

To Pathfinder Leaders:

Revised Statement 19.7.28

Greetings,

Discussion has arisen among those responsible for the Pathfinder Movement in the Transvaal regarding the future relations between the Pathfinder Movement and the Boy Scout Association. This discussion was precipitated by the adoption by the Union Boy Scout Council of a new Constitution for the direction and control of the Pathfinder Movement. Great reluctance is felt in some quarters accepting this new Constitution, even with some minor changes which have recently been made as a concession to Pathfinder representations. Up to the present time our Witwatersrand District Committee has not accepted the Constitution. Obviously this is a state of affairs which should not continue, and it is the wish of all concerned that the questions at issue be thrashed out in the near future and some common policy be agreed upon by those interested in the Pathfinder Movement throughout the country.

The following is a brief and wholly inadequate statement of the position of those who feel that the present Scout-Pathfinder relationship cannot and should not be perpetuated.

The Pathfinder Movement had its rise in the Transvaal. The first Pathfinder troop attempted to adapt Scouting to the needs of the Native boys in the Johannesburg slums. Following recognition as a Pathfinder Movement by the Transvaal Scout Council, there was attempted a similar adaptation to boys in the country. These adaptations varied with the leadership, viz:- Father Woodfield in the Northern Transvaal took what he felt of value in the Scout Movement for his country schools and gave it to them with whatever additions he felt necessary and wise; on the Witwatersrand, Mr. Ashton the D.P.M. did the same for his forty or fifty troops. No through-going attempt was made to follow Scout tests and do real Scout work such as done in white Boy Scout Troops. This meant that the Pathfinder Movement was not, and had no right to claim to be, a Boy Scout organisation. As the work grew however, the need was felt for a standardisation of the work done by Troops in different places, and a Committee was appointed to prepare a Pathfinder Handbook which would give the same detailed guidance for the Pathfinders that the Scout Handbooks does for the Scouts. This Committee brought out a draft Handbook in 1928 and authorisation for publication was requested. Following long discussion, however, this was refused by the Transvaal Pathfinder Council and the decision was made (9th. June, 1928) that in future the Pathfinders would follow Boy Scout Handbooks and Boy Scout Tests. This is important to remember. It means that for three years only has the Pathfinder Movement been a Boy Scout Organisation with exactly similar programme.

Coincidentally however, with this important development within the Pathfinder Movement, there has appeared a document approved by the Union Boy Scout Council, which fails to recognise anything of the sort. This document is a new Constitution which follows the main features of an older document framed in 1921 and which furnished the basis for inter-movement relationships in the years when the Pathfinder Movement was a weak but growing child, necessarily content to accept the attitude of benevolent paternalism on the part of the Boy Scout authorities.

For a Pathfinder organisation which is to-day a bona fide Scout organisation, this Constitution is unacceptable. It definitely places the Pathfinder Movement in a subordinate place. It reserves to the Union Boy Scout Council "specific veto and direction in all things" pertaining "to the conduct, control and development" of the Pathfinder Movement, without giving the Pathfinders representation on this Union Boy Scout Council. (Repeated representations from the Transvaal Divisional Council, inspired by the Witwatersrand District Committee has obtained a relaxation of this latter provision to admit of three Pathfinder representatives (out of 21) on the Union Scout Council to speak and vote, however, only on Pathfinder matters!!)

The unsatisfactory provisions of this new Constitution brought forth the query from the Witwatersrand District Committee which came before the Union Boy Scout Council, with the sanction of the Transvaal Divisional Council and National Pathfinder Council, as to the policy of the Boy Scout Association regarding the status of Non-European boys in the Scout Movement. The Scout Council was asked "whether its policy provides for the ultimate admission of Non-European Troops as Scout Troops". The answer came back "the South African Scout Council is not at present prepared to alter the general principles governing the Pathfinder Movement". This means that the Scouts are not prepared to consider Non-Europeans as an integral, responsible, respectable part of the Boy Scout Movement in this country.

