EDUCATION IN EAST AFRICA

LA1501
.AR6

2.20.29

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

PURCHASED BY THE HAMILL MISSIONARY FUND.

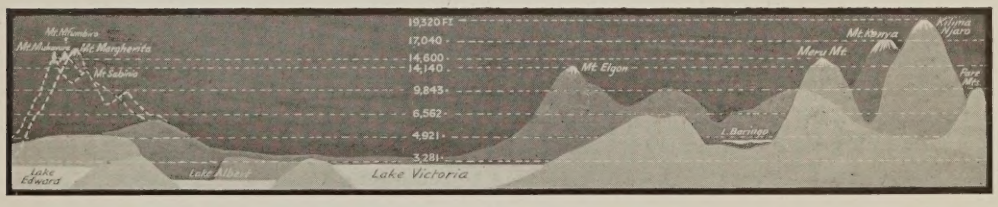
Division LA1501

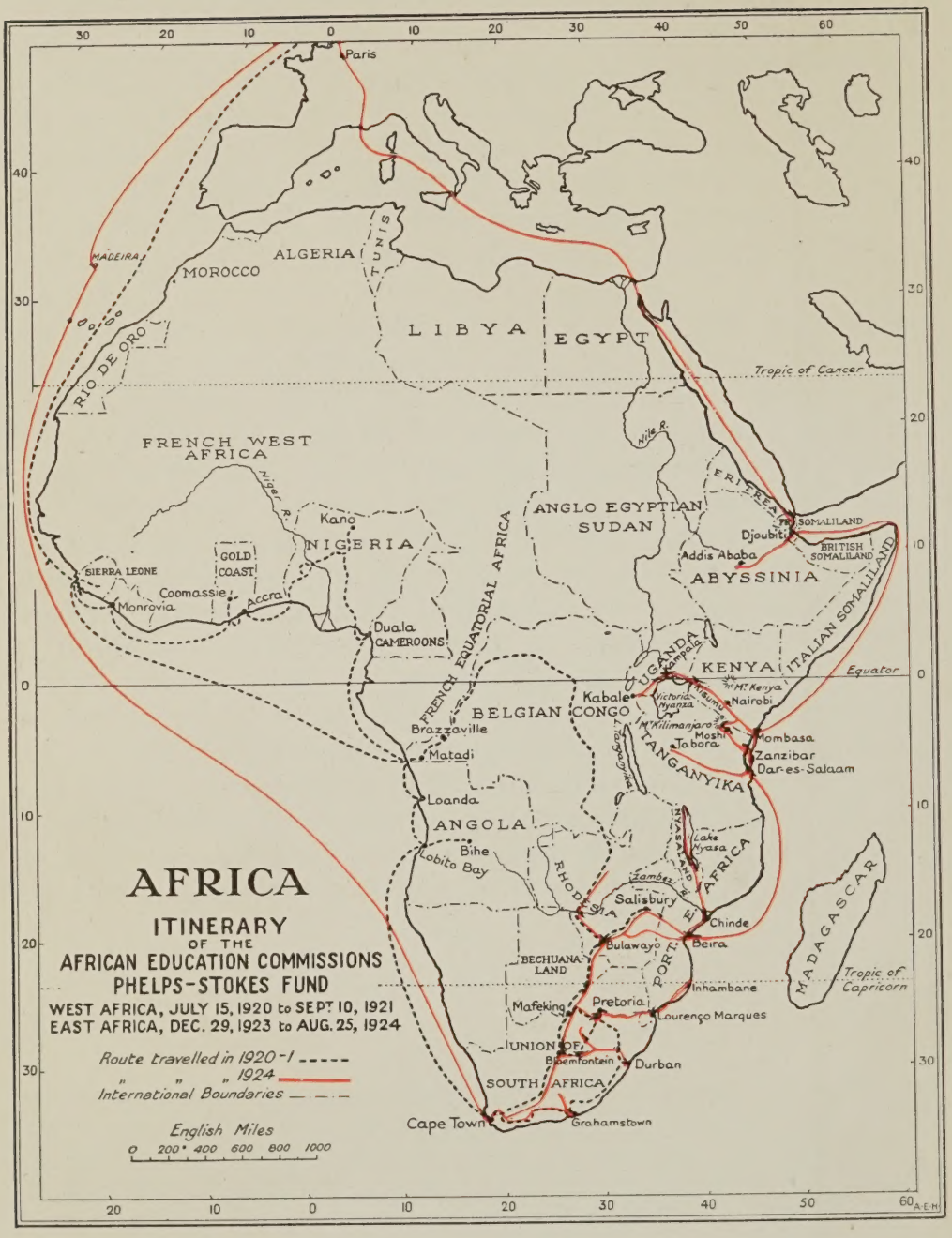
Section A26


LAKE RUDOLF
Victoria Nile
LAKE ALBERT
U G A N D A
EASTERN PROVINCE
Mt. Elgon (14,140)
TRANS NZOIA
Yatta Hills
Northern Railway
L. BARINGO
Mt. Kenya (17,040)
Ruwenzori Range
BUGANDA
JINJA
KAMPALA
ENTEBBE
R. Nzoia
Menengai (7,471)
UGANDA RLY.
NAKURU
KISUMU
KAVIRONDO
K E N Y A
Aberdare Range
Domo Ngushi (12,900')
LAKE EDWARD (3,000)
VICTORIA NYANZA
LAKE NAIVASHA
KIKUYU
Tana River
Mt. Muhavura (13,455)
Mt. Sabinio
Mt. Mlumbiro (14,653)
Ol Doinyo Keiti (7,790)
NAIROBI
Athi River
RUANDA
BUKOBA
LAKE KIVU
Speke Gulf
LAKE MAGADI
Nyiri Desert
UGANDA RAILWAY
Emin Pasha G.
M W A N Z A
Mt. Kilima Njaro (19,320)
URUNDI
Mt. Meru (14,600)
MOSHI
ARUSHA
To Sagala
T A N G A N Y I K A
U N Y A M W E Z I
LAKE EYASI
LAKE TANGANYIKA
U J I J I
T A B O R A

THE HEART OF AFRICA

THE great regions round the Victoria Nyanza epitomize the story of Africa. Eastward tower the snow peaks of Kenya and Kilimanjaro, westward lies the Ruwenzori Range. Northward from the great Lake issues the Nile, whose source was a problem of the ages. Through the Kenya Highlands the Rift Valley cleaves its southward way, and on the fertile plateaux thousands of feet above it, settler, immigrant and Native strive over a common basis of life. Sparsely populated Tanganyika runs up into Urundi and Ruanda rich in the wealth of human life. The trusteeship of Europe for Africa is shown in colony, protectorate and mandated territory, where Great Britain, Germany and Belgium have contributed to the development of country and people. The railway has opened the country from coast to lake. Already the cotton fields of Uganda count in the trade of the world. Triumphs of medical research are conquering tropical disease. A new day for Africa has begun to dawn. Alike among the wild Masai, the virile Kavirondo, the responsive tribes of Uganda, on the Highlands of Kenya and on the shores of the Lake, education is preparing the African for life and for leadership. Christian communities are developing into ordered life. Missionaries and governments are jointly at work. As the Africa of to-day has moved far from the Africa of yesterday, so the Africa of to-morrow begins in fuller measure to emerge




AFRICA
ITINERARY
OF THE
AFRICAN EDUCATION COMMISSIONS
PHELPS-STOKES FUND
WEST AFRICA, JULY 15, 1920 to SEPT 10, 1921
EAST AFRICA, DEC. 29, 1923 to AUG. 25, 1924
Route travelled in 1920-1 -----
" " " 1924 ———
International Boundaries — — —
English Miles
0 200 400 600 800 1000
Paris
MADEIRA
MOROCCO
ALGERIA
TUNIS
LIBYA
EGYPT
Tropic of Cancer
RIO DE ORO
FRENCH WEST AFRICA
Niger R.
Nile R.
ERITREA
FR. SOMALILAND
Djoubiti
BRITISH SOMALILAND
ITALIAN SOMALILAND
Kano
NIGERIA
ANGLO EGYPTIAN SUDAN
Addis Ababa
ABYSSINIA
GOLD COAST
SIERRA LEONE
Coomassie
Monrovia
Accra
Duala
CAMEROONS
FRENCH EQUATORIAL AFRICA
UGANDA
KENYA
Equator
Mt. Kenya
Nairobi
Kabale
Victoria Nyanza
Mt. Kilimanjaro
Moshi
Tabora
Mombasa
Zanzibar
Dar-es-Salaam
BELGIAN CONGO
Brazzaville
Matadi
TANGANYIKA
Loanda
ANGOLA
Bihe
Lobito Bay
Lake Nyasa
NYASALAND
AFRICA
Zambesi R.
RHODESIA
Salisbury
Chinde
Bulawayo
Beira
BECHUANA LAND
PORTUGUESE
Inhambane
Mafeking
Pretoria
Lourenço Marques
MADAGASCAR
Tropic of Capricorn
UNION OF
Bloemfontein
Durban
SOUTH AFRICA
Cape Town
Grahamstown
A.E.H.

LIBRARY OF PRINCETON
FEB 20 1929
THEOLOGICAL SEMINARY

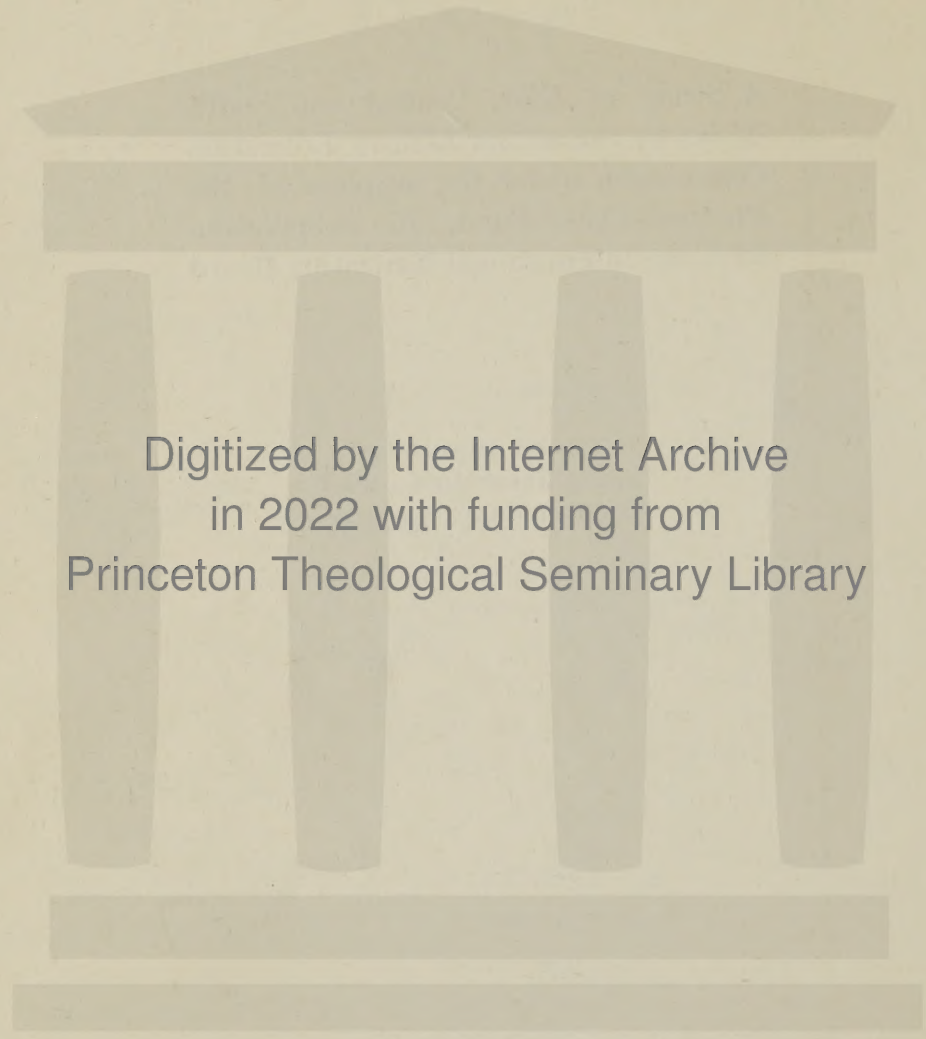
EDUCATION IN EAST AFRICA

A Study of East, Central and South Africa by the second African Education Commission under the auspices of the Phelps-Stokes Fund, in cooperation with the International Education Board

Report prepared by
THOMAS JESSE JONES, Ph.D.
Chairman of the Commission

PHELPS-STOKES FUND
101 Park Avenue
New York

London: Edinburgh House Press
2 Eaton Gate, S.W.1


Digitized by the Internet Archive
in 2022 with funding from
Princeton Theological Seminary Library

https://archive.org/details/educationineasta00phel

CONTENTS

INTRODUCTION. By Dr. Anson Phelps Stokes xiii

CHAPTER I. EAST AFRICA 3

CHAPTER II. EDUCATIONAL OBJECTIVES AND ADAPTATIONS 7
- Character Development 12
- Ordinary School Subjects 15
- Languages of Instruction 19
- Health and Hygiene 22
- Home Activities 25
- Recreation 31
- Agriculture 35
- Industrial Skill 40
- Higher Education 43

CHAPTER III. EDUCATIONAL ADMINISTRATION 46
- Supervision 50
  - Director of Education 50
  - Advisory Committee on Native Education 51
  - Government Supervision 53
  - Mission Supervision 54
  - Visiting Teachers for Village Schools 54
  - Supervision of Accounts and Buildings 55
- Organization of School System 57
  - Village Schools 59
  - Central Village Schools 60
  - Station Schools 61
  - Central Station Schools 62
  - Colonial Native College 68
  - Educational Extension 69

CHAPTER IV. COOPERATION FOR AFRICA AND AFRICANS 76
- Units of Cooperation 79
  - The Home Population 79
  - The Mandate System 80
  - The United States of America 80
  - In the African Colonies 81
  - The Union of South Africa 82
  - The Colonial Government 84
  - The Economic Groups 86
  - The Missions 87
  - The Native People 90

Forms of Cooperation 92
Government and Cooperation 93
Interdepartmental Cooperation 93
Cooperation of Government and non-Government Units 94
Government Councils 95
Missions and Cooperation 96
Natives and Cooperation 97

CHAPTER V. KENYA COLONY AND PROTECTORATE 101
I. Economic and Sociological Background 102
The Native People 103
The Country 108
European Influences 109
II. Education 114
Government Education 118
Mission Schools 120
III. Summary and Recommendations 134

CHAPTER VI. THE UGANDA PROTECTORATE 142
I. Economic and Sociological Background 142
The People 143
The Country 146
European Influences 147
II. Education 151
Government and Education 155
Mission Schools 156
III. Summary and Recommendations 162

CHAPTER VII. TANGANYIKA TERRITORY 169
I. Economic and Sociological Background 169
The People 171
The Country 174
European Influences 175
II. Education 178
Government Schools 181
Mission Schools 183
III. Summary and Recommendations 188

CHAPTER VIII. NYASALAND 193
I. Economic and Sociological Background 193
The People 195
The Country 196
European Influence 196
II. Education 199
Mission Schools 200
III. Summary and Recommendations 215

CHAPTER IX. THE ZANZIBAR PROTECTORATE 219
I. Economic and Sociological Background 219
The People 220
Arab and European Influences 223
II. Education 224
Government Schools 225
Mission Schools 226
III. Summary and Recommendations 227

CHAPTER X. SOUTHERN RHODESIA 230
I. Economic and Sociological Background 230
The People 230
The Country 234
European Influence 234
II. Education 236
Government Schools 239
Mission Schools 240
III. Summary and Recommendations 250

CHAPTER XI. NORTHERN RHODESIA 255
I. Economic and Sociological Background 255
The People 256
The Country 257
European Influences 258
II. Education 259
Mission Schools 261
Government Schools 264
III. Summary and Recommendations 264

CHAPTER XII. BASUTOLAND, BECHUANALAND AND SWAZILAND 268
I. Economic and Sociological Background 268
(*a*) Basutoland 269
(*b*) Bechuanaland 271
(*c*) Swaziland 272
II. Education 273
(*a*) Basutoland 274
(*b*) Bechuanaland 277
(*c*) Swaziland 278
III. Summary and Recommendations 280

CHAPTER XIII. RUANDA AND URUNDI 284
I. Economic and Sociological Background 284
The Country 284
The People 285
European Influences 286

II. Education 289
Government Education 290
Mission Schools 291
III. Summary and Recommendations 293

Chapter XIV. Portuguese East Africa 296
I. Economic and Sociological Background 297
The People 297
The Country 299
European Influences 300
II. Education 304
Government and Municipal Schools 306
Mission Schools 307
III. Summary and Recommendations 312

Chapter XV. Abyssinia 316
I. Economic and Sociological Background 317
The Country 319
The People 320
European Influences 324
II. Education 326
Church and Government Schools 326
Mission Schools 327
III. Summary and Recommendations 330
Elements of Hope 331
Educational Recommendations 336

Chapter XVI. The Education of Women and Girls 339
The Importance of the Education of Women 339
Illustrations of Good Work 342
Obstacles and Difficulties 346
Recommendations 349

Supplementary Chapter. Agriculture in East Africa. By Dr. Homer L. Shantz 353

Selected Bibliography 403

Index 409

LIST OF ILLUSTRATIONS

THE HEART OF AFRICA ..... *Frontispiece*

PLATE I. HEALTH: THE OLD WAY ..... *To face page* 20
(*a*) A Black Magician, Portuguese East Africa; (*b*) An Exorcist and his Wife, Portuguese East Africa; (*c*) A Medicine Man's Gear, Kenya; (*d*) The Old Way and the New

PLATE II. HEALTH: THE NEW WAY 20
(*a*) Dispensary at Kikuyu; (*b*) Swiss Doctors at Work, Portuguese East Africa

PLATE III. RECREATION—CHILDREN AT PLAY 21
(*a*) Boy Modelling Animals in Clay, Bechuanaland; (*b*) "Drop the Handkerchief," Tanganyika; (*c*) Christian Children at Play, Kikuyu

PLATE IV. PHYSICAL CULTURE 21
(*a*) First XI, Maseno School, Kenya; (*b*) Boys' Brigade, Kikuyu; (*c*) The School Bathing, Likoma, Lake Nyasa; (*d*) Drill at St. Peter's High School, Uganda

PLATE V. SERVANTS OF AFRICA 36
(*a*) Veterans in Nyasaland: Dr. Laws (center), Dr. Murray (right), Dr. Hetherwick (left); (*b*) M. Henri Junod and Native Pastors of the Swiss Mission; (*c*) Native Women Teachers, Uganda; (*d*) A Swedish Missionary Nurse; (*e*) The Educational Commission

PLATE VI. KINDLY FRUITS OF THE EARTH 37
(*a*) Cotton and Duca, Uganda; (*b*) Native Granaries, Abyssinia; (*c*) Mealie Field, Domboshawa, Southern Rhodesia; (*d*) Drying Sisal Fiber at Voi, Kenya

PLATE VII. AFRICAN SNOW PEAKS 68
(*a*) Mount Kilimanjaro, seen from Moshi; (*b*) Mount Kenya's Twin Peaks

PLATE VIII. THE INLAND SEAS OF AFRICA 68
(*a*) On the Shores of Lake Tanganyika; (*b*) Victoria Nyanza, near the Source of the Nile; (*c*) Lake Nyasa

PLATE IX. SAWYERS AT WORK, SOUTHERN RHODESIA 69

PLATE X. THE VICTORIA FALLS ON THE ZAMBEZI 69

PLATE XI. GOVERNMENT EDUCATION IN INDUSTRY AND AGRICULTURE ..... *To face page* 100
(*a*) Animal Husbandry: Sheep at the Gwabi Experimental Station, Southern Rhodesia; (*b*) Animal Husbandry: Son of a Champion, Tjolotjo, Southern Rhodesia; (*c*) Kikuyu Students at the Scott Agricultural Laboratory, Nairobi; (*d*) Public Works Training Department, Nairobi

PLATE XII. MEANS OF COMMUNICATION IN KENYA 100
(*a*) On the Road near Fort Hall; (*b*) A Flying Bridge across the Athi River; (*c*) A Reinforced Concrete Bridge, Ruiru; (*d*) Bridge in the Southern Masai Reserve; (*e*) A Government Direction Post

PLATE XIII. MISSIONARY COOPERATION IN MASS AND AGRICULTURAL EDUCATION 101
(*a*) Meeting of the Kavirondo Native Welfare Association, March 6, 1924; (*b*) Agricultural Show at Fort Hall

PLATE XIV. TYPES OF NATIVES, KENYA 101
(*a*) Masai: Raw and Trained; (*b*) Wataita Women Carrying Bananas; (*c*) Going Home in Kumasia Suk; (*d*) A Kikuyu Young Man; (*e*) A Christian Boy, Kikuyu

PLATE XV. SCHOOL WORK IN AKAMBA AND KAVIRONDO 132
(*a*) Technical and Industrial Mission at Wusi, Taita; (*b*) Visiting an Out-school in Akamba District; (*c*) Boys at a Lathe, Maseno

PLATE XVI. DIVERSITIES OF OPERATIONS, KIKUYU 133
(*a*) Girls' Dormitory: Occupants of the Nursery; (*b*) Learning to Sew; (*c*) Agricultural Apprentices; (*d*) Some of the Hospital Staff, Tumutumu

PLATE XVII. IN UGANDA (1) 148
(*a*) Bishop Tucker Memorial College, Mukono; (*b*) Mission Hospital, Mengo

PLATE XVIII. IN UGANDA (2) 148
(*a*) Girls' Boarding School, Iganga; (*b*) The Fish Market, Kampala; (*c*) School at Mill Hill Mission, Iganga; (*d*) The King's School, Budo

PLATE XIX. IN UGANDA (3) 149
(*a*) Camping in Kigesi; (*b*) In the Ruwenzori Range; (*c*) A Lesson to Ward Girls, Toro

PLATE XX. IN UGANDA (4) 149
(*a*) Native House, Ngora; (*b*) Tower with Drums, Ngora; (*c*) Nabumale Exhibition: Work of the High School; (*d*) Nabumale Exhibition: Work of the Day Schools

PLATE XXI. IN TANGANYIKA (1) ..... *To face page* 164
(*a*) Government School at Tanga: Parent-Teachers' Meeting; (*b*) Government School at Shinyanga; (*c*) Village Out-school beyond Korogwe; (*d*) Visiting Mission Out-schools, Usambara

PLATE XXII. IN TANGANYIKA (2) 165
(*a*) The former Leipzig Mission House, Machame; (*b*) General View of the School, Machame; (*c*) Wachagga Boys

PLATE XXIII. FOUR NYASALAND MISSIONS—(1) BLANTYRE 196
(*a*) Boys at Drill: 7.30 a.m.; (*b*) Out-school Teachers coming in for Training; (*c*) A Village School at Zomba; (*d*) Hoeing in the Cotton Garden.

PLATE XXIV. FOUR NYASALAND MISSIONS—(2) LIVINGSTONIA 196
(*a*) Pupils Gardening; (*b*) Apprentice Builders at Work

PLATE XXV. FOUR NYASALAND MISSIONS—(3) UNIVERSITIES' MISSION 197
(*a*) Women's Dispensary at Kota Kota; (*b*) Church with Thatched Roof and Birch Walls, Kota Kota; (*c*) Some Women Teachers at Likoma

PLATE XXVI. FOUR NYASALAND MISSIONS—(4) MKHOMA 197
(*a*) Panorama: Group of Girls from Dutch Reformed Mission; (*b*) The Mission Buildings at Mkhoma; (*c*) An Old Chief Learning to Spin; (*d*) Pisé de terre Building: Mission Boys

PLATE XXVII. IN ZANZIBAR AND PEMBA 228
(*a*) Native Village in Zanzibar; (*b*) Bridge in Pemba. Mohammedan Prayer Platform in Rear; (*c*) A Pemba Christian; (*d*) Pemba Costumes

PLATE XXVIII. IN ZANZIBAR 228
(*a*) Stairway and Ancient Door at Kiungani; (*b*) A Typical Native Street; (*c*) The First Zanzibar Scouts and Wolf Cubs; (*d*) House and Garden at Kisengundi

PLATE XXIX. IN SOUTHERN RHODESIA (1) 229
(*a*) Cecil Rhodes's Grave, Matopos Hills; (*b*) Domboshawa School-boys Building a House; (*c*) Brickmaking, Tjolotjo; (*d*) Carpentry Instructor and his Wife, Tjolotjo

PLATE XXX. IN SOUTHERN RHODESIA (2) 229
(*a*) Mount Silinda: First Ordination Council, 1924; (*b*) Old Umtali Mission: Nurses from Maternity Ward; (*c*) Class in Hope Fountain Girls' School

PLATE XXXI. A MISSION STATION IN NORTHERN RHODESIA ..*To face page* 260
(*a*) Mission Buildings, Kafue; (*b*) Principal's House, Kafue; (*c*) Primary Department, Girls' School, Mbereshi; (*d*) Carpentry, Mbereshi; (*e*) The Mission Courtyard, Girls' Boarding School, Mbereshi

PLATE XXXII. IN BECHUANALAND 261
(*a*) and (*b*) Chief Isang and his Town Mochude; (*c*) School Built by Chief Isang, Mochude; (*d*) Chief Isang's Round House, Native Built

PLATE XXXIII. IN RUANDA (1) 292
(*a*) Itinerating by Canoe; (*b*) The Mufumbiro Mountains

PLATE XXXIV. IN RUANDA (2) 293
(*a*) Belgian Missionary Directing the Weaving of Carpets from Banana Fiber; (*b*) On Medical Itineration; (*c*) Group of the Tall Batusi

PLATE XXXV. IN PORTUGUESE EAST AFRICA (1) 308
(*a*) Girls at Makulane; (*b*) Plowing, Chikambale; (*c*) Boys and Donkeys in Antioka; (*d*) Native Dance, Antioka

PLATE XXXVI. IN PORTUGUESE EAST AFRICA (2) 309
(*a*) An Open-air Lesson; (*b*) A Lesson in Drill; (*c*) Building a Mission School; (*d*) A Sewing Class in Makulane

PLATE XXXVII. IN ABYSSINIA (1) 324
(*a*) Market at Addis Ababa: General View; (*b*) The Vegetable Market; (*c*) In the Hay and Wool Market; (*d*) Court Scene in the Market

PLATE XXXVIII. IN ABYSSINIA (2) 325
(*a*) Weaving Loom and Cotton Thread; (*b*) Weaving Cotton Cloth; (*c*) Men Washing Clothes; (*d*) A Little Galla Girl

PLATE XXXIX. GIRLS AT SCHOOL (1) 340
(*a*) and (*b*) The Girls' School, Nabumale, Uganda; (*c*) The Waddilove Institute, Nengubo, Southern Rhodesia

PLATE XL. GIRLS AT SCHOOL—(2) MBERESHI 341
(*a*) Girls Marching; (*b*) At Net Ball; (*c*) Dormitories and Playground

PLATE XLI. WOMEN AT WORK 356
(*a*) Mission Girls Fetching Firewood at Kikuyu; (*b*) Women Drawing Water, Abyssinia; (*c*) Women Resting while Repairing a Roof, Southern Rhodesia; (*d*) Woman Working on Threshing Floor, Bechuanaland; (*e*) Kikuyu Women, with String for Bag-making and Straw for Thatching

PLATE XLII. METHODS OF AGRICULTURE (1) ..... *To face page* 357
(*a*) Coffee Trees, Warangu, Tanganyika; (*b*) Granaries for Storage of Eleusine, Uganda; (*c*) Native Plowing before the Rains, Abyssinia; (*d*) Native Plow and Yoke, Abyssinia

PLATE XLIII. METHODS OF AGRICULTURE (2) 388
(*a*) Ridges Ready to be Planted, Tabora, Tanganyika; (*b*) Mixed Native Agriculture, Wusi; (*c*) Native Woman Digging Sweet Potatoes, Uganda; (*d*) Open-headed Sorghum, Domira Bay, Nyasaland; (*e*) Cassava, Ujiji, Tanganyika

PLATE XLIV. EAST AFRICA CALLS 389
(*a*) Human Wealth: Boatmen on the Victoria Nyanza; (*b*) The Passing of the Darkness: Dawn on Lake Nyasa; (*c*) Unworked Potentialities: Water Power on the Zambezi River

LIST OF MAPS

Itinerary of the two African Education Commissions (West Africa, East and Central Africa) ..... *Facing title page*
Kenya 104
Uganda 144
Tanganyika 170
Nyasaland 194
Northern and Southern Rhodesia 232
Bechuanaland, Basutoland and Swaziland 269
Portuguese East Africa 298
Abyssinia 318

FIGURES SHOWING LAND CLASSIFICATION

Abyssinia (Ethiopia), 383; Kenya, 386; Uganda, 388; Tanganyika, 390; Nyasaland, 393; Portuguese East Africa, 394; Northern Rhodesia, 395; Southern Rhodesia, 396; Bechuanaland, 397

INTRODUCTION

The Purpose of the Report

THE purpose of the Report submitted in this book is to present the conditions of Native education in East Africa, with suggestions for their improvement. Those responsible for appointing the Educational Commission to East Africa have had two ultimate objectives in mind: To help the Natives in the various countries and Colonies visited through encouraging more and better education of the right type, and, as a result, to promote, directly and indirectly, friendly interracial relations. The immediate educational objective was more formally expressed and analyzed in the following statement of purposes prepared when the Educational Commission was originally announced:

1. To inquire as to the educational work being done at present in each of the areas to be studied.
2. To investigate the educational needs of the people in the light of the religious, social, hygienic and economic conditions.
3. To ascertain to what extent these needs are being met.
4. To assist in the formulation of plans designed to meet the educational needs of the Native races.
5. To make available the full results of this study.

The Trustees of the Phelps-Stokes Fund firmly believe that the peace and welfare of the world can never be assured until conditions in every country, no matter how small or how remote from world centers of civilization, are reasonably satisfactory. In other words, just as a chain is as strong as its weakest link, so not even the dominant civilization in Europe and America can be counted upon to endure so long as people anywhere are weak as the result of ignorance or any other cause. Just as commerce knows no national boundaries, so epidemics, whether of disease or of Bolshevism, or of warfare between groups, quickly spread from country to country, and can only be controlled by modern science and an enlightened public opinion. We cannot forget that the world war, which involved ultimately over a score of the leading nations, received the spark which kindled it at the little-known town of Sarajevo in the relatively out-of-the-way country of Serbia. So both altruism and self-interest combine in making it seem desirable that everything possible should be done to remove possible causes of serious friction or danger even in a continent so "remote" from the great political capitals of the world as Africa. As long as any portion of it, or of any other continent, suffers because of disease or superstition or prejudice or ignorance, the elements are at hand out of which a conflagration, which might later gain world proportions, may be fanned into a flame. The Educational Commission to East Africa, like its predecessor, the Educational Commission to West, South and Equatorial Africa, is therefore an attempt to make a definite, even though it may be a small contribution,

to the strengthening of sound methods of education which should make for the welfare of the Native races and the peace of the world.

Some Fundamental Considerations

It is now very generally recognized that, although the tendency of civilization is to continue in well-worn grooves, its direction can be somewhat altered and its progress accelerated through conscious direction by various agencies. Of these, probably the most important are statesmanship, commerce, religion and education. Science based on the most exact research should also be included separately in any strict analysis, but for our purposes it may be considered under education, although it is closely related to all the agencies named. Education must teach it and develop it : Commerce must make use of it : Government must apply it in meeting its problems, especially those connected with the public health : while Religion, although affirming more than Science can prove, must teach nothing inconsistent with its established laws. Civilization progresses in so far as these four factors unite, unselfishly and with broad outlook, to improve the personal and social conditions affecting human life. Let us refer to each briefly.

The real statesman no longer considers it his main object to advance the personal interests of his monarch or of the dynasty, but to advance the welfare of the State and its friendly relations to other States. In this matter there has been marvellous progress in Africa, as elsewhere, and it would be hard to find in the world a more unselfish and able group of public servants than those who have been charged with the administration and development of most of the African Colonies. The British Government has been particularly favored in this regard.

In commerce there has been a less marked but none the less encouraging change in attitude. Both in number and in relative proportion, the large corporations and firms conducting their affairs with due regard to the best interests of the African Native have very greatly increased during the past generation. The changed attitude of those interested in the commercial development of the Belgian Congo is a striking example of this point, as is also the remarkable success of the company in Nyasaland. Men of business are increasingly seeing that in the long run self-interest, to say nothing of the precepts of the Golden Rule, demand the fair treatment of labor rather than its exploitation. There are still labor conditions in certain parts of Africa, especially in the Portuguese Colonies, that deserve more serious attention of Governments than they have received, but there has been marked progress almost everywhere during the past decade. This is highly important, as the European trader, both through his business dealings and through his manner of life, is a factor of prime importance in setting standards of conduct which an imitative Native is sure to follow. To take a concrete instance : It is extremely embarrassing to missionaries who are unselfishly trying to present the gospel of goodwill and temperance when merchants from their own country living in the Colony are not observing these Christian precepts. On the other hand, there have been few more powerful factors for improving conditions in African Colonies than the conduct of certain large business

corporations, which have shown a friendly interest in the mental, moral, physical, social and economic welfare of their employees, and are opposed to all forms of exploitation. But, unfortunately, such cases are still rare.

Religion is the third great factor in the development of civilization. The modern Christian missionary has been in Africa, as elsewhere, the advance agent of civilization. The work of Livingstone, Mackay, Laws and scores of others has contributed as surely to the future civilization of Africa and to the peace of the world as that of any group of men who have lived. The Churches, representing all shades of thought, have made most important contributions. It is a revelation to one who has not visited Africa or studied conditions carefully to see what the introduction of religion has done in a country like Uganda, where the masses of the Natives in large sections have become Christianized during the past generation. To believe in one God who is a Benevolent and Eternal Spirit, instead of many gods of wood and stone; to believe in and practise monogamy instead of polygamy; to follow the spiritual and ethical teachings of Jesus of Nazareth instead of the quackery of some witch-doctor: these represent changes of inestimable value. Where religion is preached in its simplicity and purity, and the vital relation between faith in God and a clean life of simple service and good will are recognized, the improvement in social conditions is everywhere marked.

For the development of such religion, as indeed for all spiritual and moral training, the significance of the home must not be overlooked. In the give and take of family life, wisely guided by Christian parents, the Church finds its strongest ally. Here religion may be made effective in the affairs of everyday life and the impressionable character of the child profoundly influenced for good.

The fourth of the great factors which control the destiny of humanity is education. As this is so important and forms the basis of this Report, it will be treated in a separate section.

The True Conception of Education

The Trustees of the Phelps-Stokes Fund and the members of the Educational Commission to East Africa are all profound believers in the power of education as a factor in civilization. They are optimists, as they realize the latent power of humanity for development, when wisely guided. They believe that there is no boy or girl in the world who cannot be helped to a higher, better and more useful life through the right kind of education. Unfortunately, in the past, in Africa as in Europe and in America, the type of education provided has not generally been the type best fitted for the masses of the people. In the Middle Ages anything which deserves to be called education, aside from the simplest religious instruction, was practically confined to those who were to be the leaders of Church and State, and it was fairly well adapted to its purpose under the conditions then existing. With the spread of democracy the whole system of education was extended so that all members of the community secured practically the same type of education as had been designed for the leaders of a previous generation. This was unfortunate; for whereas the principle of education is universally applicable, the type of education must vary with

the stage of a people's civilization and, as far as practicable, with the requirements of the individual student.

High-minded men who have criticized the policy of educating the Native races have done so, it is believed, in almost all cases, because they have had a narrow and rigid conception of education. It has seemed to them foolish to give the African the classical training of Europe, as being, except in rare cases, in no way suited to his needs. These critics have been entirely right in their specific objections to the type of education too often provided; but they have been wrong in assuming that education was necessarily restricted to the formal type most prevalent in Europe and America in the past.

Those who are responsible for this Report, as its readers will notice, believe profoundly in the power of education to mold the minds, characters and habits of youth, but they are convinced that it must be a vital education fitted to the needs of those who seek it, so as to make them useful members in their own community life.

The old conception of education held by our fathers was mainly that of transmitting the cultural knowledge of the past, thereby supplying information which would give the recipient a cultivated mind. Education was primarily informational and mentally disciplinary. The teacher was expected to stand up before the class and convey to its members certain knowledge which was supposed to have an intellectual value. There was little or no attempt to choose subjects of study that would be of actual service in meeting the needs of the individual or the problems of home and community life. Nor were the methods of instruction or the character of school life generally such as to develop character or to enlist the service of what was learned in the classroom in the formation of habits and attitudes of social value.

Now it is seen that whereas the old conception of the educational process had and still has its values, it tended to become narrow and one-sided, and needed to be supplemented. We now see that education involves not only or mainly formal instruction, but the development of all the physical, mental, moral and spiritual powers of youth in the interest of service. Herbert Spencer puts this well when he says that the object of education is "to prepare us for complete living." Montaigne had the same ideal. He said: "'Tis not a soul; 'tis not a body, that we are training up, but a man, and we ought not to divide him." But he was about three centuries ahead of his time.

In other words, the modern conception of education is that of guiding and training natural individual growth rather than of giving formal instruction. I call it modern, and yet philosophers and seers have seen its truth for thousands of years. We find it in the Old Testament in the Book of Proverbs in the well-known words: "Train up a child in the way it should go, and when it is old it will not depart from it." Now, if this broad and vital conception is once grasped, can anyone deny for a moment that the type of education for which these definitions stand is one needed by every child of every race, no matter how backward, in the whole world? Intelligent people are increasingly convinced that ignorance is a cure for nothing, and promotes all sorts of ills in individual lives and in the body politic. The wrong type of education is almost equally dangerous. But the right type soundly based on the theory of

"educational adaptations," so eloquently advocated by Dr. Jones in this Report, can do only good.

Probably the most important single task of the Commission to East Africa was to try to find the types of education best fitted to meet the twofold needs of the Negro masses and of the Negro leaders of Africa in the near future. In general, the members of the Commission are convinced that all education must be of a character to draw out the powers of the Native African and to fit him to meet the specific problems and needs of his individual and community life. In this connection, they have been profoundly impressed by the ideals of education developed by General Armstrong at the Hampton Institute in Virginia, immediately after the Civil War. He saw that book learning of the old type was entirely inadequate : that the plow, the anvil, the hammer, the broom, the frying pan and the needle must all be used to supplement the customary instruction. In other words, that education must be vitally related to the needs of the people as they took up their work as freemen on the plantations and in the towns of the South. He saw that the training in agriculture, in industry and in home economics could not only be made to subserve a useful end, but that the processes used in acquiring skill as a farmer, as a mechanic, or as a cook—to use a few specific illustrations—have large educational value, both mental and moral. Armstrong's theories of education have been developed at Hampton, Tuskegee and scores of other institutions in America, and are beginning to take firm root in Africa. They have developed two of the most remarkable Negro leaders of modern times—Booker T. Washington and Robert R. Moton—and they have profoundly influenced J. E. K. Aggrey and other Africans who are introducing the same principles among the Natives of their own lands. In this education, character development, health and hygiene, agriculture and gardening, industrial skill, knowledge of home economics and wholesale recreation are among the most important objectives, along with the old training in the fundamentals of reading, writing and arithmetic—the three R's, which can never be superseded in elementary education. But of all these objectives, character training is the most important. Sir Frederick Gordon Guggisberg, Governor and Commander-in-Chief of the Gold Coast Colony, who is responsible for the development of the Native University College at Achimota, recently emphasized this point in his Report for 1922–23. He said :

> I said just now that the most important requisite of our educational system is CHARACTER TRAINING. WHAT IS CHARACTER TRAINING ? I confess that I have often been baffled in the attempt to define the nebulous curriculum of such a subject, but Dr. Jesse Jones hits the nail on the head. What he practically says is that THERE IS NO DEFINITE SYLLABUS, BUT WHATEVER SYSTEM WE ADOPT, AND IN EVERY SYSTEM WE ADOPT, WHETHER IN INFANT SCHOOLS, PRIMARY SCHOOLS, TRADE SCHOOLS OR SECONDARY SCHOOLS, WE MUST ENDEAVOUR TO GRAFT THE SIMPLE VIRTUES ON OUR CHILDREN. THESE SIMPLE VIRTUES ARE PERSEVERANCE, THRIFT, TEMPERANCE, SELF-CONTROL, RELIABILITY, HONESTY AND RESPECT FOR PARENTS. As Dr. Jesse Jones says, these virtues cannot be taught out of books ; they must develop by sound habits resulting from days, weeks and months of actual practice and repetition.*
>
> * Capitals as in the original.

Furthermore, the whole process of education at schools which emphasize these ideals is socialized from the very start in that children are made to feel that they are part and parcel of a community for whose standards and ideals they are largely responsible, and that in this respect a school is to be considered as a training ground for the larger work of life.

The Commission to East Africa is enthusiastic in supporting this type of education for the masses, although recognizing that there must be provided also a training for the leaders which would include the historical, physical and social sciences, and the other disciplines which white civilization has found valuable. In fact, it should be self-evident that there is, and will be increasingly, need for highly trained Native leaders in religion, in education, in engineering, in medicine and in all the professions. The time has passed when the civilized world can say to any people, " Thus far and no further," where education is concerned. The doors of the great universities of Europe and America must be kept open to the rare Native of any nation who is qualified to enter and to profit by the instruction. It is clear, however, that the majority of the Native leaders can be better trained in Africa, where they become accustomed to the conditions with which they will have to cope in after life. The movement so auspiciously started at Fort Hare College in South Africa, and at Achimota in the Gold Coast, must be reproduced in at least one center in East Africa, as recommended in the following Report, so that there will be some institution of higher education, well equipped and with high ideals, within a reasonable distance of every African Native qualified to meet its standards and to profit by its teachings. Experience with Negro colleges in the United States has shown, however, that it is far better to have a few institutions of this character of high grade, and to give them adequate support, than to encourage a large number of weak, competing institutions. They must also have the same emphasis on vital preparation for life's duties and needs that should be characteristic of the elementary schools and of the intermediate or high schools that will supply the majority of Native teachers. In all of them the laboratory method which modern science has introduced must be emphasized, so that theory and practice, knowledge acquired from study and from observation, can be combined in an atmosphere charged with idealism and with a fine passion for community service.

Origin of the Commission to East Africa

The Commission to East Africa was authorized by the Trustees of the Phelps-Stokes Fund at their meeting, November 21, 1923, when the following vote was passed :

That the appropriation of $6,500 for the East African survey be authorized under the following conditions :

1. That Dr. Jones's absence from America would be for a period not exceeding eight months, from the latter part of December to the latter part of August.

2. That the British Colonial Office meet the salary and expenses as a member of the Commission of whoever becomes the Secretary of the Imperial Advisory Committee on African Education.

[It was later decided that the Secretary should travel with the Commission without being formally considered a member of it.]

3. That the Church Missionary Society meet the salary of its Educational Secretary, the Rev. Dr. Garfield Williams, as a member of the Commission and all of his traveling expenses while he is in Africa, except for a sum not to exceed $500 to be appropriated for his traveling expenses while he is in the Colonies or Dependencies not included in the Society's field of activities.

4. That an earnest effort will be made by Mr. Oldham and others interested to secure the salary and expenses of a Secretary for the Commission.

The conditions mentioned were all most generously met by the British Colonial Office, the Church Missionary Society and others interested. The expenses have somewhat exceeded what was anticipated, and Dr. Jones has been abroad over a year rather than eight months, but the changes have been in the interest of the Commission's Report.

Although the action taken was the formal authorization of the Commission, it goes back to certain previous acts of importance which can only be understood if four other preceding factors are borne in mind:

(1) The Phelps-Stokes Trustees, in cooperation with various Governments and missionary societies, sent a Commission to Africa in 1920–21. The Commission's findings were published in a volume entitled *Education in Africa: A Study of West, South and Equatorial Africa, by the African Education Commission.* In my Introduction to this volume, I stated: "The Trustees especially regretted that time and means were not available to include the East Coast in their survey." The Trustees have, therefore, had in mind for some time the supplementing of the first study by one dealing with the principal countries and colonies on the East Coast.

(2) Conferences in England. When in England in the spring and summer of 1923, Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund, and I had many conferences with Mr. Oldham, the Secretary of the International Missionary Council; Sir Frederick Lugard, of the Colonial Office Advisory Committee on Native Education in Tropical Africa; Major Ormsby-Gore, Under Secretary of State for the Colonies; the Archbishop of Canterbury, and others, as a result of which it developed that the Colonial Office and the British Missionary Societies would like to have a survey of East Africa by a Commission under the auspices of the Phelps-Stokes Fund, similar to the survey already made of West, South and Equatorial Africa. The serious situation in Kenya and the desire of all the responsible officials concerned to meet it in the wisest and most constructive way was specially emphasized as making an early report desirable. On July 25th, 1923, following these conferences, the following statement was made in Parliament by Major Ormsby-Gore:

I have to announce that recently we have had an important conference at the Colonial Office consisting of the African Governors and Colonial Secretaries home on leave, and there have been a good many, together with our educational advisers, as to the future of Native education in Africa. We want to avoid making mistakes at this critical stage. We want to explore the experience of the work as to what is the best and most helpful form and type of education that we can give to the Africans for the purpose of giving light to New Africa. With that view we have formed a Permanent Committee, and I hope shortly to get a permanent Secretary to advise on this issue.

We were led to this largely as the result of a most extraordinarily interesting report issued by Dr. Jesse Jones, who has travelled, not only through the British Colonies, but through French Africa and the Belgian Congo and the Portuguese Colonies. He has made a most helpful contribution to the subject of African education from the point of view of the Native. It is hoped that Dr. Jones may pay a similar visit to the East African Colonies. This Committee consists of Sir Frederick Lugard ; Mr. Oldham, who practically represents all the Protestant Missionary Societies ; Sir Michael Sadler, who has a great knowledge of Indian education ; the Bishop of Edmundsbury [now Bishop of Liverpool], who was formerly Headmaster of Rugby, and Sir James Currie, Director of the Gordon College at Khartoum, who has had experience in the Sudan, and at present is doing such valuable work in connection with the Empire Cotton Growing Movement. He knows that side as well as the education side. We hope that the Committee will be able to contribute very materially to the progress of the new educational movement taking place in Africa.—[*Hansard's Debates*, Vol. 167, No. 104.]

(3) The visits of African educators to this country which the Phelps-Stokes Fund, in cooperation with Governments and missionary societies, had helped to render possible, made the importance of the proposed Commission more and more evident. These British visitors were convinced that the American experience in dealing with the African Negro was particularly valuable, and that if a suitable Commission representing Great Britain, the United States and Africa, could be created and financed, it could render East Africa a very important service. Archdeacon Owen, of Kenya Colony, who was one of the African educators brought by the Phelps-Stokes Fund to America, was among those who held this conviction strongly.

The three factors stated, together with the remarkable success of the Educational Commission to China in 1921–22, which was made up of British, American and Chinese members, under the chairmanship of Dean (now President) Burton, of the University of Chicago, and the extremely favorable reception of the Report of the first Educational Commission to Africa prepared by Dr. Jones, convinced the officers of the Fund that a similar service should be attempted for East Africa. This was clearly within the Fund's possibilities, in that by the will of Miss Caroline Phelps Stokes, who established the Fund, its purposes included : "The education of Negroes both in Africa and the United States," and the Act of Incorporation of the Phelps-Stokes Trustees by the New York State Legislature authorized the "said corporation to use any means to such ends which from time to time seem expedient to its members or Trustees, including research, publication, the establishment and maintenance of charitable or benevolent activities," etc., etc.

Personnel of the Commission

The personnel of the Commission was made up as follows :

Thomas Jesse Jones, Ph.D., Chairman, Educational Director of the Phelps-Stokes Fund, and Chairman of the Commission of 1920–21 to West, South and Equatorial Africa.

James Emman Kwegyir Aggrey, M.A., a Native of the Gold Coast and member of the Commission of 1920–21 ; formerly a Professor at Livingstone College, Salisbury, N.C., U.S.A.

James Hardy Dillard, LL.D., President of the Jeanes and Slater Funds and member of the General Education Board.

Homer Leroy Shantz, Ph.D., Agriculturalist and Botanist of the United States Department of Agriculture. He traveled from Cape to Cairo in 1919–21, and made observations of the soil and animal life, which were published in a notable volume and in maps.

The Rev. Garfield Williams, O.B.E., M.B., B.S., Educational Secretary of the Church Missionary Society.

Major Hanns Vischer, C.B.E., M.A., F.R.G.S., Secretary and member of the British Advisory Committee on Native Education in Tropical Africa, formerly Director of Education in Northern Nigeria, also worked with the Commission throughout. Mrs. Vischer accompanied the Commission for part of the journey.

C. T. Loram, B.A., LL.B., the leading authority on Native education and a member of the Native Affairs Commission in South Africa, who was a member of the previous Commission, joined members of the present Commission for their survey of Portuguese East Africa and Rhodesia. The South African Government generously made this possible.

James W. C. Dougall, M.A., of Scotland, and for part of the time George B. Dillard, B.A., of the United States, acted as Secretaries to the Commission.

It will be noticed that the Commission was international, interdenominational and interracial. It included British and American citizens, and a Native African, and members of various Christian communions. In general, it may be said the Phelps-Stokes Fund met the salary and expenses of Dr. Jones and Dr. Aggrey, the British Government the salary and expenses of Major Vischer, the American Government the salary of Dr. Shantz, while his traveling expenses were met by the International Education Board (Rockefeller). The Church Missionary Society met the expenses of Dr. Garfield Williams, and Dr. Dillard's expenses were provided by the International Education Board. Mr. Dougall undertook his own expenses throughout the tour. The Phelps-Stokes Trustees greatly appreciate the generous cooperation of the various Government and agencies mentioned. This was essential to the success of the Commission.

Preparation of the Report

Having completed their work in Africa, the Commission dispersed to three continents, Dr. Aggrey sailing for West Africa, Dr. Shantz and Dr. Dillard returning to America, Major Hanns Vischer resuming his work at the Colonial Office in London, in which city Dr. Garfield Williams also took up new and absorbing work. The Commission as a unit ceased to exist. Even the Secretary, Mr. J. W. C. Dougall, went to America to prepare for further educational work in East Africa. The actual production of the Report devolved mainly upon the Chairman, who remained in London for several months to concentrate upon it. To him the contributions of members of the Commission were sent, and from him the chapters went out to them for revision before publication.

(*a*) Major Vischer assembled valuable material on the Native people, the Government and the educational situation in the British Colonies visited, and also made the resources of the Colonial Office Library available for the purposes of the Report. Mrs. Vischer collected evidence on the education of women in Kenya, Uganda and Tanganyika.

Dr. Garfield Williams, in like manner, contributed descriptive material on mission schools in Kenya, Uganda and Tanganyika, and illuminating interpretations of educational policy.

(*b*) Dr. C. T. Loram, both during the visit of the Commission and subsequently, rendered invaluable service in collecting information as to educational conditions, and contributed his unique knowledge and experience to the preparation of the Report.

(*c*) Dr. Homer L. Shantz, who traveled the whole way as a member of the Commission, has embodied the results of his study as an agricultural expert in an important chapter which appears under his own name. He has also placed at the disposal of the Commission a large number of beautiful photographs, many of which are reproduced in the Report.

The Commission's Itinerary

After a short preliminary visit to England on the part of the American members—Messrs. Jones, Dillard and Shantz—and Dr. Aggrey, the African member, the Commission left London on January 15th, 1924, sailing from Marseilles on Thursday, January 17th. Their itinerary is given herewith :

January 29 *to February* 1—*French Somaliland*

Landing at Djibouti, the Commission traveled by rail to Abyssinia.

February 1 *to* 6—*Abyssinia*

The Commission stayed in and around the capital, Addis Ababa, paying visits to the Government School, to French and Swedish Mission Schools and to the American Medical Mission.

February 12 *to* 18

Voyage from Djibouti to Mombasa.

February 18 *to March* 9—*Kenya Colony*

Some or all of the members of the Commission visited various educational institutions in the Colony, traveling about 600 miles by train, with additional journeys by car. On February 22nd the Commission arrived at Nairobi, their headquarters for the district, where meetings and conferences with representatives of Government, settlers and Natives were held. On March 3rd the Commission removed its headquarters to Maseno. Government Schools and workshops were visited on the Coast, at Nairobi, Machakos and Kisumu, and a large number of Protestant and Roman Catholic Mission Schools.

March 10 *to* 23—*Uganda Protectorate*

With headquarters at Kampala, the Commission visited the Government School at Makerere, and the schools of the Church Missionary Society, the Mill Hill Fathers and the White Fathers. Meetings were held with Native Chiefs.

March 24 to 28—Kenya Colony

The Commission returned to the coast by train, stopping for further conferences with missionary representatives at Kijabe and with government officers at Nairobi.

Dr. Dillard and his son left for South Africa, where they visited several important educational centers.

March 30 to April 12—Tanganyika Territory

Messrs. Jones, Aggrey, Garfield Williams and Dougall, accompanied by Mr. S. Rivers-Smith, Director of Education, and by the Bishop of Mombasa, traveled by train inland as far as Tabora, visiting Government Schools at Dar-es-Salaam, Dodoma, Tabora, Kilossa and Morogoro, and also numerous schools of the Church Missionary Society and the Roman Catholic Missions.

Dr. Shantz and Major and Mrs. Vischer traveled by rail from Nairobi to Tanga and by boat to Mombasa, visiting various schools.

April 12 to 15—Zanzibar

The Commission toured the Island under the guidance of government officers, visited schools of the Universities' Mission to Central Africa, and had an audience with the Sultan of Zanzibar.

At this point Dr. Garfield Williams returned to Kenya and Uganda for some weeks of careful study. Major and Mrs. Vischer returned to Tanganyika.

April 19 to 21—Portuguese East Africa

Messrs. Jones, Shantz, Aggrey and Dougall sailed to Beira, where they were joined by Dr. Loram from South Africa.

April 22 to May 15—Nyasaland

The Commission traveled 550 miles by lake steamers and 400 miles by car, visiting schools of various missions. Major Vischer joined the party at Zomba.

May 21 to 30—Portuguese East Africa

Mr. Dougall traveled through Portuguese East Africa, accompanied by Dr. Lawrence and Mr. Alvord of the American Board of Missions.

May 18 to June 7—Southern Rhodesia

The Commission visited Mission and Government Schools and attended the General Missionary Conference in Salisbury, and the Conference of the Dutch Reformed Church at Morgenster.

June 8 to 13—Northern Rhodesia

Messrs. Jones, Vischer, Aggrey and Dougall attended the General Missionary Conference of Northern Rhodesia at Kafue, and met government officials at Livingstone.

June 16 to 27—Union of South Africa

Members of the Commission met missionary representatives and citizens at Johannesburg and attended the General Missionary Conference at Durban. On June 20th Messrs. Aggrey and Dougall sailed from Durban for England, and on June 27th Messrs. Shantz and Vischer sailed from Cape Town.

June 30 to July 15—Portuguese East Africa

Dr. Jones and Dr. and Mrs. Loram traveled in Portuguese East Africa, having their headquarters at Lourenço Marques.

July 15 to July 25—Union of South Africa

Dr. Jones and Dr. Loram returned to South Africa, where they traveled extensively, visiting schools and conferring with government officials, important organizations and influential citizens.

On August 8th, Dr. Jones sailed from Cape Town for England.

It is to be regretted that the Commission was unable to visit the Belgian Mandated Territory of Ruanda and Urundi, though notes on the situation there are embodied in the Report, and British and Italian Somaliland. The Phelps-Stokes Fund would have been particularly glad if Italian Somaliland could have been included, as then the African Colonies of all the European Powers—Great Britain, France, Italy, Belgium and Portugal—as well as the territories originally colonized by Holland and Germany would have been visited, except for Spain's small possessions on the north west. It may be stated in general that the two Commissions under the auspices of the Phelps-Stokes Fund have visited all sections of Africa, except the northern area bordering the Mediterranean, the Sahara and the districts to the east and west of the Desert. All of this northern portion which has not been included in the two Reports has distinctive problems of its own, due primarily to the fact that the dominant influence is Mohammedan ; while in all of the central and southern sections, wherever the Native religions have been superseded, the dominant influences are Christian. It will be noticed that the portion of Africa covered by the visits of the two Educational Commissions includes, roughly speaking, all Africa south of 10° north latitude.

Acknowledgments

A Report of the character herewith submitted can only be prepared with the cooperation of many organizations and individuals. The Phelps-Stokes Fund is particularly indebted to the Colonial Office of Great Britain, the Department of Agriculture of Washington, the International Education Board of New York, and to the Governments of the various British and Portuguese Colonies and Dominions for help of many kinds. In most of the Colonies transportation facilities were provided by the Government. The British Colonial Office has also been most generous and cooperative in supplying the facts and figures necessary for the various colonial surveys.

There are also certain individuals whom it is my pleasure to mention with special gratitude. Above all, the thanks of the Phelps-Stokes Fund are due to Dr. Thomas Jesse Jones, the Chairman of the Commission, who is more responsible than any one else for the success of the Commission and for its Report. His tact, his philosophy of education and of its adaptations to people in various stages of civilization, his Christian sympathies, and his experience in educational surveys have all qualified him for leadership in this work. It is interesting to note that Dr. Jones was by birth a Welshman, by education and citizenship an American, and by interest as much an African as any non-African could conceivably be. It is a special pleasure to note that the collaboration of Mrs. Jones, during the strenuous months of work in London, has meant much to her husband and to the Report. Every member of the Commission has cooperated most fully and heartily both in the work on the field and in the preparation of the Report. It embodies substantially the thought of the whole Commission and is their common gift to Africa.

It is impossible to express adequately the sense of obligation of the Phelps-Stokes Fund and of the Commission to the various interests which center in Edinburgh House, which has been the headquarters of the Commission in London. The Conference of Missionary Societies in Great Britain and Ireland generously contributed the offices and clerical assistance required during the months when the Report was being prepared for the press. Mr. Oldham, Secretary of the International Missionary Council; Mr. Maclennan, Secretary of the Conference of Missionary Societies in Great Britain and Ireland; and Miss Gollock, Joint Editor of the *International Review of Missions*, have given of their time and their thought most generously at various stages of the Commission's work. Miss Gollock has been Dr. Jones's principal collaborator in editing and illustrating the Report and in seeing it through the press. Mention should also be made of Miss Naylor's loyal and capable service in the office, of the help rendered by Miss Haworth in the preparation of the Index and the Bibliography, and of the expert aid given by Mr. David Chamberlin in connection with the maps and illustrations. Mr. Rivers-Smith and Mr. Macgregor Ross also used their knowledge of East Africa to further the preparation of the Report, so did Mr. Rey, the author of *Unconquered Abyssinia.*

It is impossible to acknowledge by name the numerous donors of the photographs which have enriched the pages of the Report. Special recognition is due to Messrs. W. H. Smith & Son, whose expert staff have spared no pains in their successful work upon the printing and illustrating of the volume.

It is possible to name here only a small proportion of the organizations and individuals in Africa—government officers, missionaries, settlers and merchants, and Africans—to whom thanks are due. The following references indicate the extent of generosity and courtesy shown to the Commissioners, as they have been reported by the Chairman of the Commission:

Governments.—The governing officers of every country visited showed every possible courtesy and provided substantial assistance in traveling by trains, boats and motors. Special mention must be made of His Highness Ras Tafari, and of the late Sir Robert Coryndon, Governor of Kenya, whose sudden decease is a serious loss to all East African and colonial service. The Commission desire to express deep gratitude to the Governors and Colonial Secretaries for their interpretation both of the essentials of colonial welfare and the principles of trusteeship for the Native people.

General Herzog, the Prime Minister of South Africa, and General Smuts, who retired from office during the Commission's visit, were genuinely sympathetic and cooperative to the Commission in their interest in Native affairs. The Portuguese Governors and their officers opened every door and materially facilitated the travels of the party.

The British Colonial Governments generously supplied practically all transportation required in their colonies. The Directors of Education placed their Departments at the service of the Commission. Other Departments also assisted, especially those of Agriculture and Public Health.

Missions.—Missionaries of Protestant and Roman Catholic Societies, European and American, provided every form of hospitality and assistance.

In Abyssinia, Dr. Lambie, of the United Presbyterian Mission, and his colleagues gave hospitality to several members of the Commission.

In Kenya, Dr. J. A. Arthur, of the Scottish Mission, made many of the preliminary arrangements through Dr. H. R. A. Philp and Miss Stevenson. The Bishop of Mombasa, Archdeacon Owen, Rev. F. H. Wright, Rev. J. Britton, Rev. Canon St. A. Rogers, Rev. Canon S. Leakey, and the Rev. and Mrs. Handley Hooper rendered service in connection with the Church Missionary Society. The American Missions and the Africa Inland Mission were very helpful in many ways.

In Uganda, Bishop Willis and his associates provided substantially both of hospitality and traveling facilities. The Roman Catholic Missions likewise cooperated in the inquiries of the Commission.

In Tanganyika, the contacts with missions were comparatively few, but appreciation is due to the Universities' Mission, the Lutherans and the Roman Catholics, and especially to those of the Church Missionary Society who provided hospitality.

In Zanzibar, Chancellor Spanton and his associates of the Universities' Mission were very kind.

In Nyasaland, Dr. Hetherwick, of the Church of Scotland, took the responsibility for all the preliminary arrangements. Dr. Laws and his staff at Livingstonia were most generous in their welcome and hospitality. Bishop Fisher and the Fathers and Sisters of the Universities' Mission at Likoma received the Commission into the life of that interesting station and placed their comfortable lake steamer at the Commission's command. The Dutch Reformed Missions arranged all conveniences of travel to their stations and provided the comforts of home for the travelers.

In Southern Rhodesia, the members of the Commission enjoyed the hospitality of many missions, both Protestant and Roman Catholic, notably the American Methodists, American Congregationists, the Wesleyans, and the Dutch Reformed Mission at Morgenster. Special mention should be made of Dr. Lawrence and Mr. Alvord, who accompanied Mr. Dougall from Beira in Portuguese East Africa by overland route to Mount Silinda in Southern Rhodesia.

In Northern Rhodesia, Mr. and Mrs. Fell, of the Primitive Methodist Mission at Kafue, arranged generous hospitality both for the Commission and for the Conference of Missionary Societies held during their visit.

In Portuguese East Africa, M. Loze, of the Swiss Mission, was most helpful in all arrangements for the Commission. The other members of the Mission were also generous in their service, especially the Mission physician, whose skill cured one member of the Commission of an African fever that threatened serious difficulties. The American Methodist Mission rendered valuable service through Dr. Terril, who guided members of the Commission through parts of Portuguese East Africa and arranged hospitality both from that Mission and others on the route.

In South Africa, hospitality was provided by the American Congregational

Missions in Natal, the Dutch Reformed Church in many places, Dr. Henderson at Lovedale, the Bremen Mission, and the Swiss Mission in the Transvaal.

Economic Groups.—Settlers and merchants cooperated helpfully wherever there was an opportunity. In Abyssinia, Colonel and Mrs. Sandford shared with the United Presbyterian Mission the burden of hospitality for the Commissioners. Colonel Sandford deserves the gratitude of the Commission for his wise and extensive help in ascertaining and understanding facts concerning both the educational and general situation in Abyssinia.

In Kenya, the Settlers' Association were most cordial in their cooperation. Lord Delamere and Sir Northrup MacMillan arranged introductions of value.

In Southern Rhodesia, members of the Commission were the guests of Mr. and Mrs. Collins for several days. Judge and Mrs. Russell, of Bulawayo, were also exceedingly kind.

In South Africa, members of the Commission enjoyed the hospitality, and profited by the help of, the Witwatersrand Council on Education through their Secretary, Mr. Reinallt Jones, and his wife. Acknowledgments are also due to the Rotarians of Johannesburg; Colonel and Mrs. Dick of Durban; Mr. and Mrs. Boemkhe and the Citizens' Association of Oudtshoorn; Mr. and Mrs. Malcolm of Pietermaritzburg; Dr. and Mrs. Loram in Rondebosch; representatives of philanthropic and religious organizations of Cape Town; the University of Cape Town; Dr. and Mrs. Du Plessis, and the University of Stellenbosch.

Africans.—Everywhere the African people were exceedingly kind and enthusiastic in their welcome and assistance. All members of the Commission—and especially Dr. Aggrey—are deeply grateful for direct and indirect help from the Natives, whether as individuals or through their organizations. The Kavirondo Native Welfare Association command the special appreciation of the Commission for the welcome given at their large and impressive meeting and for their generous hospitality. The Joint Native Councils of South Africa gave many encouraging evidences of their interest in the Commission.

Conclusion

In conclusion, let me say on behalf of the Phelps-Stokes Trustees that they have considered it a very great privilege to cooperate with Governments, Educational Foundations and Missionary Societies in making this Report possible. The Trustees are profound believers in the importance of the spirit of cooperation in the solution of all missionary, educational, interracial and international problems as believed in and practised by the members of the Commission, and as preached with special eloquence by its Chairman, Dr. Jones, and its Native African member, Dr. Aggrey. The type of cooperation to be desired is that already achieved in several Colonies through the appointment of an Advisory Committee on Native Education. Such a Committee, established in Kenya soon after the Commission's visit, met for the first time on May 31st, 1924, at Nairobi, there being present the Colonial Secretary, the Director of Education, the Commissioner for Native Affairs, the Bishop of Mombasa,

representatives of the Scottish Mission, the Roman Catholic Missions, the Africa Inland Mission and the Friends' African Mission, as well as representative citizens. This means that practically all interests are represented and that the fullest degree of cooperation is assured in planning a wise system of Native education for the Colony.

The Trustees also believe that a great educational revival is about to take place in the interest of the Native Africans. They have not forgotten the thrill which went over the educational world in August, 1901, when the army transport *Thomas* sailed from the United States with 550 graduates of American colleges and normal schools to establish a public school system for the Natives of the Philippines—the first extensive educational system in which industrial training and physical development were made a daily part of the school routine. There is probably no chance for such a spectacular development in connection with Africa, but it is earnestly to be hoped that an increasingly large group of thoroughly well-trained educational leaders for government and mission schools will go to the African continent in the near future. If they do, and if they meet their responsibilities in the same high-minded spirit that has been characteristic of most colonial administrators and missionaries in recent years, the results that can be achieved will almost surpass the imagination. This will be particularly true if, following the best precedents of the past, they bear in mind that their main object is to develop an indigenous educational system which in a few decades should become largely self-sustaining and self-perpetuating, with a large degree of Native leadership. The right type of education is very closely akin to the right type of Christian nurture, and there seems to be no part of the world where teachers and missionaries, living in the spirit of Christ and proclaiming His simple Gospel by word, life and deed, can render a larger service for the spread of the Kingdom of God than in Africa.

ANSON PHELPS STOKES,
President of the Phelps-Stokes Fund.

Phelps-Stokes Fund Office,
101 Park Avenue, New York City.

EDUCATION IN EAST AFRICA

EDUCATION IN EAST AFRICA

Chapter I

EAST AFRICA

AFRICA, the " Great Dark Continent," the " Continent of Great Misunderstandings," is rapidly becoming the " Continent of Great Opportunities " and the " Continent of Great Responsibilities." These four dramatic words—Darkness, Misunderstandings, Opportunities, Responsibilities—vividly suggest the evolution of Africa from the barbarism of primitive life to the perplexities and influences of civilized society and to a worthy rank among the continents of the earth. One may well wonder how far these words present the actual and potential evolution of Africa and Africans—the things which have happened in the Continent—and how much they reflect the varied and changing attitudes within the minds of those concerned with the Continent and its people. Doubtless there has been a twofold evolution, both objective and subjective. The great resources and the real awakenings in Africa are a guarantee of significant developments. The scientific and altruistic approach to the country and the people is dispelling the morbid charm of wild life, the haunting fear of disease, and revealing the normal Africa of economic wealth, beautiful scenery and human potentialities. As the scientific Steffanson discovered the friendly Arctics, so the scientific and missionary Livingstone years before foresaw the friendly Tropics.

The facts assembled in 1921 by the Education Commission to West, South and Equatorial Africa are emphatically confirmed by the facts ascertained by the Education Commission to East, Central and South Africa in 1924. It is inevitable that the honest observer shall present Africa as a Continent of Great Opportunities and Greater Responsibilities. There is a substantial and scientific basis for such a faith in the facts stated by Dr. Shantz, a plant specialist of the United States Department of Agriculture and an extensive student of African soils. His chapter in this volume has startling estimates and forecasts such as these :

The cultivated acreage of East Africa, exclusive of South Africa, could in time almost equal that of the United States of America, an area three and a half times the total surface of the United Kingdom and Ireland.

East Africa north of the Transvaal contains 300,000 square miles of high plateaux locally known as " white man's country," free of tropical heat and tropical diseases, and capable of producing the crops of the temperate zone.

Far-reaching questions are raised by the economic and sociological bearing of such estimates. Who is ultimately to occupy East Africa ? Will it be the story of the American Indians dwindling and withdrawing into the difficult places ? Or will it be an adjustment of white and black for the mutual benefit of each ? What is the meaning of " trusteeship " and " mandate " in relation to the African millions ? These questions are not directly answered in this Report, but every chapter contributes facts and recommendations pointing towards the answers. The Economic and Sociological Background of Native Education in every territorial chapter states the case of the Natives under paragraphs on People and Country, and the case of those from other lands under European Influences. Efforts to develop and educate the Natives are described under Educational Activities. Each chapter ends with a Summary and Recommendations—an attempt to integrate for each area the possibilities of country, Native people and European influences, so that Africa and Africans, black and white, may realize their potentialities.

But East Africa is not merely an aggregation of colonies and protectorates, with Ethiopian Abyssinia at the northern end and European South Africa at the south. There is a unity of geographic elements including highlands and lowlands, valleys and lakes, that sweep from Abyssinia to the Cape of Good Hope, and from the Upper Congo on the West to the Indian Ocean on the East. The power of climate, the lure of resources, and the migrations of peoples are superior to the artificialities of political or economic expediency and compromise. These great natural forces and conditions will ultimately determine the place of populations and their political and social status. Happy then the statesmanship that discerns the realities and helps direct the tides into channels that make for permanency in human development.

What are then the constituent elements of this eastern area of the African Continent ? It begins with South Africa, extending from ocean to ocean, till it reaches the Upper Congo where the Continent divides into east and west, and it follows the eastern highlands, ending in the great high plains of Abyssinia. The total area of this remarkable region is approximately 2,750,000 square miles, about three-quarters that of the United States of America. Its population is nearly 28,000,000 or about a fourth of that of the American States. Racially about 25,500,000 are Native Africans, largely of Bantu stock ; about 1,550,000 are of European ancestry ; 525,000 Cape Colony Colored ; and 250,000 Asiatics, largely along the East Coast with a marked concentration in Natal.

These statistics present the human factors in the developments already begun and now about to enter upon a grander scale, with some parts of the world participating and others anxiously watching whether the processes are to be those of conflict or cooperation. The million and a half Europeans are rulers, missionaries to the Natives, masters of industry, commerce and agriculture. The half-million Cape Colored and the quarter of a million Asiatics are economic helpers in trade and industry and sometimes in government. The Native millions are the ruled, the exploited, the developed. Abyssinia is the only country under Native rule, but

that in no important respect improves the position of the Native millions. The tendency to exploit and oppress is not a monopoly of Europeans. It is usually incidental to the control of one group by another, coupled with selfishness and an ignorance of good economics, good government and good sociology on the part of the controlling class, whether white or black.

An understanding of the units of government control is peculiarly important in the study of East African probabilities, especially those of the more immediate future. The outstanding fact concerning government is the wide extent of British influence all the way from the Cape to Cairo. The elimination of the Germans from Tanganyika has left the British in control of all the areas except Abyssinia in the north, Portuguese Africa in the south-east, and the Union of South Africa with dominion status within the British Commonwealth. Though Portuguese East Africa has 428,000 square miles and about 3,000,000 Native people, the unfortunate condition of the colony and the lack of continuity and effectiveness in the colonial policy eliminates that large unit from any present direct influence in East African affairs. Abyssinia, officially known as Ethiopia, is physically a wonderful country. The present ruler is a man of high purposes and genuinely desires to develop his country and his people into helpful participation in modern progress. At present, however, the inter-colonial and international influence of Abyssinia is negative. Whatever the present condition of Abyssinia and Portuguese East Africa, it is certain that both of them will in the not distant future increasingly feel the virile forces of East Africa surging all about them.

The governmental forces that matter most at the present time in East Africa are British. There are, first, the ten areas with varying degrees of dependency upon the British Colonial Office. Though Southern Rhodesia is included in the ten, it was given the right of responsible government in 1924. Second, there is the Union of South Africa, a vital part of the British Commonwealth. These two units include 21 of the 28 million people in East Africa, and 2 million of the $2\frac{3}{4}$ million square miles of territory. They have thus the bulk of the land and the overwhelming majority of the people. Even more important than these advantages is the fact that practically all the European population is in the British areas. The distribution of the European stock in East Africa seems to be the most immediately potential of all facts in understanding the present or forecasting the future. As regards the number of Europeans, the Union of South Africa is far and away above all the others with over 1,500,000 white people. Southern Rhodesia is next with 33,000 Europeans. Kenya follows with 10,000. The others are Northern Rhodesia, 4,000 Europeans; Tanganyika, 2,500; Swaziland, 2,200; Bechuanaland, 1,700; Basutoland, 1,600; Nyasaland, 1,500; Uganda, 1,200; Zanzibar, 250. Comparison of these figures with those for Asiatics is both interesting and valuable. South Africa reports 155,000 Asiatics; Kenya, 36,000; Tanganyika, 15,000; Zanzibar, 14,000; and Uganda, 5,000. In the four tropical colonies Asiatics outnumber Europeans, but South Africa's million and a half far overbalance all but the Native millions.

