

- (d) How can the increasing immorality, to be ascribed to the disintegration of old popular laws, be counteracted?
- (e) Training of leaders, especially Natives.
- (f) How can varying conditions in different regions be allowed for in drawing up laws and regulations?
- (g) What should be the relation between ^{European + non-European} white and coloured movements? etc. etc.

In the light of this exposition of the standpoint of the Pathfinders we should like respectfully to answer the objections advanced by you, and we now do this in the order in which we have named them.

I

In order to see the founding of the Pathfinder movement in the right light, one must realize that ~~there were~~ twelve years ago and more there were small groups among the Natives which they themselves, without authorisation, called Scouts. They adopted the Scout uniform and badges and outwardly had all the appearance of Scouts. The spirit of these movements was, however, in no wise in accordance with ^{any} Scout principles. Therefore the Boy Scouts inaugurated the Pathfinder movement in order to prevent abuse and to give guidance, which was so urgently needed.

The Pathfinders, however, have their own constitution, are independent of the

Scouts, and receive no financial support from them, and both the Scout Council and the Pathfinders Council have up till now taken a firm stand against any closer fusion.

The Scout Council is represented on the Pathfinders Council, and by this means can prevent the Pathfinders from adopting any policy antagonistic to Scout policy, for instance the elimination of the distinctions between Scouts and Pathfinders.

(a) In answer to the declaration that the Pathfinders movement is a foreign one, we wish to point out that the movement had its origin in Africa. Whether the Pathfinders follow a programme which corresponds more or less with that of the Scouts, or of the Posttrekkers, the fact remains that the movements are all international in the sense that they embrace the principles which are applicable to the education of any boy in any part of the world. The boys are taught things which any boy would be glad to do. No one has ever yet maintained that a Pathfinder becomes denationalised. On the contrary, experience shows that ~~there is among Pathfinders~~ fidelity to their people and pride in their nation is strongly developed among Pathfinders.

(b) It may be unfortunate that the terms are at present English. This is, however,

understandable if the origins, as indicated under I, are taken into account. The leaders are, however, encouraged to use their mother-tongue and are doing so to a steadily increasing extent. When one considers how much trouble it has cost to get the mother-tongue recognised in native schools, and what a struggle this is still causing in other provinces, e.g. the Transvaal, one can understand that there must still of necessity be gaps in a voluntary movement.

The fact that the handbook has not yet been printed in Sesuto, & Zulu and Afrikaans is to be attributed to lack of funds.

(c) The question of national as against international movements is, in our opinion, sufficiently answered in this section I. We fail to understand why we should hesitate to let Natives meet together with ^{European} whites if the necessity arises. In any case it is unnecessary to expand on this point, as it has nothing to do with the actual point at issue.

(d) No one has ever yet demanded that that the ~~so~~ Native should develop along "European lines". We do not quite see what this term embraces and implies, but, apart from that, no nation can develop unless it learns from other nations and substitutes the so acquired spiritual goods for its own ineffectual ones.

and then assimilates the total into a coherent whole.

- (e) We shall be very pleased if we succeed in introducing pure Pentecostal customs, games, music, etc., and even in replacing existing clauses in our plan of action. But you are probably not aware that ~~so~~ this has often been attempted and has usually been a failure, because, as authoritative Natives themselves have pointed out, many seemingly innocent customs often have an immoral background, ~~and so that~~ ~~young people~~ and ~~are~~ ~~so~~ constantly reminding young people of the immoral aspect.

If any definite proposals can be made in the indicated direction we shall accept them eagerly. Up to now those who have protested against the development of Natives along "European lines" have been sadly remiss in proposing concrete ~~and~~ constructive plans schemes.

- II The Pathfinders are not a Christian movement; they recognise God, but not Christ! We cannot let this accusation pass without protest. In the course of the meeting we read to you the prayer which is used at Pathfinder gatherings. Exception is taken to the words "may be used", and further to the fact that Mohammedans and heathens may also become pathfinders.
- We would respectfully draw your

attention to Rule 5 (b), namely: (i) The Movement does not ~~interfere~~ ^{interfere} ~~concern itself~~ in any way (either by covert or other means) in the religious life of a Pathfinder, but encourages him to fulfil his religious obligations conscientiously. (ii) If desired, Pathfinder companies can be inaugurated in conjunction with church and social organisations. (iii) It is recommended that local committees or district councils from time to time ~~draw up regulations~~ make arrangements for "Pathfinder services" in ~~within~~ their respective areas.

