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THE SOUTH AFRICAN OUTLOOK.

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no final conflict between religion and science. "Physical evolution, according to Robert Broom, was now completed but it was merely a preparation for the evolution of personality, which still lies before humanity. To him evolution was design, not chance. The faint beginnings of the evolution of personality were symbolised by the great physical and spiritual liberators of mankind, personalities like those of Joan of Arc, the liberator of France, John Brown, the liberator of the slaves, or Gandhi, the liberator of India."

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Margaret Brittan, M.B.E.

More than thirty years of selfless and very understanding service of African girls came to an end when a sudden call came for Margaret Brittan in the Maseru Hospital towards the end of May. Coming to South Africa as a worker of the Society for the Propagation of the Gospel in the early twenties, she taught for a few years at St. Matthew's Institution near Keiskama Hoek under Canon Cardross Grant, before being appointed to St. Catherine's School, Maseru, where her main work was done. After several years of association with Miss Ladbrooke she succeeded her as principal about fourteen years ago. She was a great soul, devoted, understanding, resourceful, humorous, and quite unsparing of herself. Through her most capable work as a Wayfarer-Guide leader she served the Basuto far beyond the bounds of her own school, and they came in great numbers to her last rites to say farewell to her. "There was never such a funeral in Maseru," said an old Mosuto.

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Alice Bowie, M.B.E.

Within a few weeks Basutoland suffered a second great loss in the death of Miss A. M. Bowie. Under the auspices of the Paris Evangelical Missionary Society she had given more than thirty years of her life to the service of young people. After teaching with great success for several years at the Morija Training College, she became principal of the Training College for Girls at Thabana Morena. Here she developed Infant Teacher training of a very high quality indeed. "Ma Mosa" (Mother of Peace) was a most gifted woman of wide culture and unwearied devotion, whose friendship meant very much to the hundreds of girls who passed through her hands and with whom she kept touch after they were at work. As with Miss Brittan, the fine service she rendered qualified her as one whom the King delighted to honour, and her decoration was presented to her during the royal visit to Basutoland in 1947.

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The World Christian Digest.

We wish to draw our readers' attention to the excellent monthly, *The World Christian Digest*. In it we have a serious and successful attempt to bring together Christian

thought, experience and news from the World Church to the World Church. The advisory selectors are an impressive body, including such names as Principal John Baillie, the Bishop of Worcester (Right Rev. W. W. Cash), Dr. G. F. MacLeod, Dr. W. E. Sangster, Canon M. A. C. Warren, Dr. Leslie Weatherhead and others equally well-known and esteemed. Copies may be obtained direct from The Pathfinder Press, 77 Carter Lane, London E. C. 4, or from Mr. J. Semmelink, 575, 12th Avenue, Gezina, Pretoria. The price is 14/- per annum post free.

" TELL ME THE NAME."

A group of Bedouin women were listening for the first time to the preaching of the Gospel. It was all new to them, and one woman was afraid she might even forget the Name which had fallen so sweetly on her ears. "Tell me the Name again," she pleaded, and returned to her wandering life with the Name of Jesus as her only link with Eternal truth.

" TELL ME THE NAME "

*Tell me the Name again, lest I forget it,
The Name of Him who died to set us free,
'Tis JESUS, SAVIOUR, ne'er wilt thou forget it,
If thou wilt let His love lay hold on thee.*

*His Name above all other names is glorious,
A place of refuge in the day of strife ;
To trust Him fully is to be victorious,
In every hour and circumstances of life.*

*Tell me the Name then, when the day is dawning,
Ere through the busy world my way I take.
'Tis WONDERFUL—He'll gild the dullest morning,
If thou wilt live thy life for Jesus' sake.*

*Tell me the Name when noontide finds me viewing,
With anxious eyes, the problems that oppress.
'Tis COUNSELLOR—Thy failing strength renewing,
He'll teach thee wisdom, banish thy distress.*

*Tell me the Name when evening shadows, creeping
O'er land and sea, proclaim the coming night,
'Tis EVERLASTING FATHER—He, unsleeping,
Will let no threat of ill thy soul affright.*