While Europe, and in particular the little Island in the northern seas, must give, and give, and still give, of their achievements in government, in art, in science and, above all, in the methods of human service, the potentialities of Africa seem intimately intertwined with the virility of the Union of South Africa and of the United States of America. South Africa is an integral part of the Continent. Its sons and daughters, whether of European or African ancestry, are native to the soil and the climate. To them is come the opportunity and the call to give altruistic reality to the prophetic exhortation of Cecil Rhodes, whose famous statue in Cape Town dramatically points them to the North. The United States, though territorially and politically separated from Africa, have a special experience and a sincerity of interest that warrants the expectation of increasing cooperation in all that concerns the welfare of the African. The winning of the great rural West and the successes and failures of racial adjustments in America are rich in valuable lessons for the development and adjustment of East Africa. What matters most in the service of the nations is that they shall go to Africa without warping preconceptions. What is now needed is inductive approach to the potentialities of people and country. It will be literally true of Africa that " the meek shall inherit the earth."

Governments have entered, taken possession, and established peace and order. The extent of their success and failure is indicated. Traders, industrial operators and settlers have exploited and developed. The degree of their selfishness or service is recognized. Missionaries have left all to minister to the people. Their mistakes have been many. Their indifference to their own health and energy has often surpassed understanding. But the record shows a service rendered that will increasingly command the gratitude of international statesmanship. More and more the world is realizing the wisdom of working with rather than for a people. Thus are the Africans becoming positive factors in the destiny of their Continent. Their participation is required by discerning science, sound economics, correct sociology, real statesmanship and sincere Christianity.

Dr. Aggrey, the African member of the Education Commission, picturesquely likens his pear-shaped Continent to a huge question mark among the continents of the earth. There it stands between the civilization of the Occident and the Orient, ready to be allied with either for the great struggles of the future, but equally susceptible to influences for peace. It may be reserved for Africa to reveal to the world that racial differentiations can become the basis of respect, and elements of human identity the basis of universal brotherhood. Its vast areas extend into the temperate zones of the Southern Hemisphere, and the world asks whether African influences there will be for conflict or for concord. The charm and the lure of Africa, its opportunities and responsibilities, invite the continents to share both the privileges and duties of its unknown future.

Chapter II

EDUCATIONAL OBJECTIVES AND ADAPTATIONS

THE determination of the aims of education is vital to the organization of an effective system of schools. Even casual inquiry, however, shows that this essential has been very generally neglected. The present confusion in educational thought and practice, whether in Europe, America or Africa, is largely due to the failure to define the aims of education. There has been a very unfortunate divergence in the attitude of missionaries, settlers and government officials toward Native education. The attitude of the missionaries has been determined by their desire to impart their religious ideas to the Native people and to win them to a Christian way of life. The government officials have naturally thought of the colonial administration and have felt the necessity for clerical help and such skilled workers as are needful for the surveying of roads and other means of transportation. Settlers and traders have been concerned for the various needs of their special occupations. The traders have joined with Government in a demand for clerks. The settlers' demand has been primarily for laborers to till the soil and to carry on the varied activities of the farms. These diversities of view have been further intensified by the attitude taken toward the Native people. Some have recognized the principle of trusteeship and desire to assist the Natives to realize their full capacities as human beings; others have thought of them as economic assets to be exploited for the satisfaction of the party in control.

In all the Colonies visited the first responsibility of the Commission has been to eliminate aims that are obviously antagonistic to the best interests of the Natives and of the Colony and to harmonize those aims that are natural, reasonable and desirable in the development of Africa and Africans. Possibly the most satisfactory result of the Commission's activities has been the harmony developed among the colonial groups by the agreement as to the real aims of education. The measure of success achieved in the development of agreement is directly traceable to the recognition of the welfare of the African community as the object of primary consideration in the determination of educational objectives. It was evident to all that the conditions and needs of the community must be vital considerations in all efforts for improvement. The simplicity of this approach eliminated many possibilities of misunderstanding and debate. There remained then only to make the analysis of the elements that constitute community life and of the educational methods and agencies designed to act upon them.

Government, missions and settlers were ready to agree that the development of character is a vital requisite in all educational activities. Fortunately, too, there was an almost unanimous consensus of opinion that religion is a necessary means to a sound development of character. Health as a second objective was recognized with equal unanimity. It was evident to all that the physical well-being of the people is essential to the efforts of Government, missions and settlers in every Colony. The

vast physical resources of Africa, as yet hardly touched by either the African or the European, together with the almost abject poverty of the Natives, emphasize the importance of agriculture and industrial skill as a third objective in education. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation and all that centers about the life of woman was enthusiastically recognized as a fourth objective. All who are familiar with the pleasure-loving and joyous temperament of the African, which finds expression in moonlight orgies, dances, and other physical excesses, readily agree that sound and healthful recreations should be added as a fifth objective. The possibility of adapting African music, dancing and other amusements further commends recreation as an important element in education.

With genuine agreement on the importance of these objectives, it has not been difficult to find a common mind as to educational agencies and methods. The most common of all are of course the ordinary school subjects, such as reading, writing and arithmetic. Their importance must be emphatically recognized as elements of the school curriculum, a knowledge of which is fundamental to all the rest. Unfortunately, however, these subjects have often been taught almost to the exclusion of those already named. There is no desire to exclude or diminish interest in the ordinary school subjects when it is recommended that reading, writing and arithmetic shall be used as the means of imparting knowledge and of building up practice in health, agriculture, industry, home life, recreation and, above all, character.

Languages of instruction rank with the ordinary school subjects. The appeal to the Native mind cannot be effectively made without the adequate use of the Native language, nor can the essentials of sound character be taught nor interest in agriculture or industry be developed without its use. It is equally important that advanced pupils shall have opportunity to learn some European language as they themselves demand. Africa requires increasingly whatever knowledge can be adapted from European civilization to meet its peculiar needs.

While the main emphasis of this Report falls upon the need for an education adapted to the conditions under which the majority of the African people live to-day, it must be emphatically stated that the Commission, one of whose members was a highly educated African holding a doctorate of philosophy from Columbia University, recognizes unhesitatingly that with the evolution of civilization in Africa education must include all that has been found necessary elsewhere, including advanced technical and agricultural training and professional knowledge of medicine, law and theology. But it is suggested that the first five objectives, with their vast implications for the welfare of the community, should influence even these and largely determine the type of professional training to be encouraged. The provision for teaching the great modern sciences, which will subsequently become necessary, should not therefore be limited by the traditional emphasis on literary subjects. Chemistry, physics and biology are transforming modern conceptions of the physical world. Economics, sociology and socialized history are giving a new appreciation of society. The

educational evolution of Africa will require all that is best in the knowledge and thought of the West.

It is to be hoped that the authority of tradition and custom in educational policy and method may not retard the early recognition of the need for education shaped on the lines which are put forward in this Report as of special value in Africa. The inflexible character of education in the past has too largely discouraged and even excluded the changes required to suit the wide and deep diversities of African conditions and life. The rigidity of educational processes has strikingly limited the influence of schools in the development of the capacities of the Native people. It is increasingly recognized that Europe and America have long suffered from this unchangeable quality in the education provided. Some adhere to this fixity of educational aim and method with dogmatic finality. The majority are doubtless merely accepting the established customs without question. It is important to remember that the more advanced civilizations have other institutions such as the home, the Church, the press to supplement the omissions and correct the errors of the schools. In primitive Africa, the school has a larger responsibility for the elevation of the people than any other institution. In many instances it is almost the only influence for Native welfare. Errors or omissions in policy and method in school education are therefore correspondingly more serious.

The beginnings of a revolt against the rigidity of education are apparent in America and Europe. There is an insistent inquiry by the thoughtful public as to the purposes and methods of the school. Some of the efforts to improve the school have not been wise. The ever-enlarging bulk of knowledge and the ever-increasing complexity of social organization have caused educators to multiply subjects of instruction and school departments. This method of accretion has only added to the perplexity of teacher and pupil and contributed to a certain futility in education. The reform of education needs something more thoroughgoing than the mere accretion of knowledge.

The real reform calls for a new synthesis of knowledge and an adaptation of education based upon the condition and needs of society. Consciousness of community life, with all that it involves of human interactions and responsibilities, is the key to educational reform. With this consciousness as the determinant of educational aims the merely factual contribution of education will be subordinated to such creative powers as are related to the needs of the community and the merely decorative elements will give way to the necessary equipment for service and citizenship. Herein then is the basic justification of the objectives proposed for education in Africa. The movement of present-day thought is toward the recognition of the native qualities of all peoples. The element of truth in the much discussed doctrine of self-determination is an expression of the demand for the cultivation of whatever is worth while in the customs and life of the people under consideration. Governments and missions are conscious of the movement in this direction, and many are making earnest inquiry for concrete and definite methods of releasing the potentialities of the Native people.

These movements and attitudes are already bearing fruit in the notable awakening

of the African people. While this new consciousness is limited to a comparatively small number of the Native leaders, certain elements of restlessness extend rather widely among the people. As yet they hardly realize the significance of their own feelings. Their state of mind is susceptible of guidance either toward the constructive improvement of the present situation or toward futile and even destructive restlessness harmful to their own welfare and to the general interest of their country. Some would follow blindly the Europeans and adopt European customs by processes of imitation. They would cast aside their own Native customs as undesirable evidences of savagery and barbarism. Unfortunately the conceit of Western civilization has too often encouraged this superficial imitation of European customs and the disregard of everything Native. It is to be hoped that this will be discouraged. The wiser Native leaders are recognizing the futility of artificial imitation and are seeking to develop respect for whatever is good in their own history and in their present attainments. The situation is often further confused by the mixed motives of both the advocates of Native customs and those who would have the Native imitate European manners. The younger Natives frequently insist that the extreme advocacy of Native customs by the older chief is explained not only by his regard for tribal customs but also by his desire to continue what is often a very arbitrary and despotic control of the younger and more progressive minds. They insist that government officials support the older chiefs and their customs in order to delay the civic recognition of the more intelligent Natives. The older chiefs reply that the younger and restless elements of the people are urging the abolition of tribal customs and the adoption of European manners, not because of the primitive and decadent character of the customs but because they desire to undermine authority and to obtain control for themselves. The progressive elements of the Native people are strengthened in their determination to adopt only the methods of the white man by their fear that any other provision advocated by Europeans is an effort to impose a lower type of civilization upon them. The testimony of history and experience unfortunately supports much of their suspicion of the European motive.

Just as the consciousness of community when applied to educational policy and method in Europe and America is gradually guiding toward a sound appreciation of the real needs, so will this consciousness bring order out of the chaos of Native opinion and aspirations. There is undoubtedly an element of truth in the authority of the old Native chief as well as in the demands of the younger Natives. In the careful study of their community needs they both will find the proportion of Native customs to be continued and the adaptations of European influences that are worth while. Self-determination as an idealistic doctrine applied in its extreme form undermines altruism and brotherhood. Self-determination guided in its application by a genuine consciousness of community needs may be a sound and helpful doctrine. Altruistic or religious effort applied without regard to Native life may discourage and destroy initiative and self-respect. Altruistic activities based upon a consciousness of community will bring to that community whatever is good in other civilizations. An intelligent outlook upon the conditions and needs of the community is therefore urged as an

attitude of mind in the formulation of educational policies in Africa as elsewhere. Those who would make sound and effective use of this idea must be intellectually and wholeheartedly converted to a belief in it. While the methods of applying the idea are important, they are entirely secondary to a genuine belief in its importance.

The major part of this chapter is devoted to the explanation of certain aims and agencies of education and the method of applying them in Africa. They have been selected because of their vital relation to community life as it is found in Africa to-day. They are, indeed, elements in any normal community and requisite to its effective education. It will be noted that the order in which these elements are presented is different from that used in the first paragraphs of this chapter. The training of character through moral and religious education and through the whole environment is treated first because of its obviously central importance. The ordinary school subjects and language come next, because of their prominence in the actual work of education. Schools are almost universally organized, at the present time, on the basis of subjects that have been taught for many years including, of course, the languages both of the Native people and of the European nation in control. Directors of education and teachers will first be compelled to make satisfactory use of the activities already well established in the school system. It is emphatically recognized also that reading, writing, arithmetic and the languages of instruction include the most vital approach to all knowledge and to education in its most real sense. The next group of subjects, including hygiene, agriculture, industry, home activities and recreation follow one another as elements of a normal community to the welfare of which all educational effort is to be directed. There remains the question of advanced training and education for the professions. The order of the subjects then is only partly an indication of their importance. Ideally each is related to all the others. Character development is to be the coloring of every educational activity. Hygiene and health are to be emphasized whenever there is an opportunity whether in the teaching of arithmetic or in the care of the dormitory. Agricultural and industrial skill are to be extolled in the sermon as well as in the field and shop. The sanctity of the home is to be upheld in public as in private, the spiritual possibilities of recreation are to be presented in the classroom as well as on the playground. Similarly, the higher levels of collegiate and university education are to be rooted in a real regard for character, health, agriculture, industry, the home and play, as well as in the historical and scientific appreciation of the most intricate problems of life. Education is thus to be identical with life itself. It is to have the same elemental simplicity and reality and also the inextricable interdependence of the elements that constitute life.

It will be noted in the sections to follow that there are usually four types of activities for the realization of each objective. The first agency is that of the personal influence of the staff. The second includes the institutional activities, whether incidental to the life of the institution or designed to realize the end in view. The third agency is the specialized instruction of the classroom or laboratory. The fourth and most inclusive of all is the contribution that school activities as a whole can make toward the realization of each objective.

It is emphatically urged that these educational views apply with equal significance to the training of the masses and of the leaders. The education of both must be determined by a living consciousness of community needs.

Character Development

The processes of character development are at once the simplest and the most complicated; the most real and the most indefinite; the most universal and the most elusive. They are simple, real and universal in that each word and each act may carry a moral significance that makes for sound character. They are complicated, indefinite and elusive in that the moral significance of words and acts extends into the most intricate phases of human thought and action. In view of the unmatched importance of character development, it is surprising that principles and methods for the formation of character are still so unformed. Some, impressed by the simplicity of the subject, have doubtless overlooked the importance of a scientific and carefully thought out approach; others, realizing its complicated and elusive qualities, have feared to undertake the responsibility.

The three recognized lines usually followed in seeking to develop character are the inculcation of simple virtues by direct instruction, the formation of right habits which deepen through practice into principle, and the influence of religious teaching with its expression in personal, school and community life. While methods for the teaching of ordinary subjects in the school curriculum have been developed almost to the point of artificiality, teachers have for the most part been left to find their own way in the far more complex region of character development. It is further the fact that where concrete help has been given it has sometimes been on mechanical lines which cut across the principles of educational psychology.

The place of religion in character development is one of the most vital issues in the educational world to-day. There is an increasing agreement that religious instruction and practice are essential to sound character. The pronouncement of British colonial officials in favor of religious instruction for the education of the African people is a striking testimony to its importance. The value of such statements is enhanced when it is remembered that government officers are at times embarrassed by the appeals of the various types of religious organizations—including Mohammedanism and the diversified forms of Christianity—for recognition in the school system. There is room for fresh experiment in the relation of religious teaching to the school curriculum. The element of compulsion may have harmful results. Obvious limitations attach to religious teaching given in fixed periods by visiting representatives of external religious organizations; the same difficulty arises when hostels are founded to house students according to creed, and religious teaching is relegated from the school to its hostels. Such expedients may have local and temporary advantages, but they are only partial solutions of the problem. If religion is to have its full influence, it must influence *all the activities* of the school.

The real problem now confronting African educators is the formulation of practical suggestions for the teacher who is in daily contact with pupils.

Character development must be removed from the abstract realm of ethics and related to concrete conditions and the daily experiences of life. In this task it is suggested that consciousness of community needs may be a determining factor. Such a consciousness will widen the basis of study, will reveal the practical values of virtues, habits and ideals, and by stimulating the interest of pupils in real experiences round them will half unconsciously dispose them to perceive their own reactions to life. From learning the character needs of the community, the pupils may be led to discern their own. Such a method will prove as fascinating to the teacher as to the taught.

When imagination is stirred on such a topic many approaches to it will be found. As an illustration, suggestions are worked out here for a survey of the character needs of a community in regard to the simpler elements of health, environment, family and recreation. While this would mainly be the task of the teachers and a few senior pupils, opportunity should be given for the participation of younger pupils too. No attempt has been made to grade the questions prepared. The teacher who grasps the idea as a whole will readily select for the cooperation of his pupils such parts as are relevant to their capacity.

As to health, the survey would seek to establish the relation of health conditions to character development. How far do the high death rates of infants and adults reflect the low standards of character ? Are the prevailing diseases the result, to any degree, of immorality ? Does intemperance in food or drink undermine morality ? Are there excesses of pleasures, sexual or otherwise, that hinder the natural development of the community ? It is evident that the significance of the answers will lie in the fact that they relate to the interaction of health and character. These questions are merely suggestive, and may be multiplied and varied according to the community and the students.

The interaction of *environment and character* is obvious. Environment as an element of community life includes the conditions of agriculture and industry. There is also the human environment, including the relation to other tribes and to European influences. The character elements of these varying relationships may be sought in such questions as—What are the community ways and habits as regards thrift ; conservation of resources such as the soil and trees ; continuity of effort, punctuality and thoroughness in work ? As regards the human environment, there are such questions as the attitude towards other tribes ; friendship or hostility towards the Government ; the spirit of cooperation in relation to other groups, whether family, tribal or colonial.

Family life is potentially the most effective determinant of character. Inquiry into the interaction of character development and family life should be most carefully made. What are the relations of parents to each other, of parents to children, of children to each other ; what is the estimate of woman in the home ; what provision is made for the separation of the sexes ; do sleeping facilities contribute to the strengthening of character ; is any effort made to dignify the meal ?

Recreation has evidently an intimate relationship to character. This relationship

may be ascertained by such questions as—Do the amusements of the people strengthen or undermine the simple virtues of life, such as honesty, fair play, generosity, courage, purity, love of the beautiful ? Or do they develop the sensuous, selfish and degrading qualities of human nature ?

This inquiry into the interaction of character and the simpler elements of community life may be followed by an examination into the relation of character development to the organized forms of community life, such as Government, tribal organization, school and Church. This advanced form of inquiry is more germane to the higher phases of education. The questions suggested in the preceding paragraphs reflect the type of inquiry which may be adapted for these more complicated relationships.

In view of the vital importance of religion, it may be helpful to suggest specific questions on the interaction of *character and religion.* Observation of religious activities in Africa suggests the value of the following type of questions :—Do the Native people understand the relation of religion to their daily activities ? How does their conception of this relationship differ from that of their belief in idol or fetish ? Has Christianity freed them of superstitious fears and the degrading elements of their customs ? Inquire as to the interaction or potential interaction of religion and health, environment, family life and recreation. This may be done by the substitution of the terms " religious life " for " character development " in questions relating to these community elements.

Methods of Character Development

When a vital consciousness of the need of the community for character development has been realized, through such inquiries as those suggested above, the teaching staff will be prepared to formulate principles and methods of education for the realization of sound character and religious life. These principles and methods relate to four types of school organization and activities :

(1) The personal example of the teaching staff is probably the most fundamental influence for character development as for all other objectives of education. Exhortations and school machinery are but sounding brass and tinkling cymbal if the life of those responsible for education does not personify the ideals advocated.

(2) Organizations related to church life and regular and special services of a religious, ethical and devotional character have a distinct value, whether they are designed for the teaching staff or for the pupils. They will, of course, reflect the varying degrees of community consciousness that have been realized by the school officers.

(3) Moral and religious instruction in the school curriculum will reflect the results of the researches made into the character needs of the community. The outline and questions suggested above for the survey of the community may be made the basis of the instruction and the facts assembled may supply the context. The subjects will be taught with the vitality of a teacher who has seen and felt these needs. Such

moral and religious instruction will of course often be associated with the study of the Bible, the one book which is related to the needs of all people at all times.

(4) Most inclusive of all is the coloring of every school activity, whether in the classroom, laboratory, field, shop, dormitory, dining-room, playground, church or school chapel, whether in the teaching of reading, writing and arithmetic, or in the discussion of health, environment, family life or recreation, with influences favorable to the formation of character. The *whole* life of the school must reflect such a vital interest in character development as to leave the pupil in no doubt as to its primary importance.

The place of religion in these four expressions of education described above should be unique and real. Dr. Frissell, the late Principal of Hampton Institute, regularly referred in his prayers to the realities of the unseen world. Teachers and students of that famous institution will ever remember the frequent quotation of that significant verse : " Whom having not seen, ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Both General Armstrong and Dr. Frissell, and their famous Negro pupils, Principal Booker Washington, the founder of Tuskegee, and Dr. Moton, the present Principal of that renowned institution for Negroes, have always sought to inspire their pupils with a living regard for the unseen and spiritual influences so essential to the fullness of life.

The power of religion in molding life is nowhere better realized than in the life of Booker Washington. " He possessed in a rare degree the spirit of Jesus," said Dr. Buttrick, the well-known Chairman of the General Education Board, in his memorial address on Booker Washington. " He realized that the spirit of Jesus is the salvation of the individual and of society. He thought in a high and large way of the common things of life. He exalted the homely virtues. He saw and taught that the religious life found its true expression, not in the ecstasies of emotion, but in the doing of common things *right.* To him the Kingdom of Heaven was not some far-off thing, but his own home, his own office, his own school, his circle of friendship. To him the Kingdom of Heaven was love, joy, peace, long-suffering, gentleness, meekness, goodness, faith. His life was conditioned and controlled by the spirit of Him who said : ' If ye love me ye will keep my commandments ; he that will be chief among you, let him become the servant of all.' "

Ordinary School Subjects

The ordinary school subjects such as reading, writing and arithmetic have hitherto had almost a monopoly of the school program. With full appreciation of their importance in education, it is necessary to differentiate their contribution from that of such elements related to the community as hygiene, agriculture and industrial skill, improved family life and healthful recreations. In contrast with these elements most of the ordinary school subjects are means of intellectual acquisition and expression and deal primarily with the transfer of knowledge. This was formerly regarded as the primary or sole responsibility of the school in Europe

and in America. The fully organized society of the more advanced countries was able to supply other elements of education through such organizations as the home, industry, Government and Church. Primitive society is notably lacking in the institutions required to supplement the influence of the school. The informational objective must, therefore, contribute directly to the knowledge of these subjects which are essential to community life. In the broadened conception of education which is rapidly gaining ground in Europe and America there is not only this enrichment of the informational objective by relating it to community life, but also the addition of school activities that are increasingly similar to those of actual life. From the verbal and written discussion of subjects in the classroom, pupils and teachers proceed first to actual illustration in the school laboratory, and then, whenever possible, to participation in the reality of community life. If these realities of educational method and practice are required in Europe and America, some provision for them is infinitely more needed in the primitive societies of Africa.

The teaching of the ordinary school subjects must, then, be directed from a basis of living consciousness of the community needs. A few illustrations may be helpful to those who would test each school subject to ascertain what use may be made of it to transmit knowledge of some conditions and requirements of neighborhood life.

Arithmetic and Elements of Community Life

Arithmetic has great possibilities of adaptation. In the teaching of health, even the younger pupils can begin to count the number of people in the village ; the proportion of children in the population will interest them ; the number of men and women ; the number of sick people ; the number living in a house. In the more advanced communities they may count the number of windows and relate them to the light and ventilation needs of the home ; they may calculate the air space in the home and in the school ; they may make some estimate of carriers of infection such as flies and mosquitoes. The teacher may bring to the pupils figures and charts relating to food values ; the amount of money spent on useless and harmful drinks ; the sleep requirements of the normal individual. There is no limit to the extent and variety of material which an ingenious teacher of arithmetic will discover for the teaching of health.

The adaptation of the teaching of arithmetic to agricultural pursuits has interesting possibilities also. The children may begin by making various calculations with regard to the food crops of the community ; the number of families having crops of various kinds ; comparisons of the amounts of different cereals and vegetables ; the length of time taken to consume the crop ; the amount sold ; the value of the crop, and so on. In the higher classes there may be calculations made pertaining to the amount of water in plants ; the extent of soil ; the importance of varying crops to the tribe and to the colony. The teacher may bring into the classroom the statistics of different crops in the colony. In addition to the soil products there is the animal life closely connected with agricultural operations. Interesting and important arithmetical problems may be formed in relation to the number and value

of domestic animals, such as chickens, goats, cows, etc. It is urged that artificiality shall be avoided and that each subject shall be so presented as to arouse real interest in the soil and in animal life.

Similarly the workshop, the home and the playground provide a wealth of arithmetical material which may be used to equip the youth for a more effective participation in community life. In village industries there are endless arithmetical processes too obvious to require illustration. The activities of the home and family life provide examples relating to food, clothing, sleeping space, gardening, and cost of living. Recreation and play have also their arithmetical elements. It would be salutary for the elder pupils to consider the proportion of time spent in various forms of recreation, classifying them according to their value in building up the physique or in undermining health through loss of sleep. There are such computations as the number of hours spent in physical games; in beer drinking; in moonlight dances; and comparison of these hours with hours of labor. For the younger pupils there are problems connected with laying out the playground; the cost of playground equipment; and the relative time of walking and running.

Reading and Elements of Community Life

Reading and writing probably surpass arithmetic in the possibility of adaptation for the presentation of community needs. Reading lessons may be filled with helpful suggestions as to health needs, such as nutritious food; cleanliness of body and clothing, of home and school. The upper standards may study the achievements in the realm of sanitation and hygiene by such men as Pasteur and other great scientists who have freed humanity from disease and suffering. The Old Testament, and especially the Mosaic laws, and verses from the New Testament may be effectively used to strengthen the interest of the pupil in health.

Agriculture and rural life are receiving increasing recognition in literature. Pupils of primary and advanced grade may profitably be given reading and writing tasks relating to garden and farm, and the life of domestic animals. Where pupils can read a European language the teacher may draw largely on magazines and books describing the remarkable activities of rural Denmark and other parts of the world where agriculture has received proper recognition. The Bulletins of the United States Department of Agriculture and also the Hampton Leaflets describe the influence of farm demonstration and various rural clubs that have increased the food supply and brought prosperity to the people. It is impossible to overstate the pressing urgency of the need for a richer school literature capable of being related to community needs. Few of the existing primers, readers and text-books in the English language lend themselves to this use. In African vernaculars, with a few notable exceptions, such books scarcely exist. There are, however, hopeful indications that this situation is now being realized, at least in part, and that Governments and missions are taking initial steps to meet it. Meantime much might be done by the wise allocation of small additional funds to enable teachers to purchase books and pamphlets on the lines here indicated as a basis for oral instruction. It is worth making inquiry of

the Agricultural Department in each colony, as good material for the teacher may be available.

The home and family life have so full a place in literature as to make proper selection difficult. There are descriptions—again only for readers of European languages—of typical European and American homes; biographies of women who have realized the ideals of motherhood and the home in the full meaning of that wonderful place; discussions of fatherhood, with all its responsibilities; and stories of childhood and youth that are filled with inspiration. Both the Old and New Testament have many important references to home life and all that makes it sacred. In the more practical realm there is much material relating to the care of children and of the home, the relation of the sexes, the preparation of food and clothing, and the accommodation for sleep.

Sound ideas of recreation are amply presented in many pamphlets and books. The teacher can obtain—again in European languages—reading material from Europe or from America that describes the healthful games and amusements of civilized peoples. It would be helpful for the teacher to encourage the pupils to describe their own games as compared with those of other lands. Classroom discussion would doubtless result in sifting the desirable from the undesirable elements in the amusements. In the course of time it would be possible for schools in different parts of Africa to exchange compositions describing the games and various forms of recreation of different tribes. Effort should be made to include discussions of recreations that are designed to build up the physique, to quicken the mind and to develop sound ideals of character.

Other School Subjects and Elements of Community Life

Such other school subjects as history, geography, music and drawing should be influenced by a living consciousness of the community. How much more vital each of these subjects could be made if each were made to contribute to a better appreciation of the health, the agriculture, the industry, the home life and the recreations of humanity. If it occurs to anyone that this living presentation of the ordinary school subjects is materialistic or trivial, let him examine the present content of school instruction to see the artificiality and the wholly irrelevant elements that are too frequently dragged from supposedly high places in distant parts of the world to confuse the minds of the African youth. Why should the African youth sing the "British Grenadiers" and the "Marseillaise" and despise the music of his own people? Why should the history and geography of Europe and America receive more attention than that of Africa itself? Unfortunately the history taught to American and European youth has not had sufficient regard for the more essential elements of the community. Wars and the doings of high officers of Government and unusual events have excluded proper consideration of the masses of the people. Much of the unrest in the colonial possessions in Africa and Asia is explained by the wrong presentation of history. The progress of great nations is made to appear by recorded history to be much more the result of strife, rebellion, and revolution and various other forms of demands for rights

than of willingness and ability to undertake and successfully to carry responsibility. History lamentably neglects the contribution of those who have established sanitation, who have increased the productivity of the land, who have taught industry, who have established the sacredness of family life, who have introduced healthful recreations and even those who have made the sterling qualities of character essential in society. Most unfortunate of all is the failure of history to recognize adequately the transforming power of Christian ideals where they have operated among the nations and the peoples of the earth. When history and the other social sciences are taught in response to the demands of a real consciousness of the welfare of the community, they will impart to humanity whether in Europe, America, Africa or elsewhere a knowledge of the essentials of social progress.

Languages of Instruction

The languages of instruction rank with the ordinary school subjects as means of acquiring and transferring knowledge. These languages in Africa are usually the Native speech or dialect and the language of the European nation in control. Both these languages have, however, a contribution of far greater significance than that of the mere transfer of knowledge. The European language is not only the agency for acquiring information of the usual character; it is the means of uniting Africa with the great civilizations of the world. With full appreciation of the European language, the value of the Native tongue is immensely more vital, in that it is one of the chief means of preserving whatever is good in Native customs, ideas and ideals, and thereby preserving what is more important than all else, namely, Native self-respect. All peoples have an inherent right to their own language. It is the means of giving expression to their own personality, however primitive they may be. The processes of education must begin with the characteristics of the people as they are and help them to evolve to the higher levels. No greater injustice can be committed against a people than to deprive them of their own language. It is interesting and significant to note that one of the first and most emphatic demands of the nations that are now endeavoring to realize self-determination is to re-establish their own language. Even though it may be a futile attempt because another language is practically in control, the longing for their own language is natural and justifiable.

The use of a European language has been advocated from mixed motives by both Europeans and Natives. In the past practically all controlling nations forced their languages on the Native people and discouraged the use of their Native tongue. This was true centuries ago in Great Britain. Fortunately at the present time the only Powers that still maintain this attitude in some of their possessions are the French and the Portuguese. Whatever the motives, whether pride of language, nationality, or even the generous desire to share their language with those whom they control, the policy is unwise and unjust. The disregard of the Native language is a hindrance even to the acquisition of the European language. Much more does

it limit the sympathetic and real exchange of ideas and influences, which are necessary to mutual confidence between Africans and Europeans.

The Native people are as a rule eager to learn an European language. Their desire is based on an intuitive feeling that the language will open new opportunities, and also on experiences where a common language would have avoided many difficulties through the free and natural approach to the government officers. The Native leaders will become increasingly conscious of their dependence on European civilization for much of their progress. They will desire to help Africa to break through the age-long isolation which has kept it in bondage to superstition and suffering. Already they see the great resources, material and human, that may be developed through European agencies. It will not be long before they want to know such great physical sciences as chemistry and biology and to catch the inspiration of the great literatures. They will want through study of history and the social sciences to profit by the failures and the successes of other peoples. It is little wonder, therefore, that some Native leaders in Africa have almost been willing to forget their own language in their enthusiasm for the languages of civilization. It was natural for these leaders to mistake for generosity the narrow nationalism of European colonists in fostering an European language to the neglect of the Native tongue.

This emphatic belief in the value of the Native languages is not to be interpreted to justify the indiscriminate adoption of all African dialects as claiming encouragement and continuous use. While many African languages are rich in words with delicate shades of meaning, others, on the contrary, are merely dialects with only unimportant differentiations from the parent tongue. In many colonies there is a multiplicity of dialects spoken by small groups who are thus estranged from one another to the point of hostility. The process of selecting the Native languages of greatest value to the Native people is often exceedingly difficult. The comparative merits of several dialects in a colony may require years of scientific study. The testimony of Europeans or Natives who speak a particular dialect is likely to be prejudiced favorably by that knowledge. The ability to weigh the value of testimony as to languages must be based on real knowledge of the dialects under consideration. There are also geographical elements that influence the value of a dialect, such as the number of people who speak it, the status and potentiality of the people as compared with others of a different dialect, and territorial proximity.

Missionaries of several nationalities deserve much credit for their study of Native languages. Through their devoted efforts a large number of the dialects have been reduced to writing, and the Bible, either in part or in its entirety, has been translated into them. In this great achievement the British and Foreign Bible Society, whose work in East African languages will presently be noted, has rendered a service of incalculable value. A number of small text-books and pamphlets have also been translated into many vernaculars. Governments have not sufficiently encouraged this important service to the Native people of Africa. With full recognition of what has been done, the task, as has been urged in a preceding section, is only begun. There is now need for the active cooperation of Governments, missions and com-









HEALTH: THE OLD WAY

(*a*) A Black Magician, Portuguese East Africa ; (*b*) An Exorcist and his Wife, Portuguese East Africa ; (*c*) A Medicine Man's Gear, Kenya ; (*d*) The Old Way and the New.





HEALTH : THE NEW WAY

(*a*) Dispensary at Kikuyu ; (*b*) Swiss Doctors at Work, Portuguese East Africa.



RECREATION: CHILDREN AT PLAY

(*a*) Boy Modelling Animals in Clay, Bechuanaland; (*b*) "Drop the Handkerchief," Tanganyika; (*c*) Christian Children at Play, Kikuyu.









PHYSICAL CULTURE

(*a*) First XI, Maseno School, Kenya; (*b*) Boys' Brigade, Kikuyu; (*c*) The School Bathing, Likoma, Lake Nyasa; (*d*) Drill at St. Peter's High School, Uganda.

mercial organizations with scientific students of languages to make a thorough survey of African tongues and dialects, so that the present confusion and uncertainty may be corrected and that vernacular literature may be issued on well-directed and effective lines.

Looked at in the light of community needs, the belief of the teacher in all that has been said concerning the languages of instruction will be strengthened. With such a consciousness the teacher will be eager to know the Native dialects, so that intimate contacts may be established with every phase of community life. Through the Native language the older people will become known as well as the youth in school—their health, their agricultural needs and achievements, their village crafts, their homes, or lack of homes, their play, both good and bad, their music and folk melodies, whether degrading or inspiring, all will gradually unfold through the magic of the Native tongue. What changes will then follow in the teaching and the preaching; in the exchange of shop and field, of home and playground! The more real the insight into Native life through the Native language, the more real and the more intelligent will be the demand for the European language to serve as the medium for the transfer of whatever civilization has to give to primitive Africa in all phases of life.

In view of the great importance of both the Native tongue and the language of the European nation in control, it is significant that universities are giving increased attention to the study of Native languages. In the Union of South Africa, the Universities of Johannesburg, Pretoria and Cape Town are maintaining courses or departments of Native thought and language which are attracting students in increasing numbers. European nations with colonial possessions are beginning to require candidates for colonial service to study Native customs and language. The following statement on language study for missionaries was prepared by members of the staff of the School of Oriental Studies in London, and issued by the Board of Study for the Preparation of Missionaries. It is a comprehensive outline of the language needs of those who would work in colonial Africa, whether they are missionaries, traders, or government officials:

(*a*) We regard a mastery of the vernacular of the people among whom he works as essential for the missionary. Even though he may be able to do a certain amount of work through the medium of English, a knowledge of the vernacular will add greatly to his effectiveness as a missionary.

(*b*) As far as our experience and information go, we are of opinion that the average level of proficiency attained by missionaries in the vernacular at the present time is regrettably and even dangerously low.

(*c*) Candidates should know at least a year before sailing to what country and to what language area they are to be sent, in order that they may undertake special preparatory study. The linguistic side of this special preparation should include a course of lessons in phonetics and some study of modern methods of language learning. But neither the phonetics nor the language methods should be studied merely in the abstract, but side by side with some actual work upon a non-European language—if possible, the vernacular that will be needed on the field.

(*d*) After reaching the field, it is important that no responsibility should be put upon the new missionary that would hinder his acquiring as rapidly as possible facility in the use of the vernacular.

(*e*) Where language schools do not exist on the field, steps should be taken to train a sufficient number of whole-time Native teachers in the best modern methods of language teaching.

(*f*) The language examinations should place far more stress on practical ability to make use of a language than upon knowledge of systematic grammar.

The observations and experience of the long tour in East Africa support the conclusions and recommendations formulated in the report of the Commission to West and Equatorial Africa and they are presented herewith from *Education in Africa*, pp. 25, 26.

The elements to be considered in determining the languages of instruction are (1) that every people have an inherent right to their Native tongue ; (2) that the multiplicity of tongues shall not be such as to develop misunderstandings and distrust among people who should be friendly and cooperative ; (3) that every group shall be able to communicate directly with those to whom the government is entrusted ; and (4) that an increasing number of Native people shall know at least one of the languages of the civilized nations. In determining the weight of each of these elements, it is of course necessary to ascertain the local conditions. It is clear that there is comparatively little, if any, advantage in the continuation of a crude dialect with practically no powers of expression. It is also evident that the need for a *lingua franca* is not essential to a large group of people speaking the same language and living under conditions that do not require much intercommunication. It may even be true that some one of the Native languages may be so highly developed as to make possible the translation of the great works of civilization into that language. With due consideration for all of these elements and the modifying circumstances, the following recommendations are offered as suggestions to guide Governments and educators in determining the usual procedure in most African colonies :

1. The tribal language should be used in the lower elementary standards or grades.
2. A *lingua franca* of African origin should be introduced in the middle classes of the school if the area is occupied by large Native groups speaking diverse languages.
3. The language of the European nation in control should be taught in the upper standards.

Health and Hygiene

The importance of health, as an objective of missionary and government efforts, has been recognized in the institution of dispensaries, hospitals and health departments. Medical missionaries and medical officers have rendered a truly remarkable service in many parts of Africa. Health as an objective in education is, however, only beginning to be recognized. The potentialities of the school not only for the prevention of disease but for the building up of the physical welfare of the community are not adequately reflected in the school curriculum.

This indifference is doubtless the result of the incidental value which the educational world continues to attach to health. Programs of hygiene and of sanitation in civilized communities have evolved with great rapidity. A few years ago the chief concern was the curing of disease. This has been followed by widespread campaigns for the prevention of disease and epidemics. There is now the third stage, namely, the building up of the physique so that the full measure of manhood and womanhood may be realized in an extension of life and in physical capacities enjoyed by every element of the social group. Unfortunately the school systems of many civilized countries have not kept pace with this evolution. Schools of some nations do not even share in the inspiring campaigns for the prevention of disease. It would be

interesting to ascertain what proportion of educators understand the significance of the statistics issued annually by the health department in our civilized countries. Those issued in the last three years by the British Registrar-General's office are almost dramatic as indications of the progress made in the elimination of disease. A general death rate of only 12 per 1,000, announced for 1923, measures not only the ability to prevent disease but also an economic, moral and social well-being that should eliminate pessimism with regard to Great Britain and give courage to deal with the perplexing problems of the present day. So long as the school systems of civilized countries do not advocate health education as potential for the general improvement of society, it is not surprising that African schools should be lacking in this respect. It must be urged, however, that tropical Africa can less afford to neglect any forms of health propaganda than civilized countries with their multiplicity of social organizations supplementing the school.

The ravages of preventable disease in Africa can hardly be imagined by those who enjoy the health conditions of civilized countries. In contrast with death rates of 12 to 15 per 1,000 in England and America, the death rates in primitive communities in Africa range from 50 to 100. The contrast in infant mortality is even more striking. Whereas the death rates in England and America range from 60 to 100 per 1,000 of infants under one year of age, in Africa the infant death rate probably ranges from 300 to 600 and in some cases far above 600.* Under such conditions the importance of education in matters of health becomes imperative. Even from the point of view of labor requirements in Colonial Africa, the present waste of Native life is almost disastrous to any adequate development of the resources. Under the stimulus and direction of industrial and agricultural organization, the demand for labor is increasing with great rapidity. Competition for Native labor is so acute in some colonies as to give rise to measures for the prevention of certain agricultural and industrial activities. Settlers in some colonies are now fearing the results of a large extension of cotton cultivation lest it further reduce the labor supply for the necessary operations of their own farms. There is even apprehension as to the development of village industries for the same reason. While it is obviously sound to consider the relationship of any labor supply to existing agricultural and industrial activities, real economic statesmanship requires the longer view which provides for the increase of the labor supply to make possible the full development of the resources.

The exclusion of any agricultural or industrial development in a colony on account of an inadequate labor supply, while disease is permitted to carry on its ravages among the people, is economically indefensible except as a temporary measure. Sound policy is obviously to make possible the full influence of hygiene and sanitation not only through health departments and medical workers but much more through a school system that extends to the most distant village with its effective lessons in hygiene and sanitation.

But the teaching of health has far wider significance than the physical well-

* See quotations from medical authorities under the various colonies in the ensuing chapters.

being of the people and the economic prosperity of the colony. The discussion of character development has already indicated the intimate relationship of character to sound health. Christ's healing of sickness was not merely for the physical comfort of the individual; He recognized the relation of mind and spirit to the condition of the body. The discussion of health in the class room involves mental operations concerning concrete and definite proposals that are far more intelligible and vital to youth than many of the processes of a merely literary education. St. Paul's well-known reference to the body as the "temple of the Holy Spirit" represents the ideal of physical well-being for which education should strive.

A true consciousness of health as a factor in the life of the community involves the realization of the importance of the whole subject and points to the advisability of a survey of the community to assemble the main facts concerning the health of the people and the sanitary conditions of the neighborhood. This should be undertaken by the teacher with the aid of those pupils who are able to cooperate. It may be helpful to suggest a few of the more important items of information to be sought if such a survey is set on foot.

Food and Water.—Inquiries as to quality, quantity and preparation. This applies especially to the feeding of infants and younger children.

Clothing.—Cleanliness and suitability for heat and cold. Many Natives in Africa suffer tremendously from the great variations of temperature.

Housing.—Cleanliness, ventilation, crowding by people and animals, protection from cold, heat and rain. Attention should also be given to the storage of grain where it can be protected from rats.

Sanitary Facilities.—The utter absence of sanitary facilities is known to be largely the cause of the spread of such diseases as typhoid fever and hook-worm.

Dangerous Insects.—The prevalence of such dangerous insects as mosquitoes, tsetse flies and fever ticks should be noted and where possible their breeding places discovered.

Prevalent Diseases.—In the absence of any government record of disease and death serious effort should be made to ascertain the number of people suffering from different diseases and especially the number of deaths; if possible the number of deaths of infants under a year old should be discovered as well as the probable cause.

Careful study of these results will reveal many important facts concerning the whole life of the community. The ingenuity of teachers will make possible the multiplication of such questions. Once the teacher realizes the wide significance of health, inquiries will proceed from subject to subject until the most vital elements of the community are revealed. As the teacher gains experience and knowledge he will find among the informing subjects of such a survey the method and influence of witch doctors, not only on the health but on other phases of Native life.

These inquiries on the part of the teachers will result in such a living consciousness of community health as to guarantee the effective recognition of health in all educational processes. The lamentable omissions of health from the school curricula will no longer be possible. Most effective of all in the cause of hygiene and

sanitation, every school activity will be colored by an interest in the physical well-being of the individual and of the community.

Methods of Health Education

The four methods of making education in health a reality are :

(1) The personal influence of the physical habits of the staff. This influence has in the past been great. The Native people have undoubtedly learned much of hygiene and sanitation from what they have seen of the personal life of Europeans in Africa. It must of course be admitted that they have also learned some things that are detrimental to health.

(2) The value of dispensaries and hospitals with the medical officers and medical missionaries in charge has already been mentioned. In the curing of disease their contribution has been notable. Government Departments of Health have also done much in the prevention of disease, but none of these achievements can take the place of school instruction with regard to health.

(3) The third element in the health program is the specific provision for the teaching of hygiene and sanitation in the school curriculum. This has not been adequate in the past. In fact it has often been entirely omitted. The time allowed in some schools has usually been very brief and the teaching formal and unrelated to actual conditions. A notable exception is the provision planned by the Director of Education in Tanganyika, who has prepared a small text-book on hygiene in Swahili suitable for the Natives of that Colony. The effective classroom teaching of hygiene and sanitation requires that the periods of instruction shall be distributed through the curriculum so that younger and older pupils may be sure to have an opportunity of being instructed in these subjects. It should be made possible for teachers to qualify in physiology, hygiene and sanitation on simple lines related to the life of the people and, whenever possible, instruction should be given them in first-aid and in the simpler forms of medical treatment. The large central school should offer special training for such health workers as visiting nurses and medical assistants wherever the health conditions require them.

(4) None of these more specialized forms of health teaching can completely fulfil the demands of a consciousness of community health. Curing of disease is not enough. Prevention of illness is the second stage of health evolution. The complete health service must seek to build up the body and relate it to mind and spirit. To this end every possible school activity must make its contribution to health. The spirit of health service must pervade the whole school. The school house itself and the various activities of the school should be an object lesson of sound ideas of hygiene.

Home Activities

The contribution of the home to the progress of civilized society is probably greater than that of any other organization. In comparison with the larger and more complicated organizations of Government, Church, school and business, the

simplicity of the individual home has hidden its real importance. While the other organizations are constantly discussed in current publications, both magazines and newspapers, the home receives consideration only on the occasion of some unusual event, and that too frequently a divorce case or some other unfortunate break in family relations. With the growth of large cities and the increasing complexity of community life the value of the home is being increasingly overlooked. It is little wonder therefore that in school organizations of civilized communities the claims of the home have not received adequate consideration.

The new sense of social responsibility that is now developing with such pleasing rapidity will rediscover the home. Already there are evidences of a new appreciation of the place of the home in society. The social settlement has been partly an effort to reproduce the influences of home life in a larger community. Schools of domestic science are being organized for the improvement of home activities. Most important of all in the recognition of the place of the home has been the entrance of woman with greater authority into every phase of community life. Woman as the organizer of the home and the mother of the children personifies home influences as no other member of society can.

In primitive society the influence of the home has been limited in many ways. First of all the low position of woman in tribal affairs has depreciated and in many instances degraded her—the most essential member of the home. Furthermore, many of the functions and responsibilities of the home in primitive society are assumed by the tribal organization. In the matronymic organization the responsibility for the children is more the right of the maternal uncles than that of the father. Even under the patronymic system the authority of the father is largely in the hands of the clan or tribal chief. The absence of proper housing arrangements has also even more than in crowded areas in the West drastically limited the possibility of developing family life. There has been no adequate provision for the privacy required for the cultivation of family ties. In many tribes only the young children can live in the parental hut. The older children in many sections of Africa are compelled by custom to live away even from the parental compound. Polygamy has, of course, a disruptive effect on the home life as it is understood by civilized society. It is obvious therefore that education must place heroic emphasis on the development of family life.

The conflicting relation of tribal consciousness and the altruistic consciousness of the needs of a community is apparent in the consideration of the home and its activities. It is evident that tribal consciousness while apparently similar to consciousness of community may be opposed to the full development of the home. The selfishness of tribal authority tends to discourage the individuality of the home. There is a similar incongruity in many phases of community life. The physical well-being of the individual is too frequently subject to the selfish authority of the chief. Similarly the economic prosperity of both family and individual is hampered by the necessity of ministering to the tribal system. Nowhere, however, does such centralized authority work so harmfully as in the home and the family. There is here need of clear realization

of the danger lest despotic centralization of traditional authority in tribe and chief be permitted to retard or hinder the development of the home—the most essential organized unit of civilization.

Every phase of colonial welfare is emphatically dependent on the healthful and normal development of the home and family life of the Native people. The conservation of human life so essential to the labor supply is more intimately dependent on home activities than on those of the hospital and clinic. The settler and trader should therefore be actively interested in all that pertains to the Native homes. The qualities of character required by the Government can be better cultivated in the home than elsewhere. Here the youth may be taught a sense of responsibility, the place of authority, loyalty and obedience, an understanding of thrift and industry. Missionaries can make large use of the home in the inculcation of high ideals and in the placing of religion at the heart of everyday life. In the home may be developed a spirit of service to others, a love of the beautiful and the good, and an appreciation of the Divinity that rules us all.

Survey of Homes in a Community

The survey of the homes in a community should be thorough and comprehensive. It should include a study of the marital customs, the care of children, the relation of parents to children and of children to each other, the housing and sanitary arrangements, the arrangements for eating and sleeping, the provisions for recreation, the supply and care of clothing, home gardening, domestic animals and family subsistence. Serious efforts should be made to recognize all that is good in the existing system of home life in Africa. Then comparisons with the standards and facilities of more civilized homes would follow, and elements which can be adapted for the normal development of primitive homes could be ascertained. While it is obvious that home activities naturally center about the life of women it is urged that the responsibilities of men as fathers and boys as members of the home should be emphatically recognized in such a survey. The arbitrary powers of the man and the servility of woman in primitive society are both antagonistic to the realization of the standards of a civilized home.

Methods for Education in Home Activities

There remains then the organization of methods and activities to educate primitive society in the dignity and essential value of the home. All the machinery of the school and every influence of education should contribute to the formation of a right mental attitude, giving to the home a primary place among all the institutions of the community. Here again, while the training of girls and women naturally holds a central position in education pertaining to home activities, there should be adequate provision of education for the boys and the men as to the importance of the home and their responsibility for its maintenance and development. The elements of this education have already been mentioned. But, further, every educational objective—character development, hygiene, recreation, agricultural and mechanical interest

and skill—directly or indirectly connected with the welfare of the home must be presented in relation to it.

The four spheres of educational influence described in other sections of this chapter are strikingly applicable in their relation to home training. In view of the all inclusive significance of the home to society, it is essential that the education shall make use of every available agency.

(1) All the representatives of civilization, whether government officials, missionaries, settlers or traders, have necessarily exerted a tremendous influence on the Native conception of the home. The Natives have seen the foreign houses and their conveniences. They have noted the relation of husband and wife, of children to parents, of children to each other. They have seen and have been attracted by European clothing. There is no doubt that many—though by no means all—of these influences have been for good. It was inevitable that the transfer of housing and clothing and other physical elements of the home from the civilization of temperate zones to primitive and tropical Africa should have disregarded and displaced much of the good in the primitive system. There has been thoughtless and often ludicrous imitation of European manners and especially of European dress.

In view of the inevitable influence exerted on the home by Europeans in Africa, especially among educated or partly educated Natives, it is most essential that education shall take cognizance of this fact and do everything possible to direct the influence into helpful channels. School officers and teachers should at any rate order their home activities so that the African youth may be guided aright in their ideas and habits relating to the home. In recent years considerable thought has been given in the West to housing and clothing and other necessities of life in the tropics. It is urged that educators shall not only avail themselves of the best of these adaptations, but that they shall seek to improve upon them by every possible recognition of the good elements in Native customs. The teachers' daily contact with Native life should enable them to profit by the centuries of Native experience.

(2) The institutional activities of the school should demonstrate the value of all that has been urged with regard to the ideals of home life. Dormitories and hostels, and the arrangements for sleeping and eating, furnish the best school opportunities for realizing these ideals. They should therefore be organized in accordance with sound principles of home training. This does not mean the building of elaborate structures after the order of schools in Europe or America. On the contrary, the simple character of Native buildings and customs should, so far as possible, be reproduced. This applies equally to arrangements for sleeping and eating. Care should be taken to avoid the two extremes now prevalent in many parts of Africa—the one of wholesale transfer of European facilities, and the other the complete acceptance of Native methods.

(3) The curriculum of every school should provide time for the study of home activities and participation in them. Whatever else the content of such a course may be, it should primarily convince the pupil that understanding of home life is an essential of education. It is as true of this subject as of agriculture and industry

that its non-literary quality has caused pupils to overlook its importance. The teaching of cooking and sewing, household arts and the care of children provide ample opportunity for the training of Native girls and women in home activities. Even though opportunities for the instruction of boys and men with regard to the home are not so direct, they may be found in village handicraft, gardening, economic contribution to the support of the home, purity of life and conversation and healthful discipline.

(4) In a sense the whole school may be regarded as an expansion of home life. Public addresses and sermons should inspire the pupils with a genuine regard for the home, and for womanhood as the center of the home and as an essential to the community. The relationship of teachers to pupils and teachers to each other should express the mutual helpfulness of the home. There should be the give and take, the exchange of criticisms and encouragements, the sharing of joys and sorrows and cooperation in all undertakings. All the objectives of education should here be combined, not only in verbal advocacy but in activities that have something of the unity and intimacy of the home.

It is hoped that what has been written in presentation and advocacy of home activities as objectives of education has made clear the elements of home life and their relation to general education. The following quotation from the experience of a woman missionary* in East Central Africa, with a living consciousness of home, health and womanhood in community life, is comprehensive, real and afire with conviction:

> We have to emphasize the moral responsibility of Christian parents for the proper upbringing of their families. They must be led to realize the importance of having a house with two or three rooms. In this way they can bring up their family under their own roof, shielded from constant association with undesirable companions, kept from close contact with foul dances and public beer drinkings, sent regularly to school, and accustomed to Christian worship in private as well as in public. It is obvious how desirable it is that in all this the husband should have his wife's intelligent sympathy and cooperation. It is more than ever necessary where, as often happens, he must go to a labor center to acquire the money necessary to pay his hut tax, clothe his family and provide them with school fees and books, so that for months at a time his wife is left responsible for looking after the family.
>
> While the opening up of the country has led men to seek education or find employment in labor centers, thus opening their eyes and enlarging their ideas, the women of Central Africa continue to pursue their dull routine of tasks in their villages, practically unaffected by all the changes taking place around them.
>
> Nothing proved so great an asset in establishing intimacy with these primitive women as motherhood. Such a great experience in common swept away the minor differences between white woman and black, for the elemental things of life mean very much to them. The tremendous missionary value of a white baby ("our little sister born in our country") among a primitive people in breaking down the barriers of tongue and color was proved. Their interest in her growth and progress gave abundant opportunities for discussion of child life, and made it possible to demonstrate triumphantly in practice theories they had formerly rejected as impracticable.
>
> Various methods have been tried in seeking to find those that best lent themselves to the end we

* Mrs. Donald Fraser, of Loudon, Nyasaland, in the *International Review of Missions*, July, 1914, pp. 456-69.

had in view—the social and moral elevation of the women. One was village visiting—literally visiting the village—for the village, not the family, is the social unit, and the women do their work in groups in the open air. It is easy enough to collect a crowd of women and children, but though it is useful in establishing friendliness there must be something more definite to follow it up. Village work is useful in personal canvassing for the women's school. Such a school is really practical in its outcome. It aims at carrying on the education of the women till they learn to put their knowledge to practical use and become daily Bible students. A practical domestic economy course is also given, comprising lessons in sewing, washing and sick cookery, and simple talks on hygiene or public health, and the treatment of simple diseases. There is crying need for such teaching. In a country where almost every village has its cattle kraal and where fowls and eggs are plentiful, their one idea of invalid diet for a person unable to face their thick maize porridge is a thin water gruel variation of the same—unsaltened and unsweetened. To a large extent the high mortality in illness and the chronic ulcers that make life a burden to many are due to malnutrition arising from ignorance of food values.

Using only native clay utensils and clean pieces of stick instead of spoons and forks, the school women are taught to prepare beaten-up eggs, custards, and milk foods sweetened with honey. Nothing is used that they cannot procure for themselves. Practical demonstration is given of the palatable nature of the dishes prepared, when the pupils' babies are turned loose upon them. The preparation of sago and arrowroot, the making of syrup from sweet cane, and the baking of scones and cakes from native flour are also demonstrated for the benefit of go-ahead housewives. As civilization spreads and their menfolk working at labor centers get accustomed to European foods, we must have the women capable of producing a variety of palatable dishes if we are to combat the tendency so common in Africans to waste an entirely disproportionate amount of their earnings on tinned European foodstuffs.

All that we seek to teach the women can be far more systematically and thoroughly impressed on the girls, but to do this effectively a boarding department and a lady devoting practically all her time to them is necessary. As each should be individually influenced, a dozen or so of the most promising and brightest girls are selected from the village schools, and spend the three or four years before marriage with the *dona* (white woman). Theory and practice are combined in all their training. After learning sick cookery, they are expected to provide food for any lying ill in the station, and to prepare "bottles" for any motherless baby. We try to make nothing in the accommodation provided for them, or in their ways of living on the station, foreign to the habits of village life, and yet aim at raising and refining it all just sufficiently to send them out to homes of their own with ideals attainable through diligence and effort. Could such work be multiplied throughout all our stations the right type of wife might be found for our teachers.

Medical skill cannot always be available in Africa. It is consequently of great importance to teach the people to help themselves, both in the prevention of diseases by observing sanitary precautions and in knowing how to treat the simpler forms of disease. Patient, long-continued education is necessary to rid the people of their superstitious beliefs regarding illness and to combat the fatalistic attitude they are apt to adopt when confronted by it.

Sometimes information must be given from the pulpit to the large Sunday audiences, but it must also be reiterated in dispensary, in school, to the chiefs and headmen of the villages, till familiarity with the fact has bred belief. At hospital the same aim should be kept in view. A patient with itch receives along with his ointment a short explanation of the nature of the trouble, the risk of infecting others, and the way to disinfect clothing by boiling. All treatment is on simple lines. The cause and nature of the patient's illness is explained as far as possible to the friends, and the effect we are seeking to produce by treatment. When a case of poisoning comes in, and an emetic has to be given, we prepare it before them, giving soap and water rather than some mysterious medicine out of a bottle. When epidemics arise, the unaffected have learned to isolate themselves by erecting temporary dwellings at some distance from the stricken village. In season and out of season the women are taught to regard flies, mosquitoes, house-ticks, unboiled water, etc., as enemies deadlier to human life than snakes and wild beasts. Lectures on personal and village hygiene are given to all teachers trained at

our institutions, but it is not superfluous to repeat such warnings to the average villager. If the Native teacher repeats to the women what they have already heard from the *dona*, the chance is greater that they believe and act on it.

Infant life is being saved by demonstrating how to bring up orphans on cows' milk. Formerly their one substitute for a child's natural nourishment was a water gruel—so useless that one could scarcely wonder that, feeling the futility of the attempt, they often buried the living child with the dead mother. We might infinitely multiply examples, showing the scope there is for medical work along educational lines.

Though these efforts have been unsystematized and interrupted by furloughs and other circumstances, the response has been sufficiently encouraging to make us long to see such work thoroughly organized, single and married women complementing each other's labors. Among indications of advance we find that houses of two and three rooms, lighted and ventilated and furnished, and with brick fireplaces built in, are commencing to replace the ordinary hut, and are becoming real homes. These houses are almost invariably kept in good order and with clean yards.

Greater intelligence and more careful rearing is making the monogamist's family larger than was usual with the polygamist. A number of years ago we took a census in a small district, and discovered that the average African woman bore six or seven children, of whom two outlived childhood. In my class roll-book to-day, among the first twenty names of women who are young enough to have had families baptized and entered in the church registers—since their own or their husband's baptism—I find the average of living children is over four. Some of these women are quite young and have only borne one or two children yet. Among the older ones I find one with eight, two with seven, and two with six living children. The total abstinence from beer practised by the Christians has doubtless a good deal to do with this result.

Growing knowledge is overcoming the superstitions which have had so strong a hold among the women. Cruel customs which choke the springs of womanly love and pity are disappearing as Christian light spreads.

Appreciation of the benefit of education is slowly increasing among the women. Their school is no longer composed of old ladies wrestling with their syllables, but is showing an increasing percentage of young mothers of families who seek knowledge partly for its own sake, and partly because we have impressed on them the necessity of being educated if they do not wish their children, who regularly attend school, to despise their mothers on account of their ignorance.

Recreation

The study of community needs is revealing the emphatic importance of recreation as an element in education. The play instinct of children and adults, the universal desire for amusements, and the immense amount of money, energy and thought devoted to various forms of recreation are now recognized by civilized society as expressing an instinct essential to human welfare. What was formerly thought by some to be the foolishness of youth, or a persistent form of "original sin," is now regarded as in large measure natural and desirable. Students of criminology are learning that much of the correctional work of prisons could be avoided by proper provision for play. Hygienists are recommending play and amusements for the building up of the body. Psychologists suggest various forms of play for the quickening of mental processes. Directors of community welfare depend largely upon the playground, musical organizations and games, both indoor and outdoor, for the cultivation of morale. This is especially true in times of stress and excitement, when the community life needs to be lifted to high levels of thought and action.

Among primitive people, play occupies relatively a much greater part of life than in civilized communities. While some of their amusements are helpful, others are degrading to body, mind and character. The improvement of many tribes in Africa is impossible until the degrading influences of their pleasures are corrected or eliminated. Moonlight orgies and other forms of sensuous excesses, well known in many parts of Africa, undermine the physical strength, thwart mental growth, and dull or destroy the moral sense. The influence of education and religion will be largely nullified so long as the degenerating power of harmful amusements is permitted to continue. All concerned with colonial welfare, whether European or Native, whether missionary, settler, trader or government official, will find their efforts hampered by the demoralizing results of games and pleasures that are physically or emotionally enervating. Excesses of sex, alcoholic drink, and intense forms of emotion too frequent among primitive people directly or indirectly affect the peace and progress of the colony.

It is therefore imperative, in the interests of African and European alike, that Native amusements shall be corrected and improved. The problem of distinguishing the degrading elements from those that may be refined and used for the healthful recreation of the people is not always easy to solve. It is important to recognize that the value of healthful games and other forms of recreation is by no means limited to the prevention of evil and the correction of abnormal conditions. The positive and constructive influence of proper amusements among primitive people will probably be relatively greater than in civilized countries. The simplicity of their social organization, their comparative freedom from responsibility, and their habits of play all prepare for the full influence of healthful amusements in building up their physique, quickening their minds and developing desirable qualities of character.

Survey of Recreation in the Community

The first step towards a consciousness of the community needs for recreation is a survey. The inquiry should include every phase of community life. As the amusements in primitive society are usually connected with tribal ceremonies, the first questions may well be related to the significance and value of these. The ceremonies will probably include a variety of activities, such as dancing, games, feasting, songs and tribal rites. Judgment as to their significance must be made on the basis of a thorough understanding of tribal history and usage. The application of the standards of civilized society may easily do real injustice to the purposes, motives and influence of the ceremonies. What appears indecent, harmful or foolish may change its guise when considered in the light of tribal history. Justification on a merely historical basis may, however, easily be overdone. The final test must be the effect upon the welfare of the people and upon their possibilities of progress.

The inquiry will also endeavor to differentiate the amusements of children and adults, of men and women, of families, of labor groups and trekking parties. The effects of the various forms of amusements should be analyzed according to their influence upon the body, mind and morals. Some comparison should also be made

between the games of civilized peoples and those of the primitive tribes, to ascertain the possibility of adapting helpful games from other parts of the world. The study of the possibilities of Native music and art will require both patience and skill, for judgment must be based upon a thorough and sympathetic understanding. There are sufficient evidences of unique beauty in folk music and art to warrant further study. Inquiry in these directions will be of great assistance in conserving the best elements of African life. The recreational possibilities of ordinary activities of daily life such as work, education and religion should also be considered. The idea of recreation is too frequently dissociated from them. This has resulted in a depreciation of the pleasure values of these daily activities. The farmer's appreciation of the processes of the soil and of plant life may well give real pleasure and inspiration. The contemplation of his handiwork by the mechanic is well known to give him satisfaction and joy. Work well done, whether agricultural, handicraft or literary, has recreational values that are too frequently overlooked in the rush of civilized society after specialized forms of amusements that are disappointingly artificial. In the survey of community recreations, it is therefore important to ascertain the contribution that may be made by the daily task.

Methods for Education in Recreation

The impressions and results of community recreations assembled by the study described above will immediately suggest methods and means for the encouragement of ideas and habits of sound and healthful recreations. The school staff will see to it that the Native youth understand the place of recreation in their education. First of all every part of the school will be expected to make its contribution in this direction. Dormitories will be constructed and furnished with the recreational needs of the pupils in mind. This does not mean elaborate buildings and decorations, but it does mean that whatever of beauty can be provided in the appearance of the building, whether inside or outside, will be supplied. Pupils will be taught to maintain an order that will contribute to their sense of the beautiful. Possibly the most æsthetic sleeping rooms seen in Africa were those of a school whose facilities were limited to huts of dark brown clay susceptible of polish. Similarly the playgrounds and the gardens may be made to help to fill the pupil with appreciation of the friendliness and beauty of nature.

The instruction in music will draw upon the best of Native folk lore and song as well as upon the simple forms of Western music, and may one day utilize the inspiring musical achievements of civilization. Pupils will be taught to sing at work and at play. Songs of service, faith, victory and joy should be selected. The natural outburst of the Native in innocent and playful folk dances should be encouraged. This, of course, suggests the importance of training the Native youth to differentiate very clearly the debasing from the innocent and joyful elements of their songs and dances. It is notable that Native ministers are often the most emphatic in their opposition to Native amusements. This is true not only in Africa but among the leaders of primitive people in other parts of the world. Their convictions are some-

times the result of their intimate knowledge of the degenerating influences of Native amusements, but often have their source in a narrow conception of recreation imparted to them by the missionaries. Whatever the reason for their views, there can be no question as to the importance of teaching them to distinguish between the good and the bad so that the best may be conserved.

The selection of both indoor and outdoor games should have regard for the physical, mental and moral needs of the Native people. Tribes that excel in running and jumping should be given a variety of games so that they may be able both to maintain their natural skill and to supplement this skill by physical achievements in other directions. It must always be remembered that recreation, whether physical or psychological, has the responsibility of supplementing, and thereby developing, a more comprehensive physique and mind. The tendency to irregularity of activity requires games that correct this lack. Impulsive qualities of mind should be corrected by games that require deliberation and accuracy. The excessive sex interest of tropical people can be largely controlled by well-organized games that develop physical strength and a desire to excel in the intricacies of such games. The emphasis already given to essentially Western games such as football is fully justified by their success in diverting the interest of the youth to more healthful ideals and actions.

The experience of civilized countries should be used as fully as possible in enriching the life of the Native people in recreation. Whatever is adopted should, of course, be adapted. Every effort should be made to enable the Native people to understand the recreative contributions of their daily life and activities. They should be taught the joy of a well organized home, however simple. They should be helped to see the beauty and inspiration of growing grain and the pleasure of handicraft and of domestic and agricultural work. Much has been done in recent years to institute community games and pleasures. The communal life of Africa affords ample opportunity for such extensions of group play. Here is a rich field for experiment, for it is emphatically believed that the influence of community recreations may be used to recreate a tribal life too strongly centered in the selfishness and despotism of a chief, so that the needs, responsibilities and rights of every individual may be amply recognized.

The realization of this conviction is strikingly forecast in the dramatic experiences related herewith by a missionary in the heart of East Africa ;*

If the influence of Christianity is to permeate all social life and not to be cabined and confined to a purely religious realm, we had to recognize that not only were the industrial and worship habits of the people to be raised, but recreations and leisure time must be sweetened. Dancing is inbred in African nature. They dance when they are merry and they dance when they are sad. Dances express their anger and their passion, their joy and contentment. I have seen a man rise and dance after a full meal just because the glow of contented life was in him. After a fight with a wild beast he will dance in graceful pantomime the whole action of the struggle. When the sun goes down and the earth cools all the children of the village frisk and dance in the energy that has come to them. I have even seen a fervid preacher dance in the warmth of his appeal. Why should this natural outlet of African feelings be blocked or made the monopoly of the devil ?

* Dr. Donald Fraser, of Loudon, Nyasaland, in the *International Review of Missions*, Jan. 1921, pp. 110–7.

I shall describe one evening under more natural conditions.

At the close of a heavy day's marching and teaching I sat at my tent door. Dinner was over, a bright moon shining, and as my tent was pitched in the school ground a little distance from the village, all around was still and lonely. I lay back in my chair depressed with sheer weariness and dreading the long hours till bedtime.

Presently the sound of a stream of children flowing along the bush path from the village came tumbling and rumbling through the night air. By and by a crowd of youngsters was swarming in the open space before my tent. They sat down on the ground, shy and suppressed, before me.

" Aren't you going to play ? " I asked.

" May we ? " they replied, knowing well what my answer would be, for the reputation of evening sport had preceded me.

Soon they were on their feet ; the boys in one corner of the playground, the girls in another. They began with long dancing rings, that whirled faster and faster until they broke apart in their speed, not unlike the ring and dance games of little school girls at home. Then I called for a game which we knew as " London Bridge " in our childhood. Boys and girls played together, running underneath the clasped hands of the two eldest. The tug-of-war followed between the captured sides, and then a long pantomime performance when the children with interlocked hands above their heads represented ripe and unripe pumpkins.

The noise of play had attracted the village seniors, and groups of women and men stood looking on and instructing the young people in the rules of the games. Now in the heathen villages the older women are the leaders in the vilest dances. I have seen them break into the children's rings and teach them and incite them to more and more loathsome posturing. But this night I have the Christian women with me suggesting forgotten games, guiding the merry folks how to follow the rules.

One or two pretty games with haunting melodies are started. The children do not know them. With much clamour and rehearsing the elders finally get them fairly on their way and the game goes through, the fun increasing every minute.

We are now ready for the dances. The boys form a ring by themselves and have hunting and war dances in imitation of their seniors. Men stand thick on the outer edge of the ring cheering the successful performers. Sometimes seized by the spirit of the fun they burst through the crowd and give a model dance themselves.

The girls too have taken their stations and are busy with an endless variety of dance games ; now they squat and leap like frogs, again they intertwine their right legs and dance in a rotating circle on one leg. The slow, rather uninteresting wedding dance is given ; then more vigorous solo or double dances within the circle. From both rings a perpetual chorus is going on vociferously to the accompaniment of rhythmical clapping of hands. Once or twice in the excitement of the dance actions which are not pretty or pure are attempted, but the girls stop them. These are not allowed to-night. The fun must be as clean as God's moonlight.

All my weariness has gone long ago, a light heart and constant laughter have been given to us all, and through the evening till nearly nine o'clock the sport goes on more and more merrily. At last the time to sleep has come. A word from me and immediately the noise is quietened and all squat on the ground beside me. I speak for a little on the joy of life that God has given us and how clean the taste of pure sport is. I ask the Christian men and women to guide the evening games that nothing may be done that Christ would not like to look on. Then we sing a hymn, have prayer, closing with the Lord's Prayer and Benediction, and the crowd goes off crying to me, " Sleep in peace," and silence closes down on us till nothing but the night sounds of the wood are heard.

Agriculture

The first step towards agricultural instruction as an educational aim is the development of a real appreciation of its importance in Africa. One of the most unfortunate results of the education so far given there has been the depreciation

of agriculture in Native opinion. However unintentional and incidental this result has been, it is nevertheless real. The sin has been rather of omission than of commission. The school program has been so exclusively devoted to the literary and other conventional elements of the school curriculum as to cause the Native people to think that agriculture was not really important. The responsibility for this unfortunate result cannot be placed upon the school alone. Modern civilization and the Christian Church must share the responsibility. The decennial census enumerations of Europe and America have been giving new confirmation of the tendency to desert rural communities for urban areas. There is probably no more vital problem of education than that of helping society the world over to understand the primary importance of agriculture to human welfare.

It is most significant that the International Education Board, recently organized in New York through the generosity of Mr. John D. Rockefeller, Jr., should have selected agriculture and science as their first international endeavors. The thought of this Board is not for the economic value of agriculture only, but much more for its influence upon every phase of life. Younger countries, like the United States, Canada, Australia and the Union of South Africa, with their vast expanses of cultivable land, are naturally making more provision for agricultural education. Several influences have contributed to the importance of agricultural education in these countries. They are less bound by educational traditions; they desire to make use of their great agricultural resources; they are realizing that a contented and prosperous rural population is most essential to the normal development of the nation. The Department of Agriculture of the United States is among the most interesting and generally helpful agencies of the Government. Its bureaux are concerned with a remarkable variety of social activities. There are scientific bureaux with officials for the investigation of soil, plant, animal and insect life; others are engaged in economic researches relating to the exchange and distribution of farm products; still others are concerned with farm management and the extension of farm knowledge and practice into every part of the country. There is also a strong bureau for the investigation of the preparation and use of food products. The extension activities, through farm and home demonstrations, are among the most striking and effective educational activities in the world. The men demonstrators who have specialized in the practical problems of the farm, and the women demonstrators who are professionally equipped to assist in the improvement of the home, are exerting a peculiarly significant influence on rural life in America.

The African Natives are relatively far more dependent on agriculture than any people in the world. Agricultural education should correspondingly receive large consideration in the school plans. While the Native people have learned much through centuries of experience, there is much more to be learned through scientific study of the possibilities of the soil. The radical changes as regards land tenure and consequent limitation to smaller acreages; the new conditions of marketing, additional wants of individual and family life; the demands of Government for taxes, and numerous other changes brought about by the entrance of Western civilization into



SERVANTS OF AFRICA

(*a*) Veterans in Nyasaland : Dr. Laws (center), Dr. Murray (right), Dr. Hetherwick (left) : (*b*) M. Henri Junod and Native Pastors of the Swiss Mission ; (*c*) Native Women Teachers, Uganda ; (*d*) A Swedish Missionary Nurse ; (*e*) The Educational Commission.









KINDLY FRUITS OF THE EARTH

(*a*) Cotton and Duca, Uganda ; (*b*) Native Granaries, Abyssinia ; (*c*) Mealie Field, Domboshawa, Southern Rhodesia ; (*d*) Drying Sisal Fiber at Voi, Kenya.

