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By

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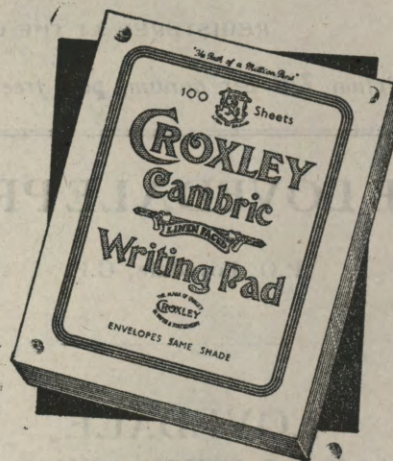
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The South African Outlook

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that Immortal Garland is to be run for, not without dust and heat.

—Milton.

Presentation of Awards to Non-Europeans.

Before a gathering of several thousands of Europeans and Non-Europeans, including the Prime Minister, members of the Cabinet, Service chiefs and representatives of foreign governments, representatives of the fighting services, civilian protective services, nursing services, the Church and other organisations, a unique ceremony was performed by His Excellency, the Officer Administering the Government, the Rt. Hon. N. J. de Wet, at the Wanderers, Johannesburg, when he invested thirty-four members of the Cape Corps and the Native Military Corps with decorations won in action. All stood as a mark of respect when a blind soldier, Private William Cloete, Cape Corps, who lost his sight in action in Italy while serving as a stretcher bearer with the Sixth Division, received the Military Medal.

In his address before presenting the medals, Mr. de Wet said that the ceremony was the first of its kind ever to be held in South Africa for Non-European troops. It is more than just a presentation of medals, it is an acknowledgment by the King and the Union Government of the loyal and valiant services rendered by all sections of the Non-European community. The record of the Non-European soldiers in this, the greatest of all wars, has been a splendid one. They served in all branches of the naval, air, and land forces and went wherever the Springboks were called on to serve. Their Roll of Honour is a noble one, their effort a valiant one. With the co-operation of the Non-European Army Services and the Non-Europeans generally, the Union's military forces have attained a high place of honour among the Allied armies. General Smuts, also addressing the gathering, thanked the Non-European Army Services from his heart for the fine part they played. They had earned their title to things we had fought for. South Africa would never forget. In the greatest period of our history, all our people have stood together and shown the human stuff in us. The world has looked on and applauded. The Non-European peoples had the right to higher self-respect than ever before. "In the days of peace prove yourselves equally worthy. Lift up your heads; lift up

your hearts; do in peace what you have done in war. Your people will be happier than ever before and South Africa will be a better country."

* * * *

"Where eloquence has failed."

Under the above title the East London *Daily Dispatch* of September 22 writes:—No more accurate and few more eloquent word pictures have been painted of the unhappy plight of South Africa's Native population than that presented to the congress of Cape Eastern Public Bodies by Mr. A. I. Greaves, of Queens-town. "The average South African Native and his family," he said, "are under-clothed, undernourished, of indifferent health and declining physique, living under wretched housing conditions with inadequate sanitation and health services. He is born into poverty, grows up in poverty and has only one future—destitution, unrelenting and inescapable." The *Dispatch* points out that it is not from lack of advocacy that conditions show so little sign of improvement. In particular "No one has been more indefatigable than the Prime Minister in preaching the need for a more liberal attitude towards Africans." Probably the Prime Minister is right that people must be persuaded before they will act. It must also be acknowledged that ameliorative action has been begun, in an unobtrusive way in certain directions. But the mass of poverty seems to increase. Food becomes dearer and houses more unobtainable.

* * * *

The Bishop of Pretoria and the Labour Party.

According to S.A.P.A., "The time is long overdue for the Labour Party to state clearly and definitely whether it intends to be the representative of all the labouring classes, without distinction, or whether it is to continue to represent only what is actually an aristocracy, namely, White labour," said the Bishop of Pretoria, the Right Rev. Wilfrid Parker, in his charge to the Pretoria diocesan synod in St. Alban's Cathedral. The position of Natives in the towns was bad before the war. It was now infinitely worse and was arousing acute discontent, he said. "We understand the action which European trades unions have taken in past years to secure good conditions of labour for their members. But reasonable public opinion demands that the poorest section of the labouring classes, who are the least able to speak for themselves and to protect their own interests, namely, the Natives, should not be penalised in the matter of their own housing by the European trades unions. I refuse to believe that it is impossible for the European trade unions to protect their own interests and at the same time to lend a helping hand to the Native working classes so that they may meet the needs of their own people and be helped to build houses for themselves." Referring to migrant Native labour the Bishop said he believed that the gradual abolition of the compound system should be aimed at. This would probably be very difficult in the case of old established mines and the Government should see to it that on the new mines Native villages were established where the workers had the chance at any rate of leading a decent home life.

* * * *

Costly Luxuries.

Addressing the Annual Congress of the Association of Chambers of Commerce, Mr. H. Watkins spoke of three costly luxuries in which South Africa indulged—the colour bar, a highly protected agriculture and a national transportation system not used "primarily as an instrument of development." These three factors, he maintained, menaced new developments so urgently needed if the country was to find a place in post war

world industrial competition. Referring to the wartime expansion of industry in South Africa, Mr. Watkins drew attention to the astonishing advance made, during the same period, by Turkey, Brazil, Argentina and, above all, India—all countries now entering the competitive world economic market. If a country's real asset is its people, then prosperity can only come to South Africa when that asset is developed to the full. So long as 80% of its population is deliberately confined to unskilled labour, the country's spending power, in the home market, is limited. This, in turn, limits the development of secondary industries while, if tariffs are retained too long and at too high a figure, South African cost structure, at present among the highest in the world, would, in no way, be diminished. In this, the ordinary consumer would be the sufferer. The retention of the colour bar, Mr. Watkins pointed out, "placed South Africa at a great disadvantage to those countries where it did not operate." It injures the country still more, for an undeveloped people can very easily become a restless and dissatisfied people, and where disaffection smoulders the whole structure of a country becomes insecure.

More African Women employed in Industry.

The recently published industrial census shows an increase of 49.8 per cent. in the number of non-European female labour employed in private industrial establishments in 1942 compared with the last pre-war years. The total had risen to 17,174. In the same period the number of European women employed in private industry increased by 16.4 per cent. to 32,047.

Maize.

Last month the Prime Minister made a striking appeal for rigid economy in the use of maize. He pointed out that the Union had supplies of about 11,000,000 bags of maize to meet a demand for at least 15,000,000 bags. As a consequence, the people of the country would be obliged to live from hand to mouth, and nobody would be able to obtain all he might want. General Smuts emphasized that maize was the very life blood of the Native population and of the farming industry. To make ends meet the less essential uses of mealies had had to be eliminated completely and savings effected on essential usage. These drastic measures undoubtedly entail hardship but they are unavoidable. The Prime Minister emphasized that it was imperative that maize farmers should this year go all out to produce a bumper maize crop.

We trust in this connection the lessons of the drought will be learned. The first consideration must be a better development of our water and other resources so that maize crops will not fail so drastically as this year. We trust also that when better harvests are reaped there will be no exporting till all the needs of South Africa have been adequately met, and also that maize reaped will not be lost through inadequate storage facilities. We would appeal also to the African people to conserve maize for essential food purposes and not waste it in ruinous beer drinks.

Houses for Africans in Towns.

Speaking at the congress of the Municipal Association of the Transvaal at Johannesburg on October 4, Mr. J. S. Fotheringham said the Native housing position was serious. Unless Natives were trained and allowed to build their own homes and were given an opportunity of decent living conditions, there would be a crime wave. This was already developing. Natives in urban areas were entitled to good housing and better housing conditions for them would be to the benefit of the community as a whole. The industrial census shows that by the year 1942 non-European male labour engaged in industrial work had increased 26 per cent. Since that date the increase has continued.

While war industries may now be closing down, many new industries are being started, in the cities especially. There is a large demand for African labour. Mr. Fotheringham said that to build the houses required by urban Africans in the next ten years would require 60,000 operatives. Only 10,000 (White) operatives were available. It is plain that the colour bar will have to give way to allow Africans to build houses for their own people.

Rural Housing and Health.

A deputation of Queenstown farmers waited on the Minister of Demobilisation and Social Welfare, the Hon. H. G. Lawrence, to ask questions on rural housing and health services. The points raised were, what assistance could the farmer get in the housing of his Native servants, and what assistance could he get in attending to their health. On these two scores, said the spokesman, the farmer was at a terrible disadvantage as opposed to the townsman, labouring under far greater difficulties and with far fewer facilities. The farmers, he said, had no facilities whatever on a sub-economic basis, and they wanted the minister to bring them up into line with the others. The deputation stressed the shortage of labour on farms, which they thought was largely due to shortage of housing, and one would help to rectify the other. The farmers, they said, were all ready to do their part if the Government will share it, but some farmers have got to have assistance. The deputation thought that Queenstown should be a Medical Service Centre, as it served a vast farming area and Native territories. The farmers, they said, could cope with malnutrition among their Native servants, but they could not give them adequate medical service. They were criticised for not looking after their Natives' health, but no facilities for doing so were offered them. The anomaly of it all was that the Natives go into town, contract disease, and the Health Officer cannot come out until the farmers themselves have diagnosed the case for him.

The minister said that with regard to the question of making Queenstown a Health Centre, the Government had decided to set up a certain number of these as the basis of the National Health Scheme. He would go into the question on his return to Pretoria. As regards this question of Native Housing out and out grants were suggested of £75 to Europeans and £50 to Coloured, but he thought Natives were excluded. Was the deputation suggesting that the scheme should be extended to the Natives as well? They answered in the affirmative. The Minister said that this very problem of Native housing was coming before the Housing Commission that very day. He had asked the Secretary of the Commission to arrange it.