We have marked the preceding Rule 5 (b) in three sections, marked (i), (ii) and (iii) and should like to draw your attention to these subdivisions.

(i) It is a well-known fact that there is a great deal of mutual suspicion among the churches in this country, and that there is great fear of proselitism. (In the United Native schools in the O.F.S., for instance, this was in the beginning a serious stumbling block). For this reason, primarily, the Rule is drawn up as it is.

It is true that non-Christian members are not excluded, but when the second clause is taken into account:

(ii) that ~~a~~ companies may be inaugurated in conjunction with church organisations, it is obvious that ~~no~~ church or Christian community

need for that a hostile, anti-Christian influence can creep in, because the Church itself has control of the situation.

(iii) This is still further confirmed by the third clause which provides for "Pathfinder services". Where such services are conducted for a number of Companies, for instance by the Dutch Reformed Church, they will be attended by all companies that have no conscientious objections. Mohammedans and heathens will probably stay away, but will be welcome if they do come.

If such public collective religious exercises were to be arranged for Mohammedans, the leaders of Christian companies would certainly see that they did not attend. Heathen gatherings simply cannot take place because they would be directly antagonistic to the whole principle of the movement, to name only the statement that "a Pathfinder is pure in thought, word and deed."

You may reply that all this is negative. We do not wish to go further into this, but only wish to point out that the leaders which the movement has at present are recruited from among Native teachers, and that this will be so for years to come. Even if you did establish your own movement, you would have to choose your leaders from among the teachers.

Although all teachers are members of churches, they are not all necessarily Christians, and your movement would have to record unpleasant experiences just as often as the Pathfinders.

A Christian will be able to let his light shine among the Pathfinders just as brightly as among another movement which ^{formulates such a} ~~similar~~ regulation more positively formulated in its constitution. ~~The formulation of this regulation.~~ It is not the formulating of this regulation that will contribute to its success so much as its interpretation by leaders and pathfinders themselves, by the example they set by their conscientious observance of Rules 2 & 3, which are an analysis and summary of the rules which any true Christian wishes to and must follow in his life.

III Your Commission disapproves of any connection between Boy Scouts and Pathfinders and between Girl Guides and Wayfarers: Boy Scout and Girl Guide movements for Whites, Pathfinders and Wayfarers for Natives. We pointed out that there were other instances of connection between ^{European} White and Native organizations, and as an example mentioned the Dutch Reformed Mother Church and the Mission Church. It was not at all a case of just trying to make you believe something, as one of your

commission implied, because we emphasised White ^{European} and Native. Nor was there any allusion to confession (of faith), as it was interpreted.

Allow us to elucidate the example further. The Dutch Reformed Church felt that both for educational and social reasons it was desirable to institute a separate Mission Church, so that the Bantu could learn to bear his responsibilities and stand on his own legs. The organization of the Mission Church is in the main identical with that of the mother Church, but there are nevertheless important differences. Although the Mission Church is an independent body there is a close organic connection. You will not dispute that both the division and the connection are sound. The canonical law of the one differs from the canonical law of the other, but both contain the same principles.

If there are to be two organisations, one for Whites ^{European} and the other for Natives, both with different constitutions, but with constitutions based on the same principles, it can only be advantageous if a bond exists, whereby it will be ensured that the child (i.e. the Native) is guided into the right channels.

IV# It has been advanced that the Bantu himself is not satisfied and that, for instance, he regards the flag as something

alien; but the banner has instead of a flag a kind of skin shield. The Romans did not have flags either. Each regiment had a standard, a metal figure mounted on a pole. The standard was the badge of the regiment and the place where it stood was the meeting place of the men during a battle. Lowering of the standard was the signal of defeat or surrender.

This is all that a flag signifies in the Pathfinder movement, and there is no objection at all to a Pathfinder company or command choosing a ~~really~~ truly banner signal instead of a flag.

Where, however, the flag of the country is concerned we cannot agree that the meaning of this should not be learned.