Africa, all combine to create a perplexing agricultural situation which is baffling the Natives. In addition to these real discouragements to agriculture, there are the enticements of large industrial operations maintained by European capital. The lure of new experiences, the desire to share in the activities of the Europeans in control, are attracting large proportions of the Natives from the soil to the artificialities and dangers of labor compounds.

It seems obvious, therefore, that schools should make every possible provision for agricultural education. However extensive the Native experience and knowledge may be of soil cultivation, and however limited may be the agricultural knowledge of the school staff, it should be possible for them to bring to the Native a sense of the vital importance of agriculture as an element in education. It is imperative that schools shall cease to give the impression that knowledge of the three R's and of the subjects usually in the curriculum is of more importance than agricultural knowledge.

Survey of Agriculture in the Community

A careful survey of the gardening and farming operations of the Native people will be most enlightening to the teacher. Such a survey will doubtless have many surprises for the observer. The Natives' knowledge of plant life, their ingenuity in dealing with soil and weather conditions, their acquaintance with the seasons, their methods of protecting the crops from pests, their industry and the amount of their labor, awaken a much needed respect for Native ability. The survey should be continued until a real knowledge of the community needs in agriculture has been achieved. The cultivation of the soil in gardens and farms, the rearing of domestic animals, the harvesting and care of both vegetable and animal products, the marketing and costs, the division of labor, the cooperation of families in work and responsibility, and every essential phase of agricultural activities should be observed with all possible care. The types of questions to be asked are suggested herewith :

What crops are cultivated ? What are the quantities ? Distinguish proportion of soil products for food purposes and for markets. Are crops sufficient for the food needs of the family ? Are the vegetables sufficiently varied to produce the best results as food ? Do the crops for marketing supply a sufficient income ? Is there a tendency to permit crops which bring in money to limit or exclude the cultivation of crops required for food ? Are the market opportunities sufficient ? Is there any form of cooperation in the production, sale or milling of the crops ? To what extent are farm implements used ? Does the Government or any private agency give assistance to farmers ? Has the Colonial Agricultural Department studied the soil or marketing possibilities of the neighborhood ? Has the cultivation of any of the large commercial crops, such as coffee or cotton, been encouraged ? If so, have the methods and results of the propaganda been helpful to the Native people ? What is the prevailing form of land tenure ? What and how many domestic animals does the average family have ? What uses are made of these domestic animals ? Is any effort made to improve the breed of stock ? What care is used in the raising of the animals ? Is any effort made to prevent animal diseases ? Is there any move-

ment to improve village life? What proportion of the field work is done by the men, by the women, and by the children? To what extent are bad communications hindering the development of agriculture?

Inquiries made in different parts of Africa indicate some of the results of the surveys that may be mentioned. These tentative observations may be of value as suggestions of the uses to be made of facts to be obtained:

(*a*) Natives have a considerable skill in, and knowledge of, some agricultural methods. In parts they have good knowledge of the rotation of crops. But they lamentably lack in other respects information that would add greatly to their prosperity.

(*b*) While many devote a considerable amount of hard work to their crops, the failure to produce adequately is more frequently due to irregularity of cultivation than to a lack of knowledge.

(*c*) The extension and improvement of agriculture by the Natives are not sufficiently stimulated by market facilities and the creation of Native wants, such as better housing, which would require a larger income. So long as the community wants are satisfied, there is little or no incentive to extra labor.

(*d*) There is always a strong tendency to permit market crops which can be sold for cash to limit and almost exclude food crops. The results of this movement have been disastrous in a number of colonies. Much of the money so gained has been spent uselessly. The neglect of food crops has necessitated the purchase of food, often at exorbitant rates. A drop in the market price of the money crop, or a failure of that crop, has in some cases caused great distress. The correction of this mistake is obviously in the creation of a conviction that both food and money crops are desirable. It is also important to teach the Native people how to make wise use of their increased income.

(*e*) Natives should be taught to make use of a greater variety of foods and especially those required for a "balanced ration."

(*f*) There is much carelessness and waste in the rearing and use of domestic animals. The irresponsibility of primitive groups is sometimes strikingly evident in their indifference to the needs of their animals.

(*g*) The limitation of Natives to reserves is calling for new methods of cultivation. It is no longer possible to cultivate new land free from insect pests and rich in its original fertility.

(*h*) The cultivation of the soil and the care of domestic animals are despised in primitive society as the work of women and children. The first step in the cure of this unfortunate attitude is the creation of a tribal sentiment impelling all members of the family to share in the most important responsibility of family and tribe. Gradually the women and children will have new responsibilities in the home and school and will therefore be unable to meet all agricultural claims.

It is evident that the school system has both a great responsibility and a real opportunity in the agricultural education of the Native people. Even a limited survey of the African community reveals not only the wealth of soil resources and the

promising beginnings in agriculture already made by the people, but also the difficulties to be overcome and the great possibilities to be achieved. The success of some mission schools in developing interest and skill in agriculture is sufficient to guarantee the success of well-planned instruction and practice. These schools have taught the Natives to plant trees, as will be recorded in the succeeding chapters ; to increase the productivity of their gardens ; to introduce a variety of food and market crops ; to find markets for their produce ; to improve the breed of domestic animals ; to make gardening, farming and stock raising profitable and, above all, to dignify the occupation.

Methods for Education in Agriculture

The essentials of an agricultural education are in some respects quite simple, but in others complicated and difficult. Consciousness of the importance of the subject will impel the teacher to begin as soon as possible the process of education without waiting for an expert staff or a large equipment. The following order of presentation is suggested for the consideration of the teacher :

(1) To develop respect for the cultivation of the soil by showing the pupils the dependence of humanity upon products of the soil, not only in Africa but throughout the world. Reference may be made to whatever success the Natives have already achieved in gardening and agriculture. Comparison with other school activities will contribute to the appreciation. With younger pupils, simple experiments relating to seed growth may be performed in the classroom, thereby helping the pupil to obtain some idea of the processes of plant life. These verbal and simpler illustrations will specially aid teachers who are not equipped scientifically.

(2) To show that regularity, thoroughness and foresight will greatly improve farming, even with existing methods.

(3) Teachers with more or less scientific training will proceed as soon as possible to the simplest scientific elements of the soil and of plant life. This will not only interest the Native but it will enable him to work more intelligently.

(4) To transmit some of the results of experience and research in countries far advanced in agriculture so that they may be adapted to African needs.

(5) To explain the economic laws that should determine the selection of crops to be grown and the methods of marketing.

(6) To discuss the conservation of the soil, crops and labor.

(7) To encourage and organize the planting of trees, the replacing of those that die, and the conservation of forest from wasteful use. The chapters on Nyasaland and Kenya Colony will furnish stimulating illustrations.

(8) To show that the soil is the most valuable physical resource of the world and that its cultivation is among the most significant activities of humanity. In religious phraseology cultivation of the soil may be said to be cooperating with God.

The realization of these aims in the school requires the use of every school activity that can possibly be enlisted for the purpose. The staff must have a genuine belief in agricultural education. The maintenance of gardens and farms and the rearing

of domestic animals must be shown to be not only for the physical necessities of staff and pupils, but also as types of activity necessary to the welfare of the Native community. Pupils should never be made to share in these activities as punishment or merely for the payment of expenses at the school. So sincere should be the interest in the activities that pupils will regard participation in them as a privilege. In one school visited on the West Coast the most effective punishment used in the institution was the refusal to permit the pupil to work in the garden. Forced agricultural labor for pupils who have already had hard work on the farm will obviously only deepen their dislike for it. The doctrine of interest in work is nowhere more applicable than in gardening, farming and tree-planting.

The provision of scientific courses relating to soil processes and plant life should be made as soon as possible, for the higher grades of education and in the training of teachers. Agricultural equipment suited to the needs of the school and the community is most desirable. It is advisable that the equipment shall not be elaborate or expensive. Many schools have delayed the introduction of equipment and even of agriculture because of their belief that costly equipment was essential. Other schools have actually failed because of their endeavor to use equipments beyond their needs and ability. The most essential requisite of all is a genuine belief in agriculture, a recognition of its vital contribution to the life of the community, a realization of its value in the physical, mental and even moral welfare of the Native people. The words of General Armstrong, that great apostle of real education, are applicable to the full in the education of the African people :

> The temporal salvation of the colored race for some time to come is to be won out of the ground. The Negro race will succeed or fail as it shall devote itself with energy to agriculture and mechanic arts or avoid these pursuits, and its teachers must be inspired with the spirit of hard work and acquainted with the ways that lead to material success. Teaching and farming go well together in the present condition of things. The teacher-farmer is the man for the times : he is essentially an educator throughout the year.

Industrial Skill

Industrial education is the response to the demand that education shall be adapted to the daily activities of the masses, to the large commercial and industrial operations of the nineteenth and twentieth centuries and to the requirements of the notable developments of science. So intimately is industrial training related to the daily responsibilities of mechanics and other hand-workers as to have caused them at times to doubt its value and thus again to illustrate the saying that " a prophet is not without honor except in his own country." Education has been so long associated only with books and the art of expression as to seem strange and unknown when presented in the form of " learning by doing " or of the creative arts. It is little wonder that workers have been slow to recognize an education so different from the conventional forms even though the new form is so vital to their own welfare. With the increasing consciousness of social needs, civilized communities are insisting that education shall provide training for all the activities essential to human welfare.

Labor unions and industrial organizations are agreed in their demand for those elements of education that prepare the youth to undertake the responsibilities into which they are entering. Industrial and technical schools are increasing in number every year in both Europe and America. Nor is the movement due to a narrow and selfish economic interest in machinery and construction. It is inspired by a broad conception of the intimate and real relation of industrial activities to the mental, moral and social progress of humanity. Comparison of the last two centuries with those preceding reveals the tremendous contribution of machinery not only to the prosperity but much more to the comfort and safety and happiness of humanity. The extension of privileges to the masses of the people is directly related to improved facilities of transportation and communication. The benefits of sanitation are now enjoyed by millions who, but for railways and roads and steamships, would still be subjected to the ravages of diseases. The advantages of education and religion are being carried to the ends of the earth by modern machinery. So real and so intimate is the relation of mechanical devices, such as the telegraph, the telephone, the wireless, electric and steam appliances, to all the social and altruistic organization of to-day as to give color to the belief that the one could scarcely exist without the other.

The study of psychological processes is also revealing the educational value of industrial training. School activities seemed formerly to be based almost exclusively on the approach to the mind through the eye and the ear. Practical experience and psychology are demonstrating that the mind may be approached through the hand. Mental development through the innumerable hand processes of modern building and manufacturing has been real and effective. The elimination of these processes in recent years by machinery has been a real loss which education is now endeavoring to correct by introducing hand activities in the schools. Educators are convinced that the concrete and definite character of industrial and scientific education is necessary to supplement the abstract and indefinite quality of education through the printed page and oral instruction.

It is evident that the value attaching to industrial education in Europe and America will be even greater in Africa. Educational approach to a people so different in language and customs will obviously be more clear and certain through the concrete and definite processes of industrial training than through reading and writing. Pupils may misunderstand words without being discovered by their teachers or realizing the mistakes themselves. They can scarcely escape their error or their neglect in the crookedness of a supposedly straight line, a circle that is incomplete, a table with unequal legs or a suit that does not fit. A pupil in tailoring remarked that the spoiling of a yard of cloth was a real loss, but that the misunderstanding of a page of history could easily be corrected another day. He thus attested his ability to understand his lessons in tailoring, but showed his lack of appreciation of the danger of misunderstanding history. He shares this inability not only with Africans but with many intelligent people in many parts of the world. It is this recognition of the need for what is concrete in education that is stimulating the introduction of

laboratories into the schools and, what is even more important and more generally possible, insisting upon practice in meeting fundamental needs of the community under school and home conditions.

This distinctly educational value of industrial training is enormously increased in Africa by the need for every form of industrial development. Primitive Africa lacks houses, roads, railroads, bridges, boats, all types of vehicles, farming implements, machinery, household utensils and an endless variety of things that may well be considered essential to modern civilization. The great physical resources of Africa must remain undeveloped until the industrial facilities are provided and skilled labor is available. The importation of skilled labor into Africa is neither possible nor justifiable as a permanent policy. The Native Africans must be taught to share this responsibility and in the course of time be prepared to undertake it all. There are sufficient examples of skilled Native workmen to prove that they can and will respond to opportunities for such training.

Survey of Need for Industrial Education

Consciousness of African needs for industrial training will be strengthened and directed by a survey of the industrial needs and possibilities of the community. Such a survey should be directed, first, to the discovery of the village conditions, and second, to local and colonial development. In the villages the inquiry should seek to ascertain the need for better housing, household utensils, farming implements, mechanical tools, simple vehicles to carry heavy loads, and clothing. Questions relating to many of these topics have been suggested in the sections on health, the home and agriculture. Comparison with other communities will suggest village industries, such as weaving, leather-work, basket-making, pottery, mat-making. The material needs of the village and these simple industries should furnish ample opportunities for handicraft that will be both educative and useful to the villages. Care should be taken not to encourage the production of goods of merely antiquarian or decorative interest to the neglect of those that are both educational and economically helpful.

The survey of Native industry in relation to colonial development will assemble facts and statistics showing the need for skilled and semi-skilled workmen and for laborers required to construct, maintain and operate such commercial and industrial undertakings as railways, roads, telegraphs and telephones, motor service, boats, mines, manufacturing establishments. A study of these statistics, together with those showing the labor needs of the villages for agriculture and handicraft, and their comparison with the census enumeration of the population—if such exists—will provide a scientific basis for the formulation of a wise and accurate policy of education with due regard for the industrial, agricultural and other occupational needs of the colony.

It is evident that industrial skill as an educational objective must be recognized in every part of the school system. The staff must be sufficiently conscious of the industrial needs to advocate the necessary training for the youth. Artificial distinctions between teachers of handicrafts and teachers of literary subjects should be

abolished. Least of all should there be any toleration of a sense of superiority on the part of those whose duties are literary. The most effective preventative of such arrogance is, of course, the broad education of the industrial teachers.

Building construction and repairs and the general material needs of the school should furnish considerable practice for the pupils. Such activities should be dignified not only by requiring that they be well done, but also by making it clear that they are as essentially educational as ordinary classroom work. Formal classes in manual training should be given every opportunity to relate their work to the actual needs of the community. Care should be taken not to permit the practical demands to limit or exclude the educational influence of the work attempted. It is most important that the pupils should be taught the real significance of industrial training to them and to the community. To this end, the instruction should, so far as possible, provide a knowledge of the simplest laws of physics and of mathematics relating to their work. Elementary economics should be drawn upon to explain the place of industry in the progress of society. Simple lessons in psychology and pedagogy should help to explain the value of industrial training as an educational process. The inspirational and social value of industrial education has never been more vividly stated than in the following words by General Armstrong:

> In all men, education is conditioned not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass, but it should never be forgotten that it is only upon a foundation of regular daily activities that there can be any fine and permanent upbuilding. Morality and industry usually go together.
>
> Subtract hard work from life, and in a few months all will have gone to pieces. Labor, next to the grace of God in the heart, is the greatest promoter of morality, the greatest power for civilization.
>
> Didactic and dogmatic work has little to do with the formation of character, which is our point. This is done by making the school a little world in itself; mingling hard days' work in field or shop with social pleasures, making success depend on behavior rather than on study work. School life should be like real life.

Higher Education

Advanced technical, agricultural and teacher training, and professional knowledge of medicine, law and theology are as essential to the complete school system in East Africa as they are in any other part of the world. It is, of course, true that the present need for this stage of education is very limited. There are now only two schools south of Egypt and the Sahara that have any claim to recognition as colleges. One is Fourah Bay College in Freetown, Sierra Leone, and the other is Fort Hare Native College in the Union of South Africa. Even the number of secondary schools is almost negligible. Indeed there are no schools for Natives in East Africa which in relation to Western standards can be properly described as secondary schools. Nor are there professional schools of either secondary or college standard. While a small number of schools offer agricultural training, the real agricultural schools may be counted on the fingers of one hand, and these are elementary in standard. Trades are taught in a few schools. Teachers are trained in a considerable number of

schools, but comparatively few offer well-planned instruction and practice for the preparation of teachers.

It is evident, therefore, that facilities for advanced education, even of secondary grade, are inadequate. The demand for such education cannot long be delayed. Already a few Native pupils requiring special training for technical, agricultural or teaching service, as well as those who desire to enter the professions, have gone to Europe or America to continue their education. The necessity to do this is a serious handicap to Native Africans who have the capacity for advancement. The cost is almost prohibitive, the break from all African surroundings is unfortunate, and the entrance into the perplexing and conflicting tides of European or American life is fraught with danger to mind and morals. That a number of Africans, especially from South and West Africa, have successfully passed through the ordeal is greatly to their credit. No one knows, however, the price they have paid in physical endurance and in mental and moral strain. Nor does anyone know how many young Africans have in the process been lost to a life of service for Africa.

Those responsible for educational policies in East Africa should realize that the millions of Native people must have Native leaders. Already unwise and ignorant leaders are teaching false doctrines that cause dissension, irritation and unrest. The Great War started ideas and movements, suspicions and ambitions, hopes and desires that are extending and deepening among the masses. The increasing entrance of Europeans into the heart of Africa, whether in Government and missions, or as traders and settlers, is working radical changes in the life of the people. Gossip, rumors and propaganda are brought from Europe, Asia and America, and distributed in the huts and kraals of these primitive people. There is a crying need for wise leaders who both understand their own Native people and apprehend somewhat of the real meaning of civilization and Christianity. Such an understanding is by no means easy to obtain. It is a quality of statesmanship that requires the best that education has to impart. High-sounding literary phrases, in whatever language, must not be allowed to pass for education. The transfer of traditional methods that are failing in Europe and America cannot be accepted by Africa in its present acute demand for the realities of education.

The Native leadership of Africa must have an opportunity to know the processes of historical development. It will not do to spend the major part of the time on the superficial facts of history as usually taught. They must be shown that the progress of peoples is much less due to the change of dynasties and kings and presidents than to the improvement of the masses and their leaders in character and religion, in health, in ability to make use of their environment, in normal and moral family life and in healthful recreation. Fortunately, such history is now receiving consideration. The following quotation from the preface of an interesting book entitled *Mediæval People*, by Miss Eileen Power, shows a real appreciation of real history :

> In point of fact, there is often as much material for reconstructing the life of some quite ordinary person as there is for writing a history of Robert of Normandy or of Philippa of Hainault ; and the lives of ordinary people so reconstructed are, if less spectacular, certainly not less interesting. For

history, after all, is valuable only in so far as it lives, and Maeterlinck's cry, "There are no dead," should always be the historian's motto. It is the idea that history is about dead people, or, worse still, about movements and conditions which seem but vaguely related to the labors and passions of flesh and blood, which has driven history from bookshelves where the historical novel still finds a welcome place.

Thus Bodo [a character described in the book] illustrates peasant life and an early phase of a typical mediæval estate; Marco Polo, Venetian trade with the East; Madame Eglantyne, monastic life; the Menagier's wife, domestic life in the middle class home, and mediæval ideas about women; Thomas Betson, the wool trade, and the activities of the great English trading company of Merchants of the Staple; and Thomas Paycocke, the cloth industry in East Anglia. They are all quite ordinary people and unknown to fame, with the exception of Marco Polo. The types of historical evidence illustrated are the estate book of a manorial lord, the chronicle treatise on household management, the collection of family letters and houses, brasses and wills.

Higher education which provides such interpretations of human progress will enable the Africans to understand the essentials of their own development, to distinguish the false from the true, the realities from the unrealities. They will be able to realize the advantages and disadvantages of the European colonization of Africa and to contrast both with the advantages and disadvantages of independent countries like Abyssinia and Liberia. Through such history and through such social sciences as economics and sociology, they will learn that the progress and civilization of all nations have required the assistance of other nations, that hermit peoples have usually been stagnated peoples, that the principle of self-determination is an important half-truth, that the complementary half-truth is altruism or brotherhood, which passes on experiences and achievements to others.

Higher education is also essential to provide knowledge of the physical sciences necessary to explore and exploit the great resources of soil, minerals and animal life in Africa. Chemistry will reveal the quality of soil and minerals. Physics will explain the principles of mechanics. Biology will give an insight into plant and animal life. Thus the Native Africans will not only be freed from the fears of superstitions, but will also be given a command of their environment that will be of value to themselves and to the Colony. The great campaigns for hygiene and sanitation required in Africa cannot be effectively carried on without the aid of a Native leadership trained in the sciences.

The social and religious life of the millions of Africa awaits Native ministers and teachers who have an adequate and accurate knowledge of social forces and religion, who can distinguish reason from emotion, conviction from sentiment, service from selfishness, true religion from superstition, divine worship from idolatry. In all this there is need for acquaintance with the great literatures of the world. The experience of history, the wisdom of science, and the inspiration of literature and art will be required by Native leadership to guide and direct their people through the perplexing processes of evolution from primitive stages of life to those of civilization now forced upon them by overwhelming forces, both kind and unkind.

Chapter III

EDUCATIONAL ADMINISTRATION

THE effective administration of education adapted to the needs of the people and the colony should be a primary interest of Government, missions, economic agencies and Native communities. The potentialities of educational activities related to health, agriculture, industry, homes, recreation and character are only now being realized by colonial authorities. Education, thus comprehensively developed, would supplement the work of many departments of Government, contribute directly to the prosperity of the colony, and stimulate the evolution of the people. What better ally for the Health Department than a school system teaching and practising hygiene throughout the colony? What agency can give more assistance to the Agricultural and Forestry Departments in their propaganda than the teachers of "bush" schools and central stations? The stern rule and the sometimes arbitrary power of the Native police may often be replaced by the guiding and directing influence of the school. The Public Works Departments may look to the schools for workers with industrial skill. And the political service will everywhere find the Native people more intelligent in their cooperation with Government. In contrast with the narrow and ineffective teaching of the three R's now too prevalent in the schools, the all-round program suggested here will, of course, sound Utopian. So long as Government and others responsible for education fail to apprehend its potentialities such results will continue to be impossible. With effective administration, the schools can exert influences that are amazing both in variety and extent. Through the heroic efforts of missionaries, sometimes aided by Government but oftener alone, such results have been achieved in sufficient number to prove their possibility.

Hitherto Governments have not taken education seriously. Even the British, who are far more interested in education than other colonial Governments, have not yet provided Directors of Education for Nyasaland and Northern Rhodesia, two very large and important Colonies. The official status of Directors of Education is almost the lowest in the official ratings. Reference to the geographical chapters of the Report reveals the inadequate and, in some cases, almost negligible proportion of colonial revenue spent on education.

Happily, there are indications of a genuine movement towards the recognition of education in British colonies. The appointment by the Colonial Office of an Advisory Committee on Education in Africa is a most significant step. Its deliberations and influence are already proving to be of great value. Every British colony is giving serious thought to the possibilities of the schools and also of the departments of Government with educational potentialities. It seems probable that the administration of education will soon have the dignity and support it deserves and a rank quite equal to that of territorial administration.

Missionary societies have long had a serious regard for education and have main-

tained practically 85 per cent. of all the schools for Natives. With full appreciation for their remarkable services to the African people and to colonial progress, many of them have not realized the importance of school administration. There are three or four striking exceptions of societies which have supervised and organized their school work with skill and thoroughness. Possibly in Africa the most notable of these exceptions are the Scottish missions, the American Board of Foreign Missions and the Basel Mission. Most of the missionaries, however, have been so dominated by the passion for service as to overlook the value of administrative organization to assist them in their great work. Their one aim has been the propagation of the Gospel; they have carried on, impatient of any delay. The strong emotions that impelled them to leave their homes and endure the hardships of tropical lands did not permit of the deliberation required to think of supervision and organization. The need for "occupying the field" seemed a call to immediate action. In consequence, schools and churches have been planted beyond the ability to cultivate, guide and direct them. Other societies assert that little schools have multiplied beyond their capacity for supervision, largely on the initiative of the Natives themselves. They express their desire to supervise and organize, but confess their utter inability to supply either the staff or the money necessary to realize their wishes. It has been interesting to note the uniformity of method, or lack of method, that characterizes the work of certain missions, in whatever parts of Africa they work. "Occupying the field" seems to appeal to certain societies everywhere. Similarly other societies, wherever they work, complain of the unsupervised extension of schools brought about through the initiative of Natives. Whatever has hitherto been the cause of indifference to administrative provisions, the time has come for vigorous effort to correct the mistakes and supply the omissions of the past, so as to avoid the unfortunate losses as well as the serious dangers of widely distributed bush schools struggling against obstacles which unaided they cannot overcome. The increasing observation of education by Government may conceivably manifest itself in a demand that these schools be closed because they may become centers of potential danger to the peace of the colony. The happy alternative may be that missions, realizing their defects, may successfully appeal to Government for financial assistance to improve the supervision and organization of the bush schools, so that they may become centers of true education among the Native people.

The supervision and sound organization of the school system, to be effective, depend on the five conditions presented herewith. Reference should be made to these in the formation of all plans for supervision and organization. They demand the most thoughtful consideration of school administrators. The failures of school systems in the past are largely traceable to the disregard of one or more of these essentials of supervision and organization.

1. *Elasticity and Centralization of the School System.*—In the rapid evolution of primitive society, the school system is subject to constant change. A system begun with only two types of institution may, in a few years, require to be expanded into four types. The first systems provided by mission societies required only the central

station and bush or village schools. Through the educational progress of the Native pupils and the multiplication of both village schools and central stations, there arose a need for institutions providing higher standards of education. Unfortunately, many missionary societies multiplied their schools without properly equipping institutions to provide for higher standards and more diverse phases of education. There was thus a monotonous level of training that failed to supply the Native leadership required for safe and effective expansion. It is suggested that the system of schools outlined in this chapter shall be regarded merely as a basis to be contracted or expanded to suit the requirements of any educational area.

2. *Adjustment of Teachers' Qualifications.*—The utterly inadequate supply of teachers for the overwhelming number of Natives who are needing the simplest form of training and instruction presents a most perplexing problem for school administrators. Insistence upon fully trained teachers would necessitate the postponement of education for the masses for years. Such a delay is undesirable and even dangerous, in view of the acute conditions arising from the rapid entrance of European influences into Africa. Happily a solution of this dilemma has been found through experience in the rapid extension of educational opportunities to American Negroes. The plan, which has yielded satisfactory results, recognizes the temporary necessity of accepting teachers with lower qualifications, but provides through effective supervision for the rapid evolution of standards to meet the development of the pupils. The one condition on which lower standards for teachers can be tolerated, even as a temporary expedient, is that both supervision and organization shall provide means and methods for the realization of satisfactory advance. The details of this plan will be described in the section on "Visiting Teachers."

3. *Adaptation of Education to Community Life.*—In addition to elasticity and centralization as regards grades or standards, supervision and organization must provide for the adaptation of education to the elements of community life, described at length in the preceding chapter. There must thus be not only the vertical variations of grades and standards, but also the horizontal variations to meet the need of different elements in the community. Differences between urban and rural communities present the greatest variations of community life. The Natives in the rural districts usually live in villages which experience comparatively few changes in the manner of life which has prevailed for centuries. In the cities, they are apt to be huddled together under strange conditions that are dangerous to morals and to health. The contrast in occupations is equally striking. It is obvious, therefore, that the great variations in their conditions involve careful regard for adaptation in the education provided for urban and rural areas.

4. *Provision of Education for Masses and for Leaders.*—The successful organization of a school system for the education of a whole community, both masses and leaders, requires first a clear differentiation of the type of schools needed for the masses from those required for the leaders and then a close coordination of the schools for both. At present many school systems in Africa are neither differentiating nor coordinating the schools for these two groups. There is a tendency either to follow the lines

of a natural interest in the masses or to shape work expressive of belief in the need for leaders and teachers. Missions which consider only the masses are limited, and sometimes defeated, in their endeavors, by their inability to supply leaders and teachers to direct work which is beyond the capacity of the European missionaries. On the other hand, the exclusive training of leaders is often ineffective and sometimes antagonistic to the needs of the masses, and always dangerous for the community if the leaders are produced in excess of the demand for their services. Sound policy requires that the lower schools must be taught with a living consciousness of the right of all pupils to opportunities for advancement to the top of the system. The upper schools must be organized with intimate and real regard for their services to the lower schools and to the masses of the people. In content and in aim, both the higher and the lower schools must be adapted to the common and uncommon elements of community life.

The education of the masses requires many small schools, scattered far and wide, with teachers who probably do not possess adequate qualifications, but working under a supervision and a friendly visitation that keep high the ideals and stimulate a devotion to realities. There is need for various forms of extension education, such as traveling schools, farm and home demonstrations, community sanitation and recreation centers, maintained by Government, missions, economic agencies or the Natives themselves.

The education of the Native leaders requires schools for the training of teachers and religious workers, specialists in agriculture and industry, and those who are to enter the professions of theology, medicine, engineering or law. It is important that provision be made to prepare these leaders and teachers for their work among the masses, and then to aid them in doing it. Hitherto there has been great waste in sending out Natives, educated at great expense, to deal with conditions far too difficult for them. Inexperienced Native pupils have been expected to introduce reforms that are contrary to tribal authority and the general sentiment of the Native community. It is little wonder that many of the students of mission and Government schools have turned from serving their own people to work for Europeans. The obvious remedy is in the organization of extension movements among the Native people, in which the newly trained workers may find an opportunity for rendering a service which lies within their power.

5. *School Activities and Educational Extension.*—The idea of a school devoted to the service of the community has both varied and extended the influence of education. The pioneer conditions through which America and the British Dominions have been passing have made necessary the organization of agencies to carry education into regions outside the classroom. It is important to recognize the educational character of these extension activities. Even though they may be carried on not by the Government Department of Education but by those of Agriculture or Health, they are an essential part of the educational program for the colony and should be definitely related to the school system. The failure to recognize the integration of school activities and extension education may be injurious to both. The school needs the

vitalizing influence of contact with outside conditions, and the extension work requires the corrective and directive influence of the school. It is important, therefore, that supervision and organization shall see to it that these two expressions of education shall be essentially one.

SUPERVISION

Sympathetic supervision and friendly visitation of schools in Africa will improve all, double the value of a large proportion, and save many from utter failure. Without friendly direction, the village school system in parts of Africa will soon be so completely discredited as to threaten the arrest of mission activities in those areas. In view of the amount of harmful propaganda rife among Native people, Governments cannot be indifferent to the existence of a large number of small schools taught by Natives with very little education. The one hope for the continuance of such schools is the provision of sufficient supervision to guide and direct their work and influence. The real contribution made by friendly supervision is, however, not mainly the prevention of foolish propaganda, but the encouragement of teachers capable of exerting healthful influences in their Native villages. The latent possibilities of the bush or village schools, both for the improvement of the Natives and for colonial welfare, have been little realized as yet by either Government or missions. These possibilities depend directly on wise supervision and friendly visitation. While the village schools are undoubtedly more acutely in need of direction and guidance, it is certain that all schools would be improved by systematic, sympathetic and constructive criticism. Next to the need for increased financial support from Government, the need for sympathetic supervision may be emphatically urged upon the serious consideration of both missions and Government.

Director of Education.—Much depends on the Director of Education in the organization and supervision of the schools. Governments will do well to have high standards of qualification for this important office. Ideally, the Director should be a man of broad and real sympathy, of keen intellect and large capacity for work. His education should be thorough and comprehensive, including knowledge of the physical and social sciences as well as the great literatures. Working acquaintance with anthropology, sociology and educational psychology is essential. He should have seen and studied some of the effective schools of the world, and especially those adapted to the needs of a people evolving from primitive stages to civilization. In accordance with the experience of leading British Government officials, he should understand the importance of religious instruction in character development. He should, of course, have an open mind to the great services rendered by missions, which hitherto have maintained practically all the school work in the colonies. Missions will be the last to expect him to overlook their failures. They are realizing more and more how much there is to be done, and will be quite responsive to suggestions for constructive improvements. The eager search of missionaries and their societies for methods of improving their school work is notable and significant. Administrative ability is an essential quality of a Director of Education. He must be a judge of men, of their temperaments and their ability to deal with the complex elements of education in a

primitive community. He must know how to handle financial problems, to make the best use of limited financial resources for the payment of teachers' salaries and the construction of school plants. Above all, he must have an intelligent appreciation of Native people, of their limitations, but most of all of their capacity to respond to educational influences and to grow to the full stature of manhood and womanhood.

The first responsibility of a Director of Education is to understand the needs of the people along the lines indicated in the chapter on "Objectives and Adaptations." He will then ascertain the extent to which the present educational influences are meeting these needs. His study must have regard both for the geographical distribution of such influences as well as for their effectiveness in supplying the varied needs of a primitive people. In other words, the study must be quantitative and qualitative. His second responsibility is the selection of his staff of inspectors and supervisors, both European and Native. In point of view of preparation, the staff must, as far as possible, share the qualifications outlined for the Director. His first concern for the field is the organization of a supervising system for existing schools, whether they are owned by Government or by missions. It is obviously sound economy to improve existing facilities before undertaking new enterprises. When this has been done, he will be prepared to recommend to Government or to missions the necessity of additional schools to extend education among the masses, or to supply some other elements of the education needed by the community.

A Director of Education with the capacities and responsibilities outlined above deserves high rank among colonial officials. Hitherto, this has not been given in any of the Colonies, many of which do not even have a Department of Education. This unfortunate condition applies to only three British Colonies; in one of these the lack is being remedied in 1925. If the Governments expect education to train and instruct the Native people for effective community life, it will be necessary to give the Education Department and its Director a dignity and authority equal to that of any other department. Is it not good economy and real statesmanship to make every effort to have a contented, thrifty, industrious and moral population who are co-operating in all that concerns the welfare of the colony? Surely a well-directed Department of Education is essential to such an ideal.

Advisory Committee on Native Education.—The appointment of Advisory Committees on Native Education by several British colonies and by all but one of the South African provinces is probably the most significant movement for education in Africa in many years. The climax of this movement was the organization by the British Colonial Office of an Advisory Committee on Native Education in Tropical Africa in 1923. Major Ormsby-Gore, Under-Secretary of State for the Colonies, in commending the Committee to Parliament, made a remarkable statement which is quoted at length by Dr. Stokes in his Introduction to this Report. As the pages go to press, the Advisory Committee are issuing their official memorandum, intended for circulation in the British Dependencies in Africa. The opening paragraphs are as follows:

> As a result on the one hand of the economic development of the British African dependencies, which has placed larger revenues at the disposal of the Administrations, and on the other hand of

the fuller recognition of the principle that the Controlling Power is responsible as Trustee for the moral advancement of the Native population, the Governments of these territories are taking an increasing interest and participation in Native education, which up to recent years had been largely left to the Mission Societies.

In view of the widely held opinion that the results of education in Africa (as in India) have not been altogether satisfactory, and with the object of creating a well-defined educational policy, common to this group of Dependencies—comprising an area of over 2½ million square miles with a population of approximately 40 million—the Secretary of State decided in 1923 to set up an Advisory Committee on Education in British Tropical Africa.

The Committee feels that it has now reached a point at which it is possible to formulate the broad principles which in its judgment should form the basis of a sound educational policy, and, with the approval of His Majesty's Government, set forth these views to the local Governments, together with some indication of the methods by which they should be applied.

This document, which sets forth a policy in complete harmony with the position taken up in this Report, will serve not only as a guide to colonial policy within the British Empire but will exert influence in the right direction with regard to education and its adaptations throughout the whole of Africa.

The membership of the Committee is an excellent indication of the probable service to be rendered, and therefore warrants further explanation. The chairmanship is held *ex-officio* by the Under-Secretary of State for the Colonies, ensuring close relations with the Government. Sir Frederick Lugard contributes his varied and extensive African experience as traveler, army officer and Governor of Nigeria. Sir Michael Sadler enables the Committee to command the best British thought and experience in education. Sir James Currie has spent many years in Egypt, knows much of East Africa, and is deeply interested in agriculture, and especially in the raising of cotton in Africa. Bishop Bidwell, who is also a member, represents the great work of Roman Catholic missions. The Bishop of Liverpool, formerly the Headmaster of Rugby, brings to the deliberations not only the authority of his high office in the Anglican Church, but also the unique qualities and ideals of education which have helped to make Rugby and the other great English public schools famous throughout the world. Mr. J. H. Oldham, as Secretary of the International Missionary Council, is in close touch with missionary agencies in America, Great Britain and the European Continent. His study of British colonial activities, especially those concerned with the welfare of the people, of problems of race, on which he has recently written a valuable book, and his knowledge of education, both general and religious, have prepared him for the service of the Committee. The Secretary for the Advisory Committee, referred to by Major Ormsby-Gore, has been found in the person of Major Vischer, who traveled with the Educational Commission throughout East Africa, and has had a large share in the production of this Report. Such membership of a Committee selected and appointed by the Colonial Office is a striking evidence of the genuine interest of the British Government in colonial education. It is to be hoped that other European Powers may follow this excellent example.

The Advisory Committees in the colonies and provinces are rapidly proving their value. Natal, the pioneer in the plan, and the Transvaal, have effective organizations. The Committee in Kenya Colony is active and efficient. Organized in

April, 1924, it has formulated plans and budgets for which the Government has already voted funds. Its membership includes able and influential men representing Government, missions and settlers. A remarkable harmony of views during the deliberations has developed, and a cooperation that assures much for Native education and for the general progress of the Colony is springing up.

The above references to Committees already organized suggest the diversity of membership required as well as the kind of activities in which the Committees may profitably engage. It is certain that there should be in them representatives of Government, missions and such economic groups as settlers and traders. Wherever there are Natives capable of understanding educational policies a place should be reserved for Native membership. The appointment of missionary members should be approximately in proportion to the number of schools maintaining satisfactory standards of education. The small missionary societies should combine to secure the election of a representative on the Committee.

The first duty of the Committee should be to arrive at a common mind as to the aims of education. In this connection it may be helpful to consider the objectives as they are defined in the first chapter in this Report. In the discussions each member should not only present the interest of his own group, but give serious consideration to the point of view of the others. Thus cooperation, which is undoubtedly the most effective means for the encouragement of education, will be evolved. Such Committees will provide for the full and clear presentation of the educational needs of the colony and will help to win general confidence and interest in the maintenance and extension of school work. Through their influence, Government Departments will assist education along the line of their special responsibility. Settlers and traders will be persuaded to contribute both of their experience and of their financial resources toward the support of the extension of education. Missionaries will broaden the scope of their school work to supply the need of the Colony. Natives will respond to the appeals for their interest and support.

Government Supervision.—Government supervision should include inspection, supervision and friendly visitation. The chief purpose of inspection is to ascertain the extent to which school methods and results attain the required standards. The English system of school inspection is universally known for its thoroughness. It is an important and useful phase of supervision, provided it does not develop antagonism between the teacher and the inspector. The specific function of supervision is to direct the teacher to conform to certain standards. This, too, has its value in school administration. The method of friendly visitation is to work with the teacher for the realization of the required standard. It is supervision by friendly advice. It is supervising by doing. The spirit and method are essentially friendly and inspirational in dealing both with the pupil and the teacher. Both inspection and supervision tend to emphasize rigidity of standard, the performance of a certain quantity and quality of work without adequate regard either for the ability or the needs of the pupils. Helpful and effective supervision requires a well-balanced proportion of inspection, supervision and friendly visitation. It is hoped that the officers now

called inspectors may be given the titles, as well as the functions, of supervisors and friendly visitors. They will, of course, not omit the responsibility of inspection, but they will give the teacher the feeling that they are primarily friendly supervisors.

Mission Supervision.—It is important that missions shall continue their methods of supervision and improve them. A few missions have remarkably effective and wise systems of guiding and directing their village schools. The majority of the societies, however, have not realized the importance of adequate supervision. While inspection is necessarily a part of the supervisory responsibility of Government, it is best that missions shall center their attention on supervision and friendly visitation. The following illustrations will both explain some of the present methods and serve as suggestions for others.

One mission has divided the field into districts with a central school and an European supervisor in each district. Each sub-district has fifteen to twenty village schools taught by Native men and visited once every four or six weeks by the European visitor, who may be a man or woman, trained in methods of supervision. At the end of the week the Native teachers are assembled for an afternoon at the central school for instruction in the school subjects, teaching methods and religion. During the war, Native supervisors were used with considerable success. The supervisors are expected to keep full record of observations, suggestions offered and improvements effected.

In another mission, the out-schools are so located as to be within from one to four hours' travel from the central station. This is made possible by the density of population in that district. In this case the teacher of method has several means of frequent communication with teacher and school. Some of the Native teachers spend half the day at the central station and half as assistant teachers in the out-schools. The teachers of other schools come to the central station at least once a week. The European teacher of method or her assistant visits the out-schools with considerable regularity, so that once a year every pupil is personally examined.

Another institution has arranged its annual program so that a number of European teachers may spend a month or six weeks in the field, living in tents at night, visiting schools and assembling teachers for special instruction and encouragement in their work.

Still another mission has divided its field, so that there is a central village school which exercises friendly supervision over a number of village schools located in each district. The Native teachers of all the village schools are assembled at least once a year at the central station, where there is an European in charge.

Visiting Teachers for Village Schools.—The outstanding problem of supervision in Africa is the improvement of the village schools, which have multiplied into hundreds, possibly thousands, either through the stimulation of over-enthusiastic missionaries or the unchecked activities of the Natives. For a number of years the improvement of these multitudinous schools has seemed a hopeless task. Happily, the experience of America in dealing with a problem that had many points of resemblance offers a solution which students of education in Africa believe applicable.

The experiment was made possible in America through the generosity of a Quaker woman, Miss Anna T. Jeanes, who believed in little schools and gave her fortune for their improvement. The plan was described in the Report of the previous Education Commission, entitled *Education in Africa*, and has already been initiated in several colonies. Its main features are described in the following quotations from that Report:

1. The supervising teachers are qualified to enter sympathetically into the problems of education in village or rural areas. They are thoroughly imbued with the conviction that school activities must be related to the life of the individual and the community. To be sure not all supervising teachers are equal in their appreciation of the essentials of educational adaptation as outlined in the chapter on "Educational Objectives and Adaptations" in this Report, but they are prepared to persuade the teacher of the local school to direct the school activities toward the improvement of the individual and the community.

2. Probably the most important element in the methods of the supervisory teacher is to initiate the necessary educational changes by actual demonstration in cooperation with the teacher and pupils rather than by talks or memoranda. The method is distinctly "teaching by doing" on the part of the teacher. The spirit and method are essentially friendly and inspirational in dealing both with the local teacher and the pupils as well as the community.

3. The typical method of procedure requires a brief outline of the usual activities of the supervisory teacher in dealing with the school. The first contacts with the local school are with the activities actually under way at the time of the visit. These are usually the teaching of the three R's. The visiting teacher tactfully joins in the activities, gradually making changes in the classroom instruction. When friendly contacts have been made the teachers proceed as rapidly as circumstances warrant from one phase of school life to the other until all possible improvements have been realized. The first visit may be of very brief duration, not more than half a day, or it may continue for three or four or even six days, the duration of the visit depending entirely upon conditions at the school and the responsibilities of the supervisor for schools elsewhere. The influence of the supervising teacher extends from the teaching of the three R's to other activities of the school. The teacher is shown how to enrich the curriculum by the addition of simple instruction and practice in household activities for the girls and handicrafts for the boys. The theory and practice of gardening eventually obtain a rank equal to that of the three R's. Whenever possible these activities are taught in connection with a neighboring home so that they may be more real in their influence. The handicrafts are used for the repairs and improvement of the school building and environment. Through repeated visits the supervisory teacher extends the influence of the school into the neighborhood so that the homes and the farms reflect the interest of teachers and pupils. Parents' leagues and boys' and girls' clubs are formed for the introduction of healthful recreation and the general improvement of the community. Church, school, home, and farm are thus united for the general welfare.

Supervision of Accounts, Records and Building Operations.—Three important phases of educational administration are financial accounting, keeping student records, and planning buildings and grounds. The acceptance of merely abstract aims in education has led to the overlooking of the essential value of these concrete and definite requirements of an effective school system. Inadequacy of staff and funds have made it necessary to exclude all activities that were not recognized as immediately helpful. The most elementary principles of good management, however, demand records and plans for any undertaking. The more limited the funds, the more necessary are plans. The more novel the problem of education, the more necessary are records. In dealing with strange conditions of primitive life, it would have

been exceedingly helpful to have had records of the experiments made. Such facts concerning mission activities in Africa would reveal the great results achieved by missionaries on very slender means. It is therefore urged for the purpose of economy in handling limited resources, as the basis for future policies and as records of great achievements on slender funds, that student records and school accounts shall be carefully kept. The following suggestions, based on the recommendations of those who have had long experience, are transferred from the Report on *Education in Africa:*

School Accounts

1. A system of accounts suited to the needs of the school should be installed and the books audited annually.

2. An inventory should be made showing the value and extent of land, buildings, and movable equipment.

3. An annual school budget should be prepared showing the details of probable income and estimated expenditure during the year for the various departments and activities of the institution, such as administration, instruction, maintenance of buildings and grounds, additions and improvements, travel and transportation, fuel, light and water supplies, equipment, and transactions with students and tradesmen. Where an institution is administered through departments, the budget should show the appropriations and expenditures for the various activities of each department. Such a budget will not only provide a means of controlling the expenditures during any year, but will also furnish accurate figures for comparison of similar expenditures from year to year.

4. The accounts should be arranged in accordance with the budget schedules and as far as possible should include an account for each item of the budget, as well as for interdepartmental transactions. It is of course to be understood that all the accounts should be kept in accordance with principles of double-entry bookkeeping in its most simple form.

Student Records

1. The student records should show the name, home address, place and date of birth and religious preference of the applicant; name, home address, and occupation of the parents; preparatory training of the pupil, including the names of the schools attended, and the length of time spent in each.

2. The record should show the progress of the pupil in the classroom, in general work, in health, and in character development. Some schools have found it profitable to record such character qualities as ability to comprehend instructions, promptness, courtesy, accuracy, personal appearance.

3. A system of recording the progress of ex-students has great value, not only as a measurement of what the school is doing but also as a directive influence in the life of the pupil wherever he may be. Such a system may be effected by endeavoring to obtain an annual communication from ex-students.

Buildings and Grounds

The following suggestions have been assembled from various sources dealing with buildings in Africa:

1. Careful consideration should be given to the altitude, prevailing wind, rainfall, drainage, water supply, the view, the fertility of the soil, proximity to Native populations, and the possibilities of getting rid of dangerous insects and pests such as mosquitoes and tsetse flies. The direction of the sun will locate the heat and the shade; the run-off of the rain will show the slope and the nature of the soil; and the direction of the wind will indicate the cool and cold exposures. Most important of all is it to avoid mosquito breeding places and to make sure of an adequate supply of pure water.

2. The location and plan of the buildings should be determined by the direction of the rays of the sun, and by local drainage. As far as possible a general plan should be evolved and adopted for future extension and development of the plant. Accept suggestions offered by existing natural features and face the buildings inwards and towards each other unless, owing to the excessive slope of the land or to other considerations, such an arrangement is impracticable. A plan like this will save time and expense and will result in a more orderly and attractive appearance.

3. Cheap construction is not usually economical. It is better economy to construct buildings small, durable, and ready for extension than to build commodiously and cheaply. It is better to omit useless towers, spires, galvanized iron embellishments, etc., than to economize on the foundations or the strength and durability of the building.

4. The material should receive careful consideration. In a humid climate wood is the least desirable of all. Sun-dried bricks are satisfactory, cheap, and lasting, if the clay is suitable and the walls are properly protected. Burnt bricks are on the whole better, and concrete is best of all.

5. The foundation should, if possible, be constructed of stone and high enough to protect from excessive moisture. Ventilation should be provided where the climate is humid or the soil damp.

6. Mosquito proofing should be used wherever necessary. This requires special care that no holes be left large enough for mosquitoes to enter, and constant care should be exercised with regard to doors and windows. Imperfect joints frequently admit mosquitoes. Screen doors should open out.

7. In most sections provision for ant proofing should be made. This is accomplished through careful cementing of floors, by use of burnt tiles, or by treating earth floors with boiling tar. Tar may also be used through the walls and on the outside of buildings. All frames should be treated with some ant-proof preparation or should be charred.

8. Tiles, where available, make the best roof. Roofs should not be lined close up to the rafters, lest a hiding place for rats, bats, etc., be furnished. A large air space where light and air can enter freely is best.

School Log Book

The English custom requiring school officers to keep a Log Book indicating the important facts for each school day results in one of the best forms of school records observed in Africa. The facts reported are necessarily rather general. Usually they include attendance for the day, time of opening and closing school, visitation by inspectors, school patrons and visitors, and comments made by visitors on the character of the work. The value of the book partly depends on the interest and ability of the teacher. Its simplicity, its adaptability to many types of schools, and its continuity from day to day and year to year make the Log Book a very effective means of ascertaining the condition and progress of the schools.

ORGANIZATION OF SCHOOL SYSTEM

Two essential features of an effective school system are first, elasticity or provision for an expansion to supply additional schools for the untaught masses and, second, centralization to add higher standards, improve the quality of the work, and adapt the training to the varied conditions. The efficiency of school systems in Africa differs largely according to the extent of their recognition or disregard of these two features of organization. An enumeration of the existing systems will help to explain their strength and weakness.

Some systems are composed of numerous stations, with one or more European workers or families directing a number of village schools. This may be called the feudalistic type of organization in which each station and its European family

disseminates helpful influences among its own village schools without much regard to the activities of other stations. In the early stages the success of this system depends almost entirely on the ability, ingenuity and devotion of the European in charge. Many of the mission units have been remarkably successful during the first year of their service. The weakness of this feudal system is in its inability to provide advanced training and thus supply Native teachers to carry on the work. While the system has a pleasing diversity allowing for personal initiative, it lacks unity and correlation of effort to a dangerous degree.

Another type of organization centers its workers and resources in one strong institution with many village schools directly dependent upon it. This type may possibly be justified in densely populated areas, but it has a tendency to foster neglect of the villages removed from the center and a loss of touch with the little needs of a little people.

Some systems have both a strong central institution with a capable European staff and a series of small stations, each with one or two European families directing a number of village schools. In many cases this is, for the present, ideal, but the need has already developed in some areas for the designation of one of the village schools to assist in the supervision, and to advance selected pupils one or more standards above those of the ordinary village schools.

The system tentatively presented in this chapter is therefore a four-fold arrangement of schools, with a colonial Native college accessible either in the colony or in a neighboring colony. The grades of institutions mentioned below are described at length in subsequent paragraphs and illustrated in the geographical chapters : Village Schools ; Central Village Schools ; Station Schools ; Central Station Schools ; Colonial Native College. There will of course also be schools, or departments of school training, such as technical and agricultural courses, the preparation of teachers and religious workers, education for the professions. There will also be schools for the training of girls and women. Finally, the organization will provide for educational extension activities, such as traveling schools, farm and home demonstration and educational conferences.

There has been much confusion in the terminology describing schools in Africa. The most general confusion has been in the use of the terms " middle " and " intermediate " schools. In Uganda, for example, the terms " central " and " high " schools have had an entirely different meaning from that current elsewhere. In the Tanganyika Department of Education the term " elementary " refers to the lowest standards of the school and " primary " to the succeeding standards. As a rule the terms " intermediate " and " middle " are used interchangeably to refer to the upper elementary standards or grades from the fourth to the sixth or even eighth standard. In the early stages of mission education the middle or intermediate schools were really the highest in the field, even though they did not proceed beyond the third or fourth English standard, or fourth American grade. In the more advanced system of Natal, the intermediate schools provide instruction up to the fifth and sixth standards. They have been organized to consolidate the small number of pupils in

these standards into schools with better equipment. In view of the varying meanings attached to these terms, it seems necessary to define them in relation to the system described in this chapter.

1. " Local schools " are usually the various grades of Village or Bush Schools. They may include two or three years of sub-standard instruction and standards one to three.

2. The terms " middle or intermediate " refer to the Station Schools, and often to the Central Station Schools as well. Under primitive conditions of education, they do not go beyond the third or fourth standard. In the more advanced colonies they usually complete the sixth standard. They have been the chief agencies for the training of teachers. In view of the fact that these schools represent the highest schools in many of these areas, the terms " middle " and " intermediate " are not only confusing but misleading. With the rapid development of school systems to include secondary and collegiate education, the terms will assume their proper significance.

In the rapid evolution and extension of school facilities in Africa it is necessary to use school terminology with due regard for the ascending or spiral development of the school system. Local schools that are to-day sub-standard may in the next stage include the first to the third standard, and still later on may comprise even the fifth to the sixth standard. Similarly, the middle or intermediate schools provide an ascending arrangement of grades. It is exceedingly important that such terms as high, central, elementary and primary shall conform as nearly as possible to current use in Europe and America. Further suggestions on this subject will be found in the chapters on Uganda and Tanganyika.

Village Schools

These are the day schools variously called bush, hedge or out-schools. They are the outposts of civilization. With all their defects they have rendered a great service and, in a sense, they are the most important parts of the educational system. Potentially they are centers of an educative propaganda among the masses on health, agriculture, industry, thrift, morals and morale. In their present condition many of them are " little nothings," neglected, poor and unsupervised. Their buildings are often ugly shacks with no equipment, distinguishable from the Native huts only by their size. A large number of their teachers are ignorant and untrained, " blind leaders of the blind," either futile as regards community influence or exercising an influence which has no basis in reality.

Improvement of the Village Schools should be the first responsibility of the colonial authorities. The contribution which right supervision can make to this important agency has already been explained. Many changes will be involved in the whole school system. The primary consideration in the plans for improvement must be the qualification of the teachers. The ideals to be sought in the teachers are described in the following quotation from *Education in Africa:*

The dictum that " the teacher is the school " is emphatically true of the local schools. Building and program are unimportant as compared with the qualities of the teacher. The minimum requirements should be character to withstand the temptations of the community, knowledge of the three R's and of health, some skill in gardening and handicrafts, and a determination to make a contribution to the improvement of the community. The standard educational requirements should be the completion of twelve years of schooling, including teacher-training formulated according to the principles of educational adaptation. The present custom of employing only men as teachers in these schools will probably be continued for some time to come, but it is very desirable that women teachers be increasingly employed when conditions warrant the change.

The program of school activities should include the three R's, hygiene, gardening, Native crafts and character development through moral and religious instruction and practice. The language of instruction should be the vernacular, and all should be closely related to the daily life of the community. The recommendations of the chapter on " Objectives and Adaptations " are emphatically directed to the organization of Village Schools. In the well-developed systems, these local schools offer the equivalent of three English standards and the daily program provides classroom instruction in the morning, and village crafts, gardening and recreation in the afternoon. The building and equipment of even these small schools deserve careful consideration. The following quotation suggests the possibilities of simple equipment:

The building and equipment have possibilities of great variety to be determined by numerous conditions. The schoolhouse may be merely a rounded dome of palmetto leaves protecting children from rain and sun, or it may be a well-constructed building designed with due regard for tropical conditions and with facilities for teaching all the activities above outlined. With any type of building there may be a garden, a playground, and a teacher's house not far away. There should be every possible regard for the building materials and customs of the community. The laws of sanitation should be observed not only within the schoolroom but also in the provision for playground and outhouses. The necessary equipment for classroom, handicrafts, and playground may be made by the ingenious teacher. Seating arrangements should have regard for the size and age of the pupils. The blackboard should be located with due regard for the light.

It is urged that these recommendations be not dismissed as impossible. They are ideals which are being realized in Africa. With the effective, wise and sympathetic direction and guidance of visiting teachers these aims can be attained.

Central Village Schools

This type of school is required where Village Schools are too numerous or too widely scattered to be supervised by the Station School. Central Village Schools serve the double purpose of providing supervision for a few Village Schools and a standard or two more education for pupils assembled from the lower schools. The recommendations outlined above for the Village Schools must also be realized in the more advanced schools. The program will include elementary science or nature study with an agricultural bias, and further instruction in craft work and village industries.

In the more advanced systems, an European language should be introduced into the curriculum. The assembling of the pupils from the upper standards of the

smaller schools relieves them of the necessity of maintaining classes for two or three pupils and provides for these pupils the better facilities of a larger school.

The Central Village School in its ideal form is best illustrated by what are called in America the "Rosenwald schools," which were made possible by an American philanthropist who, with the late Booker Washington, conceived the idea of encouraging the development of rural schools by offering to cooperate financially with the Government and with the Negro people in the erection of rural community schools. The important features of the Rosenwald schools are:

> The type plant has been designed by architects who have considered the varying purposes of the school, the climate, and the available material of the country. The main building is so arranged as to make possible additional rooms as the demands of the community increase. The simplest form of school has one large room, with alcoves for the teaching of special activities, such as cooking, sewing, and simple handicrafts. There is in all schools space for gardening and recreation. In the more complete schools there are classrooms for at least three teachers, a comfortable home for the head teacher and his wife, and smaller buildings for the teaching of work in wood and iron and other handicrafts. The teacher's home is a vital part of the instructional system. The girls share in all the duties of home life. As the needs of the teacher's family necessitate the maintenance of a garden and such domestic animals as the cow, the pig, and chickens, the school activities are made real by participation in the care of these simple but vital needs of the rural home. Such a school becomes the neighborhood center. From it there radiate influences that make for the improvement of economic conditions, sanitation and health, recreation and morals.

In the course of time these Central Village Schools will probably become the center both for the training of village teachers and for their friendly supervision. They will then resemble the County Training Schools of America and be prepared to take over the responsibilities of the small mission stations described in the next section.

Station Schools

These are the smaller Station Schools under the supervision of one or more European missionaries. Their functions are first, to provide education above that of the Village or Central Village Schools, if there are any, and second, to supervise such schools. Ideally they should have all the qualities of the Rosenwald schools, described above, and also provision for boarders; instruction in both an European language and the vernacular; instruction in agriculture and related elementary science; simple industries; and a limited amount of methods and practice of teaching. With these elements of organization and functions they resemble the American County Training Schools whose contribution to Negro education has been most valuable both in the improvement of teaching in the small schools, and in the increase of them by better qualified teachers willing to teach in these districts. These small Station Schools will thus be the chief source of supply of teachers for the Village and assistants for the Central Village Schools.

At present these Station Schools are quite varied in form and function. Some of them are centers of the feudal type mentioned in an earlier paragraph. The curriculum of some differs from the Village School only in the quality of work done under

the supervision of the European in charge. Some of them provide higher instruction ; some have boarding facilities for a few pupils ; and some have attained practically all the desired qualities. The more successfully they realize their aims, the sooner will they be able to transfer their responsibilities to the Central Village Schools. They will then either take that designation or they will undertake the wider responsibilities of Central Station Schools.

Central Station Schools

These are the central power and directing stations of education in Africa. Every mission society has some kind of Central Station School. Even though the majority of them fall far short of educational standards, defined either according to conventional terms or to community adaptation, they are the most unique, the most interesting and the most effective institution in Africa. They are usually a religious and educational community of European or American men, women and children living in Africa among the Native people. What they have aimed at or claimed to do is often far less important than what they have actually done. While many have professed the propagation of a narrow dogma to be their chief aim, their manner of life has imparted the way of civilization and Christianity. Many are pitifully inadequate and a few are hopelessly futile. Some are masterpieces of organization and are limited only by lack of funds. These have learned the history of the community and have a living consciousness of its needs, as well as knowledge of the resources, physical and human, to supply the needs. Impressive examples of these heroic successes may be found in the geographical chapters of this Report. The achievements of Laws of Livingstonia are possibly the most dramatic of all. The highway up the mountain side, the harnessing of the mountain streams to produce electric power for light and for machinery to grind the corn and saw the lumber, the afforestation of miles of country, are engineering feats worthy of the skill, authority and resources of a Government rather than the work of a missionary in Central Africa. But these are the least of his services ; for through fifty years of life in Africa he has devoted his statesmanship of international quality, his medical skill, his philosophic appreciations and, above all, his Christian conceptions of human society to build up a Christian institution whose influence is gradually remaking that part of Nyasaland.

With full appreciation of the services rendered by central stations, it must be recognized that very few institutions are comparable with Livingstonia. Not many of them reveal such understanding of the objective and adaptation of education as they are presented in the chapter on that subject. The most common defect is a relative over-emphasis on the literary almost to the exclusion of the economic, hygienic and social needs of the community. Next to the improvement of the village schools, the redirection of the central station schools toward adaptation to the needs of the community is the outstanding responsibility of education in Africa. The extent and character of the redirection will, of course, depend on the present condition of the institution, as well as on the school system to which it belongs. It must not be so changed as to lose touch with its own system. Secondary standards of education,

for example, must not be introduced until pupils are prepared for them. Adaptation must not be made so rapidly as to incur hostility. Permanent progress is, as a rule, best secured through evolution stimulated by a living consciousness of the community.

To meet the variety of needs of both the school system and the colony, the Central Station School should offer a variety of courses and activities. A general education must be provided; vocational training for teaching, for religious work, for medical assistants, for mechanical and agricultural pursuits; and preparation for entrance to university and professional schools. The standard of instruction should, so far as possible, be that of secondary courses. Care must be taken not to exclude virile pupils whose inadequate preparation is due to the inaccessible location of good Village Schools. It is important to provide preparation for such pupils at the institution or at the better type of small Station Schools. The plant, equipment and especially the dormitories should be educational in type and administration.

Sir Michael Sadler and other distinguished educationists are increasingly certain that this comprehensive or omnibus type of institution is best suited to meet the needs of African colonies. Fortunately the better types of central mission stations have many features of this comprehensive organization. In view of the importance and variety of the activities and of the instruction required in these institutions, it may be helpful to formulate suggestions and plans for the training of the different kinds of workers. So far as the plans recommended in *Education in Africa* are applicable, they will be presented again in this Report. They may be received with the added authority of experience in both West and East Africa, as well as with the assurance of favorable criticism by many who have read the earlier Report.

Teacher-Training

No teachers have a more important or difficult work than the Native teachers of Africa. They have the opportunity to be not only the teachers of youth, they can also become the centers of community life. They can not only be the guides and counsellors of their people; they can also become their best representatives in all dealings with the white people. In the upward struggles of a primitive race there is need for teachers with a broad conception of educational aims. The teaching of book knowledge is only a small part of the task. There must be the development of habits of industry, thrift, perseverance, and the common virtues so essential to successful living. The character of the work that must be done by the African teacher was well described by General Armstrong in his early reports on Hampton Institute. Some of his striking sayings are here noted:

Schools are not for brain alone but for the whole man. The teachers should be not mere pedagogues but citizens.

The personal force of the teacher is the main thing. Outfit and apparatus, about which so much fuss is made, are secondary.

To me the end of education for the classroom is more and more clear. It should be straight thinking.

Instruction in books is not all of it.

General deportment, habits of living and of labor, right ideas of life and duty, are taught [at Hampton] in order that graduates may be qualified to teach others these important lessons of life.

The three elements in the preparation of teachers are, first, sound habits of thought and action

in the common tasks of the common day and some natural aptitude for teaching ; second, knowledge of the subjects to be taught and skill in the activities related thereto ; and, third, appreciation both of the pupil's mind and character and also of the community from which the pupil has come. The details of the first two elements have been presented in the chapters dealing with the various phases of education. There has also been considerable discussion of adaptation to the needs of the pupil and the community. It is now necessary only to indicate the specific elements of teacher-training.

These elements are educational psychology, principles and methods of teaching, and the application of these subjects in practice teaching. In the normal courses observed it has seemed to the Commission that the long periods of time devoted to elementary school subjects might better be spent in the study of secondary subjects, supplemented by subjects more directly related to the work of teaching. Dragging pupils through elementary school subjects for a year or two of dull repetition modified only by artificial methods of teaching has seemed a poor use of the pupils' time. It seems far better to divide the time between a vigorous and intensive study of the secondary subjects outlined above and real practice teaching.

" Learning by doing " is as vital in the training of teachers as in the preparation of any other group of workers. Practice teaching under careful supervision is an essential part of a teacher's education. This practice should be done under conditions that are as real as the facilities will permit. Enough time should be devoted to the practice to enable the pupil-teacher to have some appreciation of the variety of teaching experiences. In a four-year course the minimum should be one-half of the last year.

Training in Village Handicrafts and Trades

Training in handicraft has two purposes, first to prepare visiting and supervising teachers to direct the teaching of simple handicrafts in the village schools ; second, to teach trades required in the large industrial operations of the colony. Both functions are essential to the prosperity of the Natives and the colonies. It is always to be remembered that manual training and trade instruction have not only economic value, but quicken the mind and cultivate sound habits. The teaching of village crafts and trades may be merged into a continuous process. First, all pupils may be taught the village handicrafts, then those who show special aptitude in handwork may be given the opportunity to specialize in trades. In schools with Native girls, manual training includes household activities and village crafts. This is specially important for young women who are to be teachers.

The general purpose of industrial training and suggestions as to method have been presented in the chapter on " Educational Objectives and Adaptations." European teachers who have specialized in trades or household arts will be able to make the adaptations required. In view of the temptation to ignore the need for adaptation, teachers should be exceedingly careful not to transfer European aims and methods until they are quite certain that they are suitable to African conditions. Above all, the needs of the African villages must not be neglected in the effort to satisfy the demands of Europeans. In the long run, the improvement of the masses of the people is a greater advantage to both Europeans and Natives than the satisfaction of the temporary needs of the few Europeans.

Education in Agriculture and Gardening

The primary purpose of agricultural education in the central station is to impart to supervising and visiting teachers a respect for agriculture, including what the

Native people know, as well as a scientific appreciation of the processes of the soil and plant growth. The importance of agriculture and the method of ascertaining local conditions have been described in a former chapter. Visiting teachers thus equipped will pass on their ideas to the village teachers, who in turn will be able to give the cultivation of the soil its proper place in the curriculum of their little schools. In this way the influence of education will tend to strengthen the natural interest of the Natives in the soil rather than to entice them to clerical professions, urban life and the artificialities of industrial compounds. Too much stress cannot be given to the fact that gardening and farming may have not only economic and social value, but also cultural and spiritual values.

The general agricultural instruction for all pupils has been described in *Education in Africa*. These suggestions, which are repeated here, may be altered and adapted to suit the needs of different schools :

The agricultural course should be required of every pupil and should cover five periods a week for one year and a half. Experience shows that the greatest emphasis should be centered in the actual carrying out of the projects. The classroom instruction should be reduced to the minimum and should only be used to supplement the projects and answer the questions that arise through actual doing of the work. It is especially desirable that pupils living in the neighborhood of the school should work out the projects in their homes. Another important requirement of success in this course is the employment of a teacher who should devote the entire year to the work.

The course should include all the agricultural activities possible on a homestead—vegetable gardening, fruit growing, flower culture both for ornamental and selling purposes, care of chickens, a dairy cow, and swine.

Through vegetable gardening, the students should learn how to plan and manage a twelve months' garden for the intensive production of vegetables. They should be familiar with companion and succession crops and the best methods of rotation. They should learn the varieties adapted to season, how to manage the soil, how to plant, cultivate, control pests, and harvest both annual and perennial vegetables so as to get the best results.

In the growing of fruit, the student should learn the soil requirements, methods of propagation, cultivation, spraying, harvesting, marketing of fruits.

Through flower growing, the students should learn how to make and root cuttings such as geraniums, roses, and shrubs. They should become familiar with annual, biennial, and perennial flowers suitable for home decoration. They should learn how to make and manage flower borders, how to plan and plant the front yard.

Through the care of chickens the students should learn the principles involved in breeding, incubation, brooding ; feeding for rearing, egg production and fattening ; housing and sanitation, diseases and parasites ; and the marketing of products. Wherever possible the students should learn how to breed, feed, house, and care for a dairy cow in order to produce sanitary milk and butter economically. In addition, they should learn how to breed, feed, house, and manage swine for the economic production of pork ; how to cure and market the products.

The following course is designed for those who are to specialize in agriculture, either as teachers, farmers or farm managers :

It is not possible to outline a course of agricultural instruction for all the African colonies. Such a course should be formulated by the colonial specialist in agriculture in cooperation with the educational authorities. A few general observations may be of value in the formulation of these courses. In addition to the elements already indicated it is urged that the four-year course should not only offer the science and practice of agriculture, but also general science, rural economics and sociology,

teacher-training, and applied mathematics. The proportions of time recommended are : 50 per cent. for study and work connected with the growing of crops and the breeding and care of animals ; 30 per cent. on studies related to farming, such as veterinary science, entomology, physics, biology, farm accounting, and shopwork ; and 20 per cent. on rural sociology, including history, sanitation and teacher-training.

The increasing importance of what is called the Project Method in agricultural education makes it desirable to quote the following description of this educational method :

" The course of study is made each year to center on and support one particular branch of farming, so that the work of that year may be in some degree complete in itself, although at the same time it is preparation for the study of succeeding years. By this arrangement an excellent four-years' course is provided, and yet it is possible for a pupil to enter for one, two, or three years and get full value for his time and effort. Furthermore, each pupil is required to undertake during the year a ' project ' in the productive agriculture about which his studies for the year center ; for example, the second year, while studying small animals, it may be the management and caring for a few hives of bees, or of a flock of poultry, or hog raising ; hence the terms ' project study ' and ' project work.' In this project he makes his plans, carries out his work, does his own financing and marketing, and keeps careful records of the business, all of which is usually done at his own home, but under the direction of an instructor."

The first essential of an agricultural department is a farm, operated in such a way as to combine the profitable cultivation of the land with the educational use of student labor. The elements required to realize this important purpose have been outlined as follows :

1. A man with sound ideals of education and business ability who likes to work with his hands and believes that well-directed farm labor has educational value.
2. A farm, conveniently located and moderate in size, so that students may pass from work lessons on the farm to classroom lessons without undue loss of time.
3. Practical equipment similar to that required at the student's farm home.
4. A firm conviction in the minds of teachers and students that doing is more important than talking, so that all will regard farm work as a more significant test of educational advancement than written papers or recitations.
5. Payment of students for farm work on the basis of value of products rather than time spent. Work done for permanent improvement, or for the sake of the appearance of the farm, should not be charged against the crops. Students who are working to supplement their expenses should be tested on appearance work, such as cleaning up and filling gullies.
6. So far as possible, only agricultural students should be employed on the farm, and the work should be so planned and supervised that its educational advantages are realized.
7. So far as possible, only those crops should be produced for which there is a sure market at the dining hall, in nearby markets, or in the general market for staple cash crops.
8. The buildings, like stock and equipment, should be maintained on an efficient basis.

Training of Medical Assistants

The almost overwhelming task of improving health and sanitary conditions has already been discussed. There are the beginnings of training courses for medical assistants in two or three Colonies. The Union of South Africa has already initiated a full medical course for the training of Native physicians. Unfortunately the number of Native students prepared to take such professional training is small. There is also uncertainty as to the necessary financial support. The example of the Belgian Government in the Congo has not been adequately appreciated and accepted. It seems obvious that the first provision for medical training should be for medical

assistants who can be prepared in three or four years, rather than the standard medical course of many years, with possibly some years in Europe or America. The technical requirements are well outlined in the following description of the course provided by the Belgian Government:

The Government is now planning to organize a system of schools for the training of Native medical workers. As it is the purpose to train a considerable number of Native workers in a comparatively short time, the entrance requirements will be very low. The chief requirements will be evidence of industry and good character. During the course provision will be made for instruction in reading and writing the vernacular and French. The general purpose of medical training will be to make it possible for the pupil to care for a microscope and to use it in the diagnosis of such important diseases as sleeping sickness, malaria, and hookworm, to make diagnosis of other Native ailments, to be conversant with the well-known remedies for these diseases, and to care for the minor surgical cases. The course will include three years of instruction, with observation and practice. The general course will cover discussion of the qualifications and duties of a medical assistant; elementary physiology and anatomy; external causes of illness and external diseases, such as ulcers, infection, fever, pulse, asepsis and antisepsis; general care of sickness with use of common remedies; general idea of hygiene. The more advanced pupils will receive training in a special section in minor surgery and medicine. The minor surgery will include knowledge of and practice in blood letting, incisions, injections, prevention of hemorrhage, massage, reducing of fractures, and dislocations. The medical part will include study of symptoms with microscope examinations of such diseases as sleeping sickness, syphilis, and dysentery. There will also be experience in obstetrics and infant hygiene. Arrangements will be made for the periodic return of the graduates of the school from their villages in order that they may continue their studies.

The schools will be provided with such technical materials as skeletons, anatomical models, wall charts, and microscopes. Each institution will be located near a hospital, and daily hospital visits will be made. Pupils will be required to pass a government examination at the end of each year, and they will be granted a certificate as Native Medical Assistant when they have completed three years of training.

The Government invites the cooperation of both Protestant and Roman Catholic missions. This cooperation will include the selection of a definite proportion of pupils by each group of missions, and arrangement will be made so that the pupils will live in hostels maintained under the direction of the various church societies. At present the Government maintains small training departments for hospital attendants at Boma and Leopoldville, and very limited instruction at four other centers. The plan described above requires a more extended and better organized work in five centers, to be increased as rapidly as possible. The realization of this plan seems to the Commission to be one of the most promising factors for health improvement observed in Africa. The activities of these Native medical workers should in the course of time eliminate the terrible influence of the witch doctor and very greatly improve the health conditions among the Native people. With the encouragement and aid offered by the Government to the medical work of the missions there is increasing hope for the future.

