints are not without some justification, and I feel deeply concerned that such a state of affairs should exist." The powers exercised by the Chiefs and counsellors in these Courts involved a great privilege as well as responsibility, and "any lack of diligence .... in discharging promptly and impartially the important duties imposed on them, or any powers entrusted to them, must react unfavourably upon them and upon the whole Basuto nation." He therefore requested the members of the Council to "consider carefully what steps can be taken to restore public confidence in the administration of justice by the Native Courts of the Territory."

* * *

Among other matters referred to in the Address was that of the granting of concessions by chiefs of land or any tribal property or rights of the Basuto nation, and to safeguard against this danger, and prevent a state of affairs coming about such as existed in Swaziland, he thought of issuing a proclamation, which would have the same protecting effect as certain laws already in force in the Bechuanaland Protectorate, and in Rhodesia. The Resident Commissioner in his own Address hoped that the message sent by His Royal Highness, would be fully and freely discussed. He called attention to the spread of anthrax in the Territory and urged the Chiefs to assist the Administration by enforcing laws dealing with quarantine and inoculation. The system of deferred pay for Natives on the Mines, whereby a portion of their wages would be sent back to be drawn in Basutoland on their return, a system we have frequently urged in these columns, was referred to, and a list of Proclamations was read, including one which makes stronger the law against the importation into the country of liquor. The financial statement showed a total revenue for the year of £209,811, against a total expenditure of £243,083.

Dealing with the controversy between certain sections of the Basuto nation and the Chiefs over the administration of justice in the Native Courts, we are favoured with an article by Mr. S. M. Phamotse, Chairman of the Progressive Association, part of which we print in this issue. Mr. Phamotse's article was written immediately before the assembling of the Council.

* * *

The judgments in the Special Treason Court in Johannesburg are being received with varying degrees of interest in different parts of the country. The sentences do not err on the side of severity, but would appear to be accepted generally as, in light of all the circumstances, not inadequate. Ever since the Court commenced its sittings, however, the question of a general amnesty has been continuously raised in certain quarters, and it is clear that once the Court completes its labours a concerted effort on a great scale will be put forth to secure that end, or, short of it, a material curtailment of the terms of imprisonment imposed. In particular, there is no doubt that some sections of the public will go to the utmost lengths to secure commutation of the death sentences imposed for the murder of Natives in connection with the revolutionary outbreak. Pressure from quarters where it will be hard to meet will be brought to bear on Government, and the Cabinet will have to face a most difficult situation. In our last issue we endeavoured to interpret Native feeling in the matter to our European readers, and we feel bound to return to it, because the comparative silence that the Native peoples are maintaining on the question may be dangerously misconstrued. The Natives behaved during the revolutionary crisis with what has been universally acknowledged as exemplary patience, forbearance and loyalty, and in the exercise of their self-restraint in face of much provocation they were sustained by Government's assurance of ample protection. That assurance, as it turned out, Government was unable fully to vindicate, and Native blood was wantonly shed. The Native people are now waiting to see the appropriate closing of the incident in the upholding of the law in which they were directed to trust. The test they are applying to the Government is this, is the slaying of a Native in circumstances which precluded the Judge from bringing in any other sentence than murder, to be dealt with as murder? Are the Natives for the future to be able to reckon upon a security for their lives under the law of the land, which has hitherto under one evasion and another been denied them?

A general amnesty appears to be advocated in some cases on grounds arising out of confused thinking, and we have little doubt that our opposition to it will by some readers be construed as un-Christian, and inconsistent with what might be expected from the character of this magazine. The error, as we see it, lies in a misunderstanding of the meaning of Christian forgiveness. What Christianity teaches is the duty of forgiveness of personal injuries, which is a different matter from injuries to the moral law, or the law established for the good governance of a state. Indeed the central doctrine of Christianity is founded on belief in the inviolability of law—Divine law. Further, forgiveness does not mean escape from penalties, for it cannot reverse the past or stem the inevitable consequences. It may be that the Divine ruler does not in this life directly interpose to inflict punishment, but leaves that work to the great laws which He imbedded in the nature of the world and of man, laws that are self-acting, and are the actual government of God. But, however these laws are applied, one thing is clear that there is from them no general amnesty. That suffering follows sin is manifestly an indispensable condition of an orderly world.

* * *

The experience of amnesties in Ireland would seem to provide evidence enough of the evil consequences of experiments in that direction. The ideal of Christian forgiveness is to bring about a state of reconciliation between the evil-doer and the offended law and the offended law-giver; but the weak condoning of lawlessness and crime in that unhappy country has had no such beneficent result. The law itself has been brought into disrepute. Crime goes on undetected. Brutal deeds of violence are enacted with impunity in the broad light of day, and well-doers are more in fear of evil-doers than evil doers fear the law. Johannesburg already has made experiments of a similar nature, one outcome of which has been the recent revolutionary outbreak itself. Is that lesson not sufficient?

* * *

Great scarcity of food, it is now certain, will be the lot of a large proportion of the Native people throughout the Union during the next few months. Where, as in the Eastern Province, there have been unusually good Spring rains, catch crops have been planted to some extent, so that in favoured districts there will be some Kaffir corn ready, perhaps as early as January, and also peas and potatoes in small quantities where these are grown. But owing to the prevalence of the maize grub there will be little planting of the standard food crop before November, which means no reaping before the autumn. As much hardship is already prevailing, and money is very scarce, it is not difficult to foresee how severe the strain is going to be, and how heavily it will tell upon the aged and the weak. It would seem that more maize has been exported than the country can afford. The estimates of last year's crops sent in to Government proved in many cases too high; and considerably less of surplus than was expected has been realised.

* * *

The boll weevil, a native of Southern Mexico and Central America, which infests the cotton plant, appears to be defying all efforts to control its ravages in the cotton states of America. Sir Edward Mackay Edgar, reputed an authority on cotton, has written in the *Saturday Review* on "The Coming Famine in Cotton." The United States authorities, he says, are seriously considering whether cotton growing should not be abandoned for two years in order to get rid of the pest. If, as is feared, the boll weevil destroys next year 50 per cent more of the cotton grown in the United States, Sir Edgar believes a cotton famine to be inevitable. Such a famine would create a very serious position in Lancashire and other cotton spinning districts, and the effect would be almost world-wide in the scarcity and high price of cotton goods. That the price of raw cotton will advance seems certain. The time would appear opportune for South Africa to make a big effort to increase its cotton output. If the Department of Agriculture would give practical encouragement to the Natives along the coast belt and in other suitable areas to plant cotton, it might lead to big developments.

* * *

In an issue earlier in the year we reported a case of remarkable bravery on the part of a Native young man named Gijimore Dube in the saving of the lives of two children from drowning. We are now glad to record that Dube has been called before the Senior Magistrate at Durban, who presented him with the Certificate of the Royal Humane Society, and a gift of two pounds from the Government.

* * *

We congratulate the Chief Native Commissioner of Kenya Colony and his collaborators on their enterprise in issuing a monthly magazine for the benefit of the Africans of that Colony. The first issue of *Habari* is before us, a magazine of 32 pages of excellent type, printed in diglot—Swahili and English—in parallel columns. The editorial pro-

mises that *Habari* will contain a clear explanation of any new law which may be passed affecting the Africans; articles on cattle, sheep, goats and crops—how to improve these and so get better prices for them; news from different parts of the country and from the Mission stations; news from other lands; and reports of football matches and other games. Africans are encouraged to write on tribal customs, big indabas, and other matters of interest to their people. A very sensible article on registration, showing the advantage of it to the Africans themselves, should go far to win their good will and co-operation. Simple instructions given on flaying hides, with diagrams, ought to help the people to such methods as will ensure the best returns. The Editing Committee of *Habari* includes besides the Chief Native Commissioner, his Acting Deputy, the Director of Education, and the Senior Assistant Secretary.

A PSALM.

I looked into the eyes of my friend and was silent.
Friendship hath no language but silence;
Its words beam from the eyes and pass in touch of the hand.
I looked into the eyes of my friend and was silent,
And there did I read as in a pool of clear water
The thoughts of his thinking and the love of his loving.
I looked into the eyes of my friend
And they turned not away,
For they too sought the path into my secret chamber.
His eyes turned not away,
Nor did his hand fail in the touch.
Then was the way opened to the infinite spaces,
To the eternity of Thy love,
O God, my Friend and my Lover.
Thanks be to Thee, O Thou Infinite,
For friendship and its silences
Where the waves are at peace
And the ripples are still,
Listening to the music of deep waters.

D. J. D.

A PRAYER.

FOR DELIVERANCE FROM RACE PREJUDICE

By Mornay Williams.

O God, who hast made man in Thine own likeness and who dost love all whom Thou hast made, suffer us not because of difference in race, colour or condition to separate ourselves one from another, and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love. As Thy Son, our Saviour, was born of an Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen.

CHURCH UNION IN CANADA.

An interesting interview with an eminent Canadian barrister and statesman, Mr. Newton W. Rowell, K. C., on the subject of Church Union in Canada, is reported in the *Methodist Recorder* of August 10th, from which we gather that for some years past the Congregational, Methodist, and Presbyterian Churches have been in negotiation on this matter.

Before the war the basis of Union between the three churches had been agreed upon not only by the general committee on Union, but by the lower courts in each church. A very large majority declared for Union, and this vote having been reported to the chief court in each of the negotiating bodies, Union was decided upon. The Presbyterian General Assembly, however, added to its resolution a rider to the effect that Union should not be proceeded with until a year after the termination of the war. That period having expired the General committee proceeded with the preparation of the necessary bills to be submitted to the Federal and Provincial Parliaments, and these bills would probably be ready for submission to the Union Committee last month.

Those who voted in the minority, have of course to be considered, and so, while (as the Presbyterian committee on law reported to the General Assembly) the Presbyterian Church is not an incorporated body, and therefore the General Assembly has jurisdiction to complete Union without legislative authority, yet, in view of the fact that there is a strong minority which is anti-union, it was considered advisable to appoint a commission consisting of one member from the pro-union party, one from the dissentient party and an impartial chairman, to consider the division of property such as colleges, departmental offices and so on. It is however not anticipated by the leaders of the union party that matters will go so far as actual division of property but that the minority will eventually join in the scheme.

It is interesting to note that the same Assembly which recommended delaying action on union until after the war, proposed the negotiating

churches should take immediate steps to co-operate in Home Mission work and in departmental agencies. This co-operation has resulted in the formation of many union churches—there are some five hundred in existence to-day—which have been formed on the basis of union agreed upon, and in Western Canada a Council of union churches has been established. The minister who receives a call to be a union church retains his denominational affiliation and his seat in the Synod or Assembly or Conference as the case may be.

In some places the method of allotting a town to a given church has been followed, and in Northern Ontario there is hardly a town with less than five thousand inhabitants where more than one of the three churches is represented. The principle of co-operation is also being applied to the educational work of the churches, and an agreement has been arrived at by which students at Knox and Victoria colleges in Toronto—the two principal colleges of the Presbyterian and Methodist Churches respectively—may take at least a part of their course together.

The union of the three churches. we may well believe, will, under the blessing of God, be instrumental in many ways in establishing more widely and securely the Kingdom of God in our great sister Dominion. The very fact of union will be impressive, and must carry a signification which cannot but be influential in the highest degree. The weight of the influence of a united church of nearly two and a quarter millions of adherents will surely be very much greater than that of the same number of people divided into three non-co-operating or partially co-operating parts, while the saving of labour—to say nothing of the saving in money—in areas where over-lapping is conspicuous, should set free large energies for evangelisation, never more needed than in a new and developing country.

Whether the example set by the Canadian churches will stir those of South Africa to similar action remains to be seen, but there is certainly great need here to bring to an end the overlapping which in many cases is little short of an exhibition of our lack of Christian charity and our narrowed vision.

The way to union in South Africa—if we desire it—is pointed out by the procedure in Canada. Mr. Rowell "made it quite clear that an essential preliminary to the larger union was the formation of a united Methodism and a united Presbyterianism in the Dominion" and that "in both cases the results of union were so satisfactory that they paved the way and made easy the negotiation for the larger union"

Is there prophetic significance in the consultations at the present time on the question of union within the Presbyterian and Methodist churches of South Africa? It may be that these are preparing the stage for a larger act which will reveal us as Christians first, and afterwards as cherishers of what our "isms" stand for—and they do and ought to stand for much that would enrich almost immeasurably a united church, and would become the proud heritage of all.—S. Y.

BISHOP NICOLAI ON CHRISTIAN UNITY.

In its monthly record the B. and F. Bible Society prints the following extract from a letter addressed to the Rev. Dr. Kilgour, the Society's Editorial Superintendent, by Bishop Nicolai, of Ochrida, Serbia:

"I am just finishing a MS. entitled 'Prayers on the Lake' which I intend to publish, if possible, in English too. I have found during my life that the best theology is in prayers, and that all Christian sections express much more the same theology in their prayers and hymns than in their prose books of systematic theology. Why is this?—if not because the systematic theology we make with our brain alone, whereas our prayers and and hymns we write with brain, heart, and soul.... The whole man speaks through prayers, whereas only a part of the man speaks through the brain in his systematic theology. If you read the prayers of extreme Calvinists and those of Cardinal Newman, you will find much less difference than in their respective brain-works. It is the brain, separated from heart and soul, that stretches always its hands towards the Tree of Knowledge. Our religion, however, stands not for Knowledge but for Wisdom, which is represented by the Tree of Life. And the Tree of Life is expressed in prayers and hymns. The Tree of Knowledge makes always for separation, since the days of Paradise. The Tree of Life makes for unity. I cannot read too much of the English hymn-books, but I could not say the same about English books made by the brain alone. If only Churchmen of all shades would read each others' prayer-books!"

A GREAT BUSINESS REFORM.

"In fairs also and in markets, I was made to declare against their deceitful merchandise, cheating, and cozening; warning all to deal justly, to speak the truth, to let their yea be yea, and their

nay be nay; and to do to others as they would have others do unto them." *George Fox, 1649.*

Since the time when business men belonging to the Society of Friends as a matter of conscience adoped the system of fixed prices, "refusing to follow what was then the usual practice of asking more than they intended to take," and thereby introduced a great reform and a great convenience into business methods, probably no change has occurred in the attitude of merchants to their customers so significant as that which is now taking place in the business world of America. American business men are combining for the purpose of enforcing upon all advertisers the principles of truthfulness and honesty.

The dishonesty of certain classes of advertisements, especially of medicines, is a disgrace to our civilization. Poor and ignorant people, suffering from incurable diseases, deprive themselves of the necessaries of life in order to purchase some heartless scoundrel's so-called "cure."

How to stop such rascality, how to protect the ignorant, has been a baffling problem. One method is to educate the public, but that is a tedious business. People, hopelessly ill, clutch at anything that offers cure, no matter how barefaced the lying is. Government control is another method. A certain class of very objectionable advertisements has been almost cleared out of our South African papers during the last year or two as the result of pressure by the Union Health Department, acting under the Health Act. To deal, however, with *all* dishonest advertisements would take expensive State machinery. Many experts would have to be employed. Still another plan is for newspapers themselves to take action to protect their columns against lying and misleading advertisements. In certain cases this can be done. A great American journal "The Modern Hospital" took up the attitude at the outset of its career that the management would guarantee that every advertisement admitted to their pages was honest and the articles genuine. A magazine of that special character was in a position to apply tests. It had in the nature of things an expert staff. Advertisements from honest firms poured in upon the magazine, which acquired an almost unique reputation as an advertising medium. Its advertisements are attractively presented and are models of concise and informative statement.

The business of checking the *bona fides* of advertisers is, however, beyond the power of an ordinary newspaper. Some method had to be found of more universal applicability. It would seem that the Amercans have now hit upon the right plan. We are indebted to the *Cape Times* for an account of this new method as it was brought before the Publicity Club of South Africa the other day by the Chairman of the Club, Mr. C. J. Sibbett. The honest business men of the States have combined to put down dishonest advertising. Better Business Bureaus, backed up when necessary by a central organization the Vigilance Committee of the Associated Advertising Clubs, investigate and censor advertisements. Their chief weapon is moral suasion, but they have obtained legislation in twenty-one States under which they are able to prosecute if the moral suasion fails. "A model statute has been drawn up, making any advertisement which is untrue, deceptive, or misleading a misdemeanour."

We are particularly interested in this question, because many Natives are taken in by untrue advertisements. We hope the Publicity Club of South Africa, having taken up this matter, will not lay it down until suitable legislation is introduced and enforced in this country.

MISSIONARY TRAINING AND OUR STUDENT CLASS

ESPECIALLY IN REGARD TO SOUTHERN AFRICA.

by

W. A. NORTON.

Précis.

1 Want of study makes us insular even in Africa.
The churches to blame for neglect of study of the language and mentality of our people (with its bearing on theology), and of their life and customs.

2 The gift of tongues must be cultivated.
Science must be used by the churches e.g. philological and phonetic training, with adequate testing.
Cp. Germany before the war.
(With us, administrative ability tends to be exclusively cultivated).

3 Scientific training in language etc., is now available, as it was not in the early days.
The danger of missions getting out of touch with those they serve through want of scientific study, the risk of interpreters, and of 'muddling through.'

4 Students are rightly shy of missions which exact no adequate preparation, yet from the student class (i.e. the educated youth) our missionaries should mainly come.
Such preparation for grasping native mentality should ultimately have in view rather the training of native workers than direct evangelisation by the European.

5 Summary of chief needs. Provision made in S.A. Universities.

I

"It is time" (as one wrote in the War) "that we emerged out of the old insular order of ideas into one of greater intellectual grandeur and more universal concern to mankind."

Strangely this insularity continues to touch us, even in the huge continent of Africa: for as missionaries and as citizens, we cannot but deplore the amazing want of real interest in its primary asset, the native races. The old fallacies are repeated year by year, the old grumbles day by day, but real grappling with the problems of race which go deep in our social policy are few and far between.

And no wonder, for, though in South Africa now something is done in the way of endowment of research into matters native, and a number of men are vaguely known as successful with groups of natives, there are very few serious students adequately equipped philologically and ethnologically who can guide us with anything like a wide view of the Bantu races, notwithstanding that their coherence in many ways invites workable generalisations.

It is not now the State which is so much to blame in this neglect of research into matters native. There is now at last provision for a study which in the past would have amply repaid us for outlay by the avoidance of misunderstandings and outbreaks.

But the churches though, in their poverty, they may now look for aid, on the side of training, to African universities, have not done, and are not doing, what they might. If this means that the ordinary missionary is too busy, with the increased responsibility for growing populations, to cultivate the kind of learning that cometh by opportunity of leisure, we may thank God for the increased sense of that responsibility; but, if it means, as it largely does mean, that we are so captured by the multifarious interests and requirements of modern life, that there is little time for professional preparation for mission work, there is a failure the remedy of which I venture to commend to your prayers, that the church may glorify God by her thorough study and knowledge of the problems, which besiege her to-day in Africa and elsewhere.

The characteristic gift of the Spirit at Pentecost was that of tongues: it is not necessary that every missionary should be a linguist, but it is necessary that the normal missionary should study the tongues of his people, because it is the best index to their psychology. At present, I fear, with good reason, that a large number of us cannot even read intelligently in our respective native tongues. Boards of missions have recommended examination in the native languages for young missionaries, but even that seems to be largely a dead letter, absolutely essential as such test must be, and, as such is, I know, regarded, e.g. in India, and in some of the missions of Africa.

As an example of the ill effects of this neglect of language study, I may mention that, in one of our Prayer Books, the third Article of the Creed is still translated, after frequent protests, as though the Holy Spirit were mother of Our Lord. This used to be so in the Zulu Creed, and a Bishop has heard his people questioning as to when Our Lord was thus 'taken' by the Holy Spirit, and decided that it must refer to His being led up by Him into the wilderness!

It is really quite extraordinary and quite deplorable that Government servants and missionaries are dependent to the extent they are on interpreters. A young friend of mine after about six months of Government service, for which he had absolutely no preparation, wrote to me cheerfully of the multitude of natives of which he had been left in sole charge. And the Government service, which could allow this, finds, through lack of recruits, exceeding difficulty in requiring any special training for their men. Hence we hardly wonder that it is a commonplace of writers on Africa that many are the punitive expeditions which might have been avoided, with more knowledge of the mentality, language and customs of their people, on the part of Government officials. Nor are the missions better off The same difficulty is held to excuse requirements of training and testing of missionaries. In both cases, the remedy seems to me to be an appeal to the new generation—the student class, encouraging them to take such subjects as touch native life and languages, as part of their academic course (which is possible now, e.g. at Cape Town), and also to do something in the way of endowing those missionary students who would otherwise lack the opportunity of such training. So far from these methods being used, one important Church has just put out a scheme of training, recognizing at last the need of philology and phonetics, but quite ignoring the efforts Government has made, to provide training in the country.

One great mission appointed, on the nomination of its leaders, a committee of linguists and theologians to consider existing translations into the languages of their sub-continent. In the light of the fact that these were very closely allied, it might have been expected that allied roots might with advantage be used for the same theological ideas: whereas, owing to our 'uncooperative' translations, sometimes nearly a dozen different roots were used in as many languages. In course of time the results of the committee's work were offered to a great church society for publication, and the answer from London was the following: "Each native language has its own difficulties. We have a large corre-

spondence on the subject and considerable experience, and His Grace . . . is fully informed on the points that have arisen."

Did His Grace know, I wonder, that a favourite translation of the Third Article of the Creed in more than one language made Christ have two mothers? Alas, authorities at the 'Home Base' are anything but omniscient!

But it is not only training in linguistic studies that is necessary. The life and customs of the Natives also need much deeper and more systematic consideration, the pigeon holes for which should be provided and the elements acquired, before the worker ends his academic training. Many a fatal mistake not only in dealing with individuals, but also of general policy, might have been avoided by a grounding in ethnology and comparative religion. This last is now receiving attention in theological and missionary colleges, and one is glad to find that some missionary bodies send their men for a training in phonetics, the science of pronounciation, which is the doorkeeper to linguistics and philology; but an immense amount of reform remains to be done. I speak of scientific preparation.

(To be continued).

HITHERTO UNPUBLISHED LIVINGSTONE LETTERS.—IV.

The fourth letter, written at odd times when the rains compelled the party to halt, deals with the journey across the continent westwards from the Zambezi basin to the Atlantic seaboard at Loanda. It is the reticent narrative of an extremely trying experience. Livingstone had a "light purse and a crowd of hungry followers," "two incompatibles" as he remarks. The country through which he was passing was "exceedingly fertile," but at the time so flooded that two or three streams had to be crossed every day, all so swollen, that in some cases the Native-built bridges were waist deep, others they had to swim across, and others he forded by sticking to his riding ox as best he could. The inevitable consequence was malarial fever, which laid its strong fangs on his inner man "in a way far from agreeable." For a great part his course had lain through a dense, dark forest, of enormous trees. The formation of the country was undulating, and in the troughs between the ridges were bogs or streams. In three different localities, at what he surmised might be one height, he found rhododendrons growing on the slopes. The difficulties of the rainy season and the rugged character of the country, were, however, not his most severe trial. The population was dense, and in many cases unfriendly. His men were reluctant to go forward, and seized every excuse for delay. As the party approached the Portuguese settlements the Native warriors often collected in large numbers, blocking the way, brandishing swords and guns, and demanding one thing after another on the most frivolous pretences. It was, as always, Livingstone's intention to go peaceably if possible. His men were without arms, and the Chief Sekeletu had compelled his men to leave their shields. "Often," he writes, "we sat waiting till they should shed the first drop of blood, and after they had spent their fury in words and brandishings, submitted to shameless extortion." Then they would not let the party pass until enormous fines had been paid, which cost him all his spare clothing and finally his riding oxen, until at last he says, we used to pay a little and say, "We shall go forward, and if we die we die!" The party then went on expecting to be pounced upon at every thicket and all ready to fight it out, for now their persecutors always demanded one of their number to sell him as a slave. and would coolly ask for an article and remark, "You may as well give it, for we shall take it tomorrow after we have killed you all."

This unreasonableness of the tribes which plagued them, Livingstone attributed to the slave trade, as the slave traders were willing to submit to every whim of the chief in order to induce him to part with his people. The explorer had come unprepared for paying anything. How he could take his wife through these tribes was a problem to him, but, he says, "I think God will show me what to do. I am completely nonplussed. He will open up my way as he has done in time past." Like the practical man that he was, a scheme was already taking shape in his mind, and he was resolved to present a petition to the Portuguese goverment on the subject of a road.

This letter is of what Blaikie calls the "random rubble style, here a solemn prayer, in the next line a note on lunar observations, then a dissertation on the habits of the hippopotamus." The old chief, Kaleompe, to whom Livingstone restored eighteen men captured in a foray by the Makololo, visited him at night and hung the half of a nautilus shell around his neck as a proof of his affection. On this march he found what he calls the first proof of actual idolatry in the worship of a block of wood carved into a rough human head before which the people prayed and beat a drum. The soil was all fertile and manioc was the staff of life. This tuber is nearly pure starch, and, Livingstone remarks, "as it leaves the stomach in

the course of an hour with a sense of emptiness, I had to endure the most unmerciful hunger." Game was finished in the country, and for animal food the inhabitants had descended to mice and moles, for which they set traps of all kinds. In the forest they placed hives for bees which they protected against theft by charms. He noted that the language was similar to the "Sichuana and Caffre," in other words that it belonged to the Bantu group. Fever prevented him from acquiring much of it, but he observed that the roots were in many cases identical.

From other records it is known that this was one of Livingstone's most trying journeys. His travelling kit at the start had been reduced to the utmost. In his private journal he regrets how few books he was able to take with him. The list is interesting and characteristic: a Sichuana Pentateuch, a lined journal, Thomson's Tables, a Nautical Almanac, and a Bible. Early on the journey most of his medicines were stolen.

His extremity was reached at the river "Quango," where after having already parted with his razors, shirts and every possible article that could be dispensed with, he was bartering for a passage with his coat and part of his bedding, when a young Portuguese sergeant, Cypriano de Abrao, made his appearance and the party were allowed to cross. After that he entered territory where he received kindness and consideration from the Portuguese officials, and on reaching Loanda he was hospitably entertained by the British Commissioner for the suppression of the slave trade, who saw him through a long and distressing attack of fever and dysentery. In his usual postscript he notes "I was very nearly knocked up."

MEDICAL INSPECTION OF SCHOOLS IN THE CAPE PROVINCE.

The Report of Dr. Maughan Brown and Dr. Elsie Chubb, Medical Inspectors of Schools, is annexed to that of the Superintendent General. The Department has been fortunate in being able to secure the services of two such inspectors, both of whom combine a South African up-bringing with considerable experience of public health work and school inspection in Britain. Both are overworked, having each some seventy thousand white children to inspect, in place of the ten or fifteen thousand a medical inspector elsewhere is expected to be responsible for. But they are cheerful and outspoken.

Nowadays the teachers in the Province of the Cape of Good Hope are under the obligation to teach hygiene. "The vast majority of teachers" do not know the laws of health, "but they could read and acquaint themselves with the ideal." "How often does it not happen that the class receives a lesson on the importance and value of fresh air, and yet the windows of that same classroom are mostly shut during the lesson? Then too, is it not a fact that many schools have untidy and dirty classrooms, cobwebby walls, dusty and muddled cupboards, filthy wash basins, playgrounds littered with waste paper and fruit peel, etc., and even the principal's room is not uncommonly the worst room in the building, because of accumulation of dust, dirt and muddle? Is not the attempt to teach hygiene in such places a farce?"

The Inspectors draw attention to the surprisingly large number of white children who are in a condition of poor general health, what—for want apparently of a more inclusive term—they call overfatigue. The causes of overfatigue are given as "inadequate food; insufficient fresh air; improper temperature control; lack of rest, physical or mental; overwork; absorption of poisons, alcohol, tea, coffee, excessive meat, tobacco;" and poisons absorbed from unhealthy teeth, etc. These causes are dealt with in detail, and many practical suggestions are made. It is to be hoped teachers, and parents too, will read this Report. Those who do will be shocked at some of the facts presented. The number of white children examined was 9,229, and the health of no less than 4,037 was found to be defective in one way or another. Actually 1,072 were suffering from malnutrition: 1431 were verminous!

A small number of Coloured children (415 in 10 schools) were also examined. Of these more than half (224) showed evidence of defective health; 68 were verminous.

Some day, the medical inspectors will descend upon our Native schools and Institutions.

—N. M.

WESLEYAN MISSION CENTENARY.

By the Rev. PETER F. WILLIAMS

The Centenary of Native Missions, under the auspices of the Wesleyan Methodist Church, will be celebrated in connection with the Annual Conference, which takes place at King William's Town next April.

The Rev. William Shaw, one of the most distinguished Wesleyan missionaries, arrived with the British Settlers in 1820; after labouring among

these people for three years he felt compelled to listen to the clamant call of the Native people in their desire to hear of "the white man's God."

Towards the end of 1823 this intrepid missionary set out for the purpose of interviewing Chief Pato. After a long "indaba" the chief said he would strain his eyes in looking out for the missionary. It was not without some forebodings that Mr. Shaw decided to leave the work among the Settlers and devote his energies to Native work.

On December 5th., 1823, he set out with a small party, and after a hazardous journey through a trackless piece of country, he arrived at a place about 30 miles from King Williamstown, where the first Wesleyan Native Mission was founded, and named Wesleyville.

Mr. Shaw soon decided that a solitary mission station would be of little value in coping with the vast fields of heathenism: he therefore conceived the idea of the "chain of stations," which meant that commencing at Mount Coke and continuing along Butterworth, Buntingville, Shawbury, Clarkebury; and later to Thaba 'Nchu and on to Port Natal, a chain would be forged which would stretch across that part of the sub-continent. In a compartively short time this became a reality. After 100 years of work among the Native people there are over 200,000 members, and members on trial, while if the number of adherents were added it would total nearly half a million.

With such a splendid record it is fitting that Centenary Celebrations should take place, and there is no better centre for the gatherings than King William's Town, seeing it is adjacent to the scene of the Rev. William Shaw's early labours. It is 25 years since the Annual Conference was held at the Kafrarian capital and as the town has seen its palmy days it will be a big undertaking to entertain such an august Assembly. There will be several unique features in connection with the Conference, one of which will be exhibitions of Native singing; this will be under the able directorship of Mr. D. Davidson T. Jabavu of Fort Hare College. He has consented to train a choir of 300 voices. As Mr. Jabavu's is a master hand when wielding the baton the success of the concerts is assured.

The President of next years's Conference is the Rev. J. W. Househam, of Molteno, and the secretary of the Centenary Celebrations, the Rev. Peter F. Williams, of Dordrecht.

MISSIONARIES OR BATTLESHIPS?

