

drinkers and drinking canteens. Even the Municipal Beer House is not a fit place for Native teachers.

4. *Impurity.* The evil of immorality or impurity is not a pleasant subject to dilate upon. It has swallowed up many of our promising teachers, male and female. In this connection one may observe that the Native has yet to make a success, if ever he will, of what is called town life, morally speaking; for instance the average Native girl who works as kitchen servant in town is lodged in backyard quarters that would demoralise a saint, for she is turned loose from the restraint of parental control, having now no responsible guardian. This is the sorriest stage of our transition from the old tribal system to the European idea of city life. In Native locations in towns, this evil is particularly rabid, and teachers who live in such localities need special grace to be saved therefrom since it is so much part of their environment. If possible, and it generally is possible, avoid the company of those tainted with it, cultivate healthy-mindedness, healthy counter-activity, and the society of the pure. Read the book called "Talks to Teachers on Psychology and to Students on some of Life's Ideals," by Prof. William James, (Longmans, Green and Co.). It will be five shillings well spent. (Probably it will be in your Teachers Circulating Library). A life of regular physical exercise in the fresh air, constant employment in pure thinking, pure reading, among pure people, is more than half the battle won, say those who are well qualified to speak on this. A surer way I believe is sincerity in Christianity. Read John Bunyan's "Pilgrim's Progress" (or "Uhambo lwesi Hambi" in its Zulu translation), read it continually and again and again, like your Bible, and follow the methods by which John Bunyan overcame this sin and all other temptation.

5. *Study.* Again our teachers engage in no studies for their own advancement. Down in the Cape Province

when I enter the house or hut of the ordinary teacher I expect to see no books except the old set of School management manuals with which the teacher passed his P. T. 3, (familiarily called the "Third Year"), and perhaps a Xosa Bible, and then the class books of his children and their exercise books. That is the sum total of his library. With him there is no sign of any desire to learn more, for teaching is merely a job to him. He is dead to all study. On this account a rather humorous friend of mine has called the Third Year, the "Dead Year," perhaps not without reason. Now in civilised communities the teacher lives and dies a student, for *Docere est discere*. If you teachers aspire to real civilisation you must first learn to become students for all your life; do not rest content with your present Second or First Grade. Get into the habit of Private Study, and if you mean business you will not fail to find out some one in the big towns like Maritzburg and Durban to coach you up even by Correspondence, when all other resources fail you. There are other branches of study which are your exclusive privilege. For example, we want a history book on the Zulu nation, written by a pure Zulu Native, from the standpoint of Zulus, and based upon information gotten from the Zulus who remember the stories of their own people from the lips of their predecessors themselves. Present books on the subject are from the pens of Europeans who, biassed on the side of their own people in these things, too often present the Native at a disadvantage. Why should we be told so often of these "cattle-stealing savages wantonly attacking unoffending white farmers"? Surely you Zulus have some explanation of your own for all this, and there must be another side to the question. These books do not provide attractive reading for our youths for they instinctively feel that the Native in the story is being unnecessarily painted in the blackest of colours.

Your Native fables, ballads, poetry, proverbs (say, on the lines of "Sechuana Proverbs" by Mr. Solomon T. Plaatje), customs, superstitions, etc., are there for you to reduce into writing; and they can be faithfully recorded by you and by you only.

6. *Newspaper Reading.* With regard to lack of reading matter, it is a ghastly fact that eight out of ten Native teachers do not read daily papers or any other journals, being quite satisfied, like illiterate folks, to glean their information and current news and events from vague rumours and village gossip. Is this indifference to reading due to the curricula obtaining in training institutions? Are you satisfied to live, like cattle, and care not how the other half of the world lives? In England I used to see (and this was quite an ordinary thing) even the poorest mine-labourer or road scavenger buy his daily half-penny newspaper to get the news fresh for himself and to keep in touch with the world of intelligence. You as teachers should each subscribe to at least two newspapers, say one English, the other, Zulu. If the expense is high then club together in groups of three or six and combine to pay, say, four shillings each a quarter or less and get our papers regularly, to ventilate your minds with the fresh breezes of new ideas from the world of science and literature.

7. *Privacy.* You need a room that you can regard as private to yourself for meditation and reading. Many teachers board and lodge in a one-roomed house or hut along with a man and his wife and five or more children, separated from his family only by a thin clumsy curtain—a morally degrading condition of things—where one cannot possibly procure quiet for private reading or study, much less for prayers. Realising, as I hope you do, the need for such a room, you should begin now and set about adding a new room to your abode which will be sacred to yourself for undisturbed thinking and

where you will not be interrupted by intruders. Move heaven and earth to get this. If your authorities, or manager, or inspector, or committee, all fail you, then take off your coat and get some of your friends in the village to assist you to put up the required room with your own hands. Determination works miracles. And heaven helps those who help themselves.

