8. Insecurity of land tenure: Like the owning of cattle the possession of land, to Natives, is a natural ambition. But the possibility to buy land or hire it has been seriously circumscribed everywhere by the Land Act of 1913. The worst case is that of the Orange Free State which has rendered confusion for the black man worse confused. Before 1913 the Native could hire land or plough on the half-share system for a white master and could not purchase land under any conditions. To-day he is not allowed under this law to hire land or to contract to plough on half-shares. He is a literal serf, landless, unable to hire land, and must only be a paid servant of the Dutchman.

Also in many urban locations there are no facilities for Natives to buy property, hence there is no inducement for them to beautify, and improve with gardens, even if they did feel so inclined, the property that is rented from a town council and liable at any time to be moved away by a resolution of the town council.

9. Missions. Missionaries will for ever be remembered with gratitude by Natives as the people who befriended them in times of trouble and danger at the risk of their own lives. They faced opprobrium for the sake of black people, founded countless mission stations and bequeathed unto them the present foundations of the entire educational structure that is to-day theirs. Today however there is a danger that the type of earnest missionaries associated with the founders of prominent mission stations and Native Training Institutions is being steadily replaced by ministers and other staff members of a more and more secular spirit, who not only fail to understand the Native, much less to love him, but adopt a socially distant attitude of master to servant. Success in Christian work without Christian love is an impossibility. Now many a missionary of to-day has no hand-shake for a black brother and he feels distinctly embarrassed when he is among other whites and meets him in town.

His position is lordly, his discipline military. These doubtless form a small fraction of the whole but as in all things in the world, the many are apt to be judged by the few erratic cases. On one occasion I was invited by a Principal of a Native Training Institution to lecture to his students. He, as my host, took no steps to let me even see the inside of his house—perhaps with all my ten years of English University life I was not good enough for him—but boarded me among the boys in their dining hall where he only came to say prayers and to depart. There was high feeling among the boys and Native Teachers over this treatment of me but I asked them earnestly to say nothing about it for the day of Nemesis was bound to come since this attitude was characteristic of certain missionaries.

One mentions this incident as a warning to a Conference of this kind for this is where racial sectarianism takes its source, for even in synods, presbyteries and conferences the spirit of racial discrimination is so powerful that the black delegates have again and again to be sorted out from the rest like goats from the sheep. Therefore do not rest on your laurels for Natives are watching you at every step. Their docility does not spell stupidity.

10. Education. The present condition of Native education in the Union is one of chaos, for while at the Cape and Natal there are signs of organisation to improve things, there is nothing of the sort being done in Transvaal and the Free State. Natives here have a just grievance. They see Government spending lavishly in putting up majestic educational edifices for European
primary, secondary and University education staffed by highly paid teachers, while they have to be satisfied with having their children taught in mission rooms with walls dilapidated and furniture rough and scanty, teachers receiving miserable pittances, so miserable that a raw and illiterate Zulu policeman in Durban to-day gets better pay than the best paid Zulu school teacher. Provincial grants to Native education are very tiny by comparison with those for white schools and infinitesimal as compared with the enormous revenue derived from Native taxation. There is no pension for a Native teacher in Natal.

The inspectoral system there however is a model one and a contrast to that of the Cape, where its terrorism over teacher and pupil is such that at a certain school near King William's Town the inspector not long ago actually failed an entire school of seventy, passing only four. Such a system needs overhauling. Cape Native teachers would be considerably benefitted in their work by an instructive and sympathetic, even humorous paper like the Natal Native Teachers' Journal published by the Education Department instead of the lifeless dry-bones of the Cape "Education Gazette."

The report of the Native Education Commission 1919 is a capital document worth studying as it contains valuable proposals, which would change a great deal of what is antiquated, if acted upon.

Useful for Cape Teachers would be Winter School courses such as those yearly organised in Natal by Dr. C. T. Loram, M.A., author of "The Education of the South African Native."

11. The Civil Service is greatly injuring Native sentiment with its policy of weeding out competent Natives where they can serve their people better than can other people. Even in a Native reserve like the Transkei Territories, Native youths with good qualifications are put on a special Native scale of salaries lower than that of whites with inferior credentials. Why not give the Native a fair chance in his own reserve? Why must he after due training have to work under an inferior "black scale" of remuneration in a Native district? Where is our civil service? Why not give us a chance to rise according to our ability and professional qualifications? Such questions are being asked by people who wield no small influence among the less enlightened.