Training of Religious Workers

It will be generally agreed that character development through moral and religious training is the most vital concern of education. This aim has been given first place in the presentation of objectives. Its intimate relation to every school activity has been explained. General education organized and directed in accordance with the demands of a living consciousness of the neighboring community contributes directly to the preparation of religious workers. Courses in hygiene, agriculture, industry and recreation will furnish much of the content required in the education

of the religious leaders of the people. Side by side with such training the student will be prepared to receive the religious education specially required for his work. The elements of this training were carefully formulated by the Commission to West Africa. As they are equally applicable to every part of Africa, they are presented herewith as the basis for any adaptations required to meet local conditions :

In addition to the types of leadership indirectly but vitally concerned with the character and religious life of the people, there must also be leadership that is directly concerned with the Churches and the other agencies that explain the religious elements of life, and lead the people in the service of humanity because they are inspired by the love of God. The preachers of religion may also be teachers and farmers, but their training should prepare them to give the main emphasis of their lives to directing the people to a faith in the Divine order of the Universe. It is peculiarly important to assist the African people to change their fear of the unseen as it is interpreted by the fetish doctor and voodoo priest to a belief in the fatherhood of God. The ability to show the relation of the Christian religion to Christian civilization requires as broad a knowledge of literature and of history as the best forms of education can supply. The influence of the Christian religion on the life of the individual and the community may be understood by those of limited training, but appreciation of the extent and variety of that influence will continue to grow as long as the human mind increases in its power of comprehension.

The training of the religious worker should so far as possible presuppose the essentials of a secondary education. The special features of the training will be determined by the forms of the Church to which he belongs. It will be generally agreed that the elements requiring emphasis in the training of the African minister are as follows :

1. The Native minister must have an appreciation of the Bible, of the Christian Church, and of Christian civilization. This means, of course, that there must be careful study of the Bible, some knowledge of church history, and some acquaintance with the social and religious history of European and American nations.

2. Customs and traditions of the Native people must be studied and interpreted in the light of comparative religion and social science. The helpful elements must be distinguished from those that have been harmful and destructive.

3. The application of religion to the life of the individual and the community must be studied and illustrations from actual life should be brought to the attention of the student. The educational adaptations urged in another chapter for the training of the individual and for the improvement of the rural and urban community should all have a part in the preparation of the Native minister.

Colonial Native College

The apex of the educational system should be a central institution of colonial dimensions which would offer higher education to those who can profit by it. The success of the South African Native College in training Natives for professional work and in keeping them in South Africa points to the need for similar institutions elsewhere. It may be a decade or more before such an institution is needed in a colony, but the fact that it is in the scheme of things and will come, when necessary, will go far to create satisfaction among the Natives.

The necessity for higher education for the African has already been presented. The advancing standards of the central station schools are preparing pupils for college education. Some of these pupils must have higher education either in Africa or elsewhere. Many of them are already in European or American colleges. The disadvantages of education outside of Africa are not only the financial and other



AFRICAN SNOW PEAKS

(*a*) Mount Kilimanjaro, seen from Moshi ; (*b*) Mount Kenya's Twin Peaks.



THE INLAND SEAS OF AFRICA

(*a*) On the Shores of Lake Tanganyika ; (*b*) Victoria Nyanza, near the Source of the Nile ; (*c*) Lake Nyasa.



SAWYERS AT WORK, SOUTHERN RHODESIA

THE VICTORIA FALLS ON THE ZAMBEZI

obstacles to education abroad, but much more the lack of adaptation to the needs of African students. It is obviously neither a just nor a wise policy to compel all Africans who desire college education to seek it in foreign countries. It is, of course, understood that collegiate instruction and training must be modified to meet the requirements of community consciousness as genuinely as elementary and secondary education. The significance of the community as it affects college or any other type of education is not that of a narrow geographical unit which would limit the knowledge and interest of youth to one place or one people, but a real appreciation of humanity wherever the students' contacts are to be made.

As yet education in East Africa has not developed sufficiently to warrant the erection of a college in any one colony. It may therefore be helpful to suggest the intercolonial arrangements which may be made for cooperation in the erection of colleges. Suggestion was made in *Education in Africa* that the three British Colonies in West Africa should combine to maintain one strong institution. The founding of the Achimota College in the Gold Coast may be accepted as a move in that direction. Even though the institution is being built and maintained by the Gold Coast Government, it seems probable that the work will be of such a character as to attract pupils from every part of West Africa.

The natural grouping of the countries in East Africa is as follows:

1. *Kenya, Uganda and possibly Tanganyika.*—The means of communication in these three areas would make it possible for pupils to travel to Nairobi in Kenya Colony, where an institution of university college standard could be maintained when pupils are ready for such an education.

2. *Nyasaland, Southern Rhodesia, Northern Rhodesia.*—With improved communications between Nyasaland and Southern Rhodesia, pupils from these three Colonies could attend an institution at Old Umtali, where railroad facilities, climate and land are all favorable to the enlargement of the present mission school to an institution of intercolonial responsibility.

3. *The Union of South Africa* has already organized the Fort Hare Native College through the cooperation of Government, missions and Natives. The high standard and excellent adaptation of work in this institution may well be accepted as a type for all intercolonial institutions. It is also suggested that students from other Colonies may well consider the continuation of their education at Fort Hare rather than in England or America.

Educational Extension

The most unique expressions of the responsibility of education for the community are the various forms of educational extension. A true consciousness of the community drives education inevitably into activities that extend throughout the neighborhood. The organization of activities outside the schoolroom blend naturally and intimately with the life of the groups from whom the pupils come. The schoolroom becomes the school-home. The teacher lives in a part of the school. Village gardens become school gardens. Village needs become the concern of teachers

and pupils. This conception of education has created some of the most effective forms of education for the masses that have ever been known. One of the earliest forms of extension education is probably that of the Social Settlement in urban areas, now well known in all the important cities of civilized countries. Its influence has spread far beyond the number of settlements in existence, for a sense of social responsibility has taken a variety of forms in the urban districts.

Government, schools, churches and sometimes commercial undertakings have organized agencies to improve the condition of the people. While these urban movements have probably influenced larger proportions of people than those in the rural areas, there are rural extension activities that are exceedingly effective. Most of these movements are directly applicable to rural Africa and they are herewith presented as they were recommended in *Education in Africa.* The enthusiastic reception and approval accorded these recommendations by Government, missions, economic agencies and Natives are an assurance that they may be adapted to every part of Africa.

Farm Demonstration Movement

1. The most important effort for the improvement of the rural community is known in America as the " farm-demonstration movement." The plan was originated by Dr. Seaman A. Knapp, a remarkable agricultural statesman, whose work was made possible through the financial aid and educational leadership of the General Education Board. The economic value of the plan was made clear to the nation, and for some years past it has been adopted by the United States Government as one of its most important efforts in behalf of the farmers of America. The purpose of the movement is the increase of the productivity of the soil, undoubtedly the most important end in any country. The fundamental element in the plan is the principle that the most effective way of teaching good farming is to prevail upon one farmer in every neighborhood to cultivate an acre of his land according to scientific methods of agriculture. The effect of such a plan has been that the farmer with the demonstration acre extends the plan to the remainder of his farm and the neighboring farmers soon follow his example. It has been shown that such an experimental plat is much more effective than the distribution of printed matter or even explanations by traveling lecturers. The economic and educational significance of the farm-demonstration movement is now gradually becoming understood. Communities have lifted themselves out of poverty. Schools and churches and roads have been built. The general average of community welfare has been elevated in many rural districts. School men have been impressed with the value of actual demonstration in instruction and the schools are requiring that pupils shall " learn by doing." The details of the plan have been vividly presented by B. D. Gibson in the *International Review of Missions* for July, 1921 :

" The agent first locates the strategic points in his district, then makes inquiries in these places and finds out in each a man who is approachable, open to new ideas, who enjoys a certain standing among his fellows and whose land is accessible to a large number of the neighbors. He talks to this man and persuades him to try the experiment of cultivating a patch of his land on new methods. This farmer is called a ' demonstrator.' The agent then visits him once a month and the demonstrator cultivates his plot under the agent's close direction. The surrounding farmers come to the field and meet the agent when he comes. Some give in their names as willing to experiment also and they are enrolled as ' cooperators.' They watch the experiment, and when they see the increased yield under new methods they begin to think there must be something in it after all. The agent drives home the lessons by getting statistical returns of the yield and profits from farms run on the ordinary methods, compares them with the figures received from the demonstrator's plats, and sets out a statement which appeals to the most conservative."

Home Demonstration

2. Closely connected with the farm-demonstration movement is that known as the "home-demonstration movement." The purpose is to enlist the interest of the women and the girls in all that pertains to the economic and social welfare of the home and the community. The plan has been very successful in the inculcation of sound ideas of sanitation, thrift, and morality. The essential features of the movement are given in the following quotation from the article referred to above:

"At first there were only men agents, but it was not long before it was realized that the rural problems could not be solved without the women, that it was no use showing the farmer how to make more money from his crops if his wife did not know how to improve the standard of living at home and benefit from the extra money. The women agents are chiefly concerned with all that affects the home. There has thus been developed a second branch of the rural extension work, namely, home demonstration. As the men are engaged in showing the farmer how to grow more and better corn, the women agents are showing his wife how to cook it better, how to balance meals and vary dishes. The home garden usually falls into the woman's province and the woman agent gives hints as to how it can be made to yield food all the year round and how the vegetables can be preserved for seasons when they are scarce. These home-demonstration agents are mostly women who have been teachers and who have taken a short special-training course in addition to their teacher-training. The organization corresponds exactly to that of the men, namely, state agents with county agents under them, and they work in the closest cooperation with them under the state extension work director.

"The woman agent brings new ideas for labor-saving and money-saving—simple suggestions for making out of the common materials that abound on every farm some of the necessaries that would otherwise have to be bought at much expense and trouble from the distant town, and even some of the comforts which would otherwise be unknown. She holds demonstrations at the home of one of the farmers, and the neighbors come bringing their share of the necessary materials so that each may make the experiment for herself and prove its value. Occasions often arise also which enable the agent to give suggestions as to the general care of the home, ventilation, and care of the sick. She also organizes poultry clubs for women and girls, the members reporting at each meeting the success of their work, the number of eggs, and the number of chickens raised."

Rural Clubs

3. To complete the circle of the rural family, the schools and the Government have combined to encourage the organizations of farm-makers' clubs for the boys. These clubs are divided into two classes, those that are concerned with the growing of crops and those that have to do with the raising of livestock. The crop clubs include the staple articles of production in the neighborhood. The livestock clubs give special attention to the small animals that can easily be maintained by farmers of small means. The application of this plan in the neighborhood of Tuskegee Institute is well described in the following paragraph from the article already quoted:

"There are boys' pig and corn clubs organized under the supervision of a state club agent for Negro boys. These clubs are carried on by the men county agents with the assistance of the rural school teacher and in holiday time of a local leader. Each boy gets his father to let him have a little pig or a small plot of ground or both. The boy is then responsible for the purchase of food and seed and for the subsequent welfare of his pig or corn plot. He keeps a record of all transactions, and the final profit goes into his own pocket. Prizes are often given for the finest pig and the largest number of bushels of corn per acre. Last summer the Alabama agents were asked to pick out the brightest boys and girls in their clubs and bring them up to Tuskegee for ten days for a short course of agricultural instruction. Ninety-five came and for those ten days were part of the institution. The impression was profound and a large number stayed on as regular students, They had many of them come up from the backwoods and had heard very little before of Tuskegee, and its work and ideals."

Movable School

4. Probably the most unique form of community education in rural districts is the Movable School used so effectively by Tuskegee Institute in carrying the influence of that great institution among the American Negroes of the rural districts. The school has had various forms in the course of its development and it is still used in different ways to suit the needs of different communities as well as to suit the equipment and personnel of the institution responsible for the undertaking. The following quotations present the essential elements of the school as they have appeared to competent observers :*

" The first step in planning for a Movable School is to send out an agent to a neighboring community to arrange for the coming of the school. This agent consults the local preacher, the teacher, and other community leaders. The plan is explained to them and they agree to begin the school on a certain day, and to continue it for three, four, or five days, as circumstances permit. The time is selected with due regard for the weather and the condition of the crops. As the farm houses in America are usually widely distributed, the distance varying from a half-mile to a mile apart, a farm home is selected as the center for the demonstration. The farmer and his wife agree to have every part of their home and their farm used as a laboratory for the occasion. Notices are then sent out to all the farmers situated at convenient distances from the scene of the school. At the time agreed the teachers arrive and the people assemble to share in the demonstrations to be made. The teachers have brought with them a variety of equipment, including whitewash, paints, and brushes ; a churn and milk tester ; farm implements ; first-aid equipment ; and other articles that may be useful in explaining the simple needs of the home and the farm. Sometimes they bring with them specimens of farm animals that can conveniently be brought. . . .

" The one which we saw had been in operation for three days when we arrived, and already much had been set agoing. We reached the place in the morning about 10.30, after a long motor ride over a very rough and dusty road. Turning in at the gate and up a sandy path, the car stopped under a tree and we got out. Before us was the house, a wooden one with two rooms and a central and front veranda. It was in a rather dilapidated condition, and we saw a group of men busy repairing the steps and putting in a new support for the roof, under the direction of a teacher. After greeting we passed on to the open central veranda where a number of women and girls were busy at different things under the superintendence of a female teacher. Two or three were working on a bedquilt, some more were rebottoming chairs with cornshuck rope, others were making cornshuck straw hats or bags. On a shelf at the side were various articles that they had been taught to make on previous days—mugs with handles, made from old tins, home-made fly-switches, sieves, dishmops, fly-traps of resin and castor oil, scoops and lots of other small things, as neat and ingenious as could be. There were also some basins with holes, which they had been taught to mend with melted rubber rings off old bottles, and a fireless cooker. No material was used except what all of them could find in and around their own homes.

" Passing out at the back, we wandered over to where a group of men were standing. Two boards were nailed to a strong tree, and a saw was fixed very simply between them. One man was setting it and the others watching with great interest. They had never before dreamt of doing anything to a saw which had lost its edge, but had just gone on using it as it was. It was a new idea to them to renew it. Presently the teacher called all the men round him and began giving a lesson in stacking potatoes. He started by asking if any of them ever found his potatoes rotting, and one after another said sadly, " Sure ! " " Yes, I did ! " Very sympathetically the teacher drew from them details of how they did their stacking, and led them on to see where the fault lay. Then he proceeded to prepare a model stacking pit and showed them how to use it. He invited questions, and answered patiently till the subject was thoroughly understood. From that they all moved on to a tree where they had an object lesson in pruning, much to the dismay of the old farmer whose tree was so drastically treated, and after that they were taken on to continue a lesson

* Chiefly from a statement furnished by Mrs. A. W. Wilkie, of the Gold Coast, Africa.

on sanitary outhouses which had been begun the day before, and another on how to make a model henhouse.

"We wandered back to the house to see how things were going there, and found the teacher calling all the women together to learn how to preserve eggs. Earlier in the morning they had been shown how to sterilize the bottles, spoons, etc.—and now everything was ready. First she drew from them by questions how they sometimes had far too many eggs, and other times 'couldn't get them nohow,' and led them round to seeing the wisdom of providing in the fat times for the lean times. Then in the simplest way she showed them how to preserve the eggs in water-glass, using only things which every one of them would have.

"Leaving them again for the men, they were found deep in a lesson on how to choose corn for seed, and after that again came a demonstration on fertilizing the soil, another on making a decent path from the gate to the door, with some shrubs planted for decoration.

"At this stage 'feeding time' arrived, and from every corner baskets were produced. All the women had brought enough for themselves and their husbands and a little over, so there was no stint. Children also appeared on the scene bringing baskets, many of them carrying the little mugs they had been taught to make from old tins. They were inordinately proud of these! We lunched on cold chicken and excellent pumpkin pie, cake and fruit. We noticed one old man sitting near us who was so delighted with his newly-set saw that he started trying its edge on a ladder, and he was so overjoyed with its efficiency that he had made quite a deep score before he thought of the ladder's feelings!

"For our benefit, as we had to leave early, a program of games which should have come later in the day was taken after lunch. The teacher started by a few simple words about the importance of good healthy play as well as work, and then there was a men's race, in which they had to take off their boots and run in their socks, coming back to where their boots were, and picking out their own from the muddled heap into which they had meantime been stirred, put them on and lace them up. When one saw the mixture of sand and boots one almost expected a protest, instead of which several who had stood by watching insisted on joining in too, and the whole-hearted fervor with which they entered into the search for their boots, and the breathless haste with which they laced them up, showed how thoroughly they enjoyed the fun. They were taught another excellent game of ball, which gave good exercise, much amusement, and a splendid opportunity for training them to lose a game gracefully. At the end they were asked not only to pass on all that they were learning day by day but to teach others these games, and to have a good lively half-hour of play every evening on their own farms.

"We left feeling that it would have been worth coming hundreds of miles only to see that mass of eager dark faces in which a new joy of life and work was dawning with the coming of the knowledge brought to them by this wonderful 'Moving School.'"

These descriptions indicate the variety of influences that are possible when the teaching force and equipment are ample. If this method is undertaken by the colonial governments in Africa or by the strong mission boards the activities may be as numerous as the needs of the African village require. The clustering of the Natives in villages is a real advantage for the application of the plan in Africa as against the widely distributed farm homes in America. It is to be hoped that the movable-school plan may be made possible through the cooperation of the colonial departments of agriculture, health, public works, and education with mission boards and possibly also with commercial concerns. It would be unfortunate, however, if the larger form of movable school should discourage the application of the principle in small movable schools possible to the institutions with only two teachers available for extension work. The success of the plan does not depend on the variety of undertakings but upon the skill of one or two itinerant teachers who will go out from the central school to the distant villages and teach by doing the simple elements of life needed by the men, women, and children.

Extension Activities of Government Departments

All government departments are directly or indirectly concerned with the masses of the people. Departments of health and agriculture are very directly responsible for many phases of community life. Administrators of local areas usually exert very definite and intimate influence on large groups of Native peoples. The military and the police when they are properly organized and supervised not only preserve law and order, but also direct the people in movements vital to the health and general well-being of the communities. Departments of public works train large groups of people in many forms of skilled work. Thus Governments have been exerting varying degrees of influence on the masses. In some colonies the influence is substantial and noteworthy. In others it is quite limited. In some instances the development of the Native is actually retarded.

Hitherto comparatively few of the government departments have appreciated adequately their responsibility for all the people. They have been rather exclusively interested in the technical phases of their work. The agricultural department, for example, has devoted most of its facilities to agricultural research and experimentation to the neglect of the practical instruction of the Native people. Even the health department has not seemed to realize its possibilities for the instruction of the Natives in sanitation and hygiene. The departments are not altogether responsible for the limitation of their influence. Inadequate funds and personnel, due to the small government appropriations, have undoubtedly necessitated the narrowing of the field of their activity. The first step in the widening of government influences is the determination of the Government to enlarge the community applications of every department. Even without enlarged appropriations, some improvement can be made. The important results to be realized are so directly beneficial to the economic and social well-being of the colony as to merit increased expenditures.

It is difficult to exaggerate the influence of some departments of Government on the general welfare of the colony. Thoroughly-equipped health departments can in the course of time practically eliminate preventable diseases from almost every colony in Africa. In a comparatively brief time they can enlarge the habitable areas and increase the working power of the Natives. The agricultural department can spread a knowledge of the essential principles of soil cultivation among thousands of Natives and thus modify the productivity of the soil. While experimentation is of course necessary, every department of agriculture has already sufficient knowledge to warrant campaigns for the dissemination of agricultural methods among the people. If the military and police were prepared to give friendly aid and encouragement to the Native communities it would add much to the progress of the villages. They would thus represent not only the authority of law and the arbitrary power of government, but much more the friendly interest of the Government in village recreation and the common activities of the tribal life. The department of general administration can render a very great service to the masses of the people through the selection and education of local administrators who will follow the example of those who are already working with the Natives not only as their rulers but also as their friendly counsellors.

Educational Conferences and Periodicals

The Governments and missions are increasingly recognizing the value of conferences and periodicals as a means of disseminating methods and ideals for the education of the people. The South African provinces have organized teachers' conferences with considerable success. In some instances Government has given financial subsidies and arranged school vacations to make possible and stimulate the attention of Native teachers. Educational periodicals, such as *Habari* in Kenya and *Mambo Leo* in Tanganyika, under the editorship of Departments of Education or of Native Affairs, have been of great value in interpreting to the Natives govern-

ment policies and in imparting to them useful information relating to their everyday needs and the significance of local events. Among the notable examples of these periodicals is the one published in Natal.

Missions have long recognized the importance of these two agencies. Numerous conferences are held in various parts of Africa for the discussion of mission problems, and increasing prominence is given in them to the subject of education. The succeeding chapters record instances in which the teachers employed in a single mission, or even the teachers of several societies in one area, assemble for conference. The Commission has been deeply impressed by the extent to which missionaries have labored to prepare vernacular publications for the people. Their frequently expressed desire for periodical literature is only beginning to take shape in action.

Educational administration in Europe and America has made large use of teachers' conferences and of publications. Sometimes indeed the multiplicity of meetings and of publications has been almost confusing. The beginnings of education in Africa, however, are remote from peril on these lines. There is every need for the stimulation and guidance of interchange relating to methods, policies and ideals. Dr. Stokes' recommendation to the Commission is gladly transmitted to educators in Africa that " there should be district conferences for teachers every year and teachers' conferences for leaders in closely related colonies every five years." The successes of Negro education in the Southern States are largely traceable to the correlation of the minds and methods of teachers and workers representing the varied experiences of Government Departments of Education, mission schools, and extension work related to farms, homes, health, and the character needs of the people.

Chapter IV

COOPERATION FOR AFRICA AND AFRICANS

COOPERATION for the development of Africa and Africans requires not only the harmonious activity of Government, missions, economic agencies and Native organizations, but also an appreciation of the special contribution of each to colonial welfare. The processes of cooperation may be as simple as the friendly exchanges of two neighbors or as complicated and intangible as the interactions of human society, whether colonial, national, continental, international or interracial. The objectives may be governmental, economic, educational, cultural or religious.

Fundamentally, cooperation must spring out of an attitude of mind toward others, an open-mindedness toward other people and organizations, a willingness to recognize their place and their value, an appreciation of their minds and their methods, and a determination to work with them, however much they may differ, so long as their objectives and their methods are sound. Nowhere in all literature has this quality of mind been so accurately described as by St. Paul, " Though I speak with the tongues of men and of angels and have not charity I am become as sounding brass or a tinkling cymbal." Gifts of prophecy, knowledge and faith are of no avail without charity. Bestowal of goods, willingness to be persecuted and burned count for nothing unless there be charity of mind. " Charity suffereth long and is kind; rejoiceth not in iniquity, but rejoiceth in truth; believeth all things, hopeth all things, endureth all things. For we know in part, and we prophesy in part. For now we see through a glass darkly; but then face to face, then shall I know, even as I also am known." Such an attitude of mind is unexcelled and invincible in the reconciliation of divergent attitudes and contending forces.

Cooperation as an expedient for the realization of socalled practical ends may often be reprehensible. Indifference to evil or injustice is not defensible. Blind toleration of oppression is not a cure for anything. Confident assertion of attainments and capabilities cannot permanently hide weakness and ignorance. Successful cooperation is not dependent upon the equality or inequality of those who participate. Differentiation of the cooperating members is more likely to produce notable results than the identity of types. There is no hope in the dogmas of superiorities based on unfounded traditions. There is no assurance in the claims of present equalities however emphatically announced by the sympathetic or the idealistic. Social relationships determined by " muddling " from one " safe " position to another are exceedingly uncertain and on a long view often dangerously wasteful. Sound policies can be formulated only on the open mind, determined to use the good and the true wherever they appear.

The obstacles to cooperation are not only in the selfishness and prejudices of mankind but also in the conflicting ideals of those who would serve. Selfishness appears

in those whose primary desire is to control and to exploit rather than to develop. There are prejudices of color, race, nationality, class and religion. The labels used, sarcastically or otherwise, to designate the socalled superior classes are "Nordic," "White," "Occidental," "Aristocratic"; the labels of inferiority are "Colored," "Oriental," "Mediocre." Such flagrant contrasts of populations necessarily result in irritations, separations and hatreds. The most effective remedy is in the recognition of the values of the differentiated types. The rating of equalities and inequalities are comparatively unimportant and divisive. The appreciation of racial and other differentiations is sound and helpful.

The conflicting ideals of those who would serve are in some instances as divisive and unfortunate as selfishness and prejudice. The more recent of these ideals are represented by such words as "Self-determination," "Self-government," "Self-expression." They are the lineal descendants of the ideals presented in such words as "Liberty," "Independence," "Democracy." Contrasted with these ideals are those of "Trusteeship," "Mandate," "Protectorate," "Colony," all of which are said to be descended directly or indirectly from "Paternalism," "Empire," "Monarchy." Liberty, independence and self-determination, with their comparatively unknown or untried experiments, are far more attractive to idealistic temperaments than trusteeship, protectorate and colony, whose failures have often been allowed to overshadow their successes. The thought of freedom seems to have far more charm than that of direction and discipline and order. The antagonism to paternalism would almost sweep away the contribution of fatherhood to the development of mankind. Enthusiasm for self-determination forgets the social value of altruism. The testimony of history is however very certain and very definite that peoples and nations have required the help of others in their evolution through the various stages of civilization. The dilemma of the conflicting ideals cannot be solved by exclusive devotion either to self-realization or to development through the efforts of others. The solution is the integration of the two ideals through sincere and sympathetic cooperation.

In view of the increasing misunderstandings resulting from conflicting ideals relating to colonial governments, mandates and trusteeships, it is exceedingly significant that Mr. J. H. Thomas, the outstanding spokesman of the British Labor Party, and recently the Colonial Secretary of the British Commonwealth, should urge with emphasis the necessity of integrating all parties in their support of colonial service. In an address to the African Society, composed of colonial officers and students of African development, this well-known leader of labor interests said :

> The future of this great Empire is not, must not be, and never will be the prerogative of any class or any section, or any particular party. The defence of, the maintenance of, and the future of the great British Commonwealth will only be secure—and I believe with all the sincerity of my nature that it always will be secure—because there is inherent, not in one particular party but in all parties and all sections, a clear and definite recognition of the fact that with all its limitations, with all its imperfections, with all the mistakes and blunders that have been made, the great British Commonwealth of Nations stands to-day not only as the greatest Constitution in the world, but the greatest factor for peace that the world has ever known.

His further comments reveal his policy in words that sound strangely like a paraphrase of the Scriptural presentation of the " charitable mind " already quoted :

> I discovered that the only way to approach the problem was not to assume that the other people were always wrong, that the other people had all the vice, or that the other class was the only people who did wrong. I had to approach the problem and say that there is not only good and bad in all classes, but my duty is to get the best from all, instead of looking for the worst in other people. That was the spirit I endeavored to infuse into my very difficult task, and I want to say that in applying that, especially to Africa, there is nothing to complain of.

That the policy of cooperation and reconciliation is neither blind expediency nor sentimental optimism is strikingly illustrated in the following testimony given after the visit of the Commission by a virile young missionary who describes himself as " rather more extreme in his views than the majority of missionaries " :

> I dare say we suffer in the attempt to interpret Utopia in the terms of immediate practice. We are too absolute, and from our secure position as missionaries we expect too much from those who are not similarly placed. We show too little consideration of the difficulties which we never have to face ourselves. It was natural, therefore, that we should have been sceptical of the value of your ministry of reconciliation ; whilst fully appreciating your personal sincerity, we were doubtful whether it would serve any useful purpose to take protestations of altruism at their face value, and seemingly to ignore the real discrepancies between the creeds professed and the practices pursued.
>
> I am bound to confess that I have been met with results such as I never expected to see. I am coming round to the view that, in the pursuit of truth, candor may be given an exaggerated value ; that we may not take advantage of points of contact with others who see life from a different angle because we are so busy emphasizing the points of cleavage. Certainly your doctrine of co-operation is a living force, and is not a superficial remedy as I inclined to regard it, for now that you have left the country one begins to appreciate the effects of your message of goodwill.
>
> Mind you, I still hold that the unsparing criticism of the Colony for the last three years did much to break the ground, but I believe that you came just at the right moment to prevent criticism from degenerating into scepticism. I have looked up Matthew Arnold's definition of criticism ; it begins in this way, " A disinterested endeavor to learn the best." I think that is what you have been teaching us ; certainly I felt that spirit in our talk ; as Dr. Dillard said, it was " an elegant discussion," and certainly an education in the investigator's method of approach. The warm and sympathetic attempt to see the value of our opinions from our point of view probably revealed more of the inward values of our system than any merely able and scientific dissection of our methods would have done.

The number and variety of the parties who may cooperate for Africa and Africans as well as the forms of possible cooperation are too numerous for adequate presentation here. The more apparent groups are briefly described in the first section of this chapter ; some of the existing forms of cooperation are outlined in the second section. The main lines of potential cooperation are those between the Colony and the population in the homeland ; the intercolonial exchanges, whether limited to the colonies of one Power or of several nations ; and the intra-colonial arrangements of two or more of the occupational or racial elements of a colony. There are also the cooperations of government departments, of missionary societies, of economic groups, of tribal units. It is neither possible nor desirable to catalogue the numerous forms of cooperation. What really matters is to recognize the spirit of correlation,

collaboration or co-working for ends related to the welfare of Africa and Africans. Sir Frederick Lugard has wisely and clearly defined the " Dual Mandate " in Africa as the mandate for Africa and the mandate for the European nation accepting the responsibility for any part of Africa. Cooperation once genuinely initiated has no limitations and the " Dual Mandate " may multiply indefinitely into co-working social units that guarantee the welfare of all.

UNITS OF COOPERATION

The broadening conception of cooperation is revealing both new units of collaboration and the possibilities of still other units that can participate in the opportunity to develop a continent and its people. In the earlier periods of colonization there were the European governments to control, the traders to exploit, the missionaries to offer salvation and the Natives to be controlled, exploited and saved. The right to self-determination and self-expression advocated in behalf of all peoples, often to the lamentable extremes of license and futility, has been largely justified in the recognition of the right of all at least to participate in the processes of their own salvation and development. Thus the Natives are gradually being allowed a place in the scheme of things. Public opinion is shifting its approval from the method of working for people to that of willingness to work with them.

The Home Population

Recent years have witnessed an increasing colonial interest of the people in the " home " or western countries. It would be difficult to exaggerate the value of this interest to the sound and effective development of Africa and other parts of the world. The motives have varied from time to time and from group to group. Sometimes it has been the desire for wealth and power, and sometimes it has been the altruistic concern in the wellbeing of others. Nowhere is the evolution of human society more apparent than in the growing determination to extend the areas of fairplay, the "square deal " and the differentiated contributions of other peoples. No longer can we complacently sing " and only man is vile," however much the race may differ from our own.

Indeed the tide of racial concern often flows so strongly in the homelands, far removed from the actualities of racial limitations, as seriously to embarrass those who bear the burdens in the field. Theory and practice are often difficult to reconcile, not only because practice is reality, but also because theory is too frequently mere imagination based upon observation of the few or even of the exception that proves the rule. The brilliant student speaking our own language may charm us into the conviction that his identity with us is complete, and we gallop on to the belief that the millions whom he represents are likewise identical in characteristics and ideals. The misfortune of such spurious appreciation is not only the denial of the help that is needed, but much more the failure to value and encourage the special contributions

of a normally different people. Here is an emphatic call for the open mind that "believeth all things, hopeth all things," not only in other people but also in our own people enduring the heat of the tropical day.

The Mandate System

Still another unit of cooperation came dramatically into the colonial world through the mandate system of the Covenant of the League of Nations. The full significance of this remarkable unit is only beginning to be understood. Through this arrangement even the conceits and conventions and authority of a controlling nation may be scrutinized and tested according to the standards of the charitable mind, seeking the good of all and furthering the selfishness of none. The British Government, the largest of all colonial powers, has officially proclaimed that: "As in Uganda Protectorate, so in Kenya Colony, the principle of trusteeship for the Natives, no less than in the Mandated Territory of Tanganyika, is unassailable." This is the Magna Charta of colonial policy. Humanity will increasingly insist upon the realization of this fundamental principle throughout the colonial world. British Africa, French Africa, Belgian Africa, Portuguese Africa and Italian Africa must all pass the examination if they would remain in the service of Africa and Africans. Nor will the world remain indifferent to conditions in Abyssinia and Liberia even though they have a measure of self-determination. The only self-government that can be permanent is good government. Trusteeship, mandates, and independence are equally answerable to the tests of human welfare.

The United States of America

The most recent possibility in cooperation for Africa is that of a country like the United States of America, a nation with no governmental responsibility, much less a right to participate in any African movement, and yet with many potentialities that could be of great value to the country and the people. Already the educational experience of America has been cordially welcomed by colonial governments, missions, economic groups, and Native Africans. The school activities organized in America for extensive rural areas with their vast agricultural needs are obviously more like those required in rural Africa than those of urbanized Europe. The emphasis on the training of the masses of people widely distributed in America has its significance for schools for the masses in Africa.

The educational responsibility of America for more than ten million people of African ancestry, living as neighbors in a very real sense, has given to the United States one very intimate interest in Africans not as yet fully understood either in America or in Europe. Consciously and unconsciously an adaptation of educational method has been in process for several decades. There have been mistakes and successes in the content of instruction, in the methods of teaching and in the plans of supervision. The five million freed slaves of fifty years ago living in rural areas of

the Southern States had to learn many of the simple but fundamental lessons of community life. In the seemingly miraculous adjustment that has taken place, the school has had a responsibility far beyond that usually assigned to it either in Europe or America. There have not only been the adjustments required by a people without education and without experience of the normal community responsibilities, but there has also been the equally difficult adjustment of greatly differentiated races. All these are akin to the problems of education in Africa. It is hoped that this American experience may be made available through cooperation with those who are responsible for the development of Africa and Africans. It is believed that American altruism will soon realize the remarkable opportunity in Africa both for economic and human development. As American statesmanship and financial altruism have cooperated for health and general improvement in other continents of the world, so it seems certain that America will increasingly feel the peculiarly stirring appeal of the continent that supplied a tenth of the American population.

In the African Colonies

However worldwide may be the distribution of the forces of cooperation, the center of collaboration must be in the African colonies. The supervisory interest of the League of Nations; the public opinions and legislations of European peoples and parliaments; the altruisms, philanthropies and educational experiences of America must ultimately find expression and realization through the colonial Government, economic organizations, missions and Native life of African areas. Statistically these elements of population are in striking contrast with each other. Numerically the European and Asiatic groups are in every case negligible as compared with the great masses of the Native people. In authority and influence the Europeans are determining factors in every area except Abyssinia. Even in that inland empire their influence doubtless far exceeds the outward forms of government. The Asiatics have made a substantial contribution to colonial development in East Africa, and their influence is among the permanent factors of East African life. Reference to the paragraphs on European influences in the colonial chapters reveals the remarkable achievements of Governments and the noteworthy activities of settlers, industrial organizers and commercial agents. Part II of each chapter summarizes the educational work of missions and Governments.

Uganda Protectorate with approximately 3,200,000 Natives has only 1,300 Europeans and 5,600 Asiatics; Tanganyika Territory, 4,200,000 Natives, 2,500 Europeans and 15,000 Asiatics; Nyasaland, 1,200,000 Natives, 1,400 Europeans and 600 Asiatics; Northern Rhodesia, 980,000 Natives, 4,000 Europeans and 250 Asiatics and colored. The negligible proportions of both Europeans and Asiatics in these four areas are typical of those in the tropical colonies in both East and West Africa. It has been interesting to note the similarities of economic and governmental policies that are seemingly related to these proportions. The most notable example of this uniformity is the training and use of Native people in both

skilled and unskilled occupations. In areas like Southern Rhodesia, where the Europeans are 33,000 and the Natives about 800,000, economic bars are being established to discourage the entrance of Natives into skilled occupations. The Union of South Africa is at present actively engaged in a vigorous effort to legislate this drastic limitation into a law of the land not only against Natives, but also against the Indians. The agitation seems to be largely the effort of white labor leaders to protect labor by methods from which labor itself suffered tremendously in the past. It is the irony of fate that the liberated should endeavor to fasten the shackles on those unable to protect themselves. Fortunately both the Union of South Africa and Southern Rhodesia are providing the elements that will ultimately protect both the Natives and white workers. Through a program of effective education for both races, cooperative minds and relationships are being developed so that the differentiations of races may become mutually helpful.

Kenya Colony, with about 2,500,000 Natives, 10,000 Europeans and 36,000 Asiatics, is at present midway in its Native policies between the tropical areas and Southern Rhodesia and South Africa. Every effort is being made to train the Natives for skilled occupations. The Natives have both the advantages and dangers of a vigorous, capable, determined European population mastering the natural resources by the machinery and methods of a progressive civilization. There are also the Asiatics, three and a half times the number of the Europeans, who are bringing to the Africans their Asiatic heritage of traditions, characteristics, bartering and commercial skill, and numerous other influences too difficult to understand. The meeting of the Occident and the Orient in Kenya, with the Native masses at present largely on the side lines of the game, seems to typify much of the immediate future of East Africa and stimulates excursion of thought into the more distant future of that remarkable country. Hitherto the influences and even the competitions of the two groups have been much more of help than of hindrance to the African millions. There is adequate ground for wonder and possibly even for anxiety as to future developments. Certainly there is a vital need for statesmanship to assemble the multitude of facts and to order them into policies that will command the approval of international justice and guarantee the goodwill of the civilized world.

The Union of South Africa

The Union of South Africa is far and away the most interesting and significant unit of possible cooperation in all Africa. In some respects its potentialities are more real and arresting than those of even such great colonial peoples as those of Great Britain and France. That a million and three quarters people of Dutch, British and other European stocks now inhabit and control the most potent part of all Africa is stupendous in its meaning. The future of East Africa cannot be understood without a real appreciation of this impressive fact. The old legal axiom that "Possession is nine points of the law," applied in the interpretation of the future influence of South Africa in Africa, means that the almost two million Europeans

who have resolved to make Africa their permanent home are bound to have a tremendous influence in all the affairs of the continent, but especially in East Africa. Geographically the great Rift Valley and the marvellous highlands of East Africa are but the continuation of the table lands, mountains and valleys of South Africa. To disregard these elemental facts is sheer blindness and futile muddling. The question is not, Will South Africa have a part in determining the destiny of East Africa? but rather, What is the contribution of the great virile people of South Africa to be to Africa and to Africans, white and black? In the forecast of the answer to this vital question, any thought of the extension of political control should be put aside as comparatively unimportant, because it seems obvious that the Union is not fitted to accept that form of responsibility for the vast areas of East Africa. Whatever exceptions there may be to this general policy, statesmanship points clearly to other lines of influence as more effective, more profitable and more helpful to all concerned. Already there are South Africans in all the East African colonies. They are settlers, missionaries and government officials who are contributing to the country and the people their South African heritage, both helpful and otherwise. The missionaries of the Dutch Reformed Churches in Central Africa are among the most devoted men and women working for Natives in any part of Africa. They are vigorous, resourceful, confident in all their work. Born in Africa, they are comparatively free of illusions as to the limitations as well as to the possibilities of the country and the people. They do not need to adapt the methods of Europe and America; their manner of life is already of the soil and of the climate and of the population. The genuine missionary interest of the Dutch churches in South Africa and their liberal financial support provided for work in tropical Africa are guarantees of the altruistic motives that will more and more dominate South African activities for Africa. The scientific researches of South Africa in medicine, agriculture, anthropology, education and other realms are already looking northward toward Central and East Africa. Rhodes' famous statue in Cape Town points dramatically to the North and prophetically urges the youth of South Africa to find both their opportunities and their responsibilities in that direction. The only possible obstacle to discourage or deter South African influence in all Africa may be a too limited vision of human rights and possibilities. There are some indications that the seeds of her failure in grasping the remarkable opportunities offered to her are in the little selfishnesses of racial and class prejudices. If South Africans can surmount the narrow appeals of class and race, if they can believe that the differentiation of race should be the basis of respect rather than of hatred, if they can follow the example of the Dutch missionaries in Central Africa, they will realize their destiny and become a determinant of far-reaching significance not only to East Africa and Africa, but also to the Southern Hemisphere and possibly to the vital cooperations that must ultimately develop between the Occident and Orient.

These colonial, national, and international forces find their expression in African life through the four clearly defined units of the Colonial Government, the economic groups, the missions and the Native people.

The Colonial Government

Comparison of colonial Governments in Africa offers striking evidence as to the fundamental importance of Government to every phase of colonial development. Some areas with every advantage of physical resources, natural harbors and a capable Native population are stationary or disintegrating owing to their ineffective government. Others with comparatively poor economic resources and facilities and a sparse population are making commendable progress. Native autonomy and self-determination in government are not among the guarantees of progress of the country and the happiness of the people. The artificial boundaries separating areas and peoples that have much in common are in some instances a real hindrance to progress. The complete dependence of the colonial Governments upon the home population and the home Government has worked great harm in some cases and great good in others. The abnormal desire of the controlling Power to extend its language has in at least two colonies resulted in educational policies inimical to the Native languages. Two large areas of Africa with remarkable potentialities of resources and people are in a most critical condition, with seemingly little hope for the future, because the home Government as well as the nation are unable to develop the stability of policy required for peace and prosperity at home, much less the order and directive energy and wisdom for colonies thousands of miles away. Such drastic uncertainties would seem to be serious enough to warrant the hope that some concert of nations or at least of international sentiment and conviction should be formed, through the League of Nations or otherwise, to express disapproval of such unnecessary limitations and sufferings imposed upon any people or colony unable to protect themselves.

While these rather extreme conditions are fortunately few in number, there is a very general need for more organized thought and practice in the colonial affairs of Africa. The two Education Commissions have been surprised and disappointed by the inability of many colonies to supply vital facts as to health conditions, agricultural possibilities, labor supply, tribal customs, Native production and other equally important information necessary to the formulation of sound government policies. The great responsibilities of trusteeship have thus been left largely to the initiative of individual governors and their associates. It has been a great and good fortune that the government officials have usually been men of real ability and notable common sense who have put first things first. But the absence of plan is not fair either to the colonial officials or to the colony. Reputable and successful organizations are not so conducted. Great responsibilities require not only capable men but also all the advantages and safeguards of organization.

Though these observations on colonial government seem far removed from education, as that process is ordinarily understood, they are really basic to any program which involves the Government as a cooperating unit for education related to the welfare of Africa and Africans. The geographical chapters reveal the comparatively limited interest hitherto manifested by Government in schools. This is not altogether surprising when it is known that much of what has been called education has been

lamentably unrelated to the actual life of the Native people. As sensible men dealing with realities rather than with theories and traditions, the government officials have devoted themselves first of all to the elimination of disease, the establishment of law and order, the building of roads, the construction of harbors, the encouragement of trade and agriculture and the winning of the confidence of the Native people. All this is obviously educational in the real sense of that much misused term. There are great variations in the extent and seriousness of even these activities from colony to colony. Historically too there has been a real evolution from the earlier periods of slave fortresses to the present provision for hospitals and laboratories and markets. Even now there are too many remains of the earlier forms of exploitation in some parts of Africa.

Educationally there is now a new day in Africa. Most of the Governments are now actively aware that the greatest colonial asset is a people capable of participation in the life of the country. Material resources are inert and dead without labor. There can be neither production nor consumption of goods unless there is a normal population. Sound government requires not only sound economics, but equally and inevitably sound sociology. The population must be physically healthy and increasing naturally from the sparse distribution of the present time to the number required for social progress. Thus are government interest and concern proceeding from law and order and taxation into every phase of the community, including both recreation and the integrity and wellbeing of family life. It has been inevitable, therefore, that the progressive Governments should enter the field of such comprehensive education with a vigor and a determination that promise to place the education departments among the foremost of all government activities.

The ultimate success of this significant interest is, of course, dependent upon the personnel of government officers. Here there is remarkable basis for confidence. Colonial service in Africa has evidently attracted an unusually fine type of men. Unfortunately there are occasional exceptions to these high standards of manhood, not only in individual instances, but also in the general levels of colonial powers. There are individuals and sometimes groups of government servants who have entered foreign work because they could not compete in the more crowded fields of service at home. There are others who have come for the adventure or for the selfish sensations of authority over others. It is emphatically true, however, that the personnel of the successful colonial Governments are men who rank with the best in the home countries. Undoubtedly the most notable of all the impressions made upon the mind of the student of certain colonial Governments is their success in creating a consciousness of colonial career in the minds of the most cultured and capable youth of the land, whether that youth be of the higher or the lower social ranks. The unconscious and sincere acceptance of the title of "government servants" by the graduates of Oxford and Cambridge Universities, as well as by the lowliest of laborers, is a realization of the essentials of a cooperative mind, whether defined by St. Paul, by the distinguished labor leader or the virile young missionary already quoted.

The Economic Groups

It has long been the fashion to depreciate and to deprecate and often to condemn the influence of settlers, traders and other people of commercial and financial interests in Africa. The futility and folly of indiscriminate condemnation of these groups in Africa are to be judged on the same basis as the thoughtless criticism of the economic groups in Europe or America. These groups are in Africa for economic profit and for the material development of the country. Their motives are avowedly similar to those of commerce, industry and agriculture everywhere. They must, therefore, be willing to be subjected to the tests of community welfare by those who have governmental responsibility, or by those who have an avowed interest in the Native people. The mistakes and successes of the economic organizations are in most respects identical with those in the countries from which they have come. Their business standards and their personal morals reflect those of their nationalities. It must be recognized, however, that removal from the corrective influence of public opinion in the more advanced home communities, and the absence of a sense of permanency of abode, have often stimulated and emphasized selfish interests to the excesses of a ruthless exploitation and to a disregard of the necessary conventions of civilization. The dangers attending the associations and interactions of a strong, capable people with a primitive people under the political control of the stronger are very real. Students of Negro slavery in America, for example, sometimes wonder whether the white or the black population suffered most by the relationship. The truth is probably that both suffered and both gained.

With full recognition of the mistakes and injustices and dangers of economic undertakings in Africa, it is the considered conviction of both Education Commissions that the contribution of commerce, industry, mining and, above all, of agriculture to East, West, South and Central Africa has been absolutely essential to the progress of the country and the people. The geographical chapters of this Report present some facts relative to achievements of the traders and settlers in the areas visited. Without them there would be few, if any, roads, railways, harbor arrangements, trade facilities and many other necessities of modern society. The necessities of their organization have involved the training of Natives in many useful occupations. Literally, thousands upon thousands of the Native youth have " learned by doing " many of the important processes of industry, commerce and agriculture. The training and skill thus acquired have been of value not only as a source of income, but also for the molding of character. Habits of industry, perseverance, punctuality, regularity, order and thrift have been formed through the necessities of work under supervision. The personnel of the economic group far outnumbers those of both Government and missions. Their contacts with the country and the Natives are therefore much more extensive than those of other Europeans. To discount or depreciate their potentialities in cooperation for colonial welfare is to disregard a fundamental factor in human society.

Stories of the early colonial periods report many traders as mere adventurers seeking quick fortunes with little effort and little regard for business principles or

the decencies of civilization. The Education Commissions have found practically no evidence of such types in the colonies visited. Colonial business and industry are usually extensions of large, reputable firms in Europe who have selected their staff in accordance with the well-known standards of modern business. Many of the employees are from the substantial classes of the home country. Their education, their business and industrial experience, and their long period of service compare favorably with the employees at home. The settlers and farmers are, as a class, noteworthy for their virility and culture. They compare very favorably with the average of the home population. In the British Colonies, many of them are ex-Service men and officers who are starting life anew, with all the uncertainties of unknown elements in a strange country, and a new occupation. The qualities of personality represented by such a class at their best are more valuable to a new country than their industrial and agricultural preparation for their difficult responsibilities. The latter they have frequently to learn through trying and unexpected experiences. They deserve the appreciation and sympathy of those who are enjoying the comforts of well-established and well-known conditions at home. In contrast with both government officers and missionaries, both of whom are guaranteed the necessities of life and a return to their native land, the pioneer settler oftens burns his bridges behind him and risks himself and his progeny to the future of Africa.

It is little wonder that the pioneers of trade, industry and agriculture should not fully appreciate the latest lessons of sound economics. The interrelations of commerce and industry with general community welfare are only now being realized through the stimulus of a new social conscience. It has required the persuasions and the severities of organized labor to insist on many of the essentials of a sound industrial program. In some parts of Africa even labor seems determined to disregard its own experiences. It is vital to Africa and Africans, as well as to the economic groups, that they shall speedily learn that the problem of population is basic. On the long view there can be no permanent prosperity without hygiene and sanitation, the decencies of home, healthful recreation and an education that stresses all these, with sound elements of character underlying the normal development of every element of population. With such a conception of agriculture, industry and commerce, the economic groups will deepen and broaden their already great services to cooperation for a continent and its people.

The Missions

The value of missions as a cooperative unit for Africa and Africans is as divisive in discussions of European and American opinion as the estimate of traders and settlers or the " place " of the Natives in the present and future of Africa. Students of African affairs have often been greatly surprised by the frequency of the unfavorable comments on mission work and especially on socalled " mission-boys." It almost seems at times that one of the favorite amusements of travelers to and from Africa is the retailing of various gossips about the impudence, unreliability and incapacity of black boys who have been " educated " at mission stations. Next in

order of frequency are stories of the sentimentality of missionaries who are reported to " carry on " with complete disregard for the actualities of African life. Recent years have witnessed an extension of this critical attitude to circles of thought in Europe and America. There is a kind of " Everybody's doing it " air about the conversations. It is the thing to say in the consciously progressive and strictly up-to-date gossip of the professedly intellectual circles. Several plays have been staged within the last three years to pander to and amuse home sentiment of this character.

Possibly the most substantial stimulation to these attitudes in the home circles has been the various forms of beliefs, firstly in the right of self-determination for all people, and secondly, in the importance of international fellowship. Some of the exponents of these attitudes are, of course, serious, scientific students who have discovered the element of truth both in the rights of " self " and in the interdependence of nations and peoples of all languages, colors and kinds. Much of the talk is, however, sheer gossip by superficial listeners, eager to be sympathetic to oppressed people, who would be shocked if they discovered that many of their associates in ridiculing missions are those whose antagonism arises from their racial prejudices and their desire to make use of such prejudices as the basis of various degrees of Native exploitation. It has long been a matter of interest to observe the similarity of such gossip as to " spoiling the black," " keeping him in his place," " the sentimentality of missionaries " whether in America with regard to American Negroes and the " home missions " there, or in East, West and South Africa with regard to the Native Africans and foreign missions. There are likewise in America the professedly progressive who unconsciously join with the selfish and the prejudiced in their condemnation of " home missions " but on the entirely opposite ground of the supposed blindness of missions to the right of Negro self-determination and self-expression. All these attitudes toward missions obviously demand consideration, whether they originate in prejudice and selfishness or in honest convictions, however mistaken.

The influence and work of missions are not matters of theory and conjecture. There is abundant evidence in many parts of the world and in every part of Africa on which an accurate judgment can be made of their methods and of their results. Every colonial chapter of this Report gives concrete, definite facts both as to the shortcomings and as to the achievements of missions. The general chapters summarize much of the evidence in statements of what is now being done satisfactorily and in recommendations of methods to correct errors and to supply deficiencies. Careful perusal of this evidence will show that missions have committed about the same proportion of errors as the Governments and the economic organizations that have been compelled to deal with Africa on the basis of European or American experience. The three European parties have suffered from the conceits of language and nationality and color. Each has brought the best they knew in their home country. This has been the strength and the weakness of their methods and their objectives.

The evidence shows emphatically that the special value of the missionaries' work has been their interest in the people of Africa as distinguished from interest in the material resources, the special concern of the economic party, and colonial authority,

the necessary responsibility of Government. The human interest of the missions, mistaken though it may at times have been in form and application, is a tremendous asset of Western civilization, as against other kinds of interests manifested in all time. Those who are concerned in the self-expression or self-determination of races will do well to ascertain how far missionaries have preceded them in this interest. Likewise, those who believe in the interdependence and altruism of nationalities will find cause for appreciation and even gratitude in the decades upon decades of missionary service to other peoples and other parts of the world, however widely separated by oceans and languages and colors and strange customs. The missionaries have not been content merely to write and talk about these interests in others. They have literally gone out " unto the uttermost parts of the earth," where diseases raged and the tropical heat burned and famine was abroad and, worst of all, where the insignificant ones spurned them and all their good intentions and their eager longings to serve. Missionaries have subconsciously or unconsciously for many years been putting into practice what social science and sound economics and common-sense are now urging, namely, that humanity is the primary consideration in good government, good business, good society and a good world. They are thus the pioneers of effective internationalism, sound colonial policy, coordination of labor and resources, and many other improvements related to the conservation of humanity.

In the search for concrete evidence to prove or disprove these emphatic conclusions, students of missionaries and missions are urged to seek out the answer to such questions as : Who are the interpreters of the Native languages and customs ? Who know the Native home, the relationship of parents to children, of children to each other, of the facilities and supplies of food and its preparation ? Who know the position of women in the tribe and in the colony, their influence, their burdens, their capacities, their responsibilities ? Who know the ravages of disease in the little communities, the preventable causes of sickness and death, the reckless drains on vitality ? Who care whether recreations are healthful and moral or devitalizing and demoralizing ? Who realize and condemn the oppressive systems of tribal customs, of labor peonage, of government indifference or severity ? Who strive to impart the influences of education and to open the door to the discoveries of civilization ? Who see behind the black countenance the potentialities of manhood and womanhood ? Above all else, who are willing to give life itself that the inspirations of great ideals, great truths, great faiths may become motivating powers in the minds of African people ? The answers to these questions asked in East, West, South and Central Africa have convinced the Education Commissions that missions are vital to all cooperative effort for Africa and Africans. Furthermore, they are vital to Western civilization and Christianity, for their little churches and their imposing cathedrals distributed far and wide throughout Europe and America are cultivating a spirit of service that cannot be limited by language, color, nationality or previous condition of servitude or custom.

The type of men and women in the mission fields represent a great variety. There are the highly emotional and narrowly dogmatic ; those of limited knowledge and

small usefulness. There are men and women of genius, intellectually capable, resourceful, heroic, æsthetic. The majority are just ordinary people of average ability and versatility, similar to those of the people in their home country. But there is one respect in which missionaries as a class differ vitally from others. The inspiring and directing power of their life, as also of the life of individuals in every group, is a consciousness of religion as manifested by Jesus Christ, giving the motive and the goal for the regeneration of the individual and society. As cooperative units for Africa and Africans, their fundamental purpose is to pass on this inspiration and power to every African.

The Native People

Fundamentally, the most important of all the cooperating units are the Native people. Historically, this conviction seems ridiculous. The conceits of race and color and nationality and language are all against the belief. But science and statesmanship and common-sense and Christianity give emphatic support to the conclusion. The stone rejected by the builders must at least have a real part in the colonial structure. This does not mean the denial of altruism or brotherhood. It does not mean that the nations who have more or less attained are to deny their attainments and sentimentally assert identity and equality where they do not now exist. It does mean that the development of Africa is involved in the development of Africans. The fact seems now so obvious to many as to encourage extreme views of independence and self-realization.

Statistically the millions of Native people as against the mere tens and hundreds of Europeans of all classes in Africa establish the inevitable importance of Africans in all forms of cooperation. There are the African masses and there must be increasingly the African leadership. Native masses and Native leadership are the essential complements of African society. White leadership is a help, and an essential help, but it can never take the place of Native leadership. The inconsistency of Europeans is never more apparent than in their advocacy of racial segregation and at the same time their denial of facilities for the training of Native leaders. Sound policy requires the sincere cooperation of both white and Native leadership supplementing each other for colonial welfare.

The great obstacle to interracial cooperation is in the fact that consciousness of racial differences is permitted to degenerate into emotional antagonism and misunderstanding and sometimes into hatreds. Often a spurious sympathy becomes a disagreeable pity for those who differ from us. Probably the most certain of all cures of these unfortunate attitudes towards Africans is the determination to understand them, to know them, to recognize their present status as a stage in evolution similar to those through which all humanity has been passing. It is the conviction of the Education Commission to East Africa, as it was of the Commission to West and Central Africa—

> that the past development and present status are normal states of human society, whether that state be cannibalistic, barbarous, primitive or civilized. That African groups are now distributed

among these various stages merely proves that they are passing through the normal processes of development. The endeavor to prove the inferiority or the equality of the African people is futile. The important problem is to determine their present condition and the character of their response to the influences of civilization and Christianity. Even in the hurried tour of the Education Commission, every member of the party observed numerous evidences of the responsiveness and improvability of the African people. Many tribes have a folklore of homely wisdom, long and dignified stories of ancestral achievements, and interesting traditions for the guidance of individuals, families and tribes. There are Native songs and games and other forms of amusements comparable to those of primitive people of other continents. The language of the drum in every part of Africa always awakens the interest of the traveler and recalls similar methods of communication used by the ancestors of civilized nations. The linguistic ability of the Native Africans is recognized by all who know Africa. An adequate study of the languages will undoubtedly reveal many important qualities of African mind and character hitherto unknown. Even the casual observer is impressed by the handicraft of many tribes. There are goldsmiths, copper and iron workers, weavers of fibre and wool, and those skilled in pottery, leather, wood and ivory. While much of the work is crude, it compares favorably with that of the ancestors of civilized people at the same stage of development.

The response of Africans to all forms of training and education is certain evidence that every effort on their behalf is worth while. In America the educational attainments of Negroes are sufficient both in quantity and in quality to convince the most sceptical that education pays from every point of view. Honest observation of educational results in any African colony supports the American experience. Just as it has been the custom in some circles to bemoan the selfishness of the trader and settler with blind indifference to his vital contributions, so it is colonial gossip that "education spoils the blacks." The shade of truth and the extent of error in the charges should normally have stimulated the economic group to sympathize with the friends of Native education and cause them to seek the real truth. Unfortunately the thoughtless remarks of both traders and government officials too often encourage the exaggeration of Native failures in education. Their eager search for the school-trained boys is, however, proof enough of their actual belief in Native schools. Every chapter of the Report confirms and supports the emphatic criticism of many school processes. Missionaries and school authorities are without doubt better acquainted with these limitations of both the quantity and quality of Native education than any other colonial class.

The educational needs of the Natives are not fundamentally different from those of Europeans and Americans. The great difference is in the fact that the mistakes and omissions of European methods and objectives are more drastically obvious in Africa than they are in Europe, where the responsibility of the school is shared by the home, the Church, organized industry, the State and the numerous influences of a civilized community. Special adaptations are required in Africa, and others in Europe, but the major changes are as much needed in the more advanced nations as in the primitive communities of Africa. The increasing and insistent demands for such changes throughout Europe and America are emphatic indications of the futility of much of what is now called education in those continents. It would be folly to suppose that education can ever be indifferent to the great achievements of humanity in whatever form they have appeared. The genius of art and music;

the inspirations of the great literatures ; the historical records of the joys and sorrows, of the failures and successes, of the hopes and disappointments of humanity from age to age, must be and will be the eternal possessions of every people who are to have any real part in human advancement. Any educational adaptation that excludes or even minimizes these magnificent inspirations must be condemned with all emphasis. Hence it is that the recommendations for every colony have urged a system of education that provides for advancement from the lower standards to the highest and best that is known. Only such provisions can guarantee the adequate and effective participation of Native leadership in the evolutionary processes necessary to the welfare of Africa and of Africans.

The real message of adaptations in education at the present time is akin to that of Christ when He placed the " child in the midst." It is a call to realities both in the realm of inspiration and in the realm of service to the " little ones " and to the little things of the earth. Always there is a tendency towards the formal and the socalled great. " I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast hid these things from [those who think themselves] wise and prudent and hast revealed them unto babes," prayed Christ as He lamented the artificialities and conceits of traditions and conventions and rejoiced in the revelations that came to the meek, to the open-minded, to those whose very necessities helped them to feel and to understand the realities that matter. So it is that what are called the " simples " of educational adaptations are basic in all education, whether of the masses in Africa and Europe or of the leaders in those continents, whether in provision for health and morality or in the search for the beautiful and the inspirational.

FORMS OF COOPERATION

It is exceedingly fortunate and significant for the future of Africa and Africans that there are substantial illustrations of practically all the important forms of " working together " for colonial welfare. Probably the most definite illustration of recent action in this direction is the organization and work of the British Colonial Advisory Committee on Native Education in Tropical Africa, and the extensions of this organization in similar committees in practically all the British colonies as well as in each of the provinces of the Union of South Africa. The adoption of this form of organization by other Colonial Powers would mean a really new day in colonial policies and a new day for Africa. It is to the credit of the King of Belgium that a permanent " Commission for the Protection of Natives " was appointed several years ago. While the personnel of this Commission is representative and some work of value has been done, the responsibilities of the Commission are too limited and the administrative facilities are too inadequate to enable the Commission to realize the objectives and wishes originally intended by the King and his Government.

The forms of cooperation outlined in this Report, as well as in the Report of the Commission to West and South Africa, deserve careful study because they suggest

many important principles and methods for the encouragement and direction of future efforts in co-working. The variety of the organizations and movements is surprising. Some of them are formal and definite; others are little more than the agreement of interests and minds. They are usually, however, in sharp contrast with all movements rooted in distrust, antagonism and war, whether of words or of bullets. Real cooperation requires the "charitable mind" as the directing force, whether the objective be elimination of disease and oppression or the encouragement of justice and the extension of opportunities to all.

The rapidity of developments in Africa at the present time demands a very active interest in cooperation as a method of work. What may be called the "compartmental method" of human endeavor is proving to be wasteful and dangerous. It was inevitable in the early periods that each group should work in its own little or big compartment without regard to the inter-responsibilities of other groups that could help or hinder. There was, unfortunately, every encouragement to these divisions. Geographical distances were immense, and workers, whether governmental, economic or missionary, were hardly conscious of each other even within their own organizations. Government agencies for health and for agriculture were too often mutually exclusive and so through all the compartments. Mission societies have often been competitive in their rush to "occupy the field." Even within the same society there have been an independence and an exclusiveness that have hampered and wasted the potentialities for mutual help. The blindness of the traders to their dependence upon the farmers has limited their profits to a negligible proportion of what they should have been.

It is obvious that rigid "compartments" must be replaced by "departments"—mutually helpful activities and attitudes, first, within Government and missions and business and Native life, and, secondly, cooperation of all for the good of each. Life is an unity. Colonial welfare is dependent upon all. Africa and Africans have interrelations of vital significance. Even continents can no longer live alone.

Government and Cooperation

The extent of cooperative activities in colonial Governments differs widely according to the European nation in control and also according to the Governor in office. The adoption of cooperation as a policy appears to have been left to individual initiative. There seems to have been a surprising absence of continuity and system in the determination of policies for the colonies. The following illustrations and observations are offered for the consideration of governmental authorities.

Inter-departmental Cooperation

The government unit of cooperation is the single department and the officer or officers in the field carrying out the responsibilities of that department. Collaboration of activities, whether among government officers or between government and non-government agencies, rests finally with the local officers. Being sensible men, a considerable degree of correlation has developed naturally in many parts of every

colony. The spontaneity and reality of such co-working are often superior to any systematically stimulated and forced relationship. It must be urged, however, that the advantages of cooperation are too vital to be left entirely to the chance interest of the individual officer.

The normal center of government cooperation, both internal and external, is the Governor. It is he who must make possible and encourage all forms of co-working. In this vital responsibility he has two agencies of special value for the realization of his opportunity. The first of these is an officer or a department whose duty it is to assemble and interpret facts as to phases of colonial life with which Government is concerned. In the well-organized European or American Governments this responsibility is shared by the Census Bureau and by special division of different departments. In the simpler colonial Government the work could be centralized into one division. There should, however, be an organizing center in the home Government to guide the colonial Governments and to assemble and interpret the facts for all the colonies of each controlling nation.

The second agency of cooperation for the service of the people is the Educational Department, uniting the educational work of Government, missions and other organizations. The school in the service of the community can carry the influence of all Government departments to every phase of life. The chapter on " Objectives and Adaptations " in this Report outlines the varied potentialities of schools concerned in health, agriculture, industry, home, recreation and the sound character of individuals and communities. Under the leadership of the Government the school thus becomes the integrating agency, not only of all government departments but also of missions, economic organizations and Natives, for the development of Africa and Africans.

Cooperation of Government and non-Government Units

The pervasive quality of cooperation practically defeats the possibility of differentiating the varying forms. The logical implication of interdepartmental cooperation compelled the inclusion of all agencies in the preceding paragraphs. Hence there remains now only the mention of certain forms already implied, especially those related to education. The most important of these has fortunately been realized rather generally in Colonial Advisory Committees on Native Education. The following quotation from a Memorandum on an Educational Policy for African Colonies summarizes the considered opinion of practically all who have given thought to cooperation for colonial education :

> Sound educational policy in Africa requires the active cooperation of Government, missions, settlers and traders, and Native people. At present possibly 80 per cent. of the schools are maintained by the missionaries. The failure to command or win the cooperation of the other three groups is a real misfortune, not only to Native welfare, but also the best interests of the colony. If the almost negligible number of Europeans in Africa are to be successful in transferring the influences of civilization to the African millions, they must unite their various contributions and as soon as possible invite Native leadership to share their responsibility. The following observations

are proposed for the consideration of those who would encourage the cooperation of all parties in the education of the African people :

(1) That it is the right and duty of the Government to make certain that African youths are educated so that they may participate effectively and wisely in the life of the colony.

(2) That the Government should give every encouragement to mission schools organized according to required standards.

(3) That economy suggests the proper order of government expenditure to be : first, supervision of schools ; second, improvement of existing schools ; and third, organization of government schools.

(4) That every effort should be made to enlist the sympathetic aid of settlers, traders and industrial leaders.

(5) That the Native people should be encouraged to participate in every activity pertaining to their education.

Government Councils

Colonial Governments have devised and adopted various councils and committees to provide varying degrees of participation in governmental direction. The principal forms are as follows :

(*a*) Legislative and Executive Councils are usually composed of a government majority and a minority of non-government representation. Practically all these include representatives of the economic groups. In the West Coast Colonies there are also Native members. In one British colony a representative of missions was admitted in 1924.

(*b*) The Lukiko or Native Council of Uganda was established in 1900 by treaty between Great Britain and the Kabaka and Chiefs of Uganda. The significant provisions of this Treaty are as follows :

The Kabaka of Uganda shall exercise direct rule over the Natives of Uganda to whom he shall administer justice through the Lukiko or Native Council and through others of his officers in the manner approved by H.M. Government. The jurisdiction of the Native court of the Kabaka of Uganda shall not extend to any person not a Native of the Uganda Province.

The Lukiko or Native Council shall be constituted as follows : In addition to the three Native Ministers who shall be *ex-officio* members of the Council, each chief of a county (twenty in all) shall be *ex-officio* a member of the Council. . . In addition, the Kabaka shall select from each county three notables whom he shall appoint during his pleasure to be members of the Lukiko or Native Council. The Kabaka may also in addition to the foregoing appoint six other persons of importance in the country to be members of the Native Council. . . The functions of the Council will be to discuss all matters concerning the Native administration of Uganda and to forward to the Kabaka resolutions which may be voted by a majority regarding measures to be adopted by the said administration. The Kabaka shall further consult with H.M. Representative in Uganda before giving effect to any such resolutions voted by the Native Council, and shall in this matter explicitly follow the advice of H.M. Representative.

(*c*) Transkeian Native Councils are among the most interesting forms of Native participation in government in any part of Africa. They are an intermediate step toward a larger recognition of Natives in legislation and administration. The origin and character of the councils are outlined in the following statement by an officer of the South African Government :

In 1895 the Government created district councils in four districts and since then it has allowed, but not compelled, other districts to join this number, the policy being not to force the system on the people but to allow them to adopt it if they thought it in their interest. There are now 18 districts, in each of which is a district council consisting of the magistrate and six members. Some of the members are nominated by the government and some elected by the Natives. These district councils meet quarterly or oftener and advise the magistrate regarding local matters. Each district council nominates two of its members as members of the general council. The Government nominates another member, and these members together with the magistrates form the Transkeian Territories General Council, which consists at present of the chief magistrate as presiding officer, 18 resident magistrates and 54 Native members. The Council meets once a year and the sitting generally lasts a fortnight. Matters discussed by the Council are such as Native education, marriages and inheritance, diseases amongst stock, control of commonages. The procedure is parliamentary in form, and a perusal of the Annual Blue Book containing the record of the proceedings would show that the Natives have a distinct mastery over parliamentary procedure. Indeed, the dignity of their deliberations and the soundness of their opinions would put to shame many state legislatures or provincial councils.

(*d*) Native Councils and Native Chiefs have long been recognized in many of the colonies. Some of these arrangements are merely nominal or conveniences of administration. The wiser Governments are increasingly recognizing the importance of Native experience and thought.

Missions and Cooperation

Movements for cooperation among African missions are far-reaching in extent and genuine in character. Their eagerness to learn methods of improving their organizations and their activities are most impressive. Their willingness to be subjected to the tests of modern thought and experience in other parts of the world is indicated by their insistence upon the formation of the two Commissions on Education whose Reports they are so sincerely accepting. Both in the home countries and in the colonies they are meeting regularly in conferences and committees to exchange experiences and to search for ways and means of making their work more effective. In some instances, Protestant and Roman Catholic missions have a measure of exchange and cooperation that may develop into larger meaning and value as their acquaintance deepens and extends. The notable instances of these relationships are in the Rhodesias and South Africa. It is hoped that the Advisory Committees on Native Education may encourage these mutually helpful relationships.

The coordination of missions from different nations in the various African colonies is one of the most effective forms of international relationship in existence. Many of the colonies have various combinations of British, American, French, German, Scandinavian, Belgian, Italian missionaries of numerous Protestant Churches and several Roman Catholic societies. They meet on African soil with their common devotion to the African people—an achievement and a relationship which may be an emblem of the world unity so much desired.

Among the most effective agencies of missionary cooperation are the British and American Bible Societies. These organizations, which all the Christian Churches serve in common, have made possible the translations of the Bible into many African

languages. Their agents are men with an unusually wide and thorough knowledge of African peoples. The British and Foreign Bible Society has published 54 different versions in the areas visited by the Commission. The volumes circulated in Abyssinia, Kenya, Uganda, Tanganyika and Zanzibar in 1923 were not far short of 50,000. In Uganda the demand for Bibles in 1923 was 2,600, for eleven months in 1924-5 it rose to over 21,000 volumes, largely as the result of Native earnings in the cotton harvest. The desire of the people for the Scriptures is illustrated by the demand in Nyasaland for 30,000 copies of the recently published first edition of the complete Bible. The headquarters of the British Society in Addis Ababa, now about to be rebuilt, are referred to in a later chapter. A Bible House is also about to be erected in Mombasa as a center for the great districts of British East Africa.

There is an increasing collaboration in the production of religious and general books for Africans. European and American missionary societies united some years ago to investigate the need and to supply the demand. Even with the very limited funds much has been done. A new movement for the study of African languages was initiated in 1924. It seems now likely that an international cooperation for this purpose may include governments and missions with suitable staff, equipments and funds to do a thorough piece of work.

The preparation of missionaries for Africa is probably receiving more thought than the preparation of government servants and commercial employees. Missionaries from Africa and preparing for work in Africa are going for training in education to the universities of Europe and America and for special observation of American educational experience in American schools for Negroes. There are training centers in Belgium, France, Portugal and Great Britain for missionaries from other countries who desire to learn the language of the colonizing nation and to acquire an intelligent and sympathetic understanding of the policies of that nation. Thus American and British missionaries spend some time in Brussels; Swiss, American and British study in Lisbon; and Germans, Scandinavians, Swiss and French take courses of study in England.

Union efforts and organizations are increasing in number and becoming more specialized in purpose. Among the more important of these already realized or proposed are union schools for the higher or specialized training of Natives; African centers in high and healthful regions for missionary vacations and for schools to care for missionary children; hostels at ports like Mombasa, Dar-es-Salaam, and Beira; joint work in missions in urban centers to which Natives from various tribes migrate; union purchasing agencies at the commercial places; provision for expert assistance in the planning of buildings and the laying out of station grounds. There is no limit to the form and variety of co-working once mutual confidence has been established.

Natives and Cooperation

The rapidity with which Native consciousness is awakening in every part of Africa is an exceedingly interesting and significant fact. Reports everywhere agree

that the Africans are increasingly wondering what of the morrow. The Great War made a tremendous impression on the Native mind, and nowhere in Africa as much as in East Africa, where they saw and experienced the inconsistencies, the heroisms, the sufferings, the horrors and the tragedies of war. There are also the influences of a much larger and more vigorous entrance of European and Asiatic peoples into East Africa. Nor is the African blind to the competitions and strifes of these differentiated peoples. He knows that he sometimes profits by their antagonisms, but quite as often he is consciously or unconsciously used as the "cat's paw" or pawn in the game. The result of it all is an awakened mind, disturbed, or puzzled, or irritated, or aspiring for something new and something different.

In Abyssinia and everywhere the people desire to know European languages and to establish contacts with European and American thought and achievement. Many are ready to believe any wild rumour of African redemption, whatever that may mean to them, through any agency. In its lowest terms it probably means the same as to the masses in any part of the world. It means plenty to eat, the minimum of toil, authority without responsibility, equality without attainment. There are, however, the thoughtful old people and the inquiring and thinking young people. The Christian religion and mission schools have planted seeds which have taken root. There is a desire for more knowledge, more training, more participation in all about them. The socalled Ethiopian Movement in South Africa, the Rhodesias and Nyasaland probably represents an admixture of sense and nonsense, but it is none the less a movement of minds, opinions and feelings ; of suspicions, desires and hopes.

Fortunately, there is a recognition of these Native movements and minds on the part of the Europeans and Asiatics. Sometimes the recognition takes the form of anxiety and antagonism. Sometimes there is wisdom enough to realize the importance of providing normal channels of self-expression for Native aspirations. The recognition of Native chiefs and tribal organizations is an effort in this direction. Various councils, such as the Lukiko of Uganda and the Native Bhunga of the Transkeian Territory, are better channels. Membership of Government Councils in West Coast colonies is a more advanced measure. Mission provision of Native officers for the Native Churches is more and more frequently being made.

In many respects the most significant effort to recognize the Native mind and customs and feelings are the interracial organizations that have come into existence since the Great War. The first of these was the Commission on Interracial Cooperation in America. The following references from prominent American Negroes testify to the value of the Commission :

> These interracial conferences are rapidly educating the people to a fairer and more considerate manner of dealing with the humbler folk of all groups and races. The Commission is the best organization for the handling of human questions that has come to the American people since the days of slavery.
>
> We rejoice in the light of splendid changes. The Interracial Commission came in at a crucial moment ; hope had almost fled ; no other group or agency could have accomplished so much in so short a time.