Statistics compiled by an investigator in America and quoted in the *Foreign Field*, show that all the missionary work carried on by the churches of U.S.A.—reaching into sixteen countries and four thousand cities, and engaging twenty-four thousand missionaries and a hundred thousand Native workers—is transacted for less money per annum than it costs to build one battleship. A similar financial comparison would probably be found true in regard to British missions. When it is asked: Which has the greatest effect upon the civilization and happiness of mankind—missionary work or the battleship?—we are led to see, more plainly than ever, the futility of man's trust in human energy and earthly power. —*The Christian.*

BASUTOLAND AFFAIRS.

By S. M. Phamotse.

On the 2nd December last there was published in the editorial columns of *The Friend* a letter by one who used the pen-name of *Mosotho.* This writer, whose identity has so far baffled the chiefs, made certain grave charges against their misrule and their persecution of the Basuto Nation. These charges, which were true in every respect, were borne out by the writer in his letter to the same newspaper which appeared a fortnight later. In the second week of January the last annual general meeting of the Basutoland Progressive Association was held in Maseru when the following resolution was passed which ultimately made the Association the scape-goat for the sins or crimes of *Mosotho* and Phamotse who had brought the secret persecution of the Basuto by their chiefs to the immediate notice of the Government. The resolution reads as follows:—

"That the Basutoland Progressive Association have noticed two letters appearing in recent issues of *The Friend* about Justice in Basutoland, one written by a man signing himself *Mosotho* and the other by Mr. S. M Phamotse member of the Basutoland National Council, and resolves to confirm all that is said about the practices of the Chiefs to be correct; that the Association is wholly in agreement with the suggestions contained therein for a reform; and that the Resident Commissioner be asked to communicate the views of the Association to the Paramount Chief."

This was the resolution which brought the B. P. A. into the soup and to which His Honour the Resident Commissioner replied that "He agreed with all that has been said in the two letters, and also with the opinion expressed by the Association. It was not yet time for him to express what action he proposed taking in this matter because the Association only represented a certain section of the people. His opinion was that they had taken a step in the right direction. Any suggestions for a change in the present chiefs' courts should come through the nation. Such views would be given consideration by the Government."

This the reply of the Resident Commissioner was subsequently modified at the request of His Honour to the effect that he had said he agreed with some of the allegations brought forward by these two correspondents, *not* all.

At the request of the B. P. A. His Honour forwarded this resolution to the Paramount Chief in due course, requesting him to use his authority to put a stop to this state of affairs, as by their continuance there was a danger of the Union Government making representations to the Imperial Government for the transference of the Basutoland Administration to their control in terms of Section 151 of the South Africa Act.

It was on the 14th January last that the above resolution was submitted to His Honour the Resident Commissioner for transmission to the Paramount Chief, and for two months the Association were anxiously awaiting the answer of the Paramount Chief. It came in a telegram from the Paramount Chief to the Assistant Commissioner requesting him to advise the chief under whom the President of the B. P. A. lived to instruct the President to be at his "Great Place," together with other representatives of the B. P. A. who had submitted this resolution for transmission, within less than forty-eight hours from the time this notice reached them. Naturally the President, who did not carry the members of the Association in his pockets, respectfully replied that it was impossible for him to comply and also asked for what purpose he and the Association were wanted by the Paramount Chief, as that was not expressly stated in the telegram. For three days no reply came, but on the 4th day a more imperative reply was received commanding the President to be at the "Great Place" with the members of the Association within less than twenty hours, and even offering to act as an agent of the B. P. A. in calling together the members whose names might be submitted to him by the President. Unfortunately the President was unable to accede to this proffered assistance on the part of the Paramount Chief as that would have been contrary to the constitution of the Association, and he therefore replied humbly declining the proffered assistance and insisting on being given a month's notice and also the reasons for which he and the Association were wanted, otherwise it would, much against his wish, be impossible for them to comply with the order. In passing it may be mentioned that this peremptory order of the Paramount Chief revealed his ignorance of the activities of the Association and the vastness of the field these activities covered. Had he known anything of them he would never have issued such impracticable orders. If he did it in order to demonstrate his despotism, he was apparently undeceived, for a few days later he sent another telegram giving the Progressive Association more than a month's notice.

The date of the pitso having been fixed for the 18th April last, notices were issued through the Basutoland press by the President of the B. P. A. calling on all members of the B. P. A. who were able to attend to assemble at Morija Mission Station on the 17th April for the purpose of consultation. On that date an open-air meeting was held in one of the Mission gardens and it was attended by over two hundred people, young and old, including women who had expressed their sympathy with the movement and a desire to join the Association if they were eligible. Out of this number there were over a hundred and fifty representatives of the B.P.A., a good number of Thomases, and a few Judases. They were indeed a motley crowd. Despite the fact that the Association had no official notification of what it was wanted for except the wild rumours that its leaders would be mishandled and the Association, as a body, broken up, the proceedings at this meeting were most enthusiastic and invigorating to the leaders who solemnly swore to meet whatever fate was in store for them in steadfast tenacity to the aims of the Association. At dusk, when the meeting broke up, they lustily joined in singing the Basuto National Authem *Lesotho fatse la bo ntat'a rona,* (Lesuto the land of our fathers) and the grand National Anthem of the British Commonwealth "God save the King." These anthems sung with much lustiness by over a hundred male voices so echoed and re-echoed in solemnity over the stillness of the night that one was compelled to think of the morrow when a new epoch in the history of this fair land of ours would see the dawn of day. *(To be continued.)*

THE PROBLEM OF THE LONELY SETTLER.

AN ADDRESS DELIVERED AT THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF SOUTH AFRICA.

BY THE REV. W. SAMSON, B.D.

The mission tree has two branches. The sap that feeds the one is the Christian imperative to make Christians out of heathen; the other lives by

the compulsion of the desire to prevent Christians from becoming heathen. In the one case your task is to create life, in the other you attempt to save life. To preserve its health the Christian Church must be vigorously and continually exercised in the work of creation and preservation. Both are equally important. and both are immensely important. Without the inspiration of this two-fold enterprise Churches die and are buried beyond the hope of resurrection.

The mission of your Church Extension Committee is to preserve the breath of life in the souls of the sons and daughters of your church, who are not, in the ordinary way, under the shelter of your wing. It must ever keep an eye on the wild and lonely and far away places. A long time ago Presbyterian Christians discovered in themselves a chronic thirst to drink from the cup of experience in these places. I would not dream even of thinking that the Scot finds difficulty in living with other people —though sometimes true—but he certainly has a habit of trying life in places where he can be alone. That is why this church has a large family of bairns living in isolated corners of this land.

Now the poets and essayists have exhaustively told the charms and the horrors of solitude. If you would be a poet, tell people rhythmically about the inward purging and spiritual uplift of solitude. People will listen if your music be sweet enough; but you will deceive them. Solitude quenches the spirit, and gives the devil his finest opportunity. William Locke tells of Ephraim Quixtus who tried to make himself wicked. Quixtus failed and the reason was that he remained in society and did not cut himself off from men. The outstanding point in the Christ temptations is that they were resisted in solitude. The hermits of old proved the poisonous power of solitude; hundreds of men and women in Rhodesia to-day are experiencing that power. Often the confession has been made to me by men and women in those far away homes that spiritual aspiration has been killed by the isolation of their lives. I have been sent among those people because the Christian spirit compels you to help them to fight the dangers of solitude, because, to preserve your own spiritual life, you must preserve theirs. A church under conditions like yours neglects church extensions at grave peril to itself.

The gregarious nature of man has been sufficiently recognised, but I do not know if we have sufficiently emphasised the gregarious nature of man as a religious being. A church is a herd. When a member of a herd wanders away it is to destruction. When a herd is scattered it perishes unless it can be brought together again either in groups or as a whole. It is the same with the church herd. The man who professes that he can worship better in communion with nature than in unity with his fellows deceives himself or lies. No man cut off from the herd finds profit in the separation.

If you are convinced of the truth of my thesis you will be in a position to estimate the validity of the call that church extension work makes to the church and to reckon up the value to the church at large and to us in particular of the work being carried on now in Rhodesia. Would you mind trying to catch the salient features of my work as a church extension agent and noting that it all tends to keep in activity the herding instinct of the soul of man?

Imagine a circle with Salisbury as centre, and a radius of 100 miles, and another circle with the same centre and a radius of about 15 miles. The space between the circumferences of the concentric circles is my parish. It includes the most closely settled country parts of Rhodesia. Apart from the mines, which with two exceptions are small private ventures, the place is occupied by farmers. The farms are mostly 3000 acres in extent, and the homesteads are therefore on the average about 4 or 5 miles apart, though in some places I have had to travel 30 miles between the one home and the next. Among these farmers is a fairly thick sprinkling of Presbyterians, hot, cold, and temperate, but invariably hospitable and glad to see even the minister. All forms of religious peculiarity are represented from the most thoroughgoing and rigid sacramentarianism to the wildest and weirdest antinomianism, yet withal they are the finest mixed community of people I have met in the course of my wanderings. They are splendid material, to lose whom would mean great loss. They are a very scattered herd and in many of them the herding instinct has been dormant for years. I think of one man among many who told me that lack of opportunity had killed all desire for the church, and that he had come to regard the church as a luxury enjoyed by humans who could not content themselves with necessities. The case is typical. But the presence of another member of the herd seemed to help: at any rate the C. M. Fund benefitted to the extent of £5 from which I concluded that the herding instinct was only sleeping and not dead.

The method of working is the one familiar to every minister—to bring opportunities of corporate worship within the reach of all and to act by visitation as the binding link of the herd. A farm in a circle of 10 miles radius is the church and to

the service the people in the neighbourhood of all denominations are invited. On the average 20 people are gathered together some of them from the edge of the circle 10 miles away. Denomination means nothing to anybody, and people of other sects discover that the Presbyterian method is also a way of worshiping God. Sometimes the services could stand an increase of comeliness. I have discovered that canine music is not an aid to devotion though it gives colour to the general feeling that something out of the usual is happening. Instrumental music is nearly always a problem: in a moment of great weakness I consented once to accept the aid of a gramaphone—a most un-Presbyterian proceeding. In sackcloth and ashes I repented and have since set my face sternly against unorthodox embellishments. At the close of the service there is invariably a cup of tea and lonely hearts pour themselves out in an hour's friendly gossip. It would be impossible, I am certain, to over-estimate the value of these services, the communal value just of the fact that services are held irrespective of the intrinsic value of the services themselves, the value of bringing those people together under the best of all conditions, under the shadow of Calvary. A common church life is fostered, the formation of church tradition becomes possible, religious instincts and emotions are awakened into activity. There is practically no problem of non-attendance. The churches at home reckoned, I think, that only 10% of the population are church attenders. In these country services the proportion of Protestant attendance is nearer 70% and quite a few of the Roman Catholics have attended and sometimes Jews. The problem does exist however especially on the larger of the two big mines in the area.

When the service is over the people are followed up to their homes and the visitation is also undenominational. The roads make this something of an adventure: a *good* road is bad, a *fair* road is appalling, and a *bad* road is just unutterable. But you can get anywhere eventually if you peg away at it long enough and hard enough, and the welcome at the end invariably washes out the hard things you've been thinking about roadmakers and inclines your soul to the Christian virtue of forgiveness. If you have never lived year in and year out miles away from anywhere you cannot understand what it means to receive visitors. At the northern edge of the settled parts of Lomagundi live a Scots husband and wife and little child. When I visited them for the first time they told me they had not had a visitor for six months. You wives may love your husbands and you men may love your wives, but if you saw only each other for six months you would count a new face to be a perfect Godsend. When the face belongs to a fairly decent person, as the minister is expected to be, everybody is perfectly happy. And there are many who do not even have another white face at hand to look at regularly; young, middle-aged, and sometimes old men, bachelors and widowers, living quite alone. They are apt at first to be shy with the parson, but usually a night's fellowship reveals to them the fact that mentally, morally, as well as zoologically parsons belong to the human race. (It is amazing, brethren, the amount of ignorance there is on this matter).

These visits mean more than the pastoral visit in ordinary work. In the towns people are surrounded and constantly come in contact with symbols of man's struggle for a purged manhood. A man sees church buildings, hears church bells, sees clerical garb in the streets, reads church notices in the papers, hears probably something about clerical misdeeds. Though he may never be inside a church he can never be ignorant of nor forget what the church stands for. So the visit in the wilds has to take the place of all these things, and make up more or less for the unconscious, though quite powerful, influence that the church bears upon the whole life of the community in which it is placed. If the visit helps to prevent a man from forgetting that there is a church and helps him to understand that the church has a sensible genuine interest in his welfare, there is great gain.

I would like to tell you about the generosity of these people, and to prove to those of you who support the Assembly church extension schemes that the people you help do their very best to help themselves. I have been amazed at what my parishioners have done to support their minister in the worst financial year they have ever encountered, and in spite of the fact that it is never possible for them to see their minister or have services from him more often than thrice a year. But I want to leave room for the children. The chief problem is the spiritual life of the young of the herd, the strongest claims to the church's support of the work lies in the danger to the children. There are bairns living in my area more than 120 miles away from any church. Home instruction in religious truth is almost non-existent, and ordinary Sunday Schools are practically impossible. The parents can never entirely escape into heathenism, for their early training will always give some glimmer of light. But what about the children? A quarterly

service and visit can never lay any foundation for them. There is a real danger that Rhodesia may some day be peopled by a heathen race white in colour. Something is done along the line of the country Sunday School. Each month Sunday School lessons and cards are sent to the homes in the hope that the parents may be guided in cases where parental interest is alive. But that does not solve the problem, and nothing we have been able yet to devise can be reckoned an adequate solution. We have not a solution—we have only a hope. We hope that the church will stand solidly behind the extension work, that with the support of the church the work will be carried on regularly and vigorously, and that gradually the solution may come in the death of parental apathy. Be sure of this, that the claim of the bairns is the strongest sanction for the living interest of this Kirk of Christ in its extension work. Be sure of this, that when a man refuses the support of his pocket and his prayers to this work he bears part of the responsibility for the upgrowing of little white heathen and lays himself open to the charge, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

But the gain of the work is not merely to Rhodesia but to the whole church. It is just this kind of work done by the whole church that is to save the Presbyterian church from Independency. The conditions of this country run us into the danger of parochial contraction of vision. Our own little corner is so far away from the next little corner that when we look round about us we think there is nobody there but ourselves. We are in danger of being a lot of little groups on our own, only loosely connected with the herd. We are apt to lose the spiritual value of the knowledge that the world holds people who are not ourselves. I would raise my voice in support of any activity the church carried out as a whole because Presbyterianism in the country suffers from too much working on our own and too little working together. The other churches advance because they are working in complete unity as one whole church. So this missionary work of preservation is, and is to be, one of the preservations of Presbyterianism in South Africa, the salt wherewith our Presbyterian traditions (such as we have) are to be salted. The rebound of this Christian altruism no one can calculate, but I cannot believe myself unduly optimistic in thinking that this way the Kingdom comes, and the will is done of Him who said "Feed my my lambs, feed my sheep."

ORTHODOX TENDERNESS.

Orthodoxy, somehow, is usually associated with severity. Is not this because we have gotten so far away from the whole counsel of God? For orthodoxy is severe, but orthodoxy is even more tender than it is severe. Charles E. Hurlburt of the Africa Inland Mission said recently to a little group of friends: "It is not enough that we speak sound doctrine with phonograph accuracy if we lack the infinite tenderness of God." There are some, too many, it is to be feared, whose orthodoxy in everything but the thirteenth chapter of First Corinthians, is indeed phonographically accurate. But the lack of that part of sound doctrine which is the very character of God Himself, Who is love, makes what is left of orthodoxy only "sounding brass, or a clanging cymbal." In John's First Epistle the inspired apostle writes with unsparing severity and condemnation of sin. But in that same Epistle he also writes, as the literal Greek has it, "My dear little children, these things write I unto you, that ye sin not." When we deal with the sins of others do our hearts overflow with love, and do our looks and the very tones of our voice show forth the infinite tenderness of God that counts the offenders as "My dear little children"? There is not orthodoxy without love. Have we examined ourselves in the faith, to make sure whether we really are sound?—*S. S. Times.*

HOW A NATIVE MAY INCREASE HIS INCOME.

Most Native people, other than those living in towns, keep hens. We wonder how many have reckoned out the average number of eggs each hen lays in a year. Probably it does not amount to more than four or five dozen. If this could be increased to at least ten dozen the income from the hens would be doubled. The best way to secure more eggs is to improve the quality of the flock rather than increase their number.

Mr. John S. Carver, Poultry Specialist, Essex County Agricultural School, Massachusetts, said at the Hampton Farmers' Congress in June of last year:—

"A very simple test used in selecting the good and poor layers is known as the capacity test. In testing the capacity of a hen she should be held with one hand and the four fingers of the other hand should be placed on the abdomen in a horizontal position to measure the distance between the pelvic bones and the end of the keel or breast bone. In a good layer this distance should measure four or more fingers. In a good

layer the abdomen will be soft and pliable, while in a poor layer the abdomen will be hard and firm. A good layer always has large capacity and a poor layer will have small capacity. This test applied to the farmer's flock means greater profits to him because of the discarding of the poor layers and "boarders" for meat purposes and the feeding of the smaller number of the layers for the same egg production as was secured from the whole group before testing.

Hampton's poultry department is doing a great work in aiding the Negro farmers of Virginia to improve the egg production of their hens, and is teaching them to use better methods of poultry keeping. Their experience is that the introduction of a cockerel from a high grade egg producing strain should at least double, and will more often treble the egg production of the flock in the next year. If the egg production of Native owned hens throughout the country could be doubled by 1924 it would mean an additional income to Natives of thousands of pounds.

Why not make a beginning at once? Test your hens by the above method, then sell those that do not come up to the standard of good layers and with the proceeds buy good cockerels. It would of course be necessary to dispose of the low grade cockerels.

TEACHERS AND STUDENTS CHRISTIAN ASSOCIATIOA.

Native and Coloured Branch.

ANNUAL CONFERENCE, 1922.

The annual meeting of the Native Teachers' and Students' Christian Association was held on the 29th June, 1922, at Butterworth. The chair was occupied by Mr. D. D. T. Jabavu and Mr. Lodwyk Dambuza acted as Secretary, while Mr. Hubert Bikitsha interpreted.

Mr. Max Yergan the Negro Y.M.C.A. agent now working amongst the Natives in this land was ill and other speakers who had been expected were prevented coming by various circumstances. Therefore the gathering was thrown back upon its own resources and the chairman hoped those present would manfully rise to the occasion. Indeed he himself led the way by delivering an inspiring address. In his remarks he pointed out that the Association being a purely religious movement aiming at consolidating the personal character of teachers was by its nature not as popular as other associations were. Introspection was not a pleasant occupation with many; but the objects of the society were to unite teachers in seeking a richer spiritual life, praying for each other and for their pupils, supporting the activities of Christian propaganda everywhere in all denominations, helping lonely and isolated teachers by correspondence, visitation and spiritual fellowship, and encouraging their pupils to love and read God's Word. Though it did not exactly shine in point of numbers its quality was superlative. It had led one man to the ministry; it had saved many from carelessness with regard to their moral character: it had kept many others looking upward and heavenward in their noble work as teachers. One teacher that night had covered over 100 miles on horseback from Keiskama Hoek, another from Adelaide, another from Emgwali, another from Sheshegu, whilst many others in the Transkei, who had joined the movement from its inception in 1916, had braved the severe wintry weather, sacrificing money and time for a cause that was destined to uplift the Bantu race. The speaker dwelt at length on the responsibility of teachers as protectors of the moral character of the future Bantu race; he discussed the difference between the knowledge of the black man claimed by white men and that possessed by black men of their own people. Many a European had been dismayed by his disillusionment about African psychology which he thought he knew to perfection, to discover at the end how superficial his conception of Native life was. He next dealt with the importance of the position of Travelling Secretary to this association and the general regret felt that the ideal man for it had proved too old for it, the late Rev. John Knox Bokwe. Here the whole meeting rose in honour of the dead. "Mr. Yergan," continued the Speaker, "was equally an ideal successor in several ways having already elicited warm appreciation from our people where he had gone. Incidentally, Native people repose more hope in strangers than their own people, hence their profound belief in all Americans as their real saviours. Possibly there is a reason for this, as everything has its cause if one searches long enough for it. It may be perhaps that we educated men do not make ourselves worth trusting and thus indirectly cause our people to look for their salvation elsewhere. To command the confidence of our African people we must ourselves be trustworthy and honest in our life, in our religion, in our dealings with men. We must grasp the essentials that go to uplift all nations on earth. One of these is to know that the greatest wisdom is to seek the Kingdom of God first, not education, nor fame, nor cattle, nor money, nor enjoyment, but first the true service of God and his creatures In

the pursuit of this we shall suffer persecution, jeers and contumely but we must be ready to receive as well as give blows. God is pleased not by the bombastic boaster, but by the broken and humble hearted servant. All this philosophy is in the Bible. The work of the teacher should be begun, continued and ended in Jesus. Only God and personal acquaintance with Him will help us to keep a godly life. May the people see from our life and talk that we live for Jesus. May God help all Native teachers to a noble discharge of their work, and keep them ever mindful that they are modelling the men and women of the generation to come."

Votes of thanks and comments were then made by Messrs. Balfour, Matodlana, Mahlasela, and Xabanisa and the first session was closed.

The second session was held on Friday morning 30th June when an interesting address by Miss Jessamy Sprigg was listened to with rapt attention. She spoke on I Pet. 1: 1, urging that "we should not be satisfied with the mere knowledge of God but should put that into practice specially by a systematised reading of the Bible." The history of the Scripture Union was given, how it started in 1879 in England and then at Lovedale and in Basutoland in 1886. The speaker then distributed 3d. cards, 3d. almanacs and other literature which teachers might use and train their scholars to use.

The next speaker, the Rev. W. Wilkinson Rider, said that he regarded with much interest the formation a few years ago of the Native Teachers' Association for three reasons. Such a body united forces otherwise scattered, uplifted the ideals into full view that ought to be in the minds of all teachers, and was calculated to advance the claims upon the State of the members of a profession that hitherto had not secured a full measure of public support. Every native teacher should join the Association formed for their benefit, and if they did so they would be in a position to demonstrate that the work they did was not only of denominational interest but was of great importance to the State.

Mr. Rider asked the teachers present carefully to consider what "education" meant. It did not mean an almost forcible "stuffing" of the minds of pupils with things that they forget soon after leaving school, things that did not get embodied in character. The teacher's ideal must not be merely to please the manager, or satisfy the inspector, or win the good opinion of the Department. Education meant the leading out of the best elements in the character of the child. But something had first to be put into the minds of the young. All present well knew that to get vegetables or mealies out of the land certain processes were necessary. The land had to be prepared, the right sort of seed had to be deposited, and due care of the field or garden had to be exercised. They could not control the weather or compel the harvest to appear, but if they did their part they could reasonably expect harvest in due time. It was like this with the work of the teacher. In the average native child was the disposition to learn. All this greatly helped the teacher. And the teacher needed much more than observance of Departmental rules in dealing with the children. If, as was expected of them, they aimed at reaching such results as would be seen in the good character and conduct of the children in later years, they must use the teaching of the Bible, and by means of it influence the hearts of those they taught.

He had studied, almost from its beginning, the operation of the Board School system in England. Prior to 1870, education had not been the legal right of all children, with the result that many became men and women without any education worth speaking of. The scheme advocated by the public men who finally secured compulsory education for the English people was based on such arguments as these—poverty and crime are principally attributable to ignorance: educate, and poverty will be prevented and crime will speedily be lessened. Did these good people sufficiently take into consideration a factor of importance? What of the tendency in human nature to do evil? He urged that secular education was not enough for the native people: they must add to it and crown it with spiritual and moral forces, otherwise, they might have many clever rogues, people educated in fairly high standards, but destitute of religion and honour, truth and morality. It was for such reasons that he urged the native teachers to support to the utmost the efforts made by missionaries and evangelists.

The rapid growth of the native population compelled the most serious attention to this matter of a sane, safe, and sound education for the native people. Forever gone was the time, not that such a time had been justified, when objections were made to native education. He, as a student for many years of the native people, had no kind of fear for the future of the State, if these people received an education based upon the unchanging principles of truth and goodness that were revealed in the Bible. But again he urged that a merely secular education was not enough. They would do well at that Conference not to content themselves

with discussions and resolutions arising out of them. Not in talk but in deeds, could they as teachers do their best work, and he wished all success to them in a work into which they should put heart, conscience, and unceasing endeavour. Other speakers were Rev. P. Mdyesha, Messrs B. Mahlasela, W. Timé, E. Mboniswa, Rev. G. Mpondo, and C. Xabanisa, and then the Conference adjourned for dinner.

In the afternoon session reports were taken when the chairman stated that the balance by March was £10-13-0. Subscriptions this year were £5-5-0, printing and stationery expenses £2-17-0 leaving a net credit balance of £13-1-0. He asked to be relieved from the heavier secretarial work by being made Vice-Secretary to Mr. Yergan who was here devoting all his time to the work. This rearrangement would serve to keep him in close touch with the work and ensure rapid development when the energetic services of Mr. Yergan are enlisted.

Mr. Asa Makgahlele, then treated the Conference to a graphic account of his efforts at Adelaide, where he had borne the torch of last year's conference motto, "Be ye Witnesses." There he preached from that text with the result that one man who was struck by it was used to the conversion of many others in neighbouring locations. He went on to say: "I won many souls through this motto, and enlisted 25 new members for the Scripture Union. My school was 58 and I raised the enrolment to 124 children of all denominations and we regularly hold meetings for Temperance Work and Band of Hope, all churches acting as one.

Mr. R. B. Mlilwana said he appreciated the remarks on the Band of Hope and proposed that the Conference forward to Government the following resolution: "That this Conference urges on Government that the system of Total Prohibition adopted by the United States of America be introduced into this country."

Mr. Cleopas Xabanisa said their membership had risen in the Band of Hope from 40 to 100.

Mr. William Timé, who had come all the way on horseback from Keiskama Hoek, said he had been agreeably surprised to find that Mr. Makgahlele, who had attended the last Conference of the T.C.A. at Fort Hare, had also been touched to the quick last year by Dr. J. R. L. Kingon's address at Fort Hare on the text "Be ye Witnesses." It gave him a watchword by which he rallied people from all quarters in his locality, enjoining them to attend the Sunday School of which his wife became President, stopped the "Join" boys from their obscene habits, clothed penniless boys and girls out of the church collections, urged the headman of his home location to build a church to which he was now, though an Anglican, going to work under Methodists! These and other facts were related with telling eloquence to an interested audience.

Interesting accounts of local activity were given also by Mr. Matwalane, Miss Ethel Maqidlana of Emgwali, Mr. Z. Mbewana, and Mr. Lodwyk Dambuza who undertook to co-opt local teachers to join in a movement for establishing a local T.C.A. Branch at Butterworth.

Office-Bearers were elected as follows:—President: Rev. H. B. Coventry, Lovedale; Vice-President: Mr. W. R. Caley, Principal of the Normal Dept. Healdtown; Secretary and Treasurer: Rev. Max Yergan, Y.M.C.A. Buildings, Cape Town; Vice-Sec. and Treasurer, Mr. D. D. T. Jabavu; Committee Members to be one representative from each Native Secondary Institution. Next Conference was fixed to meet in June, 1923, a day before the Conference of the Cape Native Teachers' Association, the place to be Lovedale, if possible, otherwise Kingwilliamstown, the question being left with the chairman to arrange.

It was intimated that the constitution of the T.C.A. with directions how to spread its work in new centres was obtainable free of charge from the Vice-Secretary.

PROHIBITION IN AMERICA.

The evils of prohibition are again being brought before us in Reuter's overseas messages. Some benefactor who prefers to remain anonymous,—rumour says that it is the liquor trade that is doing us this good by stealth—is continuing his efforts to scare the country from the moral degradation that follows prohibition, as seen in America. This fatherly concern for the well-being of the country of course deserves our gratitude, but our American friends seem to value it most for the amusement it gives them. They find particularly interesting the accounts of America obtained by interviewers from what they call "booze" visitors, unbosoming themselves on their return. But once in a while the Americans do a little talking back. That they can do this fairly forcibly our readers will find from the following reply by Mark R. Shaw, in *The Intercollegiate Statesman*, which we have taken over from our contemporary *The Tribune*.

AS I picked up.
THIS MORNING'S *Boston Herald*.
I NOTICED the headline.
THE PEOPLE of England.
BY REMOVING their regulations.
HAVE AS it were.

In the Inter-Institution Football matches the final for the Tremeer Cup was played off at Fort Hare on the 13th ultimo, between the South African Native College and Lovedale, the former winning by two goals to nil.

x x x

In the matches between the Lovedale clubs for the Hunter Shield the final was played off between the "Primroses" and the "Fight-For-Evers" on the 23rd ultimo. The "Fight-For-Evers" won by three to nil. The final log is as follows:-

	P.	W.	L.	D.	Pts.
Fight for Ever	8	6	1	1	13
Primrose	8	5	2	1	11
Lions	7	4	1	2	10
Juveniles	7	4	1	2	10
Flying Stars	7	3	3	1	7
Swimmers	7	2	5	—	4
Swallows	7	—	5	2	2
Brotherly	7	—	6	1	1

In the 29 matches played 82 goals were scored, an average of 2.8 in each match.

x x x

It has now been settled that work will be begun on the Presbyterian Hostel at Fort Hare in October. The contract is being taken up by the Lovedale Carpentry and Building Departments, and it is hoped that construction will be sufficiently advanced by the beginning of February to admit housing in it the Presbyterian students at present occupying College houses which are much needed for other purposes.

x x x

Congratulations to Mr. Titus Hlazo, a former pupil of Lovedale, on his marriage to Miss Rachel Caroline Masinga, a former pupil of Amanzimtoti, Natal. Mr. Hlazo, along with Mr. David Mahuma, is employed in the Government Industrial School near Salisbury, Rhodesia. The former is a teacher, and the latter is instructor in Agricultural work and Forestry.

