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AUTHOR COLLINS, ERNEST SPENCER

TITLE Are We Spoiling The Native? An Inquiry into, and a Defence of the Policy of Educating the subject Native Races of British South Africa

~~THESIS~~

M.A 1910

A R E W E S P O I L I N G

T H E N A T I V E ?

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It is not here contended that any portion of the South African Races are on the same mental level as the Aryan-speaking white races; but that education, the drawing out of such germinative gifts of nature as now lie dormant, will affect beneficially both the subject race ruled and the race that rules. Few thoughtful persons hold the opinion that the African is the equal of the European; but that he is capable under European hegemony of making rapid progress in the arts of civilization, and of adding his own peculiar gifts to the world's treasures of knowledge and desirable things - is certain. It is true there are those in South Africa who have the most un-British idea that the exploitation of the Native should be carried on in the interests only of the white man, they would in fact make them helots. A higher conception of our relation to them is now, happily, gaining ground. Slowly but surely public opinion is becoming imbued with a sense of responsibility, and the leavening process has begun with the rulers. It has however, but just commenced and there is much prejudice and ignorance to overcome.

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Before the advent of Europeans, war was the principle occupation of the Natives; their tribes were decimated, and they made no progress. But under the beneficent rule of the British their number is increasing rapidly, in Natal alone in sixty years they have increased from 50,000 to 700,000. Their energies and desires are turning to the quest of such prosperity and powers as they see the white man has. They cannot be repressed, and the question for the Europeans to decide is - not whether they will educate the Natives, that the Natives have decided for themselves - but whether they will guide their aspirations for development in the right channels, or whether they will leave them to develope in their own way: the latter course would be dangerous and possibly fatal to the prosperity in South Africa of both races.

But apart from its utilitarian aspect, we have a duty to perform, there is the responsibility of the higher to the lower race, we owe it to them, to their humanity, to pass on such benefits and gifts as a higher race can confer upon a lower, specially when the higher race are the rulers. Should this plain and positive duty be neglected, nemesis must inevitably follow, and, together with Macaulay's Newzealander shall stand the South African Native on London-bridgexlooking down on the crumbling ruins of a nation that was faithless to its trust. Let Spain, the last glaring example of such retribution, be witness. There was entrusted to her wealth, and dominionover many people; pride of power and greed of gold was all she cared for; she ruled by cruelty and oppression; a few hundred years, and there fell from her nerveless grasp, in the Spanish-

American War, the last of her possessions.

Power and responsibility, learning and leading, empire and education are joined together and can never be divorced.

I

One of the difficulties in dealing with subjects connected with the aboriginal races of South Africa is the varying definition of the term "Native." It is therefore necessary to define at the outset what it connotes whenever used in the course of this theme. In different parts of South Africa the word has a different meaning, sometimes even in the same colony. What is included under the term in Natal so varies that the Natal Native Affairs Commission remarks: "A definition has been attempted, in one way or another, by some seven or eight statutes, with a resultant confliction of opinions and confusion of ideas as to what persons or classes fall within the definition given."(1) As instancing its present strange uncertainty of meaning: A question arose in a law court as to whether one, Rose Coetzee, was an aboriginal native within the meaning of the term "Native" in a notice which refers to the selling of intoxicants to Aboriginal Natives. The Chief Justice of Cape Colony remarked: "The Court has decided that an admixture of European blood does not prevent a person from being regarded as an Aboriginal Native if the features of the Aboriginal predominate."(2)

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1. "Report of Native Affairs Commission." Natal 1906-7, p. 21.
2. "The South African Natives." by the South African Native Races Committee, p. 124.

Such vague tests must lead to so much confusion that some members of the same family will be classed as Natives, while others are not.

The term "Native" here used has reference exclusively to people of the Bantu race, whose numbers are eight times greater than all the rest of the dark skinned people of South Africa, whether of African or Asiatic origin, put together.

When white men first came to South Africa the races inhabiting that portion of the sub-continent included in what is now British territory were three in number, the Bushmen, the Hottentots, and the Bantus - commonly called Kaffirs.

The Bushmen were a diminutive sized people, low in the scale of civilization, who lived by hunting. They were called Bushmen by the early settlers because of their fondness for the bushy country where they hid themselves, and for doing which they had a special faculty, being of the same colour as the ground. Their lack of physical stamina, and their predatory habits, resulted in their dwindling away before civilization: they are now practically extinct.

The origin of the Hottentots is not known; they inhabited the coast lands of the Colony, and while low in the scale of humanity were superior to the Bushmen. Hottentot, that is "men of men" is the name by which they called themselves on account of their superiority to the Bushmen, the people with whom they were best able to compare themselves. There are few pure blooded Hottentots left; their descendants are of a mixed race and inhabit the south-western side of the Peninsular. They are of a yellowish colour.

The Bantus, or Kaffirs, are a virile, robust, dark-skinned people dwelling chiefly in the eastern and central-eastern portion of British South Africa. The word "Kaffir" is a nickname, it means "unbeliever," and is said to have been contemptuously applied to them by the Mohammedans of Mozambique. Roughly speaking it is a name applied by Europeans to the dark aboriginal races of South Africa, whether they belong to the Coast tribes, the Mountain tribes or the Western tribes. Although the word "Kaffir" is used all the world over in describing these races, the people themselves strongly object to it, an objection which seems reasonable enough. The word they prefer the European to use, and use when speaking of themselves, is Bantu, a word preferable to "Kaffir" both from its derivation and meaning. Ntu is a Kaffir word meaning man, and is common in one form or another to all their languages. Ba is the prefix to personal plural substantives, Bantu means therefore "the people," and is the name philologists use when speaking generically of the swarthy races of South Africa. (I)

Another reason for using the term Bantu in preference to Kaffir when speaking generically is that Kaffir is applied with particular meaning to certain tribes of the Bantu race inhabiting the coast lands of Natal and Eastern Cape Colony and excluding all others of Bantu origin.

The term "Bantu" is here used therefore in preference to the less exact, and to the Native objectionable, term

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1. "In the Lesuto." Widdicombe. ch. 2.
   "The Bechuana of South Africa." Crisp. ch. I.
   "The Beginning of South African History." Theal. ch. I.

"Kaffir."

In considering the question before us it is most important that we have a clear notion of the kind of material under enquiry. To this end therefore it is advisable to review shortly the origin of the Bantu race, though this, from the nature of the case, cannot be known with certainty and at present can only be regarded as a probability. It is however of importance as being a guide by which we may obtain some estimate of their mental powers, and what possibilities there are for development.

There seems to be a fairly general agreement, among those who have studied the question and are competent to give an opinion, that these tribes came originally from the north. The Bechuana, a branch of the Bantu race, have deep-rooted traditions that their forefathers lived north of the Equator. They have a story which bears a remarkable likeness to that in the Bible showing the wisdom of Solomon in his judgment concerning the child. Another bit of folklore, though of course in Native dress, bears a striking resemblance to the deliverance from Egypt of the Israelites. It is not impossible that as a result of the visit of the Queen of Sheba to King Solomon, his fame, and some of the most striking events in the history of Israel reached northern Africa, and not unlikely, Abyssinia. Some of the princes of that country are reputed descendants of Solomon. The pictures of women on Egyptian ruins closely resemble the Bechuana women of to-day. Livingstone was of opinion that probably the Bechuanas were worshippers of animals as were the ancient Egyptians for their tribes are named after certain

animals. The name Bakatla means "they of the monkey;" Bakuena," they of the aligator;" Batalpi, "they of the fish;" Banoga, "they of the serpent." Some of the Bantus are remarkably like the Arabs in appearance, tall, aquiline nose, thin lips and upright foreheads, thus approaching the Caucasian type of man.

Coincidences such as these and many others, seem to indicate that the Bantus originally came from northern Africa, probably from the direction of Abyssinia; also that they are not a pure African race, but mixed, possibly by intercourse centuries ago, between the Persians and Arabs and Negro races of the eastern coast lands.(I)

At what time these tribes migrated from the North and occupied the land on which they at present dwell it is impossible to say. It was a gradual process extending over several centuries; but their arrival into the southern part of the continent cannot have been at a very remote period. During their southward journey they seem to have divided on arrival at the great range of mountains which separates central South Africa from the low lying country on the South-east coast; one section going to the left and

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1. "Origin of the Bantus." Article in "The Cape Monthly" of July, 1907.
"Report of the South African Native Affairs Commission," 1903-5, p. 3.
"The Bechuana of South Africa," Crisp, ch. i.
"In the Lesuto," Widdicombe, Ch. ii.
"Beginning of South African History," Theal, chs. ii-iv.
"Journeys in South Africa," Livingstone, ch. i.

occupying the lands, warm and fertile, between the mountains and the Indian Ocean; the other section going to the right and keeping to the western side of the mountains. These latter seem to have separated into two large parties, one party keeping to the western side of the Drakensberg and Mulutis Mountains and the undulating country between the mountains and the great plateau to the west; the other party continuing in a south-westerly direction and eventually occupying the high table-lands of the central plateau which extends, for hundreds of miles, from the undulating country on the east to the Kalahari Desert on the west.

Thus the Bantu race is separated into three great divisions: the Coast-tribes, called by Europeans Kaffirs; The Mountain-tribes, called Basutos, and the Western-tribes, called Bechuanas. These three divisions now each speak a different dialect or language. The Basutos and the Bechuanas will hardly understand one another, and it will be almost impossible for a Basuto and a Kaffir to converse. According to a Basuto estimate of the three languages Kaffir is the language of bold men and warriors; Basuto of polite men and diplomatists; Bechuana of hunters and peasants.(I) Physically the Kaffirs are the strongest, but they are very conservative and cling to their old customs and habits much more tenaciously than the Basutos and Bechuanas, who seem to have a greater desire for civilization.

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1. "In the Lesuto," Widdicombe, p. 27.

II

There is a vast racial difference between the Bantus and the Negroes of the west coast of Africa; a difference in favour of the Bantus, patent to observers, and recognised by the Bantus themselves.

A dictum on the mental condition of the Negroes - among whom is classed the Bantu people - appeared in "The Cape Times" of a recent date. The statement was made by Professor A.H.Keane, late vice-president of the Royal Anthropological Institute, that "left to himself the full-blooded Negro is absolutely incapable of advancing beyond a certain low level of culture.... The average Negro is thus intellectually about midway between the human precursor (early Pliocene men) and the present advanced civilized people. In other words, he lags in terms of time at least half a million years behind."(1) To what class of humanity we ask, did the Briton of two thousand years ago belong? He was as far behind as the Negro of to-day.(2) Yet if history has here been read aright, he began to advance when brought into contact with nations a little more advanced than himself, but without the additional disadvantage of colour - that greatest of all hindrances to the advancement of the backward races. It may be a pleasant occupation of the arm-chair philosopher to talk learnedly of the "premature closing of the cranial sutures" and from this draw the conclusion that the brain of the Negro cannot develope, but it is not safe to draw conclusions without experiment

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1. "The Cape Times" of July Ist, 1909.
2. "De Bello Gallico," B.V., ch. xiv.

and observation in more than one direction, and in this case the facts are not sufficient to justify such a theory. The following facts militate against it.

The American Negroes are descendants of the West African Negroes. They were in slavery, with its stultifying effects on the mind and its debasing influence on character, for over two hundred years. Their emancipation in 1864 found them in as unfavourable circumstances as could be possible; separated from the white population by the impassable gulf of colour; despised; without education; without land; without money; yet with all these drawbacks the advance they have made since they received their freedom is wonderful. Dr. Booker Washington says that practically no school-house opened for Negroes since the war has not been filled; that often hungry and in rags, the Negro youth has determined to obliterate his mental darkness. If after hundreds of years of civilization and opportunity 68 per cent of the population of Spain are illiterate; 38 per cent of the population of Italy; and 12 per cent of the population of the southern states of America; while, after but forty years of freedom, only 44.5 per cent of the American Negroes are illiterate,(1) it shows that there are potential mental powers stored in the dark-skinned races of Africa which cannot be ignored, and which will not continue dormant once they come into contact with more advanced races.

The following figures are given by Mr. Du Bois: In the County of Dougherty no land was owned by Negroes in 1870, and in 1890 they owned IO,000 acres. In Middlesex

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1. "Working with the Hands." Booker Washington, p. 233.

County they own (1903) one sixth of the real estate; in Hanover one quarter. In Georgia they own taxable property to the value of 16,700,000 dollars. From nothing to 16,000,000 dollars in one state, and relative progress in other southern states, indicates the existance of worth and ability.(I)

And these things have been accomplished in forty years by descendants of West African Negroes, without a cent of money, without an acre of land, after two hundred years of slavery.

This last factor must be taken into account when comparing the Bantus with the American Negroes, the former have never been enslaved, and are therefore free from defects of character which generations of slavery has imposed on the latter race.