Pensions day at Alexandra Township.

The Johannesburg *Star* of September 20 contains an interesting account of what it calls the "ceremony" of the monthly payment of pensions by the Native Affairs Department to aged and disabled Africans living in the "township" of Alexandra (really a large town of some 60,000 to 70,000 population). The pension is £1 a month, but there is a means test and not all get the full £1. The beneficiaries numbered about two hundred. The *Star's* representative had a look round the town. In view of the wild talk that is heard from time to time about Alexandra being a "sink of iniquity," "refuge for criminals" and "a menace" to the neighbouring city of Johannesburg, it is interesting to learn that Sergeant P. J. Badenhorst of the Wynberg Police Station (who is in a position to know) says that the tens of thousands of Natives living there are most orderly. He himself runs a Sunday school which is crowded at midday every Sunday. When you come to think of it, it is rather remarkable that in this large Native-owned town—comparable in population to Pietermaritzburg, or East London or Bloemfontein—there is no

magistrate's office and *not even a police station*. The people will no doubt welcome the news that their repeated request is now going to be granted and that the Native Affairs Department is to establish a "permanent office, with a Native Commissioner at the township." The *Star* observer concludes, "The atmosphere was peaceful, but round it all there were the evidences of poor living conditions," a remark which reminds us that the Bus Services Commission, reporting in May 1944, said "(1) The vast bulk of the African workers . . . were in 1940 unable from their own earnings, even when supplemented by the earnings of other members of the family, to meet even the minimum requirements for subsistence, health and decency . . ." and "(2) Notwithstanding improvements in minimum wage rates and the introduction of the Cost of Living Allowance, since 1940 the gap between family income and the cost of meeting the essential needs of the family has widened considerably, owing to higher prices."

Non-European Health Centres as Army's War Memorial.

A recent press report gives the following concise account of a very fine movement: Thousands of soldiers awaiting repatriation from Italy and Egypt are taking interest in a movement started in May to create non-European health centres as war memorials. Within a short time of the start of the scheme 1,500 soldiers had undertaken to contribute two days' basic pay towards the building of a fund. Senior officers undertook to become provisional trustees for the accumulating funds donated by serving soldiers. Major-General F. H. Theron, who heads the list of trustees, writes in a foreword to a booklet on the subject: "The conscience of the governing European class is awakening under the pressure of the mass of evidence of past neglect of our Non-Europeans. The Government unaided cannot carry our schemes of social security into effect. I urge soldiers to lead the van in our forward march towards the V Day of a healthy South Africa." In its initial stages the fund will be supported by the contribution of soldiers' messes and other army institutions, but it is hoped that by contact with appropriate civilian bodies, an organisation will be built up to which the civilian population can contribute.

Ciskeian General Council.

It is reported that among the resolutions adopted by the Ciskeian General Council at its recent session in King William's Town is one for the creation of a medical scholarship of £250 per annum for six years tenable at the Witwatersrand University to enable the recipient to take his medical degree with a view to practice among his own people later. Applicants for the scholarship must be Native taxpayers resident within the area of jurisdiction of the Council, and on the completion of his training the beneficiary will be required to practice for a period of not less than five years in one or other of the areas controlled by the General Council. This step is a notable contribution by the General Council to the solution of the problems of the health needs of Africans in the areas under its jurisdiction. The condition attached to the scholarship will serve to remind recipients of these scholarships that it is the health needs of the people that it is intended to provide for and not the personal benefit of the recipients. Provision was also made by the General Council for two scholarships for the training of African women as home demonstrators in the Reserves. Another resolution asked for the appointment by the Government of a full time Medical Officer to serve the needs of nine districts under the jurisdiction of the Council and to supplement and co-ordinate the work of the district surgeons. It is hoped that this reasonable request will meet with favourable consideration by the proper authorities.

Students and the Colour Bar.

Recent events have shown a more liberal attitude among South African university students and as a result the colour bar policy has been breached. The National Union of South African Students (NUSAS) recently decided to invite Non-European Colleges in South Africa to participate in NUSAS. Repercussions followed this decision, and the dissentient minority attempted to sabotage NUSAS by forming a new organisation known as "The Union Federation of Students." Against this and other attempts to neutralise its policy NUSAS has stood firm. Another sign of progress is seen in the fact referred to in our correspondence columns, namely, that the Students' Representative Council of the University of the Witwatersrand now includes an African and an Indian member. Still another is seen in the fact that the newly-elected Students' Representative Council of Cape Town University has not only pledged its support to NUSAS and abandoned all efforts to found a rival organisation, but that it has attempted to clear up, once for all, the rights of Non-European students. The new Council has repealed all S.R.C. colour legislation since 1940, and is sending a deputation to meet a committee appointed by the Senate to discuss and define the status of Non-European students. One of the deputation is a Non-European.

Africans and the Police.

In the recent Springs Beer Hall riot, according to the Newsletter of the Campaign for Right and Justice, "six Africans (including one child) were killed by rifle and revolver fire, seventeen were removed to hospital suffering gunshot wounds and 110 were charged with Public Violence. The majority of killed, injured and accused were women." If this brief summary is correct, the case put forward by the Campaign for Right and Justice for the appointment of a Commission of Inquiry into the whole incident seems unanswerable.

Dairy Board Post for African.

According to the *Rand Daily Mail*, a Native ex-serviceman has been appointed to the post of African Assistant to the Dairy Board which functions on the Witwatersrand and Pretoria. The appointment of a Native to a board of this nature marks a new departure in administering arbitration awards, and the appointment was made because the majority of the workers in the dairy trade are Natives. The successful applicant for the post of African Assistant to the board was employed in a solicitor's office before the war, and also as an interpreter. He served up North for five years, rising to the rank of sergeant.

Lovedale Bible School Field Work.

Miss J. W. Barbour, the Lady Tutor at the Lovedale Bible School, will be available between 1st February and 23rd June 1946 to conduct courses in Bible Study, Evangelism among Women and Religious Education. Churches, Mission Stations and Colleges who wish to make use of her services are asked to write to The Head, The Bible School, P.O. Lovedale as soon as possible.

Bantu Sunday School Convention.

The South African National Sunday School Association announces that the sixth National Bantu Sunday School Convention will be held at Kimberley on December 14th-17th, 1945. The Convention is open to registered delegates (Africans only) of all denominations. Full particulars may be obtained from the Sunday School Institute, P.O. Box 17, Port Elizabeth.

The Rehabilitation and Development of the Reserves

By Professor Z. K. Matthews, LL.B.

PROBABLY the most widely discussed subject among Africans in the Native areas today is the Government's scheme for the rehabilitation and development of the Native Reserves. Not even the severe drought from which the people have for months been suffering in these areas has been able to oust the scheme from its place as the principal topic of conversation and concern among those for whom it is primarily intended.

As will appear from a brief consideration of the history of this scheme it is equally clear that in Government circles, especially in the Department of Native Affairs, there is much burning of the midnight oil over this "Save-the-land" campaign.

The scheme was first propounded by the Minister of Native Affairs, Major Piet van der Byl, in an interview to the Press early in 1944, when it was described as "a most ambitious and elaborate scheme for the rehabilitation of 'exhausted' land in the Native Reserves and for the advancement of the Native Reserves' population." The Minister indicated then that the scheme involved, among other things, "thousands of miles of fencing required; hundreds of miles of roads to be constructed; water supplies to be established; irrigation schemes; afforestation schemes to increase the longevity of water supplies in sponge areas, and where we can introduce village settlement schemes, many hundreds of houses to be built." That was the first official intimation the African public had of the scheme, and so at its next session which opened on August 9th, 1944 the Native Representative Council through a motion tabled by Councillor Matthews, requested "the Department of Native Affairs to make a full statement regarding its proposed scheme for the rehabilitation and development of the Native Reserves, and that the Council be given an opportunity to discuss the Government's proposals in this regard."

The scheme was outlined before the Council by Mr. Reinecke, Director of Native Agriculture, who dealt with the agricultural aspect of the matter, and Major Roberts, Senior Engineer of the Department, who dealt with the engineering aspect of the question. (For these addresses and for the debate that followed, see Verbatim Report of the Proceedings of the Native Representative Council, August, 1944, Vol. 11, pp. 167-188; 215-244). The Minister of Native Affairs himself also addressed the Council on the scheme at that session.

The next public discussion of the Scheme by Africans took place at a session of the Ciskeian General Council specially convened for the purpose at King William's Town in January, 1945. On that occasion the small building in which the Ciskeian General Council meets was packed to overflowing with Africans who had travelled many miles to come and hear Mr. D. L. Smit, then Secretary for Native Affairs, expound this new scheme for their salvation. The whole thing reminded one of the large Native gatherings which were held in different parts of the country in connection with General Hertzog's Native Bills before they were placed on the Statute Book. With characteristic vigour and ability Mr. Smit outlined the Government's proposals, and in an eloquent peroration he dwelt on "a number of bright spots in the picture that should not be lost sight of" in the development of Native affairs in recent years—the decision to finance Native Education from the Consolidated Revenue Fund instead of from the proceeds of the Poll Tax, the increased expenditure on Native Education, the grant of scholarships to qualified African students to enable them to take the medical course at the University of the Witwatersrand, the inclusion of Africans in the Old Age and Blind Pensions Schemes, the sums of money spent or to be spent on sub-economic housing schemes for Africans in the urban areas and plans for the re-absorption of

African ex-volunteers into civil life. He ended his address by complaining that "there is a feeling that things done by the Government for the Native people are not sufficiently appreciated" and he appealed to the Councillors "to do all you can to protect your people against these false prophets" who are always declaiming about the Government having done nothing for the people, and "to trust those who are placed in authority over them for help and guidance."

