

J. C. Mawalt

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# Native Education

First South African  
Vacation Course



*Mariannhill, July 1928*



Price 1/-

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Mariannhill, July 1928

### *Letter from the Director.*

Dear Fellow Students,

This is a student's paper and the less it is written by experts the better. It does, however, seem necessary for me to say a few words about the Vacation Course, now drawing rapidly to its close.

First, a word of sincere thanks to the Carnegie Corporation and the S. A. Departments of Education which have co-operated to make this course possible. The Transvaal, Orange Free State, Natal, Basutoland and far away Rhodesia have all sent their teachers or inspectors or both, so that the Course has been thoroughly representative. We hope that our work afterwards will convince the Education Departments that their money was well spent.

Our hosts at Mariannhill have been kindness and efficiency combined. Not a single hitch has occurred. The only complaint one teacher made was that he could only stay here three weeks whereas he wanted to stay six months!

I believe our devotions have been as worthy of our Course as I know they have been helpful to us all. The services, have been conducted by Europeans and by Natives and the whole atmosphere at the Course has been reverent.

We have been fortunate in our teachers. As some one said "There has not been a bad one

in the basket from Professor Doke and his "applied phonetics" to Brother Marcellus and his caustic tongue all have been equally efficient and helpful. Our thanks are due to Inspectors Murray Brown and Winterton and above all to the Right Honourable S. Scrivasa Sastri P. C for occasional lectures.

At one time I feared that the course would be too heavy for some of you but you "Stuck it" nobly and came through successfully. This is perhaps due in part to the good food, sweet sleep, and the hard games we all enjoyed.

Time and the daily practice in our schools will tell how far we have really profited from the lectures and lessons of the Course, but nothing can take away from us the remembrance of high endeavour, deep thinking and enduring friendships. We go forth to our tasks cheered and invigorated, ready to pull together with European and Indian colleagues for the upliftment of all the races in S. Africa. Our common life together has made us a band of brothers in the task before us. We believe that with God's help we cannot fail.

To all who helped to make the Course a success, not forgetting you, as fine a band of students as ever I met, my deep and sincerest thanks.

Yours very sincerely,

C. T. Loram.

### From the Editor's Chair.

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This is the first Vacation Course in which not only one but many Provinces and countries outside the Union, have been represented. It is the first of its kind and criticisms have been flying about, buzzing and singing like mosquitoes in the bushveld on a hot summer's eve. The organisers of the Course are safe because they have launched the ship and are asking critics to employ 'the scientific method' in reconstructing a Course after their own heart. There lies the rub, and many a man has turned away a sadder but a wiser man, for he has learned that planning and creating are perhaps more difficult than pulling down.

Yet there are some critics who are qualified to give advice, and as usual these men have not spoken until they could place some scheme on the table. Their views will be given later.

Up to the present the main regular lecturers have been Dr. Loram, Dr. Malherbe, Dr. Doke, Dr. McMurtrie and Professor Reid. One cannot but admire these gentlemen for the pains they have taken in preparing their lectures with careful forethought, continually keeping in view the students to whom they were lecturing. The students as a body represent all shades of qualification and have ideas on every mortal subject under the sun. Each one views particular subjects from his own angle. There is the Dumbrellian Hypothesis on Native Colour Perception being shouted from one corner of the square, finding its echo discordant in the Theunissenian Theory of Dogma, and Cheerio takes life in the midst of a dance step, while a Ruling takes himself and everybody else to task in all seriousness and contemplation. A Native is still tracing out the letters of his notes while his more advanced European friend is staring about the room to try and catch somebody's eye. So lines run from one end of the quad to the other intersecting in all parts of the quad. The lecturers have, however, shown the happy knack of first bringing the points of intersection as close together as possible, and have then walked in a circle the circumference of which runs through all these points.

They have kept the new students busy trying to assimilate the new data and 'the looker round, and 'eye-catcher' have snatched up a

stray morsel which is as delicious as it is fresh, a new taste to his intellectual palate.

It would have been easy, though perhaps tedious for these experts to communicate the old and established portions of their respective subjects to the students; it would have been pleasant and certainly profitable to them to impart new discoveries and put them through the furnace of criticism by practical workers in the field, but the lecturers regarding 'the handing down of knowledge as a sacred duty', have so effectively blended new and old, that the less advanced have been fully occupied assimilating principles, while the more advanced have been busy amending, adjusting and balancing new impressions and discoveries. And so the lecturers have won the grateful recognition of all.

But it is the 'talks' after lectures that students will remember longest, when the lecturer stepped off the platform, and was surrounded by a clamouring band of students, some thirsting after elucidation, others hot in disagreement, and others again full of tit-bits from daily life, illustrative of the principles aired in the lecture. Job was never more patient than our lecturers, and they have won our student's hearts in grateful recognition.

Our thanks also to the gentlemen who came to give us just but one lecture each, a measure out of the store of their own impressions and experiences. We are alluding here to Mr. Murray Brown, Mr. O. K. Winter-ton and the Hon. V. Srinivasa Sastri, P. C.

#### SOCIAL.

If the saying is true that: "The Devil finds some mischief still for idle hands to do", then Ould Nick has not had much chance of entry into the Vacation Course at Mariannahill. It was a wise step for the organisers to take, when they created a Student's Representative Council, and asked them to provide for the leisure hours of the students. All the students responded very readily and nobody buried the talent or hid the candle under the bushel. The afternoons and evenings were well spent.

Before stepping out of the Editorial chair and screwing on the cap of the Editorial fountain pen a word of appreciation is due to the authorities of the Mariannahill Institution for all the kindness shown to the students who are attending the course, and to those members

of the staff, who have taken charge of the manual training of students.

Professor Barnard is eagerly awaited by all students, for his is a subject that is going to open up a tremendous field for amateur research.

At the end of the magazine the register of all who attended the Course is given. The addresses are given too, and it is hoped that bonds of friendship, based on common interest, and created here, will not be broken but indeed extended when students part, and that the postal authorities will have to forward many, many letters, which will keep that bond intact.

THE EDITOR.

**First Impressions.**

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It has been suggested that it would be interesting to those who have been working in the field of native education for many years, if a newcomer to the work, who still has eyes to see the sunshine and shadow, tried to set down his impressions, before he had become so used to the routine of everyday things that the freshness had faded away.

First of all what did one expect to find? Straightaway we meet with a difficulty. It is not easy to recall the mental state even of yesterday. Still less can any one be sure that he is writing down what was in his mind some twelve months ago. There has been a continual change during that period, and it is quite impossible to be sure when that change began to take place.

One thing can be stated quite definitely. Whatever ideas one had of the education of the South African native were of the very vaguest description. The knowledge that there was a Native University at Achimota on the Gold Coast may have had its influence, particularly since it was taken for granted that students had already begun to graduate there. So also the fact that there were hundreds of Indian undergraduates at Oxford and Cambridge, may have led one to think that there would be a corresponding number of African natives of similar ability pursuing the same course.

From time to time missionary magazines produced descriptions of native schools, but generally sentimental, rather than scientific.

Such scientific articles did appear but seeing that one's interest had not then been aroused, they were passed over in favour of the more exciting accounts of the progress of the Christian Faith among heathen people.

So much for native education itself. Included in the general impression was an idea that the missionaries were practically the only workers in the field who were determined that both intellectually and spiritually the natives should share the good things of life.

This impression was strengthened, rather than weakened, during the first few months of one's stay in the country. The missionary seemed to be an "Athanasius contra mundum". Not only were the Europeans uninterested but they even seemed to be violently opposed to any attempt to give the native a higher education. His soul might be "saved", he might be taught to sing hymns, but nothing should be done to make him dissatisfied with the decree that his lot should always be that of a "hewer of wood and drawer of water".

On the other hand visits to native schools speedily corrected the expectation that an efficient educational system would be found throughout the missionfield, comparable at least with the village elementary school in England. Further although it was noted that a Native Hostel was in existence at Fort Hare, it became clear that the class of would-be graduates was lamentably small. There were also complaints that ordination candidates found the utmost difficulty in understanding the instruction it was desired to give them. Nor did there seem to be much room for romance in the elementary school. It was quite clear that the children were eager to learn, but the fact that one teacher was responsible for the education of all the children, no matter what their age or ability, and that their equipment consisted of a stub of slate pencil and a fragment of slate, made it seem quite impossible that any useful work would be done.

