

ABx 24 0105

AMERICAN LITHOGRAPH COMPANY



Personal - Professional
Education.

EUROPEAN PLAN

L. J. PINKNEY, PROP.

ROCKFORD, ILL.

Jan 5th 1924

Dear Alfred

Boy you really surprised me by writing soon and still more by change of address. However after reading contents of same I was able to read between lines. I can understand why we are sometimes misunderstood. I only hope that you won't take it so seriously but believe that I have absolute faith in you and only hope that you will not worry yourself to death about little things. You have already sacrificed too much to allow any thing mar your progress.

For the same reason, as bad as I need money, I'd rather see you complete your work before I get a penny because I know you are not helpless but fighting for chance to get Educational opportunities. Now I am glad you



EUROPEAN PLAN

L. J. PINKNEY, PROP.

ROCKFORD, ILL.

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Got Santa Clause, Let us hope the wallet will soon be filled. But man I couldnt help but smile when I thot of this.

But why worry if ~~some~~ you are broke if some one thrusts you got the dough? Eh? He! Ha!

Hope to come to Chi soon but will let you know before hand. We were supposed to be there New Years but theye and I thot we better save.

Alfred Taylor and a Miss Powell of Rockford marry Jan 12.

Say nyana abafana baya Zeka. Inlwanafa ka No Xuma iba letile womnta ka Nobaza.

Listen Boy, this stuff makes my head swim! What are we going to do when we go back.? Give me an idea about what time you wouldnt be so busy with school work

so that I can kind of chat or rather

Sitoxe indaba zase

"Mathoseni" What funny
names are these . . .

Well Freddie hope to see you
soon and wish happy New Year
and all the success.

Your own Ed

ABX 240125

The National Bank of the REPUBLIC .. OF CHICAGO ..

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January 25, 1924.

Mr. Alfred Bitini Xuma,
119 E. 37th St.,
Chicago, Ill.

Personal

Dear Mr. Xuma:-

The other evening I had the pleasure of being present at dinner with you and some of your fellow students as guests at the First Annual Complimentary Dinner to Students from Other Lands given by the Chicago Association of Commerce.

At that dinner I was very happy to become acquainted with a number of students, like yourself, who are completing their education in this country; and in conversation I found that through our various departments, this Bank could be of special service to them. The thought occurred to me that perhaps you too would be interested in availing yourself of our services and facilities.

The National Bank of the Republic is one of Chicago's strong, old-established, National Banks and a pioneer in International Trade in this section of the United States. I want to extend to you a personal invitation to make use of our various banking facilities while you are in Chicago. The next time you are down town we will be particularly glad to have you drop in and visit our Foreign Department for we want you to feel acquainted at our Bank.

Assuring you of a cordial welcome, I am

Yours very truly,

Charles S. MacFerran
Assistant Vice President.

Personal

ABX24 0126

Goboti Abi's School
Engobo

26.1.24

Dear Brother

I write to express my father's regret on receiving no reply letter from you for the two letters he wrote you, concerning the obituary of his daughter in law. He was explaining the cause of the death and the time in which it happened, he therefore asks me to write you and let you know that some day in August your sister in law ^{was} was giving birth to a child, unluckily it was the way of her passing. There was no particular cause but she let too much blood & and fainted. All once we appealed to the doctor but he was fast somehow attending to some Government business, he only sent her a medicine which we used according to his direction but to no effect. She passed in spite those efforts. What she was giving birth to also passed. Please know how it all happened. As to how the others are faring we are still alright - although your mother is still infirm from ^{old} cold affections

As to the season it's not a very bad
season, 1923 was a rainy season and
therefore the harvest was worth praising,
Frank is still out of work as school are
scarce. Sarah has gone back to school
to qualify. Violet Motumba has taken
school at Wes Southey Kille. Don't
is engaged by Mkefai's son, let us
know the news of America. How are
the times going on there? If you live
to return home will there be any need
for you to pass England for the testing
of the education you've got there,
I can be most pleased to see you bearing
that high title you've got, which will
by its highness make you stand
among some men who seem to live
or have been ^{born} for the uplifting of

Africa, may God's wisdom guide
you to a way that will make all
Africa to bless the womb that carried
you for nine months & the breasts that
you sucked to grow ^{you} from ^{the} weakness of child
hood to the strength of manhood.

I beg to remain with kind
regards for all

Ben Xuma
pro Abo Xuma

ABX 240301

UNIVERSITY EXAMINATION POSTAL INSTITUTION.

E.S. WEYMOUTH, M.A. (Lond).
Principal.

17, Red Lion Square,

TELEPHONE: N° 6313, CENTRAL.