8. *Manual Work.* Concerning the lack of manual occupation remember that the Devil always has work for idle hands to do. These are commonplace expressions but I happen to know that you do not put them into practice in your daily life. Now as a relaxation to the constant sitting and headwork of your schoolroom, I would strongly urge you to cultivate some outdoor hobby. Play tennis and indulge in long-distance walks. Be familiar with the hammer and mend the broken windows, chairs and desks of your schoolroom; put up new shelves in your kitchen, construct box chairs and small tables and little lockable bins; get your spade and dig holes for putting in young trees to decorate the approach at your home; straighten your crooked wire fences with your own hands; level the paths and roads leading to your dwelling, scour your yards and trench a portion of them for gardening purposes so as to plant beans, potatoes, peas, cabbages, etc., and enjoy as I do, the pleasure and pride of eating home grown vegetables; build a new pig-sty and raise pigs for they fetch good money now; chop your wood; do not be too proud to touch any thing in your yard during your spare time. Manual labour is NOT beneath your dignity. At our college, if I may be allowed to be personal, I shrink from nothing that I send my students to do in out-door exercises. Do not send others to do what you are not yourself prepared to do. In your spare time let the Devil find you TOO BUSY for him to meddle with you

and then you will not easily find yourself where you ought not to be, nor get into scrapes and mischief. This type of occupation will save you from many temptations.

9. *Straightened Means.* An ever present difficulty of the Native Teacher is the financial bogey. Too often a teacher (and this applies particularly to married teachers) is so worried over the responsibility of providing for himself, his wife and children, that he cannot do justice to his work and then follow the bad report, the warning, and perhaps the loss of his situation. Even if the teacher is drawing enough to live on, there is in many cases the fear of an unprovided for old age. I wonder sometimes if our European friends who are accustomed to dealing with uncivilized Natives realise how hard it is for us to "make both ends meet." We have adopted European habits, our wants have increased, we believe that the satisfying of those wants is a step in our evolution towards a better and fuller life, and yet they give many of us wages less than those given to many uncivilised Natives in the larger towns. You are all familiar with the situation, but it is not easy to suggest a remedy. It seems to me that we must first of all deserve these increased salaries by our increased efficiency and our superior worth, and then must bring our just claims to the notice of the authorities. To achieve the former it is necessary for each individual to live up to the highest ideals of his profession, and in order to be able to present our case we should all join in a Teacher's Association such as this, and then ask the authorities to receive a deputation. We must organise, organise, organise, and be prepared for a long struggle before we convince the Government of our rights in this matter. We shall of course always be modest and polite in our attitude, and never use any but constitutional means.

10. *The Native Teacher and the Church.* You teachers therefore should seek not only to overcome these obstacles, but to realise the importance of your position in your Native community, to recognise your duties to your benighted people and to make a real mission of your calling, because the teacher is one who constitutes a connecting link between the manifold secular interests of the village and the Church. It is through the agency of our teachers that the ideals of civilisation and Christianity are going to be transmitted to our masses at large. For our Native schools are, and will for a long time yet, be under the control of missions; and I think that missionary auspices of the right kind are very helpful. Now as we are products of Mission schools we are ipso facto children of the Church. But one meets teachers who will have nothing to do with the Church. They think, and think wrongly, that the Church is not practical, and that its aims are intangible, dreamy and emotional, because devotional. Let me endeavour here to disabuse you of any misconception or wrong notions that you may perchance entertain on this. The Church has always aimed, and I think has been largely successful in this, at making decent men and women of all of us. So that at this transition stage at which South African natives to-day find themselves, instead of being ill-behaved, disrespectful and haughty in consequence of the small education they have had, they are admittedly courteous and humble citizens. It has done much to purify and elevate our talk, where otherwise we might have been addicted to obscenity and slander. It has strengthened men philosophically, where they might have allowed themselves to drift with the stream of fate and fatalism into dismal pessimism whenever they suffered failure. It has done a great deal with its Templary organisations to subdue the twin sins of drink and immorality, where many to-day would

have ended their lives as drunkards and dissolute wrecks on the social rubbish-heap. It has taught us to know God and how to live in communion-with Him.

These are not airy and empty dreams but solid, uplifting, helpful and severely practical achievements. And therefore it behoves you, if you are to exercise your true power in your village, to make yourselves allies of your various churches, whatever denominations you may belong to. Seek to be lieutenants to your Priests or Ministers.

11. *Parents.* Next to the Church seek to develop the most practical and fruitful relations with the parents of your children and with those of the best rank in your centre. You will thus render yourselves important members of your community. Get to know the homes whence your scholars are drawn, learn the sort of discipline they have grown up under, so that you may thus be enabled, out of the social relations you have established, mutually to consult with them on problems that generally arise concerning their children and secure their co-operation, goodwill and support in your doings. Enlist their intelligent interest in all the matters affecting your school; in this way you will command their confidence in all your undertakings to improve the school. Identify yourself with all movements in the village that are for the amelioration of society. Be present whenever the parents congregate for useful ends, and be ready and obliging to lend your guidance. If you are a man do not shun the Headman's kraal, however backward he may be, but work to win him over to your side wherever possible, giving him the respect due to his office and dignity. Do not be a stranger to the meetings of the men in your village. If you are a woman, make it a point to keep in touch with the unions organised by the women, and their social and other gatherings, for the sake of knowing the mothers of your pupils socially.