It became clear also, that the bookish education, which was the rule in English elementary schools some fifteen years ago, before vocational training was thought of, was even less suited to a native than to an English child. A visit to Basutoland for example revealed the fact that while agriculture was the sole occupation of the native, the lands were said to

te hopelessly over-stocked and under-cultivated. There was also an appalling ignorance of the elements of Hygiene. The possibility that disease might be infectious was not even considered. Poisons were used, regardless of the fact that an over-dose would kill and not cure. There was even a teacher who lost his life through making this fatal mistake. Far too often a witch-doctor was consulted in preference to the more distant, trained physician.

In the Orange Free State agricultural work was almost impossible for the native except as poorly paid servants of the farmers, and further, recent legislation seemed to close the door to his advance to the status even of a skilled labourer.

While then one retained the theory that education was good for all it seemed (a) that the education which could be given in the average mission school was not worth having and that (b) even where the difficulties had been surmounted the successful student would not find himself more fitted for the life he had to lead and would have no opportunity of realising the ambitions which his education had aroused in him.

The end of one's first nine months' stay in the country had resulted in almost complete disillusionment. Money was being poured out and energy expended: "To what purpose was this waste"?

One's own enthusiasm waned, but on different occasions there visited the mission Europeans who were not missionaries themselves, and they simply radiated an enlightened enthusiasm. The missionary was not a lonely worker in a barren field after all. There were people who seemed to anticipate that the seed would "bring forth fruit", if not "a hundred-fold" then may be "fifty-fold". For example, the Administrator of the Orange Free State, which has often been reported to be most bitterly hostile to the higher education of the native laid the foundation of a new secondary school, and stated definitely that the project had his blessing. The Bishop represented the Church. If the Administrator really represented even the enlightened amongst the governing class all was not yet lost.

The cure of the pessimist had begun, and the Vacation Course has completed it. One realises now that the representatives of the various

education departments are optimistic. They believe in the rightness of the cause and in its eventual triumph. Their criticisms of the self-denying efforts of the missionary pioneers are appreciative, kindly and constructive. Further they realise that an education which leaves out the training of a child in the worship and service of God is, to say the least, incomplete. They seem to perform their work not only with professional zeal but with a deep sense of vocation.

The Mariannahill Training Institution itself shows that the struggling mission schools need only be the bottom rungs of a ladder. They may lead upwards to institutions which can compare favourably both in equipment and attainment with similar schools in Europe. The training may be adapted to future careers both useful and ennobling which it is evidently believed the students will be free to follow.

So then the new-comer, while still inclined to ask the question "Quo vadis?" is prepared to follow, and while so doing to "thank God, and take Courage".

MARTIN KNIGHT S. S. M

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### Afrikaans.

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Die tyd, toe Afrikaans nie as 'n taal erken was nie, is gelukkig verby. Niemand twyfel nou meer daaraan nie, dat 'n mens jou gedagtes en gevoelens net so goed kan uitdruk in Afrikaans as in enige ander taal; ja, dat dit selfs tot in die universiteit as medium uitstekend diens kan doen. Dit is een van die offisiële tale van die Unie. Dit is die spreektaal nie alleen van 'n baie groot gedeelte van die blanke bevolking nie, maar ook van die Kaapse kleurling en van 'n groot aantal naturelle in die Vrystaat en ander provinsies. Dit is dus 'n taal om degelik mee rekening te hou hier in die Unie van Suid Afrika.

Wat die spelling betref is dit heel eenvoudig. Die naturel, wat gewoon is om sy eie taal foneties. d. i., volgens die klank of uitspraak te spel, sal hier seker veel minder moiete vind as met Engels.

Soos ons weet het elke taal sy eien aardighede. Afrikaanse woorde word selfs nog minder verboe as Engelse. Die volgorde is van groot belang. Die gewone orde, as die onderswerp

eerste staan, is dieselfde as in Engels, soos duidelik gesien kan word uit die volgende: Jan sien 'n koei daar in die land. As 'n bepaling of iets dergeliks eerste genoem word, dan kom die onderwerp na die gesegde, b. v. Daar sien Jan 'n koei in die land "Sal" en "het" gee ook 'n bietjie meite. Neem die sinne: "Hy sal môre hier kom. Koos het dit gou vir my gedoen. "Hier kry ons die tweede deel van die werkwoord, kom, en gedoen, aan die end van die sin. 'n Ander eienaardigheid in Afrikaans is die herbaling van die negatief, b. v. Ek sal dit nie vir jou gee nie. Die tweede nie kom aan die end van die sin. Wat ook moeilikheid gee is die beleefde vorm. 'n Kind sal nooit vir sy ouer se "jy" nie. Daar is twee maniere: die een is om u te gebruik, wat gewoonlik teenoor vreemdes gedoen word; en die ander is om die derde persoon te gebruik: b. v. Meneer, kan u my se waar die stasie is? Pa, sal pa asseblief vir my help?

Ons sien dat Afrikaans in Suid Afrika gebruik word tot en dwars deur die uniwersiteit, maar dis nie al nie. Ook in Europese lande soos Engeland, Holland en Duitsland word die taal erken, en kan as vak in die uniwersiteite geneem word, b. v. in die Londense Uniwersiteit.

Vir onderwysers [blanke sowel as naturelle] en ander siviele amptenare in Suid Afrika is dit noodsaaklik om Afrikaans te leer praat en skrywe, want die voorgaande bewys dat hulle dit nodigheid en, ek meen, al meer en meer nodig sal kry.

W. D. MALAN.

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### The Amalgamation of Schools in the Province of the Orange Free State.

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A lecture by the Reverend Father AMOR, S.S.M. delivered July 6th, 1928.

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In the first place please allow me to read, a portion of the Report on the Kroonstad United School dated December 15th, 1927.

"THE AMALGAMATION: This large school "was formed through the union of the "old United School of the Anglicans, D. R. "and Presbyterian Schools on the one "hand, and the old United School of the "Wesleyans and the A. M. E. on the other.

"This Union was in the nature of an experiment, because some doubt existed "whether a Native Principal would be "able to organise and successfully administer such a large school."

That word 'experiment' is the keyword of the whole situation. When we make an experiment we have a definite aim, which we sometimes achieve, but we always reap results. This happened with our experiment: we achieved our aim, and found other more important results.

Towards the middle of the year 1925 I realised that my school was dwindling for the reason that I was unable to provide education of a good standard, and the children were leaving for better schools. I had to decide between extinction and amalgamation, and chose the latter. It was fortunate that there was in Kroonstad a missionary of far greater vision than myself: — the Reverend H. F. Yule, of the Presbyterian Church — who had already decided that in amalgamation of schools lay the royal road for betterment of native education. He readily received my overtures and we drew up a contract of amalgamation. A significance of our faith in the amalgamation movement was shown by our provision for all the other schools of the location to enter into our newly combined school. In July, 1925, we opened what we called the "Kroonstad United School" and enrolled about 70 scholars. At the end of the year the roll had grown to about 120 and the Dutch Reformed Church put its school into the amalgamation. At the commencement of 1926 the roll was 220, and during the year the amalgamation school proved itself in Kroonstad. New scholars were enrolled every week, and at the end of the year the roll was 350. Negotiations then were opened with the group of schools allied with the Wesleyan school; final amalgamation was brought about in March, 1927, and the roll stood at 834. Since that time I have amalgamated all Location schools under my charge.

All through, the aim of amalgamation has been to secure a more efficient education for the children in the location at Kroonstad. I will now give you a few indications of the improvement of efficiency.

1) CLASSES: In April, 1927, the composition of classes was as shown in the first column of

the appended table. This number of scholars was taught by eighteen teachers. The inspectors arranged the classes in such a way that nine teachers were assigned to Sub - A: one group of the class consisted of the 'Methuselahs' who had been in school for a number of years, but who through continual neglect in a small school had failed to advance - some of whom were eighteen years of age. By keeping one teacher to one group of children during the whole of the teaching period great progress has been made as the second column of figures shows. The second column represents what the composition of the school will be at the opening of the third session on July 18th, 1928. These figures are approximate, as I am quoting from memory.

	Class	April 1927	July 1928
Sub-standard	A	389	220
	B	161	180
Standard	I	114	160
	II	67	130
	III	33	60
	IV	43	45
	V	11	20
	VI	11	10
	VII	—	1

You will notice that this shows a definite improvement in the length of "school-age" for the location of Kroonstad, and is sufficient proof of increased efficiency in the matter of classes.