If the American Negro, i.e. the West African Negro, has accomplished so much in so short a time against many adverse circumstances, it argues strongly in favour of the Bantus, who with their Arab strain of blood are a superior race, and differ ethnologically and ethologically from the West African Negroes. They have considerable brain power, as is testified by Dr. Wirgman, who for many years has examined Native candidates for holy orders. He says: "It is difficult for a European to answer an examination paper in a foreign language dealing with a foreign book. When a Native masters an abstruse piece of western thought such as "Butler's Analogy" in English, and gives answers written in English on this subject - answers which show that he has grasped the arguments and has not merely crammed an

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1. "The Souls of Black Folk," Du Bois, p. 160.

analysis, it is a fair test of brain power."[1] These may be exceptional cases, but they are indications of what the Natives will be capable of when they wake up, and they are waking up.

No one living in this country and observing them can fail to be impressed with the growing desire they show for education. This desire is spreading, and there is significance in the fact that it is not shared by the Dutch and English lower classes. This contrast affords food for reflection.

Language is an indication of the mental state of a people, a measure of their capacity for thought. It is said that an English peasant uses a vocabulary of from 300 to 400 words, and a college graduate from 3,000 to 4,000. A missionary, the Rev. Canon Crisp, who has spent many years among the Bantus, and is a recognised authority on the subject, states that a Bantu shepherd uses at least 4,000 words, that their language is capable of expressing thought with remarkable precision, and that "it possesses a fecundity of terms and acuteness of idiom which will enable those who learn it to explain any problem and to convey any message upon matters which affect mankind in common."[2] Some learned men indeed tell us that there are traces of a lost culture in the language, though the people appear to us to be just emerging from barbarism. This seems improbable and much research is required before such a theo

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1. "Some Aspects of the Native Question," by Dr. Wirgman in "South African Church Quarterly Review," October 1906.
2. "The Bechuana of South Africa," Crisp, p. 25.

theory can be said to claim any weight. In order to give some idea of its copiousness Dr. Livingstone tells us that Dr. Moffatt, after spending thirty years among the people and while busily engaged in translating the Bible into Bechuana, never spent a week without learning some new words; and that "the capabilities of the language may be inferred from the fact that the Septuagint is fully expressed in Mr. Moffatt's translation in fewer words than in the Greek Septuagint; and in a very considerably smaller number than in our own English version."(I) One individual of this race has translated "The Pilgrim's Progress" into the Kaffir dialect, and the translation is said to be as faithful and expressive as any that have been made into the European languages. How people cut off from all civilized nations and without a literature, should possess a language so expressive is perfectly wonderful. If the Bantu language is adequate for the expression of any ideas whatever, it indicates that the Bantu race are a people of not inconsiderable mental powers.

There are one or two other striking mental characteristics which may be noticed here. They possess a remarkably retentive memory; instances of their really phemonenal powers in this respect are given by such writers as Godfrey Callaway(2) and Dudley Kidd. They are particularly good imit-

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1. "Journeys in South Africa," Livingstone, p.102.
2. "The Origin of the Bantu race" in "South African Quarterly Review," for October 1906.
   "Sketches of Kaffir Life," Callaway, p.14.
   "The Essential Kaffir," Kidd, p.280.

ators; learning to write for instance is not a matter of much labour to them, most Natives who have been to school write a very good hand. They are very observant and readily absorb new ideas, and in fact for a time make more rapid progress than European children of the same age. They are bright at repartee. They are very fond of music and have a good ear for it. Livingstone mentions a wild tribe of Bechuanas who had "no music in their composition," but the writer spent six weeks with this tribe, among whom a missionary who was also a good musician had laboured, and the singing was excellent, there was no organ in the Church, none was needed, Mattins and Evensong were sung daily but never a false note, both men and women falling into their parts quite naturally. The whole Bantu race is musical but they want training. They have no inventive faculty, which may account for their primitive musical instruments. Though of an enthusiastic disposition they have no imagination and want perseverance. They are strong in loyalty to recognised authority, but weak in self control.

From the foregoing observations it will be seen that the Bantus are not without intellectual capabilities in germ, and that under the stimulating influences of civilization there are possibilities of development. If the question as to the advisability of educating them is a question of ability of their part to assimilate knowledge, it may receive an affirmative answer. There is overwhelming testimony in favour of it. Not that they should be taught to ape the white man, but that their own nascent abilities and gifts should be developed.

In an article in the "Fortnightly Review"[1] (I) on "Evolution

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1. "Fortnightly Review" for January 1908.

and Character," Alfred Russel Wallace, a great authority on evolution, and whose opinion is certainly of very great weight, says that "by far the greater part of racial or national differences in character are not inherent." Character he defines as "the aggregate of the intellectual and moral faculties." The intellectual powers therefore which are found so developed in a highly civilised race are, according to this theory, not inherent in that race. This he holds to be proved by science. He also says that the intellectual part of human nature has made no perceptible advance during the last eight thousand years. This however one would think hardly needs proving. The modern school-boy of twelve years would laugh at the crude ideas of the physical world and laws of nature believed in by the Greek philosophers, but no one would seriously affirm that therefore the boy was the intellectual superior of the ancient philosopher. We have inherited the vast stores of thought and research of the ages, but the mere possession of this knowledge is no proof of our superior intelligence. Even the Australian aboriginal, who has been looked upon as some near relative to the mystical missing link, Mr. Wallace believes to be, in the inherent man, not so very inferior to the Anglo-Saxon. If this be true we may conclude that the difference between the advanced and backward races is rather a result of environment than a difference in capacity. It is true that generations of rule and responsibility has a marked effect upon character and what we should call natural capacity, but this is the result of external influences and not of the nature of heredity. It is said that if the white man is able to

think in the Native language and he is placed ~~side~~ side by side with the Native where both are at home, the latter is the mental equal of the white man; but when it comes to a question of using the cumulated knowledge of centuries, he is a child.(1)

The opinion of travellers as to the mental capacities of the natives of uncivilized countries through which they travel may be of some interest and value, but it cannot be considered for a moment beside the matured opinion of men who have spent years among them devoting their time to educational work. Mr. C. W. Hattersley has spent ten years in educational work among the Baganda, and his experience is decidedly in disagreement with the theory that owing to the closing of the sutures of the brain the intellectual development of the Bantus is arrested.(2) Dr. Livingstone's knowledge of the capacities of the African was of a more real nature than that of the hasty and superficial generalizations of passing travellers. Here is his opinion: "We do not believe in any incapacity of the African in mind or heart. We have seen nothing to justify the notion that they are of a different breed or species from the most civilized. The African is a man with every attribute of human-kind. I have no fears as to the mental and moral capacity of the African for civilization and upward progress. I believe them capable of holding an honourable rank in the family of men."(3)

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1. See article in "The Christian Express" for November, and December 1908 on "The Native Mind."
2. "The Baganda at Home," C.W.Hattersley, ch. vii.
3. Quoted from "Stewart of Lovedale," James Wells, p.264.

III.

Many objections have been raised against the education of the Natives. The consideration of these plunges us at once into the question - Are we spoiling the Native by educating him? The ordinary Colonial says that we are. It is therefore necessary to examine some of these objections.

A strange error opponents of Native education fall into, is confusion of the meaning of "education" and "Lack of education." Even such a writer as Mr. Dudley Kidd, is guilty of this fallacious way of reasoning. He holds up to ridicule two letters written by persons he is pleased to call "educated Natives" as an instance of its harmful results. One is from a woman asking for an increase of salary for her daughter:

Dear Sir, - I want to say to you to raise the girls money I am not enough for the money of the girl if you do not raise the money of the girl I will refuse the girl I may stop here with great salutations - I am

Yours truely.

The other is from a woman applying for the post of teacher:

Dear Sir, - You are the most humbly implored and pleaded to receive my application tenderly imploring you to consider and approve the same. If possible employ me as Interpreter and school mistress under your management. I would be glad to succeed Miss ... and can assure you am competent re what am applying for,

yours. (I)

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1. "The Essential Kaffir," Dudley Kidd, p. 404.

In conjunction with the foregoing, notice this letter written by a pupil of a School Higher Class, written, not by a Native but by a white scholar, evidently a Dutch boy:

John F Smith Equire

My dear Grandfather John Smith

I received your kindly letter except my hearty thanks for same! I have consulted the matter with my father and he say he think I is very lucky to have so good an offer. It is now three years since I will pass my Matric Class, when I will come to Bethlem to join the legal firm of which he is head. Again excepting my thanks.

I am your true nephew. Tom (1)

To the ordinary Colonial it would be a perfectly sound and reasonable argument to bring forward the first two of these letters as proof that education is harmful to the Native. But were one to give this example of English of a School Higher Class as proof of the harmful effect education has upon the white races, one would not only not be taken seriously, but would probably be regarded as not being quite sane. Prejudice and imagination together are capable of performing some remarkable mental gymnastics. How such letters can be put forward as letters of educated persons passes comprehension. We do not hold education up to ridicule because very few of the thousands of boys and girls who have learned French in England could not write a moderately grammatical letter in French, nor do we say "the effect of this is to make Europeans regard education as anything but a blessing."

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1. From "The Educational News of South Africa," for June 1908.

In Cape Colony, which is more advanced in its Native educational policy than the other South African Colonies, 60 per cent of the Native scholars are below Standard I, only 2.6 are beyond Standard IV. In other words 90 per cent are unable to read and write correctly in their own language, or to read a single English book outside the Standard Reader, or to write a respectable English letter.(I) And critics for the purpose of their argument call such - educated.

Up to the present time education has been almost wholly in the hands of the missionaries, the Government are only just beginning to bestir themselves; consequently to the ordinary Colonial, Christian Native, Educated Native, and Mission Native, all mean the same thing. Bearing in mind this confusion of thought, some examples of the very common objections raised against Native education will now be considered

The Natives are being spoiled by education. It makes them untrustworthy, rogues, and scoundrels. The raw Kaffir is infinitely preferable to the educated one. It makes them conceited and vain and they consider themselves equal to a white man. The missionary is accused of "spoiling" the Native; and when educated he is said to be a much inferior article to the heathen or "raw" Native. But what is an educated Native? In the Orange River Colony, the Transvaal, and the Native Territories of Cape Colony, mission schools are open for secular instruction, where also a certain amount of religious instruction is given daily. But the primary object of the scholars, or the intention of the parents, is that they shall learn

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1. "The Christian Express" for August, 1908.

to read and write; their purpose in going to school is to get a secular education because they think it will materially advance their worldly prosperity. They may learn something about religion as is natural, but numbers enter these mission schools as heathen and leave as such. Some of them pick up a little knowledge and a hymn or so, but finding the discipline irksome, they leave. They are not educated. They have perhaps given a considerable amount of trouble to the teachers and then departed to give trouble elsewhere. But such a one is not educated. He has been to a school for a few months certainly. But should we call a child who has been to a school for a few months educated? And if not the European, why the Native? He goes to a town or a farm and there makes himself a nuisance and a trouble to his employers, and - they call him educated - and blame the education. It cannot be denied that there are those who have received more or less of an education and who are rogues. But are there not some educated Europeans who are criminals? And do we say that education is a bad thing because some educated white persons are criminals?

Education is not merely book-learning; it is moral, intellectual, and industrial training: three chief ingredients of civilization. There is a moral training which helps a man down not up; there is an intellectual training which vitiates a man's powers instead of cultivating them for a good purpose; there is an industrial training which is neither of benefit to the man himself nor to others; there are forms of civilization which are injurious to the individual, the community, and the nation.