Finally, I would enjoin the ideal teachers in our Native communities to be in every sense public-spirited; they must cause their fellowmen to feel that they do not merely "teach to live" but "live to teach," for it is in these ways that they can best and most fruitfully serve their people, their country and their God.

SELF CULTURE FOR THE NATIVE TEACHER.

An address delivered to the "King Teachers' Association" at Emdizeni, Debe Nek, C.P., November, 1919.

I now propose to address Native teachers on another phase of their life, namely, the ways and means of attaining progress, with the object of stimulating you to move forward with the march of civilization. And therefore I desire you to note the following ten points so that you may bear them in mind throughout your course as a teacher.

1. I shall begin with the word *Progress*. By this is meant the act of moving forward as opposed to that of standing still or marking time. The great and harmful tendency of the profession of teaching is that from its similar daily tasks it is liable to degenerate into a monotonous routine and the teacher is too apt to forget the important fact that he is an agent and pioneer of civilization in his location. Take the houses in which teachers are satisfied to live. Are they any different from those of the common people in outward appearance or inside arrangement? In my travels up country I have observed that the teacher's house is almost as conspicuous as that of the minister for external effect and interior neatness. Who can distinguish in our villages here where a teacher dwells? In fact I know

of one teacher who lives in a mud-house which he built forty years ago, and which is now in a state of considerable dilapidation; yet he is apparently satisfied with it!

2. *Departure from tradition.* Now unless you resolve to depart from primitive conditions progress is impossible. To-day you must not rest satisfied with what satisfied your fathers in their days. Move with the times and seek to improve your houses as well as your persons and belongings. Do not stick to a thing just because it was the custom of your parents. On the other hand I do not intend that you should throw overboard everything that belongs to the age of our forefathers; for some of their customs were the result of long experience. The early missionaries razed everything of our people to the ground and the consequence is that in our transition stage we now often sigh for some of the valuable and moral tenets of our tribal and communistic life that served to secure discipline in those days. Therefore in your departure from the old do not fling away everything; but rather examine closely into all things afresh and convince yourselves of the soundness of the reasons why you elect to retain or reject this or that custom. Use wisdom in your selection and see to it that the things you keep are better developed than they were when you succeeded to them.

3. *The Teacher's Position in Native life.* To form a correct estimate of such things you will have to understand and realize what the true place of a teacher ought to be in Native Society. In our stage of civilization the most important person in our villages is by general agreement the minister of the gospel. But when I compare the present with the past, say twenty five years ago, I call to mind quite a number of teachers whose influence among the people was not less than that of the minister. I conjure up names of men now on pension

whose record of constancy in their work is not inferior to that of many Native civil servants of repute also on pension.

These men did not change schools quarterly as the present generation do; but they stuck to their posts until they saw two generations of the scholars they had trained. Their name became an "institution" in their several districts. A side of life which present day teachers need to be constantly reminded of is their dignity and reputation. One could almost wish that teachers had a distinctive dress corresponding to the ministerial collar. It would serve to remind them of their position for they need to realize that they have in their hands the responsible task of shaping the careers of the men of to-morrow. A vivid sense of this accountability would probably save many from carelessness and lethargy. A serious teacher can even to-day make himself as important as the minister for he, by daily contact with his pupils, a contact lasting in many cases over a number of years, can impress his personality on them in a way a minister can hardly hope to do on his flock. I therefore wish you all to raise your heads and look to the skies and develop lofty ideals and a serious purpose.

4. *Stumbling Blocks.* And in order to understand what lofty ideals are, you must first rid yourself of narrowness, smallness of mind and limited vision; and overcome a number of obstacles which I call stumbling-blocks that necessarily stand in the way and bar the path of many of you to progress. First let us take *sectarianism*, the church divisions which have made many Christians almost regard one another as enemies. Many black people do not believe in one who does not belong to their church and they think that those outside their denomination cannot get to heaven! To-day many native locations of 400 inhabitants have five sects or

more whose members spend most of their religious activity, not in spreading the Gospel to the heathen, but in trying to induce those of other churches to leave their church and join theirs, or in despising the other sects—a woeful waste of energy. The time has now come for us to do away with this mutual hatred on religious grounds and rally round the banner of Jesus Christ for its own sake, if we mean to make progress. Next, let us consider the stumbling-block of *jealousy*. Oh! how many blessings have you black people lost through your being blind to facts when you are blinded by jealousy. When you see a native rise a little above the rest do you not at once try to pull him down by detraction? Look to the white man, he joyfully praises another white man who makes good. Remember that our model of civilization is the white man, and you must in the same manner admire and encourage other black men who are doing well. Let us not despise the ideas that come from a young teacher just because he is young. Let us not disbelieve a teacher because he is not a favourite, nor from our own districts; but let us widen our horizons and behold the wonders of knowledge. Then there is racialism. Alas, how many great and noble causes have collapsed amongst us just because of our attaching excessive importance to the antiquated division of races into Xosa and Fingo, Tembu and Baca, Zulu and Suto, Swazi and Chwana, etc.! These tribal distinctions were perhaps useful in primitive times when the fact of belonging to a particular tribe meant favour at court, cattle, land, and happiness. But to-day we are all under the white man and he legislates not for Bacas and Fingoes only but comprehensively for “Natives” as from the Native Affairs Department. The evil of it lies not in difference of name but in the assumption that the difference connotes enmity. The time is now ripe for us to treat one another as fellowmen in unity.