Now, the undersigned feels that this situation is highly unsatisfactory and that it merits the review of the whole question of Pathfinder-Scout relationships by all those interested in Non-European boys at an early date. Some of the considerations impelling us to this view are as follows:-

1. The broad, underlying principle, that any boys doing actual Scout work are entitled to full status as Scouts with all the rights and privileges thereof. The Constitution of the Boy Scout Movement lays down that the movement is a great brotherhood of boys of all races and colours throughout the world. Any colour bar in the Scout Movement is a denial of the letter and spirit of that Movement. The Chief Scout states that "the scope of the Boy Scout Movement is unlimited by class, creed, colour or political distinctions". In nowhere else in the world has a country wide colour bar been drawn in Scouting. Non-European Boy Scouts are found to-day in all the great African colonies to the north in Kenya, Congo, Uganda, Tanganyika, and on the West Coast. Non-European Boy Scouts have a perfect right to object to any differentiation or distinction based on racial or colour lines in the Boy Scout Movement.
2. Criticism is already being levelled by observant Native leaders at the leaders of the Pathfinder Movement for their "betrayal" of the cause of the Bantu boys. Only a casual perusal of Boy Scout literature acquaints them with the fact that the world's Boy Scout Movement owes its inception in considerable part probably, to the South African Bantu. It was the bravery and courage of Native scouts in the Boer War that impressed the Chief Scout. Bantu songs and Dances are taught European Boy Scouts. If any group of boys should be considered as privileged and charter Members of the Boy Scout Movement, it should be the Bantu Boys. In the face of this, the acquiescence of Missionaries and others in the present "colour bar" arrangement is making for increasing resentment among Bantu leaders.
3. Further acceptance by us of the inferior status for Native boys definitely postpones the attaining of Scout status by Indian and Eurafrican lads. Indian and Eurafrican social workers have long requested entrance for their boys into the Scout Movement. Had the Boy Scout Association ever felt inclined to open the door to them, such attitude would have been rendered inoperative through the knowledge that once Indian and Eurafrican boys were admitted, the Natives would demand admission also. The Scout Association has been told (minutes: Transvaal Divisional Council, 13th. September, 1928) that the Pathfinders "reserve to themselves the right at any time to press for the admission of Natives as Scouts should other Non-Europeans be so admitted". We have made ourselves stewards for the rights of the other Non-European boys in the land, and so long as we are passive in the face of this injustice to Bantu boys, we are unconsciously, perhaps, but no

less truly adopting a "bear in the manger" policy toward other Non-European groups. Eurafrikan and Indian workers would gladly enter the Boy Scout Movement to-day, were they admitted.

4. The acquiring of the name "Boy Scout" is the sine qua non of continued success in this boys work among Bantu boys. As a prominent European Pathfinder leader truly remarks "a strange name to the Bantu means an inferior article and the result of experience makes him suspect the goods". When a different name is coupled with the refusal to allow Pathfinders to use the Scout uniform and badges, it is patent to all that there is another inferior article to be pushed off on the long-suffering Bantu. There has been a definite sagging of interest in the Movement on the Witwatersrand in the last year or two on the part of Pathfinder Masters. Several Troops are dead, more are simply dormant. There are several contributing causes, but there is no doubt that one prime factor is this one. It is said, "the Pathfinder Movement is not good enough for white boys, nor for Indian or Eurafrikan boys. What is not good enough for them is not good enough for us".
5. We believe the great fear of the leaders of the Boy Scout Movement - that the granting of status to Non-Europeans will wreck the Movement among white boys - is not well founded. Numerous Scoutmasters have expressed themselves emphatically on this point. At one of the reviews before the Chief Scout on his recent visit to South Africa, Native Pathfinder Troops paraded in full Scout uniform alongside European Troops and were inspected along with them. No criticism was expressed. We feel that this fear is a bogey which has no real foundation in fact. On the other hand, we believe that the Scout Movement has a great service to render South Africa in recognising the humanity of the boys of all races. As one Scoutmaster states "the Scout Movement can render the finest services possible to this prejudice-torn land by a practical demonstration of the essential brotherhood of boys of all classes and races. By so doing it will save the soul of the Boy Scout Movement, which it is gravely in danger of losing to-day".