A considerable amount of education is being done at the mine centres. One who has lived five years at Johannesburg has explained the process something like this. The ordinary employer of labour says "you are ruining the Natives by education." If one expresses a doubt as to the truth of this statement, he is met with the crushing rejoinder: "You don't know the Kaffirs, I have known them all my life, and I know that the educated Kaffir is no good." It is true that the Native who is over dressed, has a smattering of education and tries to imitate the European, is a most objectionable person, less awed by the white man and perhaps on this account less useful than the "raw" Native. But - says the advocate for education - Who educated Him? Trace the "educated" Native's career from his home, where he probably never saw a white man, and where he grew up among heathen like himself. He arrives at the age of eighteen or twenty years; he hears of a white man in the neighbourhood who is offering plenty of money to those who will go to Johannesburg; soon he will come back and buy the cattle for a wife. The chief permits him to go, and with a few others he travels a long way on foot; they come to the railway; a great moving monster called "setrane" carries them away very fast. "They come to towns, houses, people, shops, food, trams, books, clothes, animals, languages, machinery, motors, money, drinks, blows and kicks, such as they never even dreamed of." They are bundled out of the train and taken to the mine compound. Their "education" has begun. The old tribal restraints are thrown aside; they get a craving for independence; the dormant potentialities of

their being is awakened. They may never see a missionary or learn to know one letter from another, but when the Kaffir returns to his home he is no longer a raw Native, and there are only two kinds "raw" and "educated." But who has educated him? "The mines have done it; they are doing it always to hundreds of thousands; the education they give is very extensive, very forcible, and generally as bad a thing for a raw Native as brain of man could devise." Their education generally lasts about six months, but it is pretty thorough. The "missionaries" of the great, greedy, god Gold - mine owners, employers of labour, and overseers - are carrying on their work on a great scale. The Natives pass through this "school" and receive their education at the rate of fifteen thousand a month, and hundreds of thousands of pounds are spent to do it. And the mine owners say to the man who has the well-being of the Native at heart, "Why don't you leave the Native alone? You are spoiling him by education!" But - Who is to leave him alone? Who is spoiling him? Who is educating him? Who brings him to the mines? (I)

It has been said that grants in aid of industrial training is simply money thrown away on the Natives, who never take to a trade but prefer to live a lazy life. If it is meant that the majority of those who have been taught a trade prefer to live a lazy life and return to the raw Native condition, then the statement is simply untrue, and is the outcome of ignorance and prejudice

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1. See "The Romance of a South African Mission," Latimer Fuller, p.12.

which is unwilling to inform itself. That a Native, who has spent three or four years at book-learning and two or three in learning a trade, would be no better for it, seems incredible, for after all heathenism has its drawbacks as well as civilization. The Native will not always be found who is of the opinion that one blanket and a smearing of grease is the acme of comfort and the perfection of all desirable modes of life. As a rule those who have received a training in some trade, and are not found working at it, will be found engaged in some other useful occupation.(1)

It converts an originally decent folk into political agitators, firebrands, and Ethiopians.(2) The author of "Kaffir Socialism" seems to fear that education will be putting an instrument into the hands of the Natives which will be turned against the Europeans, and that civilization is supplying the machinery for wrecking itself. Education, he tells us, is to the Kaffir the "dawn of individualism," and the semi-civilized Natives meet together in mission schools and churches, and having a common bond, that of colour, proceed to hatch out some grievances, and since

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1. For verification see "Lovedale Past and Present," where the career of all pupils who have passed through the school, to date of compilation, have been traced where possible.
2. Ethiopianism is a racial and political movement among the Natives under the cloak of religion, with the motto "Africa for the Africans." The aim of its adherents is to obtain the supremacy of South Africa. Whatever its ultimate results, it seems to be a dangerous movement.

nothing draws people together like a common grievance, large centres such as Johannesburg, Durban, and Kimberley, become hotbeds of Ethiopian discontent.(I)

This is a remarkable statement to be made by a man who professes, as does Mr. Kidd, to deal with the subject upon which he writes in a strictly scientific manner.

It is easy for the European to throw the responsibility of this dangerous movement upon the mission-school, missionary, and education, but evidence given before the South African Native Affairs Commission seems to prove conclusively that it is not education which either causes or feeds it, but the arrogance of the white men who speak of the Bantu race as "damned kaffirs," and whose treatment of them is markedly wanting in courtesy.(2)

A raw Native comes to the mines; everything is strange. He is told by his master to do something which, in all probability he does not understand, and therefore does not do; he is sworn at, kicked, cuffed about, beaten with a sjambok; but although the Native takes it all patiently at first as part of the new experience, it is not to be expected that he will put up with such treatment always. He turns at last. He hates the white man and everything connected with him and will fight, if he has a chance, to drive out the hated European.

A Native goes to Johannesburg to look for work, if he does not find something to do in six days he is arrested by the police. Or, perhaps he finds work and is sent on

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1. See "Kafir Socialism," Dudley Kidd, p.157.
2. See "Minutes of Evidence of the South African Native Affairs Commission."

a message by his employer; not being told of the regulations he walks on the side-walk[1]; for this crime he finds himself in gaol. After the day's work he goes out for a stroll; he has no watch and could not use it if he had; if he is out after nine o'clock the police lead him off to spend the night in prison; he is released next day by his employer on payment of a fine - but of course the fault was all the Native's.

In his simplicity he left his native kraal with a great respect for the English king and people, but such treatment as the foregoing turns him against them all. He is ready for the inflamatory language of the Ethiopian orator. He becomes an Ethiopian His cry is "Africa for the Africans." Ethiopians are in the process of being made every day - but they are not made in the mission schools.

As further evidence in rebutting the charge that education makes the Native disloyal the following letters are interesting. One is from Sir Charles Saunders, Commissioner for Natives in Zululand; The other from Mr. Hignett, Resident Magistrate at N'qutu. A report had been spread that the educated Christian Natives had been disloyal during the late rebellion (I906) in Zululand, these letters were written in answer to inquiries made.

Eshowe, 2Ist Dec. I906.

Dear Archdeacon Roach, - Your letter of the 17th reached me last night, and I hasten to answer it, being much surprised to hear of the false report you mention, and in

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1. No Native is allowed to walk on the sidewalk in the O.R.C. or in the Transvaal.

the hope that my testimony may assist in dispelling such a libel.

I have no hesitation in saying that the behaviour of the Amakolwa(I) generally, throughout Zululand was all that could be desired during the recent rebellion. This was, in a marked degree, the case with your people attached to Entalaneni and those in N'qutu District, who were so surrounded & intermingled with rebel families as to be in great danger of attack at any time, whilst we were not in a position to afford them any protection. Nevertheless they maintained the most staunch and praiseworthy loyalty...

It has often been my intention since the rebellion to convey to you and Archdeacon Johnson an expression of our appreciation of the conduct of the Amakolwa.....

Yours sincerely,

C. R. Saunders.

Magistrate's Office, N'qutu,

29th Dec. 1906.

Dear Archdeacon Johnson, - You ask me to give you my opinion on the conduct of the Christian Natives of this division during the recent rebellion, and I am very glad to be able to testify upon a matter which I have often felt, on a perusal of the many malicious and untrue statements which I have seen given expression to in the papers, should receive that credit which is its just due. I can unhesit-

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1. The "Amakolwa" or "Kolwa," is the name given to those Natives who have forsaken their ancestral customs and primaprimiw primative way of living, have given up polygamy, and have attained some degree of education and civilization

atingly certify that the "Amakolwa" of this division, in my opinion, behaved exceedingly loyally and well throughout a time which was calculated to try to its utmost the loyalty of any Native....

I am, Reverend Sir, yours sincerely,

C. Hignett. (Magistrate)

Educated Natives turn out criminals. It is wonderful what a vast and intimate knowledge the ordinary white man in South Africa professes to have of the Native. Whatever he may know or may not know of other subjects, he thinks he is an expert on the subject of the "Native Question." Perhaps the only more wonderful thing in connection with it is the ordinary white man's idea of what an educated Native is. If he can spell out painfully a few words, write his own name, and speak a little English, wears boots and trousers and a collar; he is educated. If he has once lived within the radius of twenty miles of a mission station that is proof positive that he is educated. Many a man is an expert on the "Native Question" before he has ever seen South Africa; before the ship in which he sails has come near enough for those on board to get a glimpse of the shore. There are those on board who profess to have an intimate knowledge of him, who tell the new comer that missionaries are a curse to the country, that education ruins the Native, that all Kaffirs who wear boots are not worth employing, that nearly all educated Natives turn out criminals; and the new comers tutored by these experts, without experience, without information or reflection, lift up their voices in condemnation of Native education because it is a prime factor in making criminals and

spoiling the Native.

A correspondent of "The Natal Mercury" signing himself T.B. claims the right of speaking with authority on this question in as much as he has been a Government official connected with the Native Department, and has had opportunities of observing the inmates of many prisons in South Africa. This person has written to a leading English newspaper in order that the whole world might know of the mischief missionaries are doing in this country. Among other things he states that "eighty per cent of the pupils turned out as educated from mission stations have turned criminals." The Rev. A. E. Le Roy, principal of the American Zulu Mission challenged him to prove his statements, but unfortunately he did not reply. As there are a number of men from Europe and America devoting their lives to the education of the Natives, it would have a disturbing influence on their efforts towards the uplifting of mankind to discover that their labours have had no other effect than to make criminals of those they sought to help, or at any rate to spoil them. So.Mr. Le Roy for his own peace of mind investigated the charges made by T.B. and by personal interview and by direct enquiry he obtained the following information:

During the years 1904-5 there were admitted into the Durban Goal 7,836 Native prisoners. Of this number one fourth were classed as criminals, and of the criminals only five were educated sufficiently to be able to read in the Fourth Reader.

"During the month ending May 6th. 1906, 266 Natives were admitted into the Durban Gaol. Of this number only

two admitted their ability to read and write, one in Zulu only and one in Zulu and English. Both of these were fairly well educated, both were sentenced for misdemeanours only and not for crime."

Information obtained from other prisons gave similar results. On one day in May 507 prisoners were confined in Maritzburg Gaol, and only 31 were able to read and write either Zulu or English. In Eshowe Gaol, on the same date, there were 214 prisoners, 13 of whom would read or write. In three of the smaller prisons were 43 Natives, none of these could read or write.

It was impossible to get statistics from all the gaols as for some reason or other other the Minister of Justice did not consider it advisable.

The Census Report of Natal gives us 1,862 as the number of Natives confined in the gaols of that colony on the day the census was taken, and of these 82 were able to read and write. As all Natives confined in gaol are not criminals, these figures show that the percentage of prisoners able to read and write is a little over four per cent; while the number that could be called educated is very much less, and of this latter number it is impossible that there can be more than two or three criminals at the most. In connection with this it should be noticed that there are in Natal at present 13,000 Native children learning to read and write.(1)

An educated Native is not worth employment. Of the

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1. These statistics are taken from a pamphlet entitled "The Educated Native" by A.E. Le Roy.

eight hundred who have received instruction at the American Zulu Missions and whose lives can be traced. Mr. Le Roy tells us that ten per cent are considered by those who are in a position to judge, as worthless, both from a Christian and an Industrial point of view; twenty per cent are good workers, but they are not living Christian lives; while seventy per cent are to-day reliable men, a credit to the school and the Church.

To further satisfy himself Mr. Le Roy made inquiries both at Johannesburg and at Durban; and the masters of all the ex-pupils working in these two towns and trained in his school were seen for the purpose of getting a frank statement as to the character and kind of work done by them. In some instances inquiries were made of the overseers, who would be more likely to know them and their work. Questions were asked such as: Are these boys[1] good workers? Are they respectful? Are they trustworthy? How do they compare with "raw" Kaffirs? The replies are most useful in controverting the popular prejudice against Native education. Here are a few chosen at random: "The best boy I have;" "Have had educated boys for fifteen years and cannot speak disparagingly of them. They compare very favourably with Europeans in my employ;" "Good boy, would not have raw Kaffirs;" "No good, all Kaffirs no good, no exceptions. This one a bad egg, always was a bad egg. We have had him a long time;" (Strange they should keep him so long) "Very good boy, respectful and willing;" "Absolutely the best boy I've had or would not have kept him so long. Been with me for eight years. Gets drunk occasion-

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1. Any Native is called a "boy" whatever his age may be.

ally just like a white man, but good worker and respectful to-day as the first day he came."

Of these former pupils of the Zulu Mission forty-seven were working in Durban. Unqualified approval was given of forty-four, and not one of the employers complained of boys being disrespectful. Those working in Johannesburg numbered fifty. Of these a few had been at work only about a month when Mr. Le Roy made his enquiries, so he has given us the result of those only who had been some time at work. Out of forty-four boys thirty-eight were satisfactory; three others were approved of though they were inclined to be lazy; two more pleased their employers though they were inclined to be intemperate; one was discharged for drunkenness. Nothing was said about education having made them disrespectful or spoiled them.

"It is no rare thing to see pupils, who have scarcely left the excellent Protestant Institution at Lovedale, relapse into savagery, forget, from want of practice, all that they have been taught, and scoff at missionaries."(I)

Lovedale is the largest Institute in South Africa for educating Natives. The results do not seem to show that this Institute has had the effect indicated by Baron Hubner. And here we are not left to generalities or suppositions. Our conclusions are based upon a scientific method of investigation, a method certainly not employed by certain writers whose conclusions are so remarkably wide of the truth. After the most searching inquiries made by the late principal, Dr. Stewart, out of 1500 who had passed

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1. "Through the British Empire," Baron Hubner, 1886, Vol.I. p.81.

through Lovedale during the thirty years previous to the publications of Baron Hubner's book, some remaining for very short periods, fifteen had gone back to heathenism. It is just possible that some could not be traced, but most painstaking efforts were made in order to be accurate.

Dr. Stewart published the result of his enquiries in the form of a register giving a short history of nearly every individual, to the number of 1812, who had passed through the Lovedale Institute during the thirty years above mentioned, and received either a school, or an industrial training, or both.(I) From this register it appears that from 75 to 80 per cent were leading useful though necessarily unnoticed lives. As teachers, farmers, tradesmen, or in some other occupation, they were earning an income far above anything it would have been possible for them to obtain without education. Many of them earning £80 to £100 a year, instead of ten shillings a month and half a bag of mealies, the usual wage given to a raw Native. Instead of not being able to tell the top from the bottom of a book they could read intelligently, and were not such an easy prey to the avarice and cunning of dishonest traders - who therefore condemn the missionary and education.

As showing how foundationless are the charges made by irresponsible persons, here is an analysis of the Lovedale Register. The pity of it is that the inaccurate, uninformed, generalizations of careless and prejudiced writers seem to receive a welcome from the general public not accorded to the accurate and painstaking investigator.

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1. "Lovedale Past and Present," Dr. Stewart, 1887.