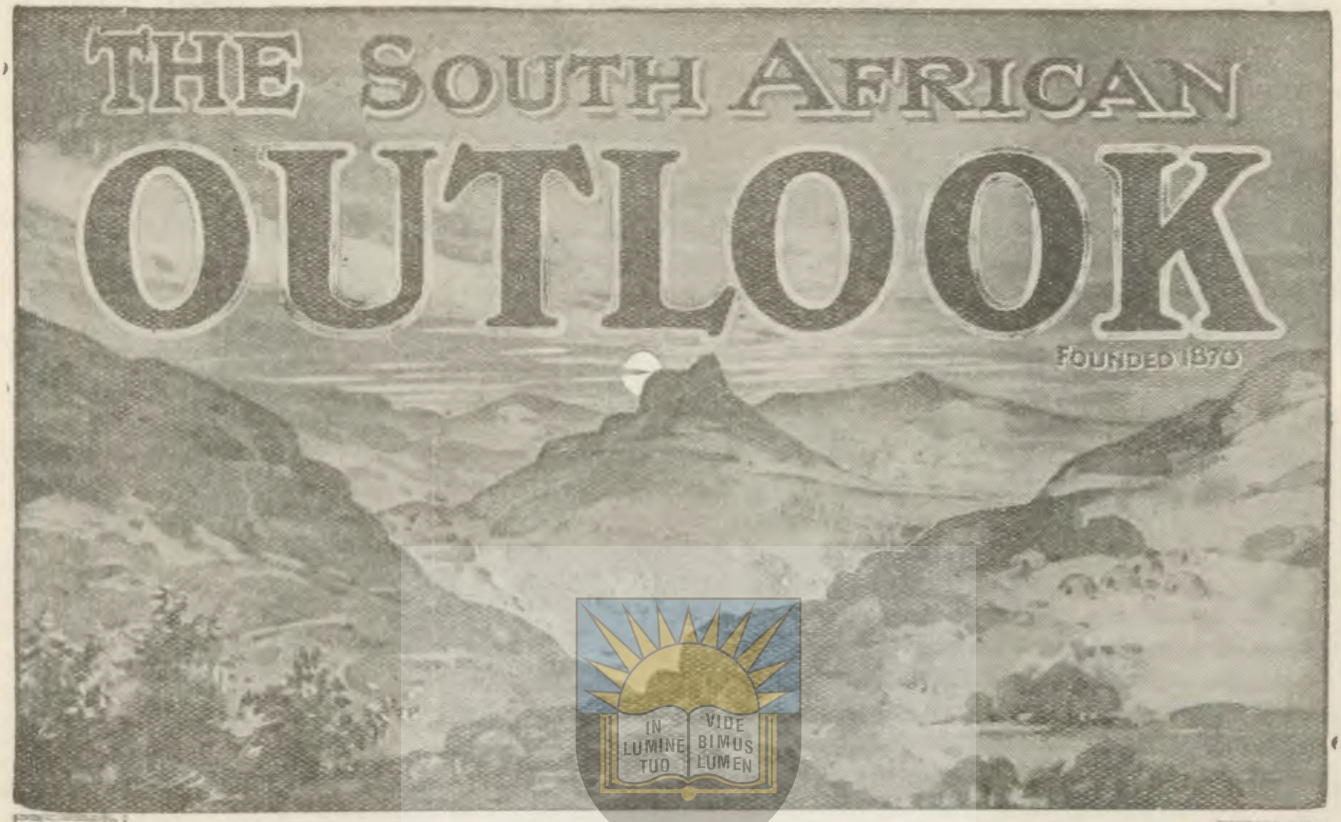
x x x

August has followed the example of the earlier winter months in being milder and less dry than usual. The highest temperature, 87° on the 4th, the average daily maximum of 68·7°, the mean temperature for the month, 56·1°, are all 2 or 3 degrees below normal. The night temperatures were about the average except for that of the 22nd when the temperature fell to 29° in the screen, and there must have been 8 degrees of frost on the grass. This is the lowest temperature this winter. Rain has fallen on 7 days and totals 1·92 inch for the month, which is double the normal amount.

Following a cool August, September was so warm that summer appeared to have come upon us with a bound, leaving no time for Spring. A splendid rain, no less than 2·10 inches in a single night, fell in the first week, so that the heat, instead of scorching the vegetation, gave it fresh vigour. After this there were heavy dews most nights but no rain until the last week of the month when some showers brought the total for September to 2·62 inches, which contrasts favourably with the normal. The hottest day was the 19th when the temperature reached 96°, but it was 90° or more on two other days. The nights were practically free from frost.

x x x

Lovedale congratulates the Rev. H. V. Taylor, a former member of its Staff, on the honour his brethren have conferred upon him in electing him Moderator of the Presbyterian Church of South Africa. May the Holy Spirit rest abundantly upon him making him a blessing to the Church throughout the land as he moves about during his year of office!



Formerly "The Christian Express."

[Registered in the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. **Published Monthly.**

CONTENTS.

LOVEDALE, SOUTH AFRICA, NOVEMBER 1, 1922.
VOL. LII. NO. 624.

The South African Outlook.

The one sure hope for a permanent foundation for world-peace lies in the extension of the principles of Jesus Christ to the ends of the earth. I see no light anywhere save that which proceeds from the precepts of Christ.—*Viscount Bryce.*

* * *

We would respectfully draw the attention of the Prime Minister to the bad impression his speeches in Natal and Zululand have produced on the Native mind. The Zulu paper *Ilanga* says: "The Minister for our Affairs has conspicuously ignored us," and goes on to quote General Smuts' words at Gingindhlovu: "Their (the Government's) policy was to establish a white people in this country, to make it a good white civilization, and to see that the interests of the European population were pushed ahead as fast as possible, to make up for the time lost. That was the Government's policy and all subsidiary policies would have to wait." *Imvo* comments as follows: "It seems, as General Smuts has indicated, to be the general policy of the Government and the European Colonists to shut their eyes to all other considerations but to cater for the demands, legitimate or otherwise, of the European section only," and it observes, "how in the plans for the future of this country no provision is made for the development of the Natives." "We are considered nonentities by our Minister for Native Affairs."

* * *

We would put it to the Prime Minister that these comments are not unreasonable, and that, whatever is to be said from the point of view of a Prime Minister for the policy of pushing the interests of the European population, such words are very naturally resented as coming from a Minister for Native Affairs touring a Native territory. The solution lies in divorcing the office of Minister for Native Affairs from that of Prime Minister and entrusting the former to a man who will give his whole time and whole thought to the Native people. The Prime Minister as such would still guide policy in the larger issues. That is all he has time for, and that—as far as can be seen—is all he is doing now. But that is not enough. Have the Natives no "interests"? Is their development, the development of that mass of people whose future may well mean the making or marring of this country,—is the development of the Natives on right lines so trifling a matter that it can wait over indefinitely, in company with the other "subsidiary policies"? There is discontent with the present arrangement, not only among Natives but—as the Prime Minister no doubt is aware—among many responsible Europeans.

* * *

To judge from many articles and letters in the press there has been a good deal of confused thinking regarding the sentences of the special Treason Court. The Johannesburg *Star* puts the issue clearly thus:—"We entirely associate ourselves with the view expressed by *De Volkstem* regarding the decision of the Governor-General in Council in the Brussouw and Stassen cases. The Natives who were murdered were shot in the most deliberate manner, and they had given no provocation. There was 'no general fear of a Kafir rising,' as *Ons Vaderland* alleges. The Natives throughout the strike were quiet and orderly, and the hunting down and killing of them on March 8 and afterwards was a crime for which there can be neither excuse nor palliation. It was not a 'technical' or a 'political' crime. It was plain murder. The principle at stake is one which goes to the very root of the white man's civilisation in its relation to the aboriginal races. If we were to give the Natives cause to believe that there were two sorts of justice in this country, and that murder was not murder when a Native was the victim we would be laying down a disastrous precedent for the future."

* * *

We have no desire to anticipate the Report of the Native Affairs Commission upon its enquiry into the relations between the Native and Coloured inhabitants of South West Africa and the Government of the mandated territory; but we would urge the necessity for the Report being issued at the earliest possible moment, and it is hoped that whatever recommendations are made will be acted upon with no unnecessary delay. There is unfortunately little doubt that a possibly well-founded fear, that their interests are liable to be altogether subordinated to those of the European inhabitants of the territory, is growing rapidly in the minds of the Rehoboths. These people were of considerable value to the South African forces during General Botha's South West campaign and welcomed the change of flag which resulted therefrom. Now, owing to the prevailing bad economic conditions, the cost of living having risen while the rate of wages has sunk, the low price obtainable for cattle, the decrease in the amount of earnings from transport riding, and the appropriation of lands historically theirs, for the purpose of European settlement, a general feeling of insecurity becomes

daily more apparent. We cannot afford to alienate friendly peoples and tribes who have trusted us as these people have done, and it is to be hoped that all necessary steps will soon be taken to remove the feeling of distrust at present existing.

* * *

A deputation representing the licensed victuallers of King William's Town and East London waited on Colonel Mentz, the Minister of Defence, when he was in the Eastern Province last month, to discuss certain grievances of the liquor trade. One of these grievances is the Innes Liquor Act which operates in the Cape Province. Under this Act there is total prohibition in proclaimed areas to all Natives except those who are registered voters and those who have passed a certain standard in education. If any licence holder in a proclaimed area supplies liquor to a Native who does not fall under one or other of these exceptions he is liable to be prosecuted. After three convictions he may, under the Criminal Procedure Act, be declared a habitual criminal and as such may be sent to goal for the rest of his life. It would seem that some licensed victuallers in proclaimed areas have uneasy consciences in so far as their strict observance of the law is concerned. Not a few have been convicted, some once, others twice. Seemingly they so fear the fatal third conviction that they have been driven to ask, according to the *Cape Mercury*, "that the Cape be placed on the same basis as the Transvaal as regards the supply of liquor to Natives—in effect, total prohibition." If the Government would take the "trade" at its word and grant this request it would render an inestimable service to the Native people and to the whole country.

* * *

The new Location at Pretoria underwent a visit of inspection on the 27th of September by the Mayor and Councillors, accompanied by members of the Civic Association, Women's Reform Club, Native Welfare Association, and the S. A. Police. Under terms of the Housing Act of 1920, the Government advanced to the Pretoria Municipality a sum of £15,000, and this has been expended in the erection of concrete houses. These are of two classes, the first containing two rooms and a kitchen, which cost £130 and are let at a rental of 25s. per month, and the second, containning three rooms and a kitchen, which cost £180, and are rented at 35s. per month. The houses are enclosed by a fence, provided with proper drains and earth closets, and contain shower baths for males and females. It is proposed to spend a further £15,000 obtained on loan from Government with an equal amount provided by the Town Council. On the first loan eighty-four houses have been erected, and it is expected that the larger sum now to be expended will provide another two hundred. The site, which is said to be an excellent one, is in the North West of the city: and the Council proposes to lay out the necessary roads and streets, and plant them with trees. All concerned, particularly the Town Council and Mr. John Dougall, the President of the Native Association, are to be congratulated upon so important a step towards ameliorating the conditions of life in a Location reputed to be one of the very worst in the Union.

* * *

At the conclusion of the Alice Session of the Supreme Court for the Eastern Districts, which only lasted twenty minutes, Judge Hutton, in discharging the Jury, congratulated the court on the small Criminal Roll. He said that Somerset East was also worthy of praise. He had gone there prepared for work, but there also as at Alice had found no more than three cases awaiting judgment. Pointing out that Alice centre represented no fewer than four constituencies with a dense Native population, the Judge expressed his appreciation of the behaviour of the people. That there was some strong influence at work seemed evident. He did not know the reason for such improvement but suggested that it might be education and the good influence on the neighbourhood of Lovedale and Fort Hare Institutions.

* * *

The development of home industries in the Native schools of the Cape Province, considering the difficulties of obtaining some of the materials and the obstacles that hinder every new enterprise among a conservative people, appears to be making fair progress, and to some extent justifying the confidence of its promoters. A teacher appointed to a school at the beginning of the year writes: "The children when I took over here nine months ago were 30; the number is now 71. Since the beginning of the year the older girls have finished several baskets and some mats. The younger ones have been clay-modelling. The boys have done some good work in digging in the garden, and planting vegetables. They have repaired the wire fence enclosing the church, and also helped much in putting up the teacher's house. A small shed of reeds has been put up by the boys themselves. This is used for keeping tools and other odds and ends belonging to the school." It is interesting to note that with a vigorous industrial

The South African Outlook.

The one sure hope for a permanent foundation for world-peace lies in the extension of the principles of Jesus Christ to the ends of the earth. I see no light anywhere save that which proceeds from the precepts of Christ.—*Viscount Bryce.*

* * *

We would respectfully draw the attention of the Prime Minister to the bad impression his speeches in Natal and Zululand have produced on the Native mind. The Zulu paper *Ilanga* says: "The Minister for our Affairs has conspicuously ignored us," and goes on to quote General Smuts' words at Gingindhlovu: "Their (the Government's) policy was to establish a white people in this country, to make it a good white civilization, and to see that the interests of the European population were pushed ahead as fast as possible, to make up for the time lost. That was the Government's policy and all subsidiary policies would have to wait." *Imvo* comments as follows: "It seems, as General Smuts has indicated, to be the general policy of the Government and the European Colonists to shut their eyes to all other considerations but to cater for the demands, legitimate or otherwise, of the European section only," and it observes, "how in the plans for the future of this country no provision is made for the development of the Natives." "We are considered nonentities by our Minister for Native Affairs."

* * *

We would put it to the Prime Minister that these comments are not unreasonable, and that, whatever is to be said from the point of view of a Prime Minister for the policy of pushing the interests of the European population, such words are very naturally resented as coming from a Minister for Native Affairs touring a Native territory. The solution lies in divorcing the office of Minister for Native Affairs from that of Prime Minister and entrusting the former to a man who will give his whole time and whole thought to the Native people. The Prime Minister as such would still guide policy in the larger issues. That is all he has time for, and that—as far as can be seen—is all he is doing now. But that is not enough. Have the Natives no "interests"? Is their development, the development of that mass of people whose future may well mean the making or marring of this country,—is the development of the Natives on right lines so trifling a matter that it can wait over indefinitely, in company with the other "subsidiary policies"? There is discontent with the present arrangement, not only among Natives but—as the Prime Minister no doubt is aware—among many responsible Europeans.

* * *

To judge from many articles and letters in the press there has been a good deal of confused thinking regarding the sentences of the special Treason Court. The Johannesburg *Star* puts the issue clearly thus:—"We entirely associate ourselves with the view expressed by *De Volkstem* regarding the decision of the Governor-General in Council in the Brussouw and Stassen cases. The Natives who were murdered were shot in the most deliberate manner, and they had given no provocation. There was 'no general fear of a Kafir rising,' as *Ons Vaderland* alleges. The Natives throughout the strike were quiet and orderly, and the hunting down and killing of them on March 8 and afterwards was a crime for which there can be neither excuse nor palliation. It was not a 'technical' or a 'political' crime. It was plain murder. The principle at stake is one which goes to the very root of the white man's civilisation in its relation to the aboriginal races. If we were to give the Natives cause to believe that there were two sorts of justice in this country, and that murder was not murder when a Native was the victim we would be laying down a disastrous precedent for the future."

* * *

We have no desire to anticipate the Report of the Native Affairs Commission upon its enquiry into the relations between the Native and Coloured inhabitants of South West Africa and the Government of the mandated territory; but we would urge the necessity for the Report being issued at the earliest possible moment, and it is hoped that whatever recommendations are made will be acted upon with no unnecessary delay. There is unfortunately little doubt that a possibly well-founded fear, that their interests are liable to be altogether subordinated to those of the European inhabitants of the territory, is growing rapidly in the minds of the Rehoboths. These people were of considerable value to the South African forces during General Botha's South West campaign and welcomed the change of flag which resulted therefrom. Now, owing to the prevailing bad economic conditions, the cost of living having risen while the rate of wages has sunk, the low price obtainable for cattle, the decrease in the amount of earnings from transport riding, and the appropriation of lands historically theirs, for the purpose of European settlement, a general feeling of insecurity becomes

daily more apparent. We cannot afford to alienate friendly peoples and tribes who have trusted us as these people have done, and it is to be hoped that all necessary steps will soon be taken to remove the feeling of distrust at present existing.

* * *

A deputation representing the licensed victuallers of King William's Town and East London waited on Colonel Mentz, the Minister of Defence, when he was in the Eastern Province last month, to discuss certain grievances of the liquor trade. One of these grievances is the Innes Liquor Act which operates in the Cape Province. Under this Act there is total prohibition in proclaimed areas to all Natives except those who are registered voters and those who have passed a certain standard in education. If any licence holder in a proclaimed area supplies liquor to a Native who does not fall under one or other of these exceptions, he is liable to be prosecuted. After three convictions he may, under the Criminal Procedure Act, be declared a habitual criminal and as such may be sent to goal for the rest of his life. It would seem that some licensed victuallers in proclaimed areas have uneasy consciences in so far as their strict observance of the law is concerned. Not a few have been convicted, some once, others twice. Seemingly they so fear the fatal third conviction that they have been driven to ask, according to the *Cape Mercury*, "that the Cape be placed on the same basis as the Transvaal as regards the supply of liquor to Natives—in effect, total prohibition." If the Government would take the "trade" at its word and grant this request it would render an inestimable service to the Native people and to the whole country.

* * *

The new Location at Pretoria underwent a visit of inspection on the 27th of September by the Mayor and Councillors, accompanied by members of the Civic Association, Women's Reform Club, Native Welfare Association, and the S. A. Police. Under terms of the Housing Act of 1920, the Government advanced to the Pretoria Municipality a sum of £15,000, and this has been expended in the erection of concrete houses. These are of two classes, the first containing two rooms and a kitchen, which cost £130 and are let at a rental of 25s. per month, and the second, containning three rooms and a kitchen, which cost £180, and are rented at 35s. per month. The houses are enclosed by a fence, provided with proper drains and earth closets, and contain shower baths for males and females. It is proposed to spend a further £15,000 obtained on loan from Government with an equal amount provided by the Town Council. On the first loan eighty-four houses have been erected, and it is expected that the larger sum now to be expended will provide another two hundred. The site, which is said to be an excellent one, is in the North West of the city: and the Council proposes to lay out the necessary roads and streets, and plant them with trees. All concerned, particularly the Town Council and Mr. John Dougall, the President of the Native Association, are to be congratulated upon so important a step towards ameliorating the conditions of life in a Location reputed to be one of the very worst in the Union.

* * *

At the conclusion of the Alice Session of the Supreme Court for the Eastern Districts, which only lasted twenty minutes, Judge Hutton, in discharging the Jury, congratulated the court on the small Criminal Roll. He said that Somerset East was also worthy of praise. He had gone there prepared for work, but there also as at Alice had found no more than three cases awaiting judgment. Pointing out that Alice centre represented no fewer than four constituencies with a dense Native population, the Judge expressed his appreciation of the behaviour of the people. That there was some strong influence at work seemed evident. He did not know the reason for such improvement but suggested that it might be education and the good influence on the neighbourhood of Lovedale and Fort Hare Institutions.

* * *

The development of home industries in the Native schools of the Cape Province, considering the difficulties of obtaining some of the materials and the obstacles that hinder every new enterprise among a conservative people, appears to be making fair progress, and to some extent justifying the confidence of its promoters. A teacher appointed to a school at the beginning of the year writes: "The children when I took over here nine months ago were 30; the number is now 71. Since the beginning of the year the older girls have finished several baskets and some mats. The younger ones have been clay-modelling. The boys have done some good work in digging in the garden, and planting vegetables. They have repaired the wire fence enclosing the church, and also helped much in putting up the teacher's house. A small shed of reeds has been put up by the boys themselves. This is used for keeping tools and other odds and ends belonging to the school." It is interesting to note that with a vigorous industrial

training policy, which we have no doubt has gone hand in hand with no less vigorous class teaching in book work, the attendance has not gone down, has not even remained stationary, as it well might have done while the people watched the experiment, but has considerably more than doubled itself. This surely means that the children approve of the broadening and making practical of their course.

* * *

In one of his articles on the Wesleyan Missions Centenary, which have been appearing in the *East London Daily Despatch*, the Rev. E. H. Hurcombe draws attention to a passage in Whiteside's History, which throws light on how Native education in South Africa got on to wrong lines. The passage is worth quoting:—"This enthusiasm for education was, to some extent, misdirected. Industrial training was costly; it required workshops and skilled tradesmen to teach. Book learning was comparatively cheap. So the acquisition of handicrafts, important to a race struggling to emerge from barbarism, was neglected and elementary mental education assumed an exaggerated value. Native parents were eager for their children to acquire the power to read and write the English language, to work out sums in arithmetic—anything, in fact, that would qualify them to be civil servants, teachers, and preachers—but they had little desire to see their sons trained as masons, or carpenters, or wagon-makers; or their daughters made familiar to housework. Now the Natives have almost a phenomenal facility for acquiring knowledge. In a few months they can speak English, and in a year or two they find no difficulty in passing an examination in the lower standards; but their knowledge is superficial, and this ready acquirement is largely due to their retentive memory and marvellous gift of imitation. They speedily become vain of their attainments and shun physical toil. True education does not consist in cramming the mind with processes and facts, but in bringing out what is best in a man or woman for practical use in daily life. If the Natives are to improve their social and material condition, they will have to learn the necessity and dignity of labour. A race destitute of trained artisans will not rise to the higher levels of civilisation by abstract education only. The ability to read Latin, or work a sum in fractions, or write a letter, is a poor compensation for the inability to build a decent house, or make a chair or a shoe. An unskilled people are not far removed from barbarism." Had these wise words received the attention they deserved, the Bantu people of the Union might to-day be emulating the American Negroes, instead of following so far behind a people who were still uneducated slaves sixty years ago.

The progress of education and religion in one of the oldest mission districts of the Eastern Province, indeed one of the oldest mission districts in the country, was strikingly shown in an interesting report presented by the Rev. William Stuart, of Burnshill, at a recent meeting of Presbytery at his station. Begun in June, 1830, Burnshill is now within eight years of its centenary. The area served by it, roughly 360 square miles in extent, is covered by a very dense population of Native small farmers, numbering between twenty and thirty thousand, mostly in very narrow circumstances. Among these the work is carried on at a central station and several outstations, each with substantial permanent school-church buildings, and with wattle and daub buildings at the remaining minor stations. The Church members now number 1127, and the one missionary who controls it all has the assistance of 44 elders and 46 deacons. In the course of last year a new church was completed at Keiskama Hoek, and three school-churches were erected at other stations, nearly all provided from local resources, the outside aid coming from a very few friends.

* * *

The schools of this district mission number 15, carried on by a staff of 35 teachers, of whom 26 are fully certificated. The cost of these to Government is £1850, which works out at 26s. per pupil per annum, the enrolment being 1441. Of this large number it is significant that 309 more girls than boys attend school, which speaks of the pressure on the growing lads to go out to work on the sugar plantations and at the mines to keep the homes going, and upon the obstacle to education that herding is. When the number of Church members and of scholars is reflected on, and it is borne in mind that this one district has to some extent also been penetrated by the missions of another Church, which also carries on religious and educational work, the extent of the progress made is certainly impressive. Also a gratifying feature is that in this district important developments have been made in the forming of farmers' associations for advancing agriculture, and it has been the most successful sphere of the Government's agricultural demonstrator, Mr. East.

* * *

A recent issue of *The Nyasaland Times* reports a public reception promoted by the Blantyre Town Council and Protectorate Chamber of Agriculture and Commerce in honour of the Rev. Dr. Robert Laws, "the Father of Nyasaland" as the Mayor, who presided, felt justified in calling that veteran Missionary. Dr. Laws contrasted conditions of

travel and work as they were forty-seven years ago when he first went to Central Africa and those of to-day. When he first came out he had to charter a sailing vessel at Capetown, as there were then no regular steamers on the East Coast. His first letters were 13 months in getting home, while he had to wait 11 months for news from home. But the establishment of the missions, the trading which followed, the advent of planting, and the forming of the country into a British Protectorate, wrought great changes. He welcomed the new order of things and felt that the security and spirit of justice, always coincident with British rule, assured a bright future for the country. New advances were being made, and as to the political future he would like to see a group of tropical states — comprising Nyasaland, N. Rhodesia, Tanganyika, Kenya and Uganda—formed into a union under one head similar to that of South Africa. This would ensure settled Government over a large area. There would be one penal code, a common currency of pounds, florins and cents, and one system of education. As to the latter, the lower education should be carried through in the vernacular, and the higher in English. His experience led him to think that with a common language (English) there was less chance of friction between the Native and the European, and it further prevented any extreme Native elements from exercising the power they would in an uneducated community.

* * *

Dealing with the racial problem, Dr. Laws said that to his mind there was but one solution. The world was advancing rapidly in an economic sense and was to-day one workshop and one market. Its peoples ought to be one family. It was the duty of the more advanced races to assist the backward races, and all European dealings with the Native should be permeated by a spirit of justice and of sympathy for Native aspirations. The Native, too, appreciated the difference which time had wrought in the country. To-day he lived in peace and safety; he could rely on security of possession of his private property as never before, and this made for loyalty to the new order. Just as the country was developing, so too was the Native advancing. But the European was too apt to judge him by what might be termed the "telegraph standard." Patience and a desire to help him would prove that he willingly responded to kindness and sympathy. We have the making of them. The Native was most accurate in his judgments, and it was the individual European who counted. Each European was a missionary either for good or evil, and in him was vested the prestige of the white race. Each individual was reponsible for the impression he made on the Natives, and now in the afternoon of his life he would urge white men to hold out a helping hand to the Native people and exercise for good the great influence they had over them.

* * *

Dr. Laws plans another great Union in Africa under the flag of the British Commonwealth, comprising that vast tropical territory bounded on the South by the Zambezi and Portuguese East Africa, on the West by Angola and the Belgian Congo, on the North by the Anglo-Egyptian Sudan and Abyssinia and on the East by the Indian Ocean. The contiguous protectorates and colonies in this area comprise, according to the most recent statistics available to us,

	Sq. Miles.	Natives.	Asiatics.	Whites.
Northern Rhodesia	291,000	930,945		2,945
Nyasaland Protectorate	39,573	1,202,208	515	1,015
Tanganyika Territory	384,079	4,145,000		2,447
Zanzibar and Pemba	1,020	196,733	10,000	200
Kenya Colony	246,822	2,807,000	1,700	5,362
Uganda Protectorate	110,300	3,318,000	3,500	847
	1,072,794	12,399,886	15,715	12,816

This vast territory, equivalent in area to nearly thirty-six Scotlands, has a total white population equal to about two-thirds of the white population of our nearest seaport, East London. Its native population of close on thirteen millions may be expected to increase rapidly under settled and enlightened administration. Dr. Laws' far-reaching proposal would seem to be timely. We trust it will receive the earnest consideration not only of the Colonial Office, but also of thinking men and women in Southern Africa who cannot afford to ignore the future of our great northern hinterland.

* * *

At the instance of student leaders in the Southern hemisphere the universal day of prayer for students has been changed from February to November. We would invite all our readers to respond very earnestly to this call to prayer:—"On November 19th, 1922, the World's Student Christian Federation will celebrate the Day of Prayer for Students. It hereby summons to prayer its members, its friends and all those in the Church of Christ who have the spiritual and material welfare of students at heart. With its fellowship of over 260,000 members, students and professors, and its Relief Work in Europe touching over 90,000 students, the Federation stands in greater need than ever of the power and unity which prayer alone can bring. In one sense prayer is solitude with God. But equally true is it, that in God's presence those we hold near and

dear are infinitely nearer and dearer. The shortest cut from one soul to another is through God. The same is true of nations. Only in the light of God's plan for the whole of the human family do we realize what the relationships between nations ought to be, as well as what can be the special contribution of each. To understand our next door neighbours, whether it be as individuals or as nations, we must turn to God and listen to His voice. Ties of work and ties of service, ties of joy and ties of suffering may be loosened, but nothing can break the tie of prayer to God, the Father of us all. In the fellowship of our Federation, we learn ever more to value the inestimable gift of our communion in God and to lay down our pride and selfishness, so that Faith, Hope and Love may overcome every obstacle."

* * *

We would offer to the Paris Evangelical Missionary Society, of which the Centenary celebrations are being observed from the 4th to the 8th of this month, our sincere congratulations and cordial good wishes. South Africa owes a deep debt of gratitude to that Society for the successful, and in some respects, unique, work it has carried on in Basutoland and later in Barotseland. May this great and noble undertaking grow and prosper more and more under the guidance and blessing of God Almighty.

* * *

We are asked to announce that the proceedings of the General Missionary Conference of South Africa for 1921 are now ready for distribution and that the Executive has decided that in order to assist in meeting the cost of printing, which considerably exceeds the funds which Conference has in hand, copies will be sold to members of the Conference who have paid their membership subscription at 2/6 per copy, by post 2/9 and to others at 5/- per copy, by post 5/3.

TO OUR READERS.

It was doubtless a matter of surprise to some of our readers that while the price of newspapers and magazines the world over was being increased during the war, the charge for the *Outlook* (then *The Christian Express*) remained unchanged. A considerable number of those who subscribe to the *Outlook* are educated Natives. Knowing that they were hard put to it during the war to make ends meet, we were unwilling to add in any way to their burden. The *Outlook* has now been increased to 24 pages. To put it on a sound financial basis it is necessary to increase the subscription, which from the beginning of 1923 will be 6s. 6d. per annum including postage.

NATIVE AGRICULTURE.

No apology is needed for the insistence with which friends of the Native peoples of South Africa return to the question of Native agriculture, so intimately is it wrapped up with the many phases of what is usually termed the Native Question.

The present regrettable tendency of so many Natives to migrate to the larger towns in search of work, there often to swell the ranks of the unemployed and become lost to themselves, their families and their church, among the vices and temptations of the Municipal Locations, may be directly attributed in the main to the scarcity of arable land and to the impoverishment of the soil through ignorant or unscientific farming.

In the year 1919, the last year for which figures are available, Natives owned or occupied 3,769,588 acres of land, of which 324,130 acres were irrigated or capable of being irrigated; and they possessed 5,761,270 sheep and goats, 1,680,270 head of cattle, 185,657 equines, and considerable numbers of pigs and poultry; so roughly-speaking they own one-third of the cultivated land of the Union and one-fifth of the livestock.

In his Report on Agricultural Education for the year 1919, from which source the above figures are quoted, Mr. F. B. Smith says, "The majority of the Natives farm in a very primitive and wasteful way ..... in good years the returns are far below what they ought to be, and in bad ones they are unable to keep themselves, but they are impoverishing their land so rapidly that, unless changes are quickly effected, much of it will soon be almost useless for occupation."

We agree with Mr. Smith's conclusions: a common sight in almost any Native district is that of derelict lands, derelict because in the space of a very few years the plant-food in the soil has become so exhausted as not to be able to produce even the small crop with which the Native farmer has, perforce, usually to be satisfied. This is particularly noticeable in the southern parts of the Eastern Province and Transkei where the soil overlying the shale beds is distinctly shallow; only on the black soil on the spurs and at the base of the Drakensberg together with the rich alluvials of the river basins can cereals be grown year after year without manure and without rotation of crops; and even these lands, which at present approximate in richness to the "black lands" of the Russian Ukraine, must ultimately lose their fertility unless, as Mr. Smith says, changes are effected.

