

educational system has the effect of giving us stones instead of bread. For example it leaves out Hygiene, Household Science and Agriculture.

When I visited the Negro schools in America in 1913, I found that lessons on hygiene were given to children from the lowest classes to the highest. In this land hundreds leave school every year without having had a single lesson on the elementary facts of health, healthy habits or therapeutics. This could be done very easily because the Lovedale "Health Society" under Dr. Macvicar, has numerous publications on the subject in Xosa, Suto, Chwana and Zulu, which could be supplied to all our elementary and training institutions at very small cost. It is up to you to move in these matters and get the school managers and Government to do these things for you.

Take Cookery, a thing which ought to be known by all our girls without exception. I frequently receive letters from anxious parents who wish for advice as to schools where their girls could be trained in Cookery and Domestic Science. Knowing of no such school in the Cape Province I usually refer them to Natal schools where it is said this is done. It is this defective training for the necessities of life that renders thousands of our Native female teachers so woefully ignorant of the simplest elements of house-keeping. Our schools should undertake this, but it is for you to tell the Education Department about it in no uncertain language and to worry them until they do it.

What could be more profitable for our boys, for ourselves and for the country than the training of our boys in Agriculture? In Tuskegee Institute, Alabama, U.S.A., I found that although there were forty vocational industries taught, including the Science of Agriculture, yet every boy was compelled to take the elementary

course in agriculture (just as every girl had to take the Domestic Course) irrespective of the trade they were learning. I must at this point confess that although I was trained in the British Empire, and in a University inferior to none on earth, yet in the elementary vocational education I discovered that Booker Washington, the American Negro, had far more commonsense than all the English tradition-ridden educationists that I know of. The practical influence of his education system in Alabama and throughout the United States is wonderful. It is for us then to give our Government no rest until they provide us too with agricultural training. Personally I would prefer to see American Negro agricultural experts, or failing these, Natives of this land, taught American agriculture, dotted all over this country in our Native Training Schools, teaching agriculture to our boys. A sympathetic and well-educated black man can do a great deal to inspire our people to great things in the line of agriculture. Let us therefore ask the Government for these things. Ask and it shall be given unto you. Our great sin is that of *not* asking. These three subjects would be far more useful to us than the present Sewing, Drawing and Woodwork classes that prove utterly useless to our boys and girls in after school life.

You should commemorate your celebrations also by granting scholarships to promising pupils; and I may inform you that there are four students at our College enjoying £10 scholarships tenable for four years in consequence of representations I made to some kind and Christian people in England. You should do the same for your race. You should have a fund to help and encourage writers like Mqayi, Sigila, Pelem, Bokwe, J. S. Mazwi and many others who hold manuscripts of books on Native matters awaiting printing, books which

will do much for our education and edification. These tasks are heavy for one man, but light if undertaken by many.

#### 7. DISEASE.

My seventh subject is the alarming spread of disease, dangerous and infectious diseases, among Native people. These are many: but the most conspicuous perhaps are 1. Tuberculosis or Consumption, 2. Infantile mortality, 3. Venereal diseases, 4. Enteric fever, 5. Influenza and Pneumonia, 6. Typhus, and 7. Small-pox.

As I am not a medical man I do not propose to expatiate on these diseases but only to draw your attention (a) to the huge numbers of people these claim in all our Native districts, (b) to the frightful figures of the death rate of children to be seen in stastistics thereanent, (c) to general comments made by doctors, (d) to literature which we should all read carefully, and (e) to practical steps that we should undertake to counteract the ravages of these diseases and thereby to save our Native race from what may palpably be regarded as threatening us with ultimate extermination.

Census figures tell us a good deal of the rapid increase of the Bantu population but little of the dread diseases that are killing it off. Enlightened Natives should study these figures carefully and they will be horrified at the facts.