12. Bolshevism and its nihilistic doctrines are enlisting many Natives up-country. Socialism of the worst calibre is claiming our people. The main alarming features are (a) That Christianity must be opposed and rooted out, for it is a white man's religion which the white man himself does not act upon. "Let us fabricate a religion of our own, an original, independent African religion suited to our needs," say they. (b) "Let us unite to compass our freedom, opposing the white man tooth and nail as he has taken our country and made us economic slaves." The cure here is that we should have in this country counteracting forces. There should be more social workers such as Dr. D. Bridgman and Rev. Ray Philips in Johannesburg who are organising for Natives a sort of Y.M.C.A. scheme to provide recreation, a large club with reading, writing and restaurant rooms plus playing fields, debating and musical societies. This is needed in every location, rural and urban, to heighten the tone of Native life.

13. Agitators. There has sprung into life a large number of Natives from the better educated class who have seized the opportunity of the general state of dissatisfaction to stir up the populace to desperate acts. A sensational report of something of this kind
appeared in the vernacular in a recent issue of “Imvo” by a Rand correspondent. Personally I do not blame these men for the conditions that have called them into being are positively heartrending and exasperating in all conscience. They poignantly feel the sting of the everlasting stigma of having to carry passes in time of peace in the land of their birth. They are landless, voteless, helots; pariahs, social outcasts in their fatherland with no future in any path of life. Of all the blessings of this world they see that the white man has everything, they nothing.

Like Catiline and his conspirators of Roman history, they believe that any general commotion, subversion of government and revolution are likely, out of the consequent ruins and ashes, to produce personal gain and general benefit to Natives and sure release out of the present state of bondage. They harp upon the cryptic and dangerous phrase “to make this a white man’s country,” which as we all know has become Parliamentary platitude. Armed with rallying catch phrases and a copious Socialistic vocabulary they play as easily as on a piano upon the hearts of the illiterate mine-labourers. It must be remembered too that the Socialism they acquire is not the harmless commonsense system advocated by Phillip Snowden and Ramsay MacDonald in their books; but the atheistic and revolutionist doctrines of Court Herri Saint Simon of the early 19th century introduced into England by Robert Blatchford, Charles Bradlaugh and J. M. Robertson in latter days, and now somehow imported into South Africa.

The cure here lies in our being able to produce well educated Native leaders trained in a favourable atmosphere, who will be endowed with commonsense, cool heads, with a sense of responsibility, endurance and correct perspective in all things. The Native College at Fort Hare has this as one of its aims and if sufficiently supported it ought to be a real help to the country and the government.

14. Finally the Native Labour Contingent that did work in France during the Great War has imported into this country a new sense of racial unity and amity quite unknown heretofore among our Bantu races. Common hardships in a common camp have brought them into close relation. They had a glimpse at Europe and even from the closed compounds they got to discover that the white man overseas still loves the black man as his own child, while on the contrary some of their white officers, including two chaplains, forsooth, made themselves notorious by their harsh treatment and slanderous repression of them when French people befriended them. All this was carefully noted and published among their fellowmen in this country when they returned. The result is that there is among the diversified Bantu tribes of this land a tendency towards complete mutual respect and love founded upon the unhealthy basis of an anti-white sentiment. They thus provide plastic material for all sorts of leaders and agitators who may use it for good or ill.

It is the duty then of every loyal citizen of the Union to be familiar with these causes of unrest and discontent, with a view to each one taking his share in providing a solution that will save the country from what will, if not arrested in time, surely come up sooner or later as an anarchist disruption of this land.
PASS LAWS.

[Evidence of the Native Farmers’ Association of the Eastern Province, before the Union Government Pass Laws Commission sitting in King Williams’ Town, February, 1920.]

I. Introductory. In view of the liberty enjoyed by Cape Natives for the past century, and of the great progress they have made in civilisation, and of the fact that they have never abused the privileges bestowed upon them through this liberty, our feeling, as a Native Farmers’ Association, is that it would be a retrograde step at this period of time to introduce and impose upon them the notorious up-country Pass system in however mild and modified a form. The system is both uncalled for and unnecessary, for crime has not only been not excessive in the most populous Native districts but has positively been below normal, as is year by year unsolicitously observed in the judicial circuit assizes by High Court judges. This province being admittedly and justifiably the most generous in its treatment of the aborigines should rather lead the Union—in fact this was the expectation at the foundation of Union,—in questions of Native policy than be led by, and follow in, the wake of the ill-reputed Transvaal regime.

II. Objections. In our opinion the Transvaal system of Pass Laws will be seriously objectionable for the following reasons:—

(a) The humiliation and personal inconvenience entailed by being liable by day and by night, abroad and indoors, to be harassed, examined and called upon by officials, in many cases ungentle officials, to produce passes.

(b) However reasonable and innocent the system may be made to appear, its administration by sub-officials has invariably produced, and certainly will continue to produce, an acerbity that rankles in the hearts of Natives.

(c) The additional taxation that the system must necessitate will greatly increase the already excessive burden of taxation under which the Native is groaning; for in many cases it actually reaches £4 per head, including school dues, with many Natives in the Cis-Kei.