The time has arrived we believe, for all interested in Non-European boys to decide:-

1. Whether a Boys' Movement of the Boy Scout sort is to be continued.
2. If so, to appeal for the granting of full status to all Non-European Boys as Scouts with full rights and privileges in the South African Boy Scout Association.

If this is refused, to:-

3. Plead our case before the worlds Boy Scout Council, stating that we wish to organise a Non-European Boy Scout Association and asking their warrant for so doing. But stating our entire willingness to become a co-operating member in a South African Federal Council or Bureau, such as operates to link up separate and independent Boy Scout Associations in such countries as France (where there are three separate and independent Boy Scout bodies), and Egypt (which has two independent Boy Scout organisations).

It is hardly conceivable that our application should be refused by both South African and World Organisations if demanded by a united South African Pathfinder Association. Such united appeal has not yet been made even to the South African Scout Association, not to mention the world Council. The South African Scout Leaders know that

an appeal by us over their heads to the World Boy Scout Council would discredit them in the eyes of millions of Scouts around the world, who would find it impossible to believe that such unbrotherliness could appear in the great brotherly Boy Scout Movement.

We appeal for united action in this matter. We have a definite duty to discharge to all boys in this land. Only by courageously demanding the rights of Non-European boys in no uncertain tones, can we advance in anything like the near future a brotherly alignment of boyhood in South Africa. The Transvaal Divisional Pathfinder Council has requested the Chief Pathfinder, Mr. J.D. Rheinallt Jones, M.A. to call a conference of all people interested in Pathfinder work at Bloemfontein on October the 16th, to discuss this vital matter. If other divisions support this, the Conference will be called. It would seem to be highly advisable that such a Conference be called and the whole question be frankly and fearlessly faced. The issue is urgent. If we can advance in some such direction as that indicated, we can advance together. If it is decided that the present situation is satisfactory, there are some of us who will probably find ourselves unable to stay longer in the Pathfinder Movement.

Just a word of caution however. Whether or not you agree with the suggested line of action, do not let that interfere with the progress of Pathfinder work in your district. If a change of status is made it should be made without any loss of momentum in those places where the Movement is fresh and vigorous. Let us carry on the good work and attempt to form a just and right judgement as to the best line of action possible for the future good of Non-European boys in this country.

Yours fraternally

Kay E. Killip

P.S. This is a personal statement merely. No one but the writer is responsible for what it contains. It is intended merely to place before you the issues which have arisen; a point of view in which is shared by several others in Johannesburg and elsewhere; and to suggest a way out.

K.E.

Regarding the relationship of the Pathfinder Movement to the Scout Movement. Pathfinders were organised first of all by the Transvaal Scout Association which in 1922 established the Pathfinder Advisory Council, of which I became a member and in 1924 Chairman. The Rev. S.P. Woodfield and the Rev. Ray E. Phillips were the prime movers, and the Movement owes a very great deal to them. It has always been known and understood that the Scout Association had power to veto any action suggested by the Pathfinder Council, and did so in a few cases. For some time the Movement was held up in other Provinces because of the opposition of Scouts to the idea of non-Europeans sharing in the benefits of Scouting, but after the visit of Sir Robert Baden Powell the Scout Movement was re-organised in South Africa and plenary powers vested in a Central Council which at once persuaded the Provincial Associations to develop the Pathfinder Movement. Before this change all the Scout work in the Cape Province was controlled by a Council at Cape Town. Strangely enough this was the body most antipathetic to Pathfinder work, which said: "We object to a colour line in Scouting, and if you admit non-Europeans as Scouts we will resign." Fortunately this impossible position has been abandoned by the Cape Town body as re-organised, and in any case it only controls the Western Province now, two separate Associations having been formed - Midland, with headquarters at Port Elizabeth, and Border, with headquarters at East London. Both these bodies, as giving very active help to the Pathfinders. The Natal Scouts have for some time been active, and they give the Divisional Pathfinder (Mr. Malcolm) considerable help. In the Orange Free State steps have been taken by the Scouts to form a Pathfinder Council, and there are Troops at Kroonstad and Bloemfontein.