2) STAFF: The composition of the staff on the dates of the table above is here shown:

Class	II teachers (P. T. 3)	4	11
	III (,, ,, 2)	2	2
	IV (,, ,, 1)	1	—
	V (St. VI)	11	7: which speaks for itself in the matter of efficiency.

3) EXAMINATIONS. The education department examines Standards IV to VI. In December, 1927, the average pass for the O. F. S. was approximately 30% (I speak under the correction of the inspectors). For the Kroonstad United School the pass was 52%, which also speaks for itself.

Thus you see, the amalgamation achieved its aim. The lessons which we have learned from this are important.

As regards staffing we found that what we had feared did not exist. Given guidance, a na-

tive should be expected to be able to act as principal of a large school: we found that a native can transfer his home-training to other spheres. One who has been brought up to be unswerving loyal to his chief is capable of giving loyal cooperation to his chief in matters of business, i. e. a native assistant is, on the whole, naturally prepared to co-operate loyally with his principal.

Very marked is the effect of the working of the amalgamation, especially on the children and on public opinion.

1) SCHOOL FEES. The Report says:

"The native people are proud of the school and give it all the support they can, both morally and financially—witness the payment of school fees."

When I tell you that the amount of school fees in arrear at the end of 1927 was less than 1%, you will understand what the report means. Again, when I tell you that this debt was written off by the manager after consultation with the inspector, and yet these arrears were paid during the early months of 1928, you will appreciate still further how the people are keen to support their school.

2) INFLUENCE. I wish here to relate certain incidents.

Before the amalgamation I had frequently to deal with squabbles between the children of my school and other school-children of the location. Fights were not uncommon: indeed it was as though a constant feud existed between all the sectional schools of the location. The amalgamation has brought this to an end.

With the first amalgamation we made another experiment. At the close of 1926 we took the amalgamated school for a picnic. This was hazardous in the light of feuds existing eighteen months earlier. We expected many fights, much bad language and tears - but did not see them. The picnic is known as the first picnic carried through without any dispute.

On the closing day of last session, one of the native ministers talked with me while the children were assembling. I will give you his remarks as closely as I can. He said: "Sir, you know this union of schools has taught us native people many things. It is a wonderful thing to see these children living so well together now since they lived so badly together in the

old days. They used to fight and criticise each other, but that is finished. They have learned to know each other, to love each other, and to respect each other. There are now no fights, and when your children say their mid-day prayer, the other children respect them and remain silent. They used to laugh and mock at them. The school has taught us native people to love each other, and if another man has a different form of religion we must respect him and his religion, remembering that we are all trying to serve the One God. You know, sir, you missionaries did us native people a great wrong: you came and found us an ignorant people living together, you taught us, and we accepted all you said because you were so wise. And you taught us to hate each other: you split us into different churches each hating the others."

I was delighted to hear his first remarks, but, oh! how his accusation pricked me to the heart! We missionaries had taught the natives to hate each other! I must admit the truth of what he said, for I cannot declare myself guiltless. Well, here is the great unlooked-for result of the amalgamation of our sectional schools in Kroonstad: the natives are learning the meaning of the word LOVE. Do you not think then that the amalgamation is a triumph, rather than a mere success!

And the cause? I believe that there is a connection between it and the late great war. Looking back at the struggle between the European nations I see not so much a war resulting from feud, as the spirit of competition urging peoples and nations to remove competitors from their path of progress. That which made the League of Nations is the same spirit which has made possible the amalgamation of schools. It is the spirit of Co-OPERATION. So much is this so that I would suggest abandoning the term "Amalgamation" in favour of "Co-operating Schools". At every stage the school has been built up on the sure foundation of the co-operation of those concerned. At one stage it was the department and the missionaries who worked together for the good of the school: at another the missionaries had to forego their prejudices for the sake of co-operation. But I challenge any co-operation of missionaries and education department to produce a co-operating school, unless they carry the children, the parents and the teachers with them. Be-

cause of their position, the teachers have a great influence for good or ill in a native community, and generally, if their co-operation is assured, that of the children and parents will follow. Our good fortune at Kroonstad was that at every stage the teachers co-operated with the authorities with absolute loyalty. They did this at a definite cost to themselves, and I feel bound to state that the foundation stone of the amalgamation of schools has been and is the self-effacing co-operation of Mr. Azael Moerane who at present is the principal. The fact that he stood by us in the early struggling days when he could have obtained a more lucrative position elsewhere, and thereby afforded the school a continuity in its teaching staff has been an immense strength. However, singling him out for mention does not mean that any of the other teachers has been less loyal.

The amalgamation has carried itself through because it supplied a felt need, and in supplying that need, left us free to learn other lessons: as we have it now, the Kroonstad school stands on two principles:—

- 1) The realisation by those concerned of the communal character of education:
- 2) The existence of a spirit of good-will and co-operation in all concerned in the government and maintenance of the school: and while these two principles are observed, there is no school, there can be no school which can surpass our amalgamated, our co-operating schools of the province of the Orange Free State.

There remains, then the matter of education. Moral instruction must have a standard whereby actions shall be judged good or bad, and religion teaches the standard. In co-operating schools such as I have described, the co-operation of the expert in religious instruction with experts in secular education produces an education which must influence a community for good. This co-operation has been achieved without any sacrifice of principle. Beyond suggesting an outline syllabus for Biblical instruction the education department does not interfere in the slightest degree. It has called upon the religious experts to bear their share in the communal work of schools, and hands over the entire school to the missionaries for a period of not less than thirty minutes each day. During that period the child attends whatever form of religious instruction his

parents demand. This sectional religious instruction is under the control of the superintendent missionaries concerned, and they have the right to conduct the classes for their own children in whatever way they wish. In practice, it works out that the missionaries appoint certain teachers to conduct their religious instructions, according to the denominational syllabus. There has been an attempt to find some common basis to work upon, so that the number of days on which the school is sectionalised may be reduced, but at present in the Kroonstad co-operating school and certain others this has not yet been brought to fruition.

In any case, although the school is broken up into sections for half an hour a day, the progress in mutual respect and understanding has not been impaired—nay, rather, there has been noticed a spirit of respect for the religious position of others.

### Lesotho.

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Ha re bua ka Lesotho re ke ke ra lesa ho hopola lebitso la morena Moshoeshoe eo e leng ntat'a Basotho. Lebitso la hae le ea hlomapshoa ke sechaba sa Basotho, 'me le lichaba tsohle tse tsebang Histori ea Basotho li ea le hlompha. Ke eena ea ileng a batlela sechaba sa Basotho thuto, khotso, le tsireletso 'musong oa England. Ka ketso ena sechaba sa Basotho se ntse se babaletsoe litsoanelo tsa sona. Morena Moshoeshoe o ile a mema baruti ho isa Evangeli ea khotso Lesotho. Kajeno sechaba sa Basotho se ea bona, se na le tsoelo-pele, le tsebo; 'me lichaba tse habisaneng le sona li qala ho se hlompha le ho se rata; li rorisa thuto le tsoelopele ea Basotho.

Kajeno Natal e memile Lesotho ho tla tla-tsana le eona mosebetsing o moholo oa ho ntseta batho ba batso pele thutong le mekhoeing ea ho ithusa litabeng tsa bophelo ba lefatše. Ke tseba litholoana tsa sefate seo Moshoeshoe a ileng a ipatlela sona mane Lekhalong le Botau. Morena ea bohlahe bo tsoang ho Molimo a hlonephoe, lebitso la hae le rutoe litlohohole le litlohoholana tsa sechaba sa Basotho.

A. J. M.

### Address.

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To the Students

by The Hon. V. SCRINIVASA SASTRI P. C.

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The Hon. V. Scrinivasa Sastri paid a visit to Mariannhill and gave the students a most interesting, illuminating and inspiring lecture on the Teaching Profession in India.

Throughout his speech Mr. Sastri revealed himself as a most eloquent orator, but more than that he showed himself to be a true Indian patriot, proud of his native country, proud of its ideals and alive to its ancient traditions. If but a tenth of these qualities have been infused into the native teachers present, South Africa will have passed many milestones in the progress of native education.

In introducing Mr. Sastri, Dr. Loram, the Director, briefly sketched the historical events leading to the visit to South Africa of the Indian Delegation of which Mr. Sastri was a member. On the return of the delegation he remained as Agent-General for the Indian Government in this country. Explaining the reason why Mr. Sastri had been chosen for this difficult task. Dr. Loram said that Mr. Sastri belonged to a noble band of men who called themselves "The Servants of India", and devoted their lives to serving their countrymen wherever they were needed, in famine in social upheavals and in calamities of every kind. They were also trying to alleviate the conditions of their people in this country. They were a lowly band of men serving their countrymen out of love and with all humility. If Mr. Sastri thought himself lowly other people did not. The King of England recognised Mr. Sastri's worth and made him a member of the Privy Council, one of the highest honours which could be conferred upon a citizen of the British Empire.