(d) We Natives feel strongly that we are being unduly stigmatised for being black people, as these laws apply only to us and not to Europeans, Coloureds and Asiatics.

(e) We object to any levelling up or uniformity of a Pass system of the Union that would lower, as this will certainly lower, the status of the Native in the Cape Province. For the Pass system is inherently a relic of barbarism, a sort of martial law indubitably not necessary for the peaceful and law-abiding Native inhabitants of the Cape.

III. Constructive Suggestions. (a) The system in vogue in the Cape whereby the better class Natives travel freely, unmolested and without passes, while the lower class are required to carry a pass when moving in places where they are unknown, seems to be the most civil and appropriate for all concerned.

(b) Failing this we would suggest that tax-receipts constitute a sufficient form of identification and adequate substitute for passes.

(c) Or some sort of universal manhood registration for all males, European and non-European, such as obtains in conscription countries in Europe.

(d) No charges under any circumstances should be made for passes, as this will surely lead Natives to believe that the system is introduced to exact revenue from the blacks.
A LOCATION SELF-TAXATION SCHEME.

(Suggested to the Secretary for Native Affairs by the Native Farmers' Association, 3rd December, 1919.)

Sir,

The Native Farmers' Association convey to you and your department its deepest thanks for your communica-
tion of the 9th October last in which you gave a reply to our enquiries about the working of the Transvaal Tribal Trust Funds system of self-taxation and in which you concluded with the benevolent and encouraging remark that your department "is not tied to any particular scheme; but any proposals bodies of natives may put forward for co-operation amongst themselves for their mutual assistance and progress will be sympathetically entertained by this department, and if found practicable the department will render every assistance in its power."

In pursuance of this generous invitation and in view of the fact that large numbers of native people live in community groups and are congregated in some common place similar to municipalities, and have common needs in the way of, for instance, water, wood, lighting, education, dipping tanks, commonage-fencing, just as do municipal corporations, the lack of which seriously impedes their progress towards civilisation and at the same time endangers their health, and in view of the fact that finance is needed to meet the above requirements, we, as an association, humbly beg to submit the following scheme as one that might be found workable for natives in our districts:

That legislation be enacted or a proclamation be made whereby:

(1) Natives living in a location be empowered by a majority-vote of their own taxpayers to tax themselves with the object of securing any one or more of the following advantages: water-furrows, dams, lighting, education, dipping tanks, commonage-fencing, machinery benefit, the option to accept or reject the scheme to rest with each individual location or village. (2) If a two-thirds majority-vote of taxpayers accept the scheme, then the law to enforce it upon all. (3) The rate of tax to be imposed must be fixed by a majority-vote in the location concerned, after which it will be legally compulsory. (4) The tax to be paid in to the existing Government offices along with the usual hut tax. (5) A committee appointed by ratepayers of the location that accepts the scheme will administer the funds subject to the approval of the Native Affairs Department. (6) Government to keep a set of books that shall show a separate account of revenue and expenditure of this special tax for each location. (7) Each location to administer its funds independently and separately, that is, without reference to any other location, money raised under this scheme being expended only on that location's requirements and not any other. (8) Money raised in this way cannot be borrowed, nor can it be used for any other object except that specified in the proclamation. (9) It shall be the option of each location to increase or diminish the rate of its special tax, according to the specific needs of the same location. (10) But if any money be raised by loan for the use of any location to carry out any special purpose then there shall be no reduction in the rate of special tax until such loan be satisfied. (11) The accounts and books of money raised in any location will be open to inspection by the ratepayers of that location. (12) A managing board of five men, including the headman, shall be elected by the ratepayers of any location accepting the scheme and its duty shall be to administer the funds.
NATIVE AFFAIRS ACT.

VIEWS OF NATIVES.

A call meeting of the Native Farmers' Association was convened on the 12th June to consider and express opinions on the Native Affairs Bill. The great and statesmanlike speech of General Smuts wherewith he introduced the second reading of the Bill in Parliament was perused and translated. The Bill itself and also the Premier's speech that closed the debate were read and interpreted. The questions asked and the discussion that ensued brought out the following facts of the feeling of the meeting on the new legislative measure:

(1) That in view of the Premier's remark that the Lands Act of 1913 constituted the first instalment of Government policy, it should be made clear that this meeting strongly disapproves of that Act and urges Government to have it repealed at the first possible opportunity, if they mean to win the confidence of the Natives;