The three years which have passed since Mr. Smith's words were written have not been good

agricultural years; each year more land has gone out of cultivation, each year the poverty of the Natives has increased, each year has seen a diminution of the producing power of the soil still being farmed, each year has increased the hopelessness of the Native farmers and driven them in ever-increasing numbers away from the healthful life of their Native villages into the purlieus of the larger European towns. How long is such a state of things to prevail? When are "changes to be effected"? When shall we face the present conditions and their logical conclusions?

It is a mistake to suppose that the Native farmer migrates to the town from any other reason than that of economic pressure and the failure of his fields to provide food and other necessaries for himself and his family. He is a country man by choice as by birth, and the wellknown sight of "Jantje" or "Klaas" trudging wearily townwards along the dusty road, with his well-worn blankets, his billy and his small parcel of home-grown tobacco on the end of the stick lying across his shoulders carries with it usually an infinity of pathos. A heavy heart beats beneath the ragged jacket; to become lighter only when he can say "*Emakayeni!*" And by many, alas! that song is never sung.

The remedy lies only in the Government taking up the matter of improved methods of Native farming. The Native is blamed for impoverishing his land by taking all from it and putting nothing back into it. But how shall he learn without a teacher? The Native, like the European, has ever an eye to the main chance, and if it can be demonstrated to him that his land can, by the use of simple scientific methods of farming, be made to produce sufficient to meet all his necessities and to leave a surplus, however small, nothing is more certain than that he will take advantage of the instruction given, to the mutual advantage of European and Native alike.

The chief means to this much-to-be-desired end is to be found in the formation of a separate section of the Department of Agriculture, the officials of which should give the whole of their time to this problem and concentrate all their energies on the advancement of Native agriculture: it should be a department to which Natives may address questions and from which they may ask advice; which would, in short, stand in the same relation to the Native farmer as does the present Department of Agriculture to the European farmer. This last, with its capable officials and under its present popular head, has done, and is doing, great things for the European; it should not be too much to ask that a smaller Department be formed to come to the assistance of the Native in his present urgent need. What is everybody's business is nobody's business: between the Native Affairs Department with its lack of funds and the Department of Agriculture which deals only with European farming, the Native once more is falling to the ground—if he is not already there. We therefore press for such an organisation.

Such a department as we ask for might at once proceed to the question of providing Agricultural Schools for Natives, upon the lines of those provided for European students. This is an urgent need. The Education Department has, under Chief Inspector Bennie, recognized the need for definite agricultural training, and has entered such in the New Syllabus of work for all Normal male students. Such studies must bear good fruit in future years, but the agricultural instruction which will hereafter be given by the teachers now under training, will only be a small portion of their work; what is needed is a body of whole-time trained Native demonstrators qualified for the work by residence and practical training at an Agricultural School. Upon the occasion of his meeting with the local Natives at Alice last month, Sir Thomas Smartt, the Minister for Agriculture, paid a high tribute to the value of the Demonstration work done among the Native farmers of this and neighbouring districts by the Rev. Mr. East. Many more such demonstrators are required, and these can be produced only by the Agricultural course at present provided at the South African Native College and by such schools as we propose. In the proposed Native agricultural schools the scholastic attainments at entrance should be lower than those required at the Native College: we suggest a pass in Standard VI. as being high enough at present—we believe Standard VII. is now the entrance standard at Elsenburg. The value of such demonstrators has been abundantly proved in the southern states of the U. S. A., where, we have it upon the authority of the late Dr. Frissell for many years Principal of the well-known Hampton Institute in Virginia, the undesirable townward migration of the American Negroes was checked, and ultimately stayed, almost solely by the efforts of agricultural demonstrators who were able to prove that such small holdings as were common to the Negro farmers were capable, under scientific and intensive cultivation, of providing a comfortable living for their owners.

The establishment of the Government Land

Bank was a wise move and the Bank has proved of great service to the European farmer who required further capital for the improvement of his land and stock. The Native farmer is at present debarred from participating in the advantages offered by the Bank. Here at least is one opportunity of abolishing the Colour Bar, and the Government might seriously consider the question of admitting approved Native farmers, who can produce the necessary guarantees, to equal facilities with the European. Failing this, we see no reason why a separate Land Bank for Natives should not be established. Such would prove of inestimable benefit to many a struggling farmer and would give him, what so many at present lack, a real stake in the good government of the Union.

From Mr. Smith's figures it will be seen that over 300,000 acres of the agricultural land held by Natives is either irrigated or is capable of being put under irrigation. It is unfortunate that definite figures of the irrigated areas are not available, but there is no doubt that one per cent of the total would be a most liberal estimate. Here lies another branch of agriculture—perhaps the most important—to be dealt with by the proposed Native Branch of the Agricultural Department.

If the story of a South African Native farm is ever written it will be found that droughts will occupy a very large place. The lack of water is the chief enemy of the farmer, and the lean years caused by the small rainfall in the less favoured parts of the Native territories more than eat up the surplus of the fat years, and pass on leaving the worker a little less fitted to stand the strain, and with a heavier load of hopelessness in his efforts to provide for his dependents and himself. There are many Native areas in which irrigation works could be established at comparatively small cost, and Native farmers would gladly pay for the advantages conferred upon them such yearly sums as would meet the necessary interest plus a sinking fund. It is not to the advantage of the country that the Native farmer should be "spoon-fed," nor does he ask for it; to the utmost of his financial limits he will pay the cost of benefits conferred out of national funds.

With the object of bringing the foregoing to the notice of the Government a deputation from the Staffs of Lovedale and Fort Hare waited upon the Minister for Agriculture during his recent visit to Alice. The deputation placed before the Minister the following requests:—

1. That a separate section of the Department of Agriculture be formed, which will concentrate its energies on the advancement of Native Agriculture.
2. That Agricultural Schools on the lines of those already at the service of European students be established in the Ciskei for Natives—such schools to be intermediary between the ordinary mission schools and the Agricultural classes at the South African Native College, and that meantime scholarships for Native Students of Agriculture be provided by the Government at the South African Native College.
3. That students passing out successfully from such schools and from the Agricultural classes at Fort Hare be employed among the Native people as demonstrators.
4. That Agricultural shows for Natives be established at convenient centres; such shows to be assisted by Government grants on the £ for £ principle.
5. That well-bred sires be provided for the improvement of Native stock.
6. That the facilities of the Government Land Bank be placed at the service of approved Native farmers, or that, alternately, a separate Land Bank for Natives be established.
7. That the Government consider the matter of Irrigation Schemes in some of the many suitable Native areas.
8. That definite encouragement be given to tree-planting by Natives.
9. That facilities for the acquisition of pure-bred seed be granted.
10. That the chief Agricultural pamphlets be re-published in the Native languages.

Sir Thomas Smartt in his reply pointed out that he was not the Minister for Native Affairs; he promised to bring the requests, with which he was in full sympathy, before the responsible Minister, General Smuts, upon his return to Pretoria.

SPIRITUAL HEALING.

That we have witnessed an unusual phenomenon few of those who have participated will question. The scenes about and in the churches have moved to intense sympathy the most callous. The very suggestion of possible relief from pain has brought thousands to God's Sanctuary. Probably even those most familiar with the outpatient department of great London hospitals have never seen such a mass of suffering humanity, at once so diverse and helpless. The writer has been familiar with such institutions but has never seen such an aggregate of pain in one place at one time. It is

also fair to state that these have been tenderly handled.

As we heard it, the message of Mr. Hickson was Christo-centric and evangelical. If he has ever pointed a Mohammedan to Allah or a Jew to God for healing, as some have alleged, we know not. His message to us was of healing through Christ, body, mind and soul. The soul came first. Repentance toward God, and the submission of the whole life to His will was the vital element that faith needed to bring. As a result large numbers received a great spiritual impulse and have turned to God. Some have reconsecrated themselves to His service, and these have among them those who never saw Mr. Hickson but simply prayed at home or in church for the sick of their city.

Many sick persons who were not immediately healed received good in this way. In Kimberley there were many remarkable cases of cure. Paralysis, blindness, deafness, dumbness were cured or diminished. They were not all cases of neurotics, and to the writer some seemed to be not nerve cases at all. But that is a matter for expert decision. Time also is necessary before cases can be judged permanent. Still, the remarkable residuum of good justifies, and has evoked, profound gratitude to God. We can at least accept the good we do not understand in this spirit of thankfulness, for disease-devils are not destroyed by Beelzebub now any more than in Christ's time. If the fruits are proof, then the origin of spiritual healing, as of all healing, is of God.

What should be the attitude of the Church towards the movement? One feels terribly aware of the dangers. How open to misuse and fraud the claim to heal may be. Men may unworthily claim great powers, or having power, use it unworthily. But in spite of this no possible means of limiting or reducing suffering should be lightly put aside. The trend of thought to-day is to emphasize the spiritual nature of man. Proof of this is seen in that three great cults which have made serious inroads into the ranks of the Christian Church do this; Christian science concerns itself with the problems of suffering, theosophy with sin, and spiritualism with death and the beyond. The materialism of a few years ago has vanished as science has sought matter and been eluded by it. The present movement of spiritual healing has its impulse from this emphasis on man's spiritual nature and possibilities. Whilst there is healing on the physical, mental and spiritual plane, and these processes may be interwoven and interact, yet are they distinct. But the greatest of all is spiritual. The soul dominates. Faith widens the limits of possibility. When man has failed himself he can submit the task to the Divine Healer, who in those scenes two thousand years ago brought blessing with his touch. Spiritual healing is not Eddyism. That says disease does not exist, except in imagination. Jesus fought disease as real enough. Spiritual healing is the healing that comes through faith in Jesus Christ, through believing that what He did then He can still do. It does not despise other means of help, such as doctors can give, but values and uses them. But it does suppose that through and above such means Christ can honour faith. It holds that Christ fights disease as He fights sin, to destroy it. How much the one is responsible for the other we know to our cost.

To the writer the most valuable result of this mission has been the spiritual impulse it gave. Men have been converted to God; others have reconsecrated themselves to His service; some never seen before in prayer meetings have come *to pray for others*. This also in addition to physical healing of which time must decide the value and permanence. The increased interest in the sick is a valuable thing. Hospitals should benefit much.

As far as the Native Churches are concerned the dangers will be of a superstitious character and care in advocating healing will be very necessary. Already Christian scientists claim it decides the truth of their philosophy of disease. It does not, as was pointed out earlier in this article. Spiritualists also have claimed it proves their theories. How, perhaps only a spiritualist could tell. There is not the remotest relationship: still the dangers are shown by these claims. The Church should restudy New Testament healing. It comes a good way down in the list of gifts in 1 Cor. 12, 6. Probably that is not accidental. Let it keep its place. Should it have its place? That is our problem. We need to think it out anew. The least the Church can do and ought to do is to accept in gratitude the spiritual blessing which has come, to give itself to private and public intercession for the sick and to seek to deepen and widen its ministry. The following resolution was passed unanimously not long ago at the recent Assembly of the Baptist Union of South Africa: "This Assembly of the Baptist Union of South Africa, meeting in King William's Town, records its gratitude to God for the spiritual blessing which has followed the interest of some of the Baptist churches in the healing of the sick. It recommends the members

of Baptist churches to increase their efforts to help all hospitals and ameliorative institutions; to pray in private and in prayer circles and in the public services for God's blessing on the work of doctors and nurses, and that healing physical and spiritual may come to the sick and suffering of the community."

Finally one of the most wonderful results of the healing mission has been the unity in which the Churches have worked. All divisions have been forgotten or put aside and the one aim has been to bring Christ to men and men to Christ. When the Anglican leaders opened the door, it was soon used and God's blessing richly enriched the association in ministering to the world's need. In some quarters the lesson has been well learnt. May it not be forgotten. —W. H. KINSEY.

A TESTIMONY FROM PRETORIA.

(Permission has been given to print the following remarkable testimony in private letters received in Lovedale from the Rev. E. Macmillan, B.D., of Pretoria.)

"We have had a moving experience with this Healing Mission. Whatever may be said of Mr. Hickson, the movement which has been started is deeply spiritual and has brought the Churches together as no other event or happening has done.

"We are certainly thankful that we have had at such a time as this a Bishop of such a rare sympathy and true catholicity, for to him we owe much of the blessings we shared together. Nowhere else in South Africa was such an invitation given to non-Episcopalians to come in *on equal terms*, and in no other Province, so far as I know, was there such wide-spread blessing. It came to us, as I believe, simply because we were together. I have spoken twice in the Cathedral and the Dean and others have spoken in St. Andrew's. More has been done for the cause of true Unity by this Mission than, say, a whole generation of conferences could possibly have achieved. And this is what we have discovered, that we can come together on the basis of human need. Suspicious as we were with regard to the Mission itself, with its apparently too great insistence on the physical aspect of healing, we have now realised that perhaps the best way to the soul is through the body. That is after all the true sacramentarian teaching. At all events, this has been to all of us a Mission of Christ, a new revelation of His lordship over sin and disease, pain and death, and one of the most truly spiritual revivals in which we have been privileged to take part. Big and powerful spiritual forces have been at work since, which would have carried before them any standing out against them. It is impossible to think that we can return to the *status quo ante*; though we must take nothing for granted. The atmosphere in which we are now living and moving must be maintained. But whatever happens, we have got a blessing."

MISSIONARY TRAINING AND OUR STUDENT CLASS.

ESPECIALLY IN REGARD TO SOUTHERN AFRICA.

BY W. A. NORTON.

II.

I submit then that we need recognition on the part of the Church that the sciences belong to Him, one of Whose titles is *Deus Scientiarum Dominus*, as the motto puts it, and a full use of all that those sciences can contribute to our work at home and abroad, especially in the highly technical business of missions to the heathen, whose languages and customs, so remote from our own—though much allied to those of Bible times—demand all the consideration the Church can afford them, and all the encouragement to adequate scientific study which we at present so largely neglect. It is true, doubtless, that God can do without our study and our science, if we refuse to lay them at His feet, and use our wits in His service; but the best of all things is His sovereign right, it is our duty to love and labour for Him with all our strength of *mind*, as well as soul.

To apply this principle in the linguistic field: Africa is deeply indebted to the Bible Societies, and S.P.C.K., and this has meant an enormous demand on the gifts of tongues, incomparably greater than that exhibited on the day of Pentecost, when the Apostles' adoption of the various Greek and Semitic dialects used by the Dispersion was an earnest and symbolic firstfruit of the harvest to come. It is most unfortunate and misleading that we persist in looking back to Bible times as the golden age of miracles, of the wonderful works of God, an age suddenly ceasing or gradually fading away: whereas Our Lord promised, "Greater works than these shall ye do."

Again, we are always crying out for better trained doctors, and their assistants, nurses and midwives; but any kind of training or lack of training in their special subjects is deemed sufficient, in a large number of cases, for missionaries. I have a long and wide missionary

experience and an intimate knowledge of two missionary colleges at least, and from enquiries fear that few are much better than these—they could hardly be worse on this score. For example, in regard to phonetics, it is now realised that that science is the groundwork of modern language-teaching, and even English public schools provide grammars of French with phonetic script; and yet phonetic training, for missionaries and others who work with Natives, is often regarded, at least in the African field, as "caviare to the general." In London, I am told, it is now quite otherwise.

Too often the future missionary crams a little comparative religion (which scarcely touches Africa, my chief concern), or is allowed to get up, by the light of nature, the grammar of the tongue he is expecting to work with. He is then plunged into the mission field, and finds specious and fluent interpreters at hand. Their fluency rather than their correctness is what he cares for, all that he is capable of appreciating. He undertakes, in his zeal, quantities of work, all through interpreters (alas I speak from personal bitter experience) and leaves little time to study the language, and indeed, in the absence of any philological or phonetic training, he is often quite incapable of learning a language properly; and he has not the pertinent urgent practice, in the concrete, of the trader; and, if he had, this gives neither the grammar nor the abstract terms, which the missionary of course needs.

But someone will say, that there are experienced missionaries in charge of newcomers, and they must insist on constant language study, tested by examination. I have made enquiries as to the latter, and in some denominations can get few answers other than negative. I have challenged in vain a board of missions to produce a list of those who have passed language examinations in the last few years. Surely it is to their advantage to accept such a challenge, if any number have been examined. The fact is that the not infrequent resolutions in favour of examination have a way of becoming a dead letter in Africa, and there is little test of missionary proficiency in language, and naturally, therefore, little proficiency to test.

Our native converts, to speak plainly, are too often the victims of ignorance on the part of their teachers which would not be tolerated in other more secular fields and is the fruit of inadequate training. Our European flocks in many cases suffer in the same way. Intellectual power and (notably) special study are often the last thing the churches have use for, while they prize, though not sufficiently use, the gifts of financial and administrative organization.

The evangelist to the heathen, demanding high gifts and high development thereof (especially in the realm of language, the main key to a foreign mentality), is left to pick up his profession as best he can, and relegated to hasty immediate preparation, in the throes of the overwhelming labour, which the mere administration of missions, under staffed and under financed, often requires of the worker.

The following words were written by the author some years before the outbreak of the World War; he has found himself in the light of that crisis not altogether unjustified in his contrast between English and German methods:

"We are now becoming aware how very masterly has been Germany's contribution to the study of the Bantu language, which language is so largely represented in British Africa. The best treatment of the Bantu languages on a large scale, by those possessed of modern philological equipment, is by German scholars, notably Prof. Meinhoff of Berlin. A scholarly missionary Archdeacon, who has by no means stagnated in his forty odd years of service, writes of the translation of the Professor's books: 'It surely is disgraceful that no attempt has yet been made . . . . in a work like this the idea of 'paying' must be left out of the question . . . . . I feel it a reproach to my nation!' We English are so 'practical,' as we say: we muddle through without these scientific 'fads,' and we beat the Germans out and out in their dealing with the Natives. Have we no long series of Kafir wars to learn from?—or not to learn from? We must give the Germans time. They were disentangling mid-Europe while we were muddling through our Kafir, Zulu and Basuto wars, and alienating our Boer cousins. And we, with nearly a quarter of the world's population in our empire, are only beginning slowly to awake to the advantage of systematically learning something of the language and customs of the people under our charge, while Germany has for some years had her organised studies, and has prepared her officials and others to go out to her colonies, providing a good grounding in the language and customs of the peoples to whom they go. . . . . Meanwhile I suppose we shall muddle along and congratulate ourselves we can get on without science."

Alas! all this is still very true, ten years later and more. We have many nobly zealous on the Native's behalf, and several who are learned in the customs and language of individual tribes, but

what seems at present most of all urgent is wide and dispassionate study, as a foundation for fruitful consideration of the individual problems, and that is still almost wholly to seek.

At this time of stress of nations, and perplexity, in South Africa more particularly, as to the economic and social aspirations of the various races and how they may be compatibly provided for, far-sighted consideration of these problems makes it urgent that the present generation of students should conscientiously consider the patriotic duty of studying these questions, and how far it should lead them to seek, e.g. in their university course, a nearer acquaintance with the special study of more primitive man and his mind.

(To be concluded).

THE BLACK MAN'S PLACE IN SOUTH AFRICA.

"By what authority sayest thou these things?" is a question we may be excused for putting to anyone who in these days presumes to write a book on the Native problem. We are certainly entitled to ask it of the author of "The Black Man's Place in South Africa" (Messrs. Juta & Co., 3/6) who so boldly contradicts a host of popular notions, many of which have long since become proverbial. Mr. Peter Nielsen's authority rests upon an intimate knowledge of Native life and language during a period of thirty years, and on a thorough grasp of those sciences which bear upon his subject. We need therefore have no doubts about his right to enter the field.

"Is the African Native equal to the European in mental and moral capacity?" That is a question which must be answered ere the place of the black man in the future development of the country can be determined. Mr. Nielsen's answer is entirely in the affirmative. Dealing first with the physical aspect of the matter, he categorically denies the existence of certain alleged differences between black and white such as thickness of skull, greater similarity of features in the African than the European to the Simian type, and in the falling off of mental alertness after the age of puberty. With regard to that difference whose existence is admitted, namely average size and weight of brain, he altogether discounts its effect, and bases his conclusions largely upon statements quoted from recognized scientific authorities.

Passing on to a comparison in mentality, the boast of the white man is examined that he has an inheritance of intellectual powers acquired through many centuries of education which the black man has not. The writer however maintains that acquired characteristics are not heritable. The only inheritance from the past is that of recorded knowledge and artificial environment, and given the same conditions, black and white may enter into it on equal terms. The inferiority of the Bantu cannot be based on the nature of his language which is declared to be as capable of expressing abstract conceptions as any other. There is nothing to support the prevalent belief that the Native is governed by instinct more than by reason. Numerous instances of suicide prove that the law of self preservation is no stronger in him than in his white brother. Nor has he any peculiar powers of direction or of skill in hunting as those who have worked with him in the veld can testify. He does not surpass or come short of other races in any of his emotions, sexual impulse, parental love, anger and jealousy. Several well chosen stories are told to illustrate the quickness of the uneducated Native to grasp a point of law, the salient features of a new situation, or to make an analysis of character. It is therefore clear "that there is no Native mind distinct from the common human mind. The mind of the Native is the mind of all mankind; it is not separate or different from the European or the Asiatic."

It may be urged however that achievement is the index of national capacity. To what achievements can the Bantu peoples point that are in any way commensurate with the triumphs of other races in art and science? Our author does not admit the validity of this criterion. The achievements of the North American Indians have been insignificant and yet their mental endowments are unquestionably great. The all important factor in the writer's opinion is "the divine fire of discontent" which alone can enable a people to break free from the bonds of custom and conservatism. The spirit of the African race has been for ages fettered by the chains of witchcraft and superstition, but now that these are being broken there is nothing to prevent progress as rapid as that of the Japanese who are almost abreast of the most civilised of western nations.

The important subject of miscegenation is discussed at considerable length as its importance demands, and here another of our popular theories is discredited, that there is any inherent inferiority of the Coloured to the White and Black races. Their undeniable disabilities and defects are entirely attributable to environment and upbringing. The evidence of increasing aversion on both

sides to social intercourse should remove any apprehension as to the ultimate absorption of the white by the black race.

The conclusion of this most excellent book is a strong plea for territorial separation as the only means of avoiding race friction and ultimate disastrous strife. This policy will necessitate great sacrifices by the white population, but they will be fully rewarded by the lasting peace they will secure. —J. S. L.

"THAT WHICH IS ACCORDING TO CUSTOM."

(With acknowledgment to *The East and The West.*)

I was listening one day at Evensong to the Sixty-first Chapter of the Prophet Isaiah, which was being read in Si-Xosa by one of our Native preachers. I felt, as he read the eighth verse, how wonderfully the words would commend themselves to the minds of our Native people. In the English we read, "I the Lord love judgment," but the Xosa equivalent is "I the Lord love *that which is according to custom*" (*okusesikweni.*)

In Si-Xosa a word is essentially alive. It is like a seed which falls into good soil and begins at once to germinate. The seed becomes a plant which strikes root downwards and springs upwards. It gathers soil to itself and then, boldly facing the unknown, it shoots up into air and takes its toll of sky as well as of earth. The Native could never be satisfied with such a dull thing as a noun or a verb which could not grow, and spread itself out, and throw out branches. This is what we see in *okusesikweni.* Hidden in the centre of this long word is a short, simple noun, and you must expect to have to look hard to find it. At last you extract the little noun *siko,* and then the romance of word-building begins to unfold itself. The noun *siko* first adds to itself a prefix, and then it transforms itself by adopting a locative form, and then it goes on to meet new needs by further adaptations, until at last you get *okusesikweni,* that which is according to custom.

The word *siko* (custom) is one of the most important words in the whole of the Si-Xosa vocabulary. In brief, it stands for order as against disorder, cohesion as against disintegration and chaos and confusion. To say that anything is according to custom is, in this country (South Africa), superlative commendation. Every single chief would gladly make the words of the prophet his own, "I love that which is according to custom." This is wonderfully illustrated in the fascinating story, "I-Tyala Lama Wele"* (The Case of the Twins). The story, which is no doubt historical, belongs to the time of the great Chief Hintsa, before he came into contact with the English authorities established at the Cape. It shows that the story relates to a time 100 years ago.

As I read the story my one regret is that we have not got numbers of such books in which the coming generations of Native people may read in their own tongue—the real Si-Xosa of the *inkundla* (the Native Court where councillors gather to judge)—the history and customs of their forefathers. In "the case of the twins" the younger born is seeking, like Jacob of old, to wrest from the first-born twin-brother the rights of primogeniture. As with Jacob, it is only in early manhood that the claim is made, and probably, as with Jacob, his mother is behind him. But, unlike Jacob, Wele, the younger twin, is the big and hairy man, while Babini, the first-born, is small and smooth skinned. The book opens when the case is brought on appeal from a lower Court to the Great Place of the Chief Hintsa himself.

To the ordinary European who is accustomed to look upon these people as "barbarians" the details of the case would be a revelation. The procedure is not only thorough and exhaustive, but there is throughout an intense desire on the part of all to guard the sacred heritage of *Custom.* In itself the case may be insignificant, but it comes to be of the greatest importance because it touches in a vital way the welfare of the whole tribe. Custom is at stake. The Court is just the open veld in front of the cattle kraal at the Great Place. The *personnel* of the Court is practically the whole manhood of the tribe, though, of course, it can only be very partially represented. A great deal of the actual work of the Court is evidently done by what we should call "Committees," consisting of men with long heads and long years. But, it will be asked, on what possible grounds could the younger-born attempt to establish such a claim amongst a people so conservative and so determined to uphold the rights of the first-born?

Wele's first ground of appeal is, indeed, original and remarkable. "Is it thou, O Chief (Hintsa), who preparest the way (literally, 'who sweeps away the cobwebs') for one of thy lesser chieftains? Is it not the lesser chieftain who prepares the way for thee?" It was, indeed, an audacious plea that his brother, in being born first, was only "sweeping the cobwebs" in preparation for himself!

The second ground upon which the appeal is based carries us back to the times of Genesis.

* "I-Tyala Lama Wele," by S. E. Rune Mqayi.

Wele claims that his brother Babini "sold his birthright for a mess." In this case the "mess" was not pottage but a partridge (or pheasant.) As boys, when they were once out hunting the elder failed to kill, so a bargain was struck.

The next two grounds for the appeal must have seemed of much greater importance to the Court. Wele claimed that in two tribal customs of great moment he, the younger, had precedence of Babini. He received the *ingqiti* (removal of the terminal joint or joints of a finger) first, and also the rite of circumcision when a boy is initiated into manhood. Finally, Wele claimed that the care of the home had devolved upon him, as Babini had neglected it.

Such is the case, and it threw the Court into the greatest perplexity. On the one hand *Custom* speaks with no uncertain voice. The first-born is always invested with authority over the younger. On the other hand *Custom* again speaks with no uncertain voice. The elder must receive the tribal mark and the rite of circumcision before the younger. In this case which is the elder, the one who is born first into the world or the one who is adopted first into the tribe by sacred rites?

No pains are spared to procure every detail of evidence and to sift the evidence. Messengers are sent on long journeys to fetch witnesses. Even the midwives who were present at the birth are sent for and required to tell their tale. The petty chief, in whose Court the case was heard more than once, is, of course, brought to the Court. Many come from long distances, nor are they excused on account of age. "You have come," says one aged councillor, "to lick this wound which is hurting this kraal. People are people by licking one another. It is a dog which licks itself."

It is quite a happy thing that watches were not in use in those days. We are not told that the Court assembled at nine o'clock and adjourned at one o'clock. We are told such and such a thing happened when "the cows are brought in to be milked in the morning," or when the "black crickets are singing in the grass," or when a certain little bird known as *i-gqaza* is hopping about, or when hares first venture in the evening to peep out. But I must restrain my pen. It is impossible in our sober English tongue to reproduce the picturesque touches of the narrative.

At last judgment is given. The Chief himself is there sitting on his leopard skin. It is not he himself who speaks, but one of his councillors. The decision is given in favour of the plaintiff. Wele: "Listen, thou son of Vuyisile..... This is what thy countrymen of this Court say,—Go home and look after that 'calf' thou hast always looked after, take care of the family of thy father Vuyisile, ..." But, although the decision is given in his favour, it is very noteworthy that he is called the younger and when Babini is addressed he is called the elder. Babini is urged to live in harmony with his brother and to respect him and help him.

Pekesa, Babini's uncle, is furious when he hears the judgment, and as he leaves the Court with his nephew he takes it as a matter of course that Babini will in future live with him and leave Wele in possession of the home. But he is mistaken. Perhaps there is nothing so remarkable in the story as the "conversion" of Babini. It is evident that he has been thinking to some purpose. He sees that he has been failing in his responsibility towards his home. He has never borne the burden of the first-born. He sees, too, that his uncle, instead of correcting him, has encouraged him. He goes home to accept the new position. He lives in harmony with Wele and his mother. At last, after two years, there come messengers from the Chief Hintsa to say he is coming to visit the kraal in person, to "condole" with them in the loss of their late father. The messengers bring their word to Wele, and then comes another surprise. Wele says "this message is not for me; it is for my elder brother Babini." The messengers go back with this word, and again the case is talked over at the Chief's Great Place. Ultimately the twins are called to the Great Place. Wele is thanked for all he has done for his father's family. The Chief, as a token of thanks, gives him an assegai and a cow. It is he, Wele, who has saved the situation. He has preserved the precious *i-siko* (custom). He has brought back the elder son to a sense of his responsibilities. As we should say, he has made a man of him. Goodwill has prevailed over the decision of the Court. Babini is now the elder son, not merely in name but in fact. "I love that which is according to custom."

To this strong bond of custom the Natives no doubt owe, to a large extent, their tenacity of life as a people. "In the struggle for existence," says Sir W. McDougall, "only those societies survived which were able to evolve such a hard crust of custom binding men together, assimilating their actions to the accepted standards, compelling control of the purely egoistic impulses, and exterminating the individuals incapable of such control." †

And yet this very bond of custom which does so much to preserve the people from disintegration is nevertheless the great enemy of progress. There

† "Social Psychology," p. 307.

can be no real development except by rebellion against the bondage of custom. The path of liberty is strewn and littered with the wrecks of disaster, and yet there is no other path of life. It is inevitable that one great work of the missionary should be to create rebels. It is inevitable that converts should be taught their individual responsibility to step out alone.

But in leading the people out of the bondage of custom into the liberty with which Christ has made them free, we need, above all things, to emphasise that it is not liberty from all corporate obligations, but liberty towards new and higher corporate obligations, liberty to live not as individualists, careless of the rights of others, but as members of the Body of Christ. We invite them to the new social law to "love one another," and to find in that the fulfilment of all that was good in the past. We do not want to creat anarchy but the new orderliness (*okusesikweni*) of the Kingdom of Christ.

G. CALLAWAY, S.S.J.E.

A CURIOUS NATIVE BELIEF.

Before Mr. Justice Watermeyer in the Circuit Court at Beaufort West on September 9th, Jim Maquanki, a Fingo labourer, was charged with the murder of a Native servant girl.