London, W.C.1 **March 1st 1924**

OFFICE HOURS:

9.30 TO 5; SATURDAYS 9.30 TO 1.

Personal - Professional Education

A.B. Xuma Esq.

Dear Sir,

In reply to your enquiry, we have pleasure in sending you herewith our Prospectuses etc.

We should be pleased to assist you for the Final Conjoint Examination. On page 12 of our Medical Prospectus you will see our charge for postal preparation for that examination given as £16.16.0 for the entire examination; or the subjects can be taken separately, Medicine £7.17.6; Surgery £5.5.0; Midwifery £5.5.0; with a reduction if two subjects be taken concurrently or consecutively.

Our mode of preparation is explained on Page 4 of our Medical Prospectus. When a candidate has paid his fee, we advise him as to books to use, map out his work systematically, and after each prescribed portion has been studied, set him a paper to answer on that portion, containing typical questions identical with or of the same sort as those set in the actual examination; and we expect these papers to be answered in a style that would commend itself to the examiners.

In order to make our courses comprehensive, our papers take about three hours each to answer properly. The provision of lengthy typed notes to supplement the Tutor's corrections in the Student's answers is a special feature of our course, these notes being the outcome of our many years' experience in preparing candidates.

There is no particular time for starting the course, but it is generally arranged to extend up to the examination, the last few papers, if the ordinary course be taken, being devoted to revision of the work. By omitting these revision papers the short course is formed, which is complete in itself and covers the ground of the examination. The fee for the short course is one-sixth less than for the ordinary course.

From January 1920 to April 1923, 82 of our candidates qualified, while a good many others passed in part of the examination, but have not yet attempted all the subjects. In the July 1923 examination, 10 candidates prepared by us passed, completing the examination, and 14 passed in part. So far as we know, after due enquiry made, only 2 failed, one of whom only took a portion of our course.

For particulars of our lending library see our Medical Prospectus page 4.

We start oral classes every three months with a view to this examination. Those who join late are charged a proportional part of the fee. You will see particulars in the enclosed prospectus.

You would be admissible to the Final Conjoint examination if you obtain your M.B. Degree at the North~~er~~ Western University. To obtain the M.B., B.S. of the London University you would first have to work through the earlier examinations, though you might be excused the Matriculation, and in the case of any other University you would have to reside at the University.

You will see particulars of our charges for the various Universities in our Medical Prospectus. If you want official information about the Conjoint Board examination, apply to Mr. F.G. Hallett, Examination Hall, 8 Queen Square, Bloomsbury ~~Square~~, London, W.C.1., or in the case of any University, apply to the Registrar of the University.

In regard to practising in the Cape Province, the following are some of the conditions (and if you want further information apply to the Secretary)

"Only such foreign qualifications as are granted by a University or other Body in a foreign country in which equal rights and privileges are granted to the holders of any British registrable diploma. British subjects born or domiciled in the Union of S. Africa may register if possessed of certain foreign qualifications.

Any person producing the registration certificate of the General Medical Council is entitled to registration without producing his diplomas.

No provision exists whereby a person possessing qualifications not registrable can secure the right to registration by examination."

UNIVERSITY EXAMINATION POSTAL INSTITUTION

E.S. WEYMOUTH, M.A. (Lond).
Principal.

17, Red Lion Square,

TELEPHONE: N° 6313, CENTRAL.

London, W.C.1 _____ *192* _____

OFFICE HOURS:

9.30 TO 5; SATURDAYS 9.30 TO 1.

2.

Reply to -
The Secretary, Colonial Medical Council, Cape Town.

In regard to payment of fees, see the bottom of page 4 of our Medical Prospectus.

If you would like to start our postal course for the Final Conjoint, then on receipt of the fee for the first half of the course, viz., £8. 8. 0., we would start the work at once.

Yours faithfully,

E. S. Weymouth

V.G.

ABX 24 0321

The Young Mens Christian Association of Chicago
Nineteen South La Salle Street

Mar 21 1924

Youth matters.

Mr. Alfred B. Xuma
3763 S Wabash Ave
Chicago Illinois

My dear Mr. Xuma:-

Our St. James Methodist Episcopal Church at 46th and Ellis Avenue is planning to invite a number of foreign students living in that section to attend services there on Sunday, morning, April 13, and then stay for dinner with some of our church families.

I hope you can save this date and be with us. We would also like to have you offer prayer at the church service at 11 o'clock in the morning at this same church. Could you favor us in this way?

Cordially yours,

Gleem D. Adams.

Gleem D. Adams.

A13240408

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April 8, 1924.

Mr. Alfred B. Xuma,
3763 South Wabash,
% Y. M. C. A.
Chicago, Ill.