Mr. Sastri's position on this country was a very difficult one for he was a buffer between Indians and Europeans, and a buffer is buffeted from all sides. His championship extends to all non-Europeans. Dr. Loram asked Mr. Sastri to address the students.

### Mr. Sastri's Address.

India, he said, was a vast country, half as large again as South Africa and containing 320 000, 000 inhabitants: The number of teachers

consequently, was much larger than in this country, and the needs were much greater. These needs were not always fully met. In his youth the number of teachers of schools and of scholars was very small, but under British Rule education had made great forward strides. There was no compulsory education yet, but the work showed tremendous progress, because the people supported educational institutions. Mr. Sastri cited the case of two men who had given £250,000 each for the foundation of universities. The government, too, gave ample support and made provision for educational facilities wherever the community was trying to help itself. So all kinds of educational institutions were to be found in India to-day.

#### ANCIENT EDUCATION IN INDIA.

Continuing the speaker said that civilisation in India was some four thousand years old; and a great feature of this civilisation was that learning was always held in high honour and esteem by the people of India. Learning was a treasure which was assiduously guarded, preserved and handed on from generation to generation. It was every man's duty (1) to gain knowledge; (2) to assimilate it; (3) in his own life to make use of it, and (4) to communicate it to others without demanding any remuneration. The teacher was proud to impart knowledge for the love of it and considered it his sacred duty to do so. A good teacher drew pupils from all parts of India, because learning was valued for itself. Hence the community supported both teacher and pupils, the students begged their food from door to door and begged a little extra for the teacher. Under such conditions it was obvious that the teacher could not accumulate material wealth, but lived on the bounty of surrounding householders, who were proud of the privilege of helping the cause of education. The head of the household himself would bring some of the food cooked for the family and place it in the bowl carried by the student. Students were not allowed to converse with the ladies of the household but had to employ the formula which varied according to their caste; for instance the Brahmin said "Lady, give food"; the Kshatinya said "Food, lady, give" while the Vaisya would say "Give food lady". By these formulae it was possible to determine to what caste the student belonged. While speak-

ing the student had to stand with bowed head and was not permitted to gaze into the lady's face.

#### THE SCHOOL.

The teachers taught in temples on the banks of rivers or in forests under the trees. Public buildings were thrown open to the teacher; there were no inspectors. Society honoured the teacher very highly, for he was handing down "the torch of learning" to the next generation. If he went to court, which he did very seldom, for he considered his position a lowly one, all councillors rose at his entrance and the king offered him his throne. The teacher did not accept the offer, declining to take the "burden of state" on his own shoulders.

#### THE PUPIL.

School-life usually lasted from ten to fourteen years. If a pupil went to his teacher at the age of ten, he did not generally return to his home until he was twenty-five years old and had graduated.

The people of his own village had to give him an honourable reception. They all came out to meet him. His own father paid him homage and respect. In the evening a great feast was held in his father's house, and a cow was killed, cooked and eaten, — a very unusual event in a Hindoo community. The student had now reached his majority and was permitted to marry.

#### REMUNERATION TO TEACHER.

Although the teacher demanded no remuneration from the student before the pupil left his master he was informed what reward his teacher desired. The student gave the reward asked for unquestioningly. There is no doubt that many students received their education free of charge, but those who were richly endowed with worldly possessions paid generously.

#### MODERN EDUCATION.

There had been a great revolution in education in India. In remote places in India the old system was still in vogue although the casual tourist would naturally not see it. Modern education had, however, spread throughout the length and breadth of India. The schools were well attended and fees were being charged according to prescribed scales. Teachers are no longer taught for nothing, but received salaries and pensions. There was a very ef-

ficient and highly organised department of education, and a definite school system equal to any other modern system.

#### TEACHING PROFESSION.

Between the years 1870 and 1890 the profession reached its lowest levels. Anybody was allowed to teach. When a man had failed in other walks of life, he became a teacher as a temporary profession. Teachers worked for a small salary, their work was indifferent and its quality low. Schools grew up like mushroom in every village and there were "adventure schools". The result was that discipline was ruined, for teachers carried favour with the pupils and endeavoured to attract children from neighbouring schools.

He himself was teaching in a large school and such an attitude caused great trouble and worry to himself and his colleagues. Eventually the Senate of the University began an investigation into educational conditions. Within three years a set of rules was published, and within ten years a definite system was formulated, and proper training was made a condition of employment of teachers. There was a wonderful change since parents and teachers responded well. The profession again became a noble one with lofty aims and high ideals: and a period of reconstruction commenced.

#### CONCLUSION.

Mr. Sastri then went on to speak on the teaching profession in general. He emphasised the fact that the saying "a teacher is born and not made" was only a half-truth and not to be relied on. Every teacher should pass through a period of preparation. "A good teacher will be better for a course of training, and a bad teacher will improve". Training is absolutely essential for ungifted teachers. The teacher should have the highest professional ideals, and recognise the moral value of education. He must learn the history of education for "history inspires the oncoming generation" We must remember that men outside the profession have given us much that is of fundamental value to education, and further, even the pupil is the unconscious teacher of the teacher for there is soundness in youth.

The old tradition is still alive in India. The teaching profession is still honoured. It is the same in the medical profession. The village

Doctor still sits at his door four hours of the day and treats the patients free of charge. Medical men were rewarded in an indirect way, but no fee was charged and there was a general belief that if payment was made, the medicine would lose its power. It was however impossible to revive the old things in the teaching profession, all the simplicity of ancient days had disappeared. The teacher should be borne along on the wave of high ideals. He, might have many troubles and anxieties the Superintendent of Education might seem to be a hard man, inspectors to be exacting, and parents and pupils trying, but he should never lose his ideals and his sense of duty towards his race and the oncoming generation. Discontentment was the enemy of the teacher's profession. "Such is the profession to which you belong, the profession to which I belonged, and to which I regret that I do no longer belong".

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### What the Community expects from Native Education in the Transvaal.

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Mr. Chairman, Ladies and Gentlemen, it is very unfortunate for you all that I am asked to speak to you this evening. I shall not be able to satisfy you.

What I have been asked to speak about is: What the Community expects from Native Education in the Transvaal.

I shall not be able to tell you the attitude of all the Natives in the Transvaal because I have not had the opportunity of going round the whole Province in search of information — What I am going to tell you is confined to certain parts of the Transvaal i.e. Witwatersrand and Pretoria, Rustenburg and my own Districts of Pietersburg and Zoutpansberg.

There are many different kinds of Native people in the Transvaal the main ones being:

The Bavenda in the North on the Zoutpansberg Mts,

The Thonga or Shangans in the Zoutpansberg and Pietersburg District and the Suto-Pedi people in the Middle and South.

Before Missionaries came into the country not a single one knew how to read or write but when the Missionaries came all things made a right-about-turn :

Churches and Schools sprang up here and there not only small children but people attended school. They were all eager to know. Their needs were temporarily satisfied. The curve of learning shot straight as if you had suddenly dipped a thermometer into boiling water.

Suddenly there came the plateau period. Big people no longer were seen going to school; that enthusiastic spirit waned and disappeared. Why? Because the teacher and taught had come to the same level. The pupil could be carried no further. Fortunately Training Institutions were created and now our boys and girls are under the hands of trained teachers.

Where are these boys and girls from? Naturally they are sons and daughters of people around us: the heathens and the Christians.

Then comes the old question again: "What do these people expect to get out of Native Education?" Let me modify the question a bit and say "What do they expect from the Teacher and the School" or "What do they want that the Teacher or School should do for them?" It is very difficult to answer straight, so I shall go in and out of the question.

If all the heathens were to send their children to school there would not be enough teachers to teach them. But they do not send all their children to school. This does not mean that they do not know the value of Education or that they hate Education. No. Simply, they do not understand clearly what education means for them.

What we get when we go about trying to persuade them to send their children to school is this: -

"I have no children" or "My children are looking after goats or cattle or donkeys or sheep" or "this girl is playing with babies" etc.