The re-organisation of the Scouts necessitated a new constitution for the Pathfinders, and towards the end of 1928 I served on a Scout Sub-Committee for the purpose. The new Pathfinder Constitution stated explicitly that the Scout Council of S.A. had a veto over the decisions of the Pathfinder Council. When the Constitution was adopted by the new Scout Council it was printed and sent to the Transvaal Council. Here the Rev. Ray Phillips and the Rev. E. Carter strongly protested against the inferior position given to the Pathfinder Movement, and it led to heated discussions. It was agreed by them that the constitution be provisionally accepted, but that the Scouts should be pressed to give Pathfinders the same representation of the Pathfinder Council on the Scout Council as the Scouts have on the S.A. Pathfinder Council - 3 members. This came before the Scout Council while I was overseas, but that body was only prepared to admit these representatives without giving voting powers. This was not considered satisfactory by the Pathfinders, and at its next meeting the Scout Council appointed a joint Committee of both bodies to discuss the matter further. In the meanwhile Messrs. Phillips and Carter had come to feel that they could no longer agree to the continuance of a separate movement and demanded that non-Europeans be admitted as full Scouts. In this they appear to have the support of a majority of the Witwatersrand Local Pathfinder Committee, but not of the Transvaal Divisional Council. They have also been consulting with Leaders of the Indian and Coloured Movements for the admission of those sections into the Scout Movement.

The Joint Committee met on November 25 at Johannesburg.

On the previous days the Scouts had met in conference with leading Afrikaners and had failed to persuade them to join the Scout Movement, and as a result there is to be a separate Afrikaner Movement. This experience had made the Scout representatives somewhat "nervy", and at times the proceedings of the Joint Committee were somewhat heated. It was made perfectly clear by them that there is no chance of non-Europeans being admitted as Scouts for some years at least, and the Pathfinder representatives had to accept this or break up the meeting. Further discussion centred on the relations of the two Movements - Scout and Pathfinders. A proposal by a Scout delegate that the Pathfinder Movement be given three seats on the Scout Council "to be present at Pathfinder discussions and to vote only on Pathfinder matters." I refused to accept this because I thought it placed the Pathfinder members in an invidious position on the Scout Council, and would emphasise the exclusion of non-Europeans from Scouting, particularly in the case of non-European delegates (and there will be such): it would be the means of giving them a slap in the face every time they attended a Scout meeting. I said that I myself had never been placed in such a position, and as Chief Pathfinder was hardly prepared to accept it. When the matter was about to go to the vote I urged them to consider a proposal which the Rev. W.H. Kinsey of Kimberley had made to the Scout Council - the formation of a Joint Committee to "discuss racial matters", urging that it should be a Committee to deal with matters affecting the relations between the two bodies. The Scout representatives were very nervous of handing over the veto to such a body, but I made as strong appeals as I could for a venture of faith in co-operation and goodwill. After a struggle I agreed to the word "advisory" being inserted before "Joint Committee", and the suggestion has now gone forward to the Scouts. I still hope to be able to convince the Scouts that this is the better way, and it is important that I attend the next Scout Council meeting in Capetown early in February. If this fails we may have to face a separation from the Scouts, but I am doing all I can to avoid this breach. Since the meeting now reported upon there has been a meeting of the Transvaal Pathfinder Council where Mr. Phillips had a motion demanding admission for non-Europeans into the Scout Movement. At this meeting even those Pathfinder members who had opposed Messrs. Phillips and Carter were almost ready to support the demand because the press reports of the Scouts-Afrikaner conferences had disclosed what appeared to be a definite undertaking by the Scouts that if the Afrikaners came in the Scout Movement would be closed to non-Europeans. Explanations by the Scout representatives were against this interpretation, and they were accepted by the meeting. Just before the motion was put I again suggested that to put the demand in final form and to get a refusal might bar the door to agreement later and perhaps defer for many years the admission of non-Europeans. The Scouts were justified in endeavouring to avoid a step which, at this juncture, would keep out of their movement the Afrikaans-speaking section of the country. The demand might easily drive the Scouts into antagonism. Nearly every Scout leader admits the principle of non-exclusion and acknowledges that his conscience is uneasy about the present position, but he fears the destruction of the Movement if non-Europeans are admitted as full Scouts now. In the end the meeting passed a resolution that the Scout Council be asked to say whether "its policy is the eventual

on the motion
Mr Phillips

admission of non-Europeans as Scouts." And that is where the matter now stands until February. It is a real problem in racial relations.