President Coolidge's comments on the American race problem have a bearing on race relations everywhere:

Numbered among our population are some 12,000,000 colored people. Under our Constitution their rights are just as sacred as those of any other citizen. It is both a public and a private duty to protect those rights. . . But it is well to recognize that these difficulties are to a large extent local problems which must be worked out by the mutual forbearance and human kindness of each community. Such a method gives much more promise of a real remedy than outside interference.

The Native Welfare Association of Kenya Colony, formed by Archdeacon Owen and described at length in the Kenya chapter of this Report, has been stimulated by the American Commission. Archdeacon Owen's letter of January, 1925, reflects the rapid progress of the movement:

The Association's activities are increasing apace and Government are taking a very sympathetic interest in us. We are to begin this year (1925) an experiment in Local District Councils which will allow Africans to assume a much greater responsibility than hitherto for their own local affairs. It is even proposed to let them tax themselves for local purposes, and to give them control of their local taxes under the advice and direction of the District Commissioner. This is a great step forward. We hope to see part of the local taxation devoted to education. Altogether things are looking up. . . . Already there is a most noticeable development in real welfare directions. Our members are joining together to erect watermills at the Yala River and I have bought four hand-power mills in the last month. Also I am getting the first orders for plows. . . Our function for some time will be to remove misunderstandings and to promote racial goodwill and, when necessary, to press for adequate consideration of the interests of Africans.

The success of the Joint Native Councils in South Africa is possibly the most substantial evidence of the present value and potentialities of local meetings and conferences for mutual exchange of feeling and ideas. The almost dramatic realization of interracial exchange is described by Dr. Loram in his Preface to a Report of a Conference of Bantu and Europeans held under the auspices of the Federal Council of Dutch Reformed Churches in South Africa:

It seems altogether fitting that this, the largest and most important unofficial Conference on Native Affairs ever held in South Africa, should have been called by the oldest, largest and most completely South African Church in the country. It seems to imply a recognition of the importance of the question by the Dutch-speaking as well as the English-speaking people of our country, the impossibility of a living Church holding aloof from the greatest of our problems, even though social, economic and even political issues are involved, an acceptance on the part of the Churches of their responsibilities for having helped to create the problem and their willingness to help in solving it, and the determination to regard this as a domestic matter to be settled in the long run by South Africa herself.

Many Europeans and many more Natives must have been surprised to see forty Europeans—ministers, missionaries, professional and business men—sitting down in open round table conference with an equal number of Natives—ministers, chiefs, teachers, laborers and even socalled "agitators"—and conducting a conference on a race question with rare skill, hard facts and the greatest good feeling. It seemed to me that I have never seen the old rule "*In dubiis libertas, in necessariis unitas, in omnibus caritas*" more effectively carried out. There were many differences in details of policy and methods of attack, but there was a surprising agreement on general principles, while throughout there was a feeling of friendliness and trust and a willingness to see the point of view of the other side. It was a good omen for the future.

In dubiis libertas. It seems certain that uniformity in the details of the Native policy and methods of administration is quite impossible. Not only have we individual and tribal differences among them, but they differ in methods of living, standards of education and in the political and administrative treatment they have received from the European. Let us not then bemoan the fact that in the Cape the Native has the vote, while in other Provinces he has not, or that the Zulu prefers tribal government to the " council system " of the Transkei, or that some Natives are industrialists and professional men and women whereas others are farmers and servants. To attempt to put all Natives into the Reserves, or to make them all servants for the European, or to apply the same forms of government to all, or to have a uniform pass law, or in any way to make them all alike, would imperil their progress and our own.

In necessariis unitas. In the fundamentals of Native policy and administration, however, there is needed a standard and united opinion. We shall in the long run be compelled to admit it, that " segregation " is not a panacea for our racial ills, and that " differential treatment " is only possible to a limited extent. We must accept the principle that the Native needs education for his sake and our own, though we may differ as to its form. We shall easily agree that he must pay for it, though we may differ as to the method or amount of the payment. We must make his taxation bear some relation to the benefit he receives from the State, though we may prefer a poll tax in the Transvaal and a hut tax in Natal. We can agree that the Native is entitled to justice, but whether he should be judged by European or Native law can be disputed.

In omnibus caritas. Above all, we must see to it that in our attempts at a solution, our policy and administration are founded upon the teachings of Christianity, and this in spite of the oft-repeated statement that legislation and action on color questions cannot be " squared " with the Sermon on the Mount. They *must* be so squared or else they will turn out to be no solutions at all. Both races need to exercise patience, understanding, a moderated expression of opinion and a willingness to discuss matters with the other side. Many are the ways of expressing this spirit of Christian charity, but a good beginning is to get together at a round table conference, to lay all the cards on the table, and to believe that the other side is just as honest and sincere as you are yourself.

It is expected that this Report of the Conference of Bantu and Europeans will be used by the Student Christian Movement and other school and college groups, as well as by members of the general public. May one who has done much study of this subject remind others that the problem of race relationship calls for close study, deep thinking, long views, and that in the end the solution will be found to demand great sacrifices from both Black and White, but greater perhaps from the European than from the Native?







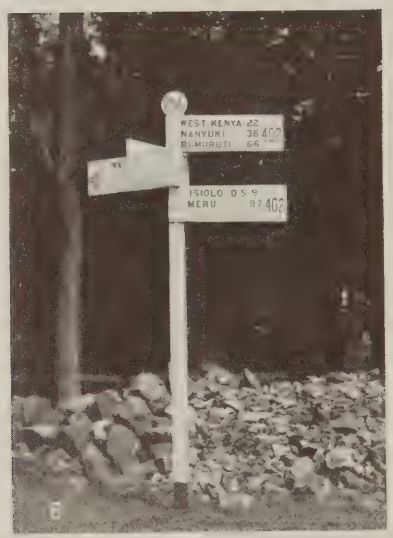


GOVERNMENT EDUCATION IN INDUSTRY AND AGRICULTURE

(*a*) Animal Husbandry : Sheep at the Gwabi Experimental Station, Southern Rhodesia ; (*b*) Animal Husbandry : Son of a Champion, Tjolotjo, Southern Rhodesia ; (*c*) Kikuyu Students at the Scott Agricultural Laboratory, Nairobi ; (*d*) Public Works Training Department, Nairobi.











MEANS OF COMMUNICATION IN KENYA

(*a*) On the Road near Fort Hall; (*b*) A Flying Bridge across the Athi River; (*c*) A Reinforced Concrete Bridge, Ruiru; (*d*) Bridge in the Southern Masai Reserve; (*e*) A Government Direction Post.





MISSIONARY COOPERATION IN MASS AND AGRICULTURAL EDUCATION
(*a*) Meeting of the Kavirondo Native Welfare Association, March 6, 1924;
(*b*) Agricultural Show at Fort Hall.



TYPES OF NATIVES, KENYA

(*a*) Masai : Raw and Trained ; (*b*) Wataita Women Carrying Bananas ; (*c*) Going Home in Kumasia Suk ; (*d*) A Kikuyu Young Man ; (*e*) A Christian Boy, Kikuyu.

Chapter V

KENYA COLONY AND PROTECTORATE

THE education of the Native people of Kenya Colony became a subject of international interest through the very notable pronouncement of the British Government in the White Paper of 1923 to the effect that

> There can be no room for doubt that it is the mission of Great Britain to work continuously for the training and education of the Africans towards a higher intellectual, moral and economic level than that which they had reached when the Crown assumed responsibility for the administration of this territory. At present special consideration is being given to economic development in the Native reserves and within limits imposed by the finances of the Colony all that is possible for the advancement and development of the Africans, both inside and outside the Native reserves, will be done.

This very explicit statement of the educational mission of the British Government to the Natives of Kenya is a most significant application of the principle of trusteeship proclaimed in the same document:

> As in Uganda Protectorate, so in Kenya Colony, the principle of trusteeship for the Natives, no less than in the Mandated Territory of Tanganyika, is unassailable.

Governmental and social custom throughout the world has too frequently interpreted "trusteeship" as the right to control and to exploit rather than the duty to develop. The record of the British Government in this respect is the best in Africa. The Kenya proclamation is welcomed as the most definitely educational interpretation of governmental trusteeship in Africa ever made. In view of the well-known reputation of Great Britain for the payment of debts and for the keeping of promises, this recognition of educational trusteeship is of very great significance, not only to Kenya but also to all British Colonies and indeed to all Africa.

The unique element in Native development and education in Kenya is due to the presence of 10,000 Europeans and 36,000 Indians and Arabs, a much larger number than in any other tropical colony in Africa. The emphatic statement of the British Government on trusteeship and education is a direct result of the problems arising out of the conflict of interest of Europeans and Asiatics and the tendency to overlook the interests of 2,500,000 Natives. The education of the Africans to maintain their individuality and to cooperate successfully with the dominant Europeans and the enterprising Asiatics is obviously a difficult and yet a vital responsibility related inextricably to the welfare of the Colony.

The presence of these comparatively large numbers of the representatives of older civilizations involves not only a responsibility but also a great opportunity. Africa and Africans need help from the other continents of the world. There has been extensive interchange between Europe, Asia and America to the great advantage of all. Africa has likewise profited, but historically the proportion of exploitation and slavery has been all too large. The leadership of the British Government in Kenya

should make possible a cooperation of settlers, traders, missionaries and Natives that will place this Colony in the front rank in economic prosperity, in human welfare, and in the mutual helpfulness of all classes. The most essential condition of such cooperation is a wisely planned system of education—education of the Native to deal effectively with his environment, education of others to recognize the potentialities of the Natives.

Hitherto, as in all Africa, missionaries have borne the main burden of Native education. With the help of the Government, several missionary societies are conducting relatively extensive educational activities. Government has been sympathetic and has given more help in Kenya Colony than in many colonies of Africa. Settlers representing some of the best British types are ready to cooperate. The outlook for the future is full of hope.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Kenya Colony, known formerly as the British East Africa Protectorate, was transferred by the East Africa Company to the Imperial Government in 1893 and recognized as a Colony in 1920. What is now called the Protectorate is a narrow strip of land ten miles wide along the coast and leased from the Sultan of Zanzibar for an annual rent of £17,000. The Colony extends from Abyssinia, 4° north of the Equator, to Tanganyika, 4° south. The total area of the Colony and Protectorate, omitting the Jubaland Concession, is approximately 202,000 square miles or more than twice that of Great Britain. Its population is about 2,500,000, including 36,000 Asiatics and 10,000 Europeans. The most significant geographical facts are as follows:

(1) The unique elements of Kenya, distinguishing it from all other tropical colonies, are the Highlands of the South-western Section, which has a total area of about 60,000 square miles, and a population of about 2,200,000 Natives, 9,000 Europeans and 15,000 Asiatics. According to the census of 1921, this section contained 90 per cent. of the Europeans in the Colony and 40 per cent. of the Asiatics. It is estimated that the Native population is 80 per cent. of the total in the Colony.

The Highlands, with an average altitude of 5,000 ft., have an area of about 35,000 square miles of which about 10,000 square miles are arable. Owing to the great height, the climate is in many respects like that of the temperate zone. Government officers report that about 12,000 square miles of the Highlands have been surveyed into farms and that 7,500 square miles have been alienated to 2,137 Europeans and 624 Asiatics. The latter own only 22 square miles.* It is also reported that about 45,000 square miles of the 60,000 in the South-western Section are reserved for Natives. It is stated that the Native reserves contain one-half of the 10,000 square miles of arable land and possibly two-thirds of the Highlands.

(2) The Coast Province and Mombasa is next in importance to the South-western Section. Its population is estimated at 170,000 and its area at 25,000 square miles. According to the census of 1921 the total non-Native population was 18,765, of whom 726 were Europeans, 8,629 were Indians, 756 Goans, 8,479 Arabs and 178 others. The Province is typically tropical in climate and vegetation. A number of small Native reserves are reported.

(3) The Great North-east Section with an area of about 117,000 square miles and an estimated population of about 150,000 is said to be of very little agricultural value. The census of 1921 reported a non-Native population of 1,700, of whom 65 were Europeans, 1,312 Arabs, 278 Indians, 34 Goans and 12 others.

* See footnote on p. 108.

THE NATIVE PEOPLE

As the Government has not taken any census of the Native people, it is impossible to give accurately their number and distribution. The published records are exceedingly scant as regards such an important subject as land tenure and manner of life. In view of this it is only possible to present estimates and conjectures such as those already given of the total Native population and their distribution in the three geographical divisions of the Colony.

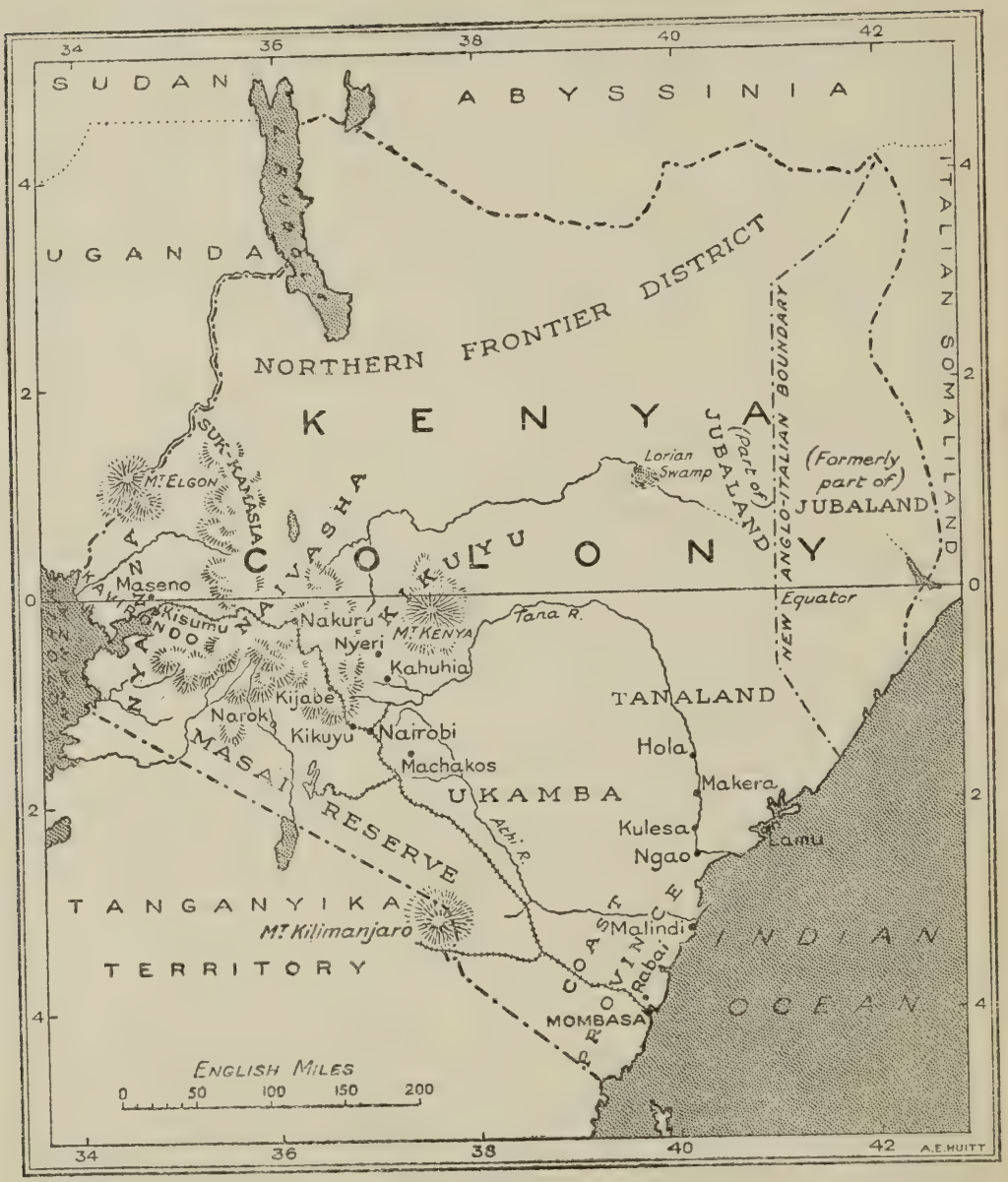
From an educational point of view the nomadic tribes of the Northern Frontier District are of little significance for the near future. The country is under military rule and no provision is needed for Native reservations. The people of some of the tribes are reported to be tall and of fine physique. They possess large flocks and herds. The inhabitants of Jubaland, the extreme north-east section, are in part Somalis and Gallas. There are narrow strips of land on the Juba river of considerable fertility.

The Natives of the Coast Area are historically of considerable importance. In religion and habits many of them reflect the influence of the Arabs and other Asiatic peoples. In certain areas a number of them are Mohammedans. Swahili is the *lingua franca*. There are a number of small towns along the coast and nearby islands, some of which are of considerable size and of much interest. While Mombasa and Lamu are largely the product of European and Asiatic influence, the largest proportion of their population are Native Africans. There are 26,000 Natives in Mombasa alone. Even to this day evidence of the Arab slave raids may be seen in the presence of many old slaves still living at these commercial centers. The educational responsibility for these 170,000 people in the Coastal Area, reflecting the influence of Asia and Europe, is of considerable importance.

The great and vigorous tribes of Kenya are in the highlands and plains of the South-western Section. The tribes include such well-known names as the Masai, the Kikuyu, and the Kavirondo. They represent a considerable variety in physique, customs, language and tribal organizations. The principal Native areas of the South-western Section are reported by the Government as follows :

Province.	Population.	Area in square miles.
Nyanza	898,000	15,000
Kikuyu	733,000	13,000
Ukamba	336,000	30,000
Masai Reserve	50,000	14,600
Kumasia-Suk	99,000	10,000

The first consideration in the well-being of these Native people is their tenure of the land. In competition with the vigorous European settlers, the Native people can hardly be expected to succeed. Their methods of cultivation require frequent changes of the areas used as fields and gardens. Only thus can they avoid plant and animal diseases and maintain fertility enough for successful cultivation. The Natives of the Kenya Highlands have been in constant fear that their lands would be taken from them. In this respect they have the same experience as Natives in


SUDAN
ABYSSINIA
ITALIAN SOMALILAND
UGANDA
NORTHERN FRONTIER DISTRICT
KENYA
NEW ANGLO-ITALIAN BOUNDARY
(Formerly part of) JUBALAND
(part of) JUBALAND
Lorian Swamp
Mt. ELGON
SUK-KAMASIA
NYANZA
KAVIRONDO
LUYIA
KIPSIGIS
NANDI
Maseno
Kisumu
Nakuru
Mt. KENYA
Nyeri
Kahuhia
Tana R.
Equator
TANALAND
Narok
Kijabe
Kikuyu
Nairobi
Hola
Machakos
UKAMBA
Makera
MASAI RESERVE
Athi R.
Kulesa
Ngao
Lamu
TANGANYIKA TERRITORY
Mt. Kilimanjaro
COAST PROVINCE
Malindi
Rabai
MOMBASA
INDIAN OCEAN
ENGLISH MILES
0 50 100 150 200
34 36 38 40 42
0 2 4
A.E.HUITT

every part of the world when settlers from more advanced people enter their country. The American Indians and the South African Natives are striking illustrations of injustices that may be consciously or unconsciously perpetrated on the original inhabitants. The law of " might makes right " has usually applied. The Natives of the Highlands of Kenya are increasingly eager that their lands shall be definitely assigned to them. The lessons of history, as well as the demand of sound economics and simple justice, all point to the need for an early and just decision of this question. The Land Tenure Commission Report of Kenya in March of 1922 stated the principles to govern the delimitation of Native reserves as follows :

The delimitation of Native reserves should be based on beneficial occupation and the needs of each tribe as they at present exist, together with a sufficiency for the estimated increase in the next generation.

In view of the fact that the reserves are limited, we consider that Government is committed to a policy of ensuring a better use of the land within the boundaries ; and this policy we think should take the form of educating the Natives to improved methods of intensive cultivation. To consider the more effective use of land, to improve the capabilities of land by providing or increasing a water supply, and to define the present needs of the Natives, would probably be functions of a Native Trust.

It now remains for the Colonial Office and the local Government to work out a method of making these principles effective. Past experience all over the world indicates the vital importance, first, of impartiality in the delimitation of the reserves; and, second, of adequate guarantees that the decision will be permanent. Reports indicate that Native reservations amounting to about 45,000 square miles have been made in the South-western Section of the Colony and that these reservations contain about one-half of the 10,000 square miles of arable land in the Highlands. If all that is said of the character of this land is true, it would seem that these reservations are adequate in quality and in quantity, and that now the important consideration is a guarantee that the Natives may retain these areas and receive such educational and other assistance as is necessary to make effective use of the lands assigned to them.

Next to land tenure, the important element in the welfare of the Natives is their health. The principal Medical Officer states that

The Native mode of living is highly insanitary. Native huts are infested with rats and vermin. The leather garments generally worn are never washed. Certain tribal customs of apparently recent date gravely affect the health of girls and women, and these, together with faulty feeding, result in an appalling infant mortality. The most prevalent maladies are yaws, venereal diseases, plague and dysentery.

The Medical Officer further maintains that proper feeding is unknown.

Nearly every year, for some weeks before the harvest, a large proportion of the population is more or less underfed. The ordinary grass-roofed wattle and daub Native hut is perhaps the most insanitary dwelling that can be constructed. It is small, largely without ventilation and light, and it cannot be kept clean. Only a very small proportion of the population live sufficiently near to lake or river to obtain an adequate supply of water. For many of the people the sole water supply consists of small water holes dug in a rapidly drying swamp or a small collection of water preserved by damming a rivulet during the rains.

This depressing report is lightened by the achievements of the Medical Department and the influence of the educational activities maintained by missions with the help of the Government. In the paragraphs on European influences, the activities for the improvement of the health of the Native people are recounted. Despite the ravages of disease and the insanitary conditions, it is believed that the Native people are now increasing in number, but there is a woeful lack of vital statistics or indeed of any satisfactory figures dealing with the Native population. The elimination of tribal warfare is one of the contributing causes. The death rate of infants and of adults is still exceedingly high. Even from the point of view of the labor needs of the Colony the loss of human life is most wasteful. The great potentialities of Kenya Colony will never be realized until the health of the Native people is sufficient to guarantee the normal increase of the population.

The principal occupation of the Natives is agriculture and cattle raising. Of the forty or more tribes about 23 are agricultural, 12 are pastoral, 6 of the small tribes are said to live mainly by hunting and one tribe in the Coast Province is composed of sea-faring people. The Kikuyu and the Akamba are widely known for their skill in farming. Certain castes in a number of the tribes are able to smelt iron and to manufacture iron implements.

An increasing number of the Native people are being employed by Europeans on their farms and in industrial and commercial operations of both Government and private concerns. The extension of European farm areas and the multiplication of industrial and commercial activities are demanding more and more labor from the Native tribes. At times this demand has been quite acute and there was danger that some form of compulsion would be used to increase the supply of labor. To eliminate this danger, the Secretary of State for the Colonies, in 1921, issued a despatch to the officers administering the Government of Kenya Colony and Protectorate relating to Native labor. The following quotations indicate the main features of this important despatch:

Traditional unpaid labour by Natives in a Reserve for the benefit of the Reserve.

. . . any Headman may from time to time issue orders to be obeyed by Natives residing within the local limits of his jurisdiction in the making or maintaining of any watercourse or other work constructed or to be constructed or maintained for the benefit of the community to which such able-bodied men belong, provided that no person shall be ordered or required to work in this way for more than six days in any quarter.

This form of labour, which is traditional among Natives in East Africa, is not, in my opinion, open to criticism, provided that such labour is confined to males and that the other limitations imposed by the Ordinance are strictly observed.

Voluntary labour for private employers.

The principle that Administrative Officers and Native Chiefs should take every opportunity of inculcating among the Natives habits of industry either inside or outside the Reserves is obviously right, and not open to criticism. But beyond taking steps to place at the disposal of Natives any information which they may possess as to where labour is required, and at the disposal of employers information as to sources of labour available for voluntary recruitment, the government officials will in future take no part in recruiting labour for private employment.

Compulsory paid labour for Government.

I wish it to be placed on public record that it is the declared policy of the government of Kenya to avoid recourse to compulsory labour for Government purposes, except when this is absolutely necessary for essential services ; I have decided that the legislation which empowers the government to obtain compulsory labour shall remain on the statute book, but with the following amendment : It should be provided that, except in regard to the provision of paid porters for government servants on tour or for the transport of urgent government stores, the government must refer to the Secretary of State for prior authority to utilize the powers of compulsion conferred by the Ordinance and that such authority will only be given for specified works for a specified period. Further, the works of a public nature for which compulsory labour is now permissible and for which in special cases the Secretary of State may in future authorize compulsory labour should be defined in the amending Ordinance.

With such clearly defined limitation of methods for obtaining labor, it would seem that the danger of any use of force should be practically eliminated. There will still be need for care to secure the adequate observance of these regulations inasmuch as their application lies in the hands not only of the European officials, but of the paid Chiefs and Native headmen. The settlers are naturally eager for adequate labor to handle their large agricultural operations and the general development of the Colony will continue to make demands. The agricultural census for 1923 shows that the average number of units of labor employed monthly was 71,000, of whom 54,400 were men, 6,600 were women and 10,000 were children. This represents an increase of almost 10,000 over the preceding year. The Native Registration Department of the Government shows that a large proportion of the Native people are registered for work. It seems evident that competition for Native labor will continue. Even as far back as 1919 pamphlets given to intending settlers warned them " that the scarcity of labor is one of the greatest difficulties with which they have to contend."

News items from a Nairobi Correspondent in November, 1924, refer to the anxiety of the settlers lest cotton production by the Natives should decrease their labor supply. It seems clear that serious consideration should be given to the demands of existing agricultural and industrial organizations. This should, of course, apply equally to the activities of both Europeans and Natives. As a permanent policy the discouragement of Native production cannot be defended by sound economics. On a long view the real solution of any adequate labor supply is in the normal increase of population and the effective use of labor.

The tribal and family organization has been greatly weakened by the advent of European influence. The Government is making considerable endeavor to make the tribe a basis for administration. Among some of the tribes, as for example the Masai, the Native organizations are quite strong. In order that iron workers may be protected from extinction they cannot become warriors. In religion the Natives are mostly pagans, with the exception of some of the Coast tribes who are Mohammedan. In some of the tribes the chief Medicine Man is also the head of the tribe. Christianity is making rapid progress especially among the Kavirondo and the Kikuyu.

THE COUNTRY

The three highly differentiated geographical divisions of Kenya Colony have been mentioned, and the density of their population indicated. It is clear that the extensive North-east Section, containing about 117,000 square miles, almost three-fifths of the land in the Colony, is of no value for crop production. Technically it is described as "grazing land of very low carrying capacity and suitable only for nomadic pastoral tribes."

The land and climate of the Coast Province are tropical as regards crop production. The area, including the Tana River District, is estimated to be about 25,000 square miles. A considerable portion of the land is fertile and capable of producing sisal, rice, sugar and other crops. Numerous coconut plantations are reported. Mombasa, a city of 30,000 people, which is, however, under separate administration, and numerous smaller towns along the coast, indicate the commercial importance of the Coast Province. Were it not for the great developments and potentialities of the Highlands of Kenya, famous for their temperate climate and fertile lands, the Coast Province would command much more attention, its resources would be better developed and its people would share more largely than they do in the sanitary and educational activities of civilization.

The real Kenya is, of course, in the South-western Section, with an area of about 95,000 square miles, equalling that of Uganda without its great lakes. Here the great Rift Valley, extending from the Jordan Valley to South Africa, passes through the Colony, with plateaux 8,000 feet above sea-level on both sides. The highland areas are estimated to be about 35,000 square miles, with an average height of 5,000 feet. The extinct volcano Mt. Elgon is over 14,000 feet high and the snow-clad peaks of Mt. Kenya tower over all at a height of 17,000 feet. Even though the Equator passes through this region, the climate is that of the temperate zone except for the heavy seasonal rains and the rather extreme variations between night and day. The arable land is estimated at 10,000 square miles. There is also good grazing land. Much of the country is, however, lacking in an adequate water supply. Records of the mean average rainfall for 1922 show that the amount was less than the average at 50 per cent. of the stations. The records for 1923 are much more favorable.

The available indications of agricultural possibilities are differentiated to show cultivation by Europeans and that by Natives. The following facts have been obtained from official reports relating to European land holdings:

1. Land surveyed into farms, about 7,500,000 acres.

2. Land in possession of Europeans in 1923, 4,000,000 acres.* This represents an increase of 26 per cent. over 1920.

3. Land cultivated by Europeans in 1924, 347,000 acres. This is about 7·8 per cent. of the land occupied, of which much is grazing land and not cultivable.

4. The percentage of areas under principal crops in relation to total areas under cultivation are: Maize, 36·4 in 1923, 18·2 in 1920; Coffee, 19·0 in 1923, 15·8 in 1920; Sisal, 14·2 in 1923, 17·4

* In answer to a question in the Legislative Council at Nairobi on Oct. 23, 1922, the Commissioner of Lands stated that the total area of agricultural holdings in the possession of Europeans was 7,280,000 acres (approximately 11,375 square miles), and in the possession of Indians 14,128 acres (22 square miles).

in 1920; Wheat, 5·6 in 1923, 2·6 in 1920; Coconuts, 3·2 in 1923, 5·3 in 1920; Flax, 2·2 in 1923, 13·7 in 1920.

5. The number of occupiers increased from 1,183 in 1920 to 1,466 in 1923; and the acreage per occupier cultivated or in use for grazing increased from 1,110 acres in 1920 to 1,278 in 1923. By June 1924 the number of occupiers had grown to 1,715, and the acres under actual cultivation were 203 per occupier as distinguished from 149 acres in 1920.

6. The total head of cattle owned by Europeans in 1923 was 190,000, an increase of 10 per cent. over previous returns; sheep owned in 1923 were 147,000, an increase of 10 per cent.; goats, 6,358, an increase of 24 per cent.; poultry, 38,700, an increase of more than 50 per cent. The number of pigs decreased, owing to the radical decrease in the export price of pork, but sufficient supply was raised for local consumption. The animal products sold in 1923 included 350,000 gallons of milk; 43,000 gallons of cream; 247,000 lbs. butter; 97,000 lbs. ghee; 155,000 lbs. cheese and 445,000 lbs. wool.

These facts show both the varied possibilities of the Highlands of Kenya and the steady progress of European farm operations.

It is obviously impossible to obtain an accurate statement for the agricultural production of 2,000,000 Native people, whose chief concern is the cultivation of gardens for their food supply and the securing of grazing for their goats. With the extension of agricultural education and the increase of Native production for export, the Colony will doubtless be able to effect a very large increase in its general production. The standards of both soil cultivation and live stock breeding introduced by European farmers, together with the wide extension of roads and railways for transportation, are bound to have tremendous influence on Native production in the near future. The improvement of health conditions will, within a few years, result in the increase of the Native population, so that both European and Native agricultural productions will contribute to the wealth of the Colony and to the prosperity of all the people. The estimated live stock of the Natives in 1923 is as follows: Cattle, 3,000,000; sheep, 2,400,000; goats, 3,400,000; horses, 200; mules, 300; donkeys, 35,000; camels, 150,000.

The forest products and mineral resources of the Colony and Protectorate are described as follows in the British List for 1924:

The forest products of the coast are mangrove poles and bark, timber and gum-copal. The scrub forests further inland contain ebony and scrub mahogany. The highland forests contain croton, pencil cedar in large quantities and several good timbers. Several large areas of fibre-bearing land have been leased near Voi and Kibwezi for the purpose of developing the Sanseviera fibre, which is indigenous. Sisal and rubber are being extensively planted.

The mineral resources of the Protectorate are not yet well ascertained, but iron is known to occur abundantly in most districts; mica diatomite and graphite are found in Ukamba; limestone is worked near Kitui, Makindu and Lake Victoria; opals are common in the Rift Valley; a large deposit of carbonate of soda has been found in the south part of Ukamba; gold mining began, but was discontinued. Recent concessions include prospecting rights and grants of agricultural and grazing land.

EUROPEAN INFLUENCES

European influence in East Africa begins with the conquest of the Coast towns by the Portuguese in the sixteenth century. Vasco da Gama, at the close of the fifteenth century, found Arab settlements along the coast and negotiated with them. The settlements had evidently been in

existence for centuries. At a later date the Portuguese were overcome by other European nations, as well as by Africans and Indians. Still later, the Muscat Arabs established control in Zanzibar and took possession of Mombasa. The following quotation, prepared by an officer of the Colonial Office, describes the situation when British influence began to penetrate the country :

When the Imperial British East Africa Company established its control over the country the migrations from the North had long ago ceased. The Muscat Arabs had driven the Portuguese from Mombasa and established themselves as Sultans of Zanzibar and lords of the East African Coast. Their dhows carried the sea trade in the Indian Ocean and the Zanzibar merchants went far into the interior to find slaves and ivory. The weaker and more peaceful Native tribes had been driven from the open plains into inaccessible forests and to the remote parts of the high plateaux by a number of independent peoples highly organized and well trained for fighting. Of these, the Nilotic Masai were the most feared ; their raiding parties were the terror of the land. Throughout the country, Natives could be divided into two classes, the raiders and the raided.

British influence came gradually with the extension of the East Africa Company's activity. In the early days, the Company sent missionaries from Scotland to the Wakamba in the central part of Kenya. When the Uganda Railway was built, the open tracts of country through which it passed were uninhabited and the Natives either hid in their refuges or attacked the Europeans, the Swahili laborers and the Indian foremen and engineers.

The British East Africa Protectorate was proclaimed in 1890. The Imperial East Africa Company undertook administration in 1891, but transferred its responsibilities to the Imperial Government in 1893. Kenya Protectorate, consisting of the mainland dominions of the Sultan of Zanzibar, a strip of land extending ten miles inland, along the coast from Tanganyika to Lamu, was leased to Great Britain for an annual rent of £17,000. This strip was originally held by the Imperial East Africa Company, but transferred to the British Government in 1895. The territory outside the Sultan's dominions was recognized as a Colony in 1920. A Governor and Commander-in-Chief was placed over the Colony and Protectorate in 1906.

The constitution of the Colony and Protectorate is described in the Colonial Office List for 1924 as follows :

The Executive Council of the Colony consists of the Colonial Secretary, Attorney-General, Treasurer, Chief Native Commissioner, and Principal Medical Officer (*ex officio* members), such other persons holding office in the public service of the Colony as the Governor may appoint (official members), and such persons (if any) not holding such office as the Governor may appoint (unofficial members), with the Governor as President. . . . The Legislative Council of the Colony shall consist of the Governor as President, ten *ex officio* members, not more than seven nominated official members, eleven European elected members, and four Indian elected members ; the *ex officio* members to be the *ex officio* members of the Executive Council, with the General Manager of the Uganda Railway, Land Officer, Director of Agriculture, Director of Public Works, and Chief of Customs ; the nominated official members to be such persons holding office in the Colony or Protectorate of Kenya as the Governor may appoint ; the European elected members to be such fit persons as may be elected under the Electoral Ordinance of 1919 or any subsequent law ; the Indian elected members to be such fit persons as may be elected under any law enacted for that purpose. . . . The constitution was further revised in 1923 by the increase of the nominated official members to a maximum of ten, the substitution of five Indian elected members for the four Indian nominated members, and the addition of one Arab elected member and a nominated unofficial member (chosen

from among the Christian Missionaries in Kenya) to represent the interests of the African community.

The Colony is divided for administrative purposes into eight Native provinces and reserves and several non-Native units, including settled districts and municipal areas.

Native Provinces and Reserves

The large and populous provinces of Kikuyu and Nyanza are in the South-western Highland Section. Nearly proximate to the Kikuyu Reserve, and east of it, is the Ukamba Province, the eastern portion of which is almost uninhabited. The western portion has a large Native population. These three provinces contain almost 2,000,000 of the Native people in Kenya. The Masai Reserve is also in the South-western Section between the Highlands and Tanganyika. Suk-Kamasia is north-west of the Highlands. Not much seems to be known about its present condition or potentialities. The Coastal and Jubaland Provinces are also Native Provinces. The Coastal, with its maritime towns, is important. The Northern Frontier, including Turkana, with sparse and nomadic population is under military rule.

Non-Native Administration

The non-Native areas include the European settlements and the town units. With the exception of Mombasa, they are located in the Highlands. Nairobi, the capital of the Colony, has a population of about 3,000 Europeans, 10,000 Asiatics, and 16,000 Natives. It is located 327 miles from the coast at an altitude of 5,600 feet, and has the general features of a European city. Kisumu, the principal port on Lake Victoria, and Nakuru, one of the highest points on the Uganda Railway, are important centers of European activity. Nevertheless, each has a Native population of about 20,000. The larger settled areas are Naivasha, with 17,000 Natives, Trans-Nzoia, Laikipia, Uasin Gishu, all located in high and healthful regions with many passably good roads.

In the typically tropical colonies, with practically no European or Asiatic settlers, the governmental expenditures are significant indications of the activities on behalf of the Natives. The expenditures in Kenya, with its comparatively large and important European and Asiatic populations, do not have the same significance as a measure of work on behalf of Natives. They do, however, reflect a general development of the Colony which is bound to have an indirect influence on the Native people. The following figures must be interpreted with due allowance for the large expenditures directly related to European settlements. They are supplemented, as far as possible, by figures that are directly concerned with Native affairs.

Total revised Governmental Expenditure estimated for 1924—£1,919,000.

I. Education, agriculture and health £316,430
Education, £75,000; agriculture, £87,659; forestry, £26,828; medical, £126,943.
(Education includes £37,000 for Natives.)

II. Territorial administration	£288,591
Governor, £12,106; legal dept., £34,109; administration, £242,376.	
III. Military, police and prisons	329,584
Military, £170,351; police, £114,408; prisons, £44,825.	
IV. Public works, highways, posts and telegraphs	323,467
Public works, £185,088; P.O. and telegraphs, £138,379.	

The expenditures more directly concerned with Native development are given below. It has not been possible to include the overhead charges. With the exception of the figures for administration and, to some extent, the Medical Department, these figures show what has been actually set aside for improving Native conditions:

Education, £37,000; Medical, £54,444; Agriculture, £10,320; Veterinary, £10,154; Forestry, £320; Administration, £177,497.

Group I, including expenditures for health and agriculture, amounts to approximately £316,000, or 16 per cent. of the total. This percentage approximates to that for most of the Colonies. The educational expenditure, amounting to £75,000, is a little over 3·7 per cent. of the total, and includes £37,000 for Native education, £24,000 for Europeans and £11,675 for Indians. In relation to the number of Natives, the £37,000, though obviously inadequate for a population of 2,500,000 people, compares favorably with similar expenditures elsewhere. In proportion to the total expenditure in Group I, the percentage of 1·9 is rather low. The Medical Department is one of the most active and efficient in work for Native welfare. The medical report for 1923 shows 23 Native hospitals, with 1,086 beds. There are also settlements for lepers at Lamu and Malindi, 384 places for the treatment of yaws patients, and 48 dispensaries. The medical staff included 13 European officers, 5 European nursing sisters, one nursing orderly, 1 dispenser, 1 assistant surgeon, 18 sub-assistant surgeons, 7 compounders, 232 dressers and other minor helpers. The Department is fully conscious of the appalling infant mortality and is directing its activities both towards the curing and the prevention of disease.

The Agricultural Department has a director and 33 officials, 3 laboratories for scientific research, experimental farms, and several forest nurseries. The veterinary division has a staff of 65 officials. The activities of these departments are all directly or indirectly related to welfare of the Natives.

Group II comprises the salaries and expenses of the administrative officers. The £288,000 for this purpose, about 15 per cent. of the total, represents the average for the British Colonies in Africa. The activities of these officers on behalf of Native people are in some respects the most essential of all to their well-being.

Group III. The expenditures for the military, prisons and police are 17 per cent. of the total and rather higher than in other Colonies. This is partly explained by the military administration of the large Frontier Territory. While these Departments, with their Native soldiers and Native police, exert much helpful influence,

it is to be hoped that the appropriation may be at least relatively diminished in favor of an increased appropriation for an education that makes for good behavior.

Group IV estimates are for public works, including roads, telegraphs, public buildings. The £323,000, or 16 per cent. of the total, is rather below the average. The extension of the means of communication in the Highland Section of Kenya has proceeded with great rapidity. The Uganda Railway extends from the Indian Ocean to Lake Victoria, a distance of 584 miles. With its extensions and the steamer connections to many points on the lake, this railway system is a vital factor to a very large population in Central Africa. The extent of roadways is almost amazing in comparison with other colonies in tropical Africa. At the end of 1922 there were 3,000 miles of roads suited in dry weather for use by motors. Kikuyu Province is reported to have over 600 miles of good road ; Nyanza Province is said to have 1,000 miles for wheel transport. Other sections of the Highlands are equally well supplied with roads. The telegraph system, with 3,789 miles of wire, connects all the important districts of the Colony. The civilizing value of this unusual development of transportation and communication is exceedingly great.

The analysis of the European population, according to the census of 1921, is a significant indication of their type as well as of their activities and influence in Kenya. The 9,651 Europeans, representing an increase of 204 per cent. since 1911, are almost all British. Of these, 1,140 were born in Kenya and 896 are South African Dutch. As to church affiliations, they are 60 per cent. Church of England ; 11 per cent. Dutch Reformed ; 10 per cent. Presbyterians ; 9 per cent. Roman Catholics ; and 10 per cent. others.

The occupational division is both interesting and significant. The economic group, numbering 3,709, is the largest. This group includes 1,893 settlers, 937 commercial, 559 industrial, 138 professional, 182 in various forms of personal service. Government service, with 1,117 persons, is the second in number. This includes 789 Civil Servants, 167 railway employees, 112 military and 49 municipal servants. The missionaries are about 300 in number. These three occupational groups are dominant in all the affairs of the Colony. They represent the morals and the morale of British society. The effective work of the Government has already been outlined. The great services of the missionaries will be described in the second section of this chapter. Some indication of the important work of the settlers and farmers has been given in the paragraphs relating to the country and the Native people. They are concerned with the development of the soil, the greatest asset not only of the Colony, but of Africa, and they are approaching this vital service with the aid of an education which prepares them to attack new problems with intelligence. Many of them represent the cultured classes of Great Britain. A number of them are ex-Service men. Their mistakes are those of settlers pioneering in any country, often without previous experience in farming. With the encouragement and direction of sound British opinion, both in the Colony and in Great Britain, they are making and are destined to make a most vital contribution to the development of Kenya and possibly of East Africa. In this important service, settlers and farmers, together with those in com-

mercial, industrial and professional groups, are called to cooperate with Government and missionaries in that spirit of *noblesse oblige* which is characteristic of the best British tradition in colonial trusteeship.

The occupational analysis of the Asiatics is also interesting and shows the extensive help which they have rendered in the development of the Colony. The total number in various occupations for 1921 was 17,879. Government employees, numbering 3,355, included 2,024 on the railroad, 1,301 government servants and 30 military. Those in economic occupations, numbering 14,524, included 5,733 in commerce and trading, 3,679 in industrial pursuits, 2,513 in personal services and 49 in professional service. Before the Uganda railway was built, commerce between Natives and the outside world was all in the hands of Coast Arabs, who sent their employees into the interior to exchange Indian and European goods for Native products. The small shops distributed over the Colony are now largely conducted by Indians. The 3,679 Asiatics in industrial pursuits indicate how large a contribution they have been making to the mechanical needs of the Colony. It is evident that the cooperation of Europeans and Asiatics has been essential to the development of the Colony and the 2,500,000 Native people.

II. EDUCATION

Kenya is responsible for the education of approximately 500,000 Native children. The overwhelming majority of these children, amounting to 400,000, are in the South-western Section. The Coastal Province, with only 40,000 children, is comparatively unimportant. The North-eastern area, with 30,000 children, can hardly be considered educationally at the present time owing to the nomadic life of the Native people, except those in the coastal areas of Jubaland, among whom there are Roman Catholic and Swedish Lutheran missionaries. The educational areas in the order of their importance are as follows :

1. *Kikuyu Area and Reserves*, with 146,600 children of school age, occupies the center of the famous Highland Section with the city of Nairobi as headquarters. Native schools are maintained in this region by the Church Missionary Society, the Church of Scotland, the Roman Catholic Fathers, the Gospel Mission and the Africa Inland Mission. The quality of the work done compares favorably with that in other parts of Africa. Large financial resources would place the work of these missions among the best in Africa. The most influential of the missions are the Church of Scotland and the Church Missionary Society.

2. *Nyanza and Kavirondo Areas*, with 179,600 Native children, include the highlands and lowlands bordering on Lake Victoria, with headquarters at Kisumu. In addition, in Kumasia-Suk there is reported to be a school population of almost 20,000, for whom there seems to be no educational provision. The principal missionary organizations in the area are the Church Missionary Society and the Friends' American Mission. The Seventh Day Adventists have within the last few years organized an important work near the Tanganyika border. Four other American Missions, each with one central station and out-schools, are the African Institute of the Church of God, the Lumbwa Friends' Industrial, the Independent Nilotic and the Africa Inland Mission. The Mill Hill Fathers, with headquarters in Uganda, maintain large mission stations in this area, but their educational work, hitherto largely catechetical, is in process of reorganization according to the well-known standards of the Society. The educational ideals and methods of the C.M.S. and the Friends'

Mission are the main basis of hope for the future of education in this populous district. While the smaller missions are rendering a valuable service in their respective districts, there is a real need for the correlation of their work with other missions, especially with the larger missions and with government standards of Native education. The Mill Hill Fathers are capable of rendering a large service.

3. *Ukamba Province*, with a school population of 67,200, adjoins Nairobi and extends towards the lowlands of the Coastal Province. The Africa Inland Mission has sole responsibility for education in the extensive areas next to the Kikuyu Province. The Church Missionary Society has an interesting but small work in the very important though not very populous region adjoining the Kilimanjaro district of North-eastern Tanganyika. The Fathers of the Holy Ghost also have stations in this Province. Recently Government has organized an effective industrial school at Machakos, a district next to Nairobi.

4. *The Coastal Area*, with 40,000 Native children in the coastal towns and scattered widely over the unhealthy coastal regions, is historically important. The Church Missionary Society has the effective Buxton High School in Mombasa and an interesting but small school for training African clergy at Frere Town, near by. The Fathers of the Holy Ghost also maintain a work in Mombasa. The scattered populations of the interior plains have only the schools supplied by the Church Missionary Society, the United Methodists, and the Fathers of the Holy Ghost. The government technical school, not far from Mombasa, provides valuable industrial training.

5. *The Masai Reserve*, with 10,000 Native children, extends along the Tanganyika border. The very limited but effective educational work for the Masai tribe is carried on by Government and the Africa Inland Mission at Narok.

6. *Jubaland Province*, with Natives grouped at coastal centers, and the *Northern Province*, with its nomadic people, having a joint population of 150,000 people, require the consideration of Government. At the present time educational work is carried on in Jubaland by three stations of the Swedish Lutheran Mission and by the Missions of the Order of the Holy Ghost.

7. *The non-Native Areas*, which have been already referred to, have a total resident population of over 113,000 Natives. Many of these live under conditions which have broken up family life. The school population is therefore probably less in proportion than in the Native areas, but amounts to a number far too great to be treated as negligible.

Comparison of the educational facilities in these six areas with the number of children of school age gives some measure of the extent to which the education is available for the Native population. Further information on the quality and quantity of schools is presented in succeeding paragraphs describing the schools of each mission organization. It has been observed that the Kikuyu and Kavirondo districts with their great Native populations are fortunate in the number of strong mission societies maintaining Native schools. These societies are, however, seriously hampered by a lack of staff and funds, and some of them are handicapped by ineffective educational methods. The remaining districts are less fortunate in number of schools or in the type of organization.

The efforts of Kenya Colony to deal with the problems of Native education, and some considered opinions on the subject, are indicated in the Report of the Educational Commission of the East Africa Protectorate appointed by Government in 1919. This Commission represented Government, missions and settlers, as well as the European women of the Colony. The following quotations reflect the thoroughgoing consideration given to the subject as well as the genuine interest taken in the Native people :

A mass of evidence has been taken from missionaries and others on the question of Native education, and the conclusion arrived at by the Commission is that the best method of furthering education among the Native population, apart from the Coast Mohammedan Native, is by means of the organization which already exists among the various missionary bodies.

If the education of Natives is left, as the Commission suggest, to the various religious bodies at work in the mission field, it is obvious that Government must assist in providing the necessary funds, and having done that it must take steps by inspection and advice to see that the money is properly applied or rather that it is getting good value for it, and, more important still, that the education is sound and on right lines. For education to be sound it will be necessary to train teachers. This work is now being done by missionary societies, and should be so developed that instead of being taught to read and write by the most primitive methods the Native should be educated, in the correct sense of the term, whether it be in a secondary school or in a village school. The Commissioners lay the greatest stress on the creation of efficient normal schools.

The Commission is entirely opposed to any system of payment by results, which it recommends should be abolished in the case of the grants now made to technical schools. A grant should depend on the general state of efficiency of the school. That can be ascertained by frequent inspection. Normal schools should be subsidized on the same lines as other schools.

The Commission suggest that a great deal of good could be done if district officers generally were to show sympathetic interest in the cause of Native education by occasionally visiting schools and telling chiefs and others the value of education.

One of the principal means whereby the knowledge of reading and writing is spread is through the village or out-school, as it is called. These schools are usually in the control of a Native mission teacher and are visited from time to time by European members of the mission. It is in the opinion of the Commission very necessary that these schools should be under trained teachers, who should in turn be under the close control of the mission authorities; otherwise the effort has wasteful, if not dangerous, results. It is, of course, not at present possible to give technical education in these schools other than perhaps more instruction in agriculture.

Technical education should not be confined to boys, but should be given to girls both Native and of other races. The chemistry of cooking or the art of needlework afford efficient media for education.

With regard to the language in which education is given to Natives the Commission is of opinion that the initial stages must be in the vernacular. The Commission is strongly of opinion that after the necessary preliminary instruction in the vernacular English should be taught in all Native schools both on patriotic and practical grounds. At present orders are given to the majority of Natives engaged in labor in Swahili, a language which is foreign both to the employer and to the employee; as a rule it is equally badly spoken by both, with the result that misunderstandings are frequent and the relations between employer and employee become strained. Swahili is rarely spoken accurately by up-country tribes, some of which are not even Bantu, and the Commission thinks that if a foreign language is to be taught to a Native it should be English.

The presence of 10,000 Europeans and 36,000 Asiatics complicates the problem of Native education in several ways. First of all there is the demand for funds for the other races, whose members are more able to express their needs and their requirements. There is also the pressure upon the Natives for more varied and energetic forms of service. And there is the need for an education that enables each race to have a better understanding of both the actual and potential contribution of the other races. Owing to the presence of non-African races in comparatively large numbers, the policies pertaining to Native education in Kenya differ in some respect from those in tropical colonies and have some resemblance to those of Southern Rhodesia. Comparison of the latter Government and Kenya with tropical colonies reveals the paradoxical result that the educational claims of the non-African races have seemed

to result in larger educational activities for the Native people than in many of the tropical colonies. This is partly explained by the larger economic developments, which result in more available funds, and partly by the opportunities for the Natives to participate in industrial activities that afford valuable training.

In one important respect the Kenya policy differs from that of Rhodesia and emphasizes that of the tropical colonies in the determination to train Natives for industrial pursuits. In accordance with this policy Government has initiated several plans to stimulate and to aid in the preparation of Native artisans. The more important of these are grants to missions for the maintenance of technical departments; the organization of two government industrial schools; the provision for the organization by Government Departments, including Railways, Public Works, Health, Agriculture, Postal and Telegraphy Departments, of training courses in their respective activities; the assistance of European farm owners to provide a Native school for their employees, and the encouragement of commercial and industrial firms to cooperate in the training of the Natives. Much has already been done by each of these agencies. At least 6 mission schools have been receiving grants for this purpose, and in 1923 they were training 379 carpenters and masons. The 2 government schools had 249 pupils in carpentry and masonry. In both government and mission schools the pupils were also receiving a general education of considerable value.

The Postal Department reported 68 pupils in the telegraphy course, of whom 14 were in the class with manipulative skill equal to that of European telegraphists, 24 were in class B of medium ability, and 30 still requiring long preparation and practice. In addition 49 are receiving sufficient training in reading and writing to enable them to enter the course. The Director of the Department estimated that by the end of 1923 there should be 100 fully trained telegraphists. The Uganda Railway shops are teaching blacksmiths, molders, mechanical engineers, porters, cleaners, and preparing pupils for other forms of more or less skilled labor required on the railway. The Public Works Department is training carpenters, masons and bricklayers. The Government hopes to organize a large training center to undertake the literary, commercial and artisan training of Native boys in Nairobi. The Agricultural Department has two centers for the training of selected Natives in the theory and practice of agriculture. The course covers a period of two years and includes a study of plant life, soils and tillage, manures, forestry, live stock and dairying. Each pupil has practical experience on the farm and cultivates a school garden for his own benefit. They are paid a sum sufficient to attract them to the agricultural centers and keep them in comfort. They are also given a ration of food and a plain uniform and blankets. The primary object of these agricultural schools is the training of Natives to become traveling instructors in the Department of Agriculture. In addition to this training of Native instructors, the European administrative and agricultural officers encourage and direct agricultural propaganda to increase the output of produce and to improve its quality to meet export demands. The Medical Department offers many opportunities for the training of Native health workers.

Each of the 23 Native hospitals not only ministers to the sick but trains Native youth as hospital assistants and sanitary inspectors. In 1923 the Director of Education assembled the representatives of six industrial firms to consider the extent of their cooperation in the training of Natives. These firms are engaged in saddlery, wagon and coach building, tinsmith and metal works, saw mills, brick and tile works and general building. All agreed that with the guidance of Government "the numbers of trained African artisans might be easily and economically increased." Even though these various forms of training are directly concerned with what is mechanical, they are an important contribution to Native welfare. The following paragraphs on the more general activities of missions and Government give promise of the broader education required for the all-round development of the African youth.

Government Education

Government expenditures for education have been discussed at length in the section on European influences. It has been shown that all departments of Government contribute directly or indirectly to the welfare of the Natives. The total expenditure estimated for education in 1924 is £75,000; of this £37,000 is for the Natives, £24,000 for Europeans and £11,675 for Indians, and the remainder for Arabs. The *per capita* expenditure for each European youth is approximately £12, for the Asiatic youth about £2, and for the Native practically negligible. In comparison, however, it is above that of a number of the tropical colonies. It is obvious that much more must be spent on these Native schools to relate education to such vital elements of life as health, agriculture, industrial skill, decencies of home life and character development, and to call out wise Native leaders. The Education Ordinance for 1924 provides for increasing the responsibility of Government for Native schools. The Department is to exercise more supervision and extend more aid.

The most important government action in behalf of Native education within the last year is the appointment of an Advisory Committee on Native Education and the organization of a school for training visiting teachers to assist in the improvement of the small out-schools. The Ordinance also authorizes local school committees under the senior Administrative Officer of the district. The membership of the Advisory Board includes some of the most vigorous and capable representatives of the Government, missions and settlers. The interest in Native education manifested by all parties in Kenya during the visit of the Education Commission was one of the most impressive guarantees for the future development of the Native people that has been observed anywhere in Africa. In view of the wise government policy to work, for the present, largely through mission schools, only two government schools have been organized. Of the £28,110 for Native education for 1923, £13,805 were for government schools, £14,305 were for mission grants. There is a Department of Education under a Director who has devoted several years of thoughtful and faithful service to the education of Europeans, Asiatics and Natives. He has been seriously limited by the lack of assistance.

Machakos School.—This institution, situated in the Ukamba Province, was opened in 1915. The staff consists of the Headmaster and assistant master, a carpenter and a mason, all of whom are Europeans. There are nine Native instructors, six of whom are academic teachers, and one mason, one carpenter and one tailor. There are 174 boys between the ages of 12 and 18 years. They are all boarders whose homes are in the Ukamba country. They pay no fees and are signed over by their parents to the District Officer for five years. During the first two years they receive elementary instruction in the vernacular, Swahili and English, in the three R's and in gardening. Each boy has a garden plot on which experimental planting is conducted. Native games are encouraged, but football is the most popular recreation. They receive moral instruction on a plan drawn up by the European assistant master. No religious instruction is given, but boys are said to be free to go to services at the Mission. There are eight dormitories, each under the charge of a prefect chosen from the pupils by the headmaster. The Native teachers live with their families some distance away. Two meals a day, cooked by the boys in rotation, are served. Each boy has a bowl and a spoon, and meals are taken out in the open. Clothing consists of khaki coat, shirt and shorts, all made at the school. The earth latrines are sanitary and located well away from other buildings.

The government plan for the institution provides for the organization of village schools throughout the area. Reports show that there are 11 of these out-schools with an attendance of about 800 pupils. There is evidence indicating a lack of co-operative understanding between Government and the Africa Inland Mission in the building and administration of the out-schools. The action of the Government is partly justified in the refusal of the Mission to accept government aid, and also by the belief that the Native people of this region are somewhat opposed to mission schools or indeed schools of any kind. Inquiries into this situation suggest the importance of a reconsideration of the whole plan. The mission out-schools in this district have qualities which the Government cannot afford to disregard. It is hoped that this inquiry may include a study of the organization of the Machakos school. As an educational unit there is much to commend in it. The institution compares favorably with those in Kenya and in other parts of Africa. It is believed that careful consideration of the institution by a committee of the Advisory Board will make possible the reorganization required to enable this institution to render a large service to Native education. Provision for religious instruction should easily be made on the basis of the broad experience of mission and British Colonial officers. Such an important subject cannot be wisely left to the sole responsibility of an assistant headmaster. A well-planned cooperation of this institution with mission schools will doubtless remove any limitations existing at present. It is urged that training shall have real regard for the educational needs of the Native people, and especially that the pupils' respect for the cultivation of the soil be strengthened and their knowledge of improved methods of agriculture increased.

Waa School.—This institution, opened in 1921 by the Educational Department, is situated near Mombasa. The Headmaster, a European trained in carpentry,

masonry and building, is assisted by six Native teachers and two instructors. The pupils sign on for five years, board at the institution and pay no fees. Half of them are Native Christians, 40 per cent. are Mohammedans and the remainder pagans. The subjects taught during the first two years are the three R's, hygiene and English. Drawing is taught to the highest classes. At the end of the second year technical training is provided. The apparatus includes European tools, sewing machines, and a circular saw run by electric power. The training has but little relation to the neighboring village life and seems to be designed chiefly to prepare for employment with Europeans. No religious teaching is given at this school, but pupils are allowed to attend services at the Mohammedan mosque or the mission chapel. The boys live in well-built round huts with mud walls and thatched roofs, three or four pupils to a house. The clothing consists of khaki shorts, white shirts and a red cap or fez, all made by the tailoring classes. The institution is well planned and administered. In some respects there is considerable regard for the Native customs of the pupils. It is emphatically urged that the training of the pupils shall be more directly related to service in the Native villages, and especially to encouragement of Native agriculture.

Masai Native School.—This interesting and effective school was opened by the Political Officer in 1921. It is under the direct control of the Administrative Officer and is maintained entirely by the Masai Trust Fund, created from fines imposed on the tribe by the Government. The Headmaster was trained in the Navy, served in the Navy division of the Canadian Expeditionary Force, and finally in the King's African Rifles. He came to Kenya as a farmer in 1919 and was appointed Headmaster of the Masai School in 1921. He is assisted by his wife, who is a trained and qualified instructor. The Native staff consists of the Masai teachers trained at a C.M.S. Mission, and one Kikuyu teacher from the Scotch Mission. There are at present 103 boarding pupils ranging from five to sixteen years of age. The pupils pay no fees, but they bring a number of cattle which supply milk and live stock for the school farm. At first some pressure had to be exerted to obtain pupils, but now they come voluntarily. The instruction includes the three R's and hygiene, with attention to physical exercises and gymnastics. The languages of instruction are Masai and Swahili. Every effort is made to relate the training to the life of the Masai. It is generally regarded as an excellent example of successful cooperation between Government and missions, not only in the use of Native staff trained by the missions, but also in the mutually helpful relationships with the Africa Inland Mission near by.

The Church Missionary Society

As in Uganda, so in Kenya, the missionaries of the Church Missionary Society were the first to enter the country. It was in 1844 that Krapf and Rebmann established their work at Rabai in the unhealthy coastal plain of Kenya. Their work is eloquently presented in the words of Dr. Garfield Williams:

> At this place and near by are the graves of many missionaries who in the early days laid down

their lives often after but a few months' service, for the unhealthiness of this part is proverbial. It was at this place that Rebmann lived for 29 years without returning home and where, finally, he was discovered quite blind, but still sticking to his post. At Rabai to-day there is a quite remarkable Christian school entirely staffed and organized by Native Christians, and, considering the material, the results must be said to be a great achievement.

Such a beginning is worthy of the great services rendered by the missionaries of the C.M.S. as well as by all the others, both Protestant and Roman Catholic, from that day to the present time. At present the Society has 70 European workers and 15 stations. It is the only mission with important work in the coastal, the highland and the lake areas of the Kenya Colony; the schools are herewith classified according to their geographical location.

C.M.S. in the Coastal Province

The reference already made to the beginning of C.M.S. work in this region indicates its historical importance. Geographically the work is divided into two parts, namely, the schools in and around Mombasa and the schools in the interior districts. The educational work in the Mombasa area centers around the Buxton High School and Frere Town near by.

Buxton High School is the most important educational institution of the Coastal Province, and in the past has been one of the most influential as well as the highest in standards of all the institutions in Kenya Colony. In addition to the general instruction it maintains a training course for teachers especially fitted to teach in districts where the Swahili language prevails. As this language is the *lingua franca* of the Coastal Area, and is extensively used in other parts of Kenya and even to a limited extent in Uganda, teachers trained at the Buxton High School have many opportunities. The educational needs of the comparatively large urban population of Mombasa are in themselves sufficient to warrant the maintenance of a strong central school with teacher-training courses. For some time to come the Buxton High School will continue to supply teachers for the whole of the Coastal Area. The institution is furthermore responsible for a system of night-school classes offered to large numbers of Christian Natives who come to work in Mombasa. The staff consists of a fully qualified missionary educationist and his wife and a fairly adequate staff of Native workers. The educational work was well done, even though the building and equipment are quite inadequate. There seems to be considerable ground for the complaint that changes in government policy have seriously hampered the institution.

Frere Town is the location of the long-established Divinity School of the C.M.S. It is the remains of a very important mission station around which freed slaves were settled when slavery was being abolished. The land will probably increase in value as the city of Mombasa extends in that direction. But it is generally "admitted by practically all the missionaries to be quite unsatisfactory as the situation for a divinity school." The missionary in charge of the school has devoted long and faithful service to mission education. But his efforts are seriously handicapped by the location of the school.

Malindi, Digo and Tana River Districts have long been the scene of heroic endeavors. The Rabai school has already been mentioned. At Kaloleni there is a boys' school, an excellent girls' school with two lady missionaries in charge, and the beginning of a technical institution and 20 out-schools scattered over a large area. As there is only one missionary and his wife in general charge of this work, it is evident that the educational work cannot be satisfactory. The heroic services of these missionaries in maintaining the only uplifting influences among this rather difficult tribe clearly deserves the increased aid of both mission and Government.

C.M.S. in the Ukamba Province

Two very effective mission stations, at Wusi and Voi, are situated in the Taita District, the foothills of the famous Kilimanjaro Mountain, which is just over the line in Tanganyika. The Verbi and Maynard Missions, so called after their founders who still direct their respective stations, maintain the only educational influence in this region of great natural beauty as well as great fertility. Verbi's Mission is technical and agricultural. Maynard's is more generally educational. Evidence indicates that these stations, with the help of the Government, could give substantial assistance to the proper development of this great south-eastern section of the Colony.

C.M.S. in the Highlands and Kikuyu

The really great responsibilities of the C.M.S. are in the highland and lake areas where the overwhelming masses of the people live. The city of Nairobi is the headquarters of the Society in Kenya Colony. The religious and educational work in the city is unique and important, for it supplies the only school opportunities to the great number of Native people who come to the city from time to time for work. Two men and three or four European women devote most of their time to the educational work. The night school is especially important, not only for its educational influence, but for its moral and social effects in behalf of Native youth, who are subjected to urban temptations and away from tribal restraints. The city of Nairobi doubtless owes much to this school both for increased industrial efficiency as well as for the maintenance of moral standards necessary to the safety and peace of the city. In the actual highlands the C.M.S. has 7 station schools, 63 out-schools, and 25 European missionaries. There is also a technical and normal training school at Kahuhia, and an excellent boarding school for girls. It is unfortunate that an adequate description cannot be given of these effective stations. Each station, with a European missionary and his wife in charge, supervises and encourages the work of several out-stations. Thus the friendly influence of civilization and Christianity is carried through personal contact to all of the little out-stations and their numerous pupils. There is much of adaptation in their method, and much more of friendship and Christian service.

Kahuhia Institution.—This school is intended to provide teacher-training and

technical instruction for the system of C.M.S. schools in the Kikuyu Province. There is also a well-organized girls' school. The European principal and his wife are exerting an important influence, not only in the organization and administration of their school, but in the stimulation and direction of community activities that are helpful in numerous directions. They have given serious consideration to the special needs of the Native people and have adapted their organization to those needs with much success. The boarding school for girls is the best-planned institution for Native girls in East Africa, especially in the simplicity and convenience of the girls' dormitory. It is exceedingly unfortunate that the institution has lacked staff and funds to realize its full possibilities. It is equally unfortunate that the policy of the C.M.S. in this district has not seemed to encourage the centralization of advanced education and teacher-training in this institution. Such training will be increasingly necessary as the excellent station schools advance their pupils to higher standards.

C.M.S. in Kavirondo and the Lake Regions

The C.M.S. has 20 European missionaries, 4 mission stations, and 214 out-schools in this large and populous district which it shares with the American Friends and several small American missionary societies. Kisumu is a small lake-shore city, the terminus of the Uganda railway and the landing station of several lake steamers. The C.M.S. missionary in charge of the extensive religious and educational work in this comparatively urban area, as well as widely scattered catechetical centers for miles in the highlands, is sadly overtaxed by his great responsibilities. Though he commands the admiration and gratitude of all who know his work, he cannot possibly realize his ideals. His influence in the Kisumu district is, however, quite remarkable. The Butere and Ngiya stations in the hill country of the interior maintain schools with especially effective departments for the education of Native girls. The largest school of the district is Maseno, which requires a more extended description. The parallel development of Butere and Maseno is said to be explained by the fact that they care for different language and racial groups. It is to be hoped that this difficulty may not deter Butere from sending the advanced pupils to Maseno for special training, for in the upper standards they should be prepared to continue their studies in the English language. The great weakness of the educational work in the Kavirondo district, to which owing to the virility of its tribes great importance should attach, is the lack of supervision for the 214 out-schools. They are controlled only by 4 European missionaries, their wives, and one or two women workers, all of whom have sufficient responsibilities without the extra work required in visiting these many out-stations. The spontaneous organization of religious centers on the highland farms of white settlers still further increases the responsibility of the missions. These little gatherings without adequate supervision are likely to become futile, or to be centers of unrest. Their potentialities as centers for the distribution of helpful influences warrant the expenditure of funds and the increase of staff. Undoubtedly, the most unique European influence in all the Protectorate is that of the Kavirondo Native Welfare Association organized by Archdeacon Owen and

described by Dr. Garfield Williams as " one of the most remarkable experiments in mass education to be seen in Africa."

Maseno School is the most effective and comprehensive center of education in the Kavirondo and Lake area. It compares favorably with the best institutions in the Protectorate. It is under the supervision of a European principal, who is an able educationist, a headmaster of the normal school and a headmaster of the technical department. The physician in charge of a well-equipped hospital and the European nurses devote some time to educational work. The Native staff include two head teachers, three senior teachers, six junior teachers and a capable Native clerk, who was formerly one of the head teachers. The pupils include 190 boarders and many day pupils. The normal school has 71 students training as evangelists, schoolmasters and clerks. There are 66 apprentices in woodwork, bricklaying, telegraphy, printing and tailoring. The new workshops and classroom have been built of baked bricks and roofed with tiles made at the Mission. The hospital and medical training school not only provide medical service for the large population, but offer training for nurses and medical helpers and instruction in first aid to the pupil teachers. The pupils are encouraged to engage in athletics. The general spirit of the school is good. There is an *esprit de corps* that assures enthusiasm in all undertakings and especially in service to the community.

Kavirondo Native Welfare Association

This Association, already mentioned as a great experiment in mass education, is undoubtedly a very significant illustration of the power of cooperation between Government, missions and Natives, and it is hoped that settlers also may be very soon united in support of the movement. The following summary by the Director of Education indicates the general character of the organization :

The Kavirondo Welfare Association is a remarkable organization—an effort worthy of a great missionary. It came into being at the time of the Native political unrest in 1921–22. Archdeacon Owen upon his return from leave in 1922 took control of it, and diverted political agitation toward social development, with the result that the very Africans who in earlier years sought to drive him from Kavirondo now make him their refuge in trouble and the repository of their aspirations. Politics are now but little heard ; the latest brick building, the chances of the new workshop, the control of trade by Kavirondo, and the wonderful possibilities of water power are more satisfying subjects of conversation. With branches in every location, the Association is stimulating the people. They are beginning to think, and better still, they are beginning to work. Archdeacon Owen informs me that the Association is now becoming so big that he would be grateful if Government would detail an officer for the special purpose of developing industry and trade. His wide knowledge of the Provinces and his influence with the people are at the disposal of Government, but the movement cannot now be stopped nor allowed to go back. I shall be glad if Government will recognize the good work he has done and cooperate with him in satisfying the aspirations of these newly-awakened tribes.

There are at present 70 locations of the Association in Kavirondo and about 5,000 persons in touch with it. Its objects are to encourage the Natives to provide better food, better clothing, better housing, better education and hygiene. All improvements are to be effected by the work of the members' own hands. The promise taken by the full members as translated from the Constitution of the Association is as follows :

"I promise to keep the laws of the Association; to plant 200 trees and to replace those that die; to build proper latrines and to prevent flies from breeding in them; to kill off rats as far as possible and to report any rats found dead; not to foul the water in rivers, springs or wells; not to aid or abet the marriage of girls under 16 years of age; not to mix cow's urine with milk; to supply beds for my household and to supply bedclothes; to clothe myself properly and to keep my clothes clean; I promise not to get drunk."

A serious effort is made to avoid cleavage between the growing Christian community and the tribal chiefs. Every chief is by virtue of his office a Vice-President of the Association; government officials also hold honorary office. The Association is run on constitutional lines and aims at the closest cooperation between government officers, the chiefs and headmen, and the growing Christian community. Archdeacon Owen reports that the Association has important plans to raise the economic level of the people. Our latest move is to appoint an African as a development officer who will be an itinerating official to see that the members keep the vows of the Association in regard to tree planting and other welfare activities. Later on we hope that the Government will appoint a competent man to work with us in putting up water-mills for grinding maize. It is a most interesting time, and we are sowing the seeds of much future development.

The Church of Scotland Mission

The Missions of the Church of Scotland, including 3 central stations and 65 out-schools, all situated in the Kikuyu country, are a remarkably well organized system of mission schools under the supervision of 30 European missionaries. Dr. Garfield Williams, commenting on the work of the head teacher at Tumutumu, writes;

We can assure the Government that they will travel far and wide throughout the world to find a better educational work. Considering the time that the Mission has been organized it would hardly be possible to discover a more brilliant system of village education. Miss Stevenson, the head teacher, directs the school activities at the headquarters as well as the supervision of no less than 43 little out-schools surrounding it. It is easy to make suggestions for improvement, but it would be very difficult to suggest any plans which Miss Stevenson would not long ago have introduced if government assistance had been available. The chief of these is now fortunately being provided by the Government plan to train and maintain visiting teachers.

The Kikuyu station near Nairobi, begun in 1898, was the first in the Kikuyu country. Tumutumu, started in 1909, and Chogoria in 1921, are situated to the south and east of Mt. Kenya. Earlier paragraphs have shown that the Church of Scotland shares the responsibility for the fertile and populous areas of Kikuyu country with three other Protestant societies and two Roman Catholic missions. The Mission was originally founded by the Imperial British East Africa Company. The first station was placed in the Coastal Area, where the famous Stewart of Lovedale pioneered for a year with his well-known ideals of an education related to the needs of the people. Owing to health conditions this station was abandoned and the work transferred to Kikuyu. In 1900 the Church of Scotland became responsible for the Mission and sent some of their experienced missionaries from Nyasaland to the field. One of these, Dr. Clement Scott, had achieved distinction in Nyasaland, both as an architect and builder of the famous church and as an idealist with a vision of extensive evangelistic influences. The other was Dr. Henry Scott, an ordained medical missionary of 20 years' service in Nyasaland, whose statesmanship organized the

Kikuyu Mission on the lines of its present work. These historical facts help to explain the variety of educational activities now conducted throughout the Mission.

Kikuyu Station

The Kikuyu Mission is situated within a few miles of Nairobi and exerts unusual influence on Native education and Native affairs in general. The head of the station, Dr. J. W. Arthur, an ordained medical missionary, is a member of the Legislative Council to represent missionary and Native interests in the Colony. Owing to its location near the capital of the Colony and the unusually capable staff which have been at work from its foundation, the Kikuyu Mission is destined to have an increasing influence in all matters pertaining to the Native people. The staff of 10 Europeans includes Dr. Arthur, the medical officer, 2 nurses and the directors of the five school departments, namely, normal, technical, girls', agriculture and business. The Native staff consists of 2 medical assistants, 2 technical assistants and the headmaster of the elementary school. The total enrolment in 1923 was 563, of whom 421 were boys and 142 girls. The pupils in the training classes numbered 109 boys, 64 girls, all of whom were boarders at the institution. The numbers in each vocational department are : teacher-training, 31 ; carpenters, 21 ; masons, 27 ; hospital dressers, 11 ; all others, 11. There is also a nursery with 18 children.