The debate that followed showed that the Councillors, though somewhat handicapped by the short period of time within which they were expected to give a considered reply about a scheme with such far-reaching implications and by the fact they were called upon to ask questions and not to make speeches, were sceptical about the whole business, and it was not surprising that in the end they submitted a statement which in effect amounted to a rejection of the scheme.

The memorandum which they submitted at the end of a lively debate in which Mr. Smit did his best to answer the many searching questions raised by the members read as follows:—

"The members of the Ciskeian General Council have carefully perused the statement of policy elucidated by the Secretary for Native Affairs at their Special Session in King William's Town on the 8th of January, 1945.

"They have found the statement to include changes in the life of the Native people that will be far-reaching and revolutionary. These changes, they realise, cannot possibly be brought about in the case of any other people in the world within the short space of two or three years, especially with regard to a population the majority of whom are uneducated.

"The Natives quite appreciate the fact of the deterioration of their land; but they do not ascribe this deterioration to overstocking. Their contention is that there has been a huge increase in their population, whilst there has not been an increase of land to supply the needs of this increased population in due proportion."

"With regard to the Government's proposal for village settlements:

- (a) There is no guarantee of an individual being able to eke out a living on the suggested quarter-acre plot;
- (b) The probation period of five years is not of itself a provision for the security of land occupation;
- (c) The condition that a person without employment will be evicted from the proposed village settlement will give rise to a general disintegration of the race."

"For these reasons the Councillors request the Government to hold up the whole of the new scheme involving new proposals.

"We request the Government henceforth to allot land already acquired in released areas to be used by the rural Natives living in congested rural areas to live there under the pristine conditions of Crown land locations under headmen and not under the control of the Trust." (See pp. 19, 20 of Proceedings at Special Session, Ciskeian General Council). Mr. Smit did not mince matters in expressing his disappointment with the views expressed in the memorandum which, in his view, indicated that the Councillors lacked vision, but he expressed the hope that the members might at a later date see the wisdom of adopting the proposals he had put before them.

Mr. D. L. Smit retired from government service in March, 1945 and was succeeded in the office of Secretary for Native Affairs by Mr. Gordon Mears, one of the best known administrators in African circles in the Cape. He had held the positions of Chief Native Commissioner in the Ciskei and Chief Magistrate in the Transkei with conspicuous success and generally

enjoyed the confidence of the African people. If anyone could be expected to succeed where Mr. Smit had failed, Mr. Mears was the man.

The next public discussion of the Government's proposals for the rehabilitation and development of the Reserves took place at the ordinary session of the United Transkeian Territories General Council in April, 1945, with Mr. Mears as the chief spokesman for the Government's proposals. Before addressing the members in open Council Mr. Mears had an informal meeting with the African members of the Council, where, he says, "for nearly four hours I was submitted to a heavy barrage of questions, I might almost say in military language that I was bombed and blitzed, but I have emerged, and I hope with flying colours." The extent to which he succeeded in converting the Council to his point of view is indicated in the following resolution which was adopted unanimously:—

"That this Council, having considered the Rehabilitation Scheme as proposed in the white paper, wishes to submit its views as follows:—

"Whereas this Council accepts the principle of the Rehabilitation Scheme as proposed in the white paper, and whereas the principle of consultation has been omitted, it feels that in order to secure full co-operation of the African people, consultation is essential.

(a) *Personnel of the Planning Committee.*

That a medical expert, an economist and an African representative be included in the Planning Committee.

(b) *Peri-Urban Areas.*

The proposed villages to which workers will return at night should be the responsibility of the Municipality and be located within the municipal areas; provision should be made for permanent settlement and freehold tenure.

(c) *Rural Villages.*

Rural villages as proposed under paragraph (c) of the white paper will create a hitherto unknown group, which generally is migratory. This Council objects to any system which savours of migratory labour.

(d) *Control Committee.*

That supervision and control committees be selected from the residents of the area, the chief or headman included, and the agricultural and Government officers acting only as advisers. It is the feeling of the people that there should be as little interference as possible in their locations.

(e) *Security of Tenure.*

There should be a form of security of tenure in connection with allotments in the surveyed locations, but in any unsurveyed areas the form of authority (security) required should be such that a residential allotment shall create an incentive on the allottee to make an investment.

(f) *Individual Tenure.*

This Council welcomes the encouragement of individual tenure as suggested by the Secretary in his address.

(g) That the Council supports the recommendation of the Native Economic Commission as embodied under paragraphs 144, 145 and 149 (of their Report) wherein they suggest that each Native family be allotted not less than ten morgen of ground for arable purposes.

(h) The Council feels that as the proposed rehabilitation scheme goes hand in hand with the Government policy of purchase of land, the Government should expedite such purchase of land."

The decision of the Transkeian Territories General Council to accept the Government's proposals in principle if not in detail was hailed throughout the country, not only as a personal triumph for Mr. Mears, but as further proof of the wisdom, courage vision and statesmanship of the African members of the oldest Native Council in the Union. It is worthy of note, however,

that in a body with over eighty African members only four of them spoke to the motion on the Government's proposals, and those with any experience in these matters will certainly agree that the saying that "silence means consent" is of very doubtful application among Africans, even if it happens to be accompanied by a show of hands. At all events the official position is that the Transkei has accepted the Government's scheme.

The latest discussion of the scheme with an African public body took place in September, 1945 when Mr. Mears tackled the Ciskeian General Council as his predecessor in office had done in January last. Here also before meeting the members in open session he had an informal gathering with the African members of the Council where presumably he dealt with any difficulties which they cared to put before him in private.

The following day after a lengthy address in which the Secretary, among other things, gave the members a bird's eye view of recent developments in Native affairs, he made an eloquent appeal to them to give the Scheme their support not on emotional or sentimental grounds but on rational grounds. After an adjournment during which the members gave the matter further consideration, the following resolution was adopted:—

1. "This Council has had another opportunity of having the Government and village settlement scheme explained by Mr. Mears."

2. "Since the last visit of Mr. Smit, the Scheme has been discussed with the people in various locations by the Native Commissioners."

3. "In some places the Scheme has been accepted by the people, and in other places it has been rejected."

4. "We are assured by Mr. Mears that it is not the intention of the Government to force this scheme upon the people, and that every location is free to accept or reject the Scheme."

5. "In the light of the explanation which has been given by Mr. Mears, and the assurance mentioned above, this Council would like to point out that it is opposed to certain aspects of the scheme. Firstly, to the reduction of the land set aside under the Act of 1936 for the extension of the Reserves by the establishment of villages on such land. Such villages as are mentioned under the Scheme which are intended primarily to serve the needs of the urban areas should be established within the urban areas. Secondly, under the Land and Trust Act very little land was released for Native occupation within the Ciskei. As was pointed out by Mr. Smit, the bulk of the land which has been bought by the Trust (in the Cape) is situated in Bechuanaland, and is therefore of no use for the relief of congestion in the Ciskei. It is for that reason that we cannot sacrifice any more land."

6. "*Stock Limitation* : The importance of stock in the life of rural Africans cannot be over-emphasised. Everywhere the people are in favour of the improvement of their stock and the improvement of their grazing grounds, but they are very suspicious of stock limitation because they cannot see how they will be able to carry out their farming operations if their stock were to be permanently limited. They will be more inclined to consider this aspect of the scheme if they are given a definite assurance that, with the improvement of their grazing grounds, they will be allowed to increase their stock to the carrying capacity of the land."

7. "*Planning Committees* : This Council is opposed to the lack of direct representation for the Native population in the central planning Committee provided for in the scheme. If we are expected to co-operate with the Government in the scheme, it is essential that we should be directly represented in the governing bodies of the scheme. The same applies to the local committees."

8. "In conclusion, while this Council is in general agreement with the principle and the object of the scheme, it desires to point out that unless the above conditions are observed the

scheme will not be a success." The motion was amended by the addition of the following words:—

"This Council respectfully asks the Department of Native Affairs

- (a) to grant more security of tenure in the proposed village settlements, irrespective of whether the tenants are employed or not.
- (b) That in the limitation of stock the greatest care be exercised to ensure that no hardship is imposed on the poor and potential owners of stock.
- (c) That the Government ensures that when the Planning Committee unavoidably decides on removing residents, equitable compensation be paid to owners who build up-to-date houses with improvements."

After the resolution, as amended, had been put and carried by fifteen votes to three, Cr. Jabavu rose to explain why he and some of his colleagues now agreed to a scheme which they had rejected only a few months before. Their change of front, according to him, was not due to any new light thrown upon the scheme since January last, but rather to the fact that after they, as accredited representatives of the people, had rejected the scheme, the Native Commissioners had, as it were, gone behind their backs, and got into direct contact with their constituents, and had in some cases succeeded in getting a different verdict upon the scheme from that of the General Council. In his view it was ridiculous "to ask a raw Native to pass an opinion on academic questions" such as are involved in certain aspects of this scheme. Only the leaders of the people were in a position to appreciate the implications of the scheme and its dangers, but this "dual consultation" of the people—by their elected leaders on the one hand and by the Native Commissioners on the other—was not only confusing to the people but was contrary to the spirit of the Native Affairs Act of 1920 under which the principle of consulting the African people on local matters through their elected representatives in Local Councils was established. The present practice, for which he blamed not the officials but bad legislation, in particular the Native Administration Act of 1927, would have to be abrogated. "Otherwise," he contended, "we are mere figureheads in this Council and we might as well stay at home and not come here."