I placed all the facts before Messers Ball & Dugard - and later before Mr. Yergan, who is Secretary of the Border Pathfinder Council. After very full discussion they expressed approval of my actions as Chief Pathfinder and of the decision of the Joint Committee and the Transvaal Council.

The South African Pathfinder Council has had its attention

drawn to certain statements which have appeared in the Native Press regarding the relations of the Pathfinder Movement with the Scout Movement. These ~~statements~~ appear to be based upon a circular letter sent out by a former member of the Transvaal Pathfinder Council. This letter was submitted by its ~~author~~ ^{himself} to the Witwatersrand District Committee which definitely and by vote refused to endorse its contents, the only supporter of the letter being the ~~author~~ ^{its} writer. The ~~South~~ South African Pathfinder Council has no hesitation in declaring the letter to ^{be} inaccurate in some of its most important details and to be unreliable generally in its statements of facts and conclusions. All the Divisional Councils of the Movement in the Union have given careful consideration to the letter and its allegations and all of them find themselves unable to support its ~~arguments~~.

In view of these facts, and the uncertainty which press statements may caused in the minds of the ~~the~~ public, the South African Pathfinder Council has issued the following statement of its policy.-

The South African Pathfinder Council finds it necessary to issue the following statement for public information:

the BSA

The Pathfinder Movement was established in 1922 to extend the benefits of Scouting to Non-European boys. In earlier years ~~the~~ applications had been received on behalf of the Non-European communities for permission to start Scout troops among their boys, but the War and the state of public opinion prevented this, and the decision of the Transvaal Scout Council to establish parallel movement under its own auspices was only reached after considerable hesitation. The movement developed steadily in the Transvaal so that when in 1929 the Scout Movement in South Africa was unified the Pathfinder Movement was also placed under a South African Pathfinder Council with executive power under ~~the auspices of~~ the South African Scout Council. Since 1929, largely through the support given by the various Divisions of the Boy Scout ~~Movement~~ Movement throughout the country, and particularly through the help given by the Scouters, the Pathfinder Movement is now organised in the following areas:- Cape Province (three divisions), ~~Natal~~ Orange Free State, Transvaal, Natal, Basutoland and Bechuanaland Protectorate, Southern and Northern Rhodesia. There are troops and Pathfinders with many more troops in the process of formation.

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~~Early in 1931, at the instance of a local Committee, the Scout Council was asked~~

I recent reports from all the divisions give striking proof of the growth of the movement & that it meets a real need. The reports too all emphasise the ~~best~~ extent of the help given by the Scout movement.

~~To this the Scout Council replied:~~

The SFA Council has only very reluctantly accepted the necessity for ~~the~~ separate organisation but all its efforts

~~After consultation with ~~the~~ all the divisions of the movement, the South African Pathfinder Council has carefully considered this reply. The Council greatly regrets that South Africa ~~thus~~ remains the one area in the world where it ~~is necessary~~ is necessary to maintain a scouting organisation without full Scout status. The Council, however, recognises that the responsibility for this rests, not only upon the South African Scout Council, but also upon the European public of South Africa whose racial prejudices so largely governs ~~the~~ racial relations in the country. But the South African Pathfinder Council recognises with thankfulness that great improvements in this direction have taken place in recent years, and that within the membership of the Scout movement the spirit of goodwill and co-operation on racial matters has grown very considerably. The Pathfinder Council believes that its own duty not only towards Non-European boys but also towards the well-being of the country is to labour quietly and steadily~~

*Difficulties
help of Scouts
maintain difficulties
working for good*

It is
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for the development of ~~the~~ mutual toleration, goodwill and co-operation between the races rather than ~~to~~ force and issue which as yet can only lead to a widening of the breach between the European and Non-European communities in our country. Furthermore, the Council recognises that its most immediate ~~task~~ task is to ensure, through the Pathfinder Movement that scouting which has proved of immense value to boys of all races the world over, should be made available to our own Non-European boys as well.