The elementary school offers instruction in the three R's, the Gospels, hygiene, physical exercises, gardening and simple industry. The technical courses in carpentry and masonry give three years' training to older boys and 5 years to those under 14. The entrance requirement for these courses is equivalent to 4 years of school instruction. Hospital dressers and nurses are trained in the mission hospital under the direction of the doctor, European nurses and Native instructors. The course is 3 years and includes both practice and lectures. The girls' department gives a course varying from 2 to 3 years in housekeeping, hygiene, mothercraft and sewing. The more advanced girls are selected for training in the hospital and in methods of teaching. The normal school requires instruction in the methods of teaching, literary subjects, simple agriculture and carpentry, and practice teaching in the night school. There are also vacation courses of 2 weeks' duration for those who are actually teaching. The evangelists' course includes junior and senior preachers' courses, each of which embraces a period of 3 years' instruction and practical work. Those who are considered spiritually and mentally fitted for further instruction are offered 2 additional terms amounting to 5 years. The school day includes morning, afternoon and night classes. Much thought is given to the religious services and also to the general exercises of the institution, including physical drill, outdoor games and dormitory recreations. This bare outline is only a suggestion of the quality and extent of the educational and religious influences existing in the school.

The 16 out-stations are well organized with 4 intermediate schools situated about 10 miles apart, providing instruction up to Standards III or IV, each in charge of an evangelist and a teacher. The intermediate schools are responsible for the village schools near to them. There are also, on European farms, a number of small schools

supervised by the Mission. The total number of pupils in the out-schools in December, 1923, was over 300. The hospital, equipped with 80 beds and 6 cots, had 941 in-patients. The total number of operations in the year was 641, of which 103 were major and 458 minor. The out-patient department reported 5,247 cases with 8,809 attendances. In addition to this extensive medical service the hospital maintains training for medical assistants and apprentices both male and female. The plant of the central institution has extensive areas of fertile land with a number of substantial buildings. In addition to the residences for the staff there are commodious stone structures for the main school, another for the normal school with accommodation for 30 pupils, a well equipped hospital, 2 stone dormitories for girls, a number of two-roomed bamboo buildings each housing 12 boys, and a church. The school and the church are lighted by electricity.

The Alliance of Protestant Missionary Societies has initiated plans to erect a school of higher education to be situated on land adjoining the central station. The Church of Scotland has given to the Alliance 100 acres for this purpose. The Government has allowed a fund amounting to £5,500, collected by the Natives for troops during the war, to be handed to the Alliance for the purpose of providing a medical school for the training of Native students. This is the beginning of what it is hoped will become a College conducted on definitely Christian lines. Mr. Ernest Carr, of Nairobi, has offered £10,000 as a contribution to incorporate branches of higher training, provided Government gives £5,000 and places the College on its mission aided list.

Tumutumu Station

This station is situated in a densely populated Native section where the school wields a wide influence on the Native people. The work is under the supervision of 10 Europeans and a number of Native teachers. The principal is an ordained medical missionary who has the confidence of government officials and settlers. The departments at the central station are teacher-training, technical, medical, girls' training in home and village craft, and kindergarten. The well-organized system of 43 out-schools is so intimately connected with the central institution as really to constitute a part of its daily activities. Not only do the European head teacher and her assistant spend much time in friendly visitations and thorough supervision of these schools, but many of the Native teachers and their assistants are pupils of the central institution who spend half the day at the out-school and half the day in the normal training classes. This unusual grouping of a large number of schools about the central station is possible here because the density of the population is so great. The total number of pupils reported in the central and out-schools for 1923 was 2,847, of whom 300 were in the Anglo-vernacular and 2,547 in vernacular classes. There are boarding departments for boys and girls. The apprentices and probationers in masonry and carpentry were 74. Teacher-training at both Tumutumu and Kikuyu is comprehensive and thorough in comparison with that given in most mission schools. The careful supervision of the well-planned systems

of the Scotch Missions has made possible the extension of classes to Standard VII. Practice in teaching includes work both at the central institutions and the out-schools.

The station activities provide for the important community needs of health, housing, agriculture, industry, home and recreation, and therefore the Native teachers recognize the importance of these elements as part of their teaching work. Unfortunately, the very limited equipment in the out-schools robs many of these activities of their possible influence. Instruction consists chiefly of the three R's and a little working gardening. The hospital renders a large health service to the many people of the neighborhood, though owing to lack of funds the buildings and equipment are simple, indeed almost crude. The medical work is essential in combating the ravages of prevalent diseases. Under the supervision of Dr. Philp, the capable medical missionary, who is both principal of the station and head of the hospital work, and two well-trained Scottish nurses, the Native assistants are receiving a valuable training in health service. The pupils in all the schools and the people of the community are encouraged to engage in healthful recreations.

The influence of the Mission in stimulating the erection of better homes is clearly seen in the improved type of many houses near the central station. The plant includes several substantial buildings and a considerable amount of land. Lack of water has been a serious inconvenience, which it is hoped may be corrected when more funds are available. Many improvements are necessary in this respect as well as in others.

Africa Inland Mission

The schools of the Africa Inland Mission are supervised by 60 American and European workers assisted by many Native teachers. The organization has about 16 central stations, 7 of which are in Ukamba, and 3 in Kikuyu. Each station has numerous out-schools, aggregating about 90 for the whole Mission. The organization is independent of the control of any one religious denomination and, in accordance with its name, maintains work in the inland areas of Africa, with stations in Belgian Congo, Kenya and Tanganyika, and French Equatorial Africa. Its staff and support are from America, Great Britain and British Colonies. The Mission has not hitherto seen its way to accept grants-in-aid from the Colonial Government, in order to have complete freedom as to the control of its educational work. This has seriously limited the Mission financially in the maintenance of the schools. In spite of this disadvantage the educational work has been extensive and in many respects quite remarkable. A considerable amount of provision has been made for medical service and training for Natives as health workers. The three R's have been taught with much success, and the pupils have received training in simple agriculture and village crafts. The Mission has been disposed to cooperate with Government and other missions. Recently an officer of the Mission was made a member of the Kenya Advisory Board on Native Education, and there is now hope that grants-in-aid from the Government will be accepted. This provision will enable the Mission to extend its educational work and to increase and improve both the equipment and the staff.

The central station of the Mission is at Kijabe, in the Kikuyu Province. Teacher-training is maintained at this station and at Githumu. The other stations also provide some training, notably Mboni in Ukamba. At least three of the schools have boarding departments for girls with effective training in mothercraft and village industries. The station in the Masai Reserve has cooperated helpfully with the government school in relating religious and community training to the life of the Masai people. The Mission, begun in 1895, has made a very substantial contribution to the improvement of the Native people.

Kijabe Station

Kijabe is picturesquely situated at one of the highest points in Kenya, overlooking the great Rift Valley. The principal educational undertakings of the station are teacher-training, elementary teaching, technical instruction, a girls' boarding home, a hospital, and an excellent school, well housed, for missionaries' children in East Africa. The station is really a community consisting of these departments and numerous houses for Native people who have been permitted to occupy mission land while their children are at school, or who live there with some permanency to assist in the cultivation of the large acreage owned by the Mission.

The curriculum of the elementary schools provides four standards of instruction, including the three R's, geography, history, hygiene and drawing. The vernacular is the language of instruction. Swahili and English are taught in the upper standards. Serious effort is being made to organize teaching methods on sound and practical lines. The hospital, under the supervision of a medical missionary and his wife, who is a trained nurse, cares for many in-patients who come long distances. The Native assistants receive valuable training in health service. Bible training and religious exercises occupy a large part in the school program. The girls' boarding home is carefully supervised and provides training in the essentials of home life. The institution has a few substantial buildings, including the central building for the hospital. The Mission is, however, in real need of more and better housing facilities, especially for the care of the numerous in-patients.

Mboni Station

This is the head station of the various day and night schools in the Ukamba Province. It is located at the edge of a high elevated plateau occupied by many Natives which commands a beautiful view of the hills and valleys of the Wakamba country. While the station has not extensive buildings or activities, the quality of instruction is good. The Rev. G. W. Rhoad, the skilful missionary in charge, has constructed a remarkable road up the mountain side. He has been especially successful in winning the confidence of officials and settlers under rather difficult conditions. The department for girls is under the direction of two American teachers, who are instructing them in home industries and village craft. The out-schools of this station are especially well built. The plan has been to have a home for the Native teacher and

wife adjoining the school, which is a substantial building with a room at one end where the supervising missionary can spend the night on the occasion of his visit.

Githumu Station

This station, situated in Kikuyu Province, not far from Nairobi, has primary, elementary and normal departments and a girls' boarding school. It has 24 out-schools, the largest number attached to any A.I.M. station in Kenya. The work is favorably regarded by those who have visited the station. The proposal to accept grants-in-aid will enable the Mission to effect important improvements in the school plant and the educational activities.

Friends' Africa Mission

The Friends' Mission, established in 1902, maintains an important educational work in the Kavirondo country, under the supervision of 15 American workers. There are 5 main centers and 116 out-schools. The buildings are substantial and well planned. An officer of the Church Missionary Society refers to the missionaries of the Friends' Mission as "particularly well qualified for developing industrial and agricultural education." He reports one of them so competent in this respect as to have won the position of consultant for neighboring European settlers, thus affording an admirable example of cooperation between missionaries and the settler community. The missionaries seem to reflect the versatility of the Middle West American farmers who have had long experience in dealing with education in rural communities. The educational work is well conducted, though rather limited in extent. The plan has been to organize a series of stations, each under an American family responsible for the out-schools. The stations have pioneered in the introduction of fruit trees, vegetables and grains suitable to the country, as well as in teaching the Natives how to take advantage of the waterfalls for milling purposes, to construct roads, to make bricks and build houses and introduce mechanical appliances needed in the new country. A boys' boarding department is maintained at one station. Another station is entirely devoted to the training of girls, who board at the school and learn not only in the classroom, but by practice in the home activities of the institution.

The one outstanding weakness is that the station work is not sufficiently related to the central station at Kaimosi, which has not itself been developed adequately as a central station. During the early years when the work was being established in the various localities the need for a central station was not apparent. But now this need is emphatic in order that the Mission may have more advanced Native teachers and religious leaders to assist the American missionaries in the supervision and teaching of the increasing numbers of advancing pupils. Owing to the Mission's refusal of grants-in-aid from the Government the inadequacy of the funds to maintain extensive work has been serious. Through the organization of the Kenya Advisory Committee on Native Education, to membership of which an officer of the Friends' Mission has been appointed, the Mission has been convinced of the wisdom of receiving

grants-in-aid. The increased funds thus received, together with larger aid from the home society in America, will enable this splendid Mission to extend and improve its valuable educational work.

Kaimosi Station

Kaimosi is the natural center of all the Friends' stations. It has a boarding department for boys, a small but effective technical training work in carpentry and masonry, the beginnings of teacher-training, a hospital under the direction of a physician and a trained nurse, who have arrived since the visit of the Commission, water-power machinery for sawing and grinding, and extensive acreage of land. There are three American families and one woman missionary in charge of the work. It is very unfortunate that this excellent work should not have the extra staff and equipment necessary to enable the whole Mission to advance its work along lines necessary to its influence. Should staff and equipment be supplied the Mission will undoubtedly recognize the method of gradation from out-school to station school and from station to central station schools. Such an arrangement would place the Friends' Mission among the best in East Africa.

Other Protestant Missions

In addition to the 4 large missions already described there are 7 other Protestant organizations which maintain schools in the various provinces of Kenya. The United Methodist Mission, a British organization, is conducting religious and educational work in the unhealthy regions of the Coastal Province. One of the Lutheran Missions of Sweden has 3 stations in the Jubaland Province. The other 5 missions are largely of American origin, staff and support. The Gospel Mission has 3 stations in the Kikuyu Province. The Seventh Day Adventists have 5 stations situated in the South-western Section near the Tanganyika Border. The African Institute, the Nilotic Mission and the Lumbwa Industrial, each with one station, are independent missions in the Kavirondo area.

The United Methodist Mission

This Society entered East Africa in 1862 and has maintained a heroic service under most difficult conditions of health and among a backward type of people. The stations are distributed over a wide area from the border of Tanganyika to the Tana River and are practically the only influence for the improvement of a discouraging type of Native. Reports indicate that they deserve the sympathetic and vigorous help of the Government so that they may increase the effectiveness of their much needed work in this neglected region of Kenya.

Lutheran Swedish Mission

This Mission shares with the Roman Catholic Society almost complete responsibility for the education of the Natives in the North-eastern Section of Kenya.

In the formulation of plans to realize the educational responsibility of the Colony it is obvious that Government should extend its guidance and encouragement to the people of this region.

Seventh Day Adventists

This Society began work in the Colony in 1906 and now has 5 stations in the region south of the Nyanza Province near the border of Tanganyika Territory. Though it was not possible to visit the stations, the Mission is well known for its practical character. It is the main educational influence in that section of Kenya.

African Institute Missionary Board

This is a one station Mission situated near Maseno in the Kavirondo area. The staff consists of 5 Americans aided by 4 Native teachers at the central school and 27 out-school helpers. The enrolment at the main station is about 300, and 100 at the out-schools. The activities of the central station include a boarding department for girls, an elementary school and a teacher-training institution. The administration of the work is vigorous and effort is made to relate the training to the needs of the people.

Nilotic Mission

This station was established in 1906 by a capable American woman who had succeeded in organizing and maintaining, with the help of American friends, an interesting and effective work for the improvement of the community. It is situated quite near the town of Kisumu and should be cooperating with the other missions in Kavirondo.

Lumbwa Industrial Mission

This interesting Mission, independent of the control of any missionary society, is conducted by an able missionary of the American Friends. The work was begun in 1905 with an unusual understanding of the economic and tribal condition of the people. The staff includes 2 Americans and 4 Natives at the central station and 18 helpers in the out-schools. The enrolment reported is 60 pupils at the main station and about 300 at the smaller schools. The Mission is said to have exerted considerable influence on the economic and moral condition of a people who were particularly backward. In addition to schoolroom instruction there is a small carpentry shop, a saw mill with a 60 horse-power water turbine, and fields in which coffee, maize, flax and other crops are cultivated. Two large dams have been constructed, one of which is 22 ft. high. It would appear that this work should be connected with the general system of schools in the Province.

Gospel Mission

The 3 central stations of the Gospel Mission are situated in the Kikuyu Province between the schools of the C.M.S. and the Scottish Mission. There are girls' dor-







SCHOOL WORK IN AKAMBA AND KAVIRONDO

(*a*) Technical and Industrial Mission at Wusi, Taita ; (*b*) Visiting an Out-school in Akamba District ; (*c*) Boys at a Lathe, Maseno.









DIVERSITIES OF OPERATIONS, KIKUYU

(*a*) Girls' Dormitory : Occupants of the Nursery ; (*b*) Learning to Sew ; (*c*) Agricultural Apprentices ; (*d*) Some of the Hospital Staff, Tumutumu.

mitories at two of the stations and elementary schools at the three. There are also 16 out-schools. Reports indicate that the educational work is effective.

Roman Catholic Missions

Three large and important Roman Catholic missions have maintained schools in most of the provinces of Kenya for many years. Each of these Societies has the usual European staff, including Fathers, lay brothers and sisters who supervise and conduct classroom instruction, industrial and agricultural training, and hospitals and dispensaries which both minister to the sick and train Natives for health service. Some of the schools are well planned and effective, with numerous out-schools that provide a limited amount of instruction in the ordinary school subjects. Others are said not to have attained the standards of education for which Roman Catholic missions are noted elsewhere. The cooperation of these societies through the Kenya Advisory Committee on Education promises to result in valuable reorganizations in their educational work.

Mission of the Holy Ghost

This French Order, which began work in Zanzibar, extended its stations to Kenya in 1892. Schools are now maintained in the Mombasa region, and in Tanaland, Jubaland and Ukamba. Hospital and dispensary work is carried on at most of the stations. The Fathers of this Order are said to be the pioneer coffee planters in the country.

Italian Catholic Mission

This Mission began work in East Africa in 1902 and now maintains 15 stations in the Kikuyu Province. The headquarters are at Nyeri, where there is a large coffee plantation with machinery for the preparation of coffee for market. At this station there is also industrial and agricultural work, and a printing press where books in the Kikuyu language are printed and a paper in the vernacular for free distribution to the Natives. Classroom instruction and teacher-training of an effective type are provided for the boys in the boarding school. Each station has numerous out-schools. Considerable attention is given to Native customs, and Native songs have been adopted for use in the mission schools.

Mill Hill Mission

This Mission, also known as St. Joseph's Foreign Mission Society, with headquarters in Uganda, where it maintains an important work, established stations in Kenya in 1903. Its schools are chiefly in the Kavirondo country. The Kakamega station receives from Government grants-in-aid to train masons and carpenters. The standards of educational work are said not to be equal at present to those of the Society in Uganda, but there are indications of a plan for the development of its schools.

III. SUMMARY AND RECOMMENDATIONS

The foregoing pages, outlining the unusual economic and sociological conditions as well as the significant educational activities in Kenya, present the elements of a really dramatic situation in the beautiful highlands of that most interesting African Colony. The revolutionary developments that have taken place are vividly reflected in the following words of an American missionary who has lived through the remarkable changes which still are rushing on :

> No Native tribes in the world have been subjected to such a forcing process as those of Kenya Colony. Nowhere has the whole system of civilization been dropped so suddenly and so completely into the midst of savage races as here. In 1895 I crossed from Mombasa to the mainland in a dugout canoe and walked into the interior. Twenty-eight years later these infant races are shaking their rattles and talking politics ! It is a situation that may well give pause to missionaries and officials alike, for it has within it the seeds of an unprecedented development or an appalling disaster.

It has been seen that the presence of the relatively large numbers of both Europeans and Asiatics in the highlands of temperate climate and fertile soil has differentiated the Colony from all other tropical areas. These non-Native residents have sometimes been thought to be dangerous liabilities and sometimes invaluable assets in the progress of the Colony and especially in the welfare of the Natives. Here, as in every part of the world where peoples of varied stages of barbarism or civilization have met, there have been the inevitable conflicts of both economic and sociological forces. The determination to control or to exploit both physical and human resources has sometimes seemed to be in conflict with a sense of responsibility and the duty of trusteeship, which should always prevail in the relationship of advanced nations to backward peoples.

The British Government has issued pronouncements of international significance for the complete elimination of any form of forced labor. The Land Tenure Commission has stated the principles to determine the delimitation of Native Reserves so that the Natives may be guaranteed a sufficiency of land, both for their present needs and for their estimated increase for the next generation. It now remains for the Colonial Office and the local Government to make these principles effective. Government Departments are giving increasing attention to Native development as regards health, agriculture, industrial skill, decencies of home and education.

Missionary societies from Europe and America, both Protestant and Roman Catholic, have maintained a notable variety of educational activities for the civilization of the Native people. Every one of the fifteen organizations is making a contribution to Native welfare that should command the gratitude of all who are concerned in the progress of Africa and Africans. From the heroic services of Krapf and Rebmann, the C.M.S. missionaries who entered the unhealthy and dangerous lowlands of the Coastal Area in 1844, to the present day, there have been devoted and capable missionaries, some of whom deserve to be ranked among great international statesmen. Stewart of Lovedale and the Scotts of Blantyre and Kikuyu were men whose work would compare in wisdom and practical value with those of the great servants of

humanity in any age. While the schools of many of the missions have too frequently transferred European methods to the exclusion of those required in Africa, their manner of life and the incidental activities of their mission stations have laid the foundations of health, agriculture and character necessary to a primitive people.

Settlers and traders, representing the average of European society in morals and motives, have come in large numbers to engage in economic pursuits. They have developed agriculture, commerce and industry in accordance with the standards prevailing in the home countries. Asiatics have come in larger numbers to work as laborers, mechanics, clerks, traders. Both Europeans and Asiatics have combined to build roads and railways and to introduce the necessities and the conveniences of civilization. They have undoubtedly contributed elements of progress that could have come in no other way. Inevitably there have been mistakes and injustices. Their relationships to the Natives in the past have not always been helpful. With full recognition of the unfortunate and unfair elements of these relationships, it seems certain that the advantages to the Natives have been far greater than the disadvantages. Comparisons of Kenya with other parts of Africa, where non-Africans are not influential, are all favorable to the conditions of Natives in Kenya. In some respects the Colony partakes of the advantages of both non-tropical and of tropical colonies. It has been seen that the educational activities resemble those of non-tropical areas in extent and variety and that the policy to train Natives for skilled industrial pursuits follows the tropical policy.

The serious consideration of the relationship of Europeans to Africans is pointing emphatically to the conclusion that colonial progress depends upon the healthful and normal development of the Native people. The method of quick and ruthless exploitation is being more and more discredited in every part of the world. The settlers of Kenya are asserting that "they are not there to snatch quick wealth by mining gold or precious stones and then to quit, that Kenya is to them not merely a place in which to make a living, that the mountains, forests, brooks and lakes have taken a singularly strong hold upon their affections, that it is to them their home —a thing to be defended at all costs." It is to be hoped that they may recognize that the most essential element of defence is the policy of sincere and whole-hearted development of the Native people, so that they, too, may enjoy their legitimate and ancestral claim to the benefits of their Native land. Such a policy is based not in sentimentality, but in sound economics for both settler and Native, and in social justice whose demands are in the long run essential to true progress. Even the experience of industrial undertakings in Europe and America shows clearly that prosperity requires the utmost regard for the conservation of human elements as well as the effective use of the physical resources. Agricultural economics prove the necessity of just and helpful provisions for the cultivator as well as scientific methods in the handling of the soil.

No African Colony can make adequate use of its resources without the help of the Native people. The most drastic limitation on African development at the present time is a sparse population that has been destroyed in the past by war and disease, and

is still being depleted by preventable sickness. Next to health is agricultural and industrial skill, enabling the Natives to make effective use of the soil. Both health and skill depend upon the decencies of the home and a womanhood intelligent enough to care for childhood and prepare youth for citizenship. Inextricably involved in health, work and home is the necessity for healthful recreations. Fundamental to all is the development of character able to bear the responsibilities of manhood and womanhood. These personal qualities are dependent upon an economic and social system that makes for contentment and community pride. Possibly the most essential of these community elements is the relationship to the land and the realization of the principle outlined by the Colonial Commission on Land Tenure. This is a large program of personal and community development, but it is the least that can be required in a sound policy of colonial welfare.

The success of such a policy will be the unprecedented achievement prophesied by the American missionary quoted in an earlier paragraph. Failure in it may lead to the appalling disaster to which he pointed. It is obvious that these extensive and vital essentials to success cannot be realized without the sincere cooperation of all parties concerned. Government at home and in Africa must be of one mind as to principles and methods. Missionaries and settlers must agree to work with mutual helpfulness for the general good. Public opinion in the Colony must be responsive to the larger perspective of thought and ideals in Great Britain. Suggestions and criticisms offered in Great Britain should be based on a sympathetic understanding of the difficulties and conditions in the Colony. Native thoughts and feelings should have an opportunity for normal expression, as strikingly illustrated in the Kavirondo Native Welfare Association, organized by Archdeacon Owen with sympathetic and thoroughgoing understanding of the Native mind. The cost in time and patience necessary to the cultivation of genuine and complete cooperation will be amply repaid in the peace and prosperity of the Colony. Such cooperation seems to be an essential condition of any degree of success. Fortunately there is evidence that the spirit of cooperation is working both in the Colony and in Great Britain. There is real basis for hope that whatever of error there was in the past will not be repeated. Without such hope the educational recommendations presented herewith would be largely futile :

1. The recent appointment of the Advisory Committee on Native Education with representatives of Government, missionaries and settlers, is a significant indication of the vigor and wisdom with which Government is encouraging cooperation in education. Such a Committee effectively administered for a period of years will doubtless work changes beyond the expectation of many now participating in the plans of the Committee.

2. Equally significant is the government provision for the training of Natives to be visiting teachers to the numerous out-schools, so that they may become centers of influence for the improvement of the masses of the Native people in the essentials of health, agriculture, industrial skill, village crafts, homes and character. This action

sympathetically and wisely carried on will have results of value not only to Kenya, but as an example to all East African Colonies. The statement on the Training of Teachers for Village Schools prepared by the Colonial Secretary is not only a guarantee of a comprehensive and wise plan of such training, but it is worthy of careful study by all colonial officers with responsibilities for Native education in Africa.

3. The searching inventory of the educational possibilities of all Government Departments as well as of commerical, industrial and agricultural undertakings, which was made in April, 1923, by a Government Commission, should be made the basis not only for further survey, but for the use of such possibilities through the active encouragement of the Government. It has been shown that the Government Departments in Kenya and other Colonies do exert considerable educational influence. A well-directed policy to stimulate such activities and to correlate them with one another under the Department of Education would have immense returns at comparatively small cost to the Government.

4. These actions and others to be presented greatly increase the responsibilities of the Director of Education and his Department. It seems obvious, therefore, that the administrative position, staff and resources of the Education Department should be substantially improved and increased. The Director, during his twelve years of faithful service, has made many excellent recommendations and plans which have been nullified by the lack of funds, staff and authority. It is hoped that the increase of the educational appropriation in 1924 is a promise of still greater increases to come.

5. Plans for educational administration, including both supervision and organization, have been presented at length in the earlier chapter of this Report on that subject. The prompt adoption of some of the more important suggestions for supervision made on the spot in March, 1923, indicates the rapidity with which supervision will undoubtedly be improved.

6. The organization of the schools maintained by the fifteen missionary societies, as well as the schools and activities of Government, into a correlated and coordinated system is an undertaking of considerable difficulty and importance. While it would be extremely unfortunate to systematize these varied activities so as to eliminate the individuality of their special contributions, it would be very helpful to have sufficient correlation for mutual exchange related to the great needs of the Colony and the numerous necessities of the Native people. The following suggestions are offered for consideration as the basis of some of the reorganization needed :

(*a*) That every Mission shall endeavour to develop its schools so that they may provide a gradation from the out-schools to a central institution which shall maintain facilities for training teachers and exercise supervisory influence in all the schools. In the larger Missions this may require that one of the out-schools shall be selected as a center to assist in the supervision of the rest. All the larger missions now have stations that serve as intermediate schools between the central station and the out-schools. The smaller Missionary Societies, with only one or two stations, should establish relationship with the central school of a larger mission. Reference

to the description of the Church Missionary Society schools in the Coastal Province, Kikuyu and Kavirondo reveals the necessity for three central institutions in this mission, so that the numerous schools in each area, situated far apart and highly differentiated as regards tribes and geographical conditions, may each have a training center adapted to the special needs as well as a supervisory center, geographically convenient.

(*b*) It seems important that Government shall consider the educational needs, not only of the populous South-western Section with almost 400,000 children of school age, but also the Coastal Area with 40,000 children and the North-eastern Area with 30,000. The difficulties of the last two areas situated at such a distance from government headquarters may easily be overlooked. Heroic missionaries are serving the Colony with little encouragement and scant resources.

(*c*) The plan of the Protestant Missionary Alliance to organize a central institution for the training of pupils from all the Protestant Missions deserves serious consideration and will be discussed in another recommendation. It is hoped that the Roman Catholic Societies may consider a similar plan.

(*d*) The increasing participation of Government in Native education, as well as the need for the development of a central institution to unite the facilities of all Government Departments for the teaching of science and the practical arts, point definitely to the ultimate organization of an institution to which pupils from both Protestant and Roman Catholic schools may go for special training. For the present the plan is being wisely limited to the preparation of visiting teachers for the improvement of out-schools throughout the Colony.

7. The facts relating to the proposed Kikuyu Alliance College have been presented in connection with the Kikuyu station of the Church of Scotland Mission. The main facts are that the Church of Scotland Mission has given 100 acres of land situated near the Kikuyu station and only a few miles from Nairobi, that £5,600 have been received from the War Relief Fund, and that Mr. Carr, of Nairobi, has offered £10,000 more, on condition that Government shall participate financially and place the institution on the list to receive grants-in-aid. A substantial building with facilities for laboratory use has already been erected at a cost of £4,000. Owing to financial stringency Government has not yet agreed to the conditions of Mr. Carr's gift. The War Relief appropriation required that provision be made for medical training.

Any plan for advanced education in Kenya must consider this substantial beginning of an institution to provide education above that given in the numerous Protestant schools of the Colony. The success of Fort Hare College, organized along similar lines in the Union of South Africa, points to the possibilities of such an institution in Kenya and suggests its methods. The present location near Nairobi, and adjoining an institution with education ideals such as have been developed at the Kikuyu station, is the best in the whole Colony. The essential features of the plan as at present conceived are as follows:

(*a*) That the institution shall be organized as an intermediate college after the plan of Fort Hare College. It is realized that for the present the standards of instruction

must be sufficiently low to admit students from the highest existing central schools of the Colony. It must include instruction and practice in methods of teaching, agriculture, the sciences, the necessary historical subjects related to the life of the Colony, Africa, and the more significant events in human development.

(*b*) That the sciences taught shall be preliminary to the medical training, which would include two years of the study of physiology, anatomy and therapeutics. The final two years of systematic and clinical medicine and surgery must probably be given by the Government in Nairobi. It is clearly understood that the development of the institution, and especially the pre-medical courses, must be a gradual evolution suited to the capacities of the pupils and the available resources of the institution. It is also understood that this more advanced medical preparation is not to take the place of the present training of medical assistants and dressers as it is now being conducted in a number of government and mission hospitals.

There is much to support the claims of such an institution apart even from the desire of the eleven Protestant Societies for a school with a Christian interpretation of education. The advantage of a location adjoining a mission school with remarkable educational influences in its history and organization, as well as its proximity to Nairobi, have already been mentioned. The substantial beginning in the assignment of 100 acres of land, the gift of £5,600 from the War Relief Fund, with all the sentiment attached to such a gift, and the promise of £10,000 more from reliable sources, is not to be lightly regarded, not only financially but also as an indication of favorable public opinion and judgment in support of the proposed institution. Government must soon face the requirement for advanced education, and it seems that a government institution can integrate its standards much more satisfactorily with a central school for the eleven Protestant Societies, and a similar institution for the four Roman Catholic Societies, than with each of the fifteen Societies and their varied ideals and methods. Not the least advantage to Government is that of economy, both in equipment and staff. Grants-in-aid to two such institutions will have much greater results than the organization of a complete institution to suit the needs of the lower as well as the higher grades of mission schools.

8. Undoubtedly the most important consideration in all educational plans is the determination of the objectives to be aimed at in the school system. All the evidence concerning Kenya indicates the acute need for the improvement of Native health, to ensure the normal increase of population. The use of the great resources of the Colony requires skill in agriculture and industry. These and the other essentials have been outlined in the opening paragraphs of this Summary and described at length in the chapter on "Objectives and Adaptations." The Director of Education has outlined both objectives and organization in his splendid statement, *Lessons derived from Twelve Years' Administration of African Education.* The education of Native women cannot be urged too strongly as an essential both to the improvement of health and the morals of the people. Several good beginnings have already been made by the mission schools. The officials of the Colony recognize the importance of religion as an element in education and as the foundation and coloring of school activities.

9. The great diversity of Native languages in this extensive Colony demands a well-defined policy as to languages of instruction. The general principles underlying the selection have been briefly mentioned in the chapter on "Objectives and Adaptations." Kenya has four main Native languages and several less important ones. The main languages are Ki-Swahili, Kikuyu, Luo Kavirondo and Bantu Kavirondo. These languages should undoubtedly be recognized as the first language of instruction in their respective areas. The choice of a second language for more general exchange has aroused differences of opinion. All agree that English should be taught to advanced pupils in every part of the Colony. The Government Commission of 1919, the present Colonial Secretary, who is an educator of wide experience in the East, and most of the missionaries support the view of the Director of Education, that "in the course of time Ki-Swahili should cease to be taught, except in the Coastal Area where it is the vernacular, and English should be taught as a second language, even in the village schools, as soon as reading and writing in the vernacular have been mastered."

The recognition of the better organized African languages in their respective areas confirms the wisdom of the policy of using mission schools as the agencies of education, for the reason that missionaries remain more continuously in one section, reducing their language to writing and publishing books at great expense of time, energy and money.

10. The Kavirondo Native Welfare Association deserves the support of Government, missions and settlers as a wise effort to enable the Natives to give normal expression to their feelings and opinions as well as to form cooperative undertakings on behalf of health, recreation, economic necessities, and their claims to justice whenever they feel that they have not been intelligently or justly treated. This Association realizes the purposes of such organizations as the Joint Native Welfare Councils of the Union of South Africa, the Interracial Committees of America, and in some respects the Transkeian Native Councils, all of which have made possible the natural exchange of views between the divergent races. Government has wisely accepted participation in these associations, and it is hoped that missionaries and settlers may enter actively into the arrangements for exchange of ideas.

11. The organization of schools on settlers' farms is vital both to the settlers and to the Native workers employed by them. Such schools, properly organized and directed, can be of great value in the increase of agricultural skill and in the maintenance and improvement of the morals and morale of the Natives who are employed in large numbers by the settlers. The diversity of languages spoken by the Natives who have come from numerous tribes is a very serious obstacle to effective education in these schools. This difficulty justifies the desire of settlers to use Ki-Swahili on their farms. This is probably inevitable under present conditions of Native education. Whatever the difficulties as to language and other well-known conditions, the advantages to all concerned of farm schools are sufficiently real to warrant the expenditure of much thought and considerable sums of money.

12. The inadequacy and uncertainty of facts concerning the number and distri-

bution of the Native people suggest the importance of a simple but real census of population. In a progressive Colony like Kenya it is difficult to understand the absence of reliable facts of this character. In no British Colony in Africa has it been so difficult to formulate a trustworthy statement relating to the number of Native people, the areas in which they live, the divisions according to sex and age. Even the brief outline of facts in this chapter points emphatically to the conclusion that Kenya cannot be developed without a Native population with a normal increase. Sound economics, good government and effective education depend vitally upon a knowledge of elementary facts concerning population. It is, therefore, urged that provision shall be made as soon as possible for an enumeration of the Native people according to the methods of the British Government.

Chapter VI

THE UGANDA PROTECTORATE

THE need for educational activities in Uganda has recently become acute. A number of conditions have contributed to this situation. The most immediate of these is the phenomenal increase of cotton raising by the Natives, resulting in a corresponding increase of income which it is difficult to believe they are in a position to use wisely. Under the influence of an education relating to their daily needs, their prosperity can become the means of bettering sanitary conditions and otherwise improving community life. There is also the danger that the interest in the financial returns from cotton may prove so attractive as to exclude attention to food crops. Only emphasis on balanced agricultural education will correct this unfortunate result.

An even more important element in the demand for educational reorganization is the need of mission societies for assistance to continue their great achievements in education. Missionaries were not only the pioneers in opening Uganda to the influences of civilization and Christianity, but they have also maintained practically all the educational activities which exist up to the present time. With full appreciation of the services of the past, it is now generally recognized, alike by mission societies and Government, that educational facilities must be enlarged and better adapted to the needs of the Native people. This applies especially to the supervision of the little out-schools, now comparatively ineffective, whose potential influence is great.

The most important elements of all in plans for the reorganization of the school system are possibly the unique recognition by the British Government of the Native people and the extensive use of Native administration. Many Native organizations which enable the people to give expression to their opinions have been wisely maintained. Such an arrangement is either futile or dangerous unless adequate opportunity for a sound education is at the same time given.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Uganda* is a British Protectorate in East Africa, 500 miles inland from the Indian Ocean, and immediately west of Kenya Colony and south of the Anglo-Egyptian Sudan. Though the Equator crosses the southern part, the altitude and large lakes moderate the tropical heat so that the temperature is usually agreeable to Europeans. The total area, 110,000 square miles, equals that of Italy. This includes 16,000 square miles in various lakes, a water area equal to half that of Lake Superior. The estimated population in December, 1922, was 3,200,000, including 5,600 Asiatics and 1,300 Europeans. The progress of Uganda under European influence, beginning with the entrance of the missionary in 1877, is a notable evidence of the work of missionaries, Government and economic undertakings.

* Uganda = the Protectorate; Buganda = a province; Baganda = people of Buganda.

THE PEOPLE

The geographical and tribal distribution of the people have educational, economic and governmental significance. The Government has wisely arranged the political areas as much as possible on tribal lines. The larger geographical divisions with their approximate population and area are reported as follows in the 1922 Blue Book :

District.	Population.	Area in Square Miles.	Number per Square Mile.
Buganda Province . . .	786,000	22,370	35
Eastern Province . . .	1,175,000	36,292	33
Western Province . . .	577,000	13,766	42
Northern Province . . .	438,000	23,734	19
Rudolf Province . . .	150,000	14,138	11
Total . . .	3,126,000	110,300	28

It is interesting to note that the density of population increases from the comparatively sparse population of the Rudolf Province with only 11 per square mile to the Eastern with 33, Buganda with 35 and the Western Province with 42. It is not possible to describe the tribal differentiations in these provinces. Some of the tribes are large in number and powerful in influence, others are small and unimportant. The best known are the people of Buganda and of Ankole, who have traditions of rulers extending back for 500 years. In the Bibliography at the close of the Report a selected list of books and other sources of information open to administrators, missionaries and students regarding these tribes will be found.

Native control is continued as far as possible by the British Government in Uganda. It is as yet more extensive in Buganda than in the other Provinces. The Kabaka of Buganda exercises direct rule over the Natives through the Lukiko, a body of 89 Native members, including the Prime Minister, the Native Chief Justice, the Treasurer, the chiefs of the 20 Counties or their representatives, 3 notables from each County and 6 additional men of importance nominated by the Kabaka. The Lukiko discusses all matters concerning Native administration and submits to the Kabaka resolutions passed by a majority. These require the sanction of the British Governor. The court of the Lukiko and the courts of the sub-chiefs try cases in which both parties are Natives. Peasants cultivate their farms as tenants of the chief, paying rent and land tax to the Native Government or a month's work in lieu of it. They also do a month's work on roads or other works of utility or pay ten shillings. In addition they pay a poll-tax of from ten to fifteen shillings according to province to the British Government.

The Native people of Uganda have suffered much from the ravages of disease. In a number of sections the population is actually decreasing on account of venereal and other diseases. Venereal disease is exceedingly common, especially among the Baganda. Malaria is prevalent throughout the Colony, but especially in Busoga and the lower levels of the Northern Province. Sleeping sickness is now under control


30
32
34
36
ANGLO-EGYPTIAN SUDAN
RUDOLF PROVINCE
NORTHERN PROVINCE
R. Nile
EASTERN PROVINCE
BELGIAN CONGO
Victoria Nile
UGANDA
BUNYORO
Masindi
Hoima
Ngora
Mt. Elgon
Kamuli
Nabumale
BUGANDA
Ndeji
BUSOGA
Kabarole
Iganga
Mt. Ruwenzori
Kampala
Jinja
TORO
Entebbe
KENYA
Equator
WESTERN PROVINCE
COLONY
Mbarara
ANKOLE
VICTORIA NYANZA
Kabale
TANGANYIKA TERRITORY
ENGLISH MILES
0 50 100
A. E. HUITT

and in many districts has been practically eliminated. Care of women in child-birth is generally lacking. Medical treatment for all diseases is still inaccessible for the great masses. Many years ago Sir Harry Johnston remarked that " If ever a race needed a Puritan revival to save it from extinction, it is the Baganda." It is no less true to say that an education related to the health of the people and taught even by the village schools is essential to health propaganda.

The ownership of the land is as a rule communal. Certain chiefs received land from the Government in the advent of British administration. Very little of the land is held by European planters or concession holders. There is considerable variety in the chief occupations of the people of Uganda. Most of them of course cultivate the soil and raise cattle. The Baganda—especially the women—are good farmers and, like the large tribes of the Western Province, raise and keep cattle. Bananas are the principal article of food and grow everywhere. The most notable agricultural development in Uganda is the cultivation of cotton, principally in the Eastern Province and Buganda. It is estimated that the Native growers will receive over 2½ million pounds sterling for the cotton grown in 1924.

All the tribes have some skill in Native handicraft. The Baganda, like other tribes on the lakes, are noted for their large canoes of excellent workmanship, and also for road-making and Native house-building. A few tribes smelt iron and make agricultural implements and weapons. There is, as in Africa generally, skill in basket and mat weaving, in the production of pottery, bark cloth and personal ornaments, beads, ivory, shells and in the dressing of skins. A number are expert in the making of flutes, drums and lyres.

Some customs relating to family life are fairly uniform throughout the colony, others are almost as varied as the tribes. The importance of careful study of these customs is urged on those who have any responsibility for the education of the Native people. A study of the recreations of the tribes and especially of their songs and their dances, with a view to their purification and adaptation, would be most profitable in the organization of sound recreations in school and in the redemption of the community from the beer drinking and moonlight orgies which are all too common in their harmful influences on both health and morals.

The tribal religions of Uganda resemble those of Africa everywhere. Superstition and fetichism are universal except among tribes under the influence of Christianity. Fear is the main controlling emotion of their religion and the influence of spirits is usually believed to be malignant. Fortunately the influence of Christianity has spread with great rapidity. At present the chief Kings of Uganda as well as the Native prime ministers and the most influential chiefs are Christians.

The following table from the Blue Book for 1922 shows the number of adherents reported as connected with the Anglican and Roman Catholic Missions in the Protectorate. Liberal allowance must be made for the varying significance of the terms used by the Churches where missions are at work :

	Total Adherents.	C.M.S.	White Fathers.	Mill Hill.	Italian Fathers.
Buganda	293,525	81,016	179,166	33,343	—
W. Province	67,732	25,939	41,793	—	—
E. Province	78,031	33,207	—	44,824	—
N. Province	33,150	5,277	12,105	—	15,768
Total	472,438	145,439	233,064	78,167	15,768

According to these estimates the total number of Christian followers in the Protectorate probably exceeds 500,000. It appears therefore that about one-sixth of the Native population of Uganda already professes Christianity. Of this number over half are in Buganda. The Eastern Province with a population of over 1,000,000 has, according to the Blue Book, only 80,000 Christian followers; the Western Province with a population of almost 600,000 has 68,000 followers; and the Northern Province with 440,000 Natives has only 33,000 followers. In the Buganda Province are to be found 80,000 out of the total number of C.M.S. adherents, and 200,000 out of the 327,000 reported by the Roman Catholic societies. The Protestant Africa Inland Mission reports about 150 followers in the Northern Province. It has not been possible to ascertain the number of Mohammedans in the Protectorate. Reports indicate that they are not numerous and they appear to be decreasing. In Buganda their number is supposed to be 50,000. The activities of the Christian Churches are becoming more effective in every part of the Colony and promise in the not distant future to exert their influence among all the people.

THE COUNTRY

Uganda is rich in physical resources and natural beauty. As already indicated, the numerous large lakes and the high elevation temper the tropical heat and contribute to the healthfulness as well as to the variation of crop and animal production. The average height of Buganda is 4,000 ft. above sea level; that of the Western Province is 5,000 ft.; of the Eastern Province 3,400 ft. The Protectorate is famous for its high mountains; Ruwenzori, 16,794 ft.; Elgon, over 14,000 ft.; and three extinct volcanoes ranging from 12,000 to 13,500 ft. on its southern border. Even the lowest part in the Colony, Lake Rudolf, is 1,560 ft. above sea level. The lake areas are well distributed among the different Provinces, constituting in Buganda one-quarter of the Province, in the Eastern Province over one-fifth, in Rudolf one-twelfth and in the Northern Province one-twentieth; even the Western Province has 455 square miles of lake surface.

Though a statement of the exports gives no idea of the great food crops or of the domestic animals which are raised in considerable numbers, it offers the most definite available measure of productivity of Uganda. The total value of exports for 1923 amounted to £2,300,000 sterling. By far the most valuable of all the crops is cotton, which amounted in the year 1923 to 340,000 centals, valued at £1,936,000. In 1905 only 180 cwts. were raised. Since then there has been a fairly steady increase in amount of cotton grown; in 1914, 94,000 cwts. were produced; in 1915, 117,000

cwts.; in 1921, 291,000 cwts. The fluctuations in the market price have resulted in very disturbing changes in the total income. The most striking instance is the income for nine months in 1920 when cotton sales rose to £3,779,000. Indications for 1924 are that the cotton crop will bring the Natives money to the amount of over £2,500,000. It is evident that these tremendous fluctuations in income for one crop require the serious consideration of those concerned in the welfare of the Native people and the Colony. The experiences of the Gold Coast with the too exclusive cultivation of cocoa and of the Southern States in America with cotton as the one crop are filled with warning to the cotton growers of Uganda.

The export next in value is coffee, a crop which has been fluctuating with a tendency to decrease. In 1923 it amounted to 41,000 cwts., valued at £108,000. The export of chillies amounted to 18,000 cwts., valued at £16,500. Other exports in the order of value are ivory, £59,000; hides, £29,000; sheep and goat skins, £15,000; simsim, £24,400; rubber, £10,000; ground nuts, £2,700. Tea, fruits, cacao, timbers and other minor articles are also exported. In addition there are extensive crops of plantains, bananas, sweet potatoes, cassava, maize, tobacco, rice, for use in the country. Most English vegetables and flowers and fruit of both tropical and temperate zones can be cultivated in many parts of the Colony.

The estimated number of live stock for the year 1918–19 was as follows: cattle, 575,000; sheep, 288,000; goats, 805,000; mules, 33; donkeys, 322. These estimates are said to be much below the normal owing to the ravages of rinderpest which swept the Protectorate during 1918 and still prevails.

The forests of Uganda are numerous and evenly distributed throughout the Colony. Six of these are reported to be of great value. One of the richest, with an area of 140 square miles, is in Buganda. Its situation on the Victoria Nyanza, with good roads to the important commercial centers, have made it possible for forest companies to introduce modern timber machinery and to develop a profitable industry. The other forests are of varied extent; one is 160 square miles; another 80 square miles; another 230 square miles; and another from 150 to 200 square miles in area. In view of the drastic denudation of forests by the Natives in so many sections of Africa, the possession of these large forests is of great significance to Uganda.

EUROPEAN INFLUENCES

European influence was introduced into Buganda, in 1877, in response to a letter from the traveler, H. M. Stanley. A party of C.M.S. missionaries—one of the earliest and best known was Alexander Mackay—traveled there by Zanzibar and the south end of the lake. Of the original party of eight only two survived the first year of work. These were joined a little later by another party who had made their way by the Nile from Khartoum. In 1879 a party of French Roman Catholic missionaries arrived. The next twenty years were filled with difficulties—civil wars, persecutions of Native converts, and great sacrifices on the part of the missionaries. In 1885 the first Bishop, James Hannington, was murdered on the outskirts of Uganda at the instigation of the King. The Christians were attacked by Mohammedans and driven from Buganda. Through

the help of the Imperial British East Africa Company the Mohammedans were driven out and the Christian Natives reestablished in power. The Anglo-German Agreement in 1890 placed Uganda definitely in the sphere of British influence. Captain, now Sir Frederick, Lugard was sent by the Company to Uganda and after great difficulty succeeded in establishing the Company's influence. In 1892 the Company proposed on financial grounds to withdraw from Uganda. Through support given by the C.M.S. they decided to continue their hold. The Government sent Sir Gerald Portal to investigate the situation and to report on the advisability of establishing a British Protectorate. After some fighting and negotiations with Native kings and Mohammedans, the British Protectorate was established in 1894. The final clash with Native rulers occurred in 1897, when Mr. Pilkington, one of the greatest C.M.S. missionaries, lost his life. In 1899 Sir Harry Johnston was sent as special Commissioner to investigate the resources of the country and to place the administration on a settled basis. In 1900 he drew up the Uganda Agreement, which made the utmost use of Native administration.

In addition to the Governor there are four Provincial Commissioners and sixty other administrative officers distributed over the Provinces and districts of the Protectorate. These officers maintain the high standards for which the British Colonial Service is well known. The statesmanship of Sir Harry Johnston, the first Governor, in the recognition of the Native rulers has been amply justified. Government officers of Uganda are noted for their genuine interest in Native welfare. An interesting evidence of the intimacy of experience and knowledge of some of these officers is in the fact that one of the Provincial Commissioners was formerly the tutor of the present Native Kabaka or King of Buganda.

The most definite available measure of government activities in the Protectorate is in the study of the expenditure as reported in the Colonial Estimate for 1924:

Total Government Expenditures		£995,899
I. Education, agriculture and health	£238,416	
Education, £20,839; agriculture, £60,247; medical, £116,513; municipal, £40,817.		
II. Territorial administration	186,139	
Governor, secretariat, Native affairs.		
III. Military, police and prisons	146,144	
Military, £69,850; police, £58,152; prisons, £18,142.		
IV. Public Works, post office and telegraphs, timber supply	170,006	
Post office and telegraphs, £23,157; public works, £141,263; timber supply, £5,586.		

The above abbreviated table represents about 72 per cent. of the total estimated expenditures for 1924, and classifies them according to the order of their relation to the welfare of the Native people. The proposed expenditure for 1924 amounts to practically £1,000,000, which, eliminating war and famine expenditures in the budget for 1923, represents an increase of almost £109,000 on the permanent depart-





IN UGANDA (1)

(*a*) Bishop Tucker Memorial College, Mukono ; (*b*) Mission Hospital, Mengo.



IN UGANDA (2)

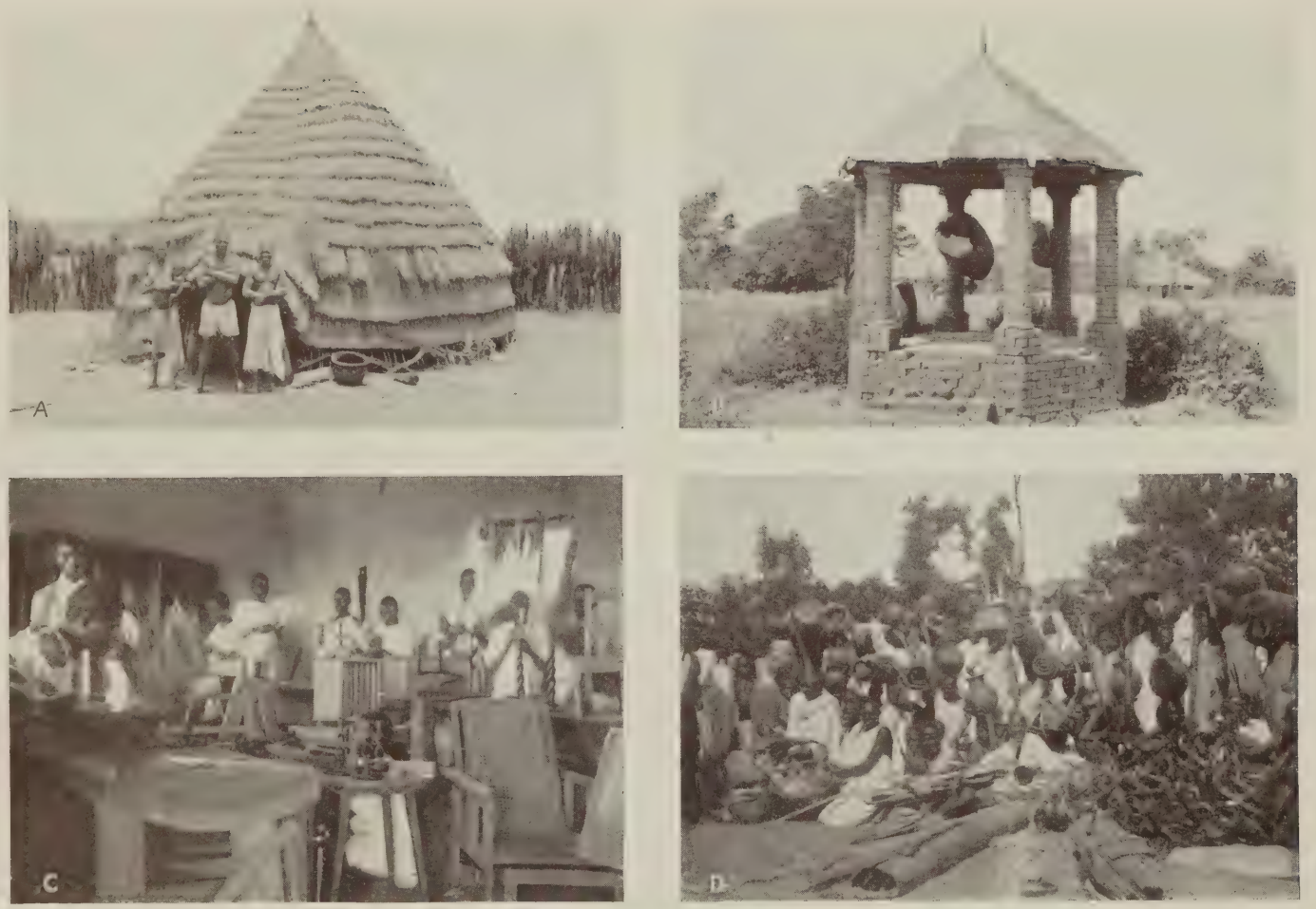
(*a*) Girls' Boarding School, Iganga ; (*b*) The Fish Market, Kampala ; (*c*) School at Mill Hill Mission, Iganga ; (*d*) The King's School, Budo.







IN UGANDA (3)
(*a*) Camping in Kigesi ; (*b*) In the Ruwenzori Range ; (*c*) A Lesson to Ward Girls, Toro.



IN UGANDA (4)

(*a*) Native House, Ngora ; (*b*) Tower with Drums, Ngora ; (*c*) Nabumale Exhibition : Work of the High School ; (*d*) Nabumale Exhibition : Work of the Day Schools.

ments of Government. Reductions amounting to about £41,000 are proposed on the items for military, transport, post office and miscellaneous. The chief increases for 1924 are for charges on account of public debt, from £14,170 to £50,000; provincial administration, from £72,700 to £91,000; medical and hospital, from £91,490 to £116,500; education, from £14,600 to £20,839; agricultural, from £20,500 to £28,700; veterinary, from £17,400 to £20,300; forestry, from £10,000 to £11,200; municipal, from £30,900 to £40,800; geological, from £5,800 to £7,400; public works, from £116,800 to £141,300. It is evident that most of these changes are in the direction of improving the Protectorate and its people.

Returning to a consideration of the opposite table, the first group includes expenditures for education, medical department, municipal expenses and agricultural, veterinary and forestry departments. The amount for education represents about 2 per cent. of the total expenditures and the total for Group I about 23 per cent. of the whole. The proportion expended for the Medical Department is quite liberal. To this sum should be added the municipal expenses, which are also largely concerned with sanitation. The appropriation of £28,700 for the Agricultural Department, £20,300 for the Veterinary and £11,200 for forestry are above the average in the other Colonies. In view of these comparatively liberal appropriations, the sum of £20,839 for education is exceedingly small. When Government recognizes the possibility of relating education to the health, agricultural and character needs of the people, the appropriations for schools will doubtless compare more favorably with those for police, military, veterinary or even hospital expenditure. The activities of these departments and especially the Medical Department deserve the appreciation of all who are concerned in the Native people. The unfavorable health conditions call for extensive administrative action. The effective cooperation of a well-organized school system would multiply the influence of all of these departments many times.

The following quotation from the report of a government officer in 1924 indicates the success of the Health Department:

> Great efforts are being made to extend medical services generally and to combat venereal disease. The energies of the Medical Department, combined with those of the maternity and child welfare schemes conducted by the Church Missionary Society and the Mill Hill Mission, are no doubt responsible for the improvement shown in the health returns for last year. In the two last years the country has been relatively free from the grave epidemics of plague, smallpox, cerebro-spinal meningitis and influenza, all of which diseases are endemic. Minor outbreaks of plague still occur, and credit is due to the sanitation staff for their prompt and effective suppression. The extensive anti-venereal campaign previously conducted over a limited area from the Central Native Hospital at Kampala has been extended over the country. . . .
>
> The reclamation of tsetse areas on the islands in Lake Victoria is carried on under a separate staff of officials, and this work in the islands and in the sectors of the mainland, which were depopulated through the great sleeping-sickness epidemic of 1904-6, was begun in 1919 and has proved most successful, over 11,000 of the remnants of the original population being now repatriated, and no further outbreak has occurred so far. Strict measures under the sleeping-sickness rules are being observed and are still considered necessary. The same staff carries out work for the clearing of tsetse areas in different parts of the Protectorate. Research work is carried out in a combined medical and veterinary laboratory, and bacteriological work is done at the Mulago Laboratory.

The appropriations for territorial administration include, besides the salaries and expenses of the Governor and the Commissioners, the Native Government and the administrative agencies dealing with the Natives and the general order of the Protectorate. The civilizing influence of the political service is one of the most important contributions to the welfare of the people. The appropriations for these activities constitute 18 per cent. of the total.

The estimates for the military, the police and the prisons amount to £146,000, or 14 per cent. of the total. These appropriations are being gradually reduced. As it is only 27 years since the Natives were in open rebellion, the need for the military and the police has been real. Their activities have by no means been limited to repression. The Native soldiers and police receive a valuable training and in the main exert a helpful influence in the Protectorate. The prisons also provide discipline and training for the Native offenders. With full recognition of these Departments, and especially of their need in the past, the time has doubtless come when the appropriations should be rapidly diminished.

The expenditures for various forms of public works, estimated at £170,000, or 17 per cent. of all expenditures, include the regular appropriations and the extraordinary expenses of public works, also the cost of post office and telegraphs and the expenses for the government timber supply. The Public Works Department is responsible for the extension and maintenance of highways, public buildings and the physical equipment required by the Government in opening up the country. There are about 1,000 miles of main roads suitable for heavy traffic and possibly twice that length of earth roads. The telegraph system connects the principal districts. Postal service is maintained at district and trade stations throughout the Protectorate. The proportion of expenditures on this Department is much less than that of other Colonies. This is probably explained by the fact that there are only two small railways, one about 62 miles in length and the other only 7 miles. The educational significance of the Public Works Department and related activities is not only in the training of the Natives but in making it possible to carry the influences of Christianity to the outer districts.

It remains to consider the services of missionaries, traders and settlers. The work of the missionaries is described at length in the educational section of this chapter. Unfortunately there are no adequate records of the activities of the traders and settlers. The following table, based on the estimated population, given in the Blue Book for 1922, presents an interesting comparison of the European, Asiatic and Native people in the Provinces :

	European.	Asiatic.	Native.
Buganda	778	2,259	786,000
Eastern	239	2,947	1,175,000
Western	115	163	577,000
Northern	129	160	438,000
Rudolf	—	—	150,000
	1,261	5,529	3,126,000

About half of the Europeans and a third of the Asiatics are women. In Buganda, where both Government and missions have their headquarters, the ratio of Europeans is about 1 European to 1,000 Natives. In the Eastern Province the proportion is 1 European to 5,000 Natives; in the Western and Northern Provinces 1 to about 4,000 Natives. The concentration of Asiatics is in Buganda, where there are 3 to 1 European; and in the Eastern Province where there are about 10 to 1. Here they are rapidly increasing owing to the cotton boom; in the Western and Northern Provinces they are only slightly in excess of Europeans. The Asiatics handle much of the retail business and the buying and collecting of raw cotton from the Natives. There are some important Indian firms in the Protectorate, but the great bulk of the trade is in the hands of Europeans, the majority of whom are British subjects. According to the Blue Book for 1922, there were 146 European plantations, of which 100 were in Buganda, and 27 Indian plantations, of which 20 were in Buganda. The number of both Europeans, chiefly settlers, and of Asiatics, has increased quite rapidly. If the civic, educational and religious interests of the Natives are to be adequately developed there must be a proportionate increase of Government and mission workers in education.

II. EDUCATION

The missionaries, both Protestant and Roman Catholic, who have played so large a part in the history of Uganda, have up to the present had practically the whole education of the country in their hands. With the exception of some recently erected government buildings at Makerere, near Kampala, and of some centers where assistant medical workers are trained, all the school buildings and teaching staff belong to the missions. An educational system which branches out into the whole Protectorate has been brought into being in cooperation with the Native chiefs, but without any supervision from the Colonial Government, and until recently without any financial support. It is an educational achievement of which missions can legitimately be proud. Considering that educational work began in the kingdom of Buganda only thirty years ago, and that in some of the areas of most rapid development in the Eastern Province education was introduced only a dozen years ago, the progress is amazing. The education of girls began even later than that of boys. It is noteworthy that at the present time there is no great difference in the number of boys and girls under instruction. Now that Government is actually entering into the educational situation, the near future should see such a cooperation between the Government, the missions and the Native people as will conserve all that is best in existing agencies, increase their efficiency through sympathetic supervision and adequate money grants, and relate the whole educational system more clearly than ever to the organized tribal life as well as to the highest possibilities of the Native people.

The best available measure of the adequacy of school facilities in Uganda is the comparison of the number of children of school age with the number reported in the

schools. The approximate number of children of school age is 640,000. According to the government Blue Book for 1922, the total number of Native children receiving instruction was about 157,000. Of this number 18,000 are reported to be in various kinds of central schools and 139,000 in the little out-schools. It is well known that a large proportion of the latter are very limited in the quality and quantity of instruction and that the attendance is most irregular. With full allowance for the poverty and educational ineffectiveness of the little out-schools, the proportion of children in the schools of the Protectorate is larger than that in most African Colonies.

It is important to note that even the 18,000 in central schools are mostly in the lower elementary grades. According to English standards, 500 is probably a liberal estimate of those who have attained the third or fourth standards and 100 will include all that are in standards above the fourth. This fact is of very great significance in estimating the provision made for education in Uganda. Even accepting the enrollment of 157,000, the proportion of that number to the total number of children of school age is less than 25 per cent. While every credit should be given the missions for their success in extending education, it must be emphatically understood that only a good beginning has been made. According to British or American standards it would be difficult to classify the 139,000 in a school system. The most that can be said for a majority of them is that they are under some kind of moral influence and ready to receive instruction when it can be given.

The distribution of the school enrollment throughout the Provinces is both interesting and significant :

1. *Buganda Province,* with 157,000 children of school age, is said to have 58,500 children in school, of whom 10,600 are in central schools and 47,900 in bush schools. More than a third of the pupils are in the schools of Buganda Province. The concentration is far greater in the higher schools, which contain almost two-thirds of the central school attendance in the Protectorate. This is largely explained by the fact that all the large schools are in or near Kampala. The location of Makerere, the government school, in Kampala still further increases this concentration.

2. *The Eastern Province,* with 235,000 children of school age, has 70,500 children in school, of whom 3,600 are in central schools and 66,900 in out-schools. The increased prosperity of the Eastern Province, due to the large amount of cotton cultivation, has stimulated the multiplication of schools so that the number in 1924 is doubtless considerably larger than that in 1922. This increase is however, chiefly in the little out-schools.

3. *The Western Province,* with 115,400 children of school age, has a reported school enrollment of 21,000, of whom 2,100 are in central schools and 18,900 in out-schools.

4. *The Northern Province,* with 87,600 children of school age, has an enrollment of 5,060, of whom 660 are in central schools and 4,400 are in the out-schools. The proportion of children in the schools of this province is both below that in other provinces and in other parts of Africa.

The principal mission organizations maintaining these schools, with help obtained in recent years from Government, are the Church Missionary Society, the Mill Hill Fathers and the White Fathers. The Italian Catholic Mission and the Africa Inland Mission, a Protestant organization, have organized a few schools in the Northern Province. The following table presents a summary of the pupils in the central and

out-schools of the three larger organizations, distributed according to provinces, on the basis of the British Blue Book of 1922 :

	C.M.S.		Mill Hill.		White Fathers.	
	Central.	Out-Schools.	Central.	Out-Schools.	Central.	Out-Schools.
Uganda total :—	3,056	93,535	4,836	29,040	9,122	15,427
Buganda Province . .	2,096	37,671	1,652	2,048	6,829	8,231
Western ,, . .	314	12,885	—	—	1,825	5,876
Eastern ,, . .	448	39,904	3,184	26,992	—	—
Northern ,, . .	198	3,075	—	—	468	1,320

The Italian Roman Catholics report an agricultural school with 620 pupils and an industrial school with 80 pupils. The Africa Inland Mission has a number of bush schools with a total enrollment of 455. The figures in the table for the Mill Hill schools do not include the 218 pupils in their more advanced schools, nor are the 481 pupils in the higher schools of the White Fathers included. All the missions report decided increases since 1922. The Church Missionary Society, for example, reports an increase from about 97,000 in 1922 to 130,000 in 1924. The division of Uganda as a field of religious and educational activities among the mission societies is notable. The C.M.S. has extensive work in each of the four provinces. The Roman Catholic societies have divided the field so that the principal work of the White Fathers is in Buganda and the Western and Northern Provinces, and most of the schools of the Mill Hill Fathers are in the Eastern Province and Buganda. While many years ago there were serious misunderstandings between the Protestant and the Roman Catholic missionaries, there now seems to be complete accord. Usually there are missions of the C.M.S. and of a Roman Catholic society located in the same areas without any evidence of friction.

The following reference to the financial support of education by the Native people is quite significant :

Finance.—One of the most remarkable features of mission education in Uganda is the degree in which it is being financed by the fees of the people. These fees, chiefly collected in central and boarding schools, amount to twice that given by Government as grant-in-aid. Grants are also appropriated by the Native Parliament and large gifts are given from diocesan funds made up of collections from Natives. In addition to this, practically every out-school is a gift from the Native community. If all the voluntary gifts of the Natives to mission educational work could be computed it would be realized more clearly how comparatively small is the government grant of £10,000.

It is important to understand as clearly as possible the number and distribution of the more advanced schools. The distribution of the out-schools has been fairly well indicated in the statistics already given. Some idea of the number of the upper schools has been shown in the figures concerning pupils in the central schools. While the upper schools differ both in type and in quality of work they may be classified into the following groups :

1. Makerere Government School for Natives, situated at Kampala, was opened in 1922 and is designed to be the highest school in the Protectorate.

2. The highest mission schools are the King's School, Budo, of the C.M.S.; St. Mary's College, Rubaga, of the White Fathers; and St. Peter's School, Nsambia, of the Mill Hill Fathers. These schools and Makerere, all situated in or near the town of Kampala, are the centers of educational activities in the Protectorate. The White Fathers maintain two seminaries for the training of their clergy and two normal schools, one for men and one for women. The Mill Hill Fathers have a normal school at Nazigo. The Mukono School of the C.M.S. is for the training of Native teachers and clergy. Gayaza, belonging to the C.M.S., is the most advanced school for girls in the Protectorate.

Maternity schools are conducted at the C.M.S. Hospital and the Nsambia Convent and simple medical training is given at the Government Hospital. The White Fathers' technical school at Kisubu is well staffed and equipped to train Native mechanics. While educational requirements for the maternity and health services are not advanced the training centers are making a very important contribution to education. All the schools of this class have boarding departments with European supervision, and are intended as training centers for the whole Protectorate. In addition to these institutions, each missionary society has several provincial stations with European staff and boarding departments. Some of these are educationally quite effective, even though they are offering instruction limited to the lowest elementary standards.

3. The second grade of mission schools include about 100 of lower elementary standard. A few of them are known in Uganda as "High Schools," but the majority are called "Central Schools." The local meanings of both terms are entirely different from their significance elsewhere. The few high schools differ from the central schools chiefly in the higher level of efficiency attained owing to the presence of a European headmaster, and in the fact that they have properly supervised boarding departments. The number of these schools is probably less than 10. The so-called central schools, of which there are 80 or 90, are in some instances quite effective; in others, they can scarcely be distinguished from the best of the sub-standard out-schools. Their curriculum is supposed to include instruction in English. As a rule it is very badly taught, owing to the fact that few of the Native teachers have adequate knowledge of the language.

4. The number of out-schools is estimated to be about 2,000. The C.M.S. report 800 with an attendance of 130,000; the White Fathers, 500 out-schools, with an enrollment of 16,000; the Mill Hill Fathers, 750, with about 30,000 pupils. The Africa Inland Mission reports 17 schools with an enrollment of 455 and the Italian Fathers about 700 pupils. Reference has already been made to the uncertainty of these figures and to the much greater uncertainty of their educational value. Under present conditions of utterly inadequate supervision, it is certain that many of the schools are educationally futile. Their potential value to the Protectorate should, however, not be overlooked. Under the effective system of visiting teachers now

being adopted in other Colonies, these little schools could become very valuable centers of educational influence for health, better cultivation of the soil, industrial skill, improved homes and character development.

Government and Education

Until quite recently, the education of the Natives was entirely carried on by missionary societies. A few years ago the Government appointed an Advisory Committee on Education to assist the Governor in the formulation of an educational policy. Grants-in-aid have been made to mission schools for several years. The estimates for education in 1924 amounted to £20,839, as against £14,680 in the previous year. The grants to missionary societies are £10,346 ; to Makerere College £9,793 and to the Kampala Indian school £500.

Makerere College

Work on Makerere College was begun in 1921, in order to train Natives for administrative service and work under various government departments. The institution was opened in 1922 with 14 students who received technical instruction. As a result of a study of Uganda schools by the Chief Inspector of Schools for the Sudan, it was decided to appoint a Director of Education and to formulate a new educational policy for the Protectorate. The general features of this policy provide for the establishment of a training center at Makerere to give higher and specialized education. The policy furthermore suggests plans for the improvement of the elementary and intermediate schools and for the employment of visiting teachers to guide and direct the activities of the out-schools. In view of the importance of the Makerere School to the whole system of the Protectorate, the following statement is presented to indicate the purpose, scope and organization of the institution :

The purpose and scope of the institution at Makerere are :

1. To provide educational opportunities above those offered by the various church schools of Uganda.

2. To educate visiting teachers for the small rural schools.

3. To train various types of Native assistants required by Government and economic organizations, such as (*a*) Medical assistants ; (*b*) Surveyors ; (*c*) Commercial assistants, including clerks, telegraphers and bookkeepers.

4. To train carpenters, mechanics and gardeners.

The organization required to realize the purposes outlined is :

(1.) General courses of instruction, including the English language ; History and Civics ; the elements of Chemistry, Physics and Biology ; Physiology and Hygiene. These general courses are especially adapted to meet the needs of students who are seeking more general education or preparing for advanced professional studies such as medicine, engineering, agriculture, law or theology. Selected courses will be required by those preparing to be visiting teachers, government and commercial assistants, agricultural and mechanical workers. In these selected subjects the students from some or all departments of the school may unite under one instructor.

(2.) The education of the visiting teachers will require a carefully arranged schedule of study and practice, based very directly on the needs of the small rural schools. These needs include a simple but real knowledge of hygiene, soil cultivation, animal husbandry, village industry, healthful

recreation and care of the home. Even though the Makerere grounds are not adapted to large agricultural operations, they are sufficient for the smaller activities required by supervising teachers.

(3.) Special instruction and practice adapted to each of the special types of assistants.

(*a*) Medical assistants will have access to laboratories and hospital.

(*b*) Surveyors will have definite relation with government departments.

(*c*) Commercial assistants will have practice in clerical activities.

(4.) The training of carpenters, blacksmiths, motor repairers and gardeners is included in the organization proposed, because the institution, under pressure of local demands, has already arranged for this training. The provision is probably justified:

First, by the insistent demand for this type of worker;

Second, by the ability of the school to provide the training not only without limiting other activities, but possibly to the advantage of the work as a whole.

For the present this department is necessarily lower in standards of academic admission, and is known as the "lower school." It is probable that in the near future the "higher school" will provide advanced courses in engineering and mechanics for those who desire more than the practical and elementary knowledge. Advanced agriculture will require another school located in an area with more ground and better soil.

Church Missionary Society

The history and development of the C.M.S. in Uganda is inextricably intertwined with the origin and progress of the Protectorate. The distribution of the schools throughout the country has been described. Namirembe Hill overlooking Kampala assembles a variety of institutions that are unique in character and remarkable in their influence. They deal with education, religion, and with health. The center of all the institutions is the beautiful cathedral. The Hospital and the Lady Coryndon Maternity School are known throughout East Africa. There are various grades of schools for boys and girls. The boarding school for boys is notable in its provision of simple instruction and practice relating to dairying and poultry raising.

The membership of the C.M.S. churches and schools is said to include a large proportion of the ruling and important Native families. The former pupils of King's School at Budo occupy a large number of important positions, such as British Government servants, 66; Native Government, 33; county chiefs, 7; district chiefs, 32; sub-chiefs, 8; schoolmasters, 71; with European or Indian traders, 41.

The teaching staff of the Mission includes about 50 European missionaries, qualified to teach and giving full-time work, with a large number of others doing part-time work in teaching and supervision. The Native teachers of various grades number about 900. The main educational institutions of the C.M.S. are at Budo, Mukono and Gayaza, all situated near Kampala. Next in importance are the central stations of the four Provinces. The so-called "central schools," about 30 in number, differ widely in the quality of their work. They seldom extend above the lower elementary grade.

King's School, Budo

This institution, situated about ten miles from Kampala, is for the general education of boys. Its staff nominally includes two Europeans and four or

five Native teachers. The subjects taught are the Bible, arithmetic, geography, history, English, hygiene and manual training. Typewriting and printing are taught to a few boys. The buildings and general arrangement of grounds are attractive. The spirit of the school is good. The institution has developed standards of behavior and traditions of loyalty that are effective in their influence on the character of the students. Even without the necessary facilities for effective training in teaching, the school has produced some of the best teachers in Uganda. It is hoped that the new educational plans of both C.M.S. and Government will enable Budo to relate its instruction and training more nearly to the needs of the people. It should be possible to preserve the best traditions of the institution, to raise the standards of instruction as the lower schools improve, and to train teachers who shall be the leavening influences for a service related to the health, the agriculture, the industry, the home and the character of the people.