Mr. Mears, in reply, expressed the view that Cr. Jabavu's observations indicated that he had a wrong conception of the functions of Councils and their position in relation to Native Administration. "What is the Council but a definite and integral part of Native Administration? The Councils were set up to enable the people to be associated with the Administration, to teach them constitutional ways of government, to teach them how to handle finances correctly, to associate them with the spending of their money and with the various services connected with the Council system. But to hold that this Council is Government within the Government is a principle which I cannot accept, and I do not know any legal foundation for it."

In connection with direct consultation of the people by the Native Commissioners, Mr. Mears referred to the provisions of the Betterment Proclamation 31 of 1939 which provided the legal basis for the introduction in any area of the Government's Rehabilitation Scheme. Section 2 of that Proclamation reads: "The Minister (of Native Affairs) may, after consultation with the persons residing in any land unit (usually a location) and with any district or local council having jurisdiction thereover, by notice in the Gazette, declare that land unit a Betterment area." From this it was clear that the basis of the application of the Proclamation is direct consultation by the Minister, through the Native Commissioners, with the persons residing in any land unit and with the district or local council, if any.

The change of front on the part of Ciskeian General Council

which has now, albeit with reservations, fallen into line with the Transkeian General Council has already received wide publicity and been hailed with general approval in the Press. It is hoped, however, that the Government through the Native Affairs Department will give serious consideration to the criticisms which have been levelled against the scheme in the resolutions of both these Councils which speak for the people whose interests are most directly affected by the Government's proposals.

There has been a tendency both in official and other quarters to be somewhat impatient with the African people and to regard their reluctance to accept the Government's proposals as at best "that suspicion which has become characteristic of the Bantu approach to changes in the old order" or at worst the sheer ingratitude and blind ignorance of primitive people who never seem able to appreciate immediately what is being done for them. But an impartial examination of the facts will show that there is more to it than that. What causes grave concern to the African is not so much what is being done for him as what is being done to him.

The history of South African Native Policy shows that the European has been far less responsive, both in attitude, in word and in deed, to the changes demanded by the facts of the South African situation, while the African, within the limits to which he is confined, has gone far along the road of adjusting himself to life in a multi-racial society. In no aspect of our national life has this been more apparent than in the field of land policy. Our national policy, as far as land is concerned, has from time immemorial been inspired by the principle that the Bantu, although they constitute the bulk of the population, must have as little land as possible, while the European population must have as much land as possible at their disposal. There has been no fundamental change in European outlook on this question. For by the Natives Land Act 27 of 1913, out of a total area of 143½ million morgen of land, 10½ million morgen of land was scheduled for Native occupation. In that same Act the fact was by implication admitted that the present and future land requirements of the African population could not be adequately met by the scheduled Native areas, and the protests of the African people against this unjust distribution of land were silenced with the promise of additional land for Native occupation to be made available at a later date. It took twenty-three years of persuasion by Government Commissions, Local Committees and Select Committees to make the European disgorge a further 7½ million morgen of his lion's share of the land. Of that 7½ million morgen the Trust has with no small amount of difficulty been able to acquire rather more than 4 million morgen.

In the meantime the restrictive provisions of the laws against the acquisition of land rights by Africans outside the Native areas have been tightened up as anyone familiar with the Native Laws Amendment Act, the Private Locations Act, the Native Service Contract Act and the Native Land and Trust Act will know. The net result of this development is that the land rights of 8 million Africans are limited to approximately 18 million morgen out of a total of 143½ million morgen, while the European has undisputed and indisputable land rights in the whole of the rest of the country. This shape of things which can in no way be described as fair and just in the circumstances cannot be ascribed to Bantu conservatism. In the game of South African politics in which African rights have been the football for so long, it is the European who seems determined to stick to the old order of unfair discrimination.

But the question may be asked as to what all this has to do with the Government's scheme for the rehabilitation and development of the Reserves. It may be argued further that the Scheme itself is evidence of a change of heart on the part of the Government which ought to be welcomed by the African. It is usual in this connection to quote as further evidences of change of heart

the increased expenditure on Native Education since 1936, the decision of the Government to finance Native education from General Revenue instead of from the proceeds of the Poll Tax, the inclusion of Africans in the Old Age and Blind Pensions schemes, and those of this persuasion usually clinch their argument by saying that, things being what they are in South Africa, the African ought to make the most of what he has got and cease to be preoccupied with what he has not got and will probably never get.

It is well to remind ourselves occasionally that in spite of what has happened since the passing of the Native Taxation and Development Act of 1925 or since 1936, for that matter, the position of Native Education leaves much to be desired, and that the promise of the Native Education Finance Act of 1945 remains to be fulfilled. Africans who know their South Africa are not inclined to be over-optimistic or to regard the battle for the educational rights of their children as all over bar the shouting. They know also that one has to be old and blind before one can enjoy the benefits of the Old Age and Blind Pension schemes which are in any case permeated by the policy of discrimination. In short while the African is not unmindful of concessions which he has received here and there, he will not cease to feel and say that concessions which do not make any fundamental difference to his place in the body politic, which do not touch the endemic disease of racial discrimination, in South Africa, demand his closest scrutiny before he can identify himself with them.

How is it proposed to achieve the rehabilitation and development of the Reserves? The measures proposed may be summarised as follows:—

- (a) The reduction of the number of people dependent upon the Reserves for their livelihood.
- (b) The reduction of the number of stock in the Reserves to the carrying capacity of the land.
- (c) The improvement of the agricultural methods and the provision of better social and other amenities for those who remain in the Reserves.

To give effect to the first proposal it is suggested that the surplus population of the Reserves, i.e. the landless, be removed—voluntarily, at present—and be settled in villages to be established under the scheme. The inhabitants of these villages must abandon the idea of peasant farming and join the ranks of wage-earners pure and simple. They must accept the fact that there is no future for them in farming and must look upon absorption in European industry as their ultimate destiny.

Now not a few Africans have for a long time realised that there was no future for them in the Reserves, and for that reason they have gone forth in their thousands from the Native areas in search of a future in the only two other places in which a new way of life might be sought, namely, in the urban areas and on European farms. The 1936 Census showed that out of a total population of 6,596,689 Africans, the number of those apparently in search of a future in the non-Native areas stood at no less than 3,020,156.

What sort of future is held out to these people under our present legislation? Our policy says to them in effect that in no circumstances can they ever become entitled to regard the non-Native areas in which they may spend the best years of their life and labour as their home. They may remain there only as long as any labour can be got out of them. After that they must return to the Reserves, the only place which they can regard as their home. Recent attempts by Native representatives both in Parliament and in the Natives Representative Council to get the Government to revise its urban Native policy so as to bring it into line with the actual conditions of modern Native life have resulted in nothing more than the entrenchment of our out-of-date policy in the Native Urban Areas Consolidation Act of 1945. Efforts to get European farmers to make their farms more attractive for farm labourers by improving their wage and living con-

ditions have proved abortive. Instead organised farming has demanded the tightening up of Pass laws and other restrictive measures.

It is entirely in keeping with this policy that the new village settlements proposed are to be situated not outside but inside the limited land set aside for rural Africans. It is not intended to remove the surplus population from the Reserves but to settle it *within* the Native areas under non-Reserve conditions. There is no change of policy involved in this. It is rather an intensification of the old policy of regarding the Reserves as primarily reservoirs of cheap Native labour and only secondarily as peasant farming areas. The African will continue to be regarded as a mere temporary sojourner in non-Native areas, to be tolerated only as long as he serves the labour requirements of industry, with industry in no way responsible for him otherwise.

These village settlements which are to be conducted by the Trust with the meagre funds placed at its disposal for the multifarious interests it is expected to serve are to be situated, as Mr. Mears puts it, "at focal points, near centres of employment to draw off the surplus people from the overpopulated Reserves and at the same time to afford them an opportunity of acquiring a home for themselves and their families near their places of employment. It must not be overlooked that settlers will eventually be enabled, after a period of probation, to acquire title to the plots and the houses." For many years Africans employed in industry have asked for the right to settle permanently in the urban areas and "to acquire title to the plots and houses" in which they live. Far from this legitimate request on the part of those who have already abandoned life in the Reserves being met, it is now proposed to establish villages in which the basic right to own their homes *may* be granted to Africans, not within the urban areas, the principal places of employment for wage-earners, but on lands supplied by the Africans out of their limited Reserves. A veritable case of robbing Peter to pay Peter.

But it may be suggested that it is intended to develop industries near the Reserves as is indicated by the proposal to establish a textile industry near King Williams Town and that "if and when this is established," as Mr. Mears puts it, "avenues of employment for a large number of Natives will be created," in particular for those who will reside in the village settlement which is already being built on Trust, i.e. Native land just outside the boundary of King Williams Town. Quite apart from the fact that this textile factory, "if and when it is established," is also to be situated on Trust i.e. Native land, it is idle to expect that this desirable juxtaposition of village settlement and industry will be repeated in many places. In a recent address to the Natives Representative Council the Chairman of the Industrial Development Corporation made it quite clear that the prospects of many industries being located in or near the Reserves were not too bright. In other words present indications are that the majority of these village settlements, apart from the one near King, if they must be located on land set aside for Native occupation, will be relatively distant from the places of employment of their inhabitants, which means a continuation of the policy of migratory labour, with all that that implies.

STOCK LIMITATION

The second major objective of the Government's scheme is the limitation of stock to the carrying capacity of the land. As the matter is put in the "*Review of the Activities of the Native Affairs Department 1944-45*," "limitation of the numbers of stock to the carrying capacity of the land is still the pivot upon which improvement of conditions in the Reserves must turn. Without it even the most ambitious scheme will fail." This is, however, the aspect of the Government's proposals which meets with the most stubborn opposition among Africans.