If they are obliged to send any children at all they send boys and not girls. I do not mean that there are no heathen girls in our schools: no, there are girls, but what a heathen parent prefers is to keep his girl children at home because it is his treasure. The luckiest man is the man who gets girl children because they will marry, and he will get "Lobola" out of them; whilst if he educates the girl, then the Missionary, or who ever is concerned with church business does not like "lobola". In fact old customs still linger in the minds of many heathens to-day.

Such Towns as Johannesburg and Pretoria are in some respects the chief causes of discontent in Educational matters among the ignorant heathens as well as among Christians at our place.

One day when we were going about preaching we came to the village of a certain heathen man and his wives. We asked him why he and his wives did not come to church. The wife rose up to say how sorry she was that she had sent her children to school because after they were out of school they vanished away like vapour and to-day she does not know where they are. On the other hand the children of those heathens who did not send their children to school were at home and were helping their parents - Indeed the uneducated boy helps his parents more than the educated.

Among the Christians and the Civilised things are different. They do send their children to school. The more enlightened chiefs such as Mphahlele, Mpapuri, Sibasa, Mohlaba etc. have erected what we may call tribal schools. More chiefs intend to follow suit. This is a sign which shows us that our people like education and that the heathens will be conquered after all.

In order that the needs of our pupils be satisfied and to make them look forward with hope and enthusiasm, and in order that we may make their natural instincts our allies we have established or started here and there many activities; -

- a, The boy Scouts or Pathfinders
- b, Debating Societies
- c, Foot-ball and Gymnastics
- d, Basket ball and school-rhythmics
- e, All sorts of games and sports such as bolster bar, hurdles, sack race etc. and the parents enjoy looking at their children playing.

It is interesting to note here that one of the European Staff at Lemana in the North has started, what we call, "inter-school" sports for all schools in the North. I am glad to mention here that one of our Inspectors by the name of Mr. J. C. Johns has given a cup for competition. Thus we are trying by all means in the Transvaal to make school life as interesting as possible and I think that is what the Community expects.

One thing which is still lacking in the Transvaal is Trade Schools. I think that if the Natives could see their children make something useful and something by which they could earn a living, Native Education in the Transvaal would progress by leaps and bounds. I one day remarked to one of our Sewing Mistresses that instead of teaching the girls the hem-stitch, hem-stitch work she should try and show them how to make real objects such as shirts, trousers etc., and promised that if these were made, I could buy and I thought men of the village also would like to buy them. I think she took my word because when I visited the sewing school one day I found girls making real jerseys, some shirts etc. Girls who are out of school have joined in the making of jerseys and instead of wasting their time idle at home, they have something to do with this lady and they like her very much.

The practical knowledge of Hygiene is another thing we need at our place. The schools for Nurses are very few in S. A. and are very far from our place, and the people do not know or believe much about these schools. I think if there were enough of these schools and a Native Nurse placed in every Mission Village, our people would be better off on the side of health.

I think that is what the Community expects from Native Education in the Transvaal.

D. C. MARIVATI.

### The Official Languages in the Native Schools of the O. F. S.

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European children in South Africa must learn two languages viz. English and Afrikaans, because these are the two official languages of the country. As these languages are required by law all European schools make provision for teaching them. One of them is generally the mother tongue of the pupil and when he comes to school he is able to express himself more or less fluently in this language. He is therefore faced with the task of learning only one entirely strange tongue.

The greatest difficulties the European pupil has to overcome are probably the great differences between English and Afrikaans. One is phonetic, the other is not; there are

differences in syntax which are sometimes great and sometimes not. An English child will have difficulties with the pronunciation of Afrikaans sounds and vice versa. But on the whole it can be said that the European child in South Africa has to overcome only one great obstacle in learning the second official language.

In his task of learning the two official languages the European child is assisted in many ways. All his teachers have had a thorough practical and theoretical training which enable them to help the child in making his language study a success; numerous text books, readers, and periodicals are published to provide both useful and interesting information inside and outside the school; parents realise that bilingualism is necessary and therefore they encourage it; moreover parents are accustomed to look upon the teacher as an expert in his own sphere of work and therefore do not interfere with his methods.

In Native schools conditions are quite different. Here the pupil has also to learn the two official languages but neither is his mother-tongue. He is therefore confronted with two difficulties while the European pupil faces only one. Besides — perhaps one should say first—the Native child must be put in the way of mastering his own language. It would be a negation of a fundamental pedagogical principle to omit mother-tongue instruction. Hence, while the European child becomes bilingual we demand from the Native child that he become a trilingualist.

How is this object attained?

We are faced here with very great difficulties. About 70 percent of the Native teachers in the O. F. S. are either not trained at all, or poorly trained. Books, suitable for Native schools, are certainly not plentiful. The native parent has not yet learned that the teacher cannot possibly satisfy everybody's wishes with regard to methods and content of teaching. Nevertheless great progress has been made in the O. F. S. during the last years.

When the writer made his first tour through the Free State in 1924 he was disagreeably surprised to find that only two thirds of about 300 schools taught the vernacular at all. There were only ten schools which taught Afrikaans. Where the vernacular was taught it generally ceased after the lowest substandard. It was a

remarkable thing to find that in most schools the pupils understood Afrikaans fairly well, but if the question was asked why Afrikaans was not taught in preference to English both teachers and parents looked astounded. "Afrikaans! What sensible person will introduce Afrikaans into our schools! Yes, the European learns it but for them Afrikaans is their home language, just as Sesuto is ours. Our children must learn English like all the white children. English! English! If our children know no English they are not civilised. They need not learn Sesuto in school. We teach them that. They need not learn Afrikaans, they can pick that up!"

It is not a question whether the argument is logical or not, but it represents the spirit that prevailed.

English! what a magic word. In farm schools where the teacher himself could hardly understand the question "What is your name?" unless it was immediately followed by the Sesuto equivalent, the poor children were tormented with "Zee ket set on dee met;" in towns were no two words of English were heard in a year they plodded through the "Royal Crown Reader" or "Longman's Union South African Reader." Pardon! Sometimes they raced through them, because they could read them perfectly forward, backward and upside down as long as they knew the first word or two. Conversation lessons were conspicuous by their absence. In many cases it was difficult to get a coherent English statement even from the teachers.

In schools, where the pupils had a fair knowledge of English — and their number was not inconsiderable — I often asked where the knowledge gained would be useful; whether their employers would speak English to them and so forth. Nearly always the answers proved that neither pupils nor teachers and parents had even considered it worth while to think about the usefulness of the studies undertaken in the Native school.

It was almost incredible that Afrikaans-speaking Europeans should say that Natives found it easier to learn English than Afrikaans, and this in districts where 80% of the natives used Afrikaans in their intercourse with the Europeans, while English was used in school only.

H. F. G. K.

The position can be summed up as follows: Three languages had to be taught, vernacular, English and Afrikaans. The first was neglected after the substandards. Afrikaans was not taught at all, English received too much, but not sufficiently efficient attention. Therefore two things had to be done while a third could not be neglected.

It was perfectly plain that the introduction of anything new would cause much opposition if it caused existing subjects to suffer. If for instance, the introduction of the vernacular throughout the school, should cause the knowledge of English to deteriorate, parents and teachers would do everything in their power to prevent it from being taught.

The first step was obviously to give the vernacular the place it deserved. As already pointed out, a school without mother tongue instruction is an educational monstrosity. Much opposition had to be overcome. How many meetings, some of which lasted all night, had not to be held to persuade parents to let the vernacular be taught! Teachers had to be taught by demonstration that the introduction of the vernacular was possible. All the trouble taken was not in vain. Today there is not a single school where the vernacular is not taught in all classes and standards.

As soon as the greatest difficulties in connection with the vernacular had been overcome, and as soon as the movement in favour of it had gained some impetus, the question of Afrikaans was tackled. Again the objection was raised that English would suffer. But the fact that the vernacular had done English no harm helped to prove the fallacy of this argument. Several factors, both within and without the control of the Department helped also and in the end of the introduction of Afrikaans has been far easier than the introduction of the mother tongue. Where two years ago inspectors had the greatest trouble to get Afrikaans introduced they are today asked to make provision for it on the time table. Many Native teachers learn Afrikaans privately. If it is remembered that in 1924 the number of schools which taught Afrikaans amounted to 3 percent, while in 1927 the number had risen to 73 percent, there is every reason to be satisfied with the progress made.

H. F. G. K.

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## An Example of Service.