The facts, which were undisputed, showed that the prisoner and the deceased were travelling in company with other Natives, and the girl borrowed a pipe from the prisoner for the purpose of having a smoke. Instead of smoking the pipe she scraped the ashes and the tobacco from the bowl for the purpose of chewing the mixture. The owner of the pipe, being thus deprived of a well known and esteemed *bonne bouche*, took a knobkerrie and administered such a heavy thrashing that the girl collapsed and died a few hours later, with the result that he found himself tried for the crime of murder.

The provocation given by the deceased seemed very slight, but a defence was set up which succeeded in having the crime reduced to a charge of culpable homicide, and the prisoner was sentenced to the comparatively mild sentence of two years' hard labour. The defence was so original that it is worthy of notice and comment.

A European who, it was said, had lived many years among the Fingos and was an authority on Native customs, gave evidence to the effect that the act of the deceased in scraping out the pipe without the consent of the owner was a grave "religious" offence which doomed the owner of the pipe to life-long bad luck, and which among Natives merited the most severe punishment. This defence, together with the statement that the prisoner belonged to a very superstitious, ignorant class, unchristianised, and trusting only in witch doctors, succeeded in obtaining the minor verdict, with which the judge said he completely concurred.

How far Native customs should be taken into consideration when a prisoner is being tried fo having broken the common law of the land exercises the minds of many good friends of the Natives, and probably the general feeling is that for many years to come these should have some weight adjudged them by the judicial authorities. It would be dangerous to schedule the Native customs which should be considered in cases similar to the one under discussion. Should, for instance, an infraction of the well-known "hlonipa" custom weigh in the case of an assault or in a question of murder? Certainly no custom other than those well known and well established, whose roots lie deep in tradition and in Native consciousness and life, should be taken into consideration. There are several which may approximate to these conditions, but it is questionable if the one—if there be such as put forward at Beaufort West—answers satisfactorily to any of the above tests. The writer has for more than a quarter of a century given more than casual attention to the fascinating study of Native customs, and has, until now, not heard of the one so successfully put forward by the defence before Judge Watermeyer. And it is unknown by several Native friends whom he has consulted upon this point, one at least of whom may be considered an authority. There *is* a recognised custom among some sects of the Fingo nation regarding this same nicotine titbit, according to which the girls have the right to claim the temporary loan of the pipe of a favoured member of the opposite sex in order to extract and chew the juicy mess gathered inside the base. But such a custom is far removed from the one accepted at Beaufort West as a palliative of what upon the surface appears to have been a most brutal crime.

Perhaps some of the readers of the *Outlook* who have a knowledge of Native beliefs and customs will favour the writer with their views upon the belief advanced so successfully in this case.—B. R.

DR. DONALD FRASER'S MODERATORIAL ADDRESS.

TO OUTGOING MISSIONARIES.

When Robert Louis Stevenson landed at Molokai to see Father Damien's work among the lepers, two Roman Catholic Sisters, who were going to work

there, stood beside him. He was overwhelmed with his horror of the horrible. "But the moral loveliness at my elbow," he wrote, "blotted all else out, and when I found that one of the Sisters was crying, poor soul, quietly under her veil, I cried a little to myself, then I felt as right as a trivet, only a little crushed to be there so uselessly. I thought it was a sin and a shame she should feel unhappy. I turned round and said, 'Ladies, God Himself is here to give you welcome.'"

You go forth with the affectionate blessing of the Church and of all who know you. This crowd, the close sympathy and stimulus of associated Christians, will recede into the distance, and someday soon you will stand in a foreign land, among people whose language and customs and civilization are different from your own. When the hard loneliness of the situation breaks upon you will you remember this word, "God Himself is here to give you welcome?" Then your hut will be a palace, and in it you will find a royal companionship, hope, and courage.

It will make a great difference to you through all the years if you are able to recognize that everywhere and every time God was there before you. You will not find it hard to see Him in the wonder of the morning, in the glory of the sun; but if you can find that He was before you, working in men and women, you will find a new worth in those you have come to save. In the most degraded savage He has found something so precious that He lived and gave Himself. To accomplish his redemption He has already done far more than you are called to do—for He has died. Before you spoke he was speaking. Before you sought He was seeking. It is not for you to break the rock of heathenism. You must lay the fuse, but the dynamic of the Cross will shiver the whole fabric.

The greatest talent you can bring is just yourself—your character. Griffith John has said that what China needs most is holy men and holy women. I do not ask you to be Duff, or Burns, or Mary Slessor, but to be yourself, letting God express Himself in that mould which is called *you*. You will be holy, not when you have imitated some saint, but when the spirit of God takes from you the disfigurements of character which distort His image, and through you speaks.

Yet I would not have you think that Christ-likeness is a matter of negations or of sustained emotionalism, for, believe me, a devoted Christian whose devotion takes the particular form of censorious judgment and harsh prohibitions may be a very unpleasant colleague. The holiness of Jesus was so attractive with fruits and graces that the despised and common folk and little children gathered about Him.

The word "holy" comes from the old word "hale." A holy man is a healthy man, a man who responds to all the life of God's world, and brings every interest into sweet harmony with God's thoughts for the world. A holy man is one who makes it easier for others to believe in God. Love that beareth all things, believeth all things, hopeth all things, endureth all things, will make your relations with your fellow-missionaries easy and helpful, will discover the worth of those among whom you come, will carry you on with an optimism that will send you each day into work with a morning face, and make you the friend and burden-bearer of many a broken soul.

Before ever you form a sentence in the people's language you will have begun to teach; for your daily life will be the greatest sermon you will ever preach.

Christ-likeness is a quality which grows out of close fellowship with Christ. As the still water gives the very image of the trees and hills above it, so the soul lying at God's feet reflects truly the Master with whom he keeps company. Winds of passion will ruffle the surface and distort and destroy the image; but in the stillness, whether the sun is shining in its gladness or the dim lights have fallen, the true image will be there.

Therefore take time to know God, and to let God show Himself in you.

LABOUR AND LOVE.

I am here again, your humble wagonmaker. When you put me away some time ago I expect you thought you had done with me for ever. Maybe I thought so too, but appetite grows by that on which it feeds, and thus I am jotting down a few more of my little conceits. Do not fear that I am going to desert my workshop that I may become a scribe; that I shall never do, though humble fishermen did once leave their boats to write good news, and they did their writing well if simply. This I am reminded of each time I read the Books of St. Peter and St. John. Of course *they* had much to write about, more than men ever had before, or have had since, and we must expect strong and simple language when fishermen turn into authors, and when carpenters take up the pen.

Verily if you would move the masses you must use the language of the common folk. Your learned and cultured professor may discourse pleasantly in many languages, but, if he does, we

of the masses will not listen nor read. In this the foolish things bring confusion to the wise. Power that the wise ones covet is often centred in simple, perhaps unlettered, men. When, however, a wise and learned man comes down to the common level of mankind, stooping that he may conquer, speaking the truth in simple tongue, then we look to him almost as to God, and humanity's numberless hosts go trailing after him. Paul and Luther and Wesley were like this, or so I think. You will be thinking at my mention of these great names that I am looking high, but do not judge me wrong. I do but mention my ideals. I know myself to be but a humble dealer in pleasantries and small conceits, and, if you wish, you have the privilege of smiling at me.

It is not so when my arms are bare and in my workshop I am sawing and hammering at my wagons. You cannot laugh at me there, or, if you do, you will but expose your folly. Then I am serving mankind as best I know how, and I hope should not forget that the servant is greatest in the kingdom of God. You may not know it, but very humble labourers sometimes feel that great dignity attaches to their office. This, perhaps, will make you smile, but some of your visitors ones would scarcely recognise themselves, could they but know the places we assign them in our scheme of things. In our workshops we are in our strongholds. There we have our own philosophies, our own outlook upon life, and, if we seem to agree with the views of some eloquent and soft-handed visitor, it may, perhaps, be only out of courtesy. Courtesy is a great time-saver; use it and people go away, both quickly and pleased.

When however your humble toiler takes up the pen, as I do, to give to the world his little conceits, he then exposes his weakest side to his enemies' shafts of ridicule. Why then, knowing this, do you trouble us further, is a question which perhaps you ask. If I must tell the truth, when I last appeared in print the editorial pencil left me spending the Sabbath morning by the river side. Now I would not have you think that that is where I spend my Sabbath days. That would be making something of a heathen of me, after all my earlier protestations, and would indeed be doing me something less than justice. I must assert that I am not a worshipper of suns or rivers. I enjoy my Sunday morning swim before I break the fast, and also the pleasant tingling of the flesh that follows, but this is but the preface to the day. The act brings with it a feeling of virtue, and one is sanctified for the remainder of the day. The river I love with all its creatures, but I also love the Church bell's call to prayer.

I have yet another reason for again taking up my pen. There is something I want to tell you. I am not really a wagonmaker; that is just a disguise I used. I thought it would have served me well, but the wagonmakers of this land are a shy and retiring race, and they blush at the mere mention of my impressions. Ask them have they read anything about "Labour and Love" and they retire into their shells, like tortoises in danger. They love their quiet lives and their good deeds to go unseen, and they fear that someone has been spying on them and giving their secrets away. To put these good men at their ease, I am obliged to say that I am not a wagonmaker; I am a carpenter, or a gardener, or a tentmaker, or a ploughman, or just what you will, so long as I am in God's labour party. It will be a bad day for me when He has no work for me to do. There is no complete life without work and love; labour without love is a weary round, love without labour is but folly, but labour and love make one sweet union, and life is complete. Oh! that I could show my neighbour the untold joys of my world of Labour and Love.

I have rung the changes on you. It is now Saturday afternoon, your labourer is tired, and takes his ease beside the peaceful riverside. Happy is he that can take his rest knowing that he has earned it. This is my fortunate state. Somewhere in the veld behind is a friend of mine, making tea. We are supposed to be fishing, and my duty it is to watch the lines, but I am catching nothing, which does not worry me in the least. What worries me is that my friend disturbs the peace of things, for he will lift up his voice in song, and frighten away the river's timid creatures. Right in front of my feet there is a water tortoise, swimming his ungraceful but serviceable swim, and I do not wish him to be disturbed in his manœuvres. No doubt he thinks he is unobserved, for he has come to the surface where the shadow of a tree falls across the water, and his nose is under a bit of floating stick, all of which is nature's camouflage. Then he goes down again, first his front feet, next his head, then his absurd hind legs are turned up in very graceless manner, and he disappears. If you wait a little you will probably see him float down stream like so much refuse, and later he will take another breathing space under the shadow of another tree. You are seen my friend, though you know it not, you are seen even as we are seen by the Great Unseen above.

A little further down the river, and round a bend, is the place where affectionate otters play, though it is only by the patient and observant eye that these are seen. Some other half-holiday we will go and watch them. In a thorn bush near by a mottled-grey parrot carries on an incessant chatter for the benefit of some unseen listener. Little notice does he take of me, though I am only a few yards away. I tell him to steady down and ask him why he thus disturbs the peace, but he brushes aside the interruption, (indeed he takes no notice of it), and continues to proclaim the urgent burden of his story. A love story no doubt it is, for

"It is springtime,
Merry, merry springtime."

In the veld nearby meer-kats are at play. I know one well—he keeps his house under the roots of a mimosa tree. Near him also is a shrike's nest (a poor nest, scarcely worthy of the name), there are three eggs in it as I write. On a branch of a dead tree a wood-pecker is making his tap, tap, tap, all of which things exist to give pleasure to your humble wagonmaker. I fear I have forgotten my fishing lines, for my friend makes quite an unreasonable amount of fuss because two of the lines have disappeared. After I have drunk his tea I tell him to watch the lines himself, and I take myself elsewhere to see some more of nature's creatures. The ardent fisherman cheerfully tells me not to come back quickly, but I know if I stay long away he will come and seek me out. Soon, all too soon, it is time to go home again, for in the cool of the day I wish to turn over a piece of my garden. That little job will put a finish to the day.

I go into my garden at the eleventh hour, when others go to prayers. Labour is prayer, therefore gardening is prayer, and to our right well-meaning Christian it is something more—it is honour. Perhaps at this you will smile again, but I speak truth. Whoso works for kings works for honours, for these are kings' payments. Your mayor would like to be knighted, Sir Knight wishes to be made a lord, the lord an earl would be, and so on from O.B.Es. up to the king. There is another kingdom of which a Carpenter is King, and He fills His House of Lords with fishermen and shepherds and such-like common folk. A King He is worth serving, a King indeed, and more than that,

"A Guide, a Counsellor, a Friend."

To His workmen-subjects He is also known as Master, the name we best love. He gently calls His subjects to labour in His vineyard, yet not to work alone at some heartbreaking task, but just to help Him. "Take my yoke upon you and learn of Me," He says, "for my yoke is easy and my burden is light." He signs on labourers for His great vineyard, early in the morning, at midday, or in the afternoon, and even in the last cool evening hour of life, and all of us He rewards bountifully, out of the riches of His love.

Good wagon wheels are wanted in His vineyards, good chairs, good healthy houses, good school buildings for the little ones, and good dealings with one's neighbours, and I know that I am helping Him when I sing and pray, and also when I jest and give and take the cheery word as I pursue my trade, and so it is elsewhere with every man who labours at creating good and useful things, *for love of God and of his fellow men.*

THE SENTENCE ON STASSEN.

As the great majority of our readers do not see the Native paper *Abantu Batho*, we quote in full its leader of 5th October bearing on this case. It was written after the death sentence had been confirmed, but while yet there was a possibility entertained in some minds that before the last moment arrived there would be a reprieve.

The Governor-General-in-Council has confirmed the death sentence passed recently on Stassen by the Special Treason Court for murdering a certain black man in cold blood during the "red" revolution, and has commuted Brussouw's sentence to one of imprisonment for life. Comments for and against this decision have appeared in the European Press. Protests, requests, and appeals have been sent to the Governor-General for mercy and clemency. And it remains to be seen whether the decision will be reversed or not. Meanwhile Stassen is lying in his cell with death staring him in his face.

In an article headed "*Stassen Must Die*," "Ons Vaderland," a Nationalist paper published in Pretoria, has some truculent remarks to make. Among other things, it says in effect, "Stassen must die because the Government policy requires his death, and the 'Kafirs' claim it." This is a political and racial view of this awful tragedy, and, in our opinion, it is a view that is lacking in humanity and in logic. Stassen must die not because the Government policy requires his death but because he broke the law of the land by shedding innocent blood; he must die, not because we claim his death but because justice demands it. No, we do not claim the death of Stassen, but we do claim, and that from the bottom of our hearts, the

vindication of the law of justice. Stassen is a murderer and must die the death of a murderer. We say this not because he is a white man but because he committed a serious crime against God and humanity. He had no right, and he knew at the time he committed murder that he had no right, to take the life of a man who was as dear to his people as he is to his own. The plea that there was general excitement on account of rumours of a Native rising does not hold good. The "red" revolutionaries were not at war with the Natives; they were at war with the Government; but to the surprise of all sensible men they started their little war by shooting Natives wantonly on the 8th of March. It was this barbarous and indiscriminate shooting of defenceless people that encouraged Stassen to commit the crime which has now brought him to the threshold of the end of his material life. It is only right that he should pay with his own life the penalty of his cruel inhumanity.

To-day the white man's sense of justice is put to a crucial test; and it remains to be seen whether he will be able to prove his superiority; not the superiority of brute force, but the superiority of his love of justice and all that is beautiful in this world.

He is to decide whether or not he shall allow colour or race prejudice to deprive us of the knowledge of right or wrong; whether he shall disgrace the civilisation of Europe by surrendering his conscience to the demon of race hatred. We are on the eve of a tragic event—the triumph or defeat of justice in this country. As we write both the offices of the Governor-General and the Prime Minister are being inundated with telegrams of appeal for mercy and clemency from all parts of the country. And although we do not anticipate a reversion of the decision of the Governor-General, nevertheless the Government's position is by no means a pleasant one. With the pendulum of European opinion swinging towards the commutation of Stassen's sentence, there may be created a position which may affect the Government's sense of justice. But the Government, as the guardian of law and order and defender of the principles of justice, will do well to be strong and stand for righteousness. Although many white people are clamouring for the reprieve of Stassen's sentence, there are many more belonging to the thinking class, who think that the law must take its course; because they realise the fact that the honour of European civilisation is at stake. To reprieve Stassen is to encourage the shooting of Natives, and to create the desire to kill in the European heart. Already there are Europeans who think that to kill Natives is a sport. And unless the Government puts on its armour of strength and stamps out this iniquitous practice, there will be created in this country conditions similar to those prevailing in some of the South American States.

BASUTOLAND AFFAIRS.

BY S. M. PHAMOTSE.

II.

The 18th April dawned, and the members of the Progressive Association, who had been accommodated in various huts in different parts of the village, were early astir, as they had been instructed to meet at a spot midway between Morija and the paramountcy at nine o'clock in the morning. Having assembled at this memorable spot, an informal meeting was held, and the spokesmen of the Association who had been appointed at the previous day's meeting were enjoined not to enter into any discussion which might lead to acrimony, since the attitude that the chiefs were going to adopt in this matter was already public property. The President also impressed upon all the members of the Association the urgent necessity of keeping cool and reserved and by their conduct acting up to the tenets of their Association; that they must bear in mind that on that day the eyes of the Basuto Nation and the outside world were on them and if they should do anything untoward they would forfeit the sympathies of all their many well-wishers. They must trust him and the spokesmen they had chosen, as he would do nothing that would commit the Association or spoil their cause. This informal meeting was closed with a heartening prayer which, I believe, Oliver Cromwell and his Ironsides prayed before the Battle of Marston Moor. After prayer the two National Anthems, Basuto and British, were sung and the music rang throughout the kloof as far as the paramountcy which was in view about a mile and a half away. Ringing choruses were heard from the village of the late Paramount Chief Lerotholi and groups of interested spectators could be seen in both this village and that of the present Paramount Chief. From this memorable spot, which thereafter became the rallying-point of the Association in going and coming, a steady march was made to the paramountcy. Arrived there, the necessary formalities were gone into, which, at first, by the action of Chief Maama and the resident counsellors of the Paramount Chief, almost precipitated matters. However, by the spokesmen of the Association insisting to see the Paramount Chief himself matters again cooled down. An express message

from the Paramount himself, conveyed his regret that Chief Sekhonyana whom he had appointed to act as president of the *pitso* had not yet arrived and stated that if the Association would kindly wait a little Chief Sekhonyana would arrive and arrange the procedure with them. This the Association gladly accepted and waited for the arrival of Chief Sekhonyana.

Within an hour or so Chief Sekhonyana arrived and he immediately called the members of the Association together and delivered to them the message of the Paramount Chief, which was to the effect that he wanted to hear from them what it was they had gone to see the Resident Commissioner about and which they had requested to be submitted to him; but that as the sons of Moshesh whom he had invited had not yet all arrived, he would put off the *pitso* to the following day, the 19th. The Association were then given a beast for food and they returned to Morija.

The next day the Association attended in their full strength, one hundred and fifty odd representatives, and the *pitso* having assembled after some unnecessary delay, Chief Sekhonyana opened the proceedings by telling the Association that the Paramount wanted them to explain the letters which had appeared in *The Friend* newspaper and to hear the opinion of the Association before he gave his reply. He was followed by the young Chief Leloko who explained that the Paramount's instructions were that there was not to be any words used at that *pitso* which might lead to any acrimonious discussion or hurt the feelings of anyone. The President of the B. P. A. replied that they were not in a position to explain the views of the writers of those letters. They had only supported the allegations contained in those letters which were true, and they had then submitted the resolution given above. Chief Sekhonyana still insisting on the Association giving their views, the President requested Mr. Thomas Mofolo, one of the spokesmen, to read the resolution and to explain what had led the Association to pass it. This was the beginning of one of the most epoch-making *pitsos* that was ever held in this country. For succeeding days the same question was asked and the same reply given. The Chiefs would have the Association give their views on these letters and the Association remained adamant in their refusal. Then they were asked to quote instances of ill-treatment at *matsema* or of gross injustice, etc., and when the Association asked whether this was now a court case where they had to produce evidence, they were told it was not, but that the Paramount only wanted to know for his own information as he was not aware that such things existed in this country. Then the Association replied that if instances were wanted they had not come prepared for such, therefore they would be glad if the Paramount would adjourn the *pitso* to a later date to enable them to collect evidence, and that some third party must be called in to sit as judge, since it now appeared that the matter had taken the form of a court case in which the chiefs were ranged on one side and the Association on the other. This, the chiefs would not hear of; they knew only too well the truth of the allegations contained in those letters and had had ample opportunity to hear it shouted in their ears by their followers who were present at the *pitso*. It would be waste of time to go into details. The chiefs tried their hardest to intimidate the Association into submission, but the Association stood as firm as a rock. At private committees of the chiefs which were held every day, the proceedings of which leaked out, some chiefs counselled the expulsion of the leaders from the territory, others, their imprisonment or the imposition of a heavy fine and the breaking up of the Association. But fortunately the cautious counsels of two or three chiefs prevailed, and on the 25th April the Paramount delivered what he called his reply to the Progressive Association, which, to say the least of it, was evasive and most intentionally so. I am indebted to the *Mochochonono* for the following translation of the Paramount's reply:

PARAMOUNT CHIEF'S REPLY.

I have received your resolution which you asked the Resident Commissioner to communicate to me, about which I called you up after consulting with my councillors, in order that you may express your feelings in front of me, that is your corroboration of what has been said by "Mosotho" and endorsed by Phamotse. I shall therefore begin by one of the matters you have confirmed namely that of *matsema* (free labour on the chief's lands.).

1. I had expected with great pleasure, that you would explain to me the evils you have seen, whether it is all the chiefs or some of them that you accuse of these evils, and that if it is some of them you would enable me to check them in their bad deeds and to encourage those who have behaved well. I think that you who have so spoken, stay with the chiefs as I do not stay with them myself. Now, therefore, as you have failed to enlighten me, and have refused to name the evil doers, I am unable to help you. As I had expected to get information from you and you did not

give me any, I am therefore compelled to deny what you say as untrue. In speaking of *matsema* I include the matters of beating the people and their working without food. I say it is not true because you did not give me any specific cases. That is my reply in this matter.

2. With regard to inordinate delay of court cases, I say that in all the nations where there is heavy work cases are bound to be delayed.

3. I hear that you agree with the letters of Mosotho and Phamotse. I say that with regard to the letter of Mosotho, he alleges that the people are not allowed to appeal to Resident Commissioner's court or to Assistant Commissioners' courts; I say that is not true. Evidence in support of my denial is that no appeal can be taken from any other chief's court except mine to the Resident Commissioner or Assistant Commissioners. All appeals from the chief's court have to be brought to my court, and only appeals from my court can be taken to the Resident or Assistant Commissioners' courts. I can say that it is only one case of Philip Mokhatle son of Petje of which only those who do not know it can speak, and of which I can give reasons for refusing him an appeal if necessary, but it is not necessary now to give them.

4. Further you agreed with the letter of Phamotse which asks for a court of appeal composed of a learned judge assisted by magistrates learned in law, but now you say that I should establish courts of appeal in all the districts of Basutoland, you will see now that what you have spoken before the Resident Commissioner does not agree with what you say now to me. Now you say you asked me to establish courts of appeal in the districts. You can see that your words differ with what you said to the Resident Commissioner when you said that the newspapers suggest that there should be a court of appeal which thing is what you desire. Again my reply is that what you have said to me is not true, because your requests differ.

5. As to the matter of the chiefs eating up the property of the people, those who have been thus treated have appeared before me and I went through their cases; if they are unjustly eaten up I order that they be returned to the owner. I do not know if there are any who did not appear before me.

6. Though I do not know the hundreds of people mentioned by Mosotho with whom you agree, which thing I do not believe, because you could have given them out to me.

7. About the commission of which you agree with Mosotho I can give no answer. I am unable to reply to you as you ask for it from the Government.

8. As to the ceaseless cry of the Basotho for reformation of whatever kind, I am unable to reply as you have not told me who those Basotho are.

9. You will understand that I speak these words following the letter you produced before the Resident Commissioner saying you agreed with what is said in the two letters of Mosotho and Phamotse.

10. Now, in all you have said I conclude by plainly denying that the Basotho are made slaves. I say that this country which has not been bought belongs both to me and to them. The reason why I say it belongs to us jointly is because they live in it in all freedom and liberty. I must express my disappointment to you that you say you have brought me advice, and advice is a precious thing, but above that advice I see newpapers, publishing mocking news of the lion and the mosquito, and I am surprised as to who were fighting. Again you bring me advice and at the same time I see your advice appearing in the *Friend* under the signature of your secretary.

The representative of the Paramount Chief, Leloko, stated that the Paramount Chief has instructed him to say that he has heard that the members of the B.P.A. are organising in the villages of the chiefs, and he advises them to discontinue the holding of meetings in the villages, as they are liable to be hurt by the owners of those villages, which thing would cause him trouble to go into those cases.

Instead of answering immediately the Paramount's reply the Association met at Morija in the evening of the same day and decided to send a letter to the Resident Commissioner apprising him of it. Representatives of the Association were elected to present copies of this letter both to the Resident Commissioner and the Paramount Chief. In this letter the Association regretted the attitude taken up by the latter in making a general denial of the allegations, in spite of the fact that quotations from the Council's "Hansard" had been given by the spokesmen of the B.P.A. in which the chiefs themselves had openly stated that the Basuto Nation was dissatisfied with the present state of affairs. Further, the Association laid especial stress on the instructions given to the young Chief Leloko, forbidding the holding of meetings in the villages of the chiefs under the auspices of the B.P.A. or in furtherance of their movement. In this they besought the intervention of the Resident

Commissioner, as they could not understand why as free citizens they were forbidden to hold meetings anywhere in Basutoland. The reply of the Resident Commissioner was very definite on this latter point. He stated that any Chief interfering with peaceable meetings of the Association would be infringing the law. This was on the 5th May, and in that letter the Resident Commissioner informed the Association that he had warned the Paramount Chief against such practices. *Mirabile dictu*! on the 16th June the Association received another communication from the Resident Commissioner informing them that he had had an interview with the Paramount Chief at which it was agreed upon by both of them to restrict the operations of the Association to six centres only, viz., Maseru, Teyateyaneng, Mafeteng, Mohale's Hoek, Quthing and Leribe, until after this year's Council had met at which the affairs of the Association would be discussed. This came as a bolt from the blue, however as the Association did not wish to cause any unpleasantness between themselves and the Chiefs they decided to abide by this order of the two chiefs pending the decision of the National Council.

This is the position of affairs as it stood at the time of writing.

INTERNATIONAL BIBLE READING ASSOCIATION.

The Lovedale Mission Press published last month a Si-Xosa translation of the daily Bible Readings of the above Association. For nearly thirty years the late Rev. J. K. Bokwe translated these readings. Mr. S. E. Mqayi, who was nominated by the late Mr. Bokwe as his successor, is well known as a Si-Xosa scholar. Hitherto they have been printed overseas. The 1923 issue is the first to come from this country's Press. We hope Ministers in charge of Native congregations will support this long established method of learning the Scriptures, by influencing their church members to get these readings. The booklets may be obtained from Mr. S. E. Mqayi, Lovedale, at 3d. per copy or 2/6 a dozen including postage.

LETTERS TO THE EDITOR.

LOCAL GOVERNMENT OF MISSION SCHOOLS.

To the Editor, *The South African Outlook.*

Sir,—The question of local government in mission schools is a burning one and invites the attention of those concerned. The views expressed by the teachers who attended the Stofberg Gedenkschool vacation course on this question are sane. What they said against the method of school control prevailing in the Orange Free State applies also to the Cape Province.

Schools are placed in the hands of Committees composed of men absolutely incompetent to deal with the education of the people. It generally happens that not one of the members of such Committees ever attended school and that many of them are almost illiterate. What can be expected from such Committees? In many cases they are indifferent and often leave matters to fate at a critical time in the history of a school, attending to their own personal interests to the neglect of their duty as guardians of the school. One can hardly blame them for such conduct considering how ignorant they are.

It puzzles one to see missionary superintendents relegating all local authority over their schools to these Committee men, as some often do. This results in the teacher-in-charge being blamed both the parents and the Department so soon as something goes wrong with the school concerned, and that often discourages many a patient and conscientious teacher. The present system of local management of mission schools is far from satisfactory. It will dwarf Native education if allowed to continue. A conference of teachers and missionary superintendents—the Education Department to be represented—convened specially to deliberate on this and kindred matters with a view to finding a more satisfactory method of school control might do much to ameliorate the present state of things. I am, etc.,

T. MATODLANA.

TUBERCULOSIS AND IMMORALITY.

To the Editor, *The South African Outlook.*

Sir,—Some time back you wrote of two evils undermining the health of the Native people physically and morally—tuberculosis and immorality; and you ascribed as the cause for both these evils the much despised hut. As to the prevalence of these evils, unfortunately, everybody will agree; as to the cause, many will differ from you.

Taking tuberculosis first: Any keen observer cannot help noticing that the cause of so much consumption amongst our people is not so much the hut as their changed ways of living. Natives by nature were a pastoral, and partially agricultural people, but by the deliberate policy of the ruling class they have been huddled together into Reserves which now have become so congested that they can neither support man nor beast. Hence the general exodus into the labour centres

and towns by people ill-equipped for their new surroundings, where they fall easy victims to that fell disease consumption. If you take the case of Native young men who have been fortunate enough to stay at home and look after the stock and plough you will find that they are least susceptible to consumption. Many young men apparently in good health go out to work, but in a short time they return suffering from miners phthisis, and other chest complaints, in such an advanced state that neither the hospitals nor the open air of the locations can help them.

When you take the conditions under which these Natives travel in the railways—in cold and draughty *Mbombelas*—the wonder is that there is not a larger percentage of deaths.

I think the late Dr. Stewart put the whole question of consumption amongst the Native people in a nutshell when he said to me on leaving the Institution in 1887: "Now Ntshona, you must not be so foolish as your people are when they go out to work; they starve and ill-clothe themselves in the endeavour to save money to buy cattle,—in the long run their cattle die and they follow with consumption. You must eat well and clothe yourself well and you will live."

But on account of the economic pressure, Native pay falling far short of being a "living wage" many a Native has had to discard this good advice and resort to the old Native custom of tightening the belt to the utmost to keep the pangs of hunger away, and risk getting consumption.

As to immorality, the same reason applies. Native parents cannot now support their daughters out of their surplus stock, since they have none, so they have to go into towns where the evil environment is so great that very few escape.

Perhaps, Mr. Editor, you may not know that Native girls were always under the strict supervision of the women folk, with occasional inspection as to their chastity. Now-a-days you never hear that beautiful and welcome song of the women—*Isihewula*, which used to be a terror to the evil doer as he was being publicly denounced. All those good Native customs, which had the effect of keeping Native social life pure and sweet, have been discouraged under civilisation as barbarous.