*Tell me the Name when, life's short journey ending,
My senses fail, my mortal eyes grow dim.
'Tis PRINCE OF PEACE—all human peace transcending,
He'll give thee rest ; thou shalt abide in Him.*

*Tell them the Name, its beauty, its perfection,
Who never heard our blessed Master's fame,
Tell of His life, His death, His resurrection,
Tell of His power to save, TELL THEM THE NAME !*

(British Syrian Mission)

Native Education Commission Report

WE have read with deep interest the report in Assembly *Hansard* of the debate which followed the statement of the Minister of Education, Arts and Science regarding the Native Education Commission's Report. This report could not be laid before Parliament during the past session as it still had to be translated and printed, but the Minister summarised some of the chief recommendations.

It is noteworthy that the Minister emphasized that the report did not necessarily represent Government policy.

Three important points that emerged were :

- (1) The Commission recommends that a general development plan be devised for the Bantu population and that Bantu education be so planned as to assist in the most effective way to achieve aims set for it.
- (2) The Commission is convinced that this can only be achieved if Native Education throughout the country is brought under one control, under one Government Department, and that the only Department suitable is the Department of Native Affairs. This implies taking away the administration of Native Education from the Provinces.
- (3) The Commission recommends that active participation of the Bantu communities be obtained by handing over local management, under effective control of the Department of Native Affairs, as soon as possible, to Bantu authorities, and that in time the Native people be expected to make proportionately larger contributions for their own education.

The debate that followed was a spirited one, with some notable contributions, and unfortunately, as usual, some with little knowledge of Native education but abundant animus against it.

Dr. D. L. Smit of East London, from his large experience of the subject, emphasized that the recommendations involved a big constitutional issue, as education was one of the important functions of the Provinces. As in past times, he made it clear that he did not favour transfer of Native Education to the Native Affairs Department. He thought it was better to leave Native Education where it is. Dr. Smit made a vigorous defence of highly educated Natives whom Mr. S. M. Loubser had described as "the agitators," their agitation, Mr. Loubser said, being due to the fact that Europeans gave them the wrong kind of education.

Mrs. Ballinger stated that she favoured Native Education coming under a central authority but she was dubious about the proposition that the education of the Native population should conform to a pattern of Native policy. She contended that it was not true to say that Native Education as it has existed up to the present time "aims at the cultural integration with the Europeans of a relatively

small minority of Natives." She held that the education which had been given to the mass of the people was the sort of education which experience had shown to be necessary in order to release the intelligence of the community for exactly the sort of jobs which society calls upon them to do. She indicated that there was likely to be trouble, from Natal especially, over the proposal to take Native Education away from the Provinces.

One of the most significant contributions to the debate was that of Mr. Nel who was himself a member of the Native Education Commission. He contended that it was the desire of the Nationalist Party to give the "correct education for Natives, the Native's primary education, his secondary education and his university education." The Nationalist Party wished to give the best type of education for Natives, no inferior kind of education lower than that for Europeans, but a type of education that will enable the Native to be of use to his own community. Mr. Nel made the comment :

"The important matter in connection with Native education is this : if one looks at the position to-day, one is struck by the absolute aimlessness of Native education. If one looks at the whole position over the past decade, it can justly be said that it was 'the road which led nowhere.' What use are the majority of the educated Natives to the Native population to-day? Very little."

Mr. Nel went on to allege that in the control of Native Education to-day there is a chaotic state of affairs. That was why it was recommended that Native Education should come under the Department of Native Affairs. Mr. Nel then made the following significant statement :

"There are many important reasons for this recommendation. It demands primarily and emphatically that Native education shall be taken away from missionary bodies and from the Provinces and that it shall be placed under the Central Government, also as far as control is concerned. It is not a request, it is a demand, and to a large extent it is justified."

Mr. Nel went on to say that if that demand was complied with it would give considerable satisfaction to the Native population. The latter admittedly wanted Native Education to come under the Union Department of Education, but the Native Education Commission differed from them in this, chiefly because Native Education must be linked up with the whole process of Native development.