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The most Northern school in Zululand is situated on the Ubombo Mountain Range, and overlooks the Usutu River, which at this point separates Zululand from Portuguese East Africa. The nearest post office and store is in Swaziland. The nearest aided school is at Ingwavuma thirty miles away over rough country. At Ingwavuma also resides the Native minister who has pastoral oversight. For many years the local native Chief has requested that a school be opened for his people, and he actually had a schoolhouse put up by the tribe. For the past three years spasmodic attempts have been made to keep the school going, but the difficulties have been (1) financial (2) impossibility of securing a teacher. Last January it became possible to assure the mission authority that a grant-in-aid would be given in April provided a suitable teacher were appointed, and a sufficient enrolment secured. The Native Minister appealed to a girl who had passed Std VI and had spent seven months in a training College (where she had to leave owing to illness) to come and take charge of the school.

She agreed to do so. To get to the school she had to travel 680 miles by train, 46 miles by motor bus, and end up with a 30 miles walk. The journey occupied six days and cost close on £6 (a quarters salary). There is not a christian home within walking distance of the school, and the girl has to live at the Kraal of the Chief.

The Natives here are Swazis speaking their own dialect, having their own customs, and preparing their food in their own way, and practically all heathen. One dared not hope that the teacher would remain long under these circumstances; and when the school was visited in June, one was prepared to be very sympathetic, to a long tale of difficulty, disappointment, and discouragement ending up with the giving of notice to leave. One found instead an exceptionally energetic person, a gifted teacher. She had in the course of four months mastered the dialect and used it out of school.

She referred to the women as "Mama" and to the men as "Baba"; Parents had been persuaded to send their children regularly to school and to provide them with slates and pencils;

the enrolment had reached 35, "with more promised".

In the school one was agreeably impressed with (1) the cleanliness of the pupils (many of whom were in skins and "mabayi") (2) the fact that the words and times of half a dozen hymns have been learnt by the children (3) splendid foundations laid in handwriting and Zulu reading (4) the respect shown to the teacher by the crowd of parents who had come to view the examination. Far from the matter of leaving being mentioned, plans for the future were discussed. The only tale of woe listened to was about a teacher who had a school 15 miles nearer civilisation, and who had the benefit of a resident catechist. And this teacher actually gets less pay than her sister teaching at home, because her school is in a Location!

S. B. Theunissen.

## Native Education.

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If there is any one who knows the needs and what the native is, it is Dr. C. T. Loram the acting Superintendent of Education.

The doctor wishes to educate or rather to prepare the Native by educating him for life. Academical education has not done the native much good and he has not gone a long way.

A store of a European built at the same time with a certain school has educated the community around it so much so that you find people — men and women — wearing European dresses. This is the effect of that shop.

The school has similarly done the same but in most cases the results are disappointing.

To-day when we teachers go to towns we feel very ashamed to find some of our best scholars among the gangs of amalaitas. These boys were very good during their school period. They have been taught English, grammar, and arithmetic well but it seems to me as if we were training them for being clerks. To-day they cannot get employment because of Industrial Segregation. Because they cannot earn

a living honestly they have to earn it otherwise and as we see they are very wrong.

These boys have been given provisions which are not useful to them in time of starvation. — Poor Boys!

The whole fault, if I am not wrong, is upon the Department of Native education which has not the aim of training the native for life. The department does not equip him with suitable material for life and consequently we find him helpless. Native poverty is increasing yearly.

I have been longing for a long time to hear the words as said by Dr. C. T. Loram — "Prepare the native for life."

The Native teacher receives the blame for the present situation of the natives. Yet the inspector of natives schools when he finds that arithmetic and geography are not well taught says the teacher is a loafer. How in the name of good fortune can a native teacher train his people for the purposes of life?

I hope the inspectors and directors of Native Education will carry with them this point which has been emphasized by Doctor C. T. Loram and, please inspectors, do not blame us teachers if you find that a couple of our pupils get a few sums wrong and yet have done well in manual work.

A. E. Mpapele

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**Ramhilliann Reverberations.**

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An Imaginary Conversation.

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Scene: A Refectory.

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MARLO. What are we here for? Can anyone answer that question.

KODE. The evolution of a scientific terminology with regard to the study of Bantu languages, a phonetician's phrase book, is a duty incumbent upon us one and all.

MARLO. Good. And why?

KODE. Only so can the races of this continent come to a proper understanding of the deal of bright jewels peppered over the plain of their native languages.

KESSY. (vegetarianly inclined. To Marlo). Will you explain to us what you mean by "uplift". Which plays the greatest part in uplift — nature or nurture or nuts?

MARLO. Uplift means the raising of a tribe or people or community to a higher level of living. It is a worth-while activity, a purposeful pursuit. It involves (a) the resynthesising of old concepts, and (b) the formation of new bonds.

REECHIO. Dees strains dee neuronos, does eet not?

MARLO. You should arrange your syllabuses so that you are engaged in the activity of uplift when the fatigue curve is at its highest. For instance, I do not advise any great effort after a lecture from Dr. Kode. I leave it to you.

MURDBELL. (rings a bell). Perhaps I may be permitted to cut this cackle short. A few intimations. Tea will be served on the tennis court outside the lecture hall at 4 o'clock; You are requested to be punctual as Mr. Macmoll intends to be there at five to four, and the number of cakes is limited. (aside) I mean to be on time.

This evening there will be a talk on "Diatetics and Digestion" which it will be worth your while to hear. No, I did not say a worth-while talk. The committee has decided to put a tax upon all questions asked — sixpence for the first minute and threepence for each succeeding minute. The proceeds to provide pensions for inspectors. You may go.

T. Y.

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**The Class in the Open.**

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A fantasy of School Life.

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At Thabana Tsoeunyana there is a little school, where the scholars are few and the school badly housed. The school-building consists of one room made of corrugated iron, has no ceiling and the floor is of dusty mud. The windows are not windows: they are a few square holes in the wall which once upon a time had shutters, but these long since have disappeared having gone to help make up someone's fire. The door is nearly all in exi-

stence, but it hangs not on its hinges. One hinge is on the door and one on the door-frame, while the remains of the door itself, placed on two big stones, serves for a seat inside the school.

The school is built nearly at the top of the pass at Thabana Tsoeunyana, and during the winter months catches the cold winds blowing from Natal. Mmatsheliso finds the building very cold on these days, and so do the children whom she tries to teach. She brings them in front of a spelling chart hooked on the wrong end of a screw which holds the iron on to the frame of the school. For a pointer she uses a blue-gum twig and shiveringly points at "A", but the cold causes the pointer to oscillate between "E", "A" and "O". In a semi-circle around the chart she gathers about a dozen shivering little wisps of mortals who maintain a vigorous dance in order to warm themselves, hoping that teacher cannot see them.

However, Mmatsheliso is a wise young teacher. She realises that she has a hopeless task before her in trying to teach children whose brains are freezing. "Get your slates and pencils: you, Monyake, take that reading paper: we will all go outside into the sunshine and have school there". All is eagerness. Before the rising dust can reach knee-high the whole class is out in the open. At the other corner of the school plot is an old stable wall which gives protection from the wintry blast and the children gather under its shelter, sitting with their backs against the wall, a thin brown line, and the sun shines full on them. In a short while the warmth of the sun has thawed their little minds and Mmatsheliso sets them a few simple sums. Whilst they are engaged in grappling with the mysteries of one two, three, etc., Mmatsheliso herself sits on the ground for a little rest.

Oh, most unfortunate! Just at that moment old Moferefere walks round the corner "Hela! You teacher! We do not pay you to sit down all day in front of the children: I will report you to the Committee. All teachers are lazy and good-for-nothing". He passes on, and Mmatsheliso, thoroughly frightened, decides that she had better not sit any longer. She stands again. Mmalerato who is adored by all the village, spies her from her stoep, and all is to her, "My child; there is no need to ex-

ert yourself when the children are busily engaged. Take a little rest so as to be ready for the children when they will begin to want your attention again". Well, sitting had got her into trouble with old Moferefere, and she did not want that to happen again, so this time she knelt down on the ground keeping watch over the children. This does not satisfy the Rev. Abednego Taunyana, and as Mmatsheliso was the daughter of the man who had told him that he was thoroughly wrong in starting a new church for himself, he saw a chance of making trouble. "Mmatsheliso": said he, 'you are paid to teach, and not to say your prayers. I am going to report you to the Committee'. Up she jumped: what had she to do? Sitting was wrong, standing was wrong, kneeling was wrong. She did not feel equal to seeing what would happen if she had stretched herself on the ground for a rest, so looked about her in the hope of getting an inspiration from whatever might catch her eye.