(2) That the Glen Grey Act is not without its faults, the chief being (a) that there is a system of nomination by magistrates in place of popular election specially in unsurveyed districts; (b) that after the sittings of the General Council the magistrates in a conclave of their own meet to revise and do as they like with the formal decisions of the Council, this being regarded as the most serious objection to the system since such power should be vested not in local officials who frequently use it in a narrow-minded way, but in headquarters, the Native Affairs Department at Pretoria; (c) there is a tacit, if not statutory, colour bar that operates against Natives in the higher positions of clerkship, the scale of remuneration being in favour of whites on grounds of colour instead of qualification; (3) That Natives ought somehow to be consulted in the selection of the commissioners under the Act for although General Smuts may be wise in his own choice yet there is no safeguard against some future unsympathetic Premier appointing unsympathetic men to these responsible offices; (4) That one or two of the commissioners should be Natives; (5) That the smaller the areas of the proposed councils the greater will be their success: because Natives of various locations vary greatly in their intelligence, aspirations and industry; backward locations tend to keep back the progressive ones whereas the latter could, acting independently, move forward rapidly, setting an example to the lethargic ones; and the natural resources of, for instance, water and forests, vary with each community, so that a community with an abundant supply of water would be slow in voting financial assistance for water schemes needed in the case of others; (6) That a good deal of dissatisfaction, in certain preponderantly Native districts, is due to the harsh administration of unsympathetic resident magistrates; and that much good would accrue if the power of appointing these to such districts were transferred to the Native Affairs Department acting on the advice of the Native Commissioners who should presumably possess first-hand knowledge of these matters; (7) That Natives strongly desire something like full control over the expenditure of revenue in their Councils—always subject of course to the Minister of the Native Affairs Department; (8) That the most acceptable part of the Act is the principle now conceded for the first time in the history of South African politics, namely, that Natives are in future to be consulted on all intended legislation affecting them in special; and that if this is carried out in practice nothing but good will result.
This subject is further dealt with by the author in a paper on "The Urgent Need for Co-operation in the Solution of the Black Problem" prepared for, and read in December 1920 before the Johannesburg University Council who will probably publish it separately in pamphlet form.

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**Part 2.**

**BOOKER T. WASHINGTON.**

*His methods applied to South Africa.*

When the present writer in June, 1913, undertook a visit to the Tuskegee Normal and Industrial Institute, Alabama, U.S.A., at the advice and with the help of several good friends in England, for the purpose of studying the methods and organisation of that famous school, with special reference as to their applicability to the peculiar circumstances of Natives in South Africa, he received during September, 1913, a cablegram from the Minister for Native Affairs, Union Government of South Africa, requiring him to "furnish a full report on the Tuskegee curricular and educational methods, including the elementary, practical and agricultural, with views on their suitability and adaptability to the conditions of the Natives under the Union."

This report was duly submitted by October, and the then Secretary of Native Affairs, the late Mr. Edward Dower, intimated that Government intended to put it into Blue Book form. Unfortunately the sky of European politics darkened, and with the outbreak of the world war the report was shelved for so long that when I made inquiries this year I was informed that the Department had no intention to publish it and that I was free to utilise it in any way I chose.

Now, in view of the many changes that are taking place in connection with Native Education in the Cape Province, where an epoch-making commission was appointed in June, 1919, by the Administrator, Sir Frederic de Waal, presided over by Dr. W. J. Viljoen, whose wonderful report thereof has recently been published,
and in Natal, where the Department of Native Education, under the guidance of Dr. C. T. Loram, is also introducing many welcome schemes, it seemed to me that the time had surely come that this report, whatever it may be worth, should see the light to day. Especially so because in both of the provinces above mentioned the ideas and methods of Booker Washington seem to be known in a vague and general way from his book “Up from Slavery,” and perhaps one or two others of his twelve volumes reviewed at the end of this section. Nobody, however, so far as one can make out, seems to be in possession of intimate and detailed knowledge of the inside working of that remarkable school of Tuskegee. And the report, if published in full, would really need to constitute a volume of itself. Hence for the present purpose, whilst awaiting the proper opportunity to publish it in full, I propose to incorporate here only its essential features, which should be a sufficient guidance for any school organiser desiring to put Washington’s system into practical application.

My stay at Tuskegee gave me the advantages of seeing the school in all its most important activities: the normal work of all the students; the Summer School arrangements which attracted over 400 teachers from various States, some extension work in the neighbouring rural districts, as well as the Negro organizations which utilise the Institute establishment for their conferences, as also the industrial and agricultural occupations of the students during vacation.

The scheme here adopted falls into the following sections: A.—A digest and analysis of the Tuskegee syllabus as from the “Annual Catalogue,” or calendar, as we would term it, with comments and suggestions made step by step as to the possibility of the adaptation of such methods in South Africa; and General Remarks on the Syllabus.

B.—An index to the above suggestions and recommendations.

C.—General Impressions of Tuskegee.

D.—Booker T. Washington—a brief character sketch, with short reviews of all his books. Sections C. and D. formed part of the appendix in the original.