*Personal - Professional
Education*

My dear Mr. Xuma,

You have perhaps known of the unusual circumstances that have kept us occupied for the past few days. My intention to write to you on Friday was not carried out on account of engagements and other interests in the forenoon which took me down town. Immediately after my return our beautiful St. James Church began to burn and the necessity of getting our household goods out to a place of safety was upon us. We are hardly yet resettled and working in our accustomed groove.

I am writing to invite you to dine with us next Sunday, if I can be in the city and can meet you at Church. I am subject to many contingencies and may not be able to be in the city.

I am enclosing a check which I have been desiring to send you as soon as I could spare it. I wish it could be larger. The demands on my small resources have been unusually heavy this year or this would have reached you sooner.

Very sincerely your friend,

Evelyn Riley Nicholson

Mrs. Thomas Nicholson, President.

UNIVERSITY OF ILLINOIS
YOUNG MEN'S CHRISTIAN ASSOCIATION
 CHAMPAIGN, ILLINOIS

June 16, 1924

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*Personal-Professional
 Education*

Mr. A. B. Zuma
 3763 Wabash Ave.
 Chicago, Illinois

My dear Zuma:

I am sorry that I was unable to see you before you left for St. Paul. Please keep me informed with regard to what Mr. Lawson does for you. I tried to call on the lady I spoke to you about but she is away and may not be back until later in the summer.

When will you be coming back to Chicago? Please keep me in touch with your plans.

Very cordially yours,

Grover Little.

GJL/BA.

Education - General

Klein Mitchell
24 Zucker St.

10/7/1924

ABX 24 0710

THE EDUCATION OF THE NATIVE.

BY

W. G. BENNIE, B.A.

Chief Inspector of Native Education, Cape Province.

Presidential Address to Section E, delivered July 10, 1924.

I desire first of all to express my appreciation of the honour of presiding over this section, which I consider one of the most important of the Association.

There was probably never a time when the Native question required more careful study and thought, to ensure the future happiness and prosperity of this country. Decisions taken now may be fruitful in helping to raise the Native to an enlightened and useful citizenship, or may lead to racial strife and untold trouble. For the successful government of a people, the necessity is becoming more than ever recognised of that wide sympathy and informed consideration which can be attained only by study of the people, their language and customs, their potentialities and limitations, their feelings and aspirations.

In this study the assistance of men and women scientifically trained in observation and research is of incalculable assistance. All who are interested in the progress of the Native, therefore, welcome the increasing attention now being paid to the study of the Native, especially in the Bantu schools established in the Universities of Capetown and the Witwatersrand. It may be added that the educated portion of the Natives themselves appreciate what is being done in this direction, and look upon it as an indication of increasing regard for the Native point of view in legislation and administration.

I propose in this address to deal with the Native and his education, more particularly in the Cape Province, since I have not a sufficiently intimate acquaintance with what is done in the other provinces to discuss it with confidence. And here let me say that I do not set out to treat the subject in the manner of a scientific exposition, but from the point of view of one who grew up in the heart of Native Education and has been officially connected with it for thirty years. The views herein expressed are not the result of scientific investigation but have been formed as the result of long personal experience of the Native and his education—the conclusions of one who has, moreover, discussed the subject with all sorts and conditions of men and striven to consider it from outside as well as from inside.

While time would not admit of a historical review of Native education in this country, it may be useful to note some of its principal landmarks.

HISTORICAL LANDMARKS IN NATIVE EDUCATION.

Native education in South Africa owed its birth, as usual, to missionary effort, and missionaries have continued for 100 years to be its champions, defending it against the attacks that have been made upon it from time to time, and particularly after the Kafir wars of 1878-1880, by a section of the white population. Its birth may be dated in the early twenties of the last century, when the language was reduced to writing by a Scottish missionary in the Tyumie valley. Receiving a small printing press from Scotland in 1823, he immediately proceeded to print off reading sheets and spelling books for use in the little schools of the mission. Thus began the Lovedale mission press, which continues to the present day, and which—by the way—celebrated its centenary year by printing more literature in Xosa, the work of Natives themselves, than it had ever before done in one year. About the same time, the Wesleyan mission, led by the Rev. William Shaw, which has also closely linked education and the publication of Native literature with its religious work, set out to establish its chain of mission stations in the direction of Natal.

The London Missionary Society, already in the field, worked in close co-operation with the Glasgow missionaries. Then these bodies were followed by the Anglican Church, the Moravian Brethren, the Berlin Mission, the Dutch Reformed Church, and a number of other bodies.