Workers in the Pathfinder Movement definitely aim at strengthening the religious and moral life of these boys at a time when social life among their people is ~~undergoing~~ undergoing profoundly disturbing changes; they endeavour to turn the natural desires of boys into healthful and helpful avenues so that they may become active agents for the wellbeing of their people and country. Above all they seek to develop to the full the great human resources to be found among the Non-European peoples so that they may enrich the life of the country as a whole and help to bring peace and goodwill to a ~~very~~ woefully divided nation.

To Pathfinder Leaders:

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Yours fraternally

Ray Phillips

P.S. This is a personal statement merely. No one but the writer is responsible for what it contains. It is intended merely to place before you the issues which have arisen; a point of view which is shared by several others in Johannesburg and elsewhere; and to suggest a way out.

P. Box 4767.

Johannesburg

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Mr M. Jones - For discussion on Tuesday
Reyad Phillips

To Pathfinder Leaders:

Greetings,

For some time there has been discussion in Pathfinder circles in the Transvaal regarding the future relations between the Pathfinder movement and the Boy Scout Association. This discussion was precipitated by the adoption by the Union Boy Scout Council of a new Constitution for the direction and control of the Pathfinder Movement. Some of us in the Transvaal feel great reluctance in accepting this new Constitution, even with some minor changes which have recently been made as a concession to Pathfinder representations. Up to the present time neither our Witwatersrand District Committee nor the Transvaal Divisional Council have adopted the constitution. Obviously this is a state of affairs which should not continue, and it is the wish of all concerned that the question at issue be thrashed out in the near future and some common policy be agreed upon by those interested in the Pathfinder Movement throughout the country.

The following is a brief and wholly inadequate statement of the position of those who feel that the present Scout-Pathfinder relationship cannot and should not be perpetuated. A brief historical sketch may well introduce the main reasons for our attitude.

The Pathfinder Movement had its rise in the Transvaal. The first Pathfinder Troop attempted to adapt Scouting to the needs of Native Boys in the Johannesburg slums. Following recognition as a Pathfinder Movement by the Transvaal Scout Council, there was attempted a similar adaptation to boys in the country. These adaptations varied with the leadership, viz:- Father Woodfield in the Northern Transvaal took what he felt of value in the Scout Movement for his country schools and gave it to them with whatever additions he felt necessary and wise: on the Witwatersrand, Mr. Ashton the D.P.M. did the same for his forty or fifty troops. No thorough-going attempt was made to follow Scout Tests and do real Scout work such as done in white Boy Scout troops. This meant that the Pathfinder Movement was not, and had no right to claim to be, a Boy Scout organisation. As the work grew however, the need was felt for a standardization of the work done by troops in different places, and a Committee was appointed to prepare a Pathfinder Handbook which would give the same detailed guidance for the Pathfinders that the Scout Handbook does for the Scouts. This Committee brought out a draft Handbook in 1928 and authorisation for publication was requested. Following long discussion, however, this was refused, and the decision was made (9th. June, 1928) that in future the Pathfinders would follow Boy Scout Handbooks and Boy Scout Tests. This is important to remember. It means that for three years only has the Pathfinder Movement been a Boy Scout organisation with exactly similar work. Only now has the Pathfinder Movement taken its place in the great family of World's Scouts, producing First and Second Class Scouts etc, who have passed through the same training as European Boy Scouts.

Coincidentally however, with this important change of emphasis within the Pathfinder Movement, there has appeared a document approved by the Union Boy Scout Council, which fails to recognise anything of the sort. This document is a new Constitution, which follows the main features of an older document and which furnished the basis for inter-movement relationships in the years when the Pathfinder Movement was a weak but growing child, necessarily content to accept the attitude of benevolent paternalism on the part of the Boy Scout Authorities.