PRELIMINARY.

In comparing British educational systems with the American there is an initial difficulty, for the Britisher, of finding out the approximate value of the American School grades.

British schools have Standard IV (or Grade IV or Form IV), a definite unit the meaning of which is fairly well understood. This uniformity is convenient and valuable to one who has in mind the mystifying grades in American institutions, where to “matriculate” may mean much or little according to the particular school, college, or university one enters. On this point, the following remarks, taken, passim, from the “Report of the Commissioner of Education,” for the United States Bureau of Education 1913, are pregnant:—

“Not all institutions calling themselves colleges or universities are listed as such in this report. Many of them do little or no work above the high-school grade; some do little above the grade of the elementary school.”

Again, in discussing teachers, the limited supply of them, their inefficiency as individuals and the inadequacy of teacher training in the United States, “It must be borne in mind that for various historical reasons the sense of public responsibility in the matter of education has developed unequally in different sections of the country. Standards of the teaching profession are much higher
in some States than in others, and in most States the cities are far ahead of the country districts in adequate salaries and other conditions requisite for an efficient teaching force. It is simply that the State, in its eagerness to allow the maximum of local self-government has been reluctant to insist upon education as a State function. The first step in educational progress is recognition by the State of its direct school obligations; once these are recognized in the form of ample financial support where such has hitherto been withheld, the public-school system of a particular section will improve sufficiently to make the national showing for education more nearly what it should be."

"A further complication is introduced by the extraordinary number of collegiate and university institutions which have the power to grant degrees, and do this on standards and courses so various as almost to defy reliable comparison between the scholars they turn out."

[Professor Parkin, administrator of the Rhodes Trust, London, speaking on the uncertain status of United States schools.]

It may be taken for granted that this elusive character of classification holds equally good with Negro educational organizations which are even more handicapped in the matter of well-equipped teachers. The history of the last ten years or more shows, however, that the standard of education everywhere in the States is advancing gradually and consistently.

In a Normal and Industrial institute like Tuskegee, where students spend three days of the week in the classroom and the three, alternately, at their trade, it is awkward, if not impossible, to get at the precise value of the academic standard and to express same in the terminology of British schools. It stands to reason that a Tuskegee student who spends one of his two school days in brickmasonry cannot be academically considered alongside the Healdtown boy who remains in the classroom for both days. On the other hand the Tuskegee graduate and full-fledged harnessmaker not only can earn more, in the struggle for life, than the Blythswood third year pupil teacher who knows more school theory, but is a more independent man on account of the independent character of his trade, which, in turn, brings him into vital touch with both the cultured and backward classes of his community.

Therefore in translating the Tuskegee Grades into English Forms I have endeavoured to keep in mind and counterbalance the academic differences in favour of the latter by the gain in industrial training in the former.

EXTRACTS FROM, AND COMMENTS ON THE SYLLABUS.

AIM AND METHOD.

"The object of the Tuskegee Institute is to provide young coloured men and women an opportunity to learn a vocation, and to gain a sound, moral, literary and industrial training, so that when they leave the school they may, by example and leadership, help to change and improve the moral and industrial condition of the communities in which they live.

"The methods of instruction employed aim to correlate and combine the academic studies and industrial training in such a way as to emphasize the social and moral significance of skilled labour and at the same time illustrate, in the shop and in the field, the practical meaning of the more abstract teaching of the classroom." And there are at least ten sets of literary, debating or
temperance societies of one kind or other, all remarkably well utilized by the scholars. Equally patronised are the five voluntary religious organizations maintained by the students: Young Men's Christian Association, Young People's Society of Christian Endeavor, The Young Women's Christian Temperance Union, The Young Women's Christian Association, and the Edna D. Cheney Missionary Society.

The combination of these with the Chapel and other devotional exercises constitutes a religious system unsurpassed, for versatility, even by some avowedly missionary institutions in South Africa.

SCHOOL PUBLICATIONS.

The "Tuskegee Student" is a bi-monthly newspaper devoted to the interest of students, teachers and graduates.

The "Southern Letter," a monthly publication, is a record of the work of the graduates and former students and goes to persons outside the school who are interested in its work.

The "Messenger" is a county newspaper for the encouragement of the work in the public schools of the county and for instruction of the farming community in agriculture, and is published under the direction of the Extension Department.

MILITARY TRAINING.

Here follows the subject of Military training, which we do not propose to explain as under the South African Union Defence Laws, it is not likely to be countenanced. As a substitute for it however one would recommend the system advocated by Mr. W. C. Atkins, M.Sc., of Adams M.S., Amanzimtoti, N., and Rev. Ray Philips, B.A., B.D., of American Zulu Mission, Johannesburg, on the "Laws of the Pathfinders" and "Scouting for Boys."

ADMISSION OF STUDENTS.