Watch our Prime Minister who in all his speeches deprecates racialism and yearns for unity. If unity is good for Europeans, it will be even better for us and more necessary. Let us then unite in obliterating the mutual animosity arising from race distinction that some people delight in. Lastly, I take another notorious hinderance to progress: *our desire to be all leaders*. Many of you have seen the apt illustration that recently appeared in our native paper of a team of oxen borrowed from different kraals which failed to pull the wagon, because they all happened to be the leading oxen with their respective owners. We cannot all be leaders and office-bearers in our associations. Some of us must, with our superior ability, be content to remain in the background obscure for the sake of the general cause. That is what the white men do, that is why they succeed, and that is why we cannot go wrong if we follow their example. The secret of their unity and strength is:—

5. *Organization*. The word organization is so commonplace that it has become devoid of meaning to many of you. I will endeavour to give you illustrations. In the Cape Province there are 1½ million white people, of whom probably three-fourths live in towns, leaving not many who derive their livelihood from farming; yet the farmers alone have about fifty agricultural associations all united by a Congress, meeting annually. We, who are four times as numerous, have practically no such organization nor one so perfect in machinery. True enough a new Native Farmers' Association was started in 1918 with such success that it has produced no small revival in agriculture amongst us and we still hope for great things therefrom. If you read the official year book of South Africa (price 3/-) you find that white men have 15 trade unions, some with 1,000 members; these belong to Plasterers, Engineers, Carpenters, Black-

smiths, Ironmoulders, Bricklayers, Plumbers, Engine-Drivers, Miners, Typographers, Coopers, Boilermakers, Painters, Masons and Printers. They are so powerful that the tailors in Johannesburg are united in demanding £45 a month—wages that exceed the yearly salaries of many native teachers!!! How is this done? By organisation. Another instance: the European teachers have lately come in for a substantial rise in salary under the Administrator's Ordinance. Do you think this was done as a favour? No. It was by dint of a long organised agitation, of which one used to read many years ago. In the end some of them even threatened to make an organised strike. Their voice was so insistent that it was at least heard by Government. But the Native teachers have never been organised. Government is not easily moved by sectional appeals, especially appeals from people whose voting numbers make no difference in electional results. Another example: The Grey Hospital, in King Williams Town, founded for the benefit of natives by Sir George Grey, has now been turned into a school for whites whose organisation has petitioned Government to legalise that atrocious injustice, whilst we natives being unorganised have failed to petition Government to prevent it. Worse than that we are not ready to organise; nor are we willing to do so. Therefore we are fast losing all the blessings that we could otherwise easily hold and secure for ourselves by this means. Of course, I should mention that there are small attempts being made in various districts, but I must leave this point by saying that, although the unjust condition of the salaries of native teachers—in view of the enhanced cost of living and in view of the general rise of wages in all trades and professions—is a standing disgrace, it remains nevertheless a sad reflection upon the commonsense of the native teachers themselves that on account of their unwillingness to organise

they are still unable to remedy this grievance. They are now left to bear their burden until they grow to realise that, after all, their salvation lies in their own hands. You can begin at once in your own district, to organise a teachers' meeting for every five mile radius, and multiply your branches.

6. *Growth in Knowledge.* Out of every 100 native teachers that one meets, not more than five show signs of having added anything to their stock of knowledge since passing the T. 3. examination. Their speech, writing and school work betray stagnant minds. Doubtless it was this fact that led Sir Thomas Muir to conclude that the native brain is not capable of following the higher studies of matriculation and post matriculation work. He said the native mind after the age of 18 suffers mental exhaustion, "mental saturation" as it was termed. I need not take up your time in explaining how recent successes of natives in these selfsame higher studies have, since that statement was made, completely disproved Dr. Muir's theory. To-day neither in newspapers nor on the platform are we lectured, as we used to be, on the inherent mental incapacity of the native. Wrong as Dr. Muir was in his estimate of native mentality he was worse mistaken in the policy that he evolved for the development of native education. He was mistaken in at least three ways: (1) in his introduction of the colour bar both in the classroom and in examination; (2) in lowering the standard for natives in the pupil teacher syllabus; and (3) in confining the native to one and only one avenue of education, namely the teaching profession, completely ignoring the agricultural, industrial and other possible lines of training. This opens up a controversy which one can discuss on its merits, but I merely mention it to show that I for one do not blame the average native teacher for his failure to grow in knowledge after leaving the