Native Young Men:- Missionaries 16; evangelists 20; teachers 251; agricultural work 202; interpreters or magistrates clerks 49; employed in stores 57; carpenters 63; wagon-makers 37; blacksmiths 21; telegraph-operators 6; messengers 20; masons 11; native police 26; traders 18; printers 13; book-binders 4; clerks 8; law agents 6; journalists 3; dispenser's assistants 3; shoe-makers 7; transport-riders 70; chiefs or headmen 15; dismissed or discharged 33; relapsed into heathenism 15; miscellaneous 145; no information 150; dead 87.

Native Young Women:- Teachers and sewing mistresses 158; in domestic service 53; married 79; at home or keeping house for others 71; dressmakers 2; in charge of laundry 1; keeping a shop 1; went to school elsewhere 5; no information 64; dead 22. Total 1812.

Each individual is said to be following that occupation which he has been known to follow for some time, or when last heard of. It cannot be said that all follow the trade learned at the Institute, men do not remain at one thing even in Europe and America; they may not readily have been able to find employment at it, but they will nearly always be found when not following their trade, to be employed in some other useful kind of work. It is possible that some of those included under the heading "No information" may be dead. These figures do not show many as having relapsed into savagery.

Those shallow thinkers who rush so thoughtlessly into print do a great deal of harm. They go to their prejudices for their theories and to their fancy for their facts, instead of having a theory upheld by reason, and things

as they are for facts. The results of education on the Native may be found out and labelled. It is quite possible to pursue the enquiry on a scientific basis. From Lovedale, seemingly the most difficult from which to trace results, one will find that very exact information may be obtained. Thus it will be found that between the years 1870 and 1907 inclusive, 7420 individuals have been enrolled on the books of that Institution. If a truly scientific inquiry were inaugurated the majority of these could be traced.

The latest figures to hand are those given by Dr. Stewart at Edinburgh in 1902 in connection with the Duff Missionary Lectureship.(I) Figures, names, localities, employments, are better evidence than mere statements and should obtain more credence. Out of a total number of 6000 Natives enrolled up to the year 1902, the following have gone to work in the different kinds of employments as far as has been ascertained:

Missionaries or Native pastors who have received the whole or part of their education at Lovedale, 57; teachers of Native schools, a large proportion of whom have received certificates from the Education Department of Cape Colony, 768; interpreters or clerks to magistrates, or in the postal service, 112; in railway and police work; 86; law-agents and clerks, 15; in all about 1100. Engaged in farming, general labour, transport, diamond and gold-fields: about 1500. Engaged in household services or married women, 500. A variety of occupations including 3 editors, 3 trade instructors at mission stations, 4 hotel proprietors

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1. "Dawn on the Dark Continent," Dr. Stewart, 1902, p. 188.

and a few waiters absorb the remainder, about 1600. Leaving 700 whose occupation and history have not been traced or who have died, with 600 still in the school. Thus out of 5400 Natives who had left the Institution, 4700 were accounted for up to the time the compilation was made, exclusive of those who were dead. It might be added that a recent Civil Service List shows a list of thirty-two names of former Lovedale students who receive in salaries an aggregate of £3000 annually. One would suppose that these Natives would not receive such a large remuneration from the Government if their services were not worth it.

IV.

The effect of education is not however always criticised adversely. Some of those who have had an opportunity of judging have given us their opinion. They are not statements of enthusiastic missionaries, they are made by sane and sober laymen, responsible men, who know of what they speak. These statements appear in what are generally known as the "dry as dust" Government Blue Books.

In the Report of "The Commission to enquire into Native Laws and Customs" appointed by the Cape Government in 1881 the Commissioners say: "It is a sincere gratification to the Commission to be able to bear its unanimous testimony to the high opinion formed, both from hearsay and from personal observation and experience, of the good which is being effected, morally, educationally, and industrially, by Christian missionaries among the Native population, and we recommend that all countenance, protection, and support that may be possible should be extended to them by the Government."

The following is an extract from "The Government Blue Book for Native Affairs," Natal, 1899.(I) The resident magistrate at North Kandhla is reporting on the educational work, etc., which is being done at St. Philip's Mission Station: "Though the indication of progress may not be very apparent, there can be no doubt that a change of thought and feeling is coming over the population of this district. I do not mean by this merely putting on European clothes and calling themselves "Kolwas" (Educated or Christian

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1. Page E. 25.

Natives) I refer to ordinary kraal Natives continuing to live in their own way at their kraals."

In the same Report, Mr. Anderson, the Resident Magistrate in Ngutu District says: "It was part of my duty before the annexation of this province, to examine a number of Government aided schools for Natives in this district. With one or two exceptions my report on them has been favourable, especially that on the Isandhlwana College. I have found the pupils in most of the schools intelligent, respectful, and clean. An inspection of my criminal note-books for the last ten years would show that few Christian Natives have been convicted. I have seen Christian Natives in this district on whom the good education they have received has been simply wasted, and who have not only reverted to their heathen habits, but have become drunken and useless loafers. On the other hand, I am pleased to say that I have seen more to, whom education has been a decided benefit; people who lead honest lives, conforming to civilized habits as much as possible without abusing them."(1)

Another Magistrate, Mr. Field, says: "The notion that the Christian Native is worse in every respect than his heathen brother, is chiefly the result of ignorance rising from the common, but of course fallacious, ideas that any and all <u>dressed</u> Natives are Christians, or have been educated and brought up at a mission station... From close observation I can state that missionaries certainly do a great deal of good among the Natives."(2)

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1. Page C. 28.

2. Page B. 7.

The South African Native Affairs Commission, whose enquiries extended over the two years, 1903-5, expresses itself thus: "The consensus of opinion expressed before the Commission is to the effect that education, while in a certain number of cases it has had the effect of creating in the Natives an aggressive spirit, arising no doubt from an exaggerated sense of individual self-importance, which rendered them less docile and less disposed to be contented with the position for which nature or circumstances have fitted them, has had generally a beneficial influence on the Natives themselves, and by raising the level of their intelligence, and by increasing their capacity as workers and their earning powers, has been an advantage to the community."(I)

Speaking at the Royal Colonial Institute, London, on May 14th. 1901, Sir Godfrey Lagden, the Chief Magistrate of Basuto Land and an unrivalled authority on this subject, said: "As regards education, I can have no hesitation in expressing my conviction that it has contributed largely to the contentment, enlightenment, and prosperity of the people..... The missionaries are fulfilling an important service by combining religious instruction with school teaching. The indiscriminate deductions often drawn by the public from unfortunate mistakes of a few educated Natives or Christian converts is singularly unfair."

Similar testimony is borne by Colonel Stanford, Secretary to the Native Affairs Department, Cape Colony; Sir H. G. Elliot, Chief Magistrate in Tembuland; and

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1. Report of "The South African Native Affairs Commission," 1903-5, p. 67.

others, whose experience, qualifications, and responsible positions make their utterances of great weight.

A remarkable address was given at Durban by the Hon. Marshall Campbell in November, 1906. He said he had been one of those who had been sent throughout South Africa to study the Native Question, and had been impressed that it was his duty to do all he could to acknowledge the good work done by missionaries. This was all the more significant because two years ago he was not in favour of them. He made special inquiries of individuals, went through schools, hospitals, workshops, and the Kimberley mines, and at all these places was impressed favourably with the effect on the Natives of the missionaries' work. Upon asking one of the overseers of the Kimberley mines how he liked the Mission boys he replied: "Kolwas, they are the finest men we have, more intelligent, useful, all-round men than the others." Mr. Campbell made surprise visits and learned that these educated boys were the best behaved boys in the camp. During the visit of the British Association in 1905 he had made a point of throwing the raw Natives and the educated ones into contrast, and they had been so impressed that he had since received letters stating that the writers had changed their opinions of missionary work, and would in the future do all they could to help it.

These testimonies, all from practic al men of affairs, of themselves sufficiently refute the charge that education is spoiling the Native.

V.

A book has appeared recently under the title of "Kafir Socialism,"(I) in which the author devotes a chapter of sixty pages to Native Education. His criticisms are not on the whole favourable. Those who are engaged in this work will be ready to acknowledge that many of these criticisms are just, and no doubt they themselves have felt keenly the defects in their system, some of which they have striven for years to have rectified.

The chapter referred to comes first in the second part of the book, being included under the theme "The Dawn of Individualism." Commercial activity, the missionary, and education, we are told, each has its educative value, and that each of the first two may be considered part of the third. The impression the author wishes to convey does not seem quite clear, but he certainly condemns the present methods of education employed. Whatever his object he gives a wrong impression, for one rises from the perusal of this chapter with the idea that those engaged in educating the Natives - generally missionaries - are to be credited only with being well meaning persons. He says that the impulse to do good has resulted in much evil being done in educating the Native unwisely, and that the excuse "look at our excellent intentions" does not justify results. After stating that education is a peculiarly difficult undertaking, Mr. Kidd complains that we "let missionaries loose" to educate the Natives with no other qualifications than a

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1. "Kafir Socialism," Dudley Kidd.

"good intention," and with harmful results as far as education goes, for he says, in many instances the children have been treated as if they were automata, and their brains a capacious phonographic cylinder. A parrot repetition of undigested and unassimilated food being the only result. Such results, he acknowledges, are not universal, for where trained teachers have been employed such as those turned out at Lovedale, or Amanzimtoti, excellent results have been obtained. Mr. Kidd here contradicts himself: it would seem that his condemnation of educational results is based only on the observation of tentative efforts on the part of a few Natives, who are not trained teachers, to educate themselves.

Another indictment Mr. Kidd brings against Native education is that it destroys one of their chief primal virtues, that of tribal communism, and turns the Native into an intensely selfish and self-conscious person, who "obtrudes his wretched individuality at every angle, and thus appears aggressively conceited."

It is true the tribal socialism - the clan-system Mr. Kidd calls it - is an important factor in moulding the Native character, and as an ideal state of society should be most carefully preserved; but unfortunately, it has not such a beneficial influence on Native life as Mr. Kidd thinks, and in any case this socialism will be best developed through the cultivation of individualism. The very idea of education is to awaken individualism, for without the conception of individual responsibility there can be no progress in civilization. It is said that the conscience of a public body of men will permit it to do things which

the individuals of that body, as individuals, would never think of doing. If education will cultivate a higher conception of personal responsibility than the clan-system, then certainly the advancement of the Native lies in education. Low standards of ideals of service and duty from man to man, or even from a man to himself, is the result of the want of individualism, the very thing it is the object of education to develope. Mr. H.A. Junod in a criticism of "Kafir Socialism" shows that those "educated Natives" of which Mr. Kidd writes, who have been taught by the "immensely stupid" Native teacher, do not always become the "intensely self-conscious and selfish" individuals the latter would persuade us to believe, but that on the contrary, education, with its concomitant Christianity - for to the South African Native these go together - has produced more genuine and wider conceptions of socialism, than anything the clan-system has ever produced.

Mr. Kidd next proceeds to discuss "The Case against out present method of educating the Natives." He tells us that no hard and fast line exists between the general civilizing effects of contact with the white man, and the effect of formal education, for the one vignettes off into the other. He tells us what ragged, selfish, lazy, grumbling, good for nothing, rascals education makes a Native. It results in his dressing in dirty, frowsy, second-hand clothing; it puffs him up, makes him disinclined to labour, aggressive and self-assertive, and prompts

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1. See "Kafir Socialism," in "The Christian Express" for April, 1909.

him to listen to political agitators, and altogether, has a most undesirable result.

But is this a scientific way of treating a most important subject? Is it fair? Contact of Natives with white men must certainly have educative value, but its value as an educative force must not be confused with the idea associated in our minds with education. In Europe or America we do not speak of the domestic servants in our houses, or the labouring men, as educated, yet they are being brought under educative influences of some kind. Nor do we condemn education because the self-made Englishman or American obtrudes his grand clothes or showy furniture upon our notice. We may judge of the dark and white, or of the backward and advanced races relatively, but we cannot change the formal methods of judgment. When we speak of education, we generally mean formal education, and we have no intention of including in its meaning the vices a boy may learn from his fellow-schoolboys. The Natives who come in contact with civilization, who wear white mens' cast off clothing, who are self-assertive, who readily absorb the vices of the white men, who are ready to listen to political agitators - are spoken of as "educated" when they probably do not know one letter from another and have never been inside a school. The author has here certainly fallen into confusion of ideas. Though these opinions are attributed to the man on the veldt, the whole passage would lead one to suppose that the man on the veldt is right. Education is part of the civilizing process, and the civilizing process is part of education; but civilization is not education,

and education is not civilization, and the two terms cannot be used indiscriminately without hopeless confusion.