It was noteworthy that despite expressed misgivings of some members of the Government party, the estimates for the year showed increases, the vote under "Native Education" amounting to £6,424,000. The sum given for bursaries for Native medical students is £4,500. With the

opening of the new Non-European Medical Department of the Natal University, no further bursaries for Native medical students will be allotted to the Witwatersrand or Cape Town universities. In 1957 it is hoped to provide 30 bursaries of £150 a year and 75 bursaries of £200. This will amount to £19,500. Half of the bursaries are granted in the form of loans which are repayable, and certain conditions about later services to the Native community or Government are attached. Concerning the

Natal medical course, the Minister made the remark: "The course proposed for the Native medico in Natal is somewhat shorter because the need is so urgent. Their period of study is not as full as that laid down for Europeans in their medical schools. We anticipate that it will be a number of years—it may perhaps be ten or fifteen—before we can even think of placing full responsibility in the hands of the people we are training to-day at the University of Natal and for which provision is made."

Dr. John Philip, 1775-1851

THE first half of the twentieth century was marked in South Africa by jubilee celebrations by towns, churches, clubs and other organisations that had survived the first fifty years of their existence in this young country. The second half of the century is likewise to be marked by centenary celebrations and one of the first to be noticed is the centenary of the death of Dr. John Philip at Hankey in 1851. His tombstone is still to be seen in the grounds of the church there and the epitaph reads simply: "Dr. John Philip, Father, Adviser, Friend, Defender and greatest Missionary of the Cape Coloured people."

When the Rev. Dr. John Philip came to South Africa in 1819 with the Rev. John Campbell, he had made an engagement with the London Missionary Society to serve for five years. The purpose of his service was "to gain a more thorough knowledge of the actual state of the missions, set them in order, and if possible secure the cordial co-operation of the colonial government in their favour." He soon came under the spell of the country and stayed until he died thirty-one years later. During that time he acquired an unrivalled knowledge of the missions and of the whole country, and could speak with better knowledge of conditions than most government officials. The work of the London Missionary Society developed in scope under his superintendence, which was marked by a spirit of unity among the missions and missionaries. His third objective, the cordial co-operation of the colonial government, eluded him to the very end of his life.

KNOWLEDGE OF SOUTH AFRICA

Very few men in his generation had the opportunity given to John Philip by his superintendence of the London Missionary Society mission stations of being in constant touch with affairs throughout the length and breadth of South Africa. Every second year during his long period of service he trekked by ox-wagon from Cape Town to the mission stations. All the time he was receiving reports from missionaries, not only of his own society but from men of the Paris Evangelical Society in Basutoland and of the American Board of Missions in Natal. As a constant traveller he had time to observe, ponder and write about the country. His journeys took him to Lattakoo (now

Kuruman) in the north and British Kaffraria in the Eastern Cape. His main interest being the non-European inhabitants, he was able to describe their conditions and draw attention to their needs. His descriptions were not always complimentary and his appeals for assistance more than often took the form of a challenge. But this was to be expected from a dour Scot who at the age of twenty had resigned from a Scottish "power" mill in Dundee because he could not sanction the conditions of labour to which the child labourers in the mill were subjected. In these journeys he was ably assisted by his capable wife who managed the affairs of his society and of the French Missionary Society during his absence. In his travels in this and other countries, John Philip formed many friendships with people of standing, many of whom were able to assist him in getting things done in a shorter time than official channels would allow. Principals of Scottish colleges, leading humanitarians, admirals, judges, astronomer Sir John Herschel, evangelical leader Thomas Buxton, Andrew Murray, William Shaw and many others feature in the correspondence of this broadminded ecclesiastical statesman. During his early years in South Africa, when there was no popular or representative assembly and public meetings of citizens were strictly controlled, such correspondence was highly valued and widely discussed. His writings appealed to the fledgling press and he became involved in the quarrel between the press and the aristocratic governor, Lord Charles Somerset. Before he had been in South Africa many years he found himself to be a man of affairs and was soon accused by civil servants and some fellow missionaries of meddling in politics. In reply to this accusation he said: "If a minister is guilty of a dereliction of his duty in advocating the cause of the oppressed, or in relieving the necessity of the destitute, I plead guilty to the charge."