Our death rate is about double that of Europeans, and the story told by Dr. Macvicar of Lovedale, in his thesis on "Tuberculosis" (price 1/-) is painful reading, because hundreds of our people die each year mainly from their ignorance of the methods of fighting the "white man's scourge." See also the paper read by Dr. Saunders of Grahamstown, at the Municipal Congress. Consult also the Union Year Book (3/-) and the Report of the Housing Commission where we are told

that while on the average about 70 to 90 European infants die in a thousand, the rate for Natives ranges between 240 in the King Williamstown district to 543 in Pretoria! Think what that means. It means that Native babies die so heavily in some places that only one in two, or less, stands the chance to survive. Do these figures not make you shudder? Can we not do something to help our benighted people? Must we wait until eternity for the white man's generosity and not save ourselves?

White people have organised into societies for the protection of Child Life and they have clever lecturers like Dr. Elsie Chubb to go round teaching white mothers the science of child rearing while we, with an infant death-roll five times as heavy, are unorganised and are left to ourselves.

Again venereal diseases like syphilis are so common that a white lady speaker in Johannesburg recently made the grave statement that Native nurse-maids should not be trusted with white children as they are mostly rotten and reeking with this contagion and that among Natives there is no morality, as Europeans understand the word. Are these things true?

What have you to say in defence? Watch also the other infectious diseases like typhoid, influenza, typhus, small-pox and many more which are carrying off hundreds of the Bantu people of South Africa. It is time people in general were warned against these diseases and taught how to avoid them and how to treat them when stricken therewith. I would strongly recommend all of you at this celebration to make a beginning by writing to the Secretary of the "Health" newspaper at Lovedale, and send three pennies for any of the following pamphlets which may be had in the vernacular language—singly or all in one book costing 7d., post free, thus 1. Umtshetsha Pantsi (The Prevention

of Scurvy), 2. The Prevention of Consumption, 3. Inyanisonge Alcohol, 6. How Consumption spreads in Families, 7. Tuberculosis Catechism, 8. Public Health, 9. Communicable Diseases, 11. Houses and Health, 12. Malarial Fever, 13. Syphilis, 14. Enteric Fever, 15. Advertised Medicines, 16. Feeding of Babies, 17. Anti-Consumption Cartoon in English, Xosa, Zulu, Sesuto.

Lastly, what steps should we take to have more native medical practitioners amongst us? The need for native properly trained doctors is very great now for there are thousands of Natives who live beyond the reach of white doctors in our country villages. For instance between Alice and King Williamstown (46 miles by rail) five doctors are needed but there is not one available. At present I know of only four native doctors trained in Scotland, namely Dr. Mahlangeni in the Transkei, Dr. Sebeta in Basutoland, Dr. Moroka in Thaba Nchu and Dr. Molema in Mafeking. We need hundreds for many of the white ones no longer care to deal with natives, some will not do it at all, others examine natives in stables!

The case for the need of Native doctors has been eloquently put by Dr. J. B. McCord and Dr. C. T. Loram in the African Journal of Science, January, 1919. In pursuance of this object there is a movement on foot in the King Williamstown district to raise money to educate a native through Edinburgh University on the two conditions that he, when qualified, return to practise in the district that sent him, and to charge reasonable fees. This is the kind of thing your celebration should fittingly undertake and by which you could benefit not only yourselves but the whole black race.

#### 8. ALCOHOLISM.

My next point is the curse of alcoholism which is probably the most destructive engine that European

civilisation has inflicted us with. It requires a number of lectures by itself, though I have made some remarks on it in my address to Native teachers in Natal. Think of how it has undermined some of the best brains among our leading Natives and rendered them incapable of discharging the momentous responsibilities that their ability, influence and education had led all of us to anticipate from them. Remember the words of King Khama of Bechuanaland, who when opposing strong drink in his land twenty-five years ago said, "I fear Lobengula less than I fear the white man's drink. To fight against drink is to fight against demons, not against men. The assegais of the Matebele kill men's bodies, and it is quickly over; but drink puts devils into men and destroys both their souls and their bodies for ever."