That the Native areas are overstocked cannot be disputed. According to the 1936-37 Agricultural Census, 104,554 European

occupied farms covering a total area of 99,912,000 morgen carried a *cattle* population of just over 11 million, whereas the Native Reserves at that time, before the addition of the released areas to the scheduled areas carried a *cattle* population of nearly 4 million. The position was probably worse in the Reserves just prior to the recent drought which has taken such a heavy toll of stock in the Native areas.

But as the Ciskeian General Council points out, this overstocking of the Reserves is not absolute but relative to the amount of land available for Africans under our present legislation. The cattle in question are by no means too many for the needs of the people affected, but the land is too limited. In dealing with this question it is the root causes of overstocking to which attention must be directed rather than merely to the results. In the African view the overstocking is not due primarily to any special reverence for cattle on his part or to the *lobola* custom which is blamed for many things, but to the fact that the African is compelled by law to keep his belongings, including his stock, in so confined an area. If a European householder were to be compelled by law to live in a one-roomed house and succeeded in putting all his furniture into it, it would obviously be unfair to attribute the resultant overcrowding to the excess furniture he possessed. The confining legislation would have to bear some of the blame, to say the least. The African demand in this country is for more elbow room for themselves and their property.

But it is argued that even assuming that too little land has been set aside for him, there is no reason why the African should not improve the quality of his stock and abandon the idea of quantity. Having regard to the poverty of the majority of Africans in the Reserves this is, of course, largely, a counsel of perfection similar to advising the poor urban African not to buy "Native meat" from the butcher shop but to buy better quality meat even if he will have to be satisfied with less. The African appreciates the fact that better cattle produce more milk, etc., but he believes that it is safer to have two cows that he can afford than one cow which he cannot afford. At any rate the Departmental reports show they have not been entirely unresponsive to the propaganda for the improvement of their stock. "In some areas, notably in the Transkei, the demand for bulls purchased under the Trust subsidy scheme is greater than the Department can meet."

Moreover it must be borne in mind that actually the average family in the Reserves does not possess more than one or two beasts. The cattle of inferior quality are usually owned by the poor, hence their dread that with the introduction of stock limitation, when culling is carried out, it will be the small owners rather than the big owners of stock who will be hard hit.

But the main objection of the African peasant farmer to stock limitation is that he cannot see how he will be able to carry out his farming operations if his stock were to be permanently limited. As things are today, it is only by an elaborate process of sharing that any work can be accomplished in time to take advantage of the fitful rainfall, and those with land but no oxen are entirely at the mercy of those who own full spans. Hence it is the natural ambition of every landowner to have his own span of oxen. It is suggested that two oxen or one mule or one horse should be able to serve the purpose, but whether the methods suggested will be successful under Reserve conditions remains to be proved. Tractor ploughing in the Native areas has not been advocated by the Department, which maintains that this would "entail organisation of most intensive kind." The gradual increase in the number of locations which have voluntarily accepted the provisions of the Betterment Proclamation would seem to indicate, however, that with better methods of approach to this problem, persuasion might yet achieve better results than threats of compulsion and prosecution.

AGRICULTURAL DEVELOPMENT

The suggested improvement of methods of cultivation and the provision of social and other amenities in the Reserves have not met with opposition anywhere in the Native areas. On the contrary many of the proposals such as better roads, fencing of grazing grounds, improved water supplies, etc., are long overdue. The truly herculean efforts of the officials of the Department of Native Affairs to grapple with these problems have been rendered of little avail by lack of funds rather than by African indifference. The South African Native Trust has been entrusted with the task of developing the Native Reserves but the sources of revenue of the Trust are severely limited. It has been stated that the Government intends to spend millions of pounds on this new scheme the full working out of which is expected to take about twelve years, but so far there has been no indication as to the source from which these sums of money will come. If it is seriously intended to provide for this work anything even remotely resembling Government assistance to European farming within the last decade, then we shall indeed have entered upon a new era for the Native areas. It seems clear, however, that mere palliative measures designed to conceal the symptoms of the pathological conditions obtaining in the Reserves will not be sufficient, and must be accompanied by a fundamental re-orientation of the whole of our land and labour policy, with a view to removing, even if only gradually, its contradictions and inconsistencies.

The Triple Jubilee of the London Missionary Society

ON 4th November, 1794, a little company of ministers sat in Baker's Coffee House, Change Alley, London. Their peaceful gathering was in strange contrast to the storm of political events that had burst over Europe. Across the English Channel, France and the adjacent countries faced a time of upheaval, for the French Revolution was at its height. The year before, Louis XVI had gone to the guillotine. He was followed a few months later by his queen, Marie Antoinette. The tread of armed men resounded throughout western Europe. Tremendous movements, promising liberation to the human masses, had come to their birth.

The little company in Baker's Coffee House had their minds on other concerns, though with them too tremendous movements that were to affect multitudes of humankind, were on the eve of coming into being. Two years before, there had appeared William Carey's famous pamphlet, *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen*.

In May, 1792, Carey had preached at Nottingham his epoch-making sermon on the words, "Enlarge the place of thy tent; and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah LIV 2-3). On that occasion he had rung the changes on the words, "Expect great things from God. Attempt great things for God." The following year, he had sailed for India, and now letters from him were arriving, telling of his life and work in the East. As a result of these letters and of events which they inspired, the little company in Baker's Coffee House had met to consider the practicability of founding a new missionary society.

As a result of the deliberations, there was formed the London Missionary Society. The Society was actually founded on 21st September, 1795, the meeting being held at the "Castle and

Falcon" in Aldersgate Street. "A very large number of ministers and laymen assembled . . . Mr. Love, the acting secretary, 'after a short and pertinent preface,' read many letters, promising help and prayers. . . . It was then resolved with perfect unanimity 'that it is the opinion of this meeting, that the establishment of a society for sending Missionaries to the heathen and unenlightened countries is highly desirable.'"

Within eight months of the Society's founding, the Directors had issued the statement: "It is declared to be a fundamental principle of the Missionary Society that our design is not to send Presbyterianism, Independency, Episcopacy or any other form of Church order and government (about which there may be difference of opinion amongst serious persons), but the glorious Gospel of the Blessed God to the heathen; and that it shall be left (as it ever ought to be left) to the minds of the Persons whom God may call into the fellowship of His Son from amongst them to assume for themselves such form of Church Government as to them shall appear most agreeable to the word of God."

The Society so founded has had a long and honourable history. From the gathering on 21st September, 1795, have gone out forces that, under the guidance of God's Spirit, have encircled the earth. In land after land the work of the London Missionary Society has been pursued with beneficent results.

Mr. H. J. E. Dumbrell, C.B.E.

ANOTHER noteworthy figure has just been lost to Native education in Southern Africa with the retirement of the Director of Education for the Bechuanaland Protectorate, Mr. H. J. E. Dumbrell.

Mr. Dumbrell has had a long and distinguished career in African education. Born in England on October 1st, (the day of his retirement) 1885, he came to South Africa in 1908, merely on a holiday trip, but, except for short visits he never went back. From 1908 to 1913 he was in charge of a small teacher-training centre under the control of the Church of the Province at St. Bedes, near Estcourt, Natal. Here he came into contact with such personalities as Mr. Robert Plant, then Senior Inspector of Schools in Natal, and Mr. D. McK Malcolm, who has recently retired from control of Native Education in that Province.

In 1913, Mr. Dumbrell took up the headship of the Umpumulo Training Institution and under the influence of Dr. Loram, he improved both his professional and his academic qualifications, while he also worked to improve his knowledge of the Zulu language.

The next step was his appointment as an Inspector of Schools for Natal in 1921; in 1928 he became Inspector of Schools for Swaziland and the Bechuanaland Protectorate. As the map indicates, this must have been a rather tough assignment and meant annually six months hard work in each territory. 1935 saw the severance of Swaziland from his duties and from then onward he was confined to Bechuanaland where he has been Director until now.

Among his chief contributions to educational development in Bechuanaland, two stand out in prominence. He was instrumental in the settlement of Tswana orthography, thus enabling the publication and introduction into the schools of suitable standardized textbooks. In this far-reaching work he had much help and guidance from Professors Schapera and Lestrade, the well-known authorities on Bantu anthropology and language. Again, lacking in Bechuanaland the Institutions, and for the time being, a sufficiency of pupils, for higher education within the Protectorate, Mr. Dumbrell inaugurated a bursary scheme which has enabled several Batswana students to complete their

The first chosen field of the Society was the South Seas. On August 10th, 1796, Captain James Wilson sailed from the Thames for Tahiti with thirty missionaries. The Society's first missionary to South Africa was Dr. Johannes van der Kemp, who arrived in Cape Town in March, 1799. In the years that followed distinguished missionaries like John Philip, Robert Moffatt and David Livingstone made the Society famous in Southern Africa. Its present-day work is principally in Bechuanaland and in the Rhodesias.

Last month gatherings in celebration of the Triple Jubilee were held in many parts of Britain and in all lands where the Society is at work. They helped to make known that the Society with much vigour has planned a "New Advance."

In our last issue we gave the titles of various publications which the Jubilee has called forth. Among them deserves to be specially mentioned *Glorious Company: One Hundred and Fifty Years Life and Work of the London Missionary Society*, by Cecil Northcutt. We understand that the Rev. Norman Goodall, the new Secretary of the International Missionary Council, is working on a large volume giving the history of the Society in the last fifty years. This will bring up to date the *History of the London Missionary Society 1795-1895*, which was published in two large volumes in 1899 from the pen of Richard Lovett.

degrees at Fort Hare and Witwatersrand. In his work, too, he has been very successful in securing the help and friendship of the Missionary Bodies, particularly the London Missionary Society, and the co-operation of the chiefs, notably Tshekedi Khama.