The standard of admission is, in our own grading, about the third or the fourth or between those two.

EXPENSES.

The necessary expenses of a student at Tuskegee are small. It is intended, so far as possible, that no diligent, worthy student shall leave the Institution because of a lack of means.

Tuition is free to all students. Charges for board, etc., are:

- Entrance fee: £2
- Board per month: £2

Day School students are given an opportunity to work out from 6s. to 12s. per month on their board, thus leaving from 24s. to 30s. to be paid in cash. The labour of students must be satisfactory in order to be accepted as part payment for board. Economical, enterprising students rarely fail to remain in school, some of them working out as much as half of the cost of their board. The institution does not guarantee that a student will be able to work out any definite portion of the cost of his schooling. The amount earned will vary according to the value of the work done and the diligence with which the student applies himself.

With a good outfit of clothing uniform, and after providing of books, entrance fee, etc., £14 to £15 to be paid in cash for board should be sufficient to carry an industrious student through a term of nine months in the Day School.

Night School students work during the day on the farm or at some other industry and attend school for two hours at night, five nights in the week, for a year.
or more. In some cases Night School students are permitted to choose and work at their trade while in Night School. Such students are paid for their work according to its value. When their earnings are not sufficient to cover their board, the difference is to be paid in cash.

By putting in full time and doing satisfactory work, Night School students not pursuing a trade have an opportunity to earn the cost of their board, and what may be earned over this amount is placed to their credit in the Institute Treasury to help pay their board as they further pursue their studies. In special cases students are permitted to draw on their accounts, by orders, for books, clothing, etc. Agricultural students alone are permitted to receive a small proportion of their wages in cash.

DISCIPLINE.

The moral discipline of the students in view of their large number, is notably and creditably sustained. Apart from the cast-iron rules and regulations of the institute, which keep all preoccupied one way or another every minute of the day and evening, the Y.M.C.A. and other such bodies play a large part in elevating the general tone of the community. A systematic detective and constabulary force, recruited from among selected and responsible students vigilantly guard every building and every yard of the grounds day and night.

THE ACADEMIC DEPARTMENT.

Every pupil of the Institute is enrolled in the Academic Department. The student body is divided into Day School pupils and Night School pupils. The Night School pupil attends academic exercises from 6.45 to 8.30 o'clock five evenings every week. The Day School pupil attends academic exercises three days every week from 9.00 to 12.00 and from 1.30 to 4.00 o'clock. The student is thus alternately one day in school and one day at a trade.

The academic course embraces seven years' work, divided into two periods, one of three and the other of four years. The first three years are given to preparatory work. The remaining four years constitute the Normal Course proper.

Throughout the entire course there is the closest correlation between the Academic and Industrial Divisions. Much of the work on the days in which the academic studies are taken is a continuation of the work which is done in the various Industrial Divisions on the other days. This is made possible by the fact that every teacher in the Academic Department visits the Industrial Divisions every week and comes in closest touch with the industrial teachers and the processes of the various trades.

The following scheme indicates the variety of subjects dealt with in the course of study for the four years of the Normal School proper,—the four years, say, after Standard V.:

**DAY SCHOOL JUNIOR CLASS (say Standard VI).**

Reading, Grammar, Arithmetic, Concrete Geometry, Writing and Drawing, Geography, Gymnastics (for girls).

**DAY SCHOOL: B. MIDDLE CLASS (say First Year Pupil Teachers).**

Reading, Grammar, Arithmetic, American History, Botany (half year), Agriculture (half year), Hygiene (half year), Gymnastics (for girls).
DAY SCHOOL: A MIDDLE CLASS (say Second Year Pupil Teachers).

Required—Reading, including spelling, Grammar, Algebra; Elective—Bookkeeping, Ancient History, Chemistry.

The students of the A Middle Class are required to take five subjects. In addition to the three definite subjects named in the required list, the student shall elect two subjects from the electives. The elective of at least one of those two subjects must be determined by the trade or vocation of the student.

DAY SCHOOL: SENIOR CLASS (say Third Year Pupil Teachers).

Required—English, including spelling; Elective—Education, Economics, Modern History, Bookkeeping, Geometry or Physics or Chemistry.

All students in the Senior Class are required to take four subjects. In addition to the one subject (English) named in the required list, the student shall take three other subjects from the list of electives; at least two of such subjects shall be chosen according to the demand of the student's trade or profession.

In his utterances and books, the Principal, Dr. Booker T. Washington, it seems to me at least, does not bring out the intrinsic merit of this academic department into its rightful prominence. Somewhere in the "Story of my Life" he claims, modestly I think, that the aim is rather to teach little and thoroughly, than much and insufficiently. The above list does not support this, and the scope of the following analytical description of the various subjects possibly refutes it. Indeed some prominent educators who have visited Tuskegee have in their enthusiasm delivered themselves of incredibly extravagant expressions in eulogy of this branch.