On the whole Mr. Kidd's statements seem contradictory and misleading, and he has not done justice to the subject. Sometimes he seems to consider it in a reasonable way, as for instance when he concludes a paragraph with these words: "The first effect of education in Europe was notoriously unfortunate; it is difficult to see why we should expect it to be anything else in South Africa. Impatience all the world over would often away with all nascent and amorphous kinds of goodness, instead of seeking to cherish the most imperfect and embrionic of beginnings."(1)

The next sub-division of the chapter under consideration is "The Case for Education." Here the author has shifted his ground and is arguing from other premises. Now civilization plus education but education versus religion. He quotes the pamphlet referred to before,(2) published by Mr. Le Roy of the American Zulu Mission, and says "these are sufficient to show that the missionary can, under some conditions, show unexpectedly good results." Again we ask is this a fair and scientific way of treating evidence? The facts do not support his theory and he calmly pushes them aside as of no account and says that "no great conclusions can be drawn from these figures..... we naturally ask what can be said about the rest of the Natives educated at the Institute." We, in our turn, naturally ask Mr. Kidd why he did not find out. The facts do

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1. "Kafir Socialism." Dudley Kidd, p. 154.
2. "The Educated Native, Theory and Fact," by the Rev. A.E. Le Roy. Referred to on pages 30-31 of this thesis.

not support his theory and so he refuses to pursue his investigations any further. Again Mr. Kidd says: "It is a fair question to ask whether all educational institutes could show a similar record." It is certainly a fair question, and one wonders why he did not ask it, and wait for an answer, before drawing his conclusions. As however the results of the American Zulu Mission cannot be disproved, Mr. Kidd attributes the good done to training in manual work. In the "Case against our present methods of Education" manual training is included in education, as it is included in the civilizing processes; here, manual training, for the purpose of his argument, is not part of education.

Mr. Kidd also seems to think that the good results reported by Mr. Le Roy might be the effect of religion, and that the latter has not sufficiently discriminated between the effect of education, and that of religion. Is there any educational policy in the world one wonders, where moral training in some form is not recognised as part of a teachers duty, even when not written down as part of the curriculum. It is true that a person may be educated in a sense without any moral or religious training, but is such an education a real education. If we train the mind and endeavour to cultivate all the faculties, except the moral faculties, will the result be satisfactory? The experiment has been tried and in a very thorough and scientific manner. Dr. Noble records the result in "The Redemption of Africa" (p.576).

"Bishop Colenso selected twelve boys from the superior race of the Zulus. He pledged himself that he would give them no religious education. He conscientiously and persistently devoted himself to their intellectual education

and industrial training. He had them indentured as apprentices for several years. Here we have all the conditions demanded for a thorough scientific experiment. The susceptible Africans made rapid progress. At last, when the Bishop thought they were civilized, he set them free. He told them that all their training was preliminary and incomplete without their acceptance of Jesus Christ as their personal saviour, and of His Gospel as the rule of their lives. He appealed to them to receive his religious instruction. Next morning every man had gone back to the red blanket and to Native life."(I) If the meaning of education is to draw out the best that is in the man, is that accomplished by ignoring his moral nature? Education is to develope the whole man.

If the moral nature is neglected in the training of a child the results are disastrous, as is shown in the United States, Germany, France, and the British Colonies. In England until the year 1870, it may be said that education was closely connected with religion and religious bodies; and up to a later date in England than in other countries education was controlled by the Church, and religion as a consequence formed part of education. It is here contended that an education that results in an increase of criminals, has just as much missed its mark, as an education that results in an increase of idiots. The increase or decrease of crime in a nation is a fair criterion of the results of their educational methods and shows from one aspect whether their system is succeeding. The chief object of education is to cultivate character, if this is

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1. Quoted from "Stewart of Lovedale," James Wells, p. 263.

lost sight of education seems to be nothing more than the fanning the flame which will develope a great motor power, as of an engine, and setting it loose without a driver. If the mighty powers of the mind are developed they must be under proper control.

Other countries, sooner than England, forsook the policy of associating education and religion, and with what results? Most of the figures here given are an answer. They are taken from a pamphlet by Dr. Wilson, entitled "Education and Crime." Indictable offences it is said is the best criterion of the amount of crime.

"In Germany the convictions in courts of first instance per 10,000 inhabitants rose from 102.3 in 1883 to 119.6 in 1892, or 17 per cent. The increase, obtained from another source, between 1882 and 1896 was 38 per cent. The increase of juvenile crime, between the ages of 12 and 18, rose in these two intervals by 32 and 43.2 per cent, respectively." Still later figures "Show the growth of civil offences between the five-years period beginning with 1881 and the year 1902 from 30,931 to 57,651 of "Civilsachen," and from 36,956 to 63,408 for 'Strafsachen.'"

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1. Also the Institute of France has affirmed that the number of criminals, and especially juvenile criminals, is increasing. But M.Maurice Faure, a French senator, and author of the Parliamentary Report on Public Instruction Estimates, denies this. He says the number of juvenile offenders rises from 5800 to 6900 between 1880 and 1890 and has steadily decreased since then, the figures being 5700 from 1896 to 1900, and 4600 from 1901 to 1905. (b.w.s)

"In France the growth of serious juvenile crime is alarming. In 1880 the convictions of males under 16 was 6577; in 1892 it was 7777. The corresponding numbers for youths between 16 and 21 were 24,757 and 32,430." The Editor of the French Statistics (I) says that juvenile crime is on the increase in all the European countries with the exception of England.

In Belgium the convictions show a steady increase from 53,009 in 1835 to 207,087 in 1887.

In Italy there is an increase except in homicide.

When we turn to the United States of America what can we say purely secular education has done for them? There are at least four and a half times as many murders and homicides as there were in 1881, and ten times as many as in England. Notice these figures: Murders and homicides in 1886, 1449; in 1890, 4290; in 1894, 7749; and in 1908, 8972 murders and 10,000 suicides. Offenders in prison per million of the population in 1850, 292; in 1860, 610; in 1870, 875; in 1880, 1180; in 1890, 1320. These facts may be put in another way. The Boer War caused the loss to England of 22,000 of her sons. During the corresponding three years there fell by homicide in the United States 31,395. And the crimes do not appear occur mainly in the "Wild West," or among the Negro population, or among the foreigners; the eastern and central states which have paid the greatest attention to education, show the highest degree of criminality.

In Canada the table of convictions per million is as follows: in 1884, 634; in 1888, 800; in 1892, 714; in 1896, 730. A few years ago one of the Ontario judges remarked on the increasing number of juvenile offenders that came before him, and European immigrants were blamed

for it; but, said the judge, the juvenile criminals are your own children, educated in your own schools, and not the children of foreigners.

The New Zealand Year Book for 1903 gives the increase of the population of that country as 28 per cent, since 1890, and of crime 53 per cent.

We shall now notice some figures for England and Wales. The following are the average numbers of persons tried for indictable offences in five year periods commencing 1859-1863, the last 1899-1903. The numbers represent the criminals per million of population. Notice the decrease: 91, 90, 70, 63, 57, 49, 41, 37, 33, 35. In 1903 there was a slight increase. The number of indictable and non-indictable offences taken together for the same periods are: 441, 438, 383, 358, 370, 319, 288, 264, 247, 258. Again a slight increase. Thus we see that crime in England and Wales has steadily decreased during the last fifty years; and has steadily increased during the same period in the chief European countries, the United States of America, and some of our colonies. This cannot be attributed to better literary and scientific education, the same economic problems apply to all. The one thing in which England differs from the countries mentioned is that education has been associated for a longer period with religion. In England education has been given in a religious atmosphere. There was a crime wave it is said in 1908, which seems to have been shared in by the Continental States; and in the United States of America in the same year, besides the murders and suicides before mentioned, 13,500,000 dollars were embezzled.

The object of all these figures is to show that education itself, apart from religion, is not the best education;

it does not produce men and women of character; and education which trains the head without the heart can no more be entitled to the name of education, than it would be to inculcate ideas of temperance, honesty etc., without training the head.

The need of training the character of the Native is recognised by Mr. Kidd towards the end of the chapter, when he speaks of the danger of an education which has not disciplined the man's nature.

The section dealing with "The Causes of our Success and Failure" contain criticisms which are worth careful consideration. He pleads for the better training of the teachers; the need of method and matter of instruction more suitable to the Native character, and their general ignorance of things with which all European children are familiar; the wisdom of making haste slowly; the value of industrial training; and the importance of cultivating those gifts which are naturally theirs. All those who have the good of the Native at heart and wish to secure for him whatever benefits education may confer, would be the first to urge the importance of these things. But, strange to say, Mr. Kidd accuses the missionaries - the educators - of hindering the Government in their efforts to effect reform and improvement, while, if the truth must be told, it is just the reverse. It is the missionaries who are urging the importance of a radical change in the Government's attitude towards this great question.

One feels on coming to the end of the chapter, that the author is writing on a subject upon which he is not well informed, and whose ideas on it are not crystallised. And one is not quite certain whether he is advocating the education of the Native or not.

VI

There is an idea, common all over the world, that with a people in an entirely uncivilized state the proper order is to civilize first and then Christianize. One of Africa's greatest civilizers, Dr. Stewart, used to reply to those expressing such an opinion, "If possible we avoid doing things twice." The history of civilization in Africa is the history of Christianity; and the history of Christianity in Africa is the history of Education.

Dr. Noble, an American Government official, made a study of the civilization of Africa, and the result of his enquiries are embodied in his book "The Redemption of Africa." He found that to trace the progress of civilization was to follow the history of Christian Missions. For every £I that goes over the Kei River for Missions, it is said £I00 comes back to benefit Colonial produce. There is no case in history of civilization going first and Christianity afterwards, not even Japan, the seeming exception, for her wonderful progress during the last fifty years is the result of the adaptation of a civilization which is Western and Christian.

But if Christianity brings civilization, to preserve both these there must be education. There are many who say "civilize the Native but do not educate him." Such a policy would be fatal both to his Christianity and civilization. The following are historical instances of this. After seven hundred years (636 - 1300 A.D.) of missionary effort by the Nestorian Church in China; and after seventy years (1293 - 1362 A.D.) work by the Roman Mission, no trace seems to have remained. Marco Polo speaks of churches; the

Nestorian Inscription tells of tensured monks and orderly worship; but nothing is said of schools. Thus the persecutions which arose in the fourteenth century, and loss of Western leaders, resulted in the complete nullification of so many years labour.(1) As a further instance, Dr. Livingstone speaks of the work of the Jesuits in Angola in terms of admiration, but the lack of education, when resulted, when the priests died or were withdrawn, in their noble work degenerating into vague superstitions.(2) The same absence of permanent results were observable at Tete on the opposite side of the continent.

Contrast these failures with the powerful civilizing influence the Natives of Uganda, with only elementary education, have upon the surrounding countries. The progress made by them in civilization is wonderful, but this result has been achieved by the help of education, not in spite of it.(3) The lifting of a people out of a state of heathenism into a civilized community cannot be accomplished by preaching only; the heart must be ~~civilized~~ cultivated - but so must the hand and the head.

If the South African Natives are to be civilized, nothing can help more effectually than a suitable education. If sometimes the results are unexpected, it should not cause surprise. They are being pitch-forked as it were from a state our forefathers were in some two thousand

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1. See article "The Nestorian Missions in China," in "The East and The West," for April, 1909.
2. See "Journeys in South Africa," p. 398, and p. 603.
3. See "The Baganda at Home," C.W.Hattersley. Also "Special Reports on Educational Subjects," 1905, vol. 13.

years ago into this twentieth century civilization: it cannot be good for them, but it cannot be avoided. We must try to help them to adjust themselves to their new conditions. The cultivation of intelligence and habits of industry, can be the only way to make the work of civilizing and uplifting, permanent in character.

VII

There is no doubt at all that reform in the present methods of educating the Native is wanted. It has been the policy of the Education Department to give them the same kind of instruction, on the same lines, and on the same standards, as the European. But this seems to betray the absence from the mind of the Department, of the very root principle of education; or else utter ignorance of the environment of the scholars, and possibilities of their applying such knowledge to the actualities of daily life. Can it be possible that an education suited for British youth at Cape Town, can be exactly the education required for a Native in Pondoland? Some of the Natives are strenuously opposed to any difference being made. This feeling was expressed lately in an article in a periodical published by Natives for Natives; it seems to contain more warmth than wisdom.(I)

There is certainly an education for a white, and an education for a black man if they were born into differing environments, having differing conditions which will mould their future, and with differing natural gifts and endowments.

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1 "The African Political Organization," for July 17th, 1909.

If education is to make a man useful it would seem folly to give the European, whose life will be spent among a people with a thousand years of civilization behind them, the same education as will be useful to a Native, whose life will be spent among a people only just emerging from the savage state.

The Natives are now in a transition stage. Old things are passing away, tribal restraints and sanctions are relaxing, and a new order of things is growing up. The difficulties of this critical period must be resolutely grappled with, and the subject of education is vital. The early system has had its day; it was the system adopted at the beginning of things, and it has outgrown its usefulness. What is now wanted is something more highly organised, and something that will produce a more useful result; but less showy, perhaps, from the point of view of those Natives who want the curriculum to be an absolute copy of that followed by Europeans. The more educated and thoughtful Natives seem to realise that a change in the curriculum and methods are greatly needed, and that there is such a thing as an education for the Natives and another for the Europeans; and the education which is suited for the European, taking into consideration his environment, natural abilities and character, is not the education which will best develope the Native, taking into consideration his differing environment, gifts and character.