He has also published three very useful practical books, all for the guidance of African teachers viz. *Letters to African Teachers*, *More Letters to African Teachers*, and *A Guide Book for African Teachers*. Perhaps, however, the most significant fact with regard to his stewardship of Batswana education is this: When he went there in 1928, two pupils took the Standard VI examination; this year his Department is catering for 500. His unique contribution to the territory was recognized by the Colonial Government in its award to him of the O.B.E. in 1935, and the C.B.E. in 1945.

Bechuanaland and Southern Africa will miss Mr. Dumbrell, but though he has been lost to Native school education, he is not lost to African development; we understand that he has joined the staff of *The Bantu World* Press.

In saying good-bye to one stalwart, one extends greetings to another—his successor. Mr. H. Jowitt, C.M.G., M.Ed. etc. needs little introduction to friends of African education. His distinguished service in Natal, Southern Rhodesia, and Uganda is widely known and widely esteemed.

J.W.M.

"We exist for our fellow-men—in the first place for those on whose smiles and welfare all our happiness depends, and next for all those unknown to us personally with whose destinies we are bound up by the tie of sympathy. A hundred times every day I remind myself that my inner and outer life depends on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving."

—Einstein.

The Affairs of Native Educational Institutions

A TRANSKEIAN CONFERENCE

SOME months ago the Association of Heads of Native Institutions in Cape Province received a request from the Transkei Organised Bodies for opportunity to discuss the following matters:

- (a) The establishment of Governing Councils on which African parents are represented;
- (b) The establishment of Discipline Committees on which African parents and African members of Staff are represented;
- (c) The attitude of the Association of Heads towards the appointment of Africans as Principal Teachers in Missionary Secondary and Training Schools;
- (d) The advisability of centralising Industrial Education of the Bantu;
- (e) The possibility of departmentalising Institutions so that some specialise in Teacher-training, others in High School education.

The Association of Heads agreed to appoint some of their number whose institutions are situated in the Transkei to meet the representatives of the Transkei Organised Bodies, and so a meeting was held at Idutywa on 28th September, 1945. The Association of Heads was represented by Rev. W. Arnott, Blythwood; Rev. J. A. King, All Saints; Rev. W. C. O. Letcher, Lamplough; and Rev. J. W. Wilson, St. John's. The Transkei Organised Bodies was represented by Messrs. J. K. Finca, D. D. T. Jabavu, G. A. Mbeki, C. K. Sakwe, and R. G. Ntloko.

Rev. W. Arnott, who was Chairman of the meeting, has sent us the following account of what took place:—

It was noted that the member-Associations of the Transkei Organised Bodies are: The Transkei African Voters' Association, the Chiefs' and Peoples' Association, Farmers' Associations, Co-operative Credit Societies, the Vigilance Association, Teachers' Associations, African Workers' Union, Native Welfare Societies, Social Studies Club, Zenzele Women's Association, and National Council of African Women: also that membership is not confined to the Transkei but now extends to the Ciskei as well.

Correspondence between the Secretaries of the two Associations was read.

The Minute appointing the Heads' representatives was read: it was noted that the meeting was of an exploratory nature and that the Heads' representatives, while instructed to place before the T.O.B. the views of their Association, had no authority to come to any final agreement on the topics under discussion.

The following Statement setting forth the views of the Heads' on the topics raised by the T.O.B. was then read, viz.:

Heads' Statement: Before proceeding to state the Heads' views (so far as such views have been formulated) on the topics mentioned, it is desired to make it perfectly clear—in no contentious mood, but as plain statement of fact (a) that the Missionary Institutions are autonomous bodies with the consequent right (i) to impose their own regulations; (ii) to refuse admission to any applicant; and (iii) to require the withdrawal or to direct the removal, at any stage of the course, of students who in the opinion of the controlling authority do not conform in character, conduct, application or attainment with the requirements of the Institution;

(b) that no student is under any compulsion to enter any Missionary Institution, and that all students so entering *ipso facto* place themselves unreservedly under the jurisdiction, as under the care, of the Institution authorities;

(c) that the independence and authority described above in no way differ from those existing as normal in European Boarding Schools and University Colleges within the Union and elsewhere;

(d) that abuse of the above independence and authority by those in control of Missionary Institutions is so unusual a circumstance that no instance of it is within the knowledge of the present representatives of the Heads'.

It may be of interest in this connection to observe that the system under which the Institutions work is analogous to that in England, where after more than a thousand years of educational establishments nearly half the schools are still managed by the Churches, with aid from the State. The recent Education Act passed by the British Government, with the support of all parties, strengthened the position of these Church Schools. The ideal system for South Africa seems to be a similar set-up by which, alongside State Schools (which must greatly increase in the future) there should exist the Church Schools, to which no one is compelled to go, but to which parents who wish their children to be trained under distinctly Christian auspices may send their children. It is noteworthy that at the recent meeting of the Natives Representative Council this was the system favoured, it being noted that this is the system in vogue among Europeans in South Africa.

1. **Governing Councils:** (a) In this connection it must be emphasised that the Heads' has no power to establish Governing Councils for its member Institutions. Each Institution is in the last resort controlled by the Supreme Court of the Church which maintains it, and recommendations or requests regarding the establishment of a Governing Council in any Institution should therefore be addressed to the appropriate Church Body.

(b) It was however interesting to learn at the recent Heads' Meeting that the majority of the Institutions either had already established Governing Councils or were in process of doing so. It is not at present known to what extent members of the teaching staff, Africans, parents or former students as such are represented on the various Councils formed or forming: but the difficulty of securing adequate representation of the latter two classes at least should not be overlooked.

2. **Discipline Committees:** It is believed that in all Institutions *ad hoc* Discipline Committees exist or that the practice exists, in major cases of discipline, of wide consultation between the Head and his colleagues, in which the African viewpoint is not neglected. It is the impression of the Heads' also that parents are generally consulted in cases of a serious nature. A factor which ought to be borne in mind is, that cases of indiscipline—far from being the rule—are the exception: and it may be hazarded that grievances are voiced almost exclusively by or on behalf of students whom it has been necessary to punish for offences of unusual gravity.

3. **Strikes and Mass Disturbances:** The representatives of the Heads' desire to stress: (a) that all such movements, whether of major or minor moment, are a direct flouting of rules and regulations which are thoroughly well known to the students concerned;

(b) that such outbreaks are tolerated in no educational institution anywhere, and indeed appear almost exclusively to be confined to Native students within the Union of South Africa, being of extremely rare occurrence anywhere else;

(c) that while Native parents almost without exception support the action of the Institution authorities in their disciplinary measures following such disturbances, they do not appear to exercise sufficient control over their children to prevent their participation;

(d) that the growing use of this method of protest (if such it is) must inevitably result in (i) stricter control of admissions to the Institutions; (ii) closer supervision of students during Session;

and (iii) a consequent decline in the tone of teacher-student association, to the detriment of the influence upon the student of his spell of advanced education within a community.

4. *African Principals in Mission Secondary and Training Schools*: The Heads' has neither discussed this matter nor formulated a policy regarding it. It is however understood that the Departmental attitude is that where African Principal Teachers are appointed to post-primary schools, the remainder of the staff must be African also; and such a situation would probably be regarded as an impediment to one of the chief principles of missionary policy, viz., co-operation between the races. One is glad that the development of urban Secondary and High Schools serves to an increasing extent to meet the claims of African graduates for appointments of this grade.

5. *Industrial Education*: The Heads' would agree that Industrial training is most satisfactory in large centres on actual trade projects: but until such training is procurable it seems desirable for the Institutions to continue to do their best, as they are doing, with Industrial Schools and Departments. It ought perhaps to be remembered that in many cases apprentices entering Industrial Schools are sent there, not because of any desire or aptitude for such training, but on account of personal unfitness for a more academic education or because of parental poverty; and it is suggested that if assurance could be given of steady and remunerative employment after training, entrants of higher calibre and greater enthusiasm would be procured. The fault in the present system does not appear to be attributable to the Institutions, which would welcome any improvement in this important branch of education.

6. *Departmentalisation of Institutions*: Such attractive simplifications as this—that some Institutions should offer High School education only, while others concentrate solely upon teacher-training—fail to take account of realities. They argue a foreseeable future, for one thing: but stability is not a feature of Native Education. They forget also that education is a living thing and not to be unduly confined. And they fail to give fair emphasis to the importance and value of the contacts between academic, industrial and professional trainees which the multi-lateral Institution offers. It would in any case be wasteful for existing Institutions (in which much money has been spent on school and other buildings) to close down departments merely in order that elsewhere these same departments might be established.

7. *Conclusion*: The Association of Heads welcomes constructive suggestion. It dares to suggest that in the past the education of the African has been in the main a responsibility which the missionary bodies have shouldered, and have also persuaded the State increasingly to accept. And it suggests that the Institutions today are both efficient as educational instruments and honourable in their treatment of the students who gain admission. It feels that a greater problem than the internal management of these Institutions is the question of procuring post-primary education for the vast number who are in present circumstances unable to obtain entrance to the Institutions; and suggests that the T.O.B. should give earnest thought to this aspect of the general situation, which is causing widespread concern to parents and disappointment to pupils.

Discussion then took place on the above Statement. A remarkable and most gratifying degree of unanimity was apparent throughout the interchange of views. The following is submitted as a rough digest of the opinions expressed:—The preamble to the Statement was accepted as it stood.