In those early days, outstation schools were conducted by the more advanced pupils of the central station, themselves very imperfectly taught and quite untrained in the art of teaching. Now, in order to raise the mass of a people, the services of reasonably well educated men of their own race is a necessity. The need for this is emphasised in the report of the Phelps-Stokes Commission on *Education in Africa*, which states that certain missions in the Congo have been too much concerned with the multitude, and have spread their influence so rapidly and thinly that it is in danger of disappearing as soon as the supervision of the missions has been slackened. The Scottish missionaries evidently realised the need for the training of teachers and leaders of the people, and in 1841 founded the Lovedale institution for the education of Native leaders, the children of Europeans residing in that part also being admitted. The first principal, the Rev. William Govan, a man of scholarship and great strength of character, appears to have based his system largely on the system of the Scottish parish school, and the senior pupils were carried beyond the primary stage well into the subjects of what is now considered a secondary course. Much

time was given by them to Latin, mathematics, what was called natural philosophy, and some even took Greek. Mr. Govan's policy has often been severely criticised, but it had the great advantage of affording those who were capable of assimilating the education given, an opportunity of fitting themselves to be leaders. Some fine men were turned out—which, perhaps, is only further testimony to the fact that the teacher is more important than any system. Of Govan's men, the most outstanding was Tiyo Soga, who completed his education in a Glasgow High School, qualified as a minister of the United Presbyterian Church, and returned to this country to do magnificent work for his people, for all too short a time.

Up to the time of the arrival of Sir George Grey, it would appear that government aid was extended to a very limited number of Native schools, which were treated as mission schools, the term then denoting schools for the poor, without distinction of race. When Sir George Grey arrived in 1854, however, he made special provision for the establishment of industrial schools for Natives, which were aided independently of the Education Department. The Commission of 1863 reported on eight such schools, of which Healdtown and Lovedale have developed into large and important institutions, while the others have become ordinary primary schools. The missionaries complained of the difficulty of financing trades departments, and of retaining apprentices until they had acquired a knowledge of their trade sufficient to enable them to carry it on independently. The cost of these schools was £250 in 1854, and rose to £9,940 in 1865, but fell to £2,801 in 1862. The total amount spent on them in nine years was £46,342, of which Healdtown received £12,855, Salem £9,875, Lovedale £5,397, and other schools less amounts. Native education owes an immense debt to this great-minded governor. Much of the comparative liberality which the Cape Province has shown to Native education is due to the impetus he gave.

Another important landmark was the appointment, in 1859, of Mr. (afterwards Sir) Langham Dale as Superintendent-General of Education, who, for 23 years gave generous sympathy and much official assistance to Native education. The Act of 1865 classified existing schools more accurately, and provided special grants for what were specifically aborigines schools, the schools established by Sir George Grey being now taken over by the Education Department. Scales of grants were drawn up and the support of mission schools became more systematised.

The arrival in the country of the Rev. Dr. James Stewart in 1867 should also be noted. Dr. Stewart succeeded Mr. Govan as principal of Lovedale, and modified Mr. Govan's policy in the direction of liberalising the curriculum, and giving less attention to the classics and more to English. Dr. Stewart held—and all will uphold his opinion—that the acquisition of a sound knowledge of English demanded of the average Native pupil as much

time as a balanced curriculum would allow to language. Under Dr. Stewart's principalship Lovedale turned out a number of Native men who wielded great influence over their people, all the greater because of the liberal education which they had received. But Dr. Stewart's services to Native education were yet greater, for, in the years immediately succeeding the Kafir wars referred to, through the *Christian Express*, he fought the battle for Native education almost single-handed against the press of the country. To the Capetown Exhibition he sent at a cost of something like £400 a large and varied exhibit of the industrial work done at Lovedale, to correct prevailing misconceptions of the education given at Lovedale. He also prepared and published at very considerable cost a volume of 650 pages, entitled *Lovedale Past and Present*, giving the subsequent career, as far as it could be traced, of every pupil who had passed through Lovedale. The enquiry showed that of 1,119 former pupils whose careers could be definitely traced, only 48 had bad records. Thirty-six had become ministers or evangelists, 251 teachers, 272 agriculturists or transport riders, 156 tradesmen, while the rest had found work as policemen, interpreters or clerks, store boys, telegraph operators or messengers, or in other walks of life. The book was sent to every member of Parliament, and every editor in the country. The result of this enquiry was entirely to refute the statement then commonly made, that Natives failed to turn their education to good account. While there always have been, and still are, many who dislike the idea of educating the Native, there has never since been anything approaching the agitation there was at that time against it. The battle for Native education was virtually won.

During the period covered by the preceding, other institutions under various missionary bodies were being established or developed, under Sir Langham Dale's fostering influences. Of these perhaps the most noteworthy were Healdtown under the Wesleyan Church, St. Matthew's under the Anglican Church, and Blythswood, established by the Free Church of Scotland.