At that moment something caught the children's eye. A few yards away a hare got up, and after seeing the children began to scuttle away. In that instant the whole class was on its feet scampering after the hare. Behind the children came the teacher: behind the teacher the Rev. Abednego Taunyana, behind him old Moferefere, with Mmalerato close following. The whole bunch of children and elders scampered across the hill-side ran down into a donga and then along it, keeping the hare in sight. Monyake, with the cunning aim of a herd-boy, threw a stone at the hare and caused it for a moment to lose its balance. That moment cost the hare its life. Monyake sprang forward and laid hands upon it as it was getting up the bank to go out of the donga. The class closed on him in great excitement. After a few moments of hurried conversation, the children came with Monyake to give the hare to Mmatsheliso. "This is for you, teacher, because you are our mother."

Old Moferefere was disappointed, and so was the Rev. Abednego, for each had intended to have that hare for himself. Both attacked Mmatsheliso, saying that she had neglected her duty as a teacher in letting the children run about the country when she ought to have been taking school, and promised to report the matter to the Committee. But they had reckoned without Mmalerato. "You bad old men of the vil-

lage" said she "leave the teacher and the children alone. You did not see the hare until the children started to run after it. Why did you not go then and bring the committee to see the children running about. No: you wanted the hare for yourselves. Now then, go home, for the hare belongs to the children to do with it as they wish, and if I hear anything more of this I will report you to the Committee for trying to steal school property. And I will report you to the Council and to the Magistrate. Go away." Turning to Mmatsheliso she said, "Go back in peace with your children to the school, my child. I am sure you are doing good, because the children love you. If ever you want me to help you I will do all I can, because I know that you are helping our children. Go in peace: go well, my children."

'MUTLA LERATO.

wood-work for the boys. The greatest material work is the preparation for teaching that a large number of the students receive. In 1925, for example, about thirty young people received a state teacher's certificate in addition to the High School diploma. Unfortunately, the state preparation for negro teachers is extremely poor in Mississippi; and the Toogaloo students go out well prepared to meet a really appalling lack in education. There is also a full four years college course, and, what may be termed, spiritual effects underlie the whole product of the school. Now schools like Toogaloo, Taledega, and others, are sending out Christian men and women of which the Rev. Max Yergen and his wife are typical.

— L. M. RUSSELL.

### Toogaloo College.

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It was the first Sunday evening service of the school year at the chapel. After some songs of the usual types and prayers, out of the student choir rose a soprano voice clear and touching — "Steal away!"; on the next phrase, "Steal away," the other sopranos and the altos joined; and with, "Steal away to Jesus!" the poignant and searching song of a formerly enslaved people rose in volume with the four parts in perfect harmony. But deeper than the mere mechanics of music, the longing and religious faith of a people tried in the fire of tribulation spoke. Most of the grand parents of those young people of Toogaloo College had been slaves on Southern plantations. In fact, the site of the school is an old plantation, the former "Mansion" of the white owner being now the Administration Building. Situated in the extremely southern state of Mississippi and perhaps a half day's motor ride from the Mississippi River, amid the original oak forest of that region, the school stands as a living example of what the Negroes of America can accomplish. It is controlled by the same organisation that launched Hampton and Tuskegee.

Now Toogaloo is not primarily an industrial institution, although a course in cookery and sewing is compulsory for the girls and

### Book Reviews.



[The editors received a large number of books for review. As it was obviously impossible for them to read them all, these were distributed among several critics, whose views are given below. It must be clearly understood, however, that the editors accept no responsibility for the statements made].

**Association Football. — A new method.** by D. McK. Malcolm. (Ebenezer Press — 7s. 6d).

The author is a well-known, prolific writer, but no one would have suspected that this most genial of all Scotsmen would ever turn to such a lofty subject as Association Football. It will be recalled that he is an authority on many other subjects, resembling in this respect the great philosopher and writer Arnold Bennett. Mr. Malcolm's biggest work, undoubtedly a classic, is his book "How to make a Ford go without rattling".

In his new book on Association Football Mr. Malcolm deals with all the aspects of the game and specialises on the position of full-back. He gives some very apt descriptions of kicks which miss the ball but not the opponent, and it is particularly interesting to hear how the author succeeded again and again in heading the ball with his elbows.

**Warblings at Eve.** by G. S. Henrioud. (Geneva — 25s).

This is a musical publication, hence so expensive. Possibly the title is a little misleading because the tunes resemble in some cases the typical swiss yodel and sometimes also suggest the bleating of a swiss goat. It is also remarkable that these tunes can best

be sung at 4 a. m. and are very suitable as war cries when taking a shower bath on a cold morning.

**Neurones, Synapses and Stimuli.** by C. T. Loram (Juta — 6d).

The publication is only a pamphlet and deserves expansion into book form. The author deals very briefly with psychological phenomena, complexes and intelligence tests. The reader can hardly believe that the authors I. Q., according to his own statement, is only 19. It is surely a printer's error and should be 91. Or is it 190?

The greater part of the pamphlet is taken up by a discussion of the instincts. Students will probably have difficulty in following the reasoning by which the author attempts to reconcile pugnacity with the sex instinct.

It is really a great pity that so much has been crammed into so short a space. Laws of exercise, modifiability, man's original nature, hypothesis and theory, mosquitoes, horses with long tails, domestic science, baby-feeding, are only a few of the subjects touched upon.

Nevertheless the author must be congratulated on his achievement and everyone is well advised to spend sixpence to obtain the pamphlet in question.

**Physical Jerks.** by Bill Sykes. (Rhodesia Press—1s. 6d).

A splendid book written by the authentic Bill, so wonderfully described in the immortal works of Shakespeare, especially in the great dramas *Macbeth* and *No, No, Nanette*. It is rather unfortunate that the author does not give more information as to how one may acquire the art of jerking pretty ladies about a dancing floor. The author is a real expert at this and it is a pity that he does not part with his professional secrets.

**Hairdressing and how not to do it.** by G. H. Franz. (The Friend 2s. 6d.).

We all know how not to do it. Hence it would be a waste to spend half-a-crown to learn another way.

**Pipes, Baccy and Odours.** by H. J. E. Dumbrell and G. H. Franz. (Dundee — gratis).

No book was required. The olfactory nerves are quite sufficient to give an indication of the powerful smell emitted by the pipes of the authors. It is doubtful whether they smoke tobacco at all. Their pipes are merely modified knob-kerries and it is therefore only reasonable to suppose that they smoke a modified form of weed, euphemistically termed tobacco.

It is strongly recommended that both these gentlemen be sent to Uganda or the Sudan. If they make diligent use of their pipes plus odours and tobacco (?) they will have killed all tapanis and tsetseflies

within two years. What a boon that would be to Africa and at the same time what a relief to the residents in the Union.

**Embonpoint.** by E. K. Gonyane (Batho 1s).

The book gives excellent advice as to how to set about training in order to remove superfluous adipose tissue. The author has evidently often suffered from the practical advice given by Bill Sykes for there is ample evidence to show that the author was one of the famous Bill's pupils.

**Applied Phonetics.** by C. M. Doke (Johannesburg 7s 6d).

Novel and fairly interesting. It is an attempt to apply the science to limericks and it is sufficient to give an example. (As the printer cannot supply phonetic type the limerick is printed in ordinary type).

There was a young fellow named Henriod  
Whose tongue was abnormally longrio,  
He thought he could teach, so indulged in a speech  
And ended his wit in a songrio.

**Love and Courtship.** by Finkle and Jones. (Bulawayo 30s).

Rather dear, but interesting, though not always convincing. The book gives a clear indication of the ability of the authors and promises good things, both neat and small, for the future. As a handbook it cannot be recommended for use in mixed schools, but it is nevertheless a powerful plea in favour of co-education.

**Morris Cowley.** The autobiography of a motor car. by K. Johnson, (Ladysmith 2s 6d).

Little comment is required as the creaks and groans of this splendid little bus make their own comments. It is particularly good when carrying a full load of lady passengers.

B. O. Picardie

### List of students.

\* \* \*

South African Vacation Course . . . Mariannhill.  
1 — 20 July, 1928.

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Aloysius, Sister, Convent of Notre Dame, Kroonstad  
Amor, Rev. F. A., Box 131, Kroonstad.  
Bengani, Redvers, Edendale, Natal.  
Brendan, Sister, Convent of Notre Dame, Kroonstad.  
Brueckner, K. R., Adams M. S., Natal.  
Cebekulu, L., Situndu School, P. O. Noodsberg.  
Chevrier, O. S. Roma P. O.  
Clementia, Sister Mariannhill.  
Clifford, W., Entumeni M. S., Zululand.  
Cotrell, J. A., Education Dept., Basutoland.