For a Pathfinder Organisation which is to-day a bona-fide Scout organisation, this Constitution is unacceptable. It definitely places the Pathfinder Movement in a subordinate place. It reserves to the Union Boy Scout Council "specific veto and direction in all things" pertaining "to the conduct, control and development" of the Pathfinder Movement, without giving the Pathfinders representation on this Union Boy Scout Council. (Repeated representations from the Transvaal Divisional Council, inspired by the Witwatersrand District Committee has obtained a relaxation of this latter to admit of three pathfinder representatives (out of 21) to speak and vote, however, only on Pathfinder matters !)

Not before X

not sent out X

no sent X

by 1928 X

X

X

The unsatisfactory provisions of this new Constitution brought forth the query from the Witwatersrand District Committee which came before the Union Boy Scout Council, with the sanction of the Transvaal Divisional Council and National Pathfinder Council, as to the policy of the Boy Scout Association regarding the status of Non-European boys in the Scout Movement. The Scout Council was asked "whether its policy provides for the ultimate admission of Non-European Troops as Scout Troops". The answer came back "The South African Scout Council is not at present prepared to alter the general principles governing the Pathfinder Movement". This means that the Scouts are not prepared to consider Non-Europeans as an integral, responsible, respectable part of the Boy Scout Movement in this country.

Now, the undersigned feels that this situation is highly unsatisfactory and that it merits the review of the whole question of Pathfinder-Scout relationships by all those interested in Non-European boys at an early date. Some of the considerations impelling us to this view are as follows:-

(1). The broad, underlying principle, that any boys doing Scout work are entitled to full status as Scouts with all the rights and privileges thereof. The Constitution of the Boy Scout Movement lays down that the Movement is a great Brotherhood of boys of all races and colours throughout the world. Any colour bar in the Scout Movement is a denial of the letter and spirit of that movement. The Chief Scout states that "the scope of the Boy Scout Movement is unlimited by class, creed, colour or political distinctions". In no where else in the world has a country-wide colour bar been drawn in Scouting. Non-European Boy Scouts are found to-day in all the great African Colonies to the North in Kenya, Congo, Uganda, Tanganyika, and on the West Coast. Non-European Boy Scouts have a perfect right to object to any differentiation or distinction based on racial or colour lines in the Boy Scout Movement.

(2). The acquiring of the name "Boy Scout" is the sine qua non of continued success in the boys work among Bantu Boys. As a prominent Pathfinder Leader truly remarks, "a strange name to the Bantu means an inferior article and the result of experience makes him suspect the goods". When a different name is coupled with the refusal to allow Pathfinders to use the Scout uniform and Badges, it is patent to all that there is another inferior article to be pushed off on the long-suffering Bantu.

(3). Further acceptance by us of the inferior status for Native Boys definitely postpones the attaining of Scout Status by Indian and coloured lads. Indian and coloured workers have long requested entrance for their boys into the Scout Movement. Had the Boy Scout Association felt inclined to open the door to them, such attitude would have been rendered inoperative through the knowledge that once Indian and coloured boys were admitted, the Natives would demand admission also. The Scout Association has been told (Minutes: Transvaal Divisional Council, 13th. September, 1928) that the Pathfinders "reserve to themselves the right at any time to press for the admission of Natives as Scouts should other Non-Europeans be so admitted". We have made ourselves stewards for the rights of the other Non-European boys in the land, and so long as we are passive in the face of this injustice to Bantu boys, we are unconsciously, perhaps, but no less truly adopting a "bear-in-the-manger" policy toward other Non-European groups. Coloured and Indian workers would gladly enter the Boy Scout Movement to-morrow, were one organised which admitted them.