What is wanted is a training more thorough in its educational value, and more fitted to make men and women useful. Cramming into the head of the scholar facts which must be unrelated to all his conception of things, cannot educate him, or make him in the least degree useful, it will but clog the machinery of the mind. All the facts offered

must be capable of being synthesised with the other furniture of the apperceptive faculties, and must be presented to him with the full recognition of his distinctive modes of reasoning, and the natural bent of his mind. Education, to be the real leading out of the best there is in the child, must take into account his conditions of life, and the environment in which his future may be passed. It must take into account the actual requirements of a people; and these requirements in the nature of the case differ in different countries and among different races. They vary according to the stage of civilization and natural abilities of a race, and with the varying desires of progress.

The ordinary subjects of education designed for the European, cannot be that which is best for the Native. There is no connection between his home life and the subjects of instruction at school. An education, so called, that cannot be applied to the practical requirements of life is of little value. A Native teacher has told us how he was flogged for not committing to memory such a peom as "The Loss of the Birkenhead." "Ship," "sea," "waves," "shore," "reef," etc., were words which conveyed to him no meaning, and he asks of what educational value such an effort of memory could be to him.(I) It may have appealed to the patriotism and sympathy of an English child, but to the mind of the Native these words do not present a conception of any kind. Much better, as this teacher suggests, would it be to compose something in the Native language on a subject with which he is familiar and can understand, as, for instance, the enslavement of the Fingoes by the Xosa, and their

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1. "The Christian Express," for August, 1908.

subsequent emancipation by Lord Somerset. Here interest would be aroused, there would be educational value in learning such a composition.

Under the present system, from the lowest standards to the normal classes, memorising seems to be the rule, without any thought as to whether the matter has been digested. This may be partly due to the teaching in country schools under an untrained or insufficiently trained teacher, where the choice is possibly between having an inefficient teacher or none at all. But apart from the teacher, the curriculum is not all that could be desired, and is accountable for much of the parrot like repetition which goes under the name of education. The purpose of an education it seems is to pass an examination. There are so many subjects on the syllabus and they must be memorised. Observation, reasoning, application of the instruction received to matters of every day life - these things, though they may be acknowledged as of great importance, the vicious system of examinations compels the teacher to neglect. Education is not the accumulation of a vast number of facts, but the giving to the mind elasticity and strength, so that it may assimilate, and regulate in an orderly manner the facts presented to it.

Does the present system of testing the progress of a pupil, help in the process of educating one wonders. The success of the teacher, professionally, depends - not on whether he has trained the hand to skill, the heart to high resolves and ideals of duty, and the head to think - but on the success of the pupil at a memory trial. And the test as far as the pupils are concerned is - not whether they have learned to be useful - but on what kind of show they make. If, some one has said, ninety per cent,

of the marks at a Government examination were given for a mere memory test, and ten per cent for those subjects which developed observation, thought, and action, then the teacher would on account of examination pressure devote ninety per cent, of school time to meaningless repetition, to ensure the pupils passing, and the remaining time only would be given to education proper.

The need of reform is strongly felt by educational missionaries. One of them writing upon "Our Cramming System" says: "These pupils possess faculties lying dormant and useless, and we do nothing to develope them; we do nothing to train their reasoning and thinking powers. The eye - that wondow of the soul - which enables us to see the beauty and harmony of Nature, we leave to them unopened. At present we are doing nothing for them, for we are only using a memory which is already highly trained by Nature; when they leave us they have neigher got love for knowledge nor power to acquire it."(I) This system of cramming the brain with a quantity of unassimilated and undigested facts, and calling it education, should be relegated to the curious and antiquated things of the past.

The remedy is better teaching; this means better trained teachers; and this again involves more expenditure on Native education. At present the Government spend per head on average enrolment in Cape Colony five times as much on the European as on the Native, and in Natal twelve times as much.

There should be a change in the curriculum, the subjects

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1. "The Christian Express," May, 1909.

should be more adapted to the special needs of the pupils. They are a most superstitious race, to counteract this, some simple instruction in natural phenomena and science would be of more value than mere book-learning as it would be capable of practical application. Real knowledge can only come to the Natives from observation, and contact with things as they are.

Perhaps that which requires reform more than the curriculum is the system of examinations. If there must be inspectors they should be in sympathy with the work of both teacher and pupil; and if he must supervise let it be a supervision, not of the system of cramming, but of a system which insists that all the instruction is conducive to the imparting of a real education.

Of the things which in the present system cry loudest for reform is the medium of instruction. It is of course easy now to criticise, to be wise after the event, but a great mistake has been made andit is difficult to rectify. In the early days of education all instruction in the elementary schools was given in the Native language; later, when the Education Department began to direct school matters, English was gradually substituted as the medium of instruction; this has had an exceedingly deleterious effect. Natives educated under the old system, who can read in their own language with ease, are annoyed to find that their children stumble, and can only read over a passage in the Bible with difficulty. It has been found moreover that Natives learned English under the old system more thoroughly, and with a better grasp of the meaning of words. Two generations ago Latin was learned by English boys from a grammar written in Latin, but this curious and cumbersome method of learning a language has been given up

long ago. Why should it be imposed on the Bantu child? Ideas cannot be conveyed to the mind through a language imperfectly understood. If the Native is to learn English and to understand the meaning of words he must learn the language as a language, i.e. as a specified subject of instruction. It is this premature use of English which has been forced upon them that is partly responsible for much criticism and contempt of what is called the Educated Native.

One objection to the teaching and cultivation of the Native language is, that it will foster racialism, and that politically it is in the interest of the ruling nation to have English spoken as generally as possible. Such an objection is too shallow to be worthy of discussion.

Another objection is that there is no literature in the language. That certainly may have been worth considering in the years gone by, but this is not a very great obstacle, it can be overcome, and nothing will be of more help to the cause of education than the writing of some elementary treatises in the Native language. Such books, moreover, would bring knowledge of a useful kind to the masses, and would not hinder the more gifted members of the race pursuing studies of a more advanced nature in English.

Those responsible for the education of the Native must grasp more clearly that the business of education is to educate, not to drive unrelated and undigested matter into his mind. The points of contact must be found from which the Native can pass from his own to larger and broader ideas. There is no other starting point. Failure to proceed from the known and familiar to the unknown and unfamiliar will vitiate our system of education as had

been the case in India. One familiar with Indian subjects writes: "If there is one claim the Indian people can make with more certainty than another, it is the claim to be a metaphysically-minded race. We teach them a course of philosophy founded on Greats at Oxford, beginning with the Greeks and ending with English evolutionists and German transcendentalists: and fifty years of University education has not produced in India a third-rate philosopher. We have never begun with the bed-rock of their thought and led them on from that to understand, by the method of resemblance and difference, the philosophy of the West."(I)

There is no reason why we should make a similar mistake in our methods in South Africa. We must be in touch with Native thinking, and their thinking must be in their own language. And the Native languages are not without educational value. "They are splendidly built," writes the Rev. H.A. Junod, in a paper addressed to the Superintendants of Education in the Transvaal and the Orange River Colony, "they possess a wonderful richness in grammatical forms and ways of expressing ideas. They are the best inheritance which their forefathers have left to the actual Natives of these countries. When he speaks his vernacular, the Zulu, the Thonga, is a man. When he speaks a European language, he is too often a caricature. Why therefore, is the study of those languages so much abandoned, if not entirely overlooked, in most of the South African Schools?"(2)

The premature use of English is the reason why so many

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1. "The East and The West," for July 1909, in article "English versus Indian Virtues."
2. Quoted from "The South African Natives," p.181.

Natives leave school without acquiring the rudiments of useful knowledge. The Native language should be used in all the lower standards as the medium of instruction, English being treated as a separate study, and the text-books and reading lessons in the Native language should convey to the minds of the pupils simple useful knowledge, such as elementary scientific and sanitary principles, temperance, and rules of hygiene, in some such way that they may be able to apply them to daily life. No greater incentive can be given to education, than opportunities of putting it into practice. In order to do this the curriculum must be devided specially to meet the needs of Bantu pupils, bearing in mind their superstitious character, conditions of home life, and particular characteristics. To take the curriculum which may be found best for the English child at Cape Town, and apply it as if it were a cast iron mould through which all must pass, irrespective of colour, race, and environment, language and natural capacities, is to commit an educational blunder of the greatest magnitude. Their own peculiar tribal gifts should be cultivated, such as eloquence, imagination, fortitude, and obedience to law. On the other hand memory should not be overtaxed and burdened with matter which they cannot digest. Nature is impartial in her gifts and she has not bestowed them all upon Europeans, the Native possesses natural abilities in certain directions which are sadly lacking in the European, while the European has gifts not vouchafed to the Native.

A race cannot rise in civilization merely through a knowledge of English, but if it is so essential to the education of the Bantu, the use of the vernacular would

make the teaching of it more efficient. Scholars at the present time do not know enough English when they arrive at Standard VI to be taught effectively in it; words are learned in plenty, but under the present system they are vaguely and inaccurately understood. It is not possible to learn new and unfamiliar subjects through an unfamiliar language. Scholars thus taught cannot accurately express any idea or define any word. If the Natives must obtain their culture through English consideration should first be given to the question: How long can they advantageously continue in the acquisition of knowledge through their mother tongue?

VIII

The living power of education lies in the force of truth which is behind it all; a great spiritual truth which dimly understood or unconsciously followed, makes us free. In the evolutionary process of education there is a force which, whether the training be in the physical, intellectual, or industrial sphere, carries us forward to a higher state of being. The purpose of all education is the strengthening of individual character. It is teaching the way of the life of true manhood. "Education" says Dean Church, "only fulfils half its office, it works with a maimed and distorted idea, unless it deals with character as well as with intellect; unless, again, it opens and enlightens the mind as well as directs and purifies and fortifies the will."(I)

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1. "Pascal and other Sermons," p.218.

There is a profound truth which underlies all progress, and if it is not grasped and held, no education will be of much service, will in fact be ineffectual for the advancement of any race. The truth so necessary, and which is perhaps the hardest to teach a backward race is - the dignity of labour. This is all the more difficult to inculcate in a country which has been afflicted, and robbed of its manhood and virility, by the employment of slave labour. The Negroes of the southern states of America have made wonderful and creditable progress during the forty-five years of their freedom. Yet, contradictory as it may seem, the thing which has helped them onward most is also the thing which is holding them back. They ardently desire education and have made most commendable efforts to obtain it, but the purpose animating them has been - escape from manual labour. They desire education thinking that that will free them from the necessity of honest hard work, but hard work, did they but know it, will add more to their material prosperity, strength of character, and the white man's respect which they so much covet, then anything else in the world.

In South Africa the same moral disease and false conception of manhood exists, but its progress and development, in the nature of things, is slower. The idea that to work with the hands is degrading, is unfortunately, a common opinion among those of European descent in South Africa, and naturally, powerfully affects the ideas of the Natives as to the value and dignity of honest toil.

Wherever work is being done among uncivilized races, among the Bantu as elsewhere, it is not enough to preach the Gospel, there must be also the directing and helping the

new manhood into a progressive and intelligent civilization. Elementary education in the ordinary subjects is good in its way, but together with it must be carried on lessons in perseverance and industry, and the belief that honest hard work is worthy of men. This is the kind of education which is necessary for the elevation of the Bantu race.

The discovery of the necessity of teaching a nation to work in order to civilize it is not a modern one. The Gospel of work was a very powerful factor in the civilization of Europe. Whatever the Monastic orders may have become in later mediaeval times, there is no doubt about their courageous and strenuous labours among our barbarous forefathers. They plunged into the dense forests of Germany and Switzerland, chose a spot, amidst the wild tribes, where there was a fertile soil and springing water. Trees were cut down, the land was cleared, monastries arose, all was industry. Some taught the children, snatched from death or torture, some translated the Scriptures; some cultivated the land. "The monks" writes Livingstone "did not disdain to hold the plough. They introduced fruit trees, flowers, vegetables, in addition to teaching and emancipating the serfs. Their monastries were mission stations which resembled ours in being dispensaries for the sick, alms-houses for the poor, and nurseries of learning. Can we learn nothing from them in their prosperity as the schools of Europe, and see naught in their history but the pollution and laziness of their decay?" (I)

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1. Quoted from "Missions and Apostles of Medaeval Europe," Dr. Maclear, p.129.

The members of the South African Native Affairs Commission, 1903-5, passed the following resolution: "The Commission is satisfied that the one great element for the civilization of the Natives is to be found in Christianity." It has been stated that to trace the progress of civilization in Africa is to trace the progress of African Missions. Now since all education among the Natives is practically in the hands of missionaries we might notice what part it takes in this civilizing process.

No one coming under the influence of Christian thought can help developing some kind of intellectual activity. Such activity should be encouraged and directed. Those unacquainted with an uncivilized race can hardly appreciate the difficulty of bringing the truth home to such. It is difficult for them to distinguish between the real and the fabulous. If prophecies are mentioned, they have absolutely no conception of the history of the times when the prophesy was spoken or accomplished. If miracles are mentioned, they have their legends. They must learn to bring the marvellous to the test of reason; must be taught to compare and reflect. The most elementary instruction in cause and effect must be given to correct their unreasonable superstitions.