training institution. The fault lies with the system of education that has produced him and ultimately with Sir Thomas Muir who fabricated that system. It is a system that leaves its teachers with no taste for reading nor for further self-development. It is too low, being equal to virtually nothing higher than a Standard VI. education plus three years of insubstantial theory of teaching. Nothing could be more effectively calculated to ruin educationally the native, because those who possess such a qualification will naturally tend to think they know something while they know nothing. Therefore you as progressive people should constantly work to make up what you have lost through this faulty system over which you have no control, by using all the means at your disposal to improve yourselves. See to it that you spend your evenings in private study or private reading: Have a time table for this. Keep a list of books to be read. Take care that your information is supplemented by your own private notes and that it is regular, systematic, conscious and accumulative. Get one or two of the newest books on education, say from those recommended for the syllabus of the T. 3. Senior and T. 2. and make it your ambition to learn at least one new theory on teaching, every day, as, for instance, the new theory on the size of classes. The reading of newspapers is valuable also. A progressive teacher acquires from his reading at least one new idea every day and one new idiom in the English language. With such a method of reading you will be surprised what five years' systematic work will do for you. I know of two teachers who in this way can actually speak and write better English than a certain matriculated Native. A person who does not aim at development of knowledge soon, like a waterless tree, grows stunted and mentally atrophied. European graduates, in general, acquire more and more knowledge as they grow older;

for University studies compel the graduates, by the habit once acquired, to seek endlessly after knowledge; hence inventions and what is called research work. Professor G. E. Cory, of Rhodes University College, Grahamstown, is supposed by many people to be a Professor of History, just because he has lectured so often and written so much on his hobby subject of History, whereas in the Rhodes University Calendar he figures as Professor of Chemistry and Metallurgy.

7. *Travelling* is an education in itself if the traveller is a person sensible, sensitive, observant, deductive, teachable and ready to learn from the new and unfamiliar. Within the last six years since I returned from England, I have visited all the large towns of the Union—Cape Town, Kimberley, Pretoria, Durban, Ladysmith, Bloemfontein, East London, Port Elizabeth, Grahamstown, Queenstown, etc., and have seen more of this country than many of you, so that I am probably qualified to speak to you on this subject. There is a story in circulation about a teacher born and bred in Kafraria, who took his training at an institution there and has since been teaching for a number of years, but has never yet seen King William's Town. I cannot say whether the story is true or not,—perhaps it is not,—I can hardly believe it,—nevertheless it will serve my purpose for it is probably an exaggeration of the fact that many teachers here and elsewhere in the Union allow year by year to pass without seeing any district but their own; without seeing how other Bantu races live; without knowing the progress made in other locations; without knowing of the superior houses and possessions of rich Natives such as may be seen in the Orange Free State Native reserves, and other marks of progress among Natives in these districts. Such teachers are bound to be limited in their mental horizon, parochial in spirit, narrow of vision, dwarfed in common-

sense, puerile in ideas, and often careless in attitude. Now once a year Government allows teachers the railway concession privilege of travelling half price for a return journey, however far they may choose to go. Many use this for going a distance of only 40 miles! Possibly that is due to limited means, as your department pays many female Native teachers less for one quarter's work than a white bricklayer earns in a week. Howbeit those of you who wish it may now save up and spend a week every year or so in Bloemfontein or elsewhere, getting completely away from your locality and for a small sum of money witness instructive sights such as will destroy the conceit that one's own house or location is equal to the best native habitation. The expense is not waste but profitable investment; for you will widen your circle of friends, refresh your health, learn how the other half of the world lives, obtain a right perspective of things and learn to "know thyself." The success and elevation of Japan to a first class world power is due largely to the travelling of Japanese students in Europe for educational purposes. Peter the Great who raised Russia out of barbarism, learnt the arts of civilisation by travelling in the more enlightened countries of Europe.

8. *Attendance at Conferences.* When I visited the United States of America in 1913 I was struck by the great number of conferences, congresses, civic clubs, commencement exercises, secret associations, summer and winter schools for teachers, religious conventions, business leagues, music societies, and many other species of assemblies including banking, political, insurance, temperary, missionary and other concerns which were attended by thousands of civilised black men who travelled 800 miles and more every year to attend them. All members were humble and anxious to learn from the other members. On account of this attitude the progress of

American negroes in all paths of civilization is faster than that of any other race, black or white, that I know of in the world.

You will at once see, without much amplification of this on my part, how important it is for you native teachers to get yourselves into the habit of attending big meetings; for in them you are sure to collect much knowledge, sure to get your intellect stimulated, and become inspired by new confidence as a result of contact with thoughtful and earnest men. Often your services may be valuable and you may thus be able to contribute to the success of your nation, for you can never progress by sitting on your lone antheap (according to the Premier's phrase) while men are deliberating on vital issues in conference.

9. *Activity.* On asking certain teachers how they spend their evenings I have discovered in many cases that they have nothing to do in particular and so, feeling the monotony of unoccupied time weighing heavily on them, they go about the community visiting friends of various degrees of intimacy and relationship, some suitable, some otherwise, and thus drift into wrong company and develop drinking and other evil habits. How best to utilise one's leisure hours is a difficult problem for the teacher more than for any other class. The solution of it by everyone is fraught with far-reaching results, and it depends on activity of the right kind. For you may be indeed active but possibly mistaken. If you read in the South African Native College Calendar what students are expected to do outside school hours you will be amazed at their endless activity, for every hour of the day, in fact every minute is allocated to some useful occupation. Similarly, all teachers of the progressive sort should have a time-table for their activity. In another sense they should take an active part in organizing and helping