Our great difficulty is that multitudes of our people copy the bad example of our leading men who drink. I know of many Native chiefs, teachers, ministers of the gospel, and men who have the School Higher and Matriculation certificates who, by succumbing to this evil are responsible for leading astray thousands of innocent young lives, some of whom I have seen intoxicated in the railway trains as they travel to and from training institutions. The dangers of alcohol even in its mildest doses should be taught to children from the very lowest classes to the highest that we have. The Temperance leagues need to make more of the physiological than the moral harm of alcohol. A system of public lectures with illustrated lantern slides upon the effects of alcohol on the human body would go a long way to counteract mischievous fallacies on alcohol spread by those interested in the trade and readily believed by our gullible and untutored people.

#### 9. IMPROVIDENCE.

In the days of our forefathers it was the ambition of every man to own cattle and to have ploughing land.

To-day this is impossible for manifold reasons : stock is dying through new diseases and lack of pasturage; we work for wages and salaries, whilst many of us are born and bred in urban locations where stock ownership is impracticable. We have to learn the European ways of saving. Opportunities abound but it is remarkable how hundreds of Natives die every year leaving only debts for their widows and little children, there being no money even to pay for their coffins and burial, and this after having worked in town for ten or twenty years. You should all study the various ways of saving money ; study the Banks and the Post Office Saving Bank, Building Societies, Life Insurances, Union Loan Certificates, Property Insurance, Fire Insurances, etc., and invest part of your wages in them. For instance you can out of your wages of 15/- a week put 6d. into an Industrial Life Assurance Society, which will at your death give your widow £50 cash down ; a 1/- a week gives £100 and so on. It is very easily done. You may join a Property Insurance too which in six years' time buys you a house or a farm of your own, and instead of paying rent to a landlord or interest to a bondholder for thirty years for property that will never be yours, pay interest to your society which will gradually diminish your capital until in thirty years' time the house or farm becomes yours outright. I once persuaded a servant of mine to bank part of his monthly wages of a sovereign in the Post Office Bank. Some months he put in very little but nevertheless something, and at the end of twelve months when he left me he drew £4 in red gold and bought a heifer which has since multiplied for him into three cattle ! Now I know for certain that many of you looking at me right now have not a penny in your name in any bank although you get between 15/- and 25/- a week. This is a crying shame. Make up your minds from now not to allow a single week or month to pass without

saving something. I know of one man in East London who put in 2s. 6d. a week in his bank and even borrowed it off others when he was penniless and in a short time he had pounds and pounds to his credit. To allow a month or a year to pass by without its showing something saved or some insurance investment maintained is in my view a positive sin !

(It may here be mentioned that on the morning following the delivery of this address several young men who had listened to it actually opened up new bank accounts and proudly came to report that to the lecturer.)

#### 10. INDEBTEDNESS.

Have you ever devoted a thought to the great depths into which our people are sinking through debt ? If I could spend half an hour telling you the result of my observations on this within a fifty mile radius—you would not believe. You would say that it is merely the romance of an imaginative mind. Anyhow I shall not give you concrete illustrations as these may be seized by malicious creatures and used or abused for their own ends. Suffice it to say the owing of debts to traders and lawyers by our people has grown so common that it is reckoned fashionable, and people talk quite boldly and brazenly about their debts to other people. They think it no shame. This evil has been brought about by successive years of drought together with high prices following the World War. We must all put our shoulder to the wheel and fight the evil if we mean to liberate our countrymen from the grinding pincers of the prevailing economic distress. Our people must be taught that it is wrong and shameful to go into or remain in debt when they have the opportunity to keep out of it. No native enslaved by debt can hope to rise to independence of thought and morality.

## 11. LOW WAGES.

Our indebtedness is largely explained by the smallness of our wages. The money we are paid does not cover the cost of our barest necessities. At East London a Native labourer has to pay about 30s. a week for such strict necessities of life as food, rent, paraffin, wood, etc., while the average pay is 22s.; and this leaves no margin for the purchase of boots, hats, shirts, clothes, nor savings and many other items indispensable to a town man. And yet the commercial men express surprise at the fact that the municipal native is growing dishonest and thievish. Stealing is the wrong way of solving this problem. The right way, the white man's way, is organisation. You should learn to form trades unions of your own, led by intelligent people, and to act as one man asking for an increase in wages. Your employers at present laugh at you because they know that they hold the whip over you. If you leave them there are hundreds of others as good as yourselves ready to jump into your places just because you are not organised. In my opinion organisation, intelligent organisation, is your only hope to receive wages commensurate with the present advanced cost of living.