In 1892 Sir Langham Dale was succeeded by Dr. (now Sir Thomas) Muir, the keywords of whose policy were, system, efficiency and thoroughness. Under the new Superintendent-General of Education, new courses for primary, secondary and normal schools were issued. A pupil-teacher system was introduced, which made for the much more thorough training of teachers than had obtained previously. The courses served for White, Coloured and Native pupils, no difference being made, except that in 1910 the course of training intended for White teachers was raised in standard by one year.

For many years previously pupils had been prepared at Lovedale in small numbers for the equivalent of the Junior Certificate and for the Matriculation of the Cape University. Soon after the Boer War, however, under the leadership of Dr. Stewart, a movement not confined to the Free Church of Scotland, but

P. T. senior

S. a. College

well supported by the Anglican and Wesleyan Churches, was set afoot for the establishment of a Native college at which Native students could carry their studies further. The scheme took some years to mature, but in 1915 the South African Native College was opened at Fort Hare, and to this the Lovedale Secondary School handed over its matriculation class. The college is financially supported not only by the Government of the Union, but also by the Transkei General Council and the Government of Basutoland.

In 1918 Dr. Viljoen, whose generous and impartial mind needs no commendation, became Superintendent-General of Education. He soon realised that the question of Native education should be fully reconsidered, and a Commission was appointed, with the Superintendent-General of Education at its head, to do this. This commission was widely representative, comprising tried government officials, experienced missionaries of various churches, teachers and other leaders of thought, European and Native. It met in 1919, and the issue of its report in 1920 forms a very important landmark. The report dealt fully with Native education in all its aspects. The most important of its recommendations were (1) the preparation of courses for the primary school and the training of teachers specially adapted to the needs of the Native; (2) the need of more attention to the Native language, and of special emphasis upon moral training, the teaching of hygiene and upon agricultural and industrial training in the primary school; (3) the desirability for the present of retaining missionary control of schools, with representation of the people. The Commission also recommended the appointment of a special officer to supervise Native education and to initiate an educational policy conforming to the recommendations made. This appointment was made in 1921. In 1922 the Native Primary Course and the Lower Course for the training of Native teachers, closely related to the Primary Course, were put into operation, the Higher Course for teachers being introduced in 1923.

The main principles underlying the new curriculum are: (i) that the education of the child should be built upon such knowledge as he already possesses; (ii) that it should be closely related to his daily life and experience; (iii) that it should be such as to fit him for his future career; (iv) that for educational, as well as economic, reasons, manual and industrial training should be specially emphasised; (v) that in view of the fact that 90 per cent. of the Native population live on the land, and should be encouraged to do so, special attention should be devoted to agricultural subjects; (vi) that, for the improvement of the economic condition of the people, the elements of hygiene should be taught in the schools, and that, as far as possible, girls should receive some instruction in domestic subjects, for example, the preparation of food, etc.; (vii) that while the children should all learn one of the official languages, instruction should, in the first instance, be given in their home language.

X The last landmark to be noted is the graduation in 1923 from the South African Native College of the first Native graduate in the University of South Africa, which took place just a century after the establishment of the first printing press in the mission field.

To gain some idea of the extent of Native education in the Province, it may be stated that in the last quarter of 1923 the number of schools was 1,611, of pupils enrolled 119,976, and of teachers 3,373, of whom 79 per cent. were fully certificated, the majority of the remainder being partially trained. The number of students in training was 1,773. The cost to the Provincial Council was £239,815. In addition to this the Union Government made an advance of £30,000, the Transkei General Council contributed £18,000, the Western Pondoland Council £1,200, and the Eastern Pondoland Trust Fund £1,400—a total of over £290,415. This excludes the cost of buildings and their repairs.

THE NATURE OF NATIVE EDUCATION.

On the question of the nature of the education to be given to the Native opinions are divided. Many consider that his education should be confined to the industrial side, or that the industrial should greatly predominate over what might be called the scholastic. As a whole-hearted believer in the gospel of work, as well as in the educative value of industry, I can appreciate to a large extent the arguments in favour of this. At the same time, it would appear that the value of the cultural subjects of the school course in quickening the intelligence, developing the reasoning powers and broadening the outlook of the pupil, whatever his future career is to be, is in danger of being overlooked. For the sake of the child himself the two must go together, that is to say, in the primary school a fairly liberal course should be provided, with a strong industrial bias.

In such a course religious and moral training should be regarded as of great importance, since the effect of civilisation is to loosen old restraints and traditions, and the ties of tribe and family based on old customs. It is, therefore, of great importance that the restraints of modern civilisation should be cultivated, with the strong reinforcement of sincere religious belief. For this reason, the Cape Education Department values highly the missionary influence at present exercised in Native education.

The Native language must of course be included, if the child's education is to be based upon his existing knowledge. Moreover, it is not desirable that the Native should be denationalised, but rather that he should develop on his own lines, preserving his language in its purity.