The flag of the country is the symbol of the (authority) ^{power} under which we, including the Bantu, live and work, of the authority which we must obey and ~~to~~ respect.

If the inculcation of the meaning of the country's flag were to be eliminated from the Pathfinder course, it would mean the negation of the all-important law of the movement: obedience, respect and fidelity to authority.

As has been said in the previous paragraph, there is plenty of room for improvement. There are, for example, the questions of uniforms and headgear, of different kinds of activities, games, songs, exercises, etc. which come ~~under~~ ^{at} discussion of every meeting of the ~~Head~~ chief.

Executive and has caused a considerable amount of brain-racking. If you would suggest what should be altered, and how and why it should be done, we can assure you that the ~~Head~~^{Chief} Executive would give it its fullest attention.

V It came as a shock to us to hear, shortly after the commencement of the discussion, that you had already ^{decided to} recommence to the Sinodic Commission ^{that} it was necessary to inaugurate a ~~new~~ separate movement because you were ~~opposed~~^{with} before the accomplished fact that the Wayfarers and Girl Guides had decided on closer union. From the discussion we could only conclude that you were under the impression that such a close bond already existed between the Boy Scouts and the Pathfinders. This, however, did not deter you from inviting the Pathfinders to a discussion with your Commission with a view to improving the existing system. You apparently had the intention of attempting to reach a friendly agreement. We cannot, therefore, understand at all why the affair between Girl Guides and Wayfarers should now induce you to decide to take steps without further consultation.

The fact that the ~~Head~~^{Chief} executives of Girl Guides and Wayfarers pressed the fusion in spite of the opposition of the majority of the rank and file, and the

fact that the minority on the ^{chief} executives succeeded in obtaining a postponement till 1940, and that even then there would be no global merging of one group in the other, should have been proof enough that the "accomplished fact" existed only on paper, and that there were ~~strong~~ ^{powerful} agents at work to bring about its destruction.

It has been advanced that the two schools, movements, the Pathfinders and the new youth movement, could work side by side on friendly terms in the same school, and that no coercion would be exercised on existing Pathfinder groups and active leaders. We feel bound however, to express our opinion that this would not be the case. Friction will arise owing to the fact that Native teachers are appointed not by the state but by the churches. ^{my} The ~~president~~ ^{director} can dismiss any teacher without reason at three months' notice. If, therefore, directors, be they Wesleyan or Anglican, express the wish that the new movement should be supported, teachers - who may be good Pathfinders - will regard this as a covert threat, as they often do when they are asked to conduct Sunday school. (This remark is not meant as an accusation. The Chief Inspector of Native Education has to deal with such complaints from teachers almost daily, and usually succeeds in reassuring the complainant without finding it necessary to trouble the directors.)

Church differences have already assumed enormous proportions among the ~~Bantu~~^{Bantu} population of South Africa. Tribal differences have in many cases already been wiped out to be replaced by a splitting up into groups on church lines. Families have been broken up as a result.

We all regret this, Reverend Sir, and it is your and our aim to take all possible measures to prevent the disintegration from going further. The establishment of another movement, however, would be but ~~another~~^{a fresh} factor contributing to the frustration of this aim.

Allow us to make an urgent and earnest appeal to you to reconsider your decision to proceed with the establishment of a new movement, until such time as it appears clearly that cooperation is not possible.

The paragraph marked in this memorandum shows ~~our~~^{our} ~~first~~^{standpoint} clearly what our standpoint is, and that we are not blind to the gaps that exist and the problems that are awaiting solution.

Although we cannot speak on behalf of the laymen, we are convinced that they will fully subscribe to the point of view here expressed.

If your Commission, Reverend Sir, decides to submit its recommendation to the Synodic Commission, we respectfully request that this letter may accompany your recommendation. Should it then

happen that the Synodic Commission wishes to seek the approval of the Synod for your recommendation, we respectfully wish to urge that this letter may be placed ~~as~~ a protest before the Synod as a protest.

We have the honour to be,
Reverend Sir,
Your obedient servants,

Divisional Pathfinder, O.F.S.

Special Pathfinder Commissioner, O.F.S.
Delegates: Chief Executive of Pathfinders
in South Africa.

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