(4). Criticism is already being levelled by observant Native Leaders at the European Leaders of the Pathfinder Movement for their "betrayal" of the cause of the Bantu boys. Only a casual perusal of Boy Scout literature acquaints them with the fact that the world's Boy Scout Movement owes its inception, in considerable part probably, to the South African Bantu. It was the bravery and courage of Native Scouts in war time that impressed the chief Scout. South African Native songs and Dances are taught European Boy Scouts.

Not
at
all
of
the
Council
of
the
Transvaal
Divisional
Council
H.A.

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Para.(4). Continued.

If any Group of boys should be considered as privileged and charter members of the Boy Scout Movement, it should be the Bantu boys. In the face of this, the complacent acquiescence of Missionaries and others in the present "colour bar" arrangement is making for increasing resentment among Bantu Leaders.

(5). We believe the great fear of the leaders of the Boy Scout Movement, - that the granting of status to Non-Europeans will wreck the Movement among white boys - is not well founded. Numerous Scoutmasters have expressed themselves emphatically on this point. At one of the reviews before the Chief Scout on his recent visit to South Africa, Native Pathfinder Troops paraded in full Scout Uniform alongside European Troops and were inspected along with them. No slightest criticism was expressed. We feel that this fear is a bogey which has no real foundation in fact.

On the other hand, we believe that the Scout Movement has a great service to render South Africa in recognising the humanity of the boys of all races. As one Scoutmaster states " the Scout Movement can render the finest service possible to this prejudiced torn land by a practical demonstration of the essential brotherhood of boys of all classes and races. By so doing it will save the soul of the Boy Scout Movement, which it is gravely in danger of losing today".

The time has arrived, we believe, for all interested in Non-European boys to decide:-

- (1). Whether a Boys' Movement of the Boy Scout sort is to be continued.
- (2). If so, to appeal for the granting of full status to all Non-European boys as Scouts with full rights and privileges in the Boy Scout Association.

If this is refused, to:-

- (3). Plead our case before the World's Boy Scout Association, stating that we wish to organise a Non-European Boy Scout Association, and asking their Warrant for so doing. But stating our entire willingness to become a co-operating member in a South African Federal Council or Bureau such as operates to link up separate and independent Boy Scout Associations in such countries as France (where there are at least three separate and independent Boy Scout bodies), Germany (where the same situation is found), and Egypt (which has two independent Boy Scout Organisations).

It is hardly conceivable that our application should be refused by both South African and World Organisations, if demanded by a united South African Pathfinder Association which represents a body of boys quite comparable to the South African Boy Scout Association. Such united appeal has not yet been made even to the South African Scout Association, not to mention the world body. The South African Leaders well know that an appeal by us over their heads to the World Boy Scout Association would discredit them in the eyes of the millions of Scouts around the world, who would find it impossible to credit such unbrotherliness in the Boy Scout Movement.

We appeal for united action in this matter. we have a definite duty to discharge to all boys in this land. Only by courageously demanding the rights of Non-European boys in no uncertain tones, can we advance in anything like the near future a brotherly alignment of boyhood in South Africa. We should keep constantly in mind that by continuing to accept a lower and inferior status for Bantu boys, we are lending our sanction to the more or less general belief that Natives are inferior, -- a damnable untruth.

We shall be glad to hear how you react to the programme suggested here. If we all agree we can empower the National Pathfinder Council to present the appeal for full status to the Union Boy Scout Council, and from that body, if it is refused, to the World's Organisation. If we cannot agree, let us meet in conference to discuss frankly together all the issues involved. Let us request the Chief Pathfinder, Mr. Rheinallt Jones, to invite all interested to meet, say in Bloemfontein, at the time of the National Pathfinder Council Meeting on October 17th, if that is a good time for most.

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1920

No
we must
fight for
rights in SA.

only one demand
from non-Europeans

Appeal on
rights

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The issue is urgent. If we can advance in some such direction as that indicated, we can advance together. If a majority feel that the present situation is satisfactory, there are some of us who will probably find ourselves unable to stay longer in the Pathfinder Movement. Let us have your personal reaction and any decision of local or divisional body to which you may belong.

Yours fraternally,

↓
W. H. Thompson
Gen. Council
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Contrast
"advance together"
with
"unable to stay"
together

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