to develop organisations by throwing into them their full energy. Remember that half-hearted activity does not achieve much. It is willing and keenly enthusiastic action that counts in this world. Half-hearted people always find fault with others and are eloquent in enumerating reasons and excuses why they do not achieve anything. But the energetic man, even if at times he makes mistakes, does in the end achieve something. It has been said, and truly said, that a man who never makes mistakes never makes anything at all. Therefore in any organisation you may belong to, do not play the part of a sleeping member but that of an active one. For instance in your church, whatever denomination it may be, resolve to be an active person. In any association of which you are a member, be an industrious, strong, reliable, indispensable, indefatigable member, always ready with ideas and suggestions. Activity is a formidable enemy to the Devil for the Devil gets on with idle and unemployed people best. Activity is thus a moral weapon. Study your personality, discover which way your talent lies, develop and use it to the advantage of your people.

10. *Motive and Ambition in Life.* Those of you who have been on a steamer know that the sea is a huge expanse of water without any road or railway or visible mountains to guide the ships that travel on it. The sun, the stars and the magnetic needle often constitute the only link between life and death for seafarers. A certain geographical point has to be kept in view or in mind and then followed. So with the life of the teacher. There must be some reason, some driving power, some object aimed at as the goal of his teaching and of his life on earth. When a cow dies we say that is the end of it: for we do not know of any ambition it may ever have had in life beyond eating its food. But books may be written of a man and his great exploits and his

effort to attain his ambition. It is essential that you teachers, as leaders of a generation, guiding it out from the realms of ignorance and superstition into the kingdom of wisdom and science, should be men and women with specific objects in life for the purpose of developing your own selves and others. Therefore, teacher, set yourself some serious aim, some noble ideal in life, then pursue it relentlessly in and out of season. Endeavour, if possible, as Professor James says in his talks to teachers, never to lose a battle. In any association of which you may be a member do not indulge in unnecessary and pointless speaking in the discussions but think seriously over the significance of your membership and endeavour to make every utterance of real value.

Emerson once said "Hitch your wagon to a star," and it is very wise counsel, for if you aim at the stars then you are not likely to finish up too low in your efforts. Let your standard be a very high and excellent one and you will thus fortify yourself against falling into the ditch. In conclusion, remember that our country, our people, to-day stand in need of teachers and other people with thinking qualities, of men and women who will cultivate sanity and humility. May all our Native teachers in this district and in other places be ever found on lines of serious personal endeavour for the sake of their own people, and thus be truly progressive in every sense of the word.

NATIVE EDUCATIONAL NEEDS.*

With Special Reference to Manual and Agricultural Work, and the Religious Side.

This subject is at once immeasurably wide and of deep interest to all thinking citizens of the Union of South Africa; therefore, in the necessarily circumscribed space that is available here, one can hardly do more than make a bare explanatory catalogue of some of the points that urgently await solution. The problems may be conveniently grouped under (a) Academic training, (b) Industrial training, (c) Manual and Agricultural training, (d) Discipline and Control, and (e) Religion.

(a) *Academic training.* 1. Thousands of native boys are employed by their parents in the blind-alley and degrading occupation of herding cattle. This difficulty can be solved by the fencing in of all commonages and fields of native villages or locations. Government can and should assist them to do this. 2. The time has now come for some measure of compulsory education for natives, because the theory of "keep the native down" is gradually but certainly being given up, as it is being realised that a submerged proletariat tends to demoralise the white man himself. Many white farmers openly confess that it is their reliance upon untrained native labour that has put the agriculture of this country at the bottom of the scale in all civilisation. 3. The syllabus of native elementary schools needs overhauling, and for this we are impatiently awaiting the publication of the Native Education Commission recommendations. 4. The inspectorship in some parts of the Eastern Province is out of date with its policy of terrorism over teacher and pupils. In one case in a school of 71 only four pupils

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were passed! By all modern canons of education, this cannot possibly be a right and correct index of the capacity of scholars. Something must have been abnormally at fault with the inspector for his system to render such a result possible. A leaf ought to be taken from the first number of the *Native Teacher's Journal*, published by the Natal Education Department (under Dr. C. T. Loram) where a humane inspectorship seems to obtain, typified by sympathy and progress, as shown in its summer and winter schools for teachers. 5. The present qualifications of native teachers are equal to a Standard Six education, plus three years' training in school method. The lowness and absurdity of such a certificate needs no comment. 6. In one native institution the application of a native to teach in the Normal classes with the requisite qualifications was rejected on the grounds of colour. This leaves a bad impression on natives, as it means that the positions to which they should legitimately aspire are being closed against them in their own schools, being reserved for a white trades union. 7. There is a need for secondary schools to feed the new Native College at Fort Hare, for at present only Lovedale High School does this. The College itself needs support in the way of scholarships and endowment if its development is not to be retarded.

(b) *Industrial training.* It seems the policy of our native industrial institutions that the native is to be trained not to be independent and to compete on equal terms with white artisans, but to fall somewhere short of that stage. Tuskegee and Hampton have much to teach our schools in this line, for they turn out dressmakers and business men of all manual vocations, whilst the training in school includes practical scientific cooking and housekeeping for all girls, elementary agriculture for all boys, and kitchen gardening, poultry raising, etc., for all alike.