## 12. WRONG FOODS.

The introduction of European foods has led many of our people to drop the bone and catch at the shadow. They seek after coffee, tea, rice, sugar, while utterly despising porridge, curdled milk (amasi) and (umvubo), the medley of ground mealie bread with curdled milk. They do not like green vegetables which are to be found in great variety in the fields, fourteen species at least being found in my district. The consequences are that the race is deteriorating, scurvy is on the increase, and teeth are bad. Experts tell us that the purpose of food is to form

flesh, impart heat, create strength, enrich blood and form bone; we need in our diet to have starch, fats, vegetables and amasi. Our people need to be taught these things, to be taught that tea and coffee are *not* foods but only beverages stimulating the nervous system, increasing perspiration and the action of the heart, and producing insomnia or sleeplessness.

Specially that tea-leaves if allowed to remain in the teapot for over three minutes give out tannin poison that produces indigestion, constipation, nervousness and sleeplessness. Rice has no nourishing value, instead of it we should eat maize and kafircorn. The food question needs our careful study.

## 13. BAD FARMING.

On this I would prefer to give a separate lecture. Enough here for me to say that our first task is to convince our people that they stand in need of learning new facts about the science of agriculture. Next, to teach the methods of Dry Farming so that people shall cease to excuse their failure in agriculture by enumerating excuses like the lack of rain, the scorching sun and poor condition of cattle. They must be taught the "gelesha" system of the preparation of the soil, to educate their sons at the Tsolo Agricultural School or at Mariannhill, Natal, or at the S.A. Native College, Fort Hare, and lastly, to organise associations purely for agriculturists where they should discuss their problems and ask government for demonstrators.

## 14. POVERTY.

My 14th and last point is *Poverty*. It is about time that we combined our forces to fight and drive away this wolf from our doors. Poverty is responsible for many enormities among us. It has made many of our people

thieves and wicked men, has made them leave the salubrious countryside for the towns where they are ill-housed; it has brought the contempt of Europeans upon our social life, making everything that belongs to a black man an object of amusement (e.g. our ragged and tattered garments, our dilapidated dwelling houses, furniture, church buildings and even hymn books). It has made it impossible for us to attain stability in business, churches, politics, congresses, education and organisation.

Picture to your minds what we could be if we had more of this world's goods: how we could educate our sons and daughters to the utmost of their intellectual capacity, how we could enlarge and improve our schools, multiply high schools in every province and develop the Native College to its true ideal of the Mecca of Native Education, how by bettering ourselves economically we could compel the admiration and respect of all other races and gain our true political status in the government of this land. All these privileges belong to us but are denied us just because of our impotent ignorance and poverty, and we shall continue to be the bottom dog until we make a serious effort to overtake our white neighbours who owe their omnipotence to their education and wealth.

Ladies and gentlemen, I am not being carried away by flights of imagination and fantasy when I say that in my mind I can picture a time coming within a few ages from now when a great change will come over the Bantu races, when our posterity shall reach yet undreamt-of heights in the arts of civilisation, if we but conscientiously discharge the duties that belong to our present epoch, if we bequeath unto them sure foundations whereon to build their educational, religious, moral and political structure. When I was in America I was

privileged to behold as is in a dream, the achievements of the Negroes in culture—to enjoy life in their palatial Negro hotels in Montgomery, their spacious four storeyed edifices in Birmingham (Alabama) used by negro doctors, lawyers and insurance companies, the beautiful Negro theatres and Y.M.C.A. quarters in Washington and New York, their picturesque colleges at Tuskegee and Howard staffed and governed by Negroes only, wealthy Negro merchants in their automobiles, their stupendous church organisations in Georgia—all this fired my soul to believe that there were no altitudes in civilisation outside the compass of a black-skinned man if he only have the inspiration and determination to attain thereunto. Let us therefore strive to accomplish what is expected of this generation, so that in that beautiful future when the Bantu race is weighed in the balances it shall, thanks to our efforts, not be found wanting.

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