The condition of the Natives will progress from bad to worse unless something is done to repeal Mr. Merriman's Private Locations Act and Mr. Sauer's Natives Land Act (1913)—both of which have driven many Natives into towns and the already over-crowded locations. I am, etc.,

JAS. NTSHONA.

LOVEDALE AND FORT HARE NEWS.

We learn from *The Congregationalist* that the Rev. Alfred Curry, of Aberdeen, left by the *Walmer Castle* on the 10th September for four years' study at the Theological College, Bradford, England. We wish this old Lovedale student success of the highest kind in this new path which has opened up for him.

x x x

At the Communion Service on Sunday, 8th ult., fifty-two students made public profession of their faith and were admitted to the full membership of the Church. The Rev. J. S. Lister, of Alice, was the preacher and the Rev. H. Booth Coventry, B.D., administered the Communion.

x x x

It is with deep regret we record the passing on the 5th ultimo after a long illness, of Mrs. Tallack, wife of Mr. Charles Tallack, who has been for a number of years horticulturalist at Lovedale. The funeral service, which was largely attended, was held in the Lovedale Hall. Mrs. Tallack will be greatly missed by her many friends. To her husband and family we would tender our respectful sympathy in their sore bereavement.

x x x

Among the visitors to the Institution last month were the Rev. I. E. Gillett, of Inhambane, Portuguese East Africa, Rev. E. L. Pierce, of Quessua, Malange, Angola, Rev. G. A. Roberts, Mr. R. C. Gates, and Miss Agnes Moore, of Old Umtali, S. Rhodesia, all of the Methodist Episcopal Mission. The two last named are proceeding to the mission field for the first time. Mr. Gillett is editor of the *South African Missionary Advance*, a paper published jointly in the interest of the four Conferences of the Methodist Episcopal Church in South Central and Southern Africa.

x x x

Other visitors to Lovedale were the Rev. C. S. Lucas, of Durban, and Mrs. Lucas,—Mr. Lucas is President of the Wesleyan Conference,—Rev. Thomas Major, of King William's Town, Rev. G. H. P. Jacques, M.B.E., of Queenstown, Mr. and Mrs. H. C. Peacock, of East London, Miss Sprigg, of Cambridge, Miss Currey, of Rosebank, and Mrs. Davies, of Cape Town.

x x x

A former Lovedale Student, Mr. Griffiths Motsiloa, of Kimberley, visited Lovedale recently and entertained the staff and pupils with varied recitations, interspersed with musical items in which he was assisted by a small choir. Mr. Motsiloa has been devoting considerable time to training in elocution. We understand it is his

intention to proceed to London to undergo further professional training so that he may be fitted to use his talent along this line to greater advantage.

x x x

The Hon. Sir Thomas Smartt, K.C.M.G., Minister for Agriculture, and M.L.A. for this district, visited Lovedale, along with his daughter Miss Smartt, on Tuesday, 24th ult., after addressing a large gathering of Natives in the Alice Market Square. On the previous evening Sir Thomas addressed his European constituents in Alice.

x x x

The greater part of the month of October was dry and rather cooler than usual. The highest temperature was 101° on the 27th and the lowest 39° on the 9th. The mean maximum was 77.6°, the mean minimum 49.9°, and the temperature for the month 63.7°, all of which were brought up to the normal by a spell of four very hot days near the end of the month. This period also brought compensation in the shape of rain, beginning with a thunderstorm on the night of the 29th and continuing steadily all next day. The amounts registered for these days were .75 and .60 inches, and this with a few showers earlier in the month made a total of 2 inches, about the average for October.

x x x

Congratulations to Miss Lee and the girls of the P.T. 3 class on the excellent entertainment they gave on Friday evening, 20th ult. The intelligence and spirit of the whole performance reached a standard, which did credit both to instructor and performers.

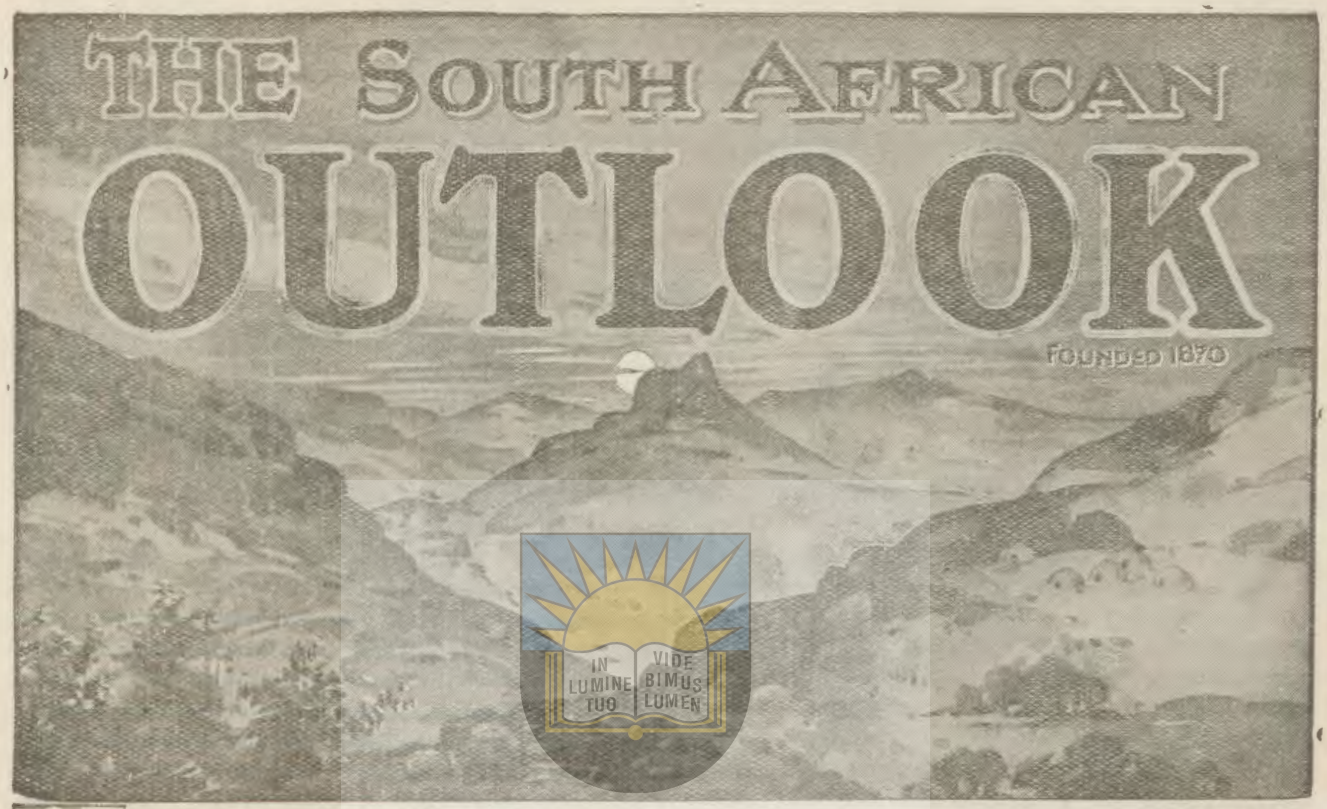
x x x

The first cricket match of the season in the Gillie Cup Competition was played at Lovedale on October 21st, the result being a win for Fort Hare by 23 runs. Accidents in the concluding football matches kept two of the best Lovedale bats out of the team, and inexperienced players are apt to become nervous when opposed to cricketers of the calibre of the Fort Hare men. The best innings of the day was played by Pitoyi whom we are glad to see back in the Lovedale team which also produced the best bowler of the match in Kumbulele.

x x x

"U-Nomsa," a novel, written in Si-Xosa by a new author, Mr. G. B. Sinxo, is now being put through the Lovedale Press and should be on sale before the end of this month. This most promising Native excursion into the realm of fiction has been enthusiastically reported on by those who have seen it in manuscript. Mr. D. D. T. Jabavu, B.A. has written the foreword, and Mr. S. E. Mqayi is seeing it through the press. Two such masters of si-Xosa acting as sponsors to a book are a guarantee of its value. "U-Nomsa" will be published at the price of 1/6 per copy, postage extra. We cordially recommend it to our Native readers.

"THE SOUTH AFRICAN OUTLOOK,"
Printed and Published by the Lovedale Mission Press, Lovedale, C. P., South Africa.



Formerly "The Christian Express."

[Registered at the General Post Office as a Newspaper.]

Subscription: 5s. per Annum, post free. - - Published Monthly.

CONTENTS.

LOVEDALE, SOUTH AFRICA, DECEMBER 1, 1922.
VOL. LII. NO. 625.

The South African Outlook.

Time is the greatest of innovators.—*Bacon.*

* * *

Yesterday is yours no longer; to-morrow may be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.

—*Dean Farrar.*

* * *

The decision of the people of Rhodesia to remain outside of the Union came as a great disappointment to many of the more progressive people in the Union who had been looking forward to the co-operation of that go-ahead community in the development of South Africa as a whole. In one aspect we share this disappointment. Rhodesia is a child of the old Cape Colony, and, though the people of Rhodesia have not always shown in matters affecting Natives the just and magnanimous spirit which characterised the mother colony, the law remains the old Cape law, and incorporation would have meant that in a second Province of the Union Natives of property and education would have exercised the franchise.

* * *

We believe however that we are right in saying that the great majority of educated Natives, both in the Union and in Rhodesia, are glad that Rhodesia has elected to remain free. There is no hiding the fact that the Natives generally have a profound distrust of the South African Whites, and until the Union Government has won the confidence of the large Native population within its present bounds, any extension of its jurisdiction over other large Native populations would only add to its difficulties and increase its problems. The Prime Minister's ambition to make this the United States of Africa, the dominant power on the continent, with borders extending ever Northwards, even, it would seem, to the equator, has received a salutary check. The peoples of Central Africa are for the present safer under the Imperial Government, especially if the several East African territories are grouped together under one strong Government as has been recently proposed.

* * *

The Report for 1921 of the Administrator of the Territory of South-West Africa contains much that is of interest. From it we gather that the prohibition by the former German Government of the acquisition of stock by Natives has been removed with a consequent large increase in the supply of milk which constitutes the staple food of the Native inhabitants. It is claimed that the regulations regarding the performance of labour by women have been relaxed, and the Native population is rapidly increasing, particularly as regards the Hereros who now number over 40,000. The total number of Natives residing in the Territory is given, approximately, as slightly over 200,000, whilst the Europeans number 19,432 of whom 10,775 are adults. During the year under review many rumours of "Native risings" were in circulation; but after careful and searching investigations these rumours were proved to be unfounded. The Administrator has little doubt that these rumours had their rise in intrigue and secret organizations, together with some of "the literature disseminated by the Native press of other countries." "Generally speaking," the Report says, "the Native population has been law-abiding, and is making progress." Such a testimonial from such an authority is particularly interesting and valuable, and will no doubt be endorsed by the Report of the Native Affairs Commission upon the Bondelswart affair.

* * *

The supply of Native farm labour has evidently given some cause for anxiety, for we gather that there has been some shortage felt by the European farming community, some of whose servants complain of "ill-treatment, non-payment of wages, and insufficiency of earnings for the purchase of necessaries, including a certain amount of clothing"! These we should say are quite legitimate grounds for complaint. The Report naively adds that in some instances it has been found that as a result of hard times the employers could not pay at all! Evidently the Natives on some farms are not only expected to work without a certain amount of clothing, but also to perform that work from a purely altruistic motive.

* * *

The Administrator claims that "a decided advance was made during the year in regard to Native Reserves, which is of particular importance since 'the native question is the land question' in so far as settled conditions, contentment, and even continuance of the population are concerned." The latter sentence is somewhat ambiguous; presumably it refers to the Native population, and, if so, is worthy of amplification. A policy of segregation was recommended by a Commission appointed to consider the question of land for Natives; but a difficulty arose as to the area available without interference with "vested

interests." Presumably the Government has little land available, in spite of the fact that during last year 245 holdings, in extent 2,125,154 hectares, were granted to 311 settlers, while the total scheduled Native area, as recommended by the Commission is estimated at only 2,500,000 hectares. We agree with the Administrator that "the total extent may appear large" in view of the fact that the Native population outnumbers the European by 10 to 1. The farms gazetted for European settlement during the year numbered 397 comprising an area of over 3¼ million hectares. (A hectare is approximately 2½ English acres.)

* * *

We learn that during the war a few Government farms were granted temporarily to Natives, who showed much appreciation of the kind thought of the Administrator; and that now healthy, well nourished children born during the war period may be observed there, these "representing potential labourers of the future"! The Administrator would be ill-advised, in view of possible future labour requirements, to close down these, shall we call them, human stock farms if he is to continue to look upon the Native as merely a beast of burden with only a body to be well-nourished in view of potentialities of labour. It is difficult to find any evidence in the Report, if we except the sum of £4,300 set aside for Native education, that any other view is held. We had thought that such a view had well nigh been eliminated from the minds of thinking men; it evidently still exists in the territory for which Administrator Hofmeyr is responsible to the Union Government.

* * *

Frankly, from the Native point of view, the Report is disappointing and justifies grave misgivings as to the future of the Natives under the present Administration, unless a more liberal policy can be evolved, and unless more sympathy than is apparent at present is shown. The country suffers from many natural drawbacks, scarcity of surface water resulting from a meagre rainfall, drought, large tracts of unfertile soil, inaccessibility of some of the more favoured portions; apparently it suffers from artificial drawbacks also, some of which may have to be removed if they persist in standing in the path of human progress either European or Native.

* * *

"The Appellate Court has upheld the decision of the Transvaal Bench that the poll tax is *ultra vires* so far as the Natives are concerned. We understand" says the Star, "that some £60,000 was collected from Natives under threat of penalties for non-payment. The Natives formally asked for an undertaking that if the Ordinance was declared *ultra vires* their money should be refunded, but this was refused, and the collection of the tax continued, pending the appeal. The money was collected through a Government Department, and Native Affairs officials advised the Natives to pay." Now that the decision of the Appellate Court has gone against it, it is the obvious duty of the Provincial Administration to refund the money. If it fails to do so, we agree with the *Star* that the Union Government should take the matter up and refund the money even out of Union revenue. It is a matter of common honesty.

* * *

The Press estimate of the relative values of human life and of property again receives illustration from events in the Eastern Province. One Buirski, a Queenstown attorney, was sentenced to a long term of imprisonment for embezzlement and Justice Graham at the conclusion of the trial took the opportunity of commenting upon the increase of crime of this nature in the Union in recent years. His remarks, which were entirely commendable and such as to command the assent of every right-thinking citizen, were reported at length in the Press. About the same time two Grahamstown farmers were charged with the far more serious offence of emptying their guns into a Native who was taking a short cut across their farm. One of the shots lodged in the lung of the unfortunate Native, who took shelter in a kloof and then managed to crawl to a hut where some of his own people looked after him until a surgeon could be got. The Press states that the accused denied on oath that they were the guilty parties and were acquitted. We do not complain of the verdict. It may be that the unfortunate victim was mistaken; but we feel sure that in a case of such importance the learned judge must have signified his concurrence or disagreement with the finding of the jury and if so his remarks ought certainly to have been published. Otherwise the impression must become spread abroad amongst our Native population, that a man who takes pot shots at a Native has only "to deny the charge on oath" to be acquitted. After all, how few arraigned on a serious charge of this nature do not, upon the advice of their agent, "deny the charge on oath"? We are forced back to the conclusion that jury trials are worse than useless in cases where white and black are concerned and that the option of such ought not to be allowed. The accused if he is a white man will generally elect to

be tried by a jury, and if a black man, by a bench of judges. It is time to withdraw the option lest the fabric of our justice be more severely damaged than it is.

* * *

The Bishop of George has sent to the Press a spirited protest against the resolution passed by the Child Welfare Conference at Port Elizabeth last October: "That Government introduce legislation with reference to venereal diseases, making it compulsory for all Coloured servants to be medically examined from time to time." As Bishop Sidwell truly says this resolution is "a wanton insult to the whole of the Coloured community" and those who were responsible for the resolution—their names were not given in the newspaper report—"must be strangely ignorant of the nature and the feelings of the Coloured people." The Bishop prophesies that if such a resolution became law and were put into force "within a month there would not be a single Coloured woman in domestic service within the area covered by the Act." "What puzzles me," says the Bishop, "is the mentality behind this resolution. Tacitly believing that all Coloured servants—women I suppose are chiefly aimed at—are creatures of immorality, the members of the Conference are apparently prepared to allow them to have the care of children, and admit them, for it can't be helped, to the intimacy of their homes, provided only they are healthy in body!"

* * *

Obviously the Child Welfare Conference let itself down rather badly by this stupid resolution. The resolution, however, can hardly be accepted as the final and considered decision of such a body. It seems rather to have been rushed through by a clique. We shall be much surprised if at the next Conference of the kind the resolution is not rescinded. For one thing the movers do not seem to have been aware that the powers they desire are already vested in the Minister for Health, under the Health Act. Section 61 of that Act reads: "Where the Minister, on a report by the Chief health officer, has reason to believe that venereal disease is prevalent amongst the residents in any premises or locality he may issue an order requiring the examination by a medical practitioner of any person or of persons of any specified class or description residing therein?" We have not heard of this clause having been applied to servants. One difficulty would be the danger referred to by the Bishop, of the servants resigning in a body. Another, which is often lost sight of by people who move rash resolutions of such a kind, but which we understand is real, is the technical difficulty and expense of such examinations if they are to be of any value.

* * *

The whole question, as the Bishop points out, depends upon character. There are many Native and Coloured servants of good character, and with them children are safe. There are others of bad character with whom children are not safe. Some towns have so bad a reputation that the first class tend to avoid them. The solution of this difficult problem is no doubt tedious. Short cuts like medical examination are not going to solve it. The most hopeful line would seem to be for the mistresses to co-operate in order to secure safe and decent conditions for their Native servants, allowing some little degree of amenity and providing for some innocent recreation. If such a step in this direction they would then be in a position to demand references before engaging servants.

* *

The following facts and figures add emphasis if, such were needed, to the plea in our last issue that the time is already long overdue for action on the part of the Government, either through the Department of Agriculture or that of Native Affairs, calculated to stimulate and encourage Native Agriculture. The Government has for many years dealt most generously with European farmers, particularly with regard to Agricultural Schools, which are maintained at a yearly cost of over £100,000 thus: Elsenberg, £19,000; Grootfontein, £30,000; Cedara, £12,000; Potchefstroom, £24,000; Glen, £14,000; with Agricultural Scholarships and Bursaries annually aggregating £4,800; other funds being disbursed for European experimental stations, grants to European Farmers' Associations, Extension Work, Co-operative Organisations, Land Bank facilities (Capital, £5,000,000); the total annual Government expenditure on the Department of Agriculture being over £600,000, of which no item figures to the direct benefit of Natives.

* * *

What to do with our Native boys? We provide schools for them with free education, but they are not to be found in them. In one village school known to the writer, there is an enrolment of about 50; the attendance is usually about 40, but of those 40 only 9 or 10 are boys. This has been the state of the school for the last five months of the year. If one asks, one hears that the boys are either herding

or ploughing. Sometimes one fears they have not even that excuse. Now, what is going to become of a people that sends its girls to school and lets its boys run wild? It would be matter for congratulation if the Bantu were disposed to educate their women in preference to their men on the ground of principle; but the explanation, we are convinced, is not nearly so complimentary to their intelligence. It is simply that schooling, as they suppose, has no economic value, that it is a luxury and must give place to the more insistent demands of primitive agriculture.

* * *

If the Bantu parent complained about the character of the schooling which is offered there might be some excuse for him. But on the contrary he is the most determined opponent of reform. We find Native boys reading the books set down for the European child and hopelessly at sea as to the meaning of what they mechanically read, we find them doing reduction sums in square measure before they know what a square inch is, or have ever seen one. They work problems in weights and measures, but cannot weigh; they add huge sums of money, but can hardly tell a ten shilling note from a ginger beer label. They do the geography of South Africa, but do not know the names of hills in their neighbourhood or of the Native villages in their valley. They reproduce stories for composition, but cannot write the simplest of letters. The whole process is unreal in the highest degree. But the Bantu would not have it otherwise.

* * *

Some say that the Native parent has little or no control over his children; but we should be sorry to think that the old respect of the child for the parents' authority is irretrievably gone. Others say that the parent fears a too highly educated son, and there may be something in this, for the phenomenon is not unknown amongst other races. It is only the people of strong, inherent character, well ballasted with common sense, who can keep the respect of their children who are better educated than they, but it is done in many countries. We are inclined to think that our educated Natives are failing in their duty to the village people. Our ministers and teachers should be missionaries for the better education of their race and set themselves to stir their communities into action. Let the minister preach about this evil on Sundays. Let the teacher take a census of the children who are not in school. Let our institution students organize campaigns to rouse the people. Above all, let our headmen and chiefs themselves be educated and let the Government encourage such men by remunerating them more highly than the others. Let something at least be done and that quickly.

* * *

An interesting experiment on Native School consolidation is reported from the Transvaal. In that province as elsewhere in South Africa each Native location has several more or less efficient denominational Native schools whose rivalry lowers the salaries of teachers, wastes money on buildings and impedes the progress of the pupils. In Natal these schools are generally united into a Government school system. In the Cape efforts are being made to establish interdenominational schools by uniting the children and choosing one teacher from each denomination represented. In the Transvaal the plan is different. The schools in the location are combined into one school under control of a Board of Superintendents consisting of the managers or superintendents of the several schools. All classes of the same standard are grouped in one building under a separate teacher. The school day consists of five and a half hours. For religious instruction the children attend at the Building of their particular church at 8 a.m. and receive half an hour's religious instruction from the minister or teacher of their own denomination. Then at 8-30 they are given half an hour to get to the building where their standard is being taught and secular work goes on from 9 to 1-30 p.m. with recess from 11 till 11-30. The progress of the experiment will be watched with interest.

* * *

In the first news bulletin which he has issued, Mr. Max Yergan, B.A., Secretary and Treasurer of the Teachers' Christian Association (Native and Coloured Branches) urges that the teachers in each Training Institution should form a branch for themselves and for the teachers in smaller schools in their area. "We need," he says, "frequent spiritual revival, for the calls upon our spiritual reserve are great. We need likewise to safeguard ourselves in every way against falling morally, for here too the temptations are strong." Mr. Yergan suggests that the Branches discuss also problems specially connected with the work of teachers and current events, organise a circulating library and arrange games and sports suitable for the outlying schools. We should like to see a branch of the Scripture Union formed in every Native and Coloured school in the land. Where scholars are handicapped for

want of a New Testament we believe the British and Foreign Bible Society would be prepared to give practical help. "The entrance of Thy Word giveth light." If the children were trained and encouraged to form the habit of reading for themselves a portion of Scripture daily the beneficial effect is beyond the wit of man to forecast. We hope Native and Coloured teachers all over the land will respond heartily by loyally backing up their Secretary with practical enthusiasm.

* * *

The minutes of the fourteenth annual meeting of the Transkeian Missionary Conference which met at Umtata on 10th and 11th October have been published, and illustrate anew the value and the power of these sectional missionary conferences. There was a large attendance of missionaries of different races and Churches, and various prominent Government officials were present. In such a gathering of men, all deeply interested in the advance of the people of the Transkei, progress can be made. The weakness resulting from denominational differences and the evils of missionary overlapping still continues, but one notices a strong desire to co-operate where possible, with resulting strength and goodwill. The outstanding event of the Conference was Chief Inspector Bennie's address and the resulting discussion. It has fallen to Mr. Bennie to plan and introduce reforms in Native education at a time when progress is blocked in many directions by lack of funds. In spite of these difficulties progress has been made. The new Primary Course for Native Schools has been introduced. The Primary Course for the training of Native Teachers has been reformed, and a Higher Primary Course for Native teachers has been begun. Industrial training in Native schools is being encouraged. Other developments in the direction of high schools, domestic science, gardening, and the long overdue raising of Native teachers' salaries are ready to be dealt with whenever money is available. Mr. Bennie has breathed fresh hope into Native education, and merits the appreciation which the Conference minuted "of the interest, sympathy and ability with which the Chief Inspector is dealing with education in our Native schools."

* * *

To those concerned for the reunion of Christendom,—and how can a Christian be in true sympathy with the Lord Jesus Christ who does not pray his Master's prayer *Ut Omnes unum sint* and work for its fulfilment?—the news that it has been found possible to fix a place and date for the meeting of the World Conference on Faith and Order will be of interest. The date fixed is the first Monday of May, 1925, and the place Washington. The Continuation Committee will meet in 1924, probably in the Jerusalem Chamber in Westminster Abbey, London. In South Africa the cause of Christ suffers enormously from sectarian disunion: dorps with less than 500 Europeans may have five churches or even more. What an example to the Natives, and how they are going one better in following it! Are we South Africans going to have any effective share in this great conference and win through to a better day? If so there must be much preparation. The Mission of Healing has revealed to many Christian people that they are one in Christ Jesus—that the things in which they are united are far bigger and more vital than those in which they differ. It is suggested by Bishop Brent and Mr. R. H. Gardiner, the Chairman and Secretary of the World Conference, that the best preparation for that Conference will be a great number of small conferences. Why not one in every town and village in the Union?

* * *

They suggest that the members of each Church get together first by themselves and see clearly the values of the truths for which their own Church stands, then meet the members of different Churches, so that they may learn to understand one another and the value of the others' positions. In this way, it is thought, the fundamental beliefs which all hold in common will be brought out, and the special treasures which have been entrusted, in the centuries of Christian experience, to the stewardship of particular Churches, will be made available for all. Better if these conferences begin with only a few members, gradually increasing in numbers as the conference spirit and method are more clearly understood. In addition to conferences let there be meetings for united prayer, and co-operation for the welfare of the community—working together in a common cause helps wonderfully to unity. It is good to know that there are now no fewer than seventy-eight Churches from forty nations represented in the World Conference organisation.

* * *

The following call to observe the Universal Week of Prayer during the week January 7th to 13th inclusive is signed by many Bishops, Moderators and Presidents of the British and Irish Churches, and by the Secretaries of the leading Missionary Societies. The topics suggested for united prayer are printed on another page of this issue. "It is again the privilege of the World's Evangelical Alliance to call Churches and Christians through-

out the world to begin the year with a week of Thanksgiving and Prayer. There are many things for which the Church may well be grateful as we cross the threshold of another year. A Christian cannot fail to note some signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of our Lord. Combined with this there is a wistful longing for a recovery of personal religion. The interest which certain spasmodic signs of spiritual revival has awakened both in the Church and in the world is significant of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the Churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ. The opportunity of the Church in face of these things has never been greater than it is to-day. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a divine creation. It is born of the vision of Jesus Christ as together we see Him.

x x x

"The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realise our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences and for a loyalty devoted enough to mirror the glory of the Lord in the authentic radiance of His Spirit. How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in Prayer, both as a means of personal union with God and as a task for the Kingdom. For true Prayer is both a means of grace and a task of service, and the one depends on the other. Only as we go out with Christ, taking on us with Him the burden of a world marred through sin, can we find Him for our own personal fellowship. Only as we revive our allegiance to Him can we become helpers to bring in His Kingdom through the mighty ministry of intercession."

x x x

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

Expect an answer. If no answer is desired, why pray? True prayer has in it a strong element of expectancy.—*R. M. Offord.*

A PSALM.

Death comes quietly as the evening, creeping up from the hidden places,
While life waits and lingers gathering courage for her flight,
Leaving her earthly mansion forlorn
Yearning to return to the bosom of the earth.
Who, O God, shall tell us of Thy realms of wonder?
Thy stars in their myriads call us to the distant places;
The wide spaces beckon us through them.
What is beyond the distant stars and where is the end of the infinite?
It is as a band of steel that fetters the mind,
Neither have we strength to break it asunder.
The North is ever farther from the South,
Where shall they meet?
The East and West, where shall they come together?
If I go up into the Heavens leaving the sun as a star behind me,
To what realms shall I come?
Time puts forth his hand upon me and leaves the marks of his fingers;
Shall he last into eternity or doth he too grow heavy with age?
My Father and my Mother linger in the silent places,
In the music of the silent places,
And their thoughts come sweetly as the singing of the seraphim
In the fair blue of the sky.
Where, Father of Spirits, do they sojourn?
What of Thy mysteries have they learned?
Now is my soul awaiting in silence their wisdom
And the revealing of Thy love, O Lord, my God.

D. J. D.

TO OUR READERS.

Our readers are reminded that, beginning with next month the subscription for *The Outlook* will be 6s. 6d. a year including postage.

LOVEDALE IN TRANSITION.

The 8th of November will be memorable in the history of Lovedale for the far-reaching steps then taken in evolving the Institution's organisation and policy. Under a Constitution, approved by the United Free Church of Scotland to which the Institution belongs, and embodying safeguards of control for the Church, whereby the missionary character of the work is fully conserved, the administering of Lovedale has passed over from its late Education Board, an entirely internal body, to a Council, largely external and representative of South Africa. On this Council, the Union Government is represented through the Native Affairs Department by Dr. C. T. Loram of the Native Affairs Commission, and the Cape Education Department by Mr. W. G. Bennie, Chief Inspector of Native Education. In addition to these the membership from without includes Mr. Howard Pim of Johannesburg, Mr. Percy Ross Frames, an alumnus of Lovedale in the great period when its doors were still open to European students, Principal Kerr of the South African Native College and the Rev. John Lennox representing the U.F.C. Mission Council in South Africa. Members yet to be added are a lady interested in women's work, a representative of the Native Presbyterian Church, and two representatives of Native former students. For carrying on the details of administration within the different departments of the Institution the Constitution provides the usual Senatus, which took office after the Council's first sittings.