To give the details would occupy twenty pages. Suffice it here to say that the classes I reckon equal to the Cape P.T. 1, 2 and 3 seem to do far more work than those corresponding to them at the Cape can do. The subjects comprise: English Mathematics (Arithmetic, Algebra, Concrete and Plane Geometry, Elementary Civil Engineering, Bookkeeping, Free Hand Industrial Drawing, Writing); Economics (History and Geography, Industrial History); Natural Science (Chemistry, Physics, Mechanics, Heat, Electricity, Light, Sound), Hygiene, Education, Kindergarten, Music (vocal and instrumental), Public Speaking.

The above syllabus is, without doubt, based upon rigidly practical considerations. The exclusion of modern and dead languages is due, probably, rather to the necessities of the heavy industrial counterpart programme than to an underestimation of their cultural value.

Admirable as this scheme may be, its success in actual working becomes wholly dependent on the calibre and energy of the teaching staff, where there are, as in Tuskegee, no regular government inspectors, nor external examiners to sift the classes.

With mediocre or indifferent teachers, possessing full power to pass, 'condition,' or fail students, it is easy to see that but for the conscientious and vigilant supervision of the Director, the standard of attainment may become highly uncertain. On the other hand this freedom gives opportunities to an enterprising Director and staff to introduce and develop their own particular principles.

The results of this have been so good at Tuskegee that some quotations from a number of the most prominent American educational authorities will be appropriate.
These are excerpts from the opinions of members of the Department of Superintendence of the National Educational Association after visiting Tuskegee:-

From Mr. W. M. Pierce (Superintendent of Public Schools, Ridgeway, Pennsylvania): "It has been my business for years to watch the work of teachers critically every day. I inspected the teaching at Tuskegee as I would have done in our own schools, and for the work of every teacher I saw I have only commendation. I have rarely seen greater earnestness or greater tact in teaching than was displayed there. Every teacher, too, seemed to have his or her aim in teaching the lesson clearly in mind, and drove straight to the point. "One of the things that impressed me most was the real practical nature of the work of your school. In our public schools, we have been talking about correlation of work, and of giving such instruction as should fit our students for real life, but when I saw the work at Tuskegee it seemed to me that you had completely solved the problem we have been talking about."

From Mr. Henry M. Maxon (City Superintendent of Schools, Plainfield, New Jersey): "I think every one of our party felt that the day spent at Tuskegee was the most valuable that we have spent anywhere for a long time. No one who has visited Tuskegee can get any adequate conception of the work you are doing, no matter how much he may read what you have written, or however much he may listen to what you say in your lectures."

From Mr. C. P. Cary (State Superintendent, Department of Public Instruction, State of Wisconsin): "If I were to express fully my appreciation of the work I saw in passing through the institution, it would probably seem extravagant. It was, upon the whole, the best work I have ever seen in any educational institution. The instruction was the most vital and real that I ever witnessed; it was closer to realities, and there was an effort made to secure adequate and complete comprehension on the part of the students that delighted me. I have made remarks similar to the above to many people in my own State since my return. Your school has many lessons for the people of the North, the East and the West to learn. Compared with yours much of our instruction seems academic, bookish and unreal."

Special significance attaches to the statements of Mrs. Young, who is regarded as the foremost lady educational authority in the States. The Chicago Inter-Ocean in its issue of March 4th, 1913, report Mrs. Ella Flagg Young, Superintendent of Schools, Chicago, Illinois, as follows: "We always have heard and thought of the work at Tuskegee as a problem of teaching an inferior race. As a matter of fact, the whole problem of education is being wrestled with down there, and it is meeting with as successful solution as can be pointed to anywhere in this country. Boards of Education anywhere in the country could take pointers from the work that is being done at Tuskegee, and they would profit by them. "I have talked with some of the biggest educational men in this country on this same subject, and they all say the same thing."

The Philadelphia North American in an interview also quotes her to the following effect: "Mrs. Young came to this city from Tuskegee Institute, where she has been observing methods of instruction. She declared the theory of education is better understood and practised there than in 95 per cent. of the schools of the country."

Quotations of more or less the same type may be made from at least eighty-seven other educational authorities, possessing high credentials for pronouncing an opinion on the subject, throughout the length and breadth of the States.
In considering the question of applying this syllabus to South Africa, several points have to be borne in mind which constitute important differences between the circumstances of black people in the two countries concerned.

American coloured institutions fall roughly into two groups: (a) The purely collegiate and university organizations, training for degrees and professions, and having branches for Theology, Dentistry, Pharmacy, Law, and so forth; for example: Howard University, Washington, D.C.; Wilberforce University, Ohio; Lincoln University, Pennsylvania; and medical colleges like Meharry College, Tennessee, and Shaw University, North Carolina, about a hundred in all.