This I have elaborated in a report made for the Union Government in 1913 on "Tuskegee Institute" when in America.

(c) *Manual and Agricultural training.* 2. In our schools "manual labour" consists of sweeping yards, repairing roads, cracking stones and so on, and is done by boys only as so much task work enforced by a time-keeper, and under threats of punishment. It is defended because "it makes for character training." The invariable result is that the boys grow to hate all manual work as humiliating, "skulk" from it whenever they can, and ever avoid it at home and in after life. In Tuskegee all pupils are given money for all labour of value—it may be 1d. or 2d. an hour—this being given not in cash, but credited in their bank books. This is excellent in its results, and no labour is despised in Tuskegee nor elsewhere by its students. At the Native College the system of individual vegetable plots of twelve by six yards, in which students share profits with the College is popular.

3. Agriculture, where at all attempted in our schools, has suffered, too, for being made a motiveless task. It is the most important thing in native life, and therefore deserves a place in the school career of our boys, as it is practised in the Mariannahill native school in Natal. How to make agriculture efficient is the most practically important problem for us. Native ministers and teachers could substantially supplement their stipends and salaries if taught gardening and intensive agriculture. This is proved in the Qanda American Baptist School, Middle-drift, C.P. We need a native Booker Washington to galvanise natives to action in this matter.

(d) *Discipline.* My ten years' experience with English schoolboys has shown me that to keep native boys in order is a mere bagatelle compared to keeping the

former; but they need just as much sympathy if strikes and disorders are to be averted. More use should be made of the native staff members in keeping discipline, especially in view of the growing anti-white feeling evident in boys' talk. There can be no effective teaching without effective discipline. The simple-looking boys and girls are quite sensitive on questions of injustice, and therefore it is men with professional qualifications as educationists and disciplinarians, apart from being clergy and graduates, who should be in control of them.

(e) *Religious training.* This training can be administered in mission day schools best by a Christian teacher working harmoniously with a zealous missionary. In the institutions the numbers are so large that this training is not easy, and consequently there has developed much formality, notwithstanding the yearly examinations in religious knowledge. In my opinion boys and girls need to be constantly impressed by means of private religious classes and distinctly religious education by their principals and staff, with the fundamentals of the Bible and the practical life of religion. The staff must establish an atmosphere of an earnest religious tone, for this has lost ground as compared with a generation ago. It is not sufficient to rely upon the morning and evening prayers, the Sunday address, the Sunday class or school, and the weekly class. If these establishments are to justify their claim to being "missionary institutions," then the staff must be somehow selected from sincere Christians with distinct evidence of the missionary spirit, who will preach silently by the example of their life and brotherly love to their pupils in practical fashion. This can be best done by getting teachers from the missionary training centres in Europe, for it is sad to admit, South Africa produces very few people with the missionary

spirit, even among the children of missionaries themselves.

Once the type of teacher is correct, then religious training can be left to take care of itself.

Part 3.

NATIVES AND AGRICULTURE

Address to the Rand Native Welfare Association, University College, Johannesburg, 17th December, 1919.

In dealing with the question of Natives and Agriculture I lay claim to no special training qualifying me to speak with authority; nor am I unmindful of the many burning questions, economic and political, that grieve and rankle in the soul of the African; but for the two reasons that (a) it underlies practically all the problems connected with Native life in this land, and (b) it is the one subject which a mixed assembly such as that facing me, representatives of all sections of the community, black and white, can consider and discuss without losing temper or true perspective.

According to the new science of Civics, Agriculture ranks as the third out of the four stages of the upward development of civilisation amongst the nations of the world; the primitive stages being the hunting and pastoral, whilst the final is the industrial. It was at the agricultural stage that the Bantu were found by Europeans during the sixteenth and seventeenth centuries, while the Bushmen were in the hunting stage, the Hottentots in the pastoral. Now the attainment of the Agricultural stage by the Bantu is an achievement of some merit rarely recognised nowadays by certain reckless and uninformed people who glibly refer to these people as "barbarians and savages" equal to wild animals. One of the romances of this country that must delight the heart of an anthropologist is the fact that all the stages of primitive life and those of modern civilisation have adequate representation side by side. Out of this has sprung a problem: how to adjust the

white man's modern industrialism to the black man's primitive ruralism. That is the problem we are to consider now. It is a problem of infinite mystery if studied academically; but, if we confine ourselves to a few practical phases of it, we may reach a position in which we may be able to offer practical schemes towards a solution.

(a) Let us take mine-labour first, and ask these questions: What brings the mine labourer here? Why are their terms of service so brief and intermittent? The answer, I believe, is that the mine labourer comes here just because his wants are unsatisfied at home. He must have money to meet his taxes, to purchase cattle for his Lobola and, most of all, to pay his debts, or those of his people, with the local country trader. For thousands of Natives, as a friend told me not long ago, move in the vicious circle: starvation at home followed by debts incurred with the trader for grain, then a period at Johannesburg for obtaining ready cash, the return home to pay the debt and to live for a brief month or two upon the marginal balance, which becomes exhausted and is again succeeded by want of food and debts with the local stores, and so on, again and again. Manifestly they go to work purely for the purpose of meeting definite needs, not because they believe that continuous work is life's duty. And they all have a germinal ambition to rise and become later in life, something other and higher than merely unskilled labourers. Contrast this with the British labourer who knows that he is destined to live and die a workingman, so that in the coalmines of Wales and the potteries of Staffordshire there is no difficulty of labour supply, nor of "join" bureaux.