This development is a new phase of advance in reconciling two policies, that at one time in the Institution's history were regarded as conflicting and incompatible, but experience has proved to be complementary. When Lovedale was opened on 21st July, 1841, eighty-one years ago, the first missionaries had in view "the raising up from amongst the more promising Native pupils a band of preachers, teachers, and evangelists, and also as a subordinate though by no means unimportant object, the education of their own children." Mr. Govan, the first Principal, interpreted this objective in terms mainly of the educational system of his day in Scotland, with the parochial school, devoting its highest efforts to the "lad o' pairts," the grammar school, and the University, with the cast-iron courses then prevailing of classics, mathematics and philosophy. At a later date he defined his attitude in a memorandum to the Home Church. "It is desirable," he wrote, "that Natives should be enabled to take their place alongside of Europeans, not only in the office of the ministry, but also in the various positions in society, secular as well as ecclesiastical." In other words he postulated for the Native people equality of opportunity. He considered that if the immense disadvantages under which the Natives laboured were to be overcome it would be by means of education, and for this end he held that "the higher education of a few is of even more importance than the mere elementary education of the many." Accordingly in a scheme for the development of the Institution which he prepared towards the end of his career, he outlined it so as to consist of four departments. The first was an elementary school, which he conceived of as the practising and the training school for teachers, the second, a "preparatory" school, giving instruction in English literature, classics, mathematics and the sciences, as in the High Schools in Scotland, the third "a College Department dealing with literature, science and philosophy," and the fourth, "a theological school or divinity hall." It is significant that in this memorandum no reference is made to a fifth department, that of industrial training which, inaugurated by Sir George Grey in 1855, was already a considerable element in the Institution's activities. Reference to industry was probably omitted because in Mr. Govan's scheme no co-ordination between it and the other departments was as yet thought out. In passing, however, it is to be noted that in industrial training as in education at this period the same policy prevailed of concentrating effort on the highest training of the few. To the excellency of the work done in this early period many testimonies remain. Two teachers in particular, Robert Templeton and Andrew Smith, have left an indelible mark upon their generation.

Dr. Stewart, who joined in 1866, accepted the courses of education and the departments outlined as above, by Mr. Govan, but after testing them by experience he found himself dissatisfied with the policy of his chief on a material issue. In any changes contemplated it was the duty of the authorities, he urged, "to shape the whole course of instruction in Lovedale, with special regard to the wants and condition of Native Africans." In regulating their courses "by that prescribed for the Government examination" they were being taken too far away from their special purpose. More time was given to Latin, Greek and a modern language than could be well spared or than was at

all necessary. "We have enough to do," he urged, "to make them masters of one language, and that by far the most important and most useful to them, namely English, without adding the other three." The outcome partly of this difference of opinion was the resignation of Mr. Govan, then well up in years, which took effect in July, 1870.

The mounting of Dr. Stewart into the saddle meant by no means, however, a rapid change in the details of the Institution's courses. We have before us the syllabus of advanced work done in 1872, when the first Annual Report was printed, which shows how difficult the new Principal must have found it to give practical application to his convictions. And this difficulty the passing of time did not decrease. Under Dr. Muir, as Superintendent-General of Education, a man of the same traditions as Mr. Govan, the shackles of Government examinations were tightened; and, if Government grants were to be obtained, without which the continually expanding Institution could not carry on, the course of elementary education, conceived solely for Europeans, had to be strictly followed. Indeed, as the period lengthened, it seemed as if ground was being lost rather than gained. The High School course took shape very much on the lines of "the High Schools in Scotland" as Mr. Govan had proposed, and the higher work, practically of University standard, that had been attained to in earlier years, gradually shrunk to a disappearing point. Similarly in industrial training, while large developments proceeded, only a very limited progress was made in adapting it "to the wants and conditions of Native Africans."

The last days of Dr. Stewart's life were largely occupied with promoting the scheme for the Native College. In his mind Mr. Govan's third department had broadened out into the conception of a great university for all the Natives of South Africa, recognised and supported by all the States, and shared in by all the Churches. With the failure of Sir George Grey's beneficent project in the Grey Hospital at King William's Town before his mind, Dr. Stewart recognised the extreme desirability of having the new development rooted in a Native educational organisation already strong. His thought accordingly was that possibly the best solution was to have Lovedale entirely devoted to this purpose, so as to become itself in due course the fulfilment of Native aspirations for higher education of university standard. However, had Dr. Stewart been spared for the following five years it is unlikely that he would have maintained this view. While the time ripened for establishing a college for the higher education of the few, the need for better provision for the many became more manifest, and Dr. Stewart's postulate that regard be had for "the wants and condition of the Native Africans" was taking a new definiteness. Attention was becoming fixed not only on the advanced few but on the masses, hardly yet at all on the move, and on those taking the first steps of progress.

On Dr. Henderson succeeding to the office of Principal a vigorous agitation in the columns of this paper, and by public addresses and in evidence before Government Commissions, was entered upon to obtain public recognition of the policy of adapting education and training to Native needs. The soundness of this demand would seem to need no arguing, but much more than the *vis inertiae* had to be overcome. In particular, among the Native people there existed a legitimate fear that adaptation might mean lowering of the standard of instruction, a fear shared by some of the Natives' best friends. Then the cause of effective Native education gained greatly by the coming to the highest position in education in the Cape Province of Dr. Viljoen. He brought to a difficult problem at a time of unsettlement, a liberal mind and statesmanlike, constructive gifts, already tested in another sphere complicated by differences of race and language. Not very long after his taking office he received a deputation representing the heads of the large Native training institutions, appealing to the Administrator to appoint a Commission on Native Education. On this Commission being granted, under his chairmanship the whole system of elementary Native education was reviewed, and, in accordance with the principle of adaptation to Native needs, remodelled.

It is one thing to obtain on paper a better system of education and another to work it. The measure of disorganisation prevailing after the war delayed the introduction of the new course, but steady, if slow, progress has been made in working it out. An important step in its realisation was Dr. Viljoen's appointing of Mr. W. G. Bennie to the position of Chief Inspector of Native education.

When Lovedale handed over its college work to Fort Hare, where the ideals of equality of opportunity and adaptation to Native needs will be applied to higher education, by and by under the liberty of a charter, and later transferred thither also its theological course, the Institution was left only with its training and practising schools for teachers, and its various industrial courses. But though such important work was

devolved, it meant no lessening of the call upon Lovedale for service. The Institution's enrolment continued at the limits of its accommodation, while new applicants for admission each year exceeded by hundreds the number that could be received. Now, manifestly, it is at the level of the work to which Lovedale has chosen to confine itself that the problem of adaptation to Native requirements has most laboriously and patiently to be explored and experimented on. In view therefore of this need, and of the expansions, and the decentralisation, which must precede the larger developments necessitated by its inevitable growth, it was, we cannot doubt, timeous wisdom for Lovedale to seek the guidance and assistance obtainable by enlisting South African interest, on the basis of a new Constitution. No less was it wise and necessary to include in the membership of its governing Council representatives of the Natives themselves.

REVOLUTION ON THE RAND.*

If the average citizen of South Africa could afford to have merely an academic interest in the events that took place on the Rand in the first quarter of the current year, he would find the Report of the Martial Law Inquiry Judicial Commission of absorbing interest. Could he permit himself to regard those events merely as history, as past and done with, he would be thrilled by this record of intrigue, of armed uprising, of economic forces transforming themselves into social and political agents, of those who dared not, being supplanted by those who dared, of men losing their lives for lost causes and dragging innocent men down with them in their mad ruin, as hardly by any page in recent literature outside of Carlyle. Unfortunately, while the record is closed in so far as that the actual disturbance was quelled, there is sufficient in the Report to give us ground for thinking that the causes of the distrubance are still with us and '*incedis per ignes suppositos cineri doloso.*' So our historic interest is tempered by our present anxiety and our uncertainty as to the future. We have 'scotched the snake, not killed it.' The task of delivering our democratic and half-educated population from the deceitful short-cuts of violence and training them to walk the longer but safer constitutional highways is hardly begun. And if this Report teaches us anything, it teaches us that *there is no time to lose*. We hope that every citizen of this State will regard it as a duty to make himself acquainted with the facts as set out in this document so that he may become aware of the disruptive and anarchic forces that are at work in our midst, not only secretly but openly and unashamed.

We have no space, nor is it necessary in this journal, to deal with all the phases of the Revolution. Much of the Report is taken up with the examination of the evidence bearing upon the shooting of revolutionaries who were taken prisoners by the Government forces, and were killed in attempting to escape. The most painful of these instances was that in which three brothers named Hanekom and a man named Smith were shot dead. It was commonly stated, and believed, by a great many people, that they had been summarily executed by the military in front of a high rock which, it was said, still bore the marks of the bullets. Photographs of this rock, with the bullet marks surrounded by circles, appeared in the press. Nothing in the nature of a public investigation had been made, either by the military or the civil authority, into the death of these four men. The Commission examined over fifty witnesses and made an exhaustive investigation of the scene of the supposed execution. The conclusion that was come to by the Commission is "that the Hanekom brothers and Smith were taken down the valley by an escort in command of Captain Kirkby for the purpose of indicating a place or places where arms had been concealed; that these four prisoners, believing that Dowse had been shot and that they were to share a similar fate, endeavoured to escape from custody, and that Captain Kirkby then ordered the escort to fire, with the result that the four men were all killed." Similar conclusions were arrived at after investigating the cases of two other prisoners who were also killed. While we must accept the verdict of the learned judges who have given the most careful consideration to the evidence, we may still question the necessity of killing outright prisoners attempting to escape. The District Surgeon of the Eastern area of Johannesburg, who examined the four bodies of the Hanekom brothers and Smith, found that three of them had head wounds and the fourth a chest wound. Surely a man could be brought down just as easily by the legs as by the head without the same danger to his life. The truth is that there is far too little value put upon human life in South Africa and much too frequent resort to the rifle. On the whole, however, the Commission declares that both the police and the military are to be commended for their restraint in dealing with an extraordinarily difficult

* Report of the Martial Law Inquiry Judicial Commission. U.G. No. 35, 1922. Price 2/-. Government Printing and Stationery Office, Pretoria.

situation, and those who do not scruple to take arms against the State must be prepared to abide the consequences.

The Commission was directed to report upon the behaviour of the Natives during the revolution, and the terms of their finding, while no surprise to those who know the respect for constituted authority that distinguishes the Native, will none the less cause gratification. The total white male population on the Rand is 127,009, and the total Native male population is 266,082, but the Commission finds that "the behaviour of the Natives before and during the disturbance was most examplary and there is no evidence, upon which reliance can be placed, that any of them gave any occasion for the assaults made upon them notwithstanding the wanton and unprovoked attacks to which they had been subjected on numerous occasions."

The disquieting features, however, to which we wish specially to refer, are those indicated in Chapter Three which deals with the causes, circumstances, character and aims of the Revolutionary movement in which the strike culminated. The Commission traces the growth of the trouble from the time when the Chamber of Mines proposed to prolong the life of some of the mines by extending the sphere of black labour. The Trade Unionists raised the cry that a white South Africa was in danger. The labour forces on the Rand at the outbreak of the strike were seventy-five per cent. Dutch, a considerable proportion of whom are said to be Nationalists. These men were profoundly impressed by the threatened encroachment of Natives upon what they considered to be the work of the white races and lent themselves to the purposes of the Trade Union leaders. Thereafter we hear of the negotiations of the Executive of the S. A. Industrial Federation, of an Augmented Executive and finally of a "gingering up" body of extremists who styled themselves the "Council of Action." As the Commission states, the Trade Union Leaders sowed the wind and reaped the whirlwind, for it was not long before they were as powerless as the most ordinary citizen of Johannesburg to stay or control events. Not only so, but there was a complete denial and repudiation of the principle for which the strike was begun, for whereas the Trade Union leaders appealed to the population on the ground of a white South Africa, the Communists who became supreme on the Council of Action hold the theory that, as one of them wrote in January, "it is just as possible for the white workers in South Africa permanently to keep the Natives out of any form of industry they are capable of undertaking, as it was for the handicraftsmen in the early days of the capitalistic system to stop the introduction of labour-saving machinery . . . . . ." Just as the Communistic extremist section "made obvious good use of the strike situation" for their own ends so they attempted, and are attempting, to use Natives to pull the chestnuts out of the fire for them. Here is a "Lesson" that they address to the Bantu workers: "The white masters of the world are few in number, but great in power. The white and black toilers of the world are great in number, but weak and base because they are divided. The white masters of the world are cunning. They cause the workers of all lands to fight and insult one another. Then divided we fall, but united we shall stand in the end. And the toilers of the earth are uniting together. They are preparing to take away the power from the masters of the world. They are saying 'When all the workers join together there shall be no masters. All men shall labour in liberty. And no man shall be robbed of the fruits of his labour.'" Truly there is an attempt here to "make an obvious good use" of the Native situation. Our Native people were wise during the revolution, and they may be trusted to treat this froth at its proper worth and to detect the sinister design of it; but it is a thousand pities that they must be exposed to the temptation to give heed to it. We earnestly hope that the Government will resolutely set itself to the formulation of a humane Native policy that will obviate the necessity of our Native people lending an ear to Communistic Bolshevism, a policy that will allow them to feel that they are members of the State, that will give opportunity to and encourage progressive Natives. The danger is not that our Native people will be seduced into anarchic courses by Communistic propaganda, but that they will be driven into them by the inaction of Government and the political blindness of the average white citizen.

Let the Government take heed in time!

BLACK PERIL AND COLOUR BAR.

I.

The real dangers of life are those for which we are unprepared. Conscious of the form that it will take, the direction from which it may be expected, the scope, the time and place, a threat loses much of its menace. To be forewarned is to be forearmed. Against these obvious dangers we have

provided ourselves with first and second lines of defence, should they materialize; it is the insidious ones in whose toils we find ourselves, without warning, enmeshed, that constitute our real peril.

The "Black Peril"—using the term in its old connotation—has, by the very fact that we are alive to it, lost most of its power for evil; though this same "Black Peril." resurrected for the purposes of party politics, and used as a stalking-horse to cover the designs of political agitators, is a thing, as recent experience has proved, still to be reckoned with. This latter "peril," which we have been led to suppose, is only precluded by the "Colour Bar" from breaking loose and overwhelming, industrially and economically, the White race, is, in fact, a bogie, manufactured and manipulated by the unscrupulous for "party" ends. Yet even as such, unchallenged and unexposed, it promises to do more harm than the reality it travesties, since a panic may often be more disastrous than an actual peril bravely faced.

The cry of Wolf! Wolf!! will generally find credence amongst the timorous. How far the alarmists themselves have become self-involved and sincerely share in the panic they have raised it is difficult to say. We remember, however, that in the fable the moral centred round the fact of the wolf's objective reality. Both the alarmist (at first) and the deluded (later) were or became sceptical of danger, and to this scepticism and the false security it bred owed their destruction.

OBJECT OF THE ARTICLE.

And it is the whole object of this article to attempt to prove that at the very time that we have ceased to fear the "Black Peril" because of its obsolescence, and are fighting a bogus peril by means of "bars," we are blind to the fact that the real "Black Peril" has stolen a march upon us and is in our midst; is even now undermining the very foundations of South African polity, and sapping the industrial, social, and moral life of the whole community.

Such a contention will certainly need proof; but I am only too much afraid that it is forthcoming.

Let us examine the facts. Formerly the term "Black Peril" described with vivid exactitude the ever present danger to which a small settler community, surrounded by savage neighbours, overwhelmingly in the majority, lay exposed. Connoting too often assault, outrage, and massacre, it was a synonym for barbarism, pure and simple, in conflict with civilization. That "peril," if not already past, is rapidly receding. But to-day it is by a new and very unconvincing form of the Black Peril that some would arouse our fears. By an illogical and altogether unwarranted distortion of the facts, the term Black Peril is now applied (not as of old to barbarism) but to the progress of the Black Races along the lines of industrial development! Having feared the Natives because of their lack of civilization, we are now shewn the greater danger of their repairing this deficiency; having dreaded their savagery, we are now asked to dread equally their lack of savagery!

AN INVIDIOUS POSITION.

For that is what it amounts to. No one in his senses will deny that progress is essentially good; and as such we should welcome it, were it not that the good of others (by a logical fallacy so often exploded that we wonder there are any left to give it credence) seems to enter into competitive conflict with our own. But since progress is admittedly good, if to-day we find ourselves in the invidious position not only of calling good "evil," but also of seeking to retard and frustrate it because of the selfish (albeit unwarrantable) fear that the good of others will jeopardise our own—of what do we stand convicted? Foolishness, certainly: for failing to understand that the good of the part is the good of the whole; and Godlessness (or goodlessness—the two are one) in seeking to hinder good.

There are some who, whilst conceding the truth of this as an abstract proposition, yet maintain that the removal of the Colour Bar would spell disaster. Disaster to what? To Industry? Hardly; for the more labour the greater output and, consequently, the greater wealth.

"It would mean greater competition." But for whom? For the superior White Race? But if superior, what need has it to fear competition? That it does so is certain.

Why? Is it that the White man is losing his superior effectiveness, but, because he is White, he must be protected? It is a thankless question. And yet to fear the result coming from the honest work of others is in itself a direct confession of inability (or disinclination) to keep abreast or to excel. Real superiority needs no trumpets to proclaim it, or safeguards to protect it against competition; on the contrary this latter is welcomed as a spur. It is the parvenu who fears slights; the incompetent who dreads competition; the ineradicably lazy who is afraid of others' activity.

What—we may well ask—must be the fate of that nation which protects and entrenches in-

effectiveness because it is White, and fetters effectiveness because it is Black?

ROOT OF THE PROBLEM.

The real root of the whole problem must be traced to the growing prevalence of false standards of life amongst us. There is a certain—rapidly increasing—type of White man who finds no joy in his work. If he could drop it and still live he would do so. For such, work is not a thing that gives zest to life and makes it "worth while:" it is the price to be paid, in drudgery and boredom, for the real joys which lie outside it.

He would not mind others becoming proficient in the work that he himself despises if only their efficiency did not bid fair to jeopardise his own position. If it is a question of "enforced" labour for the Natives, the White man rants about the Dignity of Labour—for those who, forced into it, secure his ease. But when the Native is acquiring (or, in some few cases, has acquired) that dignity, the employer's attitude then is that the "dignity" gained should be its own sufficient reward; and should it threaten to be more than an empty one—to do more, in fact, than secure unlimited service to himself (the White man)—he clamours for colour bars.

By watching others work he has slowly but surely lost both the inclination and power of working himself, so that when the time comes that his subordinate can do without his supervision, he finds himself without convertible assets. The cry against the removal of the Colour Bar is the cry of those who, having sold their birth-right, now find themselves in danger of losing, also, their potage of highly-paid idleness. By living upon the labours of the Black they are fast losing their own virility and stamina, and degenerating into parasites. Surely this is the "Black Peril" with a vengeance!

STAGGERING EFFECTS.

So much for the havoc wrought in the industrial sphere by this very real Black Peril. Its effects on our social and moral life are, as I shall now show, no less staggering.

These, too, are such as invariably and inevitably attend a dominant race in close contact with an inferior one, subjected or enslaved to it. The action and reaction of each upon the other is complex and confusingly subtle, but the resultant evils are too obtrusive to escape notice. From such contact few dominant races have escaped unscathed and to it many (as history shows) have succumbed. So self-evident, indeed, are these dangers that they would never be knowingly incurred were it not that the risk is a commercially profitable one.

The South African, most emphatically, does not desire contact with the Native; he tolerates it only as a "necessary evil." How many White men are there in the labour market who have any thought at all for the Native, except as something which may be exploited for their own benefit? And it is only because such exploitation necessitates a modicum of contact that it is endured at all. From this unnaturally forced juxtaposition of incongruous elements two evils result—Hatred and Fear.

RACIAL ANTIPATHIES.

Quite apart from inherent racial antipathies, and apart, too, from legacies of hatred bequeathed to us from the "early settler" times, I maintain that our hatred of the Black has its deepest root in the consciousness of injury done to him. Thus:—

To rob and otherwise oppress the harmless and inoffensive is a thing that revolts conscience and stomach alike; but prove that the man whose possessions you covet is a villain and a menace to society, and it becomes an almost meritorious act to sheer him of power and property. This method—one of hoary antiquity—was employed by Ahab with marked success in the little affair of Naboth's vineyard. And because of its very simplicity and effectiveness it is still popular to-day. It has become proverbial; if you would "hang a dog" first "give him a bad name." Giving a man "bad names" is as essential a prelude to a street fight as newspaper diatribes are to a war of nations. In both cases the real issues are first exaggerated and obscured by heated words. By the time that you have called a man a "scab," and by sufficient repetition convinced yourself that he is one, you have gone half-way towards justifying your subsequent attempt to blot him out. Is it not in something of this same spirit that we emphasise the distinction of colour and paint the already black still blacker? But at the back of our minds we know the falsity of our position and this breeds hatred against the innocent cause of it.

That this is a terrific indictment I am well aware. Can it be substantiated? Has it any basis other than that supplied by the imagination of a negrophilist, or a brainsick missionary?

CHILD RACES.

To answer this question we must first ask another, viz.:—Whether the metaphor "Child Races" so commonly used to designate the relative

position of the Black races to the White represents truthfully the facts of the case? The substantial accuracy of this phrase, has, so far as I am aware, never been called into question, and as a result, the welfare of the child races is, in the eyes of all men of honour, a solemn trust. They hold—and hold rightly—that it is the birthright and inalienable privilege of the superior race to protect, think for, and assist the weaker. The state of childhood is sacred just because of its immaturity and defencelessness; and the man who, trading upon this disability, maltreats and ruthlessly exploits, has by every standard of Christian civilisation and every principle of justice, integrity, and honour, sounded a depth of degradation, than which there are few lower.

COWARDLY ABUSE OF STRENGTH.

There is no greater infamy than the cowardly abuse of strength. That the White man is the naturally constituted guardian of the Black Races during the time of their tutelage is a self-evident fact; it is a part of "the White man's burden"—the price that he pays for Empire. So much we concede. But what I do think we forget is, that faithful guardianship is exercised for the benefit of the ward and not solely for that of the guardian. The guardian who uses his position of trust to enrich himself at the expense of his ward is a rogue. If there is the truth that we have allowed in the metaphor "Child Races," then, surely, one of the primary implications contained in it is:—

That although a child now, the Native will eventually arrive at maturity and may expect to enter into possession (after the costly charges of guardianship have been defrayed) of at least a portion of his inheritance. It needs little calculation to determine how minus a quantity that will be. If the alienation of land continues at its present rate, he will find the whole of the country in the freehold possession of his "guardians" and himself in the position of the landless man.

Is it not desirable, if we would emerge from our guardianship with any vestige of honour, that at least portions of his inheritance should be secured inalienably and for all time to the Native? At present the only limit to our acquisitiveness is whether land upon which the Native still lives is fit for White occupation. This proven, it changes hands. The question we ask is not "Is it a legitimate and justifiable transaction?" not "Is it theft?" but, "Is the thing worth thieving?"

Let anyone who doubts this statement look at a map of the Union and he will find that although the Native outnumbers us by five to one, no one-fiftieth is reserved to him against his "coming of age."

Has our guardianship of the "Child Race" indeed resolved itself into nothing more than this:—That because the Native is a child now and unable to make good use of his inheritance and its assets, he is to be deprived of both in perpetuity? That because he is unable to protect himself, he may be exploited with impunity? That he is to suffer all the disqualifications and penalties of "childhood" without enjoying any of the immunities and privileges of that state?

To be concluded.

MISSIONARY TRAINING AND OUR STUDENT CLASS.

ESPECIALLY IN REGARD TO SOUTHERN AFRICA.

BY W. A. NORTON.

III.

This shortsighted policy of ours is the more sad in that now (as not when my quotation was written), not only universities in Europe, but now in England, and even in Cape Town and Johannesburg, are taking an interest in these matters, so far as to provide courses introductory to work among Natives. One can now, for example, in London take a course of phonetics (the science which, as we have said, lies at the root of language study) from the justly famous Mr. Daniel Jones, of London University, with whom missionary conferences and individuals should get into touch. Mr. Solomon Plaatje, editor of the *Tsala Ya Batho* and joint editor of the new phonetic Sechwana reading-book, says he was amazed to hear a class of ladies in England, pupils of Prof. Jones, reading his language, at first sight, like Natives. Would that one tithe of our missionaries could do that, after even a year or two's field work. Surely that is recommendation enough for the value of phonetics. At Oxford again, diplomas may be taken in anthropology, and now at Cape Town also, with the appointment of a very able professor in that subject. Scientists are keen; the churches are so far from being so, in South Africa, that the value of scientific training has not risen, it seems, much above the horizon. By the churches I mean the leaders of mission policy (with very few exceptions, other than German), so far as South Africa is concerned.

In early days our missionaries and Native territory diplomats *had* to become expert in Native custom and language: now that their work is carried on in safety under European rule, is there no need to be

so? Have we not recently had painful evidence to the contrary? Surely there is great reason still for those, who have closely to do with Natives, to study their mentality; and this is only possible with the study of their language, more or less scientific.

It is so very easy to rely on an interpreter, without realising how very widely interpretations often roam from the original.

In ordinary dealings with Natives, the most absurd and yet disconcerting (and often dangerous) mistakes occur through misunderstanding of the language, or through mis-pronunciation. This is illustrated by the fact that "Bring me the hens' eggs" and "Bring me the hens' heads" are only distinguished by a difficult click, and are therefore liable to be confused, to the dire woe of the housewife. This point shows the importance of correct pronunciation, the teaching of which is now made possible as aforesaid by the fast-advancing science of phonetics.

Even with the help of an interpreter, weird mistakes will occur. I once heard a bishop deliver an excellent sermon on the married state, which was interpreted into Sesuto. The text was "Bear ye one another's burdens;" the interpreter said "Preserve one another." The sermon began: "It is the duty of the man to bear the burden of the wife," interpreted "Preserve the wife," "And it is the duty of the wife to bear the burden of the husband." The Interpreter could not think it the duty of the wife to "keep an eye on her husband," and his mistake dawned upon him; "It is the duty of the wife to carry the parcels of her man on her head." Here you had, not the Christian mutuality, which was the point of the sermon, but the age long relation of the Native wife and man. The man "keeping his eye" on the women folk behind, toiling along with his impedimenta. I mentioned this to the preacher afterwards, and it seemed to cause him some anguish.

This is the way (is it not?) to form a yawning gulf between the Natives and those Europeans who profess to be in closest touch with them, a gulf most dangerous, because unrealised by us. The Herero Rebellion broke upon German missionaries without a warning: I am not in the least sure that such terrible sequel may not be in store for us, unless we mend our ways, for recent experiences have shewn how possible it is to live on the brink of the gulf in ignorance of it. Why was such amazing devotion as the Portuguese missionaries shewed in Africa so fruitless? The Portuguese records seem to suggest that it was largely want of realisation of Native conditions on the part of most zealous men too preoccupied with the western presentment of Christianity.

Students are becoming shy of work for which no training is provided, under the just impression that those who require no training can use no skill to the full. Many a man, who had it in him in time to become a highly expert worker, has been wasted, and had his heart broken to boot, by this wretched system or want of system.

If such reform as we have pleaded for began to-day, it would be years before the effect of the change of policy would be appreciably felt. But, once it comes, the best men will be more and more attracted by work which makes a claim upon their powers of intellect, as well as on their sympathy and devotion, in one of the greatest works to which a man can give himself: the moulding, as administrator or teacher, of virile but undeveloped races. In an accident, in an epidemic, we inevitably pass over the merely sympathetic for the trained assistant. Let us do the same in regard to the equally urgent business in question, the education (in the wide sense) of the bulk of human beings in Africa.

I yield to none in thankfulness for the mighty work, against odds, which both administrators and missions have done, these many years, for this land, as has been testified by many, in regard (especially) to the latter by the former: and I cannot understand how men in general, if only for their own sakes (I speak of the South African white more particularly), can be apathetic to the effectiveness of these services, and the training needed to produce it.

I would not indeed wish to be understood to say, that no one can be an administrator or a missionary, who is untrained in the sciences I am recommending; I think the keenest European evangelist whom I know is one who does not know much about them. If a man is to be a *mere* evangelist (I use the epithet without disparagement) he may very well dispense with much. But more and more, I believe, Native evangelists will be relied upon to evangelise their own people, as they can and will do, far better than Europeans, knowing better their own wants; and so Livingstone himself desired: thus setting the European free to teach the Native teachers, what they have not and cannot have, untaught by him, and guide the general policy of the movement, at any rate for the time. For this the European leader must certainly have the best specialist training, and not least in the psychology of nations, to which scheme, both anthropological and philological, is undoubtedly ancillary.

May I plead then, that the Church should—

(1) pray more earnestly for the more thorough training of missionaries in the scientific knowledge of Native language and custom;

(2) ensure, by correspondence with the base or missionary boards and colleges, a more adequate introductory course, either in England or abroad, to the phonetic and comparative study of these tongues;

(3) further ensure that the workers among the Natives have at least the pigeon-holes, in which to stack systematically their observations of Native custom;

(4) insist on examination of missionaries (to be normal, if not indispensable) until they attain competence in the language;

(5) encourage those equipped to be specialists to make use of their opportunities of study, and co-operate with other such in other denominations and fields.

GENERAL MISSIONARY CONFERENCE OF SOUTH AFRICA.

MINUTES OF THE MEETING OF THE EXECUTIVE.

The Executive Committee of the South African General Missionary Conference was called to order by the President, Rev. J. Dexter Taylor, at 9.30 a.m., Sept. 27th, at the Y.M.C.A. in Johannesburg.

The following officers and members of the executive were present:—Rev. J. D. Taylor. Pres., Rev. A. C. Murray, V. Pres., Rev. S. Bovet, Rev. F. B. Bridgman, Rev. George Lowe, Rev. S. Sandstrom, Rev. D. Theron, Rev. P. van der Merwe, Rev. I. E. Gillet (R. Sec.). The following sent their regrets:—Rev. J. Tom Brown, Rev. J. P. Dysart, Rev. J. F. Goring, Bishop E. S. Johnson, Rev. J. W. Joyce, Rev. C. S. Lucas, Rev. A. J. Lennard, Rev. John Lennox, Rev. P. Loze, Prof. J. du Plessis, Rev. P. A. Rodseth, Rev. L. H. S. Wilkinson, Principal Kerr.

The resignation of Rev. L. H. S. Wilkinson as General Secretary and Treasurer of the Conference was read, and accepted with sympathy and regret.

Rev. J. W. L. Hofmeyr was elected to fill this vacancy.

Upon the request of Rev. P. Loze, Rev. S. Bovet was elected a member of the executive in place of Mr. Loze who is to be away from South Africa for some time. The Rev. J. W. Alcock was also made a member of the executive in place of the Rev. F. J. Briscoe whose official position Mr. Alcock now holds.

Correspondence was read touching the organization and work of the Committee on South African Native Publications. Rev. George Lowe expressed regret at being unable to carry out the work outlined. The executive therefore elected Rev. J. Tom Brown to this Committee instead of Mr. Lowe.

On motion it was decided to ask the various provincial conferences each to elect a representative to work with Mr. Brown in this matter.

The president reported that funds on hand were not sufficient to pay for the printing of the minutes of the 1921 Conference, which cost amounted to £84 3s. 0d. In view of this fact the executive on motion agreed that the price of the printed minutes should be 2s. 6d. to members and 5s. to others, 3d. to be added in case the copies are posted.

Since the membership fees do not provide sufficient income to defray the incidental expenses of the conference the secretary was instructed to write to the various missionary bodies concerned inviting them to make contributions for this purpose as they may be able.