With a Native language alone, however, the Native cannot carry his education beyond a certain point. A time comes when a language of civilisation and culture, with a store of good

*cutting c
a blank
knife*

literature behind it, becomes necessary. The Native himself realises the value of English as the language of commerce and industry in this country. For this reason one of the official languages of the country must be effectively taught, and if the child is to acquire a good working knowledge of this, the instruction must be given by direct methods from the earliest stages of his education.

Arithmetic, taught in close relation to practical life, and writing are, of course, necessities. Then to a child whose experience has been limited to a Native village and the veld, stories of great men of this and other countries, leading to a simple course of connected history, have the effect of widening his horizon, and enabling him in after life to apply to his own race lessons learnt from the history of others. Geography and nature study taught on rational lines also extend the child's outlook, broaden his ideas and help towards breaking down that belief in witchcraft which dies so hard, even in the minds of Natives who have been in contact with civilisation for a generation. In the same connection, and also for economic reasons, instruction in physiology and hygiene is of great importance. Nor should singing and drawing be excluded. They are both useful means of self-expression, yielding pleasure to the pupils.

But as a means of self-expression, of training for the hand and eye, of developing inventiveness and resource, and above all of the inculcating of the lesson of the dignity of labour, some form of handwork is required. It has a further claim for recognition, in its economic value—for the encouragement of industries by which the Native may add to his meagre income. Last, but of vital importance to the economic life of the people, is gardening or some other form of agricultural training for boys, and training in home and mother craft for girls.

After the primary school, a complete system of education would provide (1) secondary schools for those pupils who have proved themselves able to profit by secondary education; (2) schools for the training of teachers; (3) trade schools for the training of craftsmen; (4) agricultural schools for the instruction of those who propose to live upon the land; and (5) a college for those who prove their fitness for higher education and for higher work among their people.

A secondary course for Natives need not differ greatly from the course for Europeans, provided that suitable options, such as the Native language, manual training and agriculture or domestic science, are allowed. In passing, it must be confessed that in the Cape system of Native education the insufficiency of facilities for secondary education is one of the weakest links, but it is a defect which will be remedied as soon as the necessary funds are provided.

The normal course naturally must conform closely to the primary.

The importance of instruction in trades was realised as far back as the days of Sir George Grey. In practice, however, trade instruction on a large scale is attended by serious difficulties which are often overlooked. In reading reports on the eight industrial schools which were established in Sir George Grey's time, one is struck by the similarity of the difficulties in those days and these. The greatest of all is the matter of expense—expense to the government as well as to the managers. Even with the assistance of not ungenerous government grants, trade departments, if they are properly conducted with a view primarily to the training of apprentices, do not pay their way. Even so capable an organiser as Booker Washington found this to be the case. Another point to be borne in mind is that, at the present stage of their development, the mass of the Native people do not require the services of a large number of skilled tradesmen. As they rise in the scale of civilisation, and their wants increase, the demand for skilled labour will correspondingly increase, but it would be a mistake at any time to train more Native tradesmen than are required.

Agricultural training is even yet more expensive than trade instruction. Indeed, it appears to be so expensive to train skilled agriculturists as to make it impossible for the Education Department to maintain agricultural schools for the purpose. Fortunately, the Transkei General Council has shouldered the burden as far as its territories are concerned and with remarkable success. Missionaries, in the past, made many attempts to undertake agricultural training, but lack of sufficient means and the apathy of the Native towards such training made their efforts vain. In many parts of the country, however, and especially as the result of the Transkei Council's activities, the people have come to realise the importance of better methods of cultivation and a better class of stock. For economic reasons this change is of great moment.

In respect of college education, the Native is well provided for at the South African Native College. I have marked examination papers handed in by students of the college, and can testify to the thoroughness of the instruction and the intelligence and earnestness of the students.

The ideas and principles set forth above underlie the present policy of the Cape Education Department, and, I believe, the policy for the education of the Native in the other provinces of the Union. But all are faced with lack of means adequately to carry out what they would like to do. I think I may say that, in this Province, without incurring any additional expenditure, considerable progress has been made in working towards the systems outlined, and plans are made for doing more as soon as means are devised for supplying adequate funds. The Natives themselves, ministers, teachers and headmen, have responded to the call made upon them for local effort to make good what

was lacking in government support. While a certain proportion of the population still looks upon a purely book education as the more desirable, the leaven of the new system is working, and the principles of the new course are being more and more widely accepted.

The outlook is favourable. And if the Native question is approached in a sympathetic spirit and handled with informed judgment, there is no reason why the Native people should not attain their place among the civilised races of the world, not in opposition to, but in alliance with the White man, preserving their nationality and respecting the nationality of others. Few who speak on the Native question realise how valuable an asset the Natives may become in this country.