Dent, S. R., Educ. Dept., Maritzburg.  
 Dhlomo, Baldwin, Mariannhill.  
 Dumbrell, H. J. E., Dundee.  
 Edista, Sr. Mariannhill.  
 Emanuelson, O. E. Education Dept Maritzburg.  
 Finkle, H. C. Education Dept. Bulawayo.  
 Franz, G. H- Education Depart. Bloemfontein.  
 Generosa Sr. Mariannhill.  
 Githens, O. B. adams M. S. Natal.  
 Gonyane, E. R. Box 420 Bloemfontein.  
 Henriond, G. B. Morija, Basutoland.  
 Hieronyma Sr. Mariannhill.  
 Hlanti, H. D. Adams M. S. Natal.  
 Johnson, K. A. St. Chad's Ladysmith.  
 Johns, Miss G. do. do.  
 Jones, Miss G. Secondary School, Ladysmith.  
 Kambule, Simon. Gardens, P. O. Alcock Spruit.  
 Kanyile, J. Centocow M. S. Braecroft. P. O.  
 Khoali, J. B. Roma. P. O.  
 Knight, Rev. M. Modderport, O. F. S.  
 Kumalo, F. H. Box 92. Dundee.  
 Kuschke, H. F. G. Education Dept. Bloemfontein.  
 Lesenyeho. E. Siloe, P. O. Mafeteng.  
 Lesenyeho, George, Kikhoeli, P. O. Mafeteng.  
 Leseayne, P. O. Saulspoort, via Rustenburg.  
 Lelee G. W. Masite, Basutoland.  
 Letlabika, Alfred, Education Dept, Bloemfontein.  
 Letsekhoage, O. G. Morija. P. O.  
 Maema, A. Masite, Basutoland.  
 Malan, W. D. Stofberg, P. O. Viljoensdrift, O.F.S.  
 Malakane, E. J. Morija. Basutoland.  
 Malcolm, D. McK. Education Dept. P. M. Burg.  
 Makakole, J.  
 Makanya, H. M. S. Education Dept. P. M. Burg.  
 Makhotla, E. J. Mafeteng, Basutoland.  
 Manye, W. W. United Native Sch. Reitz. O. F. S.  
 Mar.vate, D. C. Louis Trichardt. p. O.  
 Mayekiso, P. J. Box 110, Vereeniging.  
 Mbambo, D. L. Eshowe.  
 Mbhele, C. S. Box 395 P. M. Burg.  
 Mcanyana, Mayvis, Inanda, P. O. Phoenix.  
 Mdhlahla, G. Anglican School, Newcastle. [stad  
 Melette, Sister Superior, C. of Notre Dame, Kroon-  
 Mfeka, Miss Flora. Inanda Seminary, P. O Phoenix.  
 Moeka, S. Jane Furze, Sekukuni's Land. Tvl.  
 Mkize, M. D. Kwa Mondi, Eshowe.  
 Mkwayi, R.J. Box 58, Newville, Sophiatown, J.H.B,  
 Moerane, A. Box 131, Kroonstad.  
 Mofubetsoana, A. J. Educ. Dept. Morija.  
 Mohapelo, R. Morija. Basutoland.

Mohapi, J. Mohale's Hoek. P. O.  
 Mohasi, L. Roma, P. O. Basutoland.  
 Moikangoa, C. R. Education Dept. Bloemfontein.  
 Mokebe. B. Nobe, P. O. via Middelburg, Tvl.  
 Mokhehle. C. Teyateyaneng. P. O.  
 Molebatsi, J. A. H. P. School, Thaba Nchu.  
 Moele, W. R. Education Dept. Basutoland.  
 Mosunkutu, J. United Native School, Ficksburg.  
 Motaung, T. D. Anglican School, Thaba Nchu.  
 Motsamai, A. J. Mamataise, P. O. Teyateyaneng.  
 Mpanza, C. J. Umpumulo Training School, Natal.  
 Mpapele, A. E. Louis Trichardt, P. O. Tvl.  
 Msomi, L. Govt. Native School, Vryheid.  
 Mtinkulu, G. Umpumulo Training College, Natal.  
 Murray, Miss Jessie, Stofberg, Viljoensdrift.  
 Ndaba, D. J. Groutville, Natal.  
 Ndhlovu, E. Newcastle Colliery, Natal.  
 Ngcobo, Reuben, Adams M. S. Natal.  
 Nkabinde, Keith, Edendale, P. M. Burg.  
 Nkosi, Simon, do. do.  
 Nxumalo, C. W. Box 902. Durban.  
 Octavia Sister Mariannhill.  
 Pickett, F. H. Educ. Dept. Basutoland.  
 Pinda, S. Mafeteng. P. O.  
 Plaister, Miss J. E. St. Chad's, Ladysmith.  
 Prescott, Miss Angela, St. Hilda's, Ladysmith.  
 Poho, A. R. Heilbron.  
 Ramakula, D. M. Morija. P. O.  
 Ramaqaba, E. B. Butha Buthe. P. O.  
 Ramothatha S.  
 Reuling, J. A. Umsunduzi Mission, Natal  
 Russell, Miss L. M. Inanda, P. O. Phoenix.  
 Sello, M. A. Educ. Dept. Leribe.  
 Sello, E. Qala, P. O. Basutoland.  
 Sikakane, B. Umpumulo, P. O. Mapumulo.  
 Spargo, A. C. Box 902, Durban.  
 Sykes, P. C. Domboshawa, Salisbury.  
 Synesia Sister Centocow, M. S. Braecroft, Natal.  
 Tau, E. Thaba Bosiu.  
 Tiley, Miss D. M. St. Hilda's, Ladysmith.  
 Theunissen, S. B. Eshowe, Zululand.  
 Thejane, L. E. R.  
 Thoahlane, N. Kolo, P. O. Morija.  
 Thommeral, Father H.  
 Van Haght. C. Morija.  
 Van Rensburg P, G. Stofberg O. F. S. Viljoens.  
 Vilakazi, B. W. Latin Institute, Ixopo [drift.  
 Vilakazi, Lily, Mariannhill.  
 Zulu, H. Umlazi M. S. P. O. Reunion.

## Books Recommended by lecturers during the Course.

- S, A. Year Book 5/-  
 "Civics for S. A. Schools" : R. J. Hall.  
 Jounod "Life of a S. A. Tribe".  
 Hadley "Everyday Physics" Macmillan 6/-  
 Pick "Elementary Meteorology" H. M. S. O.  
 1/6  
 The weather map H. M. S. O. 1/3.  
 Handbook of suggestions on Health education  
 H. M. S. O. 8d.  
 dAastral House, Kingsway. London.  
 A. V. Hill. Living Machinery. Bell and Sons  
 Prof. Plimmer: Vitamins. What we should eat  
 why. 1/-  
 League of Health, Stratford Place W.,  
 Sir George Newman. Public education in health  
 6d H. M. S. O.  
 Physical exercises for children under 7  
 H. M. S. O.  
 Syllabus of Physical Training for schools  
 1/-  
 Suggestions in regard to games .. 4d.  
 Noel Armfiele. General Phonetics Heffen  
 Cambridge. 5/-  
 (obtainable in Chrstian Literature Depot).  
 Alice Werner. The Language Families of  
 Africa 5/- Kegan Paul.
- The Bantu Languages .. 6/6 Kegan Paul.  
 Christianity and the Natives of South Africa  
 7/ 6  
 Compiled and Edited by the Rev. J. Dexter  
 Taylor D. D. Price 7/6.  
 Lessons in Elementary Tropical Hygiene.  
 By H. Strachan C. M. G.  
 Contable & Co. 1920.
- Books on Mental Tests:—
1. { Terman: The Measurement of Intelligence
  2. { Pintner: Testing of Intelligence
  3. { Ballard: Mental Tests
  4. { Burt: Mental & Scholastic Tests.
- B: Measurement in Scholastic Subjects:
1. Munro, de Voss & Kelley: Measurement in  
Elem. Sch. Subjects.
  2. Burt: Mental & Scholastic Tests.
  3. Ballard: The New Examiner.
  4. Boyd: Measuring Devices in Education.
  5. Starch: Educational Psychology.
- Scales: Composition:— Trabue: Supplementing  
the Hillegas Scale.
- Handwriting Thorndike:  
 Spelling:— Ayres.