(b) Agricultural, mechanical and industrial institutions, about four hundred in all, and of which Tuskegee is the largest. The latter group aggregate about seven times as many students as are in the former.

Now in South Africa we have only one college offering ambitious and talented native youths with the degree education such as is available at the Atlanta, Wilberforce and Howard Universities for negroes.

The American negroes have always had the great Northern White University colleges open to them; in South Africa such advantages are non-existent, this fact compelling a considerable number of youths to go to America and England.

It is from these Northern colleges that the Staff for Tuskegee and other industrial schools is largely drawn. Without them, Tuskegee would, in the words of a Northern critic, “have been unthinkable,” (Prof. Du Bois) and, in my opinion, impossible in its present constitution and Southern locality.

Hygiene and Book-keeping are highly necessary in curricula for South African Native Schools. Their educational and practical value is too patent to need special advocacy here.

The Bible Training School does not offer much in the way of new suggestions, for a similar course is fully carried out in connection with various denominational mission boards in South Africa.

DEPARTMENT OF MECHANICAL INDUSTRIES.

This department is conducted on an elaborate scale and with a proficiency that has made the Institute unique. Expert and experienced instructors only are requisitioned to take charge of the teaching. It includes mainly industries for young men. There are few schools which offer to young coloured men thorough instruction in these industries, and the opportunity to serve as apprentices is rapidly passing away. A rare chance is therefore offered in this department for acquiring a trade.

In arranging the course of study, four things are kept in view:

1. To inculcate the dignity of labour.
2. To teach every student a vocation.
3. To supply the demand for trained industrial leaders.
4. To assist the students in paying all or part of their expenses.

The following trades and industries are taught: Architectural and Mechanical Drawing, Blacksmithing, Woodturning, Brickmaking, Brickmasonry, Plastering and Tile-setting, Carpentry, Applied Electricity, Founding, Harnessmaking, Printing, Carriage-trimming, Steam Engineering, Machine Shop Practice, Plumbing and Steamfitting, Shoemaking, Tinsmithing, Tailoring, Wheelwrighting, Bookkeeping and Accounting as ap-
plied to the trades. There are altogether forty industries taught at Tuskegee and all with remarkable efficiency for the students all make good in these in after life. The details would cover a great many pages if set out here.

There is a system of apprenticeship in Lovedale in branches like Wagon-making, Printing, Bookbinding, Shoemaking, Carpentry and so on* worked in conjunction with evening classes. The difference is that this is not optional in Tuskegee. All students are compelled to choose some trade or other. The class and the commercial value of the work produced in the divisions of Carpentry, Wheelwrighting, Repairs, Machining and Steam Engineering, are among the most astounding revelations of this institution from the point of view of a South African Native to whom these are mysteries reserved, largely for Europeans.

The teaching of Landscape Gardening and Home Ornamentation might be adopted in South Africa at but little expense.

BUSINESS AGENT'S DEPARTMENT.

The Business Agent's Department is charged with the duties of buying and selling for the Institute. He is also responsible for the conduct of the boarding department, the butchering and baking divisions. The course of study in each of these two divisions covers a period of two years.

DEPARTMENT OF WOMEN'S INDUSTRIES.

Women's industries are conducted in a commodious building, and consist of:—Plain Sewing, Dressmaking, Ladies' Tailoring, Millinery, Cooking, Laundry, Soap-


making, Domestic Training of Girls, Practice Cottage, Mattressmaking, Basketry, Broom-making, Child Nursing and Nurture.

Out of many pages of detail, the following may be selected as interesting specimens:

COOKING.

The Division of Cooking uses two kitchens, three dining rooms, a sitting room, a bed room and bath room properly fitted. Constant practice is afforded all of the young women in the care of these rooms. During the past year five hundred girls have received training in this division. The Institute insists that every girl shall receive instructions in Cooking. Special stress is laid upon cooking plain, ordinary food. The course of instruction extends over four years.

PRACTICE COTTAGE.

In order to give the girls practical demonstration in home-keeping and to develop their sense of responsibility, a five-room cottage called "Practice Cottage" is set aside, in which the Senior girls keep house. The class is divided into sections of five girls each, who live in the cottage, having entire charge of themselves and the house, doing all of the work pertaining to housekeeping, from the Monday's washing to the Saturday's preparations for Sunday. They are charged with the responsibility of purchasing the food supplies, being allowed a sufficient amount of money to cover cost of the same, including fuel and light, and are required to make accurate weekly statements of all expenditures of the home.

Sewing and Dressmaking have for a long time been taught in South Africa, but the Cooking syllabus in Tuskegee could well be copied in its entirety. Scientific