The motive which causes missionaries to educate the heathen, is the very same which gave the first impulse to popular education in England and Germany. In England the first efforts which were made to educate the masses were through the Sunday Schools. This again seems to have been a development of the practice of the Church of catechising. Charity schools were founded in great numbers during the

first half of the eighteenth century by the Society for the Propagation of Christian Knowledge. This was followed by the establishment in 1730, by Griffiths Jones, of Welsh Charity or Circulating Schools. His express purpose was "to instruct both the young and the old ignorant people." The particular object of these schools was to teach the people to read their Bibles. They were called "circulating" because a master stayed at one place until a number of people could read and write, he then passed on to accomplish a similar task elsewhere. During the last thirty years of his life, Griffiths Jones established 3495 of these schools, and more than 158,000 children learned to read. In 1798 an adult Sunday School for the purpose of teaching to read the Bible, writing, and arithmetic, was started in Nottingham by a grocer and his assistants , in the shop. Shortly after at Bristol a society was founded called "An Institution for instructing Adult Persons to read the Holy Scriptures."

This is not the place to trace the growth of our modern educational system in England, with its elementary schools, continuation schools, and provision for technical instruction in all branches of industrial work. Enough has been said to show that it originated in an attempt to uplift the masses by teaching them to read and write.

The system of education in Germany also developed from the Sunday Schools. In Bavaria at the beginning of last century, a young man could not marry unless he produced a certificate that he had gone through the course at Sunday School;[1] this included secular as well as religious instruction.

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1. "Continuation Schools in England and Elsewhere," M.E.Sadler, p. 520.

The growing power of England was watched by other countries. "We have all looked on idly while England gathered strength; she now enjoys the fruit of her labours.. Nothing remains for us but to win these fruits, and nothing can stop us as soon as we have learnt to sow the seed and reap the harvest. This seed is nothing more than the preparation of knowledge, and this we must scatter with no sparing hand."(I) These are the words of a Bavarian advocate of technical schools in 1829.

If one great factor in the prosperity of a European nation is its education of the masses, and its system of education a growth from early efforts made by religious men to uplift them by teaching them to read and write, we should not be surprised that those who give their lives to the more difficult work of trying to uplift the Natives of South Africa, should reason that that which has helped their own race will help another.

Too much importance may have been attached by missionaries to "book learning" or studies of a merely literary character. This was natural since they based their theories on the practice of European countries. It is however becoming increasingly plain that an education, confined too exclusively to subjects of a literary nature, is not so effective for the building up of character and making useful citizens, as was once thought. The confining of education in such narrow limits has not been a mistake only of missionaries. In the early stages of the educational movement in England, the desire of those who organised the schools, was to teach children to read in order that

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1. "Continuation Schools in England and Elsewhere," p.520.

they might read their Bibles. This is also one of the first things a missionary in South Africa desires to do. And in this he is only doing what was done in his own country.

Another reason that has made a literary education so prominent in England is the idea that, once children learned to read it would put them in touch with the best books, and that this would stimulate them to efforts after social betterment. That idea also has no doubt been in the minds of South African educationalists, but unfortunately it has not been of much benefit, because literature is for the most part in English, and in that language it is not likely to reach the masses. Perhaps this is also a reason why the English language has been too much insisted upon by the Education Department.

Then also, the importance of the value of a literary education has been too much exaggerated. For the masses, whether they be Englishmen or uncivilized South Africans, "book learning" is but an auxiliary in the process of education. Some literary training is necessary to help develope intelligence and skill in industrial work, but the latter has as an important or even more important part in the development of character. It is becoming increasingly evident to the leaders of education in Europe and America, that the mental, moral, and physical development of a child, the formation of a robust and healthy being, is best secured by the combination of a literary and industrial training. They think that educational methods should be revised, that the literary education alone tends to be unstable, and that for physiological and psychological reasons there must be more training of the eye and hand. These ideas, first advocated by Pestalozzi, Froebel and others, have been reinforced by recent investigations

in the structure of the brain; and also, from the failure of a merely literary education to bring about those moral benefits which were expected to follow.(I)

There is also the question of expense. There can be no doubt that an industrial education would be employed far more largely if it were not for financial difficulties. It is not so expensive or difficult to impart oral instruction to a class, as it is to give them training in useful trade industries. This question of expense has no doubt been not without its influence in determining the kind of education generally given in civilized countries to within recent years. If financial difficulties have been in the way of providing proper and adequate education suited to the masses in England, then what must be the difficulties of the educationalist striving to uplift the Bantus, with very little help from the Government, and with money given by private persons ostensibly for the preaching of the Gospel, and not for teaching trades and agriculture. To the ordinary uninstructed layman, teaching a boy to be a carpenter or to plant a tree, and to teach a girl to weave, may seem the wrong way of Christianising heathen; but if we would raise them, the hand, the head, and the heart, must be developed together.

The purpose of education is to uplift the whole man, and not one part of him only. To give the Native a religious training only would tend to make him, in our eyes, a hypocrite; to give him a literary training only would tend to make him conceited; to give him an industrial training also will keep the whole man in proper balance, and make him an

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1. See article in "The East and the West," Jan. 1909, on "The Significance of Industrial Missions."

honourable, intelligent, and useful member of Society.

Apart from the character forming value of industrial training, it has a value of its own in developing intelligence. It has been noticed that those Natives who have learned some kind of handicraft, such as black-smithing, are more intelligent than the majority of their race. Much useful information on the beneficial effect of an industrial education in the building up of a race, and the development of intelligence, is found in Booker Washington's account of the Tuskegee Institute for Negroes.

His testimony to the value of an industrial training in developing the intellect is very clear. "There is an indescribable something about working with the hands that tends to develope a students mind. The night school students take up their studies with a degree of enthusiasm and alertness that is not equalled in the day classes. I have known instances where a student seemed so dull or stupid that he practically made no progress in the study of books. He was away from the books entirely for a few months and put to work at a trade; at the end of that time he was returned to thee class room, and it has been surprising how much more easily he could master the text books then before."(I) Mr. Washington seems to believe that of the Negroes of the old generation who stand for the best things in the life of the coloured community, six out of ten will be found to be men who have learned a trade during the days of their slavery. This quickening of the activity of the brain through manual trades is important, and should not be lost sight of in the problem of education, and especially of the education of a backward race such as the Bantu.

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1. "Working with the Hands," Booker Washington. p. 58.

What is wanted for the Bantu is an education largely industrial, with a good general, or literary education up to Standard IV.

A problem which is exercising the minds of many in the Southern States of America is called the "Colcured Prcblem." A problem of a similar kind confronts us in South Africa, it is called the "Native Problem." With us it has not reached the acute stage it has in the United States, nor should it do so. The perplexities and difficulties are alike in many respects though decidedly differing in others, and we have the advantage of the experience of the southern states to guide us. In dealing with the Native Problem we must remember that it is the problem of the Native, and the Native is a man. It would simplify matters considerably if we ceased looking upon him as a problem and looked upon him as a man; we should then have reduced our problem from some unknown quantity, i.e. the Native Problem, to something less vague.

The white races governing South Africa have in ward a "child race." We have a duty to discharge to that "child race" and that is to educate them. The education must be of that kind which will be of greatest benefit to the race, an education which will enable it to discharge its duties to itself and to others; an education which will enable it to take its rightful place among the nations of the world, and to fulfil such functions as appertain to a responsible people. This training of the race will take longer than if it were merely the tutoring of a few individuals. It is not a matter of a few years but possibly of a century or of centuries. Neither will the education of the race be

accomplished by highly educating a few of the ablest members of it. It can only be done by the gradual, if slow, advancement of the ~~master~~ masses. How is this to be done? Not by beginning at the wrong end and leading them to think that representation in parliament is the first thing necessary for their benefit - though even here no impossible barrier should be placed in their way on account of colour - but by inculcating the dignity of labour, instilling into them the belief that work is honourable in all, that work is necessary, that honest work with the hands will and must win for them respect and sympathy, disarm prejudice, and enable them to take their place unquestioned on that rung of the ladder of civilization on which their worth and industry has made clear they are entitled.

The Bantus, as other child races, do not distinguish between the substance and the shadow, the real and the unreal, the basic and the superstructure, the substantial and the superficial. They see that the white man who is educated does not work with his hands, and they draw the inference that if one has received a literary education there will be no need to work. They do not know - how should they - that the superiority of the white races is greatest in that race that has applied its learning to its industries; that it learns, not in order to escape work, but to work the better. The Native Problem will ever be a problem until the Native learns that he is a man, and that it is the function of a man to labour.

To give an education to the Bantus in classics, algebra, and such things as are not applicable to their every-day life will do no good, their education must be in such

subjects as are in touch with their daily occupations and thoughts. We may be inclined to condemn the Native who will not work because he is "educated" and call him lazy; let us rather admire the energy which has helped him to acquire any education whatever.

There is nothing which seems to brace a man up, give him a sense of manly independence, cultivate honesty and straightforwardness in his dealings, like the mastery of some trade. To make a good and ~~intellectu~~ intelligent workman, a wagon-maker or a farmer, it is necessary he should know how to read and write and have some acquaintance with arithmetic. For the masses of the Bantus, the Fourth Standard should be aimed at as a necessary amount of literary attainment, desirable for the intelligent following of any industrial occupation. This literary education should be preliminary to, or given concurrently with the learning of a trade or some other kind of industrial labour, e.g. agriculture. The chief point about such labour being that it should aim at supplying a need, and supplying it well.

The question of how to give such training is certainly a difficult one. To give an education in "book learning" does not involve, comparatively speaking, much expense. But a training in carpentry, shoe-making, wagon-building, agriculture, brick-making etc., involves considerable outlay. The missionary societies might do, and in fact have done, much; but they lack the financial support required for such undertakings. If they are to undertake this work it must be done through special industrial mission agencies, in something the same way as special funds are raised for medical missions. When the importance of industrial training as a civilizing influence becomes more generally recognised,

much more may be done in various ways by the different missionary denominations in furtherance of this object. Attempts have been made in recent years to meet this difficulty. Some in connection with missionary societies, and some, though independent of them, through philanthropic motives. As long ago as 1846 the Basel Missionary Society appointed an Industrial Commission to develope industry and self-support among converts. On the Gold Coast this takes the form of trade in which the Natives receive full value for their produce. Any surplus of profit, after deducting 5% paid to shareholders, is given to the Society. In 1903 some members of the Church of England instituted a scheme to promote industry called the Uganda Company. Its avowed object is to carry on and develope the work previously undertaken by the Church Missionary Society in Uganda under the name of the Uganda Industrial Mission, "to promote and carry on trade in and with the Uganda Protectorate and to open up and develope the natural resources of the country." The work of this Industrial Mission includes building, brick-making, carpentry, plumbing, and book-binding. The company also encourages the development of cotton, rubber, coffee, cocoa, sugar, grain, and the opening up of trade with Native chiefs. It includes in its scope of operations any financial, agricultural, manufacturing, industrial, or other work, business, trading, or undertaking of any kind, for the advantage and profit of the company, or having for its object the providing of suitable occupation for the Natives. In this case there is nothing to prevent the company taking the whole of the profits resulting from its work. The Church Missionary

Society has no connection with it except that the directors are men who are friends of the Society and in sull sympathy with it. The company also, by the use of a good printing press, endeavours to keep the Native literature in Christian hands. Such companies as these, whether they draw the whole profits or only part of the proceeds of their operations, would do a great deal towards educating the Native in habits of industry and trade in which he might be certain of fair treatment.(I)

Industrial schools, under the management of missionaries, are doing much good in teaching habits of industry, perseverance, and thrift. The following extract from "The Tablet" shows the attitude and methods of the Roman Church in attempting to educate the Bantus. "We are by no means averse to teaching the Kaffirs to read and write since it is certain that good has resulted to many from an elementary acquaintance with letters. Yet the fact that even a very slight amount of learning is sufficient to turn the heads and spoil the characters of a good number, shows that caution should be exercised in cultivating their mental faculties. We would most assuredly have them educated; but the training which we are convinced they are ready to receive and profit by is that of the hands rather than that of the mind. Let the missionaries teach them trades and the art of agriculture; let them instil into them a love of work and teach them to take a real interest and pride in what they do, and they will bless them hereafter

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1. See article in "The Times" of Sept. 9, 1905, on "Industrial Development of Aboriginal Races."

as true and wise friends."(I) One of the largest attempts at the industrial education of the Natives has been made by the Trappists at Mariannhill, Natal. The Missionaries of all denominations are doing their best, fully aware of the importance of this kind of education, and that the training of head, heart, and hands must go together. The great difficulty is to get money for this kind of education. It may be thought that such institutions should be self supporting, they might be if they were turned into factories, but that would not be educating the Natives. It would often be more successful as a financial concern to pay a boy to keep off the farm, or out of the shop, but then that would not be teaching him. Certainly something might be contributed to the funds of the institute by the pupils work, but if it is to be a school to teach industries, the expenses will be much more than can be covered by the work of the pupils. It must be remembered that when a pupil has learned his trade, he goes off to earn a living for himself in the world. That is as it should be.