Training Institution at Mukono

This school, known as the Bishop Tucker Memorial College, is directly concerned with the training of teachers and Native clergy. It has nominally a staff of two Europeans and four or five Native teachers. The main building now being finished is well planned and substantial. Its construction has been used for the training of some of the pupils in industrial skill. The principle and methods of the school are related to the training of Native teachers in the essentials of community life. Limitations of staff and equipment have prevented the complete realization of these ideals, but a good beginning has been made. With increased funds, equipment and staff, the institution could be made an effective center for the training of visiting teachers to help to supervise and reconstruct the out-schools.

Girls' School at Gayaza

This is an excellent school for the education of Native girls of high social standing. The two European women and their Native assistants have been able to combine the best elements of school and home for the training of girls. The buildings, grounds, flower gardens and vegetable plots, all contribute to the cultivation of a regard for the beautiful and the useful. The curriculum includes the three R's, sewing and handcraft. While the purpose of the school has been the general education of girls, some of them have entered health service and some have become teachers. With such a foundation of character and ability as this school gives, it is most desirable that it shall be assisted to contribute more directly to the preparation of the best type of woman teacher. It should be possible to arrange the organization so as both to continue the present influence and spirit and to include training more directly related to teaching and health service.

The distribution and character of the provincial schools throughout the Protectorate is shown in the following statement based on an able report prepared by Dr. Garfield Williams, a member of the Commission:

In the Buganda Province, the Church Missionary Society has some 17 central schools and over 330 sub-standard schools. In Kampala, the Mengo High School for boys is a boarding school organized on admirable lines. It meets the needs of a large part of the Province. Its curriculum and work are well adapted to the needs of the people ; agricultural education is stressed ; the boys take part in all kinds of farm operations, the care of cattle and poultry being given special attention. The Boy Scout Movement has taken root. The school is, however, so placed as to lack space for the extension of its activities. In Kampala there is also a central school under a Muganda clergyman, where good work is done, although the number of boys is much too large for the accommodation.

In the districts north, south, east and west of Kampala, lack of supervision and the defects consequent on incompetent teaching are reported as seriously minimizing the value of the work both in central and sub-standard schools. Resident missionaries competent to give supervision have their time too fully employed in other work. At one center the man who was admirably managing a central school found himself unable to supervise and inspect 81 sub-standard schools in the neighborhood. Heroic efforts have been made in many instances by missionaries and by the Native teachers. The latter, many of whom are uneducated and underpaid, are often men with a sense of vocation who even without proper supervision have done good work under extraordinarily difficult circumstances. But the chief impression created by the schools scattered, often in inaccessible places, over the huge area of the Buganda Province, was that of an immense opportunity not being taken because of the inadequacy of the staff. With the addition of only two qualified men missionaries, whose sole duty it would be to supervise these schools, an immense increase of efficiency would be obtained.

For the education of girls in the Buganda Province there is, in addition to the central institution at Gayaza, a girls' boarding school at Ndeji, where educational work is well adapted to the life of women in Africa. Native games and Native expression of human instincts and emotions have been recognized and used under direction. The girls' day school in Kampala, now rapidly improving, is one of several schools under European supervision in the Province. Almost all the rest of the girls' education in Buganda is given in coeducational sub-standard schools which are gravely defective in the matter of supervision.

The Western Province includes the two kingdoms of Ankole and Toro. In Ankole, the educational headquarters of the mission are at the Native capital Mbarara. Here there are a boys' boarding school, a central school and in the surrounding districts some 30 sub-standard schools. The sub-standard schools in this area are probably more often visited than those in most areas in Uganda, because the missionary who has been stationed there for many years likes to get out into his district and finds time to do so. But when he is on furlough and his missionary colleague has to take over all the work in the kingdom, ecclesiastical and educational, there can be no possibility of any adequate supervision. For girls good work is being done. At Kabale in Kigesi district there are both boys' and girls' boarding schools, and a number of sub-standard schools. The disadvantage of having the boarding schools so close to the hospital, where a large number of septic and infectious diseases are treated, is in part counterbalanced by the interest taken by the men doctors in the educational work.

In the kingdom of Toro the education of girls is more effective than that provided for boys. The staff of the admirable school at Kabazole do a considerable amount of inspection in the girls' schools in the district. Education as a whole is not popular in Toro, unlike other parts of Uganda.

The Northern Province has about 20 sub-standard schools and more advanced schools at Hoima and Masindi. The former has a boys' central school and well-organized girls' boarding and day schools. At Masindi there is a girls' day school and a boys' central school with a branch developing on industrial lines. This is one of the few places in the Protectorate where the Church Missionary Society, whose early hold on Uganda was at one time so dependent on the engineering knowledge of Alexander Mackay, has found place for technical training. Some effective emphasis is already being laid in Bunyoro on the community side of school education both for boys and girls.

The Eastern Province, the great cotton growing area, has had an unusual development of mission

work and education within the last few years. Busoga, which abuts on the kingdom of Buganda, shares its problems, which differ from those of the rest of the Eastern Province. Busoga has two educational centers—namely, Kamuli, with a good boarding school for boys and a central school; Iganga, also with a boys' central school and a first-rate girls' boarding school. The climate of Busoga is so unhealthy that continuity of work is difficult. It is impossible for the inadequate missionary staff to supervise even the central schools. The girls' school at Iganga is a particularly good piece of work.

The five areas of Lango, Teso, Bugweri, Bugishu and Budama are of the first importance for the future both of Church and State in Uganda. In the Eastern Province there are about 1½ million people; a system of churches and schools has been organized throughout; languages have been reduced to writing and people are coming into the Church and filling the schools literally by the thousand. The chief educational centers at present are Nabumale and Ngora. In Ngora there is a boys' boarding school in which special attention is being paid to agriculture, and also a central school. In Nabumale, which has excellent boarding and central schools, village industries are being markedly stimulated. Both schools are surrounded by numbers of sub-standard schools. There are between 300 and 400 in the Nabumale area alone.

In this area there is but one man to conduct the boarding school, two central schools and a host of out-schools. As Archdeacon of the Eastern Province he has the ecclesiastical supervision of a vastly larger area. The task seemed hopeless and the educational work might have been in a chaotic condition. But this was far from being the case. The missionary in question is a brilliant administrator; he has created such intense enthusiasm among his subordinates and organized his educational system on such sound lines, that these schools must be regarded as some of the most remarkable achievements in Uganda to-day. It is not too much to say that the influence of the community ideals lived out in the schools both at Nabumale and Ngora is being felt throughout the Province.

Such a statement makes a powerful plea for adequate reinforcements and government support, so that the work so brilliantly begun may be completed. Girls' work, closely related to village life and industry and with special attention to weaving, has been begun both at Ngora and Nabumale.

The Mengo Hospital.

One of the noblest records of work in the whole of East Africa for the benefit of the community is that of the C.M.S. Hospital in Mengo, where Dr. Albert R. Cook and his wife devote themselves to the welfare of the people. The Hospital at Mengo, opened in 1897, was the pioneer in medical work in the Protectorate. It has ever since held the lead in introducing vaccination for smallpox, notifying the first case of sleeping sickness and initiating the battle between science and disease. It has vigorous daughter hospitals in Toro (1903), Kigesi (1920) and Ngora in the Eastern Province (1922), besides numerous dispensaries. The Hospital has also done pioneer work in the medical education of the Native, which was systematically begun in 1917, and has recently added to the training of Native assistants a large maternity training school, built in 1920–21, for Native midwives.

The outstanding features of this great work have been the spirit of adventure which has continually led into new fields and the spirit of cooperation. The Hospital suspended its own medical training course in order to cooperate with the government scheme started in 1923; its staff took active part in the government campaign throughout the country against venereal diseases; and now there is a clearly established relationship in which the Government look to the C.M.S. to continue their four hospitals in the Protectorate, and leave to them and to the Roman

Catholic Missions the support of a network of maternity and child-welfare centers throughout the country and the training of workers for them.

The central institution, the Lady Coryndon Maternity Training School, is doing, under the direction of Mrs. Albert Cook, a splendid work in the training of Native women as midwives. Twenty-four students have already passed the examination of the Central Midwives Board for the Protectorate and three have received the higher honour of the Diploma of Midwifery. In view of the terrible infant mortality in Uganda, caused by ignorance, dirt, and venereal diseases, the contribution made by such medical work to the welfare of the Protectorate is incalculable. In his plans for further expansion Dr. Cook gives large place to the importance of training teachers in sanitation and hygiene who could instruct the tens of thousands of pupils in the mission schools. The C.M.S. is proposing to set apart a fully qualified doctor to take charge of this work.

Mill Hill Mission

This important Mission maintains many schools in the Buganda and Eastern Provinces. The headquarters in Kampala include a number of well-managed institutions, the most important of which are St. Peter's School for Boys, a High School and a Maternity Training School. The other institutions with a general responsibility are the Nazigo Normal School, St. Agnes' Boarding School for Girls, St. Aloisius' Boarding School for Boys, and the Baluba Technical School. The Bishop, with 69 Fathers, 17 Sisters and 16 Native teachers, has a general supervision of the educational work. The training of Native girls for health service and religious ministration is especially well done. The mission has twenty-five " Central " schools with a reported enrollment of 7,500. These schools are taught by Native teachers and are supervised by Europeans. There are three schools for small children in missions under the direction of Sisters. The government Blue Book for 1922 reported about 700 out-schools with an enrollment of about 30,000. Many of the out-schools are catechetical centers with comparatively little educational work. According to the Bishop, these schools are chiefly for the teaching of the lowest elements of the three R's and the reading of the Bible. It is to be hoped that the plan of employing visiting teachers may be adopted to relate these little centers to health, gardening and the simple needs of the people.

The White Fathers' Mission

The schools of the White Fathers are situated in Buganda and in the Western and Northern Provinces. Fully two-thirds of the pupils are in Buganda. St. Mary's School for Boys, the highest institution for general education in the Mission, is situated at the Kampala headquarters, with other interesting educational activities. These headquarters are on a hill commanding a view both of the town and of the extensive buildings of the C.M.S. and of the Mill Hill Fathers, on heights not far away. An impressive Cathedral, of simple, dignified architecture, is now being completed. St. Mary's School, under the direction of two Fathers and one Native teacher, pro-

vides instruction in English, the three R's and general preparation for clerical work. There is also a special class for telegraphists with a Native teacher paid by the Government. A normal school for men teachers offers a two years' course under the direction of one European missionary, one Native priest and one Native teacher. Another normal school for female teachers has a two years' course under the direction of two European Sisters. The three high schools have a course of three years in English, arithmetic and geography. The teaching staff in each is one European missionary and two Native teachers. The Kisubi Technical School, under the direction of missionary lay brothers, provides a four years' course in carpentry, wheelwrighting, smithing and bootmaking. There are also many little out-schools with a reported attendance of about 16,000 pupils and doubtless many more catechetical centers. In addition to the schools concerned with general education either throughout the Colony or in their locality, there are two seminaries for training Native clergy. The Little Seminary at Bukalasa is preparatory to the Grand Seminary at Katigondo.

The Little Seminary at Bukalasa

The following notes by the Father in charge of the preparatory classical seminary present a course strangely in contrast with other education in Africa :

The staff of this Seminary includes five White Fathers and two Native teachers. The students have, accordingly, to receive a double preparation of science and of will. The science to be acquired is, of course, mostly of a clerical nature, Latin being foremost. But, as will be seen, other sciences are not neglected. The sixth form (first year) is the foundation stone. The students do not begin Latin, but are taught, in the vernacular, grammar, arithmetic, geography, history. They learn to reflect and to think by parsing and analysis. Teaching of Latin includes Morphology (fifth form), Syntaxis of words (fourth form), Syntaxis of sentences (third form), Revision of the whole grammar (sixth form), Rhetoric (first form), with numberless exercises. Manual training and athletics are provided every day.

Grand Seminary at Katigondo

This school offers a course of nine years, including two years of probation previous to ordination to the subdiaconate. The teachers are four White Fathers. The instruction is largely in Latin and includes the usual subjects of a theological education. The following comment by a visitor to the Seminary reflects both on the content and the results of the education imparted :

When, at the invitation of the White Father in charge of the class, the visitors asked the pupils what they knew of St. Francis of Assisi, one of the 14 boys who held up their hands gave in fluent Latin and without any trace of hesitation a perfect history of the saint's life, his work and the influence this had on the Church. The teaching of manners is a subject of instruction in the curriculum, and indeed the way in which the boys behaved in their classes and treated the visitors was in no way different from the perfect manners shown, for example, by the monks of the Certosa.

The following facts were obtained from the Principal of St. Mary's College :

The number of Europeans employed in education is five on the general and inspecting staff and 56 teachers and instructors. In the Elementary and Primary Schools only the vernacular is used. In the higher schools Luganda, English and Latin are used as languages of instruction. The Society has its own printing press, where a monthly magazine is printed in Luganda. Amongst the books published and printed by the Society in Luganda are a Luganda-Latin Dictionary, a Luganda

Latin grammar and exercises, a history of the Baganda martyrs, and books of geography, arithmetic, science and history. The Mission was founded by Archbishop C. M. Lavigerie in 1868 as the Society of the Missionaries of Africa. Most of the Fathers employed in education have been working in Uganda for a great many years and have a thorough knowledge and understanding of the Native.

III. SUMMARY AND RECOMMENDATIONS

Uganda Protectorate, with an unusually high average fertility of the soil and a favorable climate, with its unusual type of Native population, distributed uniformly and in fairly satisfactory numbers throughout the territory, its remarkable system of mission education and its rapid agricultural development, especially in cotton raising, requires the immediate reorganization of Native education, not only to avoid a crisis in Native affairs, but much more to take advantage of the striking opportunities presented to the Protectorate and its people. It seems probable that the redirection of existing education would have more immediate and more extensive results in Uganda than in any African colony, with the possible exception of the Gold Coast. Hitherto Native development has been so natural as to eliminate the possibilities of racial frictions prevalent in some other Colonies. Government, missions and economic conditions have consciously or unconsciously moved along lines that were in the main sound and helpful. They have undoubtedly been fortunate in the absence of temptations to commit errors that have created difficulties elsewhere. Credit must be given to the early government officials, who organized administration with due regard for Native opinion. This was, of course, partly if not largely owing to the strong type of Native government already in the Protectorate. Inaccessibility from the sea retarded the too rapid entrance of European influences. Probably the most continuous and potent force of all has been the early and constant interest of the large missionary societies working in the Protectorate. From the first settlement to the present day the representatives of these missions have been constantly on their guard to eliminate unfair influences and to encourage and guide kindly forces.

While the missionary societies have made remarkable use of the available funds and staff for the education of the people, they have been seriously hampered by meager financial resources. They have also failed to relate their educational activities to the community needs of the people. The type of education has been too exclusively literary. In a country with unusually fertile soil they have made practically no provision for agricultural education. This vital responsibility, so fundamental to the welfare of the people, has been left to the chance interest of the missionary in charge and to the necessity of producing food for the missions. One of the present missionaries, with a vision of the relation of soil to soul, has introduced an interest in both the land and domestic animals into his school under circumstances that seemed insurmountable. First of these was the location of the school in an urban area with practically no land. The second was an educational and an ecclesiastical environment quite indifferent to the cultural value of agriculture. This man states the case for the soil in the following significant words :

The soil of this land is a veritable gold mine from which, by the cooperation of Church and State, a new African society might be dug, which could withstand nobly all that is bad and absorb all that is good in our western civilization. . . . There will be a large number of chiefs' sons who possess, through their fathers, land of their own, which they could be encouraged to develop on leaving school, and so automatically lift up the whole of the village life around them. If during one year fifty chiefs' sons left the nine intermediate schools with no great leanings towards learning but with some sort of vision and knowledge of what they could do with 100 and 200 acres of land, it requires little vision to see that in the course of five or ten years the whole country would be lifted to a higher level. This type of education for the sons of chiefs will not only supplement village education, but in many districts be the source from which it will flow strongly.

An officer of the Church Missionary Society expresses his great disappointment in that his Society failed to follow the inspiring example and the substantial beginning in industrial training made by the famous engineer missionary, Alexander Mackay. Probably in the history of no great missionary endeavor has there been such an interest shown in technical pursuits at the very inception of the Mission as was the case in Uganda. This was, of course, due to the heroic life and work of the engineer, Alexander Mackay, who may almost be said to be the patron saint of Protestant missions in Uganda. It would probably be true to say that Mackay was only permitted to remain in Uganda, in the early days when the missionaries and the handful of Native Christians who then existed were bitterly persecuted, because his engineering knowledge was useful to the Native king. It is fitting that the technical institute at the King's School, Budo, should be named after Mackay. Because of these beginnings it is sad that the technical work of the C.M.S. in Uganda seems rather to have fallen on evil days. There was a mistaken policy in the past when a quite promising mission technical school was handed over to the control of a commercial undertaking in Uganda which seemed at the time better fitted to control it. Unfortunately a great deal of the training of the Africans was then handed over by the new authority to Indian workmen, and it is suggested that these Indians had no intention of giving such training to the African lest it should prepare a way for the ousting of themselves and their compatriots by trained Africans.

Another subject neglected in the school program is that of hygiene and health. Missions are maintaining hospitals and insisting upon standards of cleanliness that have a decided influence for health. Only a few schools, however, give adequate place to the subject in the curriculum. The omission causes the pupils to minimize the importance of hygiene, and even to discredit the unconscious influence of European methods of sanitation. A striking example of the omission of this important subject, as well as of the ease with which the subject could be introduced, is in the case of an excellent school for Native women which failed to give any instruction in the care of children, even though the school was located within a few miles of an effective maternity training school, whose principal would have been glad to furnish the necessary instruction. Fortunately, these omissions are being recognized by the officers of the missionary societies, as the following brilliant plea by one of their number indicates :

The weakness which has already been indicated in regard to the curriculum used in sub-standard

schools is also manifested in the curriculum of the training institutions. Far too little emphasis is placed upon hygiene and simple agriculture and animal husbandry, and it seems a grave defect that there is almost a complete absence of nature study and the simplest background of science, which should find a place in any foundation work in education, more especially among primitive peoples, for the influences of nature and of the ordinary happenings of everyday life have been, in the past, among the most potent influences in the education of the Native.

One of the easiest ways of continuing and developing this education is to utilize these same natural processes as the avenue through which new ideas and new knowledge may be brought to him. To use the word " science " for this kind of knowledge brings up into the mind of the western educator a whole set of western ideas which make it appear a ridiculous subject for a curriculum in sub-standard schools among primitive peoples, but this is simply because we, in the past, have made science an almost hopelessly academic subject. In point of fact a very primitive type of science is almost the first educative influence that is brought to bear upon child races, and if only we could develop the subject sufficiently slowly and simply we could still make it of immense educative value to them, even in the simplest possible type of school.

The method has yet to be worked out, and the place to work it out is surely in the teachers' training institutions and their practising schools. So when we speak of the need of more teaching of hygiene and agriculture and animal husbandry, behind all of it we are thinking of the educative value of the simplest possible scientific knowledge which may be conceived of as the necessary educational foundation upon which to build up an appropriate teaching of these subjects.

It may be added that, even from a purely religious point of view, seeing that one of the greatest stumbling blocks to true religion which exists in the Native mind is the tradition which he possesses of age-long superstitions about nature and natural processes, simple teaching indicating to him the working out in nature of eternal law may help him almost more than anything else to get rid of many of the wrong conceptions that he has concerning the character and apparently haphazard manifestations of the Power that lies behind the natural happenings that so constantly affect his life.

The mere mention of the hundreds of out-schools reported by all of the missions immediately suggests the question of supervision and administration. Comparison of these hundreds of schools, scattered over extensive areas, with the almost negligible numbers of European teachers and supervisors, proves conclusively the dangerous lack of supervision. The emphatic presentation of this lack by Dr. Garfield Williams is most impressive :

Government Inspection.—It is in the inspection and administration of schools that the greatest defects in the educational system in Uganda are most manifested. In the first place there is no government Department of Education and no government inspecting staff. This is so serious a defect as to be in itself almost sufficient to account for much of the weakness in Uganda education.

Every missionary who is engaged in education work would welcome the inspection of government inspectors. It is immensely to the missionary's advantage to have outside inspection. Apart from anything else, it often results in a powerful reinforcement of his own inspection. Naturally he, in his inspection, may be thought to have motives ulterior to education. Especially is this true of the Native inspector who is very closely associated with the spiritual work of the Church as well as with its educational activities. It is an immense strength to the missionary educationalist to be able to turn to the report of the government inspector when necessary reforms are contemplated but are held up by the apathy or ignorance of those whose sympathies he must win if improvement is to be brought about.

Mission Inspection.—Quite apart from the obvious weaknesses resulting from the absence of government inspection, there are many others resulting from the absence of proper mission inspection and for which the missionary societies are to blame. By a mere enumeration of the missionaries at work and the work they have each to do, it has been proved without a shadow of doubt that missionaries are not undertaking and cannot undertake the work of inspection of schools in any way









IN TANGANYIKA (1)

(*a*) Government School at Tanga : Parent-Teachers' Meeting ; (*b*) Government School at Shinyanga ; (*c*) Village Out-school beyond Korogwe ; (*d*) Visiting Mission Out-schools, Usambara.







IN TANGANYIKA (2)

(*a*) The former Leipzig Mission House, Machame ; (*b*) General View of the School, Machame ; (*c*) Wachagga Boys.

approaching adequacy. But cannot much be done by Native clergy and higher grade schoolmasters? Higher grade Native teachers can be ruled out at once. They have institutions of their own to look after which should take up all their available time. What of the possible inspection by clergy? After all, most of these little sub-standard schools are on Sundays used as churches. Many of the teachers at work in these schools are, on Sundays, taking religious services, and there are Native rural deans and other Native clergy whose business it is to supervise these schools, often simply because they are churches; and to supervise their teachers, often simply because their teachers are also preachers. But a moment's thought will show that it is just because of this that the control of sub-standard education by rural deans and Native pastors absolutely breaks down. Probably the greatest mistake in the whole Uganda system is that the control of the little schools is vested in the same people who control the churches. Not that the system is necessarily wrong in itself, but that these rural deans and pastors have no time for the proper inspection and administration of the sub-standard school system. Nor have they the qualifications for this work and probably do not pretend to have them. Quite naturally and rightly, the thing that interests them when they come to these little sub-standard schools is the character of the preparation for baptism or for confirmation that is taking place. Inevitably the whole education system is subordinated to the ecclesiastical system.

It is suggested that, with the present numbers of educated Natives available, the amalgamation of the two tasks is an absolute impossibility, and that if one task goes, quite obviously it will be the task of educational inspection and administration. The net result is that numbers of the sub-standard schools in Uganda never have any effective inspection as educational institutions, and that there may well be hundreds of boys and girls being educated in these schools who are capable of profiting by the better education given in the central schools, but who never have a chance of getting to them. It is certainly a fact that large numbers of sub-standard school teachers are losing their enthusiasm and decreasing in capacity as teachers because they are left absolutely isolated, and never given a modicum of such assistance as might be given if only those who knew a little more than they did of the methods of teaching could be given time to help them in their work.

The Central Schools.—The inspection and administration of many of the central schools is unfortunately very little better. I do not think that it is fair to leave the Native teacher, less than a generation removed from paganism, at the mercy of every kind of temptation to slackness and even immorality. One felt, moreover, that the actual conditions in which boys were living who attended these central schools, which are incipient boarding schools and which have no proper arrangements made for the supervision of the boys in out-of-school hours, could not possibly have been left wholly unremedied had there been proper inspection and administration of these central schools. The argument that the home influences of the boys are even worse than the influences at work upon them in their temporary homes near the central schools seemed to me to be a pitiful sort of excuse for lack of better arrangements and supervision.

Boarding Schools.—Much might also be said in criticism of some of the boarding schools. There has been a lamentable lack of continuity in the administration of these boarding schools, due, of course, like almost everything else, to lack of European staff. But lack of European staff is not sufficient excuse. If there is not sufficient staff, nor any prospect of getting sufficient staff, the numbers of these schools must be permanently decreased. It may be taken as axiomatic that improperly supervised boarding schools are hotbeds of vice and immorality. It is also, certainly in Africa and the East, true that a well organized and properly administered boarding school is far and away the most effective type of institution both for the morals and for the general education of those who attend it.

Girls' Schools.—These criticisms apply almost wholly to boys' education, except in so far as we are dealing with coeducational sub-standard village schools. On the whole, the girls' education is far more effectively staffed and administered. Some of the girls' schools are remarkably fine institutions, and very seldom has one come across a girls' school where supervision was seriously lax. On the whole, moreover, the standard of educational attainment on the part of the women missionaries engaged in educational work is high. There are one or two exceptions, where mission-

aries, incompetent for education work, have been sent to fill gaps, but, on the whole, it is difficult to give anything but praise to the women's education work. A very small increase in their personnel would help them to put the girls' education of Uganda on to a very high level of efficiency. We believe, however, that much more could be done in Uganda by women missionary inspectors of sub-standard schools. We would certainly like to see the experiment tried of putting the coeducational sub-standard schools in certain large areas definitely under the administration of women missionaries.

Statistics of both missions and Government show the concentration of schools and other facilities in Buganda and especially at Kampala, its capital. Recent developments in the Eastern Province point to the danger of centering institutions and influences so largely at Kampala to the neglect of both the actual and potential developments in the Eastern Province. The relative importance of these two Provinces in the formulation of policies is wisely discussed in the following quotation :

> The Kingdom of Buganda is at present the center of everything in the Protectorate, and all roads lead to Kampala, its capital, so that it is at present impossible to get anywhere in Uganda with any ease, except from Kampala or by roads radiating from that city. It should also be pointed out that Kampala is not merely the center of communications, it is also the intellectual center of the whole Protectorate. This centrality of Kampala will not, however, continue indefinitely, for the extension of the Uganda railway from the Highlands of Kenya by way of Eldoret and Tororo into Eastern Uganda seems bound, in a measure, to shift the center to, or to create a second center in, Eastern Uganda. This is likely to be aided by the character of the Natives in the eastern districts, as well as by the economic development of the great cotton-growing areas which they occupy. It will probably not be long before Mbale or Tororo or some other center near Mount Elgon becomes as important a place as Kampala.

In view of the important educational problems in Uganda, it is most fortunate that Government and missions are equally interested in the redirection of much of the education hitherto given, as well as in the reorganization of the school system. The following recommendations are proposed for the consideration of those concerned with the improvement of the educational activities in the Protectorate :

1. The decision of the Government to appoint a Director of Education is almost a guarantee that all needed changes will in the course of time be realized. The Director will, of course, make a careful and sympathetic survey of the existing organizations and their methods. His policies will doubtless be formulated with full regard for the achievements and possibilities of the schools throughout the Protectorate. His Department will include supervisors who will become intimately acquainted with the school system and especially the little out-schools, even though they may be far removed from the larger centers.

2. The Advisory Board on Native Education, appointed some years ago, should represent Government, missionaries, settlers and the Native people. This committee will bring to the Government the varied experiences of organizations that have had almost complete responsibility for education since the beginning of the Protectorate. Only Nyasaland can equal Uganda in the extent to which missions have been responsible for Native schools. The representation of the Native people is required by their vital interest, the advanced position of the Native Government and their large financial contribution in addition to what they give through taxation.

While settlers and traders are comparatively few in number, their responsibilities and their experience will contribute vitally to educational policy.

3. Increased financial support of education is essential to any effective policy. The contribution to mission schools should not be regarded as in competition with appropriations to the government schools. Missions will expect only the financial aid which they can effectively use for the education of the people. The Department of Education and the Advisory Board would guarantee the best use of such appropriations. Grants-in-aid should be strictly conditioned by the quality and quantity of work done. The broad interpretation of education to include influences for the improvement of health, agriculture, industrial skill, home conditions and community morals and morale should constitute an appeal for funds that may well be supported by the other government Departments interested in such improvements. The rapidly increasing prosperity of the Protectorate will doubtless make possible appropriations sufficiently large to enable both Government and missions to maintain the schools which each can best administer. It is obvious that economy as well as efficiency require that Government shall only maintain schools where it can organize and direct them more effectively than existing mission organizations.

4. There is probably no British Colony in Africa more immediately in need of educational supervision than Uganda. This need has been presented both clearly and emphatically by an officer of one of the mission societies. Methods of supervision have been explained at length in the chapter on Educational Administration. It is especially important that Government shall not only maintain its own supervision, but also assist the supervisory work of mission societies and especially their efforts to prepare and maintain Native visiting teachers of the type now receiving favorable consideration in other colonies.

5. The chaotic condition of educational organization in Uganda is quite equal to the inadequacy of supervision. The terms "High" and "Central," as used to describe schools in Uganda, give an entirely erroneous conception of their standard and work. Both are lower elementary schools, with differences known only to a few people in Uganda. While there is much confusion, both as to terminology and standards, observation reveals different types that could with comparative ease be made a part of a regularly graded system. In Part II of this chapter the schools of Uganda have been roughly classified into four groups with Makerere at the top; the schools with more than provincial influence second; the so-called "High" and "Central" schools as the third, and the out-schools as the fourth. It seems clear that Makerere should be at the top of the system. To solve the confusion in the long-established schools of the Missions the following classification is suggested:

(*a*) Schools that are central to the work of each of the three large Missions. These will be Budo, for the C.M.S.; St. Mary's, for the White Fathers; and St. Peter's, for the Mill Hill Mission. These institutions will be of such a standard as to receive the pupils of the lower schools and prepare them either for Makerere or for the specialized institutions of the Missions, such as theological seminaries or the normal

schools. They will advance their standards as the lower schools evolve their work.

(*b*) The second grade of schools will be those of the provincial stations, with supervisory responsibility for their areas and with standards above those of group (*c*). These institutions will usually have dormitory accommodation and be under European supervision.

(*c*) This group of schools is represented by many of the so-called "High" and "Central" schools, which are at the present moment of the lower elementary grades. The high schools are usually under European supervision and the central schools are often only an advanced form of out-schools under Native teachers who offer some instruction in English.

(*d*) This group includes the hundreds of little out-schools at all stages of sub-standard inefficiency.

Comparison of the above analysis with the four-grade system described in the chapter on Educational Administration reveals the striking parallelism of the Uganda types to those recommended. The difficulty in Uganda is that there has not been a consensus of opinion to direct school activities, so that the four grades of schools may be integrated into a system which makes possible the promotion of pupils from the lower to the upper schools and also provides for the supervision of lower grade schools by the upper ones. It is, therefore, suggested that the Director of Education and the Advisory Board shall agree as to the status of these four grades of schools; that orderly promotion shall be made possible from the lowest to the highest; that the high and central schools shall have supervisory relationships over the out-schools of their community and every effort be made to improve their organization and to increase their number so that they may be sufficiently numerous to exercise supervision; that the provincial mission schools shall, so far as possible, supervise only the central schools and through them the neighboring schools. It is hoped that these suggestions at least make clear the approach to the perplexing problem of reorganization. The most fundamental provision of all is that there shall be a better proportion of upper to lower schools. At the present time the unsupervised condition of hundreds of out-schools threatens to discredit all Native education.

6. The Educational Objectives and Adaptations discussed in the first chapter of the Report are notably lacking in the schools of Uganda. With all the wealth of agricultural resources in the Protectorate, there is not a single agricultural school to prepare the Natives to take advantage of their wealth. The few institutions that give any attention whatever to the subject are negligible. This extreme neglect is almost equalled as regards industrial training. The teaching of hygiene is poor and limited. Nature study and physical science are almost entirely neglected. Under such conditions, it is obvious that the educational content of the school curriculum should be radically supplemented. The courses of instruction should be rearranged from the highest to the lowest.

Chapter VII

TANGANYIKA TERRITORY

THE mandatory responsibilities for Tanganyika granted to the British Government under international sanction give to the education of the Natives a special importance. According to the mandate, the improvement of the country and the development of the Natives are the avowed aims of Government. Education, broadly interpreted to include training in hygiene, agricultural and industrial skill and character development, is without doubt the most effective means for the realization of this great responsibility. The vast extent of cultivable land with a comparatively sparse population stresses the importance of an education that will make for the increase of the Native people through a knowledge of health and sanitation and at the same time enable them to make better use of the soil and other natural resources. The educational needs of the Territory are greater than those in any of the areas under British control, owing to the drastic disruptions of the great war and the consequent removal of all the German missionaries who had organized and maintained many effective schools in what was then German East Africa.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Tanganyika Territory, with an area of 370,000 square miles and a population of about 4,000,000, was assigned to the British Government in 1919 in conformity with Article 22, Part I, of the Covenant of the League of Nations. The Belgian Government likewise received a mandate to administer the districts of Ruanda and Urundi with an area of 20,000 square miles and a population of 3,500,000. The great difference in the density of population of the British area with 11 to the square mile, as compared with the Belgian area with 175 to the square mile, has a vital significance in the future development of these two political units. It seems obvious that these areas separated by mandate are both economically and sociologically complementary and supplementary. Tanganyika with its vast undeveloped resources seems clearly the outlet for the great and vigorous population crowded into Ruanda and Urundi. Effective systems of education adapted to the economic and social welfare of the people in both British and Belgian territories will inevitably emphasize their interdependence.

Tanganyika Territory, extending from 1° to 12° south latitude, has Kenya and Uganda to the north, Belgian territory to the west, and British and Portuguese territory to the south. In area it is a little larger than Nigeria, but its population is less than a fourth of that in Nigeria. It is three times the area of the United Kingdom of Great Britain and Ireland and larger than all the Atlantic Coast States from New York to Florida. The 22 political districts of the Territory may be grouped into five geographical units as follows :


30
32
34
36
38
40
UGANDA
VICTORIA NYANZA
KENYA COLONY
RUANDA
BUKOBA
L. NATRON
MWANZA
Mt. KILIMANJARO
ARUSHA
Moshi
Marangu
Arusha
MOSHI
L. EYASI
L. MANYARA
URUNDI
KONDOA-IRANGI
USUMBARA
TANGA
KIGOMA
TABORA
Kigoma
Tabora
PANGANI
PEMBA
ZANZIBAR
TANGANYIKA
Dodoma
DODOMA
Mpapua
BAGAMOYO
Dar-es-Salaam
UFIPA
MOROGORO
DAR-ES-SALAAM
TERRITORY
IRINGA
RUFIJI
L. RUKWA
Rufiji R.
MAHENGE
KILWA
Matandu R.
RUNGWE
Mbemkuru R.
LIVINGSTONE MTS.
NORTHERN
RHODESIA
NYASALAND
SONGEA
LINDI
Ruvuma R.
PORTUGUESE
EAST AFRICA
ENGLISH MILES
0 50 100 150 200
A.E.HUITT

1. *The Northern Area*, including the 5 districts touching the northern boundary, has a Native population of 1,385,700, an area of 77,629 square miles, and a density of 18 persons to the square mile. Most of the area has an altitude of from 1,600 to 4,000 ft. The districts of Moshi and Arusha are more than 4,000 ft. in altitude and contain the extinct volcano of Kilimanjaro, 19,720 ft., the highest mountain in Africa. There is much fertile land and the climate is generally healthy.

2. *The Central Area*, containing the 4 districts along the railway from Dar-es-Salaam to the Lake, has a population of 1,144,000, an area of 100,835 square miles, and 11 persons to the square mile. Tabora, with almost half the total population, has an average altitude of over 4,000 ft. Owing to swampy areas this district is not regarded as healthy. The altitudes of the remaining districts, which are reasonably healthy, range from 1,600 to 4,000 ft.

3. *The Western Area* borders on Lake Tanganyika and has an average altitude of over 4,000 ft. Its Native population is 470,300; its area 71,860 square miles; density of population, 7. Most of the country is healthy.

4. *The Southern Area* borders on Lake Nyasa and contains the Livingstone Mountains, whose highest peak is over 9,000 ft. The Native population is 327,600; the area 61,573 square miles; density 5 persons per square mile. The region is healthy and contains much cultivable land.

5. *The Coastal Area* contains the 7 districts bordering on the ocean. The maritime plain, varying from 10 to 40 miles in width, extends through all these districts. They are tropical in climate and generally unhealthy. The Native population is 778,400; the area 61,597 square miles; density of population, 12.

THE PEOPLE

The geographical facts already presented indicate the sparsity of population. In view of the healthfulness of extensive areas throughout the Territory it is difficult to account for the small population. Comparison of the census of 1921 with the German census of 1913 indicates a small decrease, which is explained by the ravages of war, the high death rate resulting from influenza and the increase of venereal diseases. All these decreases were in the coastal provinces; the inland districts show an increase in every case. The historical explanation of the sparse population is probably both the ravages of disease and the constant slave raids to which the inland Natives have been subjected for centuries. The central plateaux have also suffered much from famines. Evidence of great losses from infantile mortality, which is known to be general among African tribes, is especially definite and convincing in the following facts presented in the report of the Medical Department:

There is not a shadow of doubt that infantile mortality is appallingly high. There is evidence to show that it stands at somewhere near 300 per thousand. Statistics collected concerning 285 wives of 34 chiefs show that only 405 infants survived out of a total of 707. As the tribe had not suffered either pestilence or famine, and the children of the chiefs had naturally a better chance of survival than those of ordinary Natives, this very high death rate is especially significant.

The principal occupation of the Native throughout the Territory, as indeed throughout Africa, is the cultivation of the soil. In addition to the food crops grown everywhere, efforts have been made for many years to encourage the Natives to grow such money crops as cotton and ground nuts. In 1923, 600 tons of cotton seed were distributed among the Natives, and instruction in planting, picking and grading was given to them by practical demonstration. The year's output amounted to 6,500 bales of 400 lb. each. Owing to unfavorable weather conditions in many

districts this was a decrease of 11 per cent. as compared with the previous year. Two districts also suffered from a plague of rats which, in addition to the destruction of much foodstuff, destroyed nearly half the cotton crop. The results in cotton and in other money crops are sufficient to prove the possibility in Native production. The Government Report for 1922 states that "the quality of coffee raised by the Natives is in many cases quite equal to that raised by Europeans; the price paid for it by local merchants has averaged one shilling a kilo." Trained Natives are working successfully under the administration of Government in the direction of agricultural production.

The ownership of live stock is a more definite measure of Native occupation. It is reported that the Natives possess approximately 3,000,000 head of cattle, 4,000,000 sheep and goats and 12,000 donkeys. In view of the great losses from rinderpest and East Coast fever, such an amount of live stock is a significant indication of Native stock raising. A great proportion of these animals are in the Northern and Central Areas of the Territory. With the extension of practical education in farming and stock raising, it seems certain that Native production could be very greatly increased.

The Director of Education has assembled some interesting facts concerning the industries and handicrafts of the Native people. This statement shows the number of tribes engaging in each handicraft and also whether it is the occupation of the men or the women. The principal industries are as follows: Basket making, 21 tribes, both men and women; mat making, 21 tribes, both men and women; metal work, 25 tribes, men; making of hoes, axes and agricultural tools, 8 tribes, men; pipe making, 14 tribes, men; weaving cotton cloth, 8 tribes, men; pottery, 16 tribes, men and women in 9 and women in 7; mortars and pestles, 10 tribes, men; ebony and wood carving, 9 tribes, men. Other crafts, limited to the men of two or three tribes each, are silversmiths, makers of musical instruments, salt making, lime burning. The extent and variety of these handicrafts indicate the possibility of an education related to the industrial capacities of the Native people.

The system of land tenure is of vital importance to every phase of Native development. Without a clear understanding as to the relationship to the land, the agricultural education of the Native is futile. In the undeveloped condition of the Territory there are many lines of possible development. Sound policy for the training of the Natives cannot be determined until the lines of colonial development have been reasonably determined. Experience in other Colonies points to the wisdom of a policy that provides both for land ownership by the Native people and opportunities to engage as laborers on European plantations or in well-organized industries. The situation as regards land tenure in Tanganyika is clearly presented in the following quotation from the report presented to Parliament in July, 1921:

> The whole position of land in the Territory is somewhat complicated owing to the fact that it involves three distinct systems of tenure or ownership, which are antagonistic and mutually exclusive, though existing side by side. These may be described as: (1) the ancient tribal system based upon a communal ownership, as established over a wide area of Africa; (2) the purely private and individual

Arab system, whereby the original alien immigrant possessed himself of a desirable piece of land without consideration for the possible rights of the State or the community ; and (3) the European system, under which government grants of suitable properties were made to certain persons or companies, after, at any rate nominal, consideration of the rights of the Native community and the development of the country.

Of these, the first system naturally obtains over the greatest area, though it is generally restricted to the less developed or desirable parts of the Territory. Working well under the former conditions which obtained before the African had come into contact with outside influence, it is now complicated by the problem introduced by modern conditions ; and this fact renders perpetual caution necessary if, on the one hand, Native rights are to be maintained and, on the other, due regard is to be paid to the adequate development of the large and often rich areas affected.

The second or Arab system of ownership lends itself more readily to incorporation into the European scheme of private property in land, but it involves various complications in practice, the greatest being the fact that these estates were primarily intended for exploitation by slave labor. Once slavery ceases, the Arab owner tends to lose his powers of development, and his property falls into a neglected, unproductive state, with the inevitable result of eventual dispossession by the easy road of debt and mortgage. There is thus a constant danger that the former Arab owners (who, after all, were responsible for many useful innovations, and who did much to develop the Coast Area in the past) may be expropriated by European or Indian successors who will exploit the properties on modern commercial lines, while the Arab and his ex-slaves sink apathetically into a hand-to-mouth existence under conditions distinctly opposed to social progress. It is, no doubt, true that these lands were originally seized in utter defiance of the right of the original African communities ; but it is scarcely possible to revive such considerations at this stage, while the Arab may be said to have justified his existence to a great extent by the many improvements which he introduced to the general benefit of the country.

The European system of land tenure was introduced by the late German Government, and large grants were made to individuals or companies, often with little or no consideration for the rights and requirements of the Native population. As a result, considerable unrest was aroused, and such action must be considered a contributory cause to the numerous Native risings with which the Germans had to deal. Restricted tribal lands meant a discontented and decreasing population with labor shortage as a result ; this entailed regulations to remedy the shortage by compulsion, with the inevitable outbreak as a logical conclusion. This was apparently recognized at last by the German administration, who were in the last few years before the war consequently growing far more cautious in the matter of land grants ; they appear to have been trying in certain areas to remedy the harm already done, their policy having become more careful and far-sighted compared with their original methods. It is, nevertheless, undeniable that in many cases land has been alienated in utter disregard of Native rights, and we are left in certain portions of the Territory with an unfortunate legacy in the shape of an overcrowded and discontented Native community on the one hand, and with large and valuable properties handicapped for lack of sufficient labor on the other.

It is evident that the British authorities are fully conscious of the difficulties of the situation both as regards land tenure and the exploitation of labor. The pronouncement of the White Paper of 1921 in reference to the labor in Kenya, together with the ideals of the League of Nations, are adequate guarantees that under British rule justice will be done to the Natives.

It is not possible to describe the great variety of tribes and languages. The numerous dialects are various forms of the Bantu language. Swahili is the *lingua franca* and more generally used in Tanganyika than in any of the other East Coast Colonies. A number of the dialects have been reduced to writing, and elementary grammars and vocabularies have been compiled by missionary societies and German

students. Officers of Government and missions interested in the education of the interior tribes are seriously considering the relative importance of the Native language, Swahili, and English, as languages of instruction in the schools. The claim of the local vernaculars is clear, so far as the early stages of education are concerned. The advantages of Swahili are obvious for trade exchange and the simpler inter-tribal relationships. The importance of English, or the language of the Power in control, is the establishment of a means of communication with Government and an acquaintance with the great literatures of civilization. The great masses of the Natives of Tanganyika have their own animistic beliefs and superstitions. Mohammedanism is largely limited to the coast towns and has penetrated into the interior at only a few places. The total number of Mohammedans is reported to be only about 300,000, and many of these have only a superficial connection with Islam through the observance of certain rites. The Government Report for 1922 states that two or three Arabs from Aden or Mecca visited some of the Mohammedan communities during the year, not apparently to proselytize, but to inquire into the religious state of the followers of their faith.

THE COUNTRY

All reports indicate that a very large proportion of this great Territory is agriculturally productive. Some districts in the central plateau are hampered by a lack of rain. Reference to the description of the five geographical areas shows the comparatively high altitude of a large part of the territory. More than a third of the total area has an altitude of over 4,000 ft. All but a sixth of the territory is over 1,500 ft. above sea-level. These facts, together with the well-known fertility of the extensive areas, support the claim that the country is capable of great variety of vegetation, from the strictly tropical plants of the coast to the grains and vegetables of the temperate zone, which can be grown in the higher levels of the south-western and north-eastern sections. The principal exports for 1922 were:

	£
Sisal, 10,200 tons, valued at	290,000
Cotton, 1,500 tons, valued at	141,000
Coffee, 4,300 tons, valued at	204,000
Ground nuts, 12,500 tons, valued at	190,000
Grains, 19,000 tons, valued at	134,000
Copra, 4,800 tons, valued at	90,000
Hides and skins, 1,500 tons, valued at	66,000
Sim-sim, 2,800 tons, valued at	50,000
Bees-wax, 333 tons, valued at	25,000
Ghee, 380 tons, valued at	18,000

The total exports in 1922 amounted to almost £1,500,000; in 1923 to £1,733,000. These increases show the rapidity with which the Territory is becoming productive. The country has also considerable wealth in live stock, as the large herds of the

Native people indicate. With the elimination of rinderpest and other animal diseases, stock-raising will become more general. While the forests are at present neither extensive nor valuable, re-afforestation has been vigorously begun. There are some indications of mineral resources, including gold, coal and mica, but as yet there is no profitable production.

EUROPEAN INFLUENCES

European influence in the Territory began with settlement by the Portuguese in the latter part of the fourteenth century. They were later driven out by the Arabs, who continued in control until the Germans took possession. In 1884 Dr. Karl Peters, a German explorer, made treaties with Native chiefs. On this basis the German Government established a protectorate in 1885. The important events in the German administration were the Arab rising and the launching of the first German steamer on Lake Nyasa in 1889 and a serious Native rising in 1905. According to the census of German East Africa, in 1912, the total white population was 4,866, of whom 968 were in Dar-es-Salaam, 433 in Tabora, 432 in Tanga, and the others were distributed throughout the Territory. The Germans formed three-fourths of the total number. It is interesting to note that 637 were in government employ, 201 being officers and non-commissioned officers of the Protectorate troops ; 449 were missionaries ; 758 cultivators, farmers and gardeners ; 327 engineers and contractors ; 429 laborers and mechanics ; 442 traders and shopkeepers, and 29 medical doctors, chemists and dentists. This distribution of occupation reflects the varied lines of European influences during German control. The results of the German occupation are seen in the railways, the substantial buildings, and numerous scientific studies of the Native people, as well as of the physical elements of the country.

By Article 119 of the Treaty of Peace, signed in 1919, Germany renounced, in favor of the Principal Allied and Associated Powers, all her rights over her overseas possessions. These Powers, in 1920, assigned to Great Britain a mandate to govern that part of German East Africa known as Tanganyika Territory, and to Belgium another section, approximately that of the districts of Ruanda and Urundi.

The mandate lays down conditions directed against slavery, forced labor (except for essential public works and services), abuses in connection with the arms traffic and the trade in spirits, usury and the recruiting of labor ; it safeguards the interests of Natives in their lands and forbids the transfer of Native land to non-Natives except with the consent of the authorities, and it provides for complete commercial equality among nationals of States which are members of the League of Nations and for complete religious freedom.

The seat of the Government is at Dar-es-Salaam. The Governor and Commander-in-Chief is assisted by an Executive Council. For administrative purposes the territory is divided into 22 districts under District Commissioners and Administrative Officers. The system of administration is to support and supervise with the least possible interference the Native authority as existing or established. It is the object of the Government to establish and encourage Native authority where the chiefs have, for different reasons, lost much of their control over their subjects. In some districts this is more difficult than in others as the tendency towards disintegration of the tribes which had begun even before the war was naturally assisted by four years of war and upheaval, but the policy of the Administration, carried out through the District Officers, is to restore central authority to the

hands of the rightful chiefs. Native tribunals have been established and given limited power wherever possible and the increasing number of cases taken before them for settlement shows their popularity. These Native courts are yet under strict control of the European Administration.

The following analysis of the estimated ordinary expenditures for 1923–4 indicates the principal activities of the Government, arranged according to their direct or indirect influence on the education and general welfare of the Native people :

Total Ordinary Governmental Expenditure			£1,519,931
I.	Education, agriculture and health	£201,533	
	Education,* £13,156 ; agriculture, £31,371 ; health, £104,538 ; forestry, £14,324 ; veterinary, £38,144.		
II.	Territorial administration	227,003	
	Governor, secretariat, legal department, district administration, etc.		
III.	Military, police and prisons	291,266	
	Military, £170,429 ; police and prisons, £120,837.		
IV.	Public works, railroads, highways, posts and telegraphs .	572,377	
	Public works, £111,994 ; railroads, £393,089 ; tramways, £2,833 ; posts and telegraphs, £64,461.		

In addition to the ordinary expenditure, amounting to more than £1,500,000, there were £416,800 for extraordinary costs in public works, railways, and also probably war reconstruction. Comparison of estimated expenditures with the income shows that the deficit will amount to £680,000. It is important to note that the direct contribution of the Native through hut and poll tax is approximately £389,000. His indirect contribution in addition to this sum is quite considerable.

Group I of the expenditure in the above table includes the £13,156 for education and appropriations for health and agriculture, each of which is closely related to Native welfare. The amount for education is less than one per cent. of the ordinary expenditures and well below that in most British Colonies. Adding the costs for health and agriculture, the proportion is 13 per cent. This compares favorably with other British areas and is higher than those of non-British governments in Africa.

The territorial expenditures in Group II constitute about 15 per cent. of the total. This is the usual percentage spent on administrative officers in British Colonies. The District Officers and their assistants are in close touch with the Native people and exert an influence of great value. Reports indicate that the British officials maintain a closer contact with the Native people than the German policy encouraged.

The expenditure in Group III for military, police and prisons, amounting to 20 per cent. of the total, is considerably above the average in British Colonies. This is doubtless due to the necessary reorganization of the population after the disruptions of the war. It is the policy of the Government to train both the Native police and the soldiers to deal with the Native people in as friendly a manner as possible. The extension of educational facilities to the masses of the people will make possible the rapid decrease of this large item of expense.

* For 1925, the estimate for education is £32,074, with additional sums for buildings.

Group IV includes expenditures for public works, railways, highways, posts and telegraphs. These are 38 per cent. of the total, without counting the extraordinary appropriations, amounting to £416,000, which are for similar expenses. The proportion spent from ordinary expenditures is about the same as that in most of the Colonies. In view of the great distances of this large Territory, with fertile areas in inaccessible sections, the extension of railways and highways is amply justified for the permanent development of the country and the people.

Some government departments claim special mention for the excellent qualities of their work. This is notably true of the Medical and Sanitary Departments. The last Medical Report shows that there were 43 government hospitals and dispensaries in the Territory in 1921. The principal facts concerning the hospital and sanitary work are as follows : medical officers, 20 ; nursing sisters, 12 ; sub-assistant surgeons, 16 ; compounders, 22 ; Native hospital staff, 297 ; beds, 1,115 ; Native sanitary inspectors, 24 ; Native sanitary staff, 956. It is not possible to give an adequate description of the work of these Departments. The following quotation from the Medical Report for 1921 presents some interesting facts concerning the sanitary conditions of Native Africans, as well as the significant point of view of the Medical Officer :

> The sanitary environment of the town dweller, considering his stage of development in the scale of civilization, is, on the whole, good. He has a right regard for sanitary administration and a confidence in modern methods of checking the spread of disease. The *shenzi*, on the other hand, is most backward. This is the man we find living in his hut in company with his domestic animals. The phenomena of life and death cause him neither much joy nor any great sorrow. A wave of disease passes over the land and leaves him less affected by it than by an outbreak of rinderpest among his cattle. And yet, somehow, the sanitarian must get at this class of the community. He and his kind can only be approached through education, and let it be remembered that no exotic system of sanitary education is contemplated. Sons of Jumbes and Headmen attend government or mission schools. A part of their teaching must be in the principles of elementary hygiene.
>
> A beginning in the teaching of this subject has already been made in the Dar-es-Salaam Government School. The subject matter is of the simplest. For instance, the pupil is asked : Why should I have a sanitary convenience in my hut courtyard ? Why must I not encourage flies to breed near my house ? How can I stop them doing so ? Why should I not allow pools of stagnant water near my house ? It is hoped shortly to have a small booklet ready which will be read in school, and to arrange for demonstrations on the life history of the mosquito and the fly—nature study, in fact. No boy can fail to be interested in the changing processes of life when they are going on under his very eyes. He sees one morning a collection of mosquito eggs, and day by day in his classroom he can watch the changes until the adult mosquito is found hanging to the gauze cover of the jar. It is all a question of propaganda. Propaganda will actually be the determining factor in the war against disease in uncivilized Africa.
>
> It is for this reason that the Health Branch is working in the closest liaison with the Education Department. Without the assistance of the schools, the sanitarian will be hopelessly crippled in his efforts to raise the sanitary ideals of the African or the Asiatic.

The Agricultural and Veterinary Departments employ a considerable staff including both Europeans and Natives. Both work in cooperation with the Educational Department. Laboratories are conducting investigation of stock-raising and the cultivation of the soil. They have had some success in the training of Native

stock inspectors and Native agriculturists. The Native farmers are responding to the suggestions of these Departments and larger crops are being produced.

The total European population in 1921 was 2,500. Of these 900 were in the Coastal Area, 555 being in Dar-es-Salaam and 225 in Tanga. The Northern District had 890, of whom 387 were in Arusha, 209 in Moshi and 125 in Mwanzi. The Central Area had nearly 400 Europeans, mostly living in communities on the Central Railway. The Western Area contained 200 Europeans, the Southern Area only 64. The Asiatic population in 1921 was 15,000, of whom 10,000 were in the Coastal Area, 2,500 in the Central Area, and 2,200 in the Northern Area. The European population includes government officials, settlers, traders and missionaries. The Asiatics are primarily traders. Comparison of the German census of 1912 with that of 1921 shows a decrease of European population from 5,000 to 2,500. With the progress of reconstruction European population is steadily increasing. The extension of railways will open considerable tracts of fertile land with climatic conditions favorable to European settlement. Under the ideals established by both the British Government and the League of Nations, such settlement will doubtless proceed to the advantage of both the Colony and the Native people.

II. EDUCATION

Native education in Tanganyika was drastically disrupted during the Great War. The destruction of the German government system of education and the removal of more than 400 German missionaries are losses that cannot soon be retrieved. The school facilities at the outbreak of the war are summarized in the following quotation from the Report to the British Parliament for 1921 :

> The provision already made or foreshadowed for Native education at the outbreak of war was a clear indication of the importance which the Germans attached to it. The vote for 1914 provided 14* Europeans on the staff of the Education Department ; there were already 99 government schools, 10 of which were principal schools and the remainder elementary ; provision had also been made to build a further 20 elementary schools during that year. The number of pupils in attendance at the principal schools in 1913 was 2,394, and at the elementary schools 3,706. There were also 108,550 children on the registers of the 1,832 schools conducted by the missionary societies. The results of their system are to-day evident in the large number of Natives scattered throughout the country who are able to read and write, and it must be admitted that the degree of usefulness to the Administration of the Natives of Tanganyika Territory is in advance of that which one has been accustomed to associate with British African Protectorates. Whereas the British official may often have had to risk the mutilation of his instructions to a chief by having to send them verbally, the late German system has made it possible to communicate in writing with every Akida and village headman, and in turn to receive from him reports written in Swahili.

Other British government reports refer favorably to the educational work of missions under German administration. Special acknowledgment is given to the influence of German missions through the emphasis of their schools on hygiene, agriculture and industry. The Protestant missions of German origin were the Leipzig, Berlin, Bielefeld and Moravian Missions. The British missions were the

* The Director of Education states that the German staff was 24.

Church Missionary Society and the Universities' Mission to Central Africa. The Seventh Day Adventists also had work. The Roman Catholic Societies were the Black Fathers, the White Fathers, and the Benedictines.

The British Government in 1919 was faced with the reorganization of the work that had been discontinued and to some extent destroyed. Authority was given to the District Political Officers, in December, 1919, to reopen some of the government schools. A Director of Education was appointed in September, 1920, and educational reconstruction was immediately begun. The Director realizes fully the extent of his responsibilities for the education of 4,000,000 Native people throughout the Territory. The estimated number of children of school age is 800,000. The provision of schools for this large number of children, scattered over the vast territory of Tanganyika, requires great financial resources, a large staff and sufficient time to carry out plans and especially to train teachers. The Report of the Education Department for 1923 shows that there are 5,000 children enrolled in 65 government schools, taught by 135 Native teachers under the direction of 5 European officers.* In addition, the mission schools report a total of 115,000 children in 2,200 schools taught by 2,200 Native teachers, under the direction of 150 European missionaries. The government expenditure for education in 1922-23 was £13,140, about 1 per cent. of the total revenue for the Territory.

These statistics show that the Government has made commendable progress in the reorganization of schools during the last three years. Genuine effort has been made to relate the school work to the condition and the needs of the people, especially as regards health and agriculture. The Director has prepared a simple booklet on hygiene in the Swahili language for use in the Native schools. Practice in gardening is required in practically all the schools. The buildings are comfortable and suited to the climate.

With full appreciation of the educational methods and the progress made by the Department of Education, it is obvious that the governmental provisions are utterly inadequate to deal with the educational needs of this great Territory. In comparison with the contributions of non-British Governments to education, both the financial appropriation and the number of schools are fairly high. The serious departure of Tanganyika from the educational policy in British Colonies in Africa is in the refusal to give grants-in-aid to mission schools. The Government has thus disregarded the most potent educational ally available in Africa. Missions have struggled on with their limited means and are rendering a great service to the Native people and the Territory. With encouragement, aid and direction from the Government, the missions could greatly increase and improve their educational work.

Mission schools in Tanganyika are maintained by 13 societies, of which 9 are Protestant and 4 are Roman Catholic. These societies report 115,000 pupils in 2,200 schools. In view of the fact that " practically every Mission reports unopened schools and an attendance only a fraction of that of pre-war days," the Director of

* See footnote on page 181.

Education suggests the difficulty of harmonizing these figures with the returns of 1913, showing 108,500 pupils and 1,830 schools. The divergence is emphasized by the fact that the 1913 figures included the enrollment for Ruanda and Urundi with a Native population almost as large as that of Tanganyika. Furthermore, the German census of 1912 reported over 400 missionaries as against 157 in 1923. These confusions all point to the importance of a close relationship between Government and missions. There have been similar errors in other colonies, through the inclusion of mission schools in more than one colony. The important fact is that missions with large and resourceful work in other colonies are maintaining many schools in every part of the Territory.

It is necessary to note the distribution of both government and mission education in relation to Native population in the five geographical areas and the 22 political divisions. Reference to the description of these areas in the earlier paragraphs of this chapter will indicate their principal economic and social conditions. On the basis of the available facts concerning missions it is possible only to designate the societies working in each area as follows :

Northern Area. Native population 1,385,700.
Government : 22 schools ; 1,414 pupils.
Missions : White Fathers ; Fathers of the Holy Ghost ; Evangelical Lutherans ; Seventh Day Adventists.
Central Area. Native population 1,144,000.
Government : 12 schools, 1,114 pupils.
Missions : White Fathers ; Fathers of the Holy Ghost ; Church Missionary Society ; Africa Inland ; Moravian.
Western Area. Native population 470,300.
Government : 5 schools, 351 pupils.
Missions : White Fathers ; United Free Church of Scotland ; London Missionary Society.
Southern Area. Native population 327,600.
Government : 7 schools, 411 pupils.
Missions : Benedictine Fathers ; Capuchin Fathers ; Church of Scotland.
Coastal Area. Native population 778,400.
Government : 19 schools, 1,597 pupils.
Missions : Fathers of the Holy Ghost ; Benedictine Fathers ; Capuchin Fathers ; Universities' Mission to Central Africa.

The German Missions at work before the war were Lutheran ; since then the Evangelical Lutheran Augustana Synod of North America has been helping the derelict missions. The way is now opening for the return of some German missionaries to their former fields.

These facts show that Government has made some beginning in all the 22 districts. The numbers are exceedingly small in the western and southern sections. The missions are also well distributed throughout the five areas and the 22 districts, all but Rufiji and Kilwa in the Coastal Area having some mission schools. The Protestant societies report approximately 800 schools and 50,000 pupils ; the Roman Catholic missions about 1,400 schools and 65,000 pupils. Their societies and pupils, schools and fields of service are as follows :

	Pupils.	Schools.	Area.
Protestant			
Church Missionary Society	15,918	152	Central.
Lutheran	9,622	139	Northern.
Universities' Mission	8,412	207	Coastal.
United Free Church of Scotland	8,196	77	Western.
Church of Scotland Mission	3,341	64	Southern.
Africa Inland Mission	1,613	42	Central.
Seventh Day Adventists	913	10	Northern.
London Missionary Society	777	25	Western.
Moravian	509	21	Central.
Roman Catholic			
White Fathers	29,332	525	North, Central and Western.
Order of the Holy Ghost	15,260	543	North, Central and Coastal.
Benedictine Fathers	13,666	250	Southern and Coastal.
Capuchin Fathers	5,524	110	Southern and Coastal.
Italian Fathers	1,500	27	

With all possible allowance for errors in the statistics, as well as for the poverty and inefficiency of the little out-schools, this presentation of the distribution and number of mission schools is a very impressive indication of the educational potentialities of missions. An even more convincing assurance of their possibilities in Tanganyika is their record in other colonies, where some of them have transformed barbarism into the orderly activities of civilization and all of them have made substantial contributions to the welfare of the Native people and colonial development.

Government Schools

The European staff of both the Department of Education and the government schools consists of the Director of Education, two headmasters and two assistant masters. As one or more of these is usually in England on leave, the European officers are limited to three or four at the most. It is evident that such a staff is not sufficient for the inspection of the government schools without the additional responsibility of acting as headmasters of any special school. The inability of the present staff to establish any contacts with the widely distributed mission stations is even more obvious.* The fact that all but the Director are assigned masterships means that the inspection of schools is negligible.

The government system contemplates a series of central schools under European masters to train teachers and serve as centers for the supervision of schools in the areas. At present there are only three schools of this type, situated at Dar-es-Salaam, Tanga and Bukoba. Attractive buildings have been erected at Tabora, but they have not been used, on account of delay in securing a suitable European master. Plans have also been made for a central school with boarding, industrial and agricultural departments at Mpapua, and it is hoped to have the buildings

* During the current year the European staff is being increased by 9 officers—a Deputy Director of Education, 5 schoolmasters, 2 industrial instructors and an office superintendent or clerk.

constructed in 1925. The following description of the school at Tanga presents some of the features of a central school. Unfortunately, it lacks the agricultural environment, as strongly advocated by the Director of Education.

The school, situated in the coast town of Tanga, is now in charge of a European headmaster who has a staff of ten Native school teachers and eight Native industrial instructors. There are 304 pupils at the school, all boys, and provision is being made to take in 25 boarders. Most of the pupils come from Tanga, but the intention is later to take in pupils who have passed through the district schools. The languages of instruction are Swahili and English. The class work is done in an elementary school with six graded classes and the advanced school has two graded classes. There is also a night class for the apprentices of the workshops, where elementary and primary instruction is given. Industrial instruction is given in the following subjects: carpentry, boot-making, tailoring, blacksmithing, masonry and building, and typewriting; there is a special class for training Native dressers as hospital assistants. No provision is made for religious instruction, and this is also the case in the government district schools. Physical drill and football are included in the curriculum.

All the office and school furniture has been made in the school workshops and the school also supplies district schools with the necessary school furniture. Part of the buildings have been put up by the pupils, who are also employed in doing the same thing at the district schools. The school stands in about three acres of land which is enclosed by a wall. The very substantial school buildings were taken over from the Germans.

The standard of teaching appeared to be very good and the general cleanliness and appearance of the buildings and pupils were quite remarkable. The most interesting feature in the management of the school was the cooperation and interest the headmaster had been able to obtain from the Native members forming the School Board. The School Board not only assisted the headmaster by their advice and opinion, but has contributed no small amount of money to be spent on the school. The comment of the headmaster on moral training is quite significant:

Moral training, from the religious standpoint, is outside our province, but I would like to suggest that if facilities were given officially for instruction in any creed to take place in the school curriculum, we would get a better type of boy in the school and better results.

In this school, for instance, it might be made the business of the Kadhi to lecture and direct the religious instruction of the Mohammedan children, while the local mission could cater for the few Christians.

I do not suggest this with a view to proselytizing, but on the grounds that it is good discipline that boys already professing a creed should be made to practise it; and that the task of forming character divorced from a definite code of morals is not likely to succeed.

I consider that a better type of boy would come to school when his parents found that he could be taught his Koran at the school, under *bona fide* Waalim chosen by the Kadhi.

At the moment the better class boy seems to be destined for a life of elegant repose, and by leaving him to it I suggest we are starting to create a literate class separate from the rank and file.

The forming of character being therefore of the first importance, I would like to urge that boarding accommodation be again asked for, and that the suggestions made above be considered seriously.

The 65 government elementary schools vary in size, equipment and type. Of the 21 schools built in 1923, 13 were constructed by sultans, 5 by Government and 3 by the village people. The best types are constructed of sun-dried bricks. One class

room has doors and windows to ensure the safety of school property ; the other room has walls only 4 ft. high. The curriculum stresses not only the three R's but also agriculture. In one school the boys clothed themselves out of the communal fund maintained from the sale of produce and from money earned by senior boys who assisted in the collection of poll tax. The serious obstacle in the maintenance and multiplication of these schools is the lack of properly trained Native teachers. The present staff has been trained almost entirely in mission schools.

The entire absence of any governmental provision for the education of girls and women is to be regretted. Fortunately, the missions do have a considerable proportion of Native girls in their schools, and fortunately, too, the Director of Education is strongly advocating the organization of schools for women and girls, as the following quotation from his Report indicates :

> The returns of the missions show that there are 43,358 girls under the influence of education in some degree, though the degree is for the most part deplorably inadequate. A negligible number of girls attend isolated government schools but no separate provision is made for female education.
>
> It would be useless to pretend that this condition reflects anything but a grave weakness in the educational scheme, and it cannot be allowed to continue indefinitely. If Africa is to become emancipated, such emancipation must come from within, not from without. Although the first steps towards such an end must necessarily be through the men and the school, by which means the Mohammedan and pagan prejudice against the education of their girls will gradually be broken down, the perfecting of a school system and the final advance to a complete civilization must come through the homes. The mothers of Africa are the predominant influence in her development, and progress will be largely measured by the degree of speeding up female education. The effort of teaching a man hygiene will be largely wasted if his partner in the home has not the intelligence to appreciate its value. In such circumstances, the dice are loaded against the man and there will be a tendency to sink back to the woman's level. The husband who, after a full day's work, will have the patience to teach the ideals he has learnt at school to a possibly unwilling pupil in the person of his wife will be the exception rather than the rule.
>
> While fully alive to this all-important consideration in educational development, the Government has not been in a position, nor has the Education Department been established long enough, to give it the attention which it ought to receive, but it is hoped that a beginning may be possible in the near future to make provision for the education of the girls whose parents will not permit them to attend a mission school.

Mission Schools

The place of mission schools in the educational system of Tanganyika has been discussed and several facts have been presented concerning their geographical distribution and numerical strength. The European staff in charge of the 2,200 schools with about 115,000 pupils is only 157. As they all doubtless have other responsibilities in addition to the supervision of schools, the quality and extent of their influence must be comparatively small. This is partly indicated by the fact that the average attendance is only about 66,000 or one-half those on roll. The number of boys in mission schools is estimated to be 70,000 and girls 45,000.

Seven teachers' training schools are reported. As it has not been possible to assemble adequate data concerning each mission society, the following brief facts are given mainly from the Report of the Director of Education :

Universities' Mission to Central Africa

Sphere of influence : Tanga, Pangani and Lindi Districts, divided for the purpose of educational organization into 17 mission districts—viz., Maizi, Misozwe, Kizara, Tongwe, Bembwera, Kigongoi, Korogwe, Mandera, Magila, Mkuzi, Majembe, Masasi, Lulindi, Luwatala, Newala, Njawara, and Lumesule. The Mission has a training school for teachers which will shortly be transferred from Zanzibar to the mainland, and a Theological College at Hegongo.

There are 4 primary schools in which instruction is given in English, to which selected boys from the out-schools are admitted. From these schools boys are passed on to a Training College. The majority of the teachers in charge of village schools hold the teaching certificate of St. Andrew's College, Kiungani, the teachers' training school, and a regular inspection of the village schools is maintained by a staff of 8 European women, who are certificated teachers, assisted by a few Africans.

Cottage industries such as mat and basket-making are taught in some schools, and the girls are taught sewing in many places, but little has been done so far to organize instruction in industries. Several schools have Scout Troops. Swahili is used as a medium of instruction wherever possible.

Church Missionary Society

Sphere of influence : Dodoma, with the sub-district of Manyoni, and Kilosa. Seven mission stations or districts : Berega, Buigiri, Handali, Kilimatinde, Kongwa, Mpapua and Mvumi. At Kongwa there is a college for training native teachers, with 25 students. The curriculum includes hygiene ; the instruction is given in Swahili. English is taught to those who can benefit by the instruction.

Each station has a large and well-attended school at headquarters and a number of small out-schools. Instruction is given in the vernacular, Chigogo, and Swahili is taught in the higher classes. Elementary English is taught at Mvumi. Six Europeans assist in the teaching, 2 men and 4 women. Mat, basket and rope-making are taught, but no provision is made for instruction in the more skilled trades.

Church of Scotland Foreign Mission Committee

This Mission is working in the Iringa District and in Mkasu, a sub-district of Mahenge, with the following mission stations for the purpose of school organization : Kidugalo, Ilembula, Brandt and Merere's, Makoga, Hanyana, Lupembe, Lulanga, Mkasu and Ndwewe.

There are 3 primary schools. At Kidugalo instruction in industries is already a feature of the school curriculum, and carpentry, tailoring, hospital work, sewing and gardening are already taught. The Head of the Mission holds the Diploma of Education of Edinburgh University. Carpentry and industries generally are under the direction of a qualified European, assisted by trained Native instructors from Nyasaland. A certificated dressmaker is responsible for the instruction in sewing and for the tailors' shop, where she is assisted by a Nyasa tailor.

A European Sister is in charge of the hospital, and with the assistance of a trained

hospital assistant (Native) undertakes the training of the apprentice hospital attendants. She also conducts regular medical inspections of the school children, in which work she is assisted by the wife of the Superintendent of the Mission, also a trained nurse. An interesting feature of the work is a scheme to develop, in connection with every village school, a garden which will be worked by the pupils for the benefit of the village. Cotton seed has been promised by the Agricultural Department, and will be distributed, its cultivation by the Natives being encouraged by the mission.

United Free Church of Scotland (*Livingstonia Mission*)

The Livingstonia Mission works in the Rungwe District. Its educational activities are organized in three sections with headquarters at Kyimbila, Isoko and Itete respectively, each under the supervision of a European missionary. At Kyimbila a woman missionary assists in the teaching; there is also a European in charge of the industrial work and physical training. There are schools for the training of teachers at Kyimbila and Isoko, the former also receiving candidates for training from Itete; all teachers are called up for a month's instruction annually. There are primary as well as elementary sections in the school at headquarters. Elementary English is taught in the village school of Isoko; otherwise the medium of instruction is the vernacular of the district. Due prominence is given to industrial work, and instruction is given in agriculture, bricklaying, carpentry, wood-carving and basket-making. The qualifications of many of the teachers are small; pending the training of more and better qualified men progress cannot be rapid. The Mission is also in temporary charge of the Konde synod of the Berlin Missionary Society, whose stations are visited periodically from Kyimbila and Itete.

London Missionary Society

This Mission works in the Ufipa District. All schools are elementary, and instruction is given in the local dialect. Inspection is maintained by 2 European missionaries from Northern Rhodesia and 4 Native inspectors. School work is conducted for seven months during the year—for a term of four and three months, and only half of the schools are run at the same time. English is taught to teachers. At Kawimbe, Abercorn, they have an annual course of training lasting eleven weeks.

Seventh Day Adventists

The Seventh Day Adventists have two missions in Tanganyika Territory: one is situated in the Mwanza Province south-east of Victoria Nyanza, and the other in the South Pare District which is approached from the Tanga to Moshi railway line. In the Mwanza Province there are 6 stations, with a European family located at each. There are 50 out-schools connected with these stations and 56 Native teachers. The enrollment in the schools is about 1,800, and the Church membership is about 150. An extension of school activities is under consideration, but no provision is yet made for instruction in industries or for the training of teachers.

The South Pare Mission has two stations, with a European family in charge of

each. There are 33 out-schools and 40 Native teachers. The school enrollment is 2,500 and the membership is 250.

Evangelical Lutheran Missions

Before the war there was a considerable amount of educational work done by German Lutheran Missions in Tanganyika. The Leipzig, Bielefeld and Berlin Missions had stations and schools. The Evangelical Lutheran Augustana Synod of North America has recently taken over some of the former German work, principally in the districts of Moshi and Arusha. There are 84 parochial schools with 115 teachers and nearly 5,000 scholars. The teachers' seminary at Marangu, closed since the war, is probably to be reopened shortly. The schools of the late Bielefeld Mission in the Usambara District are on the point of being reorganized. There are six mission stations in the Usambara Hills to which no missionary has yet been appointed. There are also schools amongst the Wazaramu in the district of Dar-es-Salaam. All schools are at present elementary and instruction is in the local dialect, except in the higher classes. In addition to the three R's, geography is taught at the headquarters' schools. The reorganization of industrial instruction has not yet been taken in hand. It is anticipated that it will be possible to introduce the teaching of English in the near future.