THE NATIVE HIMSELF.

Native education cannot be satisfactorily discussed without some consideration of the Native himself and his potentialities. For this purpose it is desirable that he should be studied in normal surroundings, and not in the town location where the environment is foreign to his nature and where he often finds himself out of place and treated with scant consideration. Let the scientist go to the Transkei, and see the Native in his own country—see how, under the wise guidance of his magistrates, he is working out his salvation.

The Native is naturally a cheerful soul, contented with little, and not over-careful for the morrow, as might be expected of a race in such a country as this and at the stage of development in which the White man found him. He is cautious even to suspicion in dealing with strangers, but when he has proved a man to be his friend, he will trust him implicitly. He is a good judge of character, and quicker to detect assumed friendship than some of his would-be friends imagine. His sense of justice is keen. But he is willing to accept rebuke and even severe punishment, when it is proved to him that he is in the wrong; but anything approaching injustice rouses strong resentment. He is trustworthy to a degree in respect of things committed to his charge, and will guard them more jealously than his own. His powers of reasoning in matters with which he is familiar are good. He is a keen debater; the debates at such gatherings as the Transkei General Council are conducted on a high level. He does well at Fort Hare Native College, even in the study of such abstract subjects as logic and ethics. The principal of the College has informed me that the external examiner of his students in these subjects reported a year or two ago that their papers would have done credit to a European candidate in the final B.A. Course.

The Native is a good linguist. He is fluent even to eloquence in his own; and in learning a new language the delicacy of his ear and his powers of imitation stand him in good stead. He is

probably not as imaginative as the White man, but that he is not devoid of imagination is abundantly shown in such a book as *Uhambo luka-Gqoboka*, which may be called the Native "Pilgrim's Progress." The construction of the story is entirely different from Bunyan's, but it shows remarkable powers of imagination. Other books of the nature of novels, written by Natives, exhibit similar powers, though to a less degree.

The Native is emotional and usually quick to express his emotion, although he can upon occasion put on an impenetrable mask. He is easily depressed by illness or sorrow. An interesting feature in his character is that, while his own music may be of a primitive nature, he has a remarkable ear for harmony. His harmony, however, is of the major and robust type, and he finds the leading tone and the minor mode difficult. He has a genuine feeling for design. I have this on the authority of one who was an expert in this branch of art and who examined hundreds of Natives as well as White students. He held the opinion that the Native is superior to the White in a feeling for design.

In a paper read last year before this Association, Dr. Dunston seemed to indicate that the mentality of the Native was considerably lower than that of the White race, quoting certain traits in support of his contention. It would ill become me as a layman to challenge the findings of an expert, but I may be permitted to ask those who are qualified to say, whether some of the deficiencies Dr. Dunston mentions may not be due to lack, throughout generations, of the need or environment that would have stimulated development; and whether the traits to which he refers are not common to other races at the stage at which the Native was when he met the White man—the stage of a people barely emerging from pure pastoralism, and constantly on the move in its southward advance. If he is inferior to the White man in certain respects, are there not possibly other respects in which he is superior, and if so, how may his gifts best be utilised. These are interesting and important questions for scientists to investigate, preferably among the people in their own country. I do know that the difficulty, which the average Native finds in certain subjects of the curriculum, is largely due to their remoteness from his previous experience. This factor strikes me as more important the more experience I have of children's education. The effect of the child's home training and his previous experience of life, on his life and progress in school, forces itself very strongly on any observant teacher or inspector.

Then there is the factor of language. It has already been said that the Native language can carry the pupil but a short distance in his education. How much of the slowness he may show in grasping a point is not due to the new language? And it seems, too, that the arrest of mental development which, some have maintained, takes place at adolescence, does not exist.

Bearing these factors in mind—the remoteness of the new ideas from his experience, and the new language—when I look back on my own experience, I cannot see that the mentality of the Native is as different from that of the White man as many think it is. The chief differences that strike me as apparent between White and Native pupils at first are the greater forcefulness and tenacity of purpose of the White, and possibly a greater clearness and incisiveness of thought. In respect of the second, it is quite possible that I have not sufficiently allowed for the first of the factors just mentioned, and that this may be due to the fact that the Native pupil is dealing with matters very largely new to him. Mr. V. G. Teychenne, who taught for 16 years in England, and who in this country taught Native pupils for many years in Rhodesia and Kimberley, was good enough, out of his experience, to write me an answer to the following question: “Have you found the mentality of the Native lower than that of the White, and if so, in what direction?” His reply is very interesting, but too long to quote *in extenso*.