ORDERING OF THE MISSIONS

During his service in South Africa Dr. John Philip had the joy of seeing the number of mission stations under his charge grow from fifteen to thirty-three and the number of missionaries from nineteen to thirty-seven. When he arrived in South Africa he found the government deter-

mined to destroy the institutions like Caledon Institution and Pacaltsdorp. Bethelsdorp and Theopolis were on the brink of ruin because the local authorities were requisitioning the labour of the inhabitants at a time when they should be working their own lands. The institutions had become reservoirs of labour to which European farmers turned for seasonal casual labour. They also became places of refuge for unemployable youths and old people. The policy he adopted was to appoint schoolmasters, builders who could apprentice young men, and shopkeepers who would develop the life of the missions into self-contained communities. He encouraged the opening of savings-banks and persuaded the missionaries to make their religious services shorter and more varied. He put before them the ideal of ministers coming forward from among the people, and, while ministering to a European church in Cape Town, he trained some of them himself.

The work of the London Missionary Society was consolidated under his leadership. Salary scales were arranged for missionaries and these included children's allowances. Men were moved to the most strategic stations, where the people were more settled. He decided long before Cecil Rhodes came into the picture, that the work among the Bechuana was the gateway to Central Africa and he kept men stationed there. He probably had much to do with the decision of the French missionaries to work among the Basuto and with the concentration of the American missionaries on the Zulus as their field of service. He was wise enough to see that in a country with a small and scattered population overlapping of mission work would be wasteful and many churchmen of various denominations looked to him as adviser and guide in missionary matters.

RELATIONS WITH THE GOVERNMENT

After his first two tours of the mission stations Philip came to the conclusion that the government was antagonistic to missions because the colonists dreaded the improvement of the Hottentots. The missionaries were developing the Hottentots into independent, civilized communities and the farmers, who had lost some of their labourers at the emancipation of the slaves, had nowhere to turn for cheap labour. The missionaries outside the colony were also reporting on the occupation of the land of the inhabitants by trekking European farmers and the farmers looked upon them as spies. Dr. Philip maintained that the Hottentots should have the right to bring their labour to a fair market rather than be forced into labour by taxation measures that gave no citizenship rights. The culmination of his struggle was the passing of Ordinance 50 by the British parliament. The Coloured people of the Cape have enjoyed the rights of full and equal citizenship until 1951 because of the belief of John Philip that "they shall sit every one under his own vine and under his own fig-tree and none shall make them afraid." This belief he applied to the unhappy 1820 settlers in the Eastern Province and also to the African chiefs of the Ciskei.

Such was the man who died at Hankey in 1851. Ten years previously Dr. David Livingstone had written from Port Elizabeth: "I lived in the home of Dr. and Mrs. Philip for a month. I went to them full of prejudice against them and I left with my prejudices completely thawed and my mind imbued with great respect for the upright Christian character they both exhibited. All good missionaries speak of their conduct towards them with great affection."

G. OWEN LLOYD.

The Advisory Board for Native Education in the Transvaal

A PROPOSAL OF VERY DOUBTFUL VALUE

SEGREGATION appears to have a peculiar and irresistible appeal for Transvaal officialdom. The prevailing idea there, if you have to lay down lines of administration for a situation that is a bit involved, seems to be that you segregate in some way. As a policy it may often be thought to be going to simplify departmental worries, but it may also be very mischievous.

The latest field for the application of this panacea appears to be Native Education, for it is now proposed to limit the scope of the Advisory Board for Native Education, which has for many years contributed so much to the development of Native Education in general in the northern province, to mission schools only. The regulations and instructions under which the Board has functioned are to

be revised on the ground that at the time of their formulation the overwhelming majority of Native schools belonged to or were controlled by churches and missions, whereas now the non-mission school has not only established itself, but is growing in strength, while regional school boards have brought Native communities, tribal and other, into direct touch with the Department. So the old Advisory Board is to be contracted into a Transvaal Advisory Board on Mission Schools. This is, apparently, to concern itself with mission schools only and to have nothing to do with "undenominational schools." But as to what are to be regarded as mission schools there appears to be considerable uncertainty and it is suggested that the Department proposes to remove from the purview of the Board all

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