Correspondence was read looking towards the securing of certain Missionary statesmen to visit South Africa in the interest of co-ordinating the work of the various missions and churches. It was decided to ask Dr. Warnshuis for 1923 and Dr. J. R. Mott for 1924 in this connection. On motion it was agreed to request Rev. C. H. Murray, General Secretary of the Students' Christian Association, to arrange a series of special meetings with these proposed visitors, these conferences to take place in as many as possible of the large centres.

On motion Prof. J. du Plessis was added to the Committee on Ways and Means for establishing a missionary quarterly for South Africa, and that in case funds can be found for publishing this quarterly that Prof. du Plessis be the Editor in chief. In case funds are not found the matter is to be referred again to the executive.

On motion it was decided to examine the reports of the Provincial Conferences and that denominations not represented on the executive be invited to nominate such representatives.

The following were elected a committee to study what our attitude ought to be towards various European and American sects not represented in our councils and toward the many independent Native churches: Rev. F. B. Bridgman, convener, Rev. C. E. Dent, Rev. P. van der Merwe, John Lennox, Rev. H. Guye, Rev. N. Jones.

Rev. George Lowe reported that the committee appointed to wait on the Rev. Kuschke had done so and that they had been graciously received. It was agreed that copies of resolutions touching

German Missionaries adopted at the Conference at Durban be sent to the heads of the various German Missions concerned. Also that French and German missionaries be invited to attend the next general conference and to nominate representatives for the executive committee.

Attention was called to the resolution on "Federal Action" as found on page 23 of the last printed minutes. The Secretary was directed to take the matter up with the various missionary bodies.

With regard to the resolutions adopted at Durban touching legislative matters, it was decided to forward copies of the conference minutes with covering letters to the Native Affairs Department and to the Commission on Native Affairs. The officers of the Conference together with the local members of the executive were authorised to wait upon the Native Affairs Department urging the resolutions on social life adopted at the last general conference.

The Secretary was instructed to ask each society to send an accredited representative to the next general conference, always bearing in mind, however, our constitutional provision for membership.

With regard to the resolution on page 28 of the printed minutes it was decided to recommend:—

1. That each Provincial Conference send regularly a report of their work to this executive.

2. That the constitution be so changed as to provide for a representative from each provincial conference on this executive.

3. That an official representative of the conference be present at each meeting of the provincial conferences.

The President, Rev. J. D. Taylor, the Secretary, Rev. J. W. L. Hofmeyr, the Vice-President, Rev. A. C. Murray, Rev. J. du Plessis, Rev. John Lennox and Rev. D. Theron, were elected to constitute a programme committee for the next general conference.

I. E. GILLET,
Recording Secretary.

NATIVE WELFARE SOCIETIES.

The growing feeling of responsibility felt by leaders of both Europeans and Natives is evidenced by the rapid growth of the Native Welfare Societies and similar societies for the benefit of Natives throughout the Union. For the information of those interested we give below the names of the secretaries and correspondents of the societies, and the Constitution of the Cape Peninsula Society.

1.	*Pretoria,*	Prof. E. Brookes, Transvaal University College.
2.	*Pietermaritzburg,*	Prof. H. Roseveare, Natal University College.
3.	*Durban,*	Rev. Dr. Taylor, P.O. Box 428.
4.	*East London,*	Mr. G. Brown, c/o McDougall Sheep Dip Co.
5.	*Johannesburg,*	Mr. J. D. Rheinallt Jones, P.O. Box 854.
6.	*Umtata,*	Rev. J. Hoadley, St. John's College.
7.	*Bloemfontein,*	Mr. J. P. Logan, Town Clerk.
8.	*Grahamstown,*	Rev. S'John Stead.
9.	*Cape Town,*	Mr. M. Wilson, c/o Union Castle Co.

DRAFT CONSTITUTION OF THE CAPE PENINSULA NATIVE WELFARE SOCIETY.

1. TITLE. The name of the Society shall be the Cape Peninsula Native Welfare Society.

2. OBJECTS. The objects of the Society shall be to promote the moral, mental and material welfare of the Native people of South Africa, to give lead to public opinion on the various aspects of the Native Question, to co-operate with other Societies having the same and similar objects and to induce co-operation and promote understanding between the European and Native peoples of South Africa.

3. MEMBERSHIP. Membership in the Society shall be open to all interested in its objects who have been duly elected at any Executive Committee Meeting of the Society.

4. SUBSCRIPTION. The subscription for membership shall not be less than 2/6 per annum.

5. ANNUAL MEETINGS. The annual meeting for the election of officers, reception of reports and other business of the Society shall be held in May of each year.

6. OFFICERS. The Officers of the Society shall consist of an Hon. President, two or more Hon. Vice Presidents, a Chairman, Vice Chairman, Secretary-Treasurer, and an Executive Committee, all duty elected at the annual meeting of the Society.

7. MANAGEMENT. The affairs of the Society shall be managed by an Executive Committee of twenty members including the Chairman, Vice Chairman and Secretary ex-officio. Vacancies in the Executive Committee occurring between annual meetings shall be filled by co-option.

8. JOINT COUNCIL OF EUROPEANS AND NATIVES. In connection with the Society there shall be a Joint Council of Europeans and Natives to consist of the Executive Committee of the Native Welfare Society and twenty Natives co-opted in the first instance by the Executive Committee after consultation with religious, social and other Native organizations in the Cape Peninsula

Vacancies occurring in the Native personnel of the Joint Council shall be filled by the Native members of the Joint Council.

9. Objects of the Joint Council. The objects of the Joint Council shall be those of the Native Welfare Society and in addition.

(a) To investigate and report upon any matter relating to the welfare of the Native peoples of South Africa to which the Council's attention may be called.

(b) To make such representations to the Union Government, Provincial Administrations, public bodies or individuals as may be thought necessary.

(c) To publish such reports of the Council's proceedings and investigations as may be thought desirable.

10. Meetings of the Joint Council. The Joint Council shall meet at least six times every year.

11. Voting. Each member of the Council shall have one vote and an equal voice in the deliberations of the Council.

12. Quorum. The quorum of the Council shall be four European and four Native Members.

13. Changes in the Constitution shall be made only at the Annual Meeting after one month's notice of any amendment given to the Secretary in writing.

WORLD'S EVANGELICAL ALLIANCE.

Topics for Universal and United Prayer. Sunday, January 7th, to Saturday, January 13th, 1923.

Sunday, January 7th, 1923.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES.

"If Thy presence go not with us, carry us not up hence." (Exodus xxxiii. 15.)

"Arise, shine, for thy light is come." (Isaiah lx. 1.)

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, he may give it you." (John xv. 16.)

"Behold, I make all things new." (Rev. xxi. 5)

Monday, January 8th, 1923.

THANKSGIVING AND HUMILIATION.

Let us give thanks—For another year of the infinite patience and mercy of God.

For every victory in our individual and national life of the Spirit of Christ.

For the sense of failure revealing the greatness of our task; for the break-down of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency.

For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

Let us confess—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's Kingdom on earth; the closed mind and the hard heart and the censorious temper.

And let us pray—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to accept rebukes, and to learn from those to whom by temperament or conviction we are opposed.

That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

Scripture readings—Psalm xi.; Matt. xvii. 1-21; II Cor. iv.

Tuesday, January 9th, 1923.

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

Let us give thanks—For all increase in charity, through a new sense of what lies behind our differences.

For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ.

For all scorn suffered through our loyalty; and for all criticism through which we have come to see and confess our failure.

Let us confess—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

And let us pray—For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.

That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements towards reunion may be guided

by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

SCRIPTURE READINGS—Isaiah xlii. 1-12; Luke xxii. 17-30; I Cor. xiii.; Eph. iv. 1-16.

Wednesday, January 10th, 1923.

NATIONS AND THEIR RULERS.

LET US THANK GOD—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts towards the restoration of Europe; for a closer international unity; for the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

LET US CONFESS—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness.

AND LET US PRAY—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness; and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

SCRIPTURE READINGS — Psalm xxxiii.; Psalm lxxii.; Zech. ii. 1-5; Eph. ii. 13-22.

Thursday, January 11th, 1923.

MISSIONS.

LET US GIVE THANKS—For the courage and loyalty of mission staffs amid tremendous difficulties.

For the rallying of the Church to meet the strain.

For the power of Christian ideas in the outlook of Native governments; and the witness of the Spirit in countless heathen hearts.

LET US PRAY—For true conceptions of the Kingdom of Christ, and for His coming to reign.

For union on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the march of Islam may be stayed; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in Native governments.

For the deepening unity of all nations in the fellowship of missionary service.

SCRIPTURE READINGS—Isaiah xxxv. Acts iv. 5-12; Rom. x. 11-21.

Friday, January 12th, 1923.

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG.

LET US THANK GOD—For the increasing demand for education.

For the fresh interest awaking in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

LET US PRAY—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into the spirit of service.

For increased efficiency in Sunday Schools; that the Church may lay the burden of the young upon her heart to bring them to God.

SCRIPTURE READINGS—Matt. xix. 13-22; Prov. iii. 1-17; Psalm cxix. 9-16; 33-40.

Saturday, January 13th, 1923.

THE HOME BASE, AND THE JEWS.

LET US PRAY—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.

That Christian men and masters may witness for Christ in business and industrial life.

That Christ may become real to His Church as in the early days, and find the same response of utter surrender.

That work among the Jews may not be hindered by past prejudices and race feelings: that the spirit of Christ's forgiveness and yearning love may replace the ancient hostility.

For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for

a love which refuses to be content with an individual or national salvation.

SCRIPTURE READINGS—Isaiah lx. 1-5, 18-22; John xv. 1-17; Ephes. iii. 14-21; I. Cor. i. 18-31.

LETTERS TO THE EDITOR.

THE PARIS EVANGELICAL MISSIONARY SOCIETY.

To the Editor, *The S. A. Outlook.*

Sir,—It may interest your readers to know that, on the 5th of November, the Paris Evangelical Missionary Society celebrated the hundredth year of its foundation.

This Missionary Society was founded in Paris, in the year 1822, by a group of French Protestant Christians who had felt the blessed influence of the great Revival of the beginning of the 19th century, and were in earnest communion with many Christians from America, England, Scotland and Switzerland. The Revival came to France soon after the Emperor Napoleon I. had granted to the French Protestants, descendants of the Huguenots, who had suffered from a hundred years of terrible persecutions, the right to worship God according to their faith, to rebuild their destroyed churches and to reopen, in the town of Montauban, their old University for the training of pastors.

It was a time of great spiritual and material revival for our Churches, a time of organisation and of creation, and all kinds of religious societies sprung up: the Paris Evangelical Missionary Society, the Society for Evangelistic Mission throughout France, the Paris Bible Society, the Institution of Deaconesses (Paris), hospitals, orphanages, etc. Hundreds of churches were rebuilt, others were given to the Protestants by Napoleon himself. Refugee Huguenots came back to France from the countries whence they had emigrated during the persecution, and these were times of great blessing and of deep spiritual life.

Amongst the religious Societies created during this period, none has had a greater development than the Paris Evangelical Missionary Society. It sent its first Missionaries to South Africa in 1829. They settled in Bechuanaland (Motito) and in the Cape Colony (French Hoek). In 1833 came the pioneers of Basutoland (Arbousset, Casalis and Gosselin) who founded their first station at Morija.

Later, the Society undertook work in the Pacific Ocean Isles (Tahiti) and amongst the Senegalese. Then the Paris Society sent Rev. F. Coillard from Basutoland to Barotsiland, and also began pioneer work on the Congo. The occupation of Madagascar by the French led the Society to take over part of the work done there by the London and other Missionary Societies.

Recently mission work has also been undertaken in Mare, New Caledonia and, during the Great War, the French Government asked our Board to take over the work done by the German Mission Societies in the Cameroon: some young missionaries who, at the time had had to leave their mission fields to fight in the trenches, were demobilised by order of the Government and the Society sent them to the Cameroon. At the present hour the Board has to consider a proposal of increasing its activity in Occidental Africa, some doors being opened in Togoland, French Guinea, and Dahomey.

The task is immense and overwhelming for a Society which represents a body of not more than 600,000 Protestants in France and perhaps another 100,000 of French speaking Swiss Protestants. Some funds are also subscribed by Scots and English friends for our two South African Missions, Barotsiland and Basutoland. The financial stress which has crippled France since the war has, of course, been felt heavily by the churches and all religious societies. The question has arisen in many minds whether the Paris Evangelical Missionary Society will be able to carry on its old work and to undertake new activities elsewhere.

On the occasion of its hundredth Jubilee, the Board has asked the Home Christians to make a special effort and to provide a sum sufficient to allow it to consider the possibility of extending its activity to those new fields. The Native Christians of all the Society's fields have been asked also to join in this subscription. Unfortunately, in Basutoland, we have had a series of very dry years and the Basuto, who are really suffering from poverty and lack of money, will not be able to raise an important sum in favour of the Jubilee fund. If any of the readers of this letter feel inclined to subscribe, funds may be sent to the undersigned.

We ask all the South African friends of the Paris Evangelical Missionary Society, which has worked for 90 years in South Africa, for the Christianising and the developing of the Basuto and the Barotsi, to join in prayer with the French Protestants, and to ask God to bless the untiring efforts of this Society,—richer in deeds than in money,—to give it the spiritual and material strength necessary to pursue its task and to fulfil its duty towards the Native peoples of Basutoland and Barotsiland and of the French colonies, at this hour of its entering into a second century of activity.

"Bless the Lord, O my soul, and forget not all his benefits."

I am, etc.,
ALFRED CASALIS,
Chairman, Basutoland Missionary Conference,
Morija, Basutoland.

FEMINISM IN GERMANY AND SCANDINAVIA.

To the Editor, *The S. A. Outlook.*

Sir.—For the information of such of your readers as have not read "Feminism in Germany and Scandinavia," by K. Anthony, a short explanation will show what has been done by the women of these countries for German and Scandinavian women.

In Germany and Scandinavia the law provides, as in other countries, for the registration of all births. The mother of an illegitimate child is compelled to give the name of the father, or if more than one man is concerned, then the names of all the men who are implicated.

The mother, and the man or men, are responsible for the maintainance of the child; the child is recognised by the law, and has the same rights of inheritance as children born in wedlock, and their rights may not be willed away.

Such a law is overdue in all English-speaking countries. Do you agree that the subject should be ventilated? If so, can you publish this letter?

I am, etc.,—RHODESIAN.

A PERPLEXED ANGLICAN.

To the Editor, *The S. A. Outlook.*

Sir.—Will one of your readers enlighten me on the following matters? Is it right that children of any ex-Christian man who has plunged into polygamy be accepted into the Holy Baptism of the Church while still in infancy? Should the children of parents who are not legally married be admitted into baptism in their earliest days?

I am, etc.,—EDWARD M. J. PHAGO.

REVIEWS.

JOHN TENGO JABAVU.

A GREAT BANTU PATRIOT.

The Life of Mr. J. Tengo Jabavu by his son, Mr. D. D. T. Jabavu of Fort Hare, to which reference was made oftener than once in these columns as it was passing through the press, has now been out for over two months, and has met with a gratifying reception both from Europeans and Natives. The daily newspapers of the country have given it lengthy reviews, written in terms of cordial respect for the late Editor of *Imvo*, and it has been favourably noticed by some of the overseas papers that concern themselves with Union affairs. The sales also—the conclusive test of widespread interest—have, we understand, been very satisfactory.

Mr. D. D. T. Jabavu is to be congratulated on the success of his filial labour of love. No doubt had he waited longer, and made greater research, the value of the biography might have been enhanced, but the public memory is short, and it is few public careers that can well stand delay in their recording. The main point, he has succeeded in fixing a life-like and true picture.

The son describes his father as a "great Bantu patriot" and undoubtedly in that he is right. The late Editor was a remarkably worthy and devoted advocate of his people's aspirations and rights. The enumeration here given of services that he rendered to them is a striking testimony to the force of his personality and the greatness of the influence that he wielded. But perhaps more than in anything that he did he was himself, in being himself, their best exponent and defender. It is easy to overlook the significance, as regards the capacity of his race for progress, of Mr. Tengo Jabavu's career. The man sprang from a race that can hardly yet celebrate the centenary of the first effective coming of Christianity and civilization among it. Ninety years ago only a handful here and there had for the first time obtained possession of any sort of writing and learned to read. Recollecting this we obtain a better perspective of his achievements, and we learn afresh a lesson of the potentialities of his people. We agree also in the son's attributing to him of greatness. Of the essential characteristics of a man deserving that appellation, Mr. Jabavu was certainly possessed. He was nobody's reflection, a man of convictions with the courage of them, and with the reinforcement of a single purpose, quite removed from self-seeking, running from early prime onwards all through his life. Of this side of him it is to be doubted if the biography bears quite an adequate testimony. The loss of the files of *Imvo* for Mr. Jabavu's best years is most unfortunate. But we hope they may yet become accessible. There is no full report known to us of any of his important public speeches. Some of them, spoken in faultless English, flexible and with a rich vocabulary, thoughtful, wise, courteous, moderate and illumined with a quiet humour characteristic of his race, were well worth preserving. But Mr. Jabavu was more than a Bantu patriot. The claim of Native people to full exercise of the franchise never found better

vindication than in him. First and foremost he was a South African, and he never lost sight of the good of the whole in his devotion to the needs of the Native part.

The book adds not a great deal to what those intimately acquainted with Mr. Jabavu in his later years already knew. Some of us had forgotten the loss incurred by *Imvo* through its closing down for nearly a year during the Boer War, a measure taken in what was believed to be the public interest, the justification for which it is to-day difficult to understand. This loss and its consequences added more than most people realised to the financial burdens of the paper, and beyond a doubt clouded with anxiety Mr. Jabavu's closing years. We have always considered it unfortunate that, at an early stage, Mr. Jabavu was not released from the business side of his paper to give his strength to editing, his real fort. We notice few inaccuracies, and misprints. On the whole the producing of the book reflects creditably on the office in which Mr. Jabavu began his career. We trust that a second edition will be called for, and that by and by the biography will appear in Xosa, not a translation of the English, but a free reproduction worthy to take a place in the slowly accumulating store of enduring Xosa literature.

x x x

Otai, Native Sketches and A Thought or Two, by Richmond Haigh (Juta, 2s. 6d.) This little book is an interesting and valuable contribution to the discussion of South Africa's endless problem, the Native question. The point of view is that of one, apparently an official, with an intimate knowledge of the primitive Native, whose good qualities he wholeheartedly admires. The "sketches" are amusing and thought-provoking. The "thoughts" are just a little bit obscure in places, the main contention apparently being that while missionaries may still be allowed "to carry on in their accustomed spheres," the entire contact of the Natives with the White race is to be regretted, as the Natives are thereby losing their good qualities and becoming submerged. "The possible elevation of the spiritual few would be paid for by the certain degradation of the competitive many."

Two things strike a missionary reader. One is the author ignores, or almost ignores, what one might call the seamy side of primitive life, the accusations of witchcraft, and the consequent judicial murders, with all the suspicion, hatred, fear that form the background of heathenism. The Christian faith is not a spiritual luxury for the few; it is a deliverance for the many.

The other point is the effect of mission training. The writer describes the young chief sent by the Government to be educated and returning home spoilt. Now the truth is that in not a few cases the boy when he first comes to an Institution is already spoilt. From his earliest childhood he has been trained in selfishness and self-indulgence. This training is the work not of the missionaries but of his heathen relations, especially the women. After all, the first ten years are the character-fixing years.

The author, speaking evidently from personal knowledge, laments the number of Natives who are imprisoned for trifling offences and especially for breaches of laws and regulations, committed in ignorance. These men are put with habitual criminals and in many cases are taught by those criminals the methods and rewards of housebreaking and other crimes. "This procedure has been going on for years, with the consequence that we have now in our gaols as low, cunning, and unwholesome a lot of criminals as it is possible to conceive. When I see the boy prisoners," says the writer, "being marched in irons to serve their month's imprisonment (perhaps for having misunderstood the pass law,) and think of the murderous gang of brutes with whom they will have to labour, I cannot refrain from cursing, for I know their case is hopeless. They will have learned more of cunning, bestiality and contempt of the white people during their one month of imprisonment than they would pick up in a lifetime without it—and, having once been in, the dread of the gaol has left then, and their fear of the punishment for wrongdoing becomes a small thing."

The author strongly recommends that for any trivial or light offence a young Native offender should, upon conviction, be sent back to be dealt with by the Native Commissioner of his district and his chief. This recommendation he says he has already urged in the proper quarter. Apparently nothing is being done. The author is rendering a great public service by drawing attention to the evil of manufacturing criminals in the gaols. It is to be hoped the plain statement of the case in *Otai* will have its effect in a reform of procedure along the lines suggested, and also, it may be added, in the direction of a reform of the Pass Laws. It ought not to be possible for a youth to be imprisoned for a month because he "misunderstood the pass law."

We strongly recommend every one interested not merely in the Natives, but in the welfare of South Africa, to buy and read and ponder this book.

N. M.

Isita Esikulu Somuntu Omnyama, Nguye Uqobo Lwake, by John L. Dube, 1s. 3d. net. In this book of 34 Pages Mr. Dube shows how and why the greatest enemy of the black man is his own self. Grievances loom so large as to hide the big opportunities at his very feet. Lack of unity, jealousy of the man who succeeds by dint of hard work, want of integrity in dealing with public monies, of thrift in dealing with his own, are faults, all too common, retarding the progress of the Bantu. The man who works efficiently under a white master relaxes when he is on his own; the youth with a very superficial knowledge of cattle and agriculture has no use for a school of agriculture; instead of a strong Church with a well-trained ministry, sectarian schisms under ignorant leaders are notoriously common. How the Bantu may build themselves into a progressive, prosperous people is the closing note.

x x x

U-Nomsa by Guybon Bud Sinxo. (Lovedale Press, 1s. 6d.) This is a story of modern Native life written in good Si-Xosa. The heroine, a daughter of a councillor of the Ama-Gqunukwebe tribe, was educated at St. Matthew's College and took up teaching at Richmond, C.P. The hero, a man of the same tribe, educated and well-liked, had fallen under the influence of drink. Happily he became a total abstainer, and as a man of education and ability he was chosen to head the Ama-Gqunukwebe section of the Native Labour Contingent which served in Flanders during the Great War. On his return he and the heroine were happily married at Middledrift.

LOVEDALE NEWS.

Miss A. M. E. Exley visited Lovedale towards the close of the month and inspected the handicraft work carried on in the various classes.

x x x

Rev. Max Yergan, Travelling Secretary of the S.C.A. and T.C.A. (Native Branches) was in Lovedale on the 11th and 12th ult.

x x x

The following is the Lovedale Calendar for the coming year. First Session: Students return 7th February, classes resume 8th February to 19th June. Students leave 20th June. Second Session: Students return 17th July, classes resume 18th July to 13th December. Students leave 14th December.

x x x

We tender our respectful sympathy to the Rev. J. Lennox, M.A., O.B.E., of Fort Hare in the bereavement which has befallen him in the passing away of his mother in Edinburgh.

x x x

On Sunday, the 19th November, the Great Hall at Lovedale was filled at 9.30 a.m. by Staff and Students assembled to pray for the students of the world; and at the forenoon service the universal day of prayer for students was specially referred to.

x x x

The Lovedale Governing Council met in the Cuthbert Library on the 8th and 9th ult. Mr. Howard Pim, of Johannesburg, Chief Inspector Bennie, of the Department of Education, and Dr C. T. Loram, of the Native Affairs Commission, visited Lovedale in this connection.

x x x

Mr. Oswin Bull, of the Students' Christian Association, arrived in Lovedale on the 9th inst., and that evening gave a most interesting lantern lecture on his recent visit to China, Japan and Korea in connection with the World's Student Christian Federation Conference which met in Peking last April.

x x x

Other visitors to Lovedale during November were Rev. J. N. M. Paterson, M.A., of King William's Town, Miss N. D. Macfie, of London, Mr. C. Y. Hearn of East London, Professor Dingemans of Rhodes University, Grahamstown, Professor Cassimere of Holland, Mr. and Mrs. Gaylard, of Ndabakazi, Mrs. Fraser, of Glasgow, Mrs. Crawford, of King W. Town, and Mr. J. Wilcock of Ndabakazi.

x x x

Lovedale was in fête on the afternoon of the 15th November when Miss Barbara Fowler, eldest daughter of Mr. and Mrs. Fowler of the Institution Staff, was married to Mr. Arthur Alan Gaylard of Ndabakazi. The ceremony took place in the Great Hall which had been decorated for the occasion. A happy alfresco reception at the bride's home followed. The day was one of brilliant sunshine in an exceptionally wet November. *The Outlook* wishes for the young couple rich blessing and much happiness.

x x x

The good rains that fell at the end of October continued with even greater vigour in November. On the night of the 4th, after a thunderstorm of no great severity, as much as 3.04 inches of rain fell. This was followed by an inch on each of the two succeeding days and ½ an inch on the 7th. It is interesting to note that the wind was in the South-East for the greater part of this period. More rain came on the 9th and it continued every day till the 13th, nor was this all, for a third wet spell opened on the 19th and lasted till the 24th. The total rain for the month was 7.95 inches, the highest figure for a single month that we have on record. The highest temperature was 93° on the 18th, and the lowest 42° on the 25th, but of course the wet weather made the days much milder than usual.

x x x

The Annual Athletic Sports took place in Lovedale on Friday, October 27th, in very hot weather. After a parade of the students and a short address by Dr. Henderson, the sports began at 9-30 a.m. in a temperature approaching 100° in the shade. Notwithstanding the intense heat all the events were keenly contested. The competitors had earlier in the week been engaged in fighting their way through the heats into the finals and had thus arrived at a degree of training that stood them well in the trying heat. Kaiser Gxagxisa set up a Lovedale record for the mile, this being the only new record. On the men's side the number of entries was not nearly so large as in some former years but the girls get more

enthusiastic every year. Thanks are due to those of our friends and to the members of the staff who subscribed to the Sports funds. The winners of the events were as follows:—

BOY'S EVENTS.

Long Jump.

1 Fred Thema, 2 S. Moeketsi, 3 A. Tlale.

Mile Race.

1 K. Gxagxisa, 2 K. Mbandazayo, 3 N. Thema.

Throwing the Cricket Ball.

1 Nkoebe Letsie, 2 E. Tshiki, 3 H. Ntwana.

100 Yards.

1 H. Bopape, 2 Fred Thema, 3 A. Mtatsi.

Sack Race.

1 P. Phere 2 Motsemme, 3 W. Qoboshiyana

High Jump.

1 P. Phera, & N. Letsie, 3 M. Bottoman & J. Twala.

Tug of War.

High School.

Putting the Weight.

1 J. Wentworth, 2 Fred Thema, 3 S. Khoboko.

Quarter Mile Race.

1 K. Gxagxisa, 2 Mochela, 3 K. Mbandazayo.

Bolster Bar.

1 D. Kirk, 2 D. Kumbulele, 3 A. Smouse.

Sack Tournament for Football Clubs.

Lions.

Team Relay Race.

Swimmers.

Obstacle Race.

1 S. Moroe, 2 Lucas Molaba, 3 P. Phera.

Swimming Race.

1 D. Kirk, 2 E. Tshiki, 3 J. Mofokeng.

Sack Football.

Fight for Ever.

Victor Ludorum Gold Medalist

Fred Thema.

Silver Medalist.

Kaiser Gxagxisa.

GIRL'S EVENTS.

100 Yards Race.

1 Dina Qaba, 2 Emily Magajana, 3 Betty Mnyati.

Skipping.

1 Chrina Dlova, 2 Janet Poswa, 3 Emily Magajana.

Three-Legged Race.

1 Violet Masiza and Miriam Njojo, 2 Betty Mnyati and Violet Nyanda, 3 Dina Qaba and Miriam Sihawu.

Sack Race.

1 Evelyn Phera, 2 Janet Poswa, 3 Florence Ntsieng,

Potato Race.

1 Chrina Dlova, 2 Ethel Finca, 3 Dina Qaba.

Egg and Spoon Race.

1 Dorothy Yako, 2 Nora Madalane, 3 Gertrude Mtiya.

Late for School Race.

1 Ethel Finca, 2 Jane Pompie, 3 Doris Bashe.

Team Race.

1 P. T. I. 2 P. T. III. Section A.

Winner of Gold Brooch awarded to best girl Athlete.

Chrina Dlova.

"THE SOUTH AFRICAN OUTLOOK,"

Printed and Published by the Lovedale Mission Press, Lovedale, C. P., South Africa.

University of Cape Town.

SCHOOL OF AFRICAN LIFE AND LANGUAGES.

Prizes for Collection of Native Lore by Natives.

Three Prizes of the value of £5 each annually will be offered in 1923 and 1924 for the best collections of native lore or history from native sources. They may include family or tribal history, proverbs, plant names (with specimens), folk tales, descriptions of customs, 'Praises,' poetry, genealogies, lists of regiments or age-grades. The paper must be sent in clearly signed, before April in each year.

The names and addresses of original informants should be given where possible in each case as this increases the value of the information. The approximate ages and clans of their informants should also be noted.

The papers must be clearly written, typed, or printed. The School of African Life and Languages will provide for the examination of the papers. The result will be declared in June of each year.

The University reserves the right of publishing any information received unless it is stated on the paper that such right is reserved by the candidate.

(This notice will be circulated every year in September to the Native Affairs Department, leading Native Institutions, and to the *South African Outlook* and Native Press).

9th November, 1922.

W. G. R. MURRAY,
Registrar.

Church Depot.

P.O. Box 110, GRAHAMSTOWN, C.P. Tel.250.

Agent for The British & Foreign Bible Society,

"The Fulfiment of the Church." "Christ and the Church." "Belief in God." "The Ministry of Reconciliation," being notes on the Ministry of Reconciliation for young Missionaries, by Father Callaway. "Lessons on the Life of our Lord Jesus Christ," for children between the ages of eight and twelve years, by Hetty Lee, M.A. "The Saviour King." "The Loneliness of Christ." "Studies in the Discipline of Life." "The Life of the World to come" six addresses by the late Professor Swete. "Divine Healing." "Fellowship with God in Prayer." "And was Incarnate." "Women of the New Testament," "Prayers in the Presence." "The Devout Life." "The Hidden Life of the Soul." "On the Imitation of Christ." "Pyschology and the Christian Life."

Greek Manuals, consisting of a practical guide to the Greek New Testament, The Greek New Testament with the Authorized English Version, bound with the Greek-English Lexicon. The Hebrew Students Manual, consisting (1) the Heads of Hebrew Grammar, (2) a Series of Hebrew Reading Lessons, analysed, (3) The Book of Psalms, with interlineary translations, (4) A Hebrew-English Lexicon. "Sex and Common Sense" by Maude Royden. ALL SI-XOSA LITERATURE SOLD HERE.