Mr. Teychenne says, however,

“Here (at Kimberley) were pupils of many races and many colours. Sitting side by side in the same classes, doing exactly the same work, I found children from many lands—some white, some black, some coloured. Europeans, Asiatics, Africans, English, Dutch, Malay, Chinese, Hindoo and Bantu of many tribes, and many others of mixed races! Here they were—taught by the same teacher and all learning together What did I find? Exactly this: With the same teaching there was no perceptible difference in any of these races

“I found both native and coloured equally eager students. There is little, if any, difference in their mental powers. Amongst the first ten in a class I should expect to find five of each

“The natives make excellent teachers. I have found them patient and painstaking, and have been much impressed by the logical presentation of their lessons I consider the mentality of the Bantu races distinctly high. The very few who have gone to an English or Scotch University have invariably done well. One of the best lectures I have ever heard was given—without notes—to a conference of teachers at Bloemfontein by Dr. Moroko, a full-blooded Mochuana, trained in Edinburgh.”

THE ATTITUDE OF THE WHITE TOWARDS NATIVE EDUCATION.

We come now to the most important question of all—what is to be the attitude of the White, as the governing race, towards Native education? Among the public three differing opinions prevail. There are still some who object to educating the Native at all. The number of those who hold this view is, fortunately, a diminishing one. Then there are many who, while not denying the Native all development, are nervous for the future, and would limit his book education to the three R's, for the rest giving him merely such an industrial training as would fit him for unskilled or semi-skilled labour under the White man. Looking at this view on the lowest plane, those who hold it may be compared

to the agriculturist who, having fine fields, cultivates them negligently and reaps but half what they could produce. A third, and increasing group, holds that policy and honour alike compel the White race to allow the Native the benefits of an education adapted to his powers and his needs. In the first place, history has shown that no governing race can forcibly keep down another which is in earnest in its desire to rise—and the Native is undoubtedly in earnest. A policy of deliberate repression would lay up a sad heritage of racial animosity and strife for our children. South Africa will attain its full development only by the co-operation of all its races.

In the second place, we are bound to raise the Native, to maintain our own civilisation. The Native has abundantly shown his fitness as a subject for education. Instances might be multiplied of men and women who have turned their education to excellent account not only for themselves, but also, and often to a much greater extent, for the good of others. I venture to say that the average Native makes at least as good use of his education as the average White man. He has the makings of an intelligent, loyal and useful citizen. Are we to refuse to make use of such material in South Africa's march of progress, and to hamper its development by a mass of dead-weight in the form of an ignorant and discontented race of helots? If we do, we place our own civilisation and development in serious jeopardy, and leave to our children the heritage of a worse problem than we have.

And in the third place, "*noblesse oblige.*" Can we, who boast of our enlightened civilisation, our high standard of ethics, our Christian religion, deny to a race for which we have assumed responsibility the benefit of such educational facilities as will enable it to rise out of the darkness of ignorance and superstition, and to reach such a standard of civilisation as it shall prove itself able to attain? The race does not ask for charity—it asks for equality of opportunity in the educational system of the country, quite prepared to bear its fair share of the cost.

Behind the opposition to this view of the question is the fear that the rise of the Native will mean the submergence of the White. The reply to this is threefold: (1) The Native does not aim at challenging the White man's position. In spite of what agitators may say, his nature tends to contentment rather than agitation, so long as he is justly treated. He desires to work as an ally and not as a rival. (2) I am confident that the White man, with his Nordic virility of mind and tenacity of purpose, hardened by centuries of effort, can hold his own for as long as we can plan ahead. In any case a policy of repression will bring upon us greater evils, and within very much less time. (3) In government, the only policy that is permanently safe is a policy of justice and consideration.

Personal - Professional Education

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1930 SHERIDAN ROAD, EVANSTON, ILL.

*Aug 14.
1924*

Dear Alfred,

I do not wonder you did not recognize yourself in the "colorful article" in the Syracuse Journal. Of course, you know it is not my interview though parts of it may have come from that. I told them your father was a minister and nowhere intimated that you had "wild com-

panions and surroundings. Well,
never mind. It is an interesting
instance of newspaper accuracy.
Doubtless the motive was the
best in the world. It was a
woman who talked with me, and
I do not think her name was
Robertson.

I think at least one contribution
has reached you through my
News interview, and that was from
my friend Mrs. J. H. Caldwell of
Chicago. She has known for some
time of my interest in you, knew
of the interview, and doubtless read
it as she takes the News daily.

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I am so sorry you still have
hay fever. You will have to make
a specialty of studying hay fever
and its prevention and cure. Thus
you will save others while you
save yourself. Surely, you won't
need to depend on hearsay as to its
symptoms and means!
My brother is not taking a
vacation this summer, badly as he needs

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