Provision for industrial training on a larger scale might be looked for from the Government, for these are days in which the education of the people is looked upon as a duty devolving upon it. Yet the amount spent per head on the Native is much less than that spent on the European. The niggardliness of the Government in this respect is a reproach.

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1. "Special Reports on Educational Subjects," Vol.XIV, p.289, on "The Education of the Natives in South Africa."

In Natal for the year 1906, the amount spent per head on average enrolment was for Europeans £5. 7s. 8d., while for the Native it was only £0. 12s. 8d. In the year 1904, when the last census was taken, the European population was 97,109; Native 904,041; yet on the former the sum of £84,677 was spent for education, and on the latter only £7,573.

In Cape Colony according to the report of 1907 the average grant per pupil for Europeans was £3. 12s. 3d., and for Natives £0. 14s. 9d.

The small pecuniary support contributed by the various Governments of South Africa towards education is a cause of complaint among the Natives, and the South African Native Affairs Commission were of opinion that more liberal grants in aid should be given.

In 1908 a Select Parliamentary Committee was appointed to enquire into and report upon the existing system of Native education. In its report the Committee acknowledge the financial difficulties in regard to the schools. They also acknowledge "the extreme importance of manual training for all Native pupils... Unfortunately, the costliness of industrial training and the great difficulty of devising a scheme universally suitable have hitherto frustrated all attempts to deal satisfactorily with this subject." (I) The Committee then go on to recommend agriculture and aboriculture, that higher grants be given to teachers qualified to give instruction in these subjects, and that

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1. See Report of Select Committee appointed by the Cape Parliament of 1908, to enquire into Native Education.

where instruction in agriculture cannot be given some teaching in the use of simple tools, in building, in brickmaking, in Native industries, or some other suitable course be substituted. Likewise appropriate training should be provided for the girls.

This Committee "having devoted much thought and labour to the investigation intrusted to them, desire to express their deep sense of the far reaching importance, as well as of the complexity of the subject, and their earnest hope that the recommendations, made with a full sense of responsibility, may be followed by determined action.... There is among the Natives a strong desire for education which is sometimes due to a mistaken view of the objects and effects of education, but it is in itself natural and reasonable. This desire it should be the aim of the Government carefully to guide in right directions."

It cannot be right for a Government to stand aloof at such a time as this on the plea of expense. They ought to be taking part in the movement and guiding this vast Native energy into wise channels. The work will go on, with the Government's help or without it, and it should not be left to the Natives to say what is best for them. In some parts of the country the Government have imposed additional requirements without increasing the grant, with the result that many schools have been closed, and low grade schools are being established without Government aid or supervision.(I) In the present political awakening of

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1. "Report of Native Affairs Commission," for Natal, 1906-7, p. 33.

the Natives this is harmful, it threatens a check to education and civilization which it may take years to remedy. It is the work of the European to lead, not to look on and criticise. There is a great difference between having teachers properly trained, and under missionary supervision; and having the undisciplined Native, smarting under a grievance teaching his fellows, without supervision of any kind.

For the present it is our duty to help and counsel, later, they may be able to go without our aid.

IX.

What effect will manual training have on industrial trades? European tradesmen are strongly opposed to the teaching of trades to Natives, fearing that the latter will enter into competition with white labour, reduce wages, and make it impossible for the European to earn a living. There is no reason for any disquietude on this account however. It will be generations before the Natives will be able to compete with European tradesmen. They must be learners for a long time to come, and their work must be superintended by the European. There can be no possibility of their competing; their work is inferior, and experience shows that they need direction and supervision.

At present the high rate of wages paid to European tradesmen is an effectual bar to the undertaking of many large works. If the Native tradesmen can be trained to be sufficiently skilful workmen there is the possibility of more work being done, work that can be done by Native

labour but with European oversight. This would really give the European more work instead of less. But the jealousy of European tradesmen, if it is at all effectual in preventing the teaching of trades to Natives, is a hindrance not only to the progress of the Natives, but also of the country and state.

The Natives cannot be thrown into such close contact with civilization as is the case at present without themselves imbibing new ideas. New wants are created, and willingness to work to satisfy those wants. Teachers cannot be supplied fast enough for the demand, which means there is progress, and progress means a higher standard of living. The high rate of wages now paid to European tradesmen prohibits the Native employing such labour for the improvement of his dwelling; but Native tradesmen would be able to erect such houses as are suitable for their progressive countrymen at a wage more in keeping with their means. This would bring improvement in the style of life of the Native, and the stimulating of such industries as supply building requisites; but the European would not be injured by Native competition. Improvement in style of living means improvement all along the line. It stimulates perseverance; there will be increased production; larger exports, though at first indirectly; larger imports; general progress and increase of trade. The support given to the Eastern Province through Native trade has been specially helpful during the recent depressed times. A trader in Basuto Land informed the Native Affairs Commission that the Basuto were purchasing blankets, cotton goods, dress material, hats, shirts, tables, chairs, bed-

steads, lamps, hut doors, sardines, jam, tea, coffee, sugar, etc. Improvement in the business of the country must bring a corresponding measure of prosperity to the European mechanic.

If teaching the Native intelligent cultivation of the sort is suggested, the farmer immediately cries out that the price of produce will be reduced, it will injure his market. Leaving the inference that the Native should be kept in an altogether unprogressive condition in order that a few European farmers may grow rich, let us notice the matter in its economic aspect. One thing for instance which the Native could grow is mealies, it would pay them to grow these at a market price which would take the growing of them unprofitable in the farmer. But the farmer should be the first to see the benefit of cheap mealies; as food for his stock it should produce bacon, ham, butter, cheese, and other food stuffs which we at present import. In this way the Native would co-operate with the farmer for their mutual benefit, and not be a competitor.

Then in regard to labour. What a waste there is by the unskilled labourer of time and energy, destruction of farm impliments, and general unreliability. If he could be trained to mend things instead of the careless destruction of them, and to perform his work intelligently, the wages would certainly be higher, but he would be worth it, and there would be individual gain both to employer and employed. Money spent by the State on industrial education would come back fourfold in increased prosperity and general progress. No race in the world has ever sought prosperity by keeping the masses ignorant; but, on the contrary, many states have sought prosperity by educating the masses.

The teaching of some useful occupation need not by any means, be confined wholly to industrial schools. After an elementary literary education some system of apprenticeship might be found quite workable, as for instance gardening, stable work, cooking, house-maids work, and other employments.

X.

If we would benefit the Natives by education we must begin from below and build upward. We must lay a strong and firm foundation. And for this reason our educational policy must be to educate the masses. The energies of the educationalist must be devoted to making it possible for all to receive elementary instruction. The object should be - not to turn out a few highly educated Natives, they would be out of place, isolated from their own people, and with little opportunity of applying their knowledge to matters of every day life - but to give elementary instruction to all, so that the whole race may advance. There will be little to show but it will be the truest kind of progress, it will be hardly noticeable to those labouring in the cause, but though slow it will be sure. Our wisdom lies in directing our whole energies in this foundation laying; and to do this successfully there must be trained teachers.

While the efforts of the educational authorities are bent on giving an elementary education to all, there should be, for a limited number, a Normal course of training for three years to supply qualified teachers for the village schools. Nearly all elementary instruction must be given by the Natives themselves, and it is of the utmost importance that teachers should be trained for that work. Without

such training they are mere machines pumping mechanically into their pupils what has been pumped into them. During the last fifteen years there has been a decided improvement in this respect, but still the demand for qualified teachers is much greater than the supply. One reason for this state of things no doubt is that the salary is so small, they are able to obtain much higher wages as interpreters, magistrates clerks, storemen, or in other employment where the education they have received is useful. The remedy would seem to me better pay for qualified teachers.

While the wisest policy lies in endeavouring to give the masses only an elementary literary education, it is positively certain that facilities should be offered to a few of the more capable of the race to continue their studies up to the Matriculation, or its equivalent. The Native to in common with therest of mankind is endowed with mental impulses and aspirations which demand satisfaction, these cannot remain in perpetual inactivity. Political and economic considerations are not the only things to be taken into account in our estimate of the "Native Question," there are the mental forces with which each individual is endowed. The Natives are demanding education, and it is certain that some few are capable, desirous, and have the means of obtaining an education of a more advanced character than that at present possible for them in South Africa.

Evidence given before the Native Affairs Commission shows conclusively that for want of opportunities in South Africa, some Natives are going to America for instruction in the Negro colleges. The character of the education at these places, with their racial animosity,

makes this practice undesirable. A few parents have sent their boys to Europe; but this should not be necessary. The Native Affairs Commission "received much evidence pointing to the necessity for some improvement in the facilities for and methods of higher education for Natives, who themselves are strongly desirous of such advanced instruction, and setting forth that it is the duty and should be the policy of the South African States to provide such opportunities. The evidence of Education Officers is to the effect that the supply of Native teachers is far from equal to the demand, and that many of those whose services are available are of inferior attainments. The Commission is impressed with the advisability of establishing some central institution or Native college which might have the advantage of the financial support of the different Colonies and Possessions and which would receive Native students from them all. The immediate advantages of such a scheme appear to be, the creation of adequate means for the efficient and uniform training of an increased number of Native teachers, and the provision of a course of study in this country for such Native students as may desire to present themselves for the Higher School and University Examinations (I)".

The Commissioners suggestion if carried out will remove a real grievance, for the Natives who desire a better education and are willing to pay for it have cause for dissatisfaction.

This scheme for an Inter-State Native College has

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1. "Report of South African Native Affairs Commission," p.73.

received the support of all the societies engaged in Native education, and it is to be hoped that all the Governments of South Africa will look favourably upon it, and give liberal grants in aid. Meetings have been held in various parts of the country and a sum of nearly £50,000 has been raised by the Natives and their friends. Of this £10,000 was voted by the Transkeian General Council, a body of men composed entirely of Natives.

The usefulness of this college depends upon the wisdom of those defining the course of studies. There are methods and systems, and the objective may be attained by more than one method. The question is - By what system will the Natives be truly educated in mind and character? There is a difference, in training, and in environment between the Natives and the Europeans, and this difference in experience should be regarded in drawing up the curriculum. There are many Native leaders and some Europeans who would have the college course exactly as that for Europeans, they do not want, they say, a standard inferior to the Cape University; this desire is a laudable one but it may be met by making the test of equal difficulty without necessarily making the subjects exactly the same. The course should be adapted to the educational needs of the people. To require the Native to take exactly the same subjects as the European is not only adopting mistaken methods of educating him, but it is not an equal test of intelligence and brain power. Dr. Henderson, principal of the Lovedale Institute, pointed out at the Inter-State Native College Convention last year, that the state of higher education at that Institute was a failure. Out of

sixty or seventy young men who had joined the High School classes that year, not as many as five would reach Matriculation. And this is only the beginning of a University career. This failure he pointed out was not due to lack of ability or application, or to want of effort on the part of the teachers.

The College should be a gradual development, and that this development may be upon useful lines provision must be made for considerable elasticity. At first the College must begin at the High School stage, and probably with the Fifth Standard. Under wise and sympathetic guidance a course would be evolved suitable for the character and genius of the people, gradually leading up from Matriculation to the Intermediate and Final examinations for the Arts degree. A college which simply prepares men to obtain certificates has missed the object of its existence. It should prepare men for a variety of useful occupations. Its teaching must be adapted to the needs of the country and its students. If the Inter-State Native College fits men only for employment by Europeans it will certainly be a failure. The training of the students must be for usefulness among their own people and by their own people. English would of course be consider compulsory, but the teaching of agriculture, physics, and forestry would be of incomparably greater value than Latin and Greek.

XI.

There is one aspect of the question of Educating the Bantus which we must not lose sight of, and that is the

consideration of the effect upon ourselves, as the dominant race, of a policy of withholding education from them. When two races, on different planes of civilization come into contact, they act and re-act on each other. With us in South Africa there is no escaping that contact; more especially is this the case with the children. The mental and moral development of the European child is mixed up in an inextricable manner with that of the Native.

If we, the higher race, neglect our duty to the lower, we shall suffer ourselves. We must advance together or there must be atrophy of our own race. We must lift them up or they will drag us down.

What the cause of the disparity between the races is we cannot say. It may be environment or it may be character, or both together. But at present neither historical nor ethnological observation, nor physiological discoveries prove or even indicate that the Bantu, or other backward race, have limited capacities for progress.

Our attitude towards them must be of a positive and progressive kind. It is our reasonable duty in our day and generation so to have wrought that in the struggle to advance ourselves we draw others with us. It is our duty as a dominant race to leave the world cleaner and sweeter for the generations to come. History cannot show a single instance of a nation prospering by confining its energies to minding its own business. Our own nation has suffered no loss by the gift of so much of its best intellect to the affairs of the subject races of its vast Empire, but rather, has gained in breadth of sympathy, and in moral

conceptions, and in its determination to act up to its responsibilities as a great and mighty power for righteousness in the earth.