(b) In towns there is a large class of Native people, born and bred within the Municipality, completely cut off from tribal life and environment, and living by

semi-skilled and skilled occupations as well as by service and clerkships with professional Europeans. Their housing conditions are often not of the best and for the work they do they have never received any training, hence cooks and messenger boys are largely drawn from the reservoir of an unintelligent proletariat.

(c) Worse is the story of the land, the methods of farming that are pursued in Native reserves and the supply of black labour for white farmers. The position is eloquently, if humourously, described by three experts on Native Agriculture and Native Social Questions: Rev. Bernard Huss, B.A., author of "Agriculture for South African Natives;" Maurice Evans, author of "Black and White in South East Africa," and C. T. Loram, M.A., PH.D., author of the "Education of the South African Native," all by some remarkable coincidence, belonging to Natal. This is what they say:—"A walk through the fields of Natives often presents a sad sight. Amongst a forest of flourishing weeds some poor cultivated plants seem to struggle for life, whereas on those fields the cultivated plants should flourish and the weeds should fight in vain for existence" (Huss). Father Huss makes the next three quotations also: "Agriculture is mainly the work of women. They do but scratch the land with hoes. When the ground is thus prepared they scatter the seed, throwing it over the soil quite at random, (Dudley Kidd in "Essential Kafir.") "The Native is surely the worst cultivator of the soil in the world—if there is a worse I do not know him.....The Abantu are probably the worst agriculturists and most wasteful occupiers in the world. Their fields are of all shapes and sizes, the straight line being conspicuous by its absence, and irregularity is the rule. Examined more closely, they are seen to be just scratched with a plough, unmanured, weeded in slovenly fashion, and yielding scanty and irregular crops.....Most wasteful and extra-

vagant are Native methods of farming, both pastoral and agricultural" (Maurice Evans). "It would be difficult to imagine a more haphazard and wasteful method of cultivation than that practised by the Natives. Small irregular pieces of land are turned over by the hoe, or in a few cases thinly ploughed up. This same plot is cultivated in succeeding years, and as no system of fertilising is practised, it soon becomes worn out and will grow nothing but weeds. Then another piece of virgin land is selected, and the same process is repeated. The adherence to these wasteful ancestral methods of cultivation in the face of European examples is astonishingly strong." (Dr. T. C. Loram).

The general result of these conditions is that the labour supply for the mines is irregular and unreliable, constantly needing artificial and expensive machinery for its recruitment. For the attitude of the Native towards all work is fundamentally a wrong one. The available supply for the miscellaneous kinds of jobs, semi-skilled and skilled, for which the Native is required is inefficient, because of its lack of training. In Agriculture the general incapacity that is shown by the Native is due to the fact that agriculture is not taught in his mission and other schools, while the habit of work has never been inculcated under favourable conditions. For instance, when I was a boy in the training institutions of Morija and Lovedale, we used to be drilled each afternoon, armed with spades and picks, to work for two hours at road-making, road-sweeping, stone-cracking at stone-quarries or at any other such job, which appeared to us as aimless, profitless drudgery; for the stones we cracked built no houses nor were we paid for the value of the manual labour. There was no motive in the thing. The consequence was that instead of loving manual work, we grew to hate it for we saw no obviously useful purpose in performing it, and no hope of reward, and it

made us bad workmen, and to adore living with our wits and the pen. Contrast this with Tuskegee, where boys receive pay for all manual labour and where manual work is glorified *per se*, the outcome being that every Tuskegee boy seeks for remunerative manual employment during his long vacation, instead of idling away the holidays as so many of our boys here do.

Agricultural labour is growing so scarce that one who has followed the correspondence of the last three or four years in the "Farmer's Weekly" paper cannot but conclude that agriculture in South Africa will always continue to be the most old-fashioned and lowest of all agriculture in Christendom unless either, (a) some systematic training of the Native is undertaken by government, or (b) the white man abandons "Kafir-farming," and acts as his own labourer, adopting labour-saving machinery, taking off his coat as he has to do in Australia and England, and dispensing with black labour. I do not think that the white man in this country, according to my knowledge of him, is prepared to go as far as this.

The inevitable conclusion is that the black man can hardly be expected to do all that is expected of him without being trained in the right way, and even in the case of unskilled labour, his efficiency must in the last analysis depend upon his attitude towards all work. Therefore if we solve the question of proper training, and that attitude, we shall have gone a long way to help employers of labour whether in mines, in municipalities or in agriculture, as well as to render the Native a tremendous asset in the country's production.

The main principle that I desire to impress is this: that the employing public of this country—in towns, in mines, in farms—should be brought to understand that the training of the Native in the habit of work is a