Nos. 1 and 2: The information contained in these paragraphs was satisfactory to the representatives of the T.O.B. During the discussion it was suggested that the establishment of Senates and Students' Representative Councils at the larger Institutions especially might provide an avenue along which

expressions of the student and staff viewpoint might travel to the Governing Councils. Pleasure was expressed at the information which emerged during the conference that prefects and monitors are not exclusively appointed by the Head himself, but are frequently selected after consideration has been given to the views of the students.

No. 3: This was also accepted. Attention tended to focus on (c) and (d), it being recognised (i) that a very difficult situation exists today as a result of the decline of parental authority, and also (ii) that the "strike-method" must gravely impair the effectiveness of Institution education by destroying the atmosphere of harmony and security which is so important. It was felt that a root-cause of much of the trouble was probably to be found in the unsettled times through which the whole world is passing. Suggestions were: regular talks on current affairs; training in newspaper-reading. The T.O.B. representatives recognised that during such disturbances it is extremely difficult for calm thought to be indulged in or for normal procedure to be followed, but suggested that (a) where possible, police intervention should be avoided;

(b) there should be immediate communication with parents, about which step the students should be informed;

(c) as far as practicable (i) suspension is preferable to expulsion (ii) "final" expulsion should be a last resort (in this case the two-years suspension suffered by disciplined teachers was mentioned); and (iii) expelled students should preferably return for the completion of their courses to the Institution which they earlier attended.

The representatives of the Heads' understand that the representatives of the T.O.B. intend to recommend to their Organisation that it issue a statement condemning and deploring the action of students in having recourse to strikes, riots and disturbances of the kind under consideration.

No. 4: Here, a discussion of great value took place. It was explained by the African members (a) that as Africans have only the field of Native Education in which to gain promotion and prove their abilities, they wish every post in that field to be thrown open to them; but

(b) that this does not mean that they desire the automatic appointment of Africans to every vacancy nor the exclusion from the sphere of Native Education of the European teacher, but that in each case the appointment should be on merit. Thus a European Principal Teacher might, provided an African with better qualifications had not applied, be appointed to a school where previously there had been an African Principal. The representatives of the Heads', conscious that the principle of co-operation between the races does not imply the necessary subordination of the African, undertook to recommend to their Association that it approach the Education Department in order to procure the withdrawal of the requirement in force at present, that where the Principal Teacher of a School is African, the remaining members of the staff must also be African.

No. 5: This paragraph proved acceptable. The T.O.B. representatives however expressed the hope that the Institutions might be able to undertake, with Government aid, the type of training envisaged under the "Utility Corporation" scheme, and undertook to recommend to their Organisation that it approach the Government with the request to have the scheme so extended that some share in it should be offered to the Missionary Institutions. The representatives of the Heads' made it clear that while prepared to give sympathetic consideration to any suggestion of this kind, it would be impossible for the Institutions to undertake such training unless the financial commitments were a charge upon Government funds.

No. 6: Approved. The T.O.B. appear to have raised this matter under the impression that "mixed" Institutions had

discipline problems as a result of the combination of Secondary and Teacher-training Schools.

No. 7: The T.O.B. share the Heads' anxiety over this matter. It was noted that practically every Institution has reached the limit of its existing accommodation, and mention was made of the difficulty which the Institutions are experiencing in meeting the cost of necessary building development for such needs as African Staff housing, classroom and dormitory accommodation, lighting and sanitary services, etc.

Since the foregoing was put in print we have learned that the Transkei Organised Bodies has met in session and discussed the report of their representatives. The meeting expressed itself as

"We Are Starving"

DROUGHT CONDITIONS IN THE CISKEI AND TRANSKEI

ONE of the most drought-stricken areas of the Ciskei is the Middledrift District. Here Dr. R. T. Bokwe, Assistant District Surgeon, is administering funds and gifts in kind which are being sent to him from various parts of the country. In a statement to *The Guardian*, Dr. Bokwe described conditions in the following terms:

As you will no doubt know, we have not had rain for the best part of two years which means that no ploughing has been possible for all that time. The African populations of this and adjoining districts are dependent on two things for their living: (a) Such food as they are able to scrape together from their small holding of land. This at the best of times is mighty little; (b) From the earnings of men away at work in industrial areas.

MOST GO TO THE MINES

Most men here go to the mines in Johannesburg. You will in all probability know better than I do what their earnings are there. What I do know, however, is that whatever those earnings are they just do not support a family here.

These factors have resulted in an insidious but certain process of starvation (usually politely termed "malnutrition") and when you consider that this has been going on year in and year out for many a year, it will readily be seen how disastrous present conditions are to the health and very life of the people.

"THE PEOPLE ARE STARVING"

I can only sum it all up in one simple sentence: "The people are starving."

Siyalamba (we are starving) is a word one hears so often. Nor does one have to hear it said to believe it; it is all too plainly written on those raggedly-clad, sickly bodies brought to one for that "bottle" of medicine.

Few of your readers will realise how heart-rending it is to many a medical man to have to dole out "a bottle" when he knows only too well that all that that poor soul needs is FOOD.

You may have heard it said that "no people have actually died from starvation." Please be careful about believing this. Some of us have at some time or another seen this happen. But what actually usually happens is that some other disease delivers the *coup de grace*, as death by starvation itself is a slow process.

Another favourite, but rather foolish, statement made of late is that "these people have plenty of money but cannot get the food."

Our ideas may differ about the meaning of the word "plenty," but even if our country's economic policy had suddenly changed overnight and paid its African peoples a bare living wage, one fails to see how this sort of loose talk makes any difference to their starvation. It is but just another of those smoke screens used to make people believe that things are not "quite as bad as all that."

entirely opposed to the principle of the establishment of a "Utility Corporation," and so was not in a position to urge the Government to extend the scheme to Missionary Schools. Instead the following resolution was adopted:

"That this meeting of the Transkei Organised Bodies strongly opposes the Government plan for the establishment of a Utility Corporation, and urges the Government to establish technical schools for Africans, and further to repeal all legislation which hinders the African from acquiring the skill necessary to enable him to contribute to the best of his ability to the material development of his country."

The meeting further roundly condemned strikes in educational institutions.

WHAT CAN THEY BUY?

In any case let us suppose that people do have the money (and we are only supposing); what can they actually buy? Their usual staple foods are:

(1) Mealies: The price of this commodity once ranged from 8s. to 12s. 6d. a bag. It became "controlled" and at one time was subsidised for export. To-day the price ranges from £1 upwards to "goodness knows where it will end." What is even worse than this however, is that there is very little of this to be had throughout the country.

(2) Beans: The price of these once was 3d. or 4d. a lb. To-day the price is 9d. to 1s. a lb. and one is lucky to get them even at that.

(3) Kaffir-corn: Quite unobtainable. Except, I am told, as kaffir-beer in some Municipal-controlled beer halls.

(4) Milk: Unobtainable either as fresh or as tinned milk.

(5) Meat: Plentiful, much too plentiful—from the hundreds of carcasses of cattle dying daily as a result of the present drought. Somehow they don't have much fat about them, though!

(6) Green Vegetables, Potatoes, Rice—Unobtainable.

Some may, no doubt, ask why Bread is not included in the above items. It has never really formed part of the diet of the African, much as he likes to have it. It is much too expensive for the average family (rural) and is regarded as a rather rare delicacy in very many homes.

All this boils down to just this, that all a family down here to-day has for food is: (1) A little mealies (recently fixed at $\frac{1}{2}$ lb. per person per day) and (2) as much dead-cattle meat as it desires.

PRE-SCHOOL FEEDING

You will have learnt that the Native Affairs Department has done something about the starvation. This is true. Following upon representations made to it by some hospitals and medical men, that they were unable to cope with the cases of children suffering from various "starvation diseases," the Department immediately set about the formation of a "pre-school feeding scheme." This consists of approximately 200 cooking centres throughout the Ciskeian drought-area. Here young children can obtain one meal consisting of a mealie-meal gruel to which has been added soya-bean meal, milk powder, sugar, yeast, and a vitaminised oil.

Realising that this only affects a small section of this starving population, this same Department has now prevailed upon the Food Control Department to release some quantities of beans, rice and condensed milk for sale to African families in these drought-stricken areas. A lorry loaded with these commodities goes from location to location and *attempts* to serve populations of some forty to fifty thousand people.

These efforts are commendable on the part of those concerned but however this may be, they only touch the fringe of the major problem, for, in spite of them, many and many a family goes on starving.

A NATIONAL PROBLEM

Quite frankly, I consider the problem quite beyond the control of a mere department of State. It is now a *National* problem, and I think the National Health Service Commission foresaw it all, and has given the country enough warning about what it found, and what it thinks ought to be done, *Now*. One wishes the powers-that-be would read that report over and over again, and Act accordingly.

But then of course, they will have the excuse that that body—the National Health Services Commission—could not possibly have foreseen the present drought, and that, in any case, it is “an act of God!” Perhaps it is, but I have my doubts.

It seems to many of us, that the present Starvation of the people is “an act of Man.”

In a further communication Dr. Bokwe declared:

“Our primary aim is to see to it that every family has at least one meal a day. I happen to know of quite a few families where a day or two is sometimes skipped without a meal until a neighbour or friend comes to the rescue out of his own limited resources.

“We do not propose to limit the distribution to children but to supply the entire family; expectant and lactating mothers, however, to have priority as these I have found to be the worst sufferers and just do not stand up well to the strains of labour and subsequent nursing.

“You may also wish to know how we hope to pick out these starving families—‘according to merit.’ I am personally in the position to be able to do this in the course of my work but over and above this we are arranging for small committees to be set up in each Location to consist, where possible, of the Headman, the Teacher and one other. Such committee recommends any person or family it considers is deserving of assistance.”

The Guardian is arranging to extend the operations of its fund to the Transkei. Contributions may be sent to The Africa Food Fund, P.O. Box 436, Cape Town. The Committee administering the Fund is: Advocate D. Molteno, M.P.; Mrs. Betty Sacks, Mrs. W. G. Mears, Dr. L. Hertslet, Mrs. M. Bhola, Mr. W. H. Andrews, and Dr. E. Roux. Or donations may be sent in money or kind to Dr. R. T. Bokwe, Middelburg, C.P.

New Books

Making Peace, by Quintin Hogg. (Student Christian Movement Press. 2/6).

This volume is one of a series: *The Christian Looks Ahead*. Its author is a prominent young Conservative politician and it is probably not unfair to say that the book gives a statement of the more progressive or advanced Conservative policy on the chief problem of our time—that of making a just and lasting peace.

Few readers will disagree with its main theses, that the continued co-operation of the British Commonwealth, the U.S.S.R., and U.S.A. is essential for making and maintaining peace, that collaboration in specific well-defined spheres is probably the necessary prelude to more closely-knit international co-operation and that effective international control implies the existence of a force capable of suborning transgressors. It is on more specific policies that the Christian looking ahead will find the book somewhat disappointing. To quote but one of several instances: Like Lord Vansittart, Mr. Hogg, in his proposed treatment of Germany, seems unable to distinguish between the Nazis and the ordinary German people. To anyone who has seen the results of the first Battle for Germany, the concentration camps overflowing with the broken bodies of the most courageous and

enlightened elements in the nation's life, Hitler's Reich is not an expression of the so-called degeneracy of the German people but rather an awful example of what Fascism might lead to anywhere. J.W.M.

* * *
The Future of the Colonial Empire, by Sir Bernard Bourdillon. The Christian Looks Ahead Series. S.C.M. Press. 2/6 net.

Although an Administrator of experience in India, it is chiefly as a Governor of African territories, that Sir Bernard Bourdillon speaks and the facts he sets forth are both enlightening and encouraging. The chapters on Social, Economic and Political problems are full of sound advice and give some illuminating facts on the problems that face Colonial administrators, and the ability many Native peoples have displayed, in using benefits put at their disposal. His pronouncements on the low output of African labour, the improverising of the land, the introduction of Native peoples to self-government, the education and nutrition of Native peoples, are far-reaching. Referring to the value of Christian Missions, especially in Africa, he writes, “Let us hope, at any rate, that the majority of teacher training institutions will remain in their hands or under their influence.”

Of the colour bar he says, “There is, of course, only one real road to the solution of this problem and that is, to acquire that human sympathy which completely wipes out all feelings of class and colour.” This is a book well worth reading.

E.J.K.

Our Readers' Views

THE RED CROSS AND A FILM

To the Editor, *The South African Outlook*.

Sir,—A year or two ago the South African Red Cross Society—which has been entrusted by the Government with the task of carrying on health propaganda among all races—brought out a film entitled “The Two Brothers,” to bring home to illiterate Africans the dangers of venereal disease. The film has been widely exhibited, but apparently has only recently come to Natal. The *Star* of October 3 reports that “Consternation was caused at a recent convention of Native chiefs in Durban,” when the chairman of the convention recognised the young man who was acting the part of a sufferer from syphilis in the film. The performance had to be stopped, as the uproar increased. Although the two leading actors appeared on the platform and assured the audience that they had not been ill; they had only been acting; the chiefs would not be appeased. It may be explained that the Red Cross makes it a rule not to expose actual sufferers from this or other diseases to the public gaze, either in films or on posters—an attitude the delicacy of which is in keeping with the high standards of that great organization. If therefore a film is considered desirable it has to be made by actors; and the courage and public spirit shown by educated young African men and women in accepting the disreputable parts assigned to them in this difficult play merits high praise. They did it in order to help their ignorant and illiterate fellow-countrymen. A member of the Natives Representative Council, however, is reported as saying “The film is a disgrace. I firmly believe that the intention behind it is to do away with the *inyangas*.”

One would have hoped that persons with influence among their fellow-Africans would have supported this effort at enlightening the masses. The film makes it clear that the successful treatment of syphilis requires a degree of technical competence that is possessed only by qualified medical men, and that in many cases the diagnosis can only be made in laboratories specially equipped for the purpose. Persons of any race not possessing these skills who undertake to treat this grave disease are defraud-

ing their patients and hindering the great effort now being made to reduce its excessive prevalence. The doctors responsible for this film took a great deal of trouble in its preparation, and I personally feel that the Red Cross might have been spared the insulting reference which I have quoted.

I am, etc.

NEIL MACVICAR.

Johannesburg.

* * * STUDENTS REPRESENTATIVE COUNCIL OF WITS. UNIVERSITY

To the Editor, *The South African Outlook*.

Sir,—We, Africans, note with interest and deep appreciation, that the students of the University of Witwatersrand who have so consistently maintained the noble traditions of their school for justice and fair play, have at their recent elections elected Mr. William Nkomo, an African medical student, and Mr. Ismail Meer, an Indian student in the faculty of law, as members of their Council. A new road has been opened, which, we have no doubt, will lead to more friendly race relations and understanding so much needed in this country. We heartily congratulate the two men.

2831 Bochabela Township,
Bloemfontein.

C. R. MOIKANGOA.

* * * "COUNTRY BUMPKIN GOES TO TOWN"

Sir,—I am amazed at the erudition of the African friend of X's quoted in his article of 1st September. I asked amongst my friends what were the seven Wonders of the World. No one could tell me more than four.

Can your readers give all.

Reference Routledge's *Universal Encyclopedia* gave :

1. The Pyramids
2. Hanging gardens of Babylon
3. Temple of Diana at Ephesus
4. Zeus of Pheidias (Olympia)
5. Mausoleum of Halicarnassus
6. Colossus of Rhodes
7. Pharos

8. "Altar of Pergamon is also included!" So she was right.

Yours,
Z.

* * * ACCIDENTS, DRINK, AND LIGHT WINE

THE General Secretary of the South African Temperance Alliance writes :

"In the last five years 3,700 persons have been killed and 51,300 injured on Union roads due very largely to the disregard of safety principles; hundreds of road accidents involving injuries are not reported, and the relative figures in respect of industrial casualties are very much larger. An astounding aspect of the position is that the incidence of drink is almost entirely ignored.

"The latest reports of the U.S.A. National Safety Council on traffic accidents indicate that one out of every five fatal traffic accidents involved either a driver or a pedestrian who had been drinking.

"In reply to an application submitted to the Union Director of Census and Statistics for similar statistical information in relation to the Union, the S.A. Temperance Alliance has been informed that such information is not available, but we have been referred to the Report on Road Safety Research issued by the Union Government in 1940, annexure 11 of which contains the following explicit statement :—

'The factors which certainly contribute to safe participation in road traffic by the individual are 'clear and alert judgment,

quick reaction time, good vision and hearing, and, especially for motor drivers, the most accurate co-ordination of the neuro-muscular apparatus together with stability and good sense of position.'

'There is no doubt that alcohol impairs these qualities. Even small doses, the equivalent of 1½ pints of beer, have revealed 'interference with judgment, lengthening of the reaction time, and quite definite interference with vision, both central and peripheral vision' (Weeks).'

"In a Union Defence Force pamphlet issued last year the following statement appears :—

'There are many other ways in which this effect of alcohol produces measurable reduction in efficiency. The driving of motor vehicles and tanks, for example, calls for constant and accurate co-ordination between the eyes, the hands and the feet. The slightest deterioration may have serious consequences. There is no room therefore for the effects of alcohol in driving vehicles.'

"A mass of similar authoritative testimony is available.

"Unbiased people will therefore readily recognise the serious extent to which road accidents are likely to be increased if alcoholic liquor even though low in alcoholic content ever becomes an unrestricted national drink in the Union.

"In view of the abovementioned facts in their relation to the renewal of efforts to popularise amongst all classes of the community alcoholic beverages of low alcoholic content, this Alliance earnestly appeals to all organisations and individuals striving to build up a virile nation not to lend their support to any proposals whereby facilities for obtaining alcoholic liquor would be increased. The most recent authoritative statements regarding alcoholism in France provide striking evidence of the dangers inherent in so-called light wines, dangers which would assuredly be aggravated by South African conditions."

LOVEDALE AND FORT HARE NEWS LOVEDALE HIGH SCHOOL PRINCIPALSHIP

A special committee was appointed by the Lovedale Governing Council to fill the post of Principal Teacher of the High School which becomes vacant at the end of this year owing to the retirement of Mr. C. A. Pilson, B.Sc. The committee advertised for applications through the *Education Gazette* and numerous applications were received. Among these there was no African applicant. After careful consideration, the post was offered to Mr. J. P. Benyon, B.A., and his nomination has been approved by the Department of Education.

Mr. Benyon was appointed an assistant teacher in the Lovedale High School in February 1932, and from that date has had unbroken service in the same school except for five years (1940-1945) on military service in Africa and Italy.

Mr. Benyon, who was born in South Africa, was educated at Kingswood College and the Victoria High School (now Graeme College), Grahamstown, and took his university course at Rhodes University College, graduating in 1930. Besides the Higher Teaching Diploma, he holds the Higher Bilingual Certificate in the first class, and majored in History and Latin, with two years also in English.

Mrs. Benyon was formerly a teacher on the staff of the Lovedale Training School.

The good wishes of many will follow Mr. Benyon as he takes up his important appointment.

All references to South African politics in this issue written to express the views of *The South African Outlook* by R. H. W. Shepherd Lovedale, C.P.