Africa Inland Mission

The Africa Inland Mission works at Nera in Mwanza District and Shinyanga in Tabora District. All schools are elementary. The medium of instruction was not quoted. There does not yet appear to be any provision for instruction in industries. All teachers were called in to the central mission station during June and July for a course of instruction.

Moravian Mission

This Mission is engaged in work amongst Wanyamwezi in the Tabora District and in the Manyoni Sub-district of Dodoma. The mission stations are at Kilimani-Urambo, Usoke, Sikonge, Ipole and Kitunga. All schools are elementary. A course of instruction for the members of the Native teaching staff is held annually by the Superintendent at Sikonge. An industrial school for instruction in carpentry was to be opened during 1924 at Usoke.

White Fathers

Tanganyika Vicariate.—There are thirteen mission stations in the Ufipa, Rungwe and Kigoma Districts, viz., Karema, Utinta, Kirando, Kate, Chala, Zimba, Mamba, Urwira, Kala, Mwayye, Mkulwe, Galula, and Kigoma. The Mission has two seminaries for the training of Native priests: the junior seminary at Karema which has about 60 pupils; the senior is at Utinta. The curriculum includes English. All schools are elementary and, in addition to the religious instruction, only reading is taught, except at the station schools, where writing and arithmetic are included in

the curriculum. Swahili is the language of the schools. Forty teachers are receiving a course of training at Zimba. No return of industrial instruction is made.

Nyanza Vicariate.—The work of the White Fathers is widely extended in the Bukoba and Mwanza Districts. There are twelve mission stations at the following centers: Ukerewe, Koma, Ihangiro, Katoke, Lutabo, Kagondo, Marienberg Kashozo, Bukoba, Bukumbi, Nyegina, Bumwe and Mwanza. Each has its system of elementary schools. There is a seminary for training priests at Rubya. The report does not mention any industrial instruction in connection with the schools.

Unyanyembe Vicariate.—The Mission of the White Fathers extends through the District of Tabora with its Sub-district Kahama, the Mbulu Sub-district of Arusha and the Singida Sub-district of Dodoma. There are seven mission stations at the following centers: Tabora, Itaga, Ndala, Ushirombo, Mbulu (Iraku), Mbulu (Kahama) and Turu. The Mission maintains a seminary for 70 students at Itaga, but it is not stated whether provision is made for training teachers. The 7 station schools are of elementary standard, and in addition to the three R's geography and singing are taught. There are 83 out-schools. Instruction in industries is not shown as having a place in the curriculum of any of the schools.

The Order of the Holy Ghost

Kilimanjaro Vicariate.—The sphere of influence of this Mission extends to the districts of Arusha, Moshi, Usambara, Tanga, and Kondoa-Irangi. The Mission, in addition to the schools mentioned previously, conducts a training school and five crafts schools, where carpentry and masonry are taught.

Bagamoyo Vicariate.—The vicariate extends to the districts of Bagamoyo, Morogoro and Dodoma. Records are incomplete and only a return of elementary schools is submitted. No mention is made of any provision for the training of teachers or for industrial instruction.

The Swiss Capuchin Fathers

The Mission influence extends to Dar-es-Salaam and district; to Mahenge, where there are stations at Kwiro, Sofi and Ifakara; and to Kilwa, where there is a station at Kipatimu. A convent school for Goan and other Christian children is conducted by the nuns in Dar-es-Salaam, but apart from this all work is elementary, and no provision for the training of teachers or for instruction in industries is yet reported. The Mission has only been in possession of the field for a short time. Although no details of industrial endeavor are submitted, this Mission has flourishing workshops at Mahenge, where carpenters and wheelwrights are taught. Much of the furniture, etc., used by the Europeans stationed at Mahenge is made at this Mission.

Swiss Benedictine Fathers of Uznach

The Mission has nine stations in the districts of Lindi and Songea, viz., Lituhi, Kigonsera, Litembo, Peramiho, Namupa, Lukuledi, Mnere, Ndanda, and Mirola, two of which are unoccupied. Swahili is taught in all elementary schools; there

are no primary schools at present. There is still a considerable shortage in staff and equipment. The scheme for industrial training is to include the following: sawing, joinery, blacksmithing, brickmaking and burning, farming and gardening.

III. SUMMARY AND RECOMMENDATIONS

The policies and activities of the British Government in Tanganyika briefly outlined in the foregoing paragraphs are emphatic evidence of the genuine efforts made to realize the ideals of the authority and responsibility of the mandate granted in accordance with the terms of the Covenant of the League of Nations. Slavery has been abolished. The land and the resources are being conserved with a real regard for the interests of the Native people and for territorial development. Tribal traditions and Native opinion are recognized in the formation of government policies so far as they are in accord with the welfare of the people and the standards of civilization. The Departments of Health and Agriculture are conscious of the condition and needs of both the interior villages and the coast towns, and both departments have already achieved helpful results. The terrible chaos which the Great War created in the economic, political and community organizations throughout this vast area and its scattered peoples has been replaced by peace, order, prosperity and the mutual confidence necessary to the normal progress of the Territory. These are achievements which should command the gratitude of all concerned in the welfare of Africa and the Africans.

The plans, work and results of the Director of Education and his limited staff are a vital part of these achievements. They have necessarily been outlined at greater length than those of other departments. Even so, it has not been possible to give an adequate account of either the wisdom of the plans or the extent of the result accomplished under the limitations of funds, staff, and the after effects of war disruptions. The educational objectives of the Director of Education and his staff are among the best in any of the government departments of Africa.

With full appreciation of both the plans and the results of the Department of Education, it is strikingly obvious that the Department has been seriously limited—first, by the failure of Government to furnish adequate funds and staff, and second, by the government policy imposed upon the Department of refusing grants-in-aid to the many experienced missions eager to cooperate as far as their resources admit in the great task of educating the Native people.

It has been shown that, statistically, the educational task is to organize and maintain schools to train the children of four million Native people, distributed over an area three times as large as that of Great Britain and Ireland. Estimating one-fifth of this population as the children of school age, the number for which provision must ultimately be made is 800,000. Comparison of this large number with the government school system of 14 Europeans, 135 Native teachers, 65 schools and about 5,000 pupils, proves conclusively that Government has not hitherto had a sufficiently

serious regard for schools as factors for the improvement of the people and the Colony. It is evident that the multiplication of the present system by ten would only be a good beginning. Even then the element of time would be necessary, first, to train a European and a Native staff to organize education on lines related to community life, and second, to win the confidence of the Native people.

Under the circumstances, it is difficult to understand the failure of the Government to cooperate with the numerous missions, who, even if their work in Tanganyika itself be on simple lines, are famous for their really great achievements in education in different parts of Africa. The facts quoted from the Report of the Director of Education present a most impressive assembly of mission organizations already in the Territory, with a European staff of earnest, devoted and educated men and women; with Native workers, admittedly of limited training, but nevertheless known to the missions for stability of character; with buildings and equipment, the construction of which has been an education to the Native community; and, most important of all, with a command of the confidence of thousands of Natives in their respective sections of the Territory. Most of these missions have been working in East Africa for many years. It is admitted that they are the pioneers of the land. Some have only recently entered Tanganyika to staff in part the derelict German missions. The statistical summary of the missions in the Territory shows the following significant facts :—Mission societies, 13; European and American missionaries, 157; teacher-training schools, 7; about 2,200 Native workers, and the same number of village schools; approximately 115,000 pupils, of whom about 70,000 are boys and 45,000 girls; and expenditures amounting to £14,000. If mission salaries were estimated at government rates, this sum should be increased by at least £50,000.

It is clear that missions and Government can be mutually helpful. Their co-operation would have very great results in the improvement of the people and the Territory. At present even the combined results of mission and government schools are very far from meeting the educational needs of the 4,000,000 people. Missions can establish influence, supply buildings and some staff; Government can contribute funds, and both plans and influence to correlate all educational activities for the adaptation of education to the everyday needs of the masses of Native people in the Territory. To this end, the following observations are presented to Government, missions, and those concerned in Native education :

1. The determination of the Government to increase the staff of the Education Department promises much for the future of education in the Territory. It is urged that the increase shall be sufficient not only to supervise the government schools but also to establish intimate relations with the many mission schools throughout the 22 Districts of the country.

Coincident with the increase of staff and funds is the need for a higher status for the Director of Education and the Department of Education in the administrative system. Surely the care of the youth of the land should compare favorably in responsibility with work for the physical development of the country.

2. The desire of the Government to appoint an Advisory Committee on Native

Education is in accordance with the educational plans in practically all the British Colonies in Africa. The Committee should represent Government, missions and the economic interests of the Colony. As soon as possible, it is desirable that Native opinion should also be represented. It is realized that the mission membership should be in proportion to the number of schools meeting government requirements. The smaller missions should combine to secure the election of a representative on the Committee.

3. The British practice of grants-in-aid to missions has proved to be both effective and economical. In comparison with the great values given to the Colony in human service, any financial aid to the missions will only be a recognition of the helpful influences exerted throughout the Territory for many years. Comparatively small contributions would result in such increased educational efficiency as to enable the missions to undertake a large part of the government responsibility for the education of the people. It would be unfortunate if grants-in-aid to missions should be regarded as in competition with appropriations for the Government Department of Education. The grants should be made as supplementary to the educational activities of the Government. It should be clearly understood that they are given because the educational results will be greater. One British official has wisely expressed the principle that missions should be aided in any educational service which they can render more economically and more effectively than Government. It is, of course, understood that appropriations should be given only in accordance with the recommendation of an effective system of supervision.

4. It is suggested that the organization side of the Government Department of Education should, for the present, be chiefly concerned first, with the maintenance of a few schools in different parts of the Territory to serve as types of educational work required, and second, with supplying schools for the children of 300,000 Mohammedans. The phases of education which should be illustrated in the government schools are teacher-training, health and hygiene, knowledge and practice of agriculture and animal industry, village handicraft and industrial skill, training of women in mothercraft and care of home, healthful recreations and character development. All these phases of education may be included in the larger central institutions. Schools for teacher-training must of course provide for instruction along all these lines. It may be desirable to have some schools devoted entirely to training in agriculture, others to industrial skill, and others for Native girls and women. It may also be necessary to maintain schools of different standards to illustrate the methods of education adapted to village needs. So far as possible, economy requires that the government schools shall not be situated where mission schools are already at work.

5. The cooperation of Government and missions requires a mutual agreement as to educational terminology. The arbitrary imposition of European terms is not only confusing but harmful in its encouragement of an educational content unsuited to African conditions and needs and also in the imposition of age limits that are impossible among a primitive people. The correlation of terms descriptive of the

mission school system with those that may be used by Government requires a clear understanding of the evolution of the mission system and the obligation of Government to use terms that are intelligible in other colonies in Africa. The development of the mission system described at length in the chapter on Educational Administration shows that practically all the missions have two, three or all the grades suggested, namely, the central station school, the station school, the central village school, and the village school. The smaller missions have only the mission station and the village schools. The larger missions have the central station and a series of station schools, each with village schools.

Of the terms used by Government in East Africa, those best suited to African conditions are "Local," describing the smallest schools with any type of Native teacher; "Intermediate" for schools now usually with an European teacher in control and exercising supervision over local schools; and "Central schools" under European supervision, with both European and Native teachers and usually with dormitory facilities. The term "Local" includes both the village and the central village schools of the mission system. When it is desirable, it is suggested that Government may use the term "Higher Local" to describe the schools under certificated Native teachers. The advantage of these terms is, first, that they indicate a gradation of community influence and school supervision, and second, that they are flexible as regards the content and standard of school subjects. They could, indeed, be adopted by mission societies, and it is recommended that this shall be done. The weakness of the terminology is that it does not indicate the subject content and therefore makes comparison with other systems impossible. As this is out of the question in any case, it is urged that the necessary comparisons shall be based upon carefully prepared statements of the quality of work done in the various grades of schools described by the terminology suggested. Comparison would be still more accurate if the organization and supervision of each type were also presented. In view of the fact that educational terminology in Europe and America is not uniform in meaning, it is desirable that any use of terms should be accompanied with an explanation of subject content.

6. The emphatic recommendation of the Director of Education that schools for Native girls and women shall be organized deserves immediate attention. His discussion of this important subject has already been quoted. Equally important are his efforts to provide facilities for the adequate training for Native teachers. It is certain that the 4,000,000 Native people require the leadership of Native men and women who are sufficiently educated to understand the essentials of community life and sound government. The almost negligible number of Europeans in the Colony cannot hope to transmit the ideals of civilization to the masses of the people without the aid of many Native teachers and leaders. Educational provision must therefore give thought to the higher levels of education. In addition to the central institutions maintained respectively by the mission societies, it will be necessary in the course of time for Government to provide a higher institution to which Native pupils may go when they are prepared. Reference to the chapter on

"Educational Administration" presents a plan of school organization adapted to the needs of tropical Africa.

7. Government has already indicated the determination to increase supervision and especially its approval of the plan of itinerant teachers to guide and encourage the little local schools throughout the Territory. The improvement of the hundreds of little schools through supervision by both missions and Government is probably the most effective means of transmitting to the masses of the people the simple facts essential to health, the effective use of the soil, handicraft, decencies of home life, healthful recreations and character.

8. The wise selection of the languages of instruction is exceedingly important in areas so largely under the influence of non-European peoples. There is a danger that the claims of both the local vernacular and the European language shall be overshadowed by the ease with which the people learn such a *lingua franca* as Swahili. While Swahili is the prevailing language of the coastal people and is known to the Natives who have traveled, it is not dominant among the interior tribes. The vernaculars have therefore a vital claim to recognition in the school system. The advantages of a knowledge of a European language should also be seriously considered. The ease with which Swahili can be transmitted should not be permitted to exclude, at least in all higher schools, a knowledge of English or some European language, which not only gives access to officers of Government but spreads the influences of civilization among the Natives. It is of course recognized that a smattering of the foreign language is objectionable. The cure for any unfortunate influence of a European language is much more likely to be a reasonably thorough study of it than an effort to deny to the people knowledge of such a language.

9. The conviction of British colonial officers is unanimous and increasingly emphatic in the recommendation of the influence of religion in the education of the Native peoples. The desire to avoid the imposition of a foreign religion should not be permitted to exclude religious influence from Native schools. It has seemed, in some instances, that consideration for the rights of the Mohammedans has excluded the influence of other religions. As the Mohammedans are less than 8 per cent. of the total population it is important that provisions for them shall not prejudice other religious teaching in schools. Christian missionaries, who preceded Government in the Territory, have achieved a much wider influence than that of Mohammedanism. It is obvious that the religious right of their followers should also be recognized. Government cannot, of course, be the instrument of any religious organization. It can, however, make provisions for religion to have a real influence in all educational activities. "The right of entry" and denominational hostels contribute in this direction. Religious influences so limited, however, may be superficial and artificial. The most effective teaching of religion is that which colors every educational act, whether in the classroom, the field, the shop, the home or the playground. The religion of words alone is often dangerous and misleading; religion should also express itself in the concrete responsibilities of manual work and social service.

Chapter VIII

NYASALAND

LAND-LOCKED Nyasaland, with its unusually effective type of mission education, its virile Native people, its extensive resources of soil and natural beauty, awaits the provision of adequate transportation within the Protectorate and still more the establishment of a reasonable outlet to the sea for its great potential wealth.

The types of Native people are equal to the best in any part of Africa. The high fertility of the soil and the favorable elements of climate are an assurance of productivity. Mission influences, from Livingstone's discovery of Lake Nyasa in 1859 to the present day, have achieved remarkable results, both in revealing the resources and beauty of the country and in the education of the Native people. These Natives trained in handicraft or in sanitation and hygiene, and dependable in character, have been welcomed by Governments and commercial undertakings in Tanganyika, Belgian Congo, the Rhodesias and Portuguese East Africa. Of them it may be said : " Other Colonies they are serving, but their own people they cannot serve."

The unfortunate condition of Nyasaland with regard to transportation is strikingly confirmed by a comparison of its exports and expenditures with those of such small Colonies as Gambia and Zanzibar. Nyasaland, with a Native population six times that of either and an area of fertile land ten times that of Gambia and forty times that of Zanzibar, is below them in both exports and expenditures. In fact, it is in these respects the lowest of all the British Colonies in Africa. It is obvious that the development of the Protectorate requires the best British statesmanship, so effective in other parts of Africa, both to solve the difficult problem of transportation and to make adequate use of the educational achievements for which Nyasaland is indebted to a long line of missionaries, both Protestant and Roman Catholic.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

The Nyasaland Protectorate is a narrow strip of land fifty to a hundred miles wide, extending from 10° to 17° south latitude, a distance of 520 miles. Its area is roughly 40,000 square miles, equal to about a third of the British Isles and almost the same as the State of Virginia. Two-thirds of the territory include the highlands on the west coast of the great Lake Nyasa, whose length is about the same as that from Southampton to Edinburgh.

The climate is in the main agreeable and healthful. The population is approximately 1,200,000 Natives, 1,500 Europeans and 660 Asiatics. Though the Indian Ocean is in a direct line only 130 miles away, the sole practical outlet is to Beira, a distance of 360 miles, through Portuguese territory, on railways owned by four different companies. The drastic limitation of such an arrangement on the prosperity of the Protectorate is revealed in numerous ways.


34
36
TANGANYIKA
TERRITORY
10
10
NORTHERN RHODESIA
NORTHERN PROVINCE
Livingstonia
LAKE NYASA
Bandawe
LIKOMA
12
12
NYASALAND PROTECTORATE
Loudon
CENTRAL PROVINCE
Kota Kota
Dumira Bay
Mvera
Mkhoma
14
14
NORTHERN
Fort Johnston
L. Pamalombe
L. Chiuta
L. Shirwa
PORTUGUESE
Shire R.
Zomba
SHIRE HIGHLANDS
Blantyre
SOUTHERN PROVINCE
16
16
Zambezi
ENGLISH MILES
0 50 100
34
36
A.E.HUITT

THE PEOPLE

The distribution of the population in the three Provinces is shown in the following table based on figures presented in the Government Blue Book for 1922 :

	Native.	European.	Asiatic.	Area.	Persons per square mile.
Southern Province	525,177	1,094	529	12,501	42·1
Central Province	450,312	242	40	10,751	41·9
Northern Province	212,142	66	5	14,638	14·5
	1,187,631	1,402	574	37,890	31·4

About half the Native people, two-thirds of the Europeans and almost all the Asiatics are in the Southern Province. The greatest density of population is in the Central Province. The average density of 31 persons to the square mile of fertile land, rather generally distributed throughout the country, indicates both the possibility of extensive cultivation as well as the increase of persons interested in farming.

The principal tribes in the Protectorate are the Angoni, the Yao and the Tonga, warlike races, and the Wa-Nyanja, commonly called Nyasa, who are more peaceable. The Angoni, a Zulu tribe, broke away from the famous chief Chaka and, after causing much commotion among the inhabitants, settled west of the Lake and in Northern Rhodesia. The Yao, dispossessed of their homes east of the Lake by other invaders, settled in various parts of the country and in some places drove out the original Nyasa. The Angoni count their descent through the men ; the Yao and the Nyasa count theirs through the women. The Nyasaland tribes belong to the Bantu group and their languages, dialects, religion, folklore and tribal and family organization resemble those of the Bantu tribes. Some of the tribes show an aptitude for drawing and music. The Native tunes are often beautiful. This applies especially to those of the Angoni. The vivid description of an evening with this tribe, quoted in an earlier chapter, shows how large a place music, dancing and games have in the life of the people.

Students of Native life in Nyasaland give striking testimony to the industry and skill of the Native in agriculture, fishing and village crafts. The excellent results achieved by the industrial departments show that the Natives have manual dexterity and an artistic sense of beauty in line and colour. Owing to the conditions of land tenure described in the section on European influence, there is no policy of segregation and the Native is free to carry on his traditional mode of living ; keeping his live stock and doing a little gardening to meet his needs. For the most part Native land is owned communally, but a form of individual ownership is being adopted in crowded districts. The number of live stock owned by Natives in 1922 was reported to be 101,000 cattle, 60,000 sheep, 175,000 goats and 30,000 pigs. In the southern districts of Nyasaland several Natives are said to own and cultivate cotton plantations of considerable size. Owing to the absence of economic pressure, the Native tends to develop slowly. As land is not scarce and market facilities are lacking, it is difficult to create interest in better methods of agriculture. The very limited opportunities in Nyasaland and the demands for labor elsewhere are causing a considerable proportion

of the Native men to leave their homes to work in mines, on plantations or in towns, as laborers, artisans or domestic servants. Natives trained in mission schools of Nyasa have been seen by members of the Educational Commission in all the eastern Colonies south of Kenya. Even the non-British Colonies are using these Natives in important hospital, clerical and mechanical positions.

It is generally believed that the Native people of Nyasaland are more healthy and virile than those of the neighboring regions. The census shows an increase of 24 per cent. for the preceding decade, but this unusually large increase is hardly to be accepted and is probably due to improved methods of enumeration. There are some indications that the rate of increase has been retarded by the long absence of many of the men employed outside of the Protectorate. Occasional famines, the high mortality of infants and venereal disease are making inroads on the health of the Native people.

The pagan superstitions are being rapidly replaced by the activities of several missions whose work will be described in the second section of this chapter. The Christian societies are effecting important changes in village customs, both industrial and social. Owing to Arab influence, there are a number of Native Mohammedans in the Colony.

THE COUNTRY

The natural resources of Nyasaland, both in soil and climate, are of two types, namely, those of the lower levels of Lake Nyasa and the Shiré River valley with tropical climate and vegetation, and the climate of the higher temperate zones. The agricultural potentialities of the Protectorate are extensive and varied. The proportion of cultivable land is large, though its use is limited in many sections by the lack of water. The principal exports in 1923 were cotton, 2,182,000 lbs.; tobacco, 5,158,000 lbs.; tea, 963,000 lbs.; fibre, 1,674,000 lbs.; rubber, 127,000 lbs.; coffee, 92,000 lbs. The extensive plateaux with the cooler climate make possible the production of many of the cereals, vegetables and fruits of the temperate zone. With reasonable transportation facilities to the coast, the exports now so lamentably small could be multiplied many times. Pending the solution of this most important problem, it is suggested that some form of cooperation may be effected for internal transport.

EUROPEAN INFLUENCE

While Dr. Livingstone was still engaged in exploring the Shiré Highlands towards the close of 1859, he was joined by Bishop Mackenzie and his fellow workers of the newly-formed Universities' Mission to Central Africa. In 1875 the Scottish missions sent out their first members. In 1878 the African Lakes Company began its work. A British Consul for the territories north of the Zambezi was stationed at Blantyre in 1883. Severe struggles with Arab slave traders and the chiefs under their influence continued for some years, and finally the whole of the territories known as Nyasaland was declared a Protectorate of Great Britain in 1891. It is significant that at the time (1888) when European Powers were competing for spheres of influence in Africa, the northern end of the Lake was recognized as pertaining to Germany, the southern part of the east side to Portugal and all the rest to Great Britain.









FOUR NYASALAND MISSIONS

(1) Blantyre

(*a*) Boys at Drill : 7.30 a.m. ; (*b*) Out-school Teachers coming in for Training ; (*c*) A Village School at Zomba ; (*d*) Hoeing in the Cotton Garden.



FOUR NYASALAND MISSIONS

(2) Livingstonia

(*a*) Pupils Gardening ; (*b*) Apprentice Builders at Work.







FOUR NYASALAND MISSIONS (3)
Universities' Mission
(*a*) Women's Dispensary at Kota Kota ; (*b*) Church with Thatched Roof and Birch Walls, Kota Kota ; (*c*) Some Women Teachers at Likoma.









FOUR NYASALAND MISSIONS (4)

Mkhoma

(*a*) Panorama : Group of Girls from Dutch Reformed Mission ; (*b*) The Mission Buildings at Mkhoma ; (*c*) An Old Chief Learning to Spin; (*d*) Pisé de terre Building : Mission Boys.

The Protectorate, for administrative purposes, is divided into Southern, Central and Northern Provinces, and again sub-divided into districts. The administration under the British Colonial Office is carried on by a Governor, with Executive and Legislative Councils. In each Province there is a Provincial Commissioner, with Residents to administer the various districts. Efforts are being made to develop Native administration and to bring the people under the control of Native chiefs. Principal Native Headmen, assisted by Native Councillors and Village Headmen, are responsible for good order and attend the District Councils held by the Resident. The Native Headmen have no judicial powers at present. Under European direction they deal with the maintenance of discipline, the apprehension of criminals, sanitation, the movement of cattle and so on.

There are 17 government departments with a total staff of about 200. Forestry is included in the Department for Agriculture. The medical report for 1923 shows that 99,522 received treatment in government hospitals and dispensaries; the rural dispensaries number nearly 70. The Department of Health and Sanitation works in Native villages and settlements.

The estimated revenue of the Protectorate for 1923–4 was £278,800. Up to £111,800 was contributed by the Natives in hut taxes. Some items in the estimated expenditure of this revenue in 1924–5 raise serious questions in the mind of those concerned with the education of the African.

Total Estimated Expenditure for 1924–5		£288,162
I. Education, agriculture and health	£50,817	
Education, £3,000; agriculture, £16,815; medical and sanitary, £31,002.		
II. Territorial administration	48,821	
Governor, legislature and secretariat, £9,556; district administration, £33,855; courts of justice, etc., £5,410.		
III. Military, police and prisons	46,572	
Military, £28,260; police, prisons and lunatic asylums, £18,312.		
IV. Public Works	63,824	
Transport, land and marine, £17,822; land and surveys, £4,009; post office, £12,363; public works, £29,630.		

Reference has already been made to the small expenditures for Nyasaland in comparison with other British Colonies very much below it in area and population. Sierra Leone, with a smaller area and a population only a little more, has expenditures almost three times as much. The contrast with Gambia and Zanzibar is even more striking. The proportion of expenditures assigned to each of the four groups classified above is much the same as that in other territories with the notable exception of education, which is almost negligible. Group I, including health and agriculture, received about £51,000 or 18 per cent. Territorial administration costs £49,000 or 17 per cent. of the total. The educational value of district administrative officers

is exceedingly important. The large amount spent on military, police and prisons seems out of proportion in comparison with the negligible amount on education. It must be admitted, however, that these expenditures have been necessary in the early years and still contribute an educational influence. Group IV includes the various activities of the Public Works Department for the physical improvement of the Colony. It is evident that this Department must spend an increasing proportion of the income so long as transportation facilities are so inadequate. Every phase of colonial development will be handicapped until roads and other means of communication are adequately developed. It is reported that there are at present 3,500 miles of road. Most of this cannot be used in the long wet spells. Several steamers ply on Lake Nyasa, but they are not always regular and the freight is costly. Railway communication with Beira was completed in 1922, but traffic on the single line goes over four different systems and crosses the Zambezi by steamer.

The conditions of land tenure in the Protectorate have claimed the attention of the Government. Owing to the tendency of the Native Chiefs to give away to European interests vast tracts of land belonging to their tribes, a Commission to inquire into the occupation of land was appointed in 1920. It was found that about one-seventh of the total area of the Protectorate was held by private owners under certificate of claim. The price paid was adjusted to fair value, the Native Chiefs had opportunity to repudiate certain bargains, and the authentic grants were confirmed. The chiefs have secured to the Government the control of all the remaining land. Since then some 140,000 acres have been granted in freehold and 120,000 under lease. There are still about 21 million acres of unalienated land of which about 6 million acres are classed as cultivable. The Land Commission of 1920, whose recommendations are still under consideration, estimate that $3\frac{1}{4}$ million acres of this will be required to meet the need of the Natives for the next 30 years, at the rate of 8 acres of cultivable land to provide food for each hut. This leaves $2\frac{3}{4}$ million acres available for other purposes, including non-Native development and forest reserves. The Land Commission was of opinion that "the institution of Native Reserves would be an unwarrantable interference with the free occupation by the people of their native land and would be totally unsuited to their manner of life." This emphatic opinion is further explained in the Report:

> Our recommendations will involve the definition, not of Native Reserves, but after meeting the needs of the Native population and providing for forest reserves, of areas for European settlement. . . . Its advantage to the Native will be his knowledge that where he is now he will be allowed to remain and he will have what he has not now, some feeling of security of tenure in the area on which he has chosen to settle.
>
> A majority of this Commission is of opinion that the cultivation of cotton by Natives should be encouraged in every possible way and that it would be unfair to the Native to check it as a hindrance to the European cotton plantations.
>
> There is already a desire among Natives for the individual ownership of land, and this is becoming stronger in proportion to their general progress. We think it is one to be in every way encouraged among those Natives, comparatively few as yet, who are sufficiently advanced. We regard the individual ownership of land as one of the main starting points of the Native's progress, enabling him

to separate from the communal village society and to lead a life of individual responsibility. Through it also we look for improvement in the methods of Native agriculture and for greater economy of the soil. Fixity of tenure is the best incentive to these and is what the Native greatly desires.

The principal non-Native land owners are as follows: British South African Company with $2\frac{3}{4}$ million acres, practically all the North Nyasa district; the A. L. Bruce Trust, 170,000 acres; Blantyre and East African Company, 91,000 acres; U.F. Free Church of Scotland, 59,000 acres; African Lakes Corporation, 50,000 acres; Zambezi Industrial Mission, 31,000 acres. The following quotation from the report of the Land Commission explains the attitude of these large landowners towards the leasing or selling of their lands:

> We have examined representatives of all the largest landowners in the Protectorate and we may say at once that we are satisfied that, except in one case, there is no reluctance on their part to dispose of land to suitable applicants, that several have either alienated or agreed to alienate very large areas within recent years and that the development carried on upon the areas retained is as great as the economic situation and the available labor make possible.

The employment of Natives by Europeans in the Protectorate is regulated by an Ordinance of 1910, which deals with payment and the care of the laborers. Officers in charge of the various districts and sections are responsible for the enforcement of the regulations. No labor can be recruited outside the Protectorate without written permission from the Governor. Natives wishing to leave the Protectorate in search of employment or under a contract of service must obtain a pass from the magistrate. Before issuing this pass the magistrate must be satisfied that the Native has made satisfactory provision for the maintenance of his family during his absence and for the payment of his taxes. These regulations, as well as the findings of the Land Commission, reflect the genuine interest of the Government in the welfare of the Native people.

II. EDUCATION

The Native population of Nyasaland is, according to the latest official estimate, 1,200,000. Estimating one-fifth as the number of children of school age, the total of those who should be in school is 240,000. Of this number, with due allowance for the poverty and inadequacy of many of their schools, 146,800 are reported as enrolled in the 2,748 schools carried on by the various missions. This is rare testimony to a work maintained without the aid of Government or the assistance of a Director of Education. One of the missions alone spends well over £21,000 per annum. The Government grant in 1907 was £1,000; in 1920 it was increased to £2,000; for 1924–5 it is budgeted at £3,000. Hitherto the Government has spent eight times as much on police, prisons and lunatic asylums as on the education of the people. On the travelling expenses of district officials far more is spent than is given by Government for the education of the people thus administered. Happily it is not necessary to stress this neglect of education, for the officials recognize that Government is not fulfilling its obligations, and the missionaries are aware that the assistance of

Government is essential to the advance of their work. There is every reason to hope that a Department of Education will soon be organized to stimulate and direct the school activities of all missions and to develop cooperation for the education of the Native people.

The larger missions in Nyasaland follow the Nyasaland Educational Code, published in 1910. It was drawn up by an Education Board representative of several of the missions which was appointed by the United Missionary Conference held at Blantyre in 1910. It was a pioneer effort of great value, prepared at a time when there was little to guide those endeavoring to adapt education to the needs of primitive tribes in Africa. It is now recognized that the Code is too complicated, and that its content is not suitable, emphasis being laid upon literary subjects to the neglect of those relating to health, agriculture and Native crafts. It is urged that the whole Code needs revision and it is expected that the matter will shortly be considered at an Education Conference at Blantyre. The missionary societies at work in Nyasaland* are shown in the annexed table :

	Schools and Training Centres.	Pupils on the Roll.
United Free Church of Scotland	401	20,000
Church of Scotland Mission	308	15,000
Dutch Reformed Church Mission	713	38,000
Universities' Mission to Central Africa	194	7,600
Montfort Marist Fathers' Mission	388	18,000
White Fathers' Mission	191	9,000
South Africa General Mission	60	3,500
Seventh Day Adventist Mission	65	5,000
Zambezi Industrial Mission	100	4,000
Nyasaland Industrial Mission	69	4,000
Baptist Industrial Mission	32	1,800
	2,521	126,900

The Universities' Mission to Central Africa

The Universities' Mission was founded in answer to an appeal made by Dr. Livingstone to the University of Cambridge in 1857. Bishop Mackenzie arrived in the country in 1861 and is buried there. The Mission has a long series of devoted leaders who have given their lives for Africa. The diocese of Nyasaland includes 13 stations, 8 of which are in the Protectorate, the remainder being in Portuguese East Africa. The diocesan staff in 1924 consisted of Bishop Fisher, 4 archdeacons, 20 priests of whom 7 are Natives, 1 deacon, 14 laymen and 24 women, of whom 10 are nurses and 14 are teachers. A noteworthy feature of its general work is the excess of women over men in church membership. The educational work of the diocese in Nyasaland, Portuguese East Africa and Tanganyika includes 368 schools with some 14,000 pupils. The medical staff of the diocese includes 12 nurses, of

* In several instances educational statistics in Nyasaland are inseparable from those of outlying stations of the same missions in Portuguese East Africa.

whom 11 are in Nyasaland itself. The Mission reports a total of some 1,200 in-patients, of whom over five-sixths are in Nyasaland, and no less than 135,000 out-patients, including patients visited in their villages. Nyasaland accounts for over 115,000 of this total.

The report for the Nyasaland Protectorate shows 194 schools and 7,592 pupils, of whom about 1,000 are boarders. The girls in these schools number 4,544 and the boys 3,084. The comparatively large number of boarders is the result of the wise practice of allowing pupils and especially boys to sleep at the Mission and thus avoid the orgies so frequently carried on at night.

It is the policy of the Mission to use the school as auxiliary to the Church. The teachers are evangelists first and teachers after. Supervision and itineration—which are fully carried out—are more for religious than for educational purposes. The school equipment falls short of that of other missions in Nyasaland. The Nyasaland Educational Code is not followed. Among the women members there are trained teachers of unusual capacity who might be given wider educational scope. The Mission, though prepared to cooperate with Government and to welcome sympathetic inspection, is unwilling to accept Government aid for its schools. In view of this policy, no comparison can be fairly made between its schools and those of other missions.

St. Michael's Training College, Likoma

The central training institution is at the north end of Likoma Island. At the time of the Commission's visit there were 57 boys and men in attendance, half from Portuguese territory. In the following term they rose to 70, 50 being students in their first course and 20 being young teachers returning for a final year. The staff consisted of a priest as principal, with one European and two Native assistants, The subjects of instruction are Scripture, Prayer Book, English, Arithmetic, Singing, Composition, Geography, Portuguese, Transcription, Method and Drill. Hygiene and Agriculture did not appear in the curriculum. There is no practising school. The discipline and deportment of the boys seemed good. They live in huts at the College and do their own cooking. The food seemed good and plentiful, and the oversight excellent. Boys' schools belonging to the Mission were also visited at Likoma and Kota Kota.

Girls' Schools

The Universities' Mission has been more successful in attracting girls to school than any other mission in the Protectorate. This is partly due to the unusual control which the Mission has over the Native people on Likoma Island through its ownership of all the land. It is also explained by the very capable women teachers. At Likoma, the schools had 1,000 girls in attendance, with two European teachers and over 25 untrained Native assistants. Of the 68 women teachers in training, 22 are reading for the third and fourth certificates and 21 are married women holding the preliminary certificate.

The Church of Scotland Mission

The Church of Scotland Mission was founded in 1876 by a pioneer missionary who had accompanied the first part of the Livingstonia Mission in 1875. The first station was located at Blantyre, now the center of the province south of Lake Nyasa. The influence of the Mission has spread into the districts of the Southern Province. In 1884, a station was opened at Domasi, in 1890 another at Mlanje, in 1895 another at Zomba, the Government headquarters. In 1893, a station was opened at Panthumbi with a staff of Native workers. In 1913 there were extensions into Portuguese East Africa, and in 1920 into Tanganyika territory. The long service of Dr. Alexander Hetherwick, and the capable colleagues who have participated in the work, have exerted a notable influence, not only on the Natives, but on every phase of colonial development. Government and economic organizations recognize the substantial contribution of the Mission to the welfare of the Colony. Dr. Hetherwick has been a member of several important Colonial Commissions, and still serves on the Legislative Council. Each station has a position of unique importance in its respective district.

The most notable feature of this Mission is its plan of organization and supervision. The plan more nearly realizes that described in the chapter on "Administration" than any other in East Africa, and, indeed, was the basis of a number of the suggestions in that chapter. The general features of the organization are as follows:

First: Blantyre is the central station for all the work. The varied types of teacher-training provided at Blantyre are described in a special section on this great institution.

Second: Blantyre and the other stations serve as the center of education and religious work in their respective districts. One European teacher at each station spends his whole time in visitation of all the village schools under the station. The plan requires that each school shall be visited at least once during the session and those nearer several times. The certificated teachers of the central village schools report monthly regarding the educational and evangelistic work of their districts.

Third: Each mission station has a series of central village schools, each of which is in turn the center of a group of village schools. Owing to the fact that these central schools use both the English and the vernacular they are called Anglo-vernacular schools. A certificated Native teacher is in charge of the school and is responsible for the visitation and supervision of the vernacular or village schools in his districts. This head teacher also directs the work of the Native teachers who are taking the Acting Teachers' Course as prescribed in the Nyasaland Educational Code. Each year the certificated teachers are required to spend two months at the Blantyre Institution, one month for further instruction in teaching methods and one month for evangelistic training. The course in these central village schools completes Standard III, beyond which the pupils proceed to the central mission station. There are 50 schools of this grade: 22 under Blantyre, 12 under Mlanje, 9 under Domasi and 7 under Zomba.

Fourth: So far as possible every locality has a village or vernacular school taught by those who are taking the Acting Teachers' Course or by low grade teachers who are being improved as rapidly as possible by special instruction and supervision. Those taking the Acting Teachers' Course are required to report at the Blantyre Institution for two months' intensive instruction and for examination. Owing to the exigencies of the village school system, which has to be regulated by the demands of the neighbouring plantations for labour, and owing also to the lack of dormitory accommodation, the Blantyre Institution has been unable to develop adequately this part of the teachers' training, possibly the most essential of all, to the effective work of the village schools, the total number of which is 304.

The system thus organized provides for the natural evolution of the quality of school work as well as for the promotion of pupils from the lower grades to the higher. Altogether there are 14,908 pupils in the system, of whom 10,760 are boys, 4,148 are girls. The small proportion of girls probably reflects both the indifference of the Natives to the education of women and also the failure of the Mission to give adequate emphasis to this phase of their work. The total number of Native teachers is 547, of whom 79 hold "schoolmasters' certificates" and 122 "Anglo-vernacular Acting Teachers Probationers' Certificates." Those without certificates or in training are divided as follows: Teachers finishing Standard V number 30; Standard IV, 85; Standard III, 106; Standard II, 65; Standard I, 31; in Standards VI to VIII of the Normal Course, 19; pupil-teachers, Standard V, 10. The records show that 98 have been in the teaching service for over ten years, 228 over three years and under ten, and 221 under three years. These facts are interesting and significant as an indication of the extent of teacher-training, but much more as an evidence of careful supervision exercised by the Church of Scotland Mission.

Blantyre Institution

Blantyre is one of the notable educational institutions in Africa. While its immediate influence is extensively distributed throughout the southern province of Nyasaland, its pupils are known in all the neighboring colonies. The variety of departments corresponds to the important needs of the Native people as well as of the Colony. As the center of the well-organized system already described, the Institution has a great responsibility which it is meeting with commendable success. Its limitations are chiefly the result of the lack of funds. The Institution has many substantial buildings and attractive, well-kept grounds. The Blantyre Church, of unique architectural beauty and the center of all the buildings, typifies the place of religion in the life of the Institution. There are also the extensive hospital facilities, the schools, the shops, dormitories and several well-constructed residences for the staff. The gardens are real achievements, both in the variety and beauty of the flowers and in the extent and abundance of vegetables.

Situated in the most developed province of Nyasaland, the type of training naturally gives large consideration to the more advanced stages of Native life. It is hoped that the increasing educational interest of the Government may result in larger financial resources so that the Institution can provide more instruction and training for the teachers of the small village schools. It is obvious that the village teachers must be concerned with the little needs of the masses of the Native people. These needs include skill in the repairs of their small houses and agricultural implements, improved methods of gardening, simple principles of sanitation and hygiene. When it is possible to enlarge dormitory accommodation, the Institution will doubtless emphasize the training required along these lines. In addition to the lower standards of instruction, the school provides training for the various grades of teachers already mentioned. To qualify for admission to the normal school, pupils have to complete Standard III. They then take Standard IV to VI of the upper school, and two

additional years of instruction with practice in teaching. At the time of visit, there were 30 pupils who were receiving thorough and effective training.

Vocational training is offered in carpentry, agriculture, printing, clerical work, sanitary and medical services and sewing and tailoring. Under the present arrangements, pupils taking vocational training must first pass Standard III, and then take a year (Standard IV) in the department into which they wish to apprentice themselves. At the end of that period they sign articles of agreement for four years. During the first two they attend school for half the day and pass through modified Standards V and VI. The last two years are devoted entirely to the practice of their chosen trade. In the Commercial Department, pupils are taught business method, typewriting and book-keeping. The Institute gives a certificate in this course, and boys who hold it are in great demand as store men or clerks in government offices. In the Printing Department, complete instruction is given and creditable work is done. The youths in this class usually enter the government service as clerks, as there are no openings for printers in the Protectorate. The manual training for teachers, including school gardening, carpentry and brick building, is to be reestablished during the coming session.

The great medical work at Blantyre, and the large number of trained attendants, and latterly of female nurses who have been sent out by the hospital, are making a valuable contribution to the welfare of Nyasaland. In quite a number of central village schools there are little dispensaries carried on by the head Native teacher.

The mission garden is probably the best in Nyasaland. The Natives are trained to become flower and vegetable gardeners. The gardening includes arboriculture and there is a fine propagating station. There is also a cattle kraal and a piggery, but apparently no instruction in stock-raising is given. The addition of instruction in agriculture and gardening will make the trained teachers employed in rural areas more useful to their communities.

Dr. Hetherwick rightly sums up the contribution of the Mission to the industrial needs of the Southern Province as follows :

> The European settlements of Blantyre, Zomba, Mlanje, Cholo, Makolongwe and other places make an entirely different world here from that of the Natives who live up country. In twenty years' time, however, these will have the same thing to meet that we are meeting now.
>
> In two directions we have been successful :
>
> 1. We have supplied this growing civilized community with trained artisans, clerks, educated native overseers of plantations, etc., who are taking no small part in the development of their country.
>
> 2. We have saved the country from requiring to introduce Indian or Chinese skilled labour and in its place have trained our own Natives to do the work.
>
> This is our policy in the industrial training of the Natives here—to enable them to meet the coming developments of Native life on civilized lines.

The United Free Church of Scotland Mission

The Mission of the United Free Church of Scotland in Northern Nyasaland, with its extensions in Northern Rhodesia and Tanganyika, has been remarkably effective

in the improvement of Native life. Started fifty years ago under the inspiration of Livingstone and carried on throughout half a century under the leadership of the famous Laws of Livingstonia, the Mission has been gradually but certainly changing the barbarous and primitive Africans into better organized communities whose knowledge of civilization and Christianity is bringing to them health, habits of industry, freedom from fear and faith in a God of love. This notable service has been rendered practically without the aid either of economic or government concerns, which in most colonies have rendered much help directly or indirectly.

The United Free Church of Scotland has supplied its missionaries, both men and women, with large sums of money through all the years of devoted and wise work. The last report shows a staff of 42 missionaries and appropriations amounting to £16,500 per annum for the men's work and over £5,200 for the women's. Altogether there are 848 schools with 45,000 pupils and 1,700 teachers. The five stations in Nyasaland have a total of 401 schools with 20,000 pupils and 880 teachers. Each station represents both a type and an extent of activity that merit description. Unfortunately the facts are not available for all of the stations. The two main types of stations are represented by the Livingstonia Institution, directly under the leadership of Dr. Laws, and the varied work at Loudon, created through the inspiration of Dr. Donald Fraser and his wife, who is a capable physician. It will be noted that the Mission in Northern Nyasaland began its work among primitive people and continued single-handed with a responsibility for every phase of Native life even to this day. Through its influence tribal wars have been eliminated and hostile tribes have learned to live together. Diseases are being controlled, some improvements in methods of agriculture have been effected. Homes and family life have been improved. Healthful recreations are being introduced and the oppression of paganism is being replaced by a religion of justice and goodwill. There are crudities in the work. Supervision is by no means as regular or as extensive as required. There are limitations of staff and of funds. The mission authorities both at home and in the field are aware of these defects. Their continuation for the present is justified by the tremendous responsibility of a Mission working alone without help from Government among people who are depending directly upon those whom they have learned to trust.

Livingstonia Institution

The station, known through the whole Mission as "The Institution," is immensely more than a school. It is an educational and religious community of Native people, under the leadership of devoted men and women from Scotland. Practically every essential phase of community life has been realized in well-organized departments with staff, equipment and buildings that are more and more creating influences for the evolution of Northern Nyasaland. In the course of time this wonderful Institution will be the means of supplying both the machinery and the ideals of a Christian civilization. So varied is the work of the Institution as to make adequate description almost impossible. So amazing and significant is the organization as to warrant

extended presentation, which is herewith added, as it has been skilfully prepared by the Rev. F. Ashcroft, one of the Secretaries of the Foreign Missions Committee of the United Free Church, who has recently visited the Mission :

General Situation.—The station of Livingstonia is situated on a plateau about 3,000 feet above Lake Nyasa, which it overlooks. The plateau, about two miles square, is overlooked by mountains rising to the height of 7,000 feet above the lake level. A narrow valley separates the plateau from the mountain ridge and makes it practically a little kingdom by itself. The mission land all round extends to the shore on one side and to the tops of the mountains on the other, covering thousands of acres. Much of it is unsuitable for cultivation, but it supplies timber for the Institution. By a scheme of afforestation, Dr. Laws is planting cedars, junipers, mahoganies and other timber trees in thousands, which by and by should be a most valuable asset in the estate. The plateau is without streams, and was formerly dependent upon the rainfall for its supply, but Dr. Laws, to the astonishment of the Natives, has brought water in pipes across the valley and so secured an abundant supply. The soil of the plateau is poor and foodstuffs have to be brought up from the surrounding country, but Dr. Laws has made this as easy as possible by a series of good roads, running to the shore as well as to the north and south. The result is a capacious station at a height suitable for Europeans, in which the training of the Christian youth of the country can be carried on in comfort and peace.

The Buildings.—The buildings are numerous and increasing year by year : most of them of bricks made by laborers trained by the missionaries. Dr. Laws's house is a fine example of stone work, the stones being quarried and cut by men trained by the staff. The most important are the houses of the Scottish staff, the hospital, the industrial blocks and the farmstead. The church, of stone and brick, is steadily rising and its walls are now 6 feet high. The educational block has not yet been begun, and the school work is still being carried on in the old cramped building which serves for a church. Water and electric light are laid on to all the houses and workshops, and the latter get their power from the dynamos driven by water. The numerous roads and avenues, often crowded with students or workpeople, with occasionally a motor bicycle rushing past, suggest an up-to-date South African township rather than a mission station in the bush.

Industrial Work.—The industrial side, as was to be expected under a man of Dr. Laws's practical bent, has developed wonderfully. The Carpenters' Department is perhaps the most important from the educational standpoint. The shop, with its up-to-date machinery and its 30 benches, at which 40 or 50 young apprentices are at work on planks that have been cut out of great trunks of trees at the sawmill by water power, is a place to which one would like to be constantly returning. Doors and window frames, all sorts of furniture, including tables with beautiful inlaid tops, are being turned out as fast as possible and yet never fast enough to overtake the needs of the expanding station and the orders in the order book. The Building Department, with a church on hand and an educational block to follow, not to speak of other buildings, is almost equally important. The quarry where stone is being blasted and cut ; the sheds where the masons are shaping the stones for building and monumental purposes ; the brick kiln for firing the bricks that are made by the thousand ; the new buildings on whose construction the apprentices are employed, all call for far more time than the visitor can give them. The Engineering Department, responsible for the water-works and electric plant and turbines and machinery for the other shops, may claim to be more important still. Its shop, full of coils of wire and tubing and of tools and implements and motor bikes and bush cars waiting to be repaired, with its furnace and the pleasant sound of the hammer upon red-hot iron, fascinated almost as much as the smithy of boyhood. The Printing Department, with its up-to-date printing and its storerooms full of clearly printed school books and hymn books, was a delight to visit. The apprentices, as it happened, were all busy with a translation of the Epistle to the Romans into Winyamangya.

Farming and Forestry.—The Farming and Forestry Department seemed to me to be scattered over all the surrounding hills and valleys. Here behind the plateau are plantations of timber. At

the lake shore are cotton and cocoa trees and bananas and rice. At Mburunji are fresh plantations and fields of wheat, mealies, beans and rice. I have not seen nearly all of the 50,000 acres of the mission estate nor the productive work that has been begun in many places. The Department is represented on the plateau by the homestead, with its large byres for the cattle. The flour mill is busy, working at present night and day to meet a growing demand for its beautiful white flour, and the cotton cleaner is busy preparing the cotton for the market.

Other Activities.—The Tailoring and Boot Repairing Departments are on a smaller scale, but are quite useful at a station so far away from shops and stores. The Store is also a very useful institution, for it contains Manchester cotton goods and the miscellaneous odds and ends required by the Native community. It represents the progress the Natives are making in civilization, for it indicates a departure from primitive nakedness to the comfort and decency of civilized dress. Besides, the Store pays better than any other department, and it is due to it that the industrial part of the Institution generally closes with a credit balance. The Book Store is separate and on a smaller scale. Books in the vernaculars at present are either Bibles or hymn books and school books. A few English books, dictionaries, etc., are stocked and sold.

Finance.—I was glad to conclude from a somewhat hurried inspection of the accounts that the principal departments are this year, as last, paying their way, and that the Institution, on the industrial side, is likely to close the year with a surplus.

The Hospital.—The Gordon Memorial Hospital consists of a central block containing the dispensary and operating theatre and two separate wards for male and female patients. It occupies a fine situation on the plateau, and is a large, well-equipped, attractive set of buildings. It ministers to the needs of the whole district as well as to those of the community gathered on the plateau.

Educational Work.—The educational work is still waiting for the erection of the new block, which, if plans are carried out, will be a useful and handsome building. Meanwhile the students continue to meet in the premises which have long served as both church and school. The educational work falls into five parts—the Primary School, the Middle School, the Normal School, the Girls' School, and the Theological School. The Primary School with Standards I, II and III is really the village school for the plateau. It is attended largely by local boys anxious to learn a little English. The Middle School, Standards IV, V and VI, gives a more complete ordinary education in English and is attended by boys sent up from the various stations who are boarders during the term. Students must have passed through the Middle School before they are allowed to enter the Normal. The Normal School gives a two years' course for teachers. The staff for these three schools at present consists of three European teachers assisted by Native teachers. Considering the number of village schools in the mission and the crying need for better trained teachers for them, the number of students in the normal classes seemed to me disappointingly small.

There was a special course consisting of 20 older men, brought in from some of the village schools to be given help in passing the teacher's Higher Certificate Examination. The Girls' School included quite a number of Christian girls, who are getting here the kind of training one would like to see carried on at each of the central stations. I was only able to spend a few minutes in the school, but I was impressed by the order that prevailed, the cheerful air of the schoolroom, the modest demeanour of the scholars, the sweetness of their singing and the neatness of their sewing. The Theological Classes were not meeting this term, but I was glad to learn that during the past session 7 theological and 15 evangelistic students were in regular attendance and that they made satisfactory progress in the class exercises and in the practical work of village preaching each week-end.

This comprehensive summary merely suggests the real influence of the Institution and its distinguished founder. Inadequate are the passing references to such achievements as the winding highway up the mountain side, the afforestation, the harnessing of the mountain streams to produce power and light for the mission station and the Native people. But far more important than these nature conquests is the controlling purpose of human welfare. Nowhere is this more evident than in the careful

record kept of the condition and progress of Native men and women striving to enter the Christian Church. The real Laws and the fundamental purpose of Livingstonia are revealed only to those who have been privileged to understand the painstaking care with which this great man records in his own handwriting every indication of character and spiritual progress of each Native man and woman. Nor is the record limited to church creed, for it includes every influence that contributes to the development of these primitive people.

It will be the crowning feature of Dr. Laws's magnificent service if while he is still in the fullness of vigour he is able to place his great work on a foundation which will ensure its stability and advance in future years. No one man will again carry the burden Dr. Laws has borne.

With all that has been accomplished there are limitations and omissions. Fortunately they are recognized by the Institution and with the increase of funds and staff they will be corrected. The more important of these are the need of relating the splendid industrial training to village handicraft and the extension of agricultural influence to the gardens and fields of the people.

Careful work is being done in teacher-training and in organizing the work of supervision by the Native teachers. Two of the Scottish missionaries also visit the out-stations during the vacation of the central schools. There are girls' schools at all but one of the mission stations at which definite instruction is given in hygiene and mothercraft.

Loudon Station

The work and organization of the activities at Loudon are in striking contrast with those of the Livingstonia Institution. Here the stress has been on the extension of the influence of Christianity and civilization to many communities distributed over miles of territory. While the number of buildings and the plan of organization are notable achievements, they have been subordinated to the extension of character and spiritual influences almost to danger point. Reports indicate, however, that the influence of Loudon on every phase of Native life is real and abiding. The Native people, far and wide, have felt the touch of human and Christian service. So wide, indeed, is the influence as to overwhelm the available staff and its equipment. The new determination of Government to give substantial assistance to Native education brings needed assurance to those who are distressed by their seemingly over-abundant success. Without such help from Government, or those in Europe or America who are vitally concerned in Africa, it seems inevitable that the remarkable influence of this fine station must be drastically limited. As it has not been possible for any member of the Commission to prepare an adequate presentation of this interesting work, it has seemed most worth while to incorporate the following vivid description written by Dr. Donald Fraser, the present Director of the work. While this procedure is contrary to the usual method of this Report, it seems emphatically justified in this instance:

Growth and Present Standing.—Loudon station, which was opened in 1902, works among a section of the Ngoni tribe, and is responsible for an area about 90 miles long and 30 broad, with a population of some 80,000, about 30 to the square mile. There were about 1,020 villages in the area five years

ago ; now there are many more, as the villages have broken into hamlets. The Mission has always had a recognized national position, as through it the tribal life was led out of war into peaceable settlement ; the schools have the backing of the chiefs and are recognized as tribal possessions. The people asked for schools not because of thirst for education or evangelization, but because education increased the market value of a laborer and the presence of a teacher in a group of villages made intercourse with the Government or with European travellers more easy and confident.

The station has now about 40 large and small brick buildings—two or three dwelling houses for missionaries, a hospital with accommodation for 24 patients, a school built round a quadrangle, offices, stores, a carpenter's shop and round brick houses for boarders and other Natives, built like Native huts but with doors, windows, fireplaces and in some cases additional rooms. The dominating building is the cruciform church, capable of holding 2,500 people. The normal staff—which is seldom complete for any long period—consists of two European married missionaries (the wife of one, being a doctor, carries on the hospital work), a nurse, and another woman worker.

Statistics.—There are 3,000 church members, 1,660 catechumens and about 2,000 hearers connected with the Mission. Church members must send their children to school, pay their fees and buy their books. There are about 9,000 pupils—11 per cent. of the population—in the 117 schools under the control of Loudon station. The ages of the pupils vary from 5 to 30 years of age, especially in the districts where schools have been only recently opened.

Village Schools.—Most of the schools are 3 or 4 miles apart. They are divided, for purposes of supervision, into 6 districts, in each of which it is the aim to have a Native minister or trained evangelist supported by the people. Each district is sub-divided in smaller areas with 5 or 6 schools under the oversight of a catechist. Owing to the claims of the central schools for the better trained teachers few of the catechists have gone beyond Standard VII, but they are men of sterling character, and are able to relate the schools to the village life. The European missionary tours during the school session constantly, visiting each school once or twice in the year.

The people now erect their own school house, buy their books, pay fees, feed the stranger teachers, make the simple school furniture, keep the grounds tidy, erect latrines and make roads from the villages to the schools. The Mission pays the teachers and provides a little school material.

Time Table and Curriculum.—The work of the week for each class is mapped out in a careful pamphlet. A school roll is kept and the names are called each day. A Teachers' Handbook has been prepared and is just coming into use, with a number of practical school rules about the building, sanitation and cleanliness. There are lessons in this book to be given during the week on the community affairs, local geography, conduct, etc. The usual rough distribution of the day is from 7 to 9.30, junior school, consisting of the syllable and primer classes ; 10 to 12.30, senior school, consisting of the three reading classes. The English school, where there is one, is held in the afternoon. At Loudon station the hours are 8 to 11 for the advanced school, 1 to 3.30 for the junior school. In addition there is outside work to be done such as school repairs and clearing the grounds. The time table is somewhat determined by the demands of herding, etc.

Most of the village schools only teach vernacular reading, writing on slates, and arithmetic up to the simple money rules, in addition to Bible lessons. A vast proportion of the pupils are in the syllable stage ; many never get beyond it. Several factors militate against normal progress : irregularity of attendance ; lack of individual attention from the teacher ; lack of method ; lack of application by the pupils ; the long vacation during the rains. Some advance has been made in teaching the rules of arithmetic through concrete things. The use of print letters has made the writing easier and better. Thousands of people are now able to read, but beyond the Bible (the New Testament is now available in the local vernacular, Old Testament work has still to be done from the Zulu Bible), there is little literature available. There is need for attractive educative books if reading is to be used as an avenue towards fuller life.

There are about twelve centers with elementary English teaching. A few pupils, mostly boys, have got as far as Standard III in English. At Loudon there is a more advanced school with about 100 pupils ranging from the highest vernacular reading class up to Standard VII in English. Of

these 24 are boy boarders who live on the station, and a few are teachers from the surrounding village schools.

Training of Teachers.—There are on the Loudon staff eleven schoolmasters and teachers who have had a year's training at the Livingstonia Institution ; 16 vernacular teachers who, after passing Standard VII have had the same ; 36 who are in Standard VII ; 74 in Standard IV ; and a large body of men in Standards IV and V who act as monitors. Teachers are rotated, so that each year some of them may be near enough to get further instruction at a central school or at the station school in Loudon. Here a teachers' school is held for a month each year. Before each term the whole body of teachers spend a day or two in Loudon for stimulus and instruction, with special emphasis on details of teaching method. The rates of pay for teachers vary. The standard pay for monitors is 4s. a month, which is the pay for unskilled labour in the tribe. A head teacher in Standard VI or VII gets 8s., a " vernacular teacher " 12s. 6d. The teacher trained at the Institution gets from 14s. to £2.

Finance.—The yearly grant received from the Mission for education at Loudon is £420. In addition about £150 is received in school fees and £99 as a government grant, which works out at about 2½d. per pupil. The fees are small, varying from a penny to a shilling per session according to the standing of the pupil. The fees are largely paid in foodstuffs ; as there is no European market the sale of these is always a difficulty.

Vocational Training.—There are few vocations open to residents in Ngoniland beyond that of teaching. A few score of lads are employed as storekeepers and hawkers by the trading companies, and a few clerks and capitaos by the Government, as well as a very few builders and carpenters and sawyers who are irregularly employed by various Europeans. But for the thousands of pupils in school there is no training towards any vocation beyond that of teachers and the general life of good citizens. All specialized training is centred in the Institution.

There is no hope at present of training men to be agriculturalists who can make a living by the sale of their produce. The lack of communication with markets, and the long expensive carriage, make any discovered product of the soil unremunerative to the people. Besides, the land is too poor to tempt planters. There is abundance of cattle, but diseases, such as East Coast fever, have greatly diminished the herds and closed the land for years against the exporting of cattle. At present all we can do is to teach the people how to cultivate their plots better, so as to ward off the periodical famines and not to impoverish the soil.

One result of the constant teaching of the missionaries is that the people have added cassava gardens to their maize plots, so that when maize fails they can fall back on cassava. There has also been a considerable enrichment of the variety of vegetables and fruits. Twenty-five years ago the only banana tree in Ngoniland was at the mission station at Hora. To-day most villages have bananas and plantains. Mangoes and other fruit trees have been introduced and multiplied.

Some years ago community gardens were started in connection with all the schools, which were hoed and cultivated by the villagers under the direction of the headman. About 100 of these were opened. The produce was reserved for the hungry season, and provided a reserve supply which, when sold, produced a considerable income for the schools.

Two or three progressive lads have ventured to get oxen trained on the station, and one has been doing useful haulage with his beasts. Some others have fertilized their gardens with manure and village rubbish, and it is hoped that the good results obtained may demonstrate to others how to fertilize the soil. For all this service the schools have been far less useful than they should have been.

Apart from the work of the Institution, a number of lads have been taught sawing, carpentry, brick moulding, building. Four or five of the teachers have opened saw pits of their own and have been so successful that most of the Europeans in the district now buy their boards direct from the Native sawpit owners. Quite a number of self-taught lads have little carpenters' shops where they make beds, tables, doors, chairs, etc., for their fellow villagers. Their tools are often very primitive

and show some ingenuity in copying our tools. This independent effort is being steadily encouraged.

Care has been taken to preserve and stimulate Native music. Nearly all the hymns in use are set to Native tunes. Prizes are given for the best compositions and a considerable body of very characteristic Native school songs and hymn tunes are now in use.

Dr. Donald Fraser continues :

It is generally felt that the Mission has now passed the pioneer stage of education, and that while the schools must follow their moral and religious aims intensively there is large opportunity given us for new developments to make them better servants of the people.

1. *Improvement of Central Schools.*—The central schools should be made more effective. This can only be done by having more highly trained teachers and better furnishings. To provide these the Mission looks to Government to give a considerable increase in grant. As this is purely an educational development, the duty of providing the increased expenditure is a government function rather than a church one. Strong central schools would react on the village schools and give a stimulus to real education.

2. *Agricultural Demonstrators.*—To increase the wealth, comfort and capacity of the people our schools should react more directly and strongly on the agriculture of the people. One does not think so much of producing new things for the European market as of raising the standard of civilization of the people. We could do something had we an agricultural Native demonstrator for each one of our areas. He could give lessons in the schools on caring for stock, from poultry to cattle, on agriculture, etc., and give demonstrations through our community gardens, which would be more effective than many hours of theoretical teaching. He should be trained at the Institution with this end in view, not to produce marketable products so much as to preserve and improve what the people have. To maintain a group of six demonstrators in the Loudon area might mean about £100 a year. This, too, should be government expenditure.

3. *Native Leader of Industry.*—We would be greatly helped also could we have a Native leader of industry in each area, trained at the Institution, not in the elaborate work necessary for Europeans, but in the simple needs of Native life, such as house and school building, the making of chairs, doors, windows and such like.

The Dutch Reformed Church of South Africa

The Dutch Reformed Church began its work in Nyasaland in 1888 when the Rev. Andrew C. Murray, joined next year by Rev. T. C. Flok, started the first mission station in Central Angoniland at Mvera, 25 miles to the south-west of Lake Nyasa. It is significant of the friendly relations which have obtained at all times between the Dutch and the Scottish Churches that it was at the special invitation of the Free Church of Scotland that the Dutch missionaries came to Nyasaland. Indeed for a number of years the Dutch missionaries were a branch, as it were, of the United Free Church Mission, separating with mutual goodwill a few years ago. As a matter of fact there has never been any separation in doctrine, spirit or methods of work, and this year the converts of the Church of Scotland at Blantyre, the United Free Church at Livingstonia and the Dutch Reformed Church are uniting to form the Bantu Church of Nyasaland.

For reasons which will soon become apparent the Mission has been wonderfully successful, and to-day there are 12 main stations with a staff of 68 European missionaries, and 713 out-schools occupied by 1,454 evangelists and teachers, where

38,384 children are being taught. The Dutch Reformed Church is conservative in admitting to church membership, so that the 8,342 Natives baptized and the 6,224 catechumens preparing for baptism must be regarded as a low estimate of their religious work. This conservatism is again apparent in the fact that it is only in 1925 that the first two evangelists are to be ordained after twenty years' service in the mission.

In the eyes of the Dutch Reformed Church, in South Africa and elsewhere, the education of the Natives is a matter to be proceeded with cautiously and the school is always the handmaid of religion. The main object of their schools is "to instil a thorough knowledge of the Word of God into the minds of the scholars, old and young, and to raise a Bible-reading people." This fact will explain some of the procedure adopted in the mission schools.

The central station is Mkhoma, about 72 miles from the Lake on the high land towards the west. No more suitable place for a head station could be imagined. It is healthily situated in the center of the field occupied by the Mission, and is comparatively easily reached by steamer from Domira Bay and by road from Zomba. In addition to the large church, modern school building, and comfortable mission houses, there are the hospital, store, printing press, industrial rooms, and most important of all, perhaps, a model Native village.

A feature of the Dutch Mission is its insistence on agriculture and simple village industries. In these two important respects it has not its superior in all the Nyasaland schools visited by the Commission. Some of the missionaries were farmers in South Africa before they entered mission work; all without exception have grown up on farms as boys, and they have transplanted to Nyasaland the adaptability and courage which characterized their forefathers. The agriculture is not the small vegetable garden so often seen in African missions, but the 30-acre wheat field, the even larger maize field, the cane field, the orchards, the arrowroot plantation, the flower and vegetable garden of a real farm. The mistake of making the agriculture more refined than the Natives are able to carry out on their own land has not been made. While the possibilities of new crops, new fruits and improved types of stock are always being considered, the aim has to be to produce something which the Natives can themselves imitate successfully in their own homes.

The same practical outlook is seen in the industries taught. Instead of elaborate woodwork shops and the teaching of industries on a scale which almost compels the Native to go to the European center to find an opportunity of practising his craft, the work at Mkhoma is planned to fit the men and women to become home workers. Nowhere in Nyasaland has the Commission seen a finer exhibit of home industries. Here were specimens of wood and iron work, bark cloth, wool and linen-weaving, basket and mat work of at least twenty kinds; leather work, including bootmaking, sandal and harness making, the treatment of the skins of animals, soap and oil making, bricks and tiles, machine and hand sewing and many other kinds of village industry. Natives are taught to use, and use better, the materials at their doors. Thus in the spinning-rooms every conceivable circular object seems to have

been pressed into service as a spinning wheel, the most common being the wheels of old bicycles. There was only one complete and modern spinning wheel.

Another piece of equally successful informal education is seen in the model Christian village. One of the first things that the Native Christian desires is to possess a better type of dwelling than his one-roomed hut. Working upon the idea that the wise pedagogic step is to improve what the people have already, the missionaries have shown the Natives how a model village may be laid out. A site has been obtained on the gentle slope from a mountain so that there will be natural drainage. Instead of one-roomed huts the missionary has taught them how to build two and three-roomed square huts out of pisé de terre with thatch roofs. These have been arranged in straight rows sufficiently far apart to allow of a little privacy. A special part of the land has been set aside for sanitary purposes, but the people have not advanced sufficiently far to use latrines.

Among other informal educational agencies there is the Girls' Home where a number of girls are trained in house craft, such as washing, ironing, cooking, making starch, soap and candles and, generally speaking, are being prepared to become suitable wives for educated Christian Natives. They live in improved Native fashion, cooking their own food and sleeping five to eight in a hut.

The Native store is also highly educational. Here for the first time the Native gets his idea of European or foreign trading. He learns to appreciate the honesty and yet business-like attitude of a good trader—the value of cash payments, the fact that one gets nothing for nothing, the right to courteous treatment and to fair weight. Every week there is a large open-air market to which hundreds of Natives come to do a little trading. Here are sold the products of the farms and the goods made by students and others. Very useful work is being done at the Printing Press. It has been possible to publish a 240-page volume of Bible stories at a cost of 10½d. per volume and to retail it at 1s., instead of 2s. 4d. for the imported volume. It is not possible to estimate the great influence of the Church. The whole of the work of the mission centers round the religious life of the people. The important hospital and clinic is in process of much needed reorganization. More could be done in the training of Native nurses and dispensers.

The admission requirement for the Normal School is a pass in Standard III. The pupils come in for a year, then go out and teach for two years, come back again for one year, go out for two, come back for a third year and then pass out altogether. This plan is good, inasmuch as it gives the pupil contact with the work of the schools, but one year is probably too little for a start. The plan followed in Natal, whereby the student came for two years and then went out and taught before taking his third year, would probably be found more suitable. The Normal School building is a large well-built cool structure with proper lighting and ventilation. For benches the pupils sit on built-up brick seats. These are convenient but serve to emphasize the false idea that school work means sitting still. The pupils are well clad and well fed. The third year students receive salaries varying from 25s. to 28s. a quarter, while the others are educated and boarded free of charge.

The staff of the Normal School consists of two very well qualified Europeans and seven Native assistants. The methods of instruction are rather formal and stereotyped. New methods will doubtless soon be introduced.

An interesting feature of the work of this mission is the employment of Natives as school inspectors. These men are generally teachers of large schools who visit neighboring schools on Saturdays or other holidays and advise the teachers. They also conduct vacation classes during the school holidays.

The Montfort Marist Fathers' Mission

The Marist Fathers maintain a valuable educational work in Nyasaland. The facts available do not give an adequate account of their important work. The Mission started in 1901, has ten principal mission stations, 32 out-stations and 380 village schools. The staff consists of 26 Fathers, 3 Brothers and 16 Sisters. The value of the plant is estimated at £14,300 ; the appropriations in 1923 were £3,600 ; the Native fees £250. The government grant-in-aid was £130. In addition to the village schools, with 18,000 pupils and 285 unqualified Native teachers, who are visited monthly, there is a seminary with two Europeans and one Native teacher and 38 pupils, and a training school for teachers, with 113 pupils, one European and three Native teachers. There are also a central working school for Native girls and two houses for half-caste boys and girls. The languages used in instruction are the vernacular, English and Latin. The literature in the vernacular consists of catechism, hymn and prayer books, selections from the Old and New Testament, a small reader and grammars in the vernacular for English and Latin. A translation of the Bible in Chinyanja is proposed ; a book on folk-lore is in preparation with Native contributors.

The White Fathers' Mission

The educational work of the White Fathers is widely known throughout East Africa. While it is not as extensive in Nyasaland as elsewhere, the schools have contributed much to the development of the Natives. The work was begun in 1889 in the Upper Shiré. After eighteen months it was discontinued and again reopened in 1902. The staff under the direction of the Bishop includes 20 Fathers, 6 Lay Brothers and 5 Sisters. There are altogether 61 European teachers and 158 Natives, of whom 43 are untrained. The Mission has 191 schools with a total number of 9,000 pupils. There are two institutions for the training of teachers, with an average attendance of 45 ; five industrial and five central schools with 165 pupils. It is unfortunate that this important work cannot be adequately described.

South Africa General Mission

This Mission, which has extensive work in other parts of Africa, reports 60 out-stations with 70 teachers under the direction of two European and two Native inspectors. The total number of pupils is 3,500, with an average attendance of 2,300. The Mission has a teacher-training school with 40 boys and a boarding school with 35

girls. The Nyasaland Code is followed, and the Government give a grant of £50 per annum. The Mission considers that the schools are far too numerous, but the people do not seem willing to go to school beyond their own village.

The Seventh Day Adventists

This Mission, which has a number of stations in the Protectorate, reports 64 schools with an attendance of over 5,000 pupils. There is an institute for the training of teachers, with about 37 pupils. The educational staff consists of seven Europeans and over 100 Natives.

Industrial Missions

There are three organizations near Blantyre known as Industrial Missions. They are corporate bodies independent of the control of the regular denominations in Europe or America.

The Zambezi Industrial Mission is said to own 31,000 acres of land and maintains almost 100 elementary schools with a total attendance of about 4,000 pupils.

The Nyasa Industrial Mission owns 900 acres of land and reports 69 schools with an enrollment of about 4,000 pupils.

The Baptist Industrial Mission of Scotland owns plantations and reports 32 schools.

The three missions are said to offer Natives training in the cultivation of their land and some handicraft.

III. SUMMARY AND RECOMMENDATIONS

The inevitable conclusion of the facts presented concerning Nyasaland is, first, that the Colony has great resources which have not been adequately developed, and, second, that the million and a quarter Native people, with capacities above the average, have not been able to take full advantage of the unusually effective type of mission education provided for them, almost entirely independent of government aid. Nyasaland, with greater possibilities than any African Colony of equal size, is therefore the lowest in output and the poorest colony in Africa. It is generally agreed that the most immediate cause of this unfortunate condition is in the absence of adequate internal transportation and the failure to provide satisfactory exit to the sea. This problem demands the vigorous consideration of the best British statesmanship. Until it is solved all activities in Nyasaland will be seriously handicapped and the natural results of efforts, whether governmental, economic or missionary, will be largely nullified.

A second reason for the condition of Nyasaland is in the failure of Government to organize and correlate the splendid educational work of the missions with the various phases of colonial life. Missions have been permitted to struggle alone in their respective fields. Latterly a negligible appropriation has been given to them, but there has been no Department nor Director of Education to confer with the Missions, to

encourage them in their work, or to help them relate their influences to each other or to colonial needs. An education related to the health of the people, to their agricultural and industrial possibilities, to their family life and their character development, would undoubtedly help the Colony to improve its status among the colonies of Africa. Through the increased knowledge and skill of the Native people, cooperative arrangements could be developed that would have a good measure of success even under the present handicaps of poor transportation and separation from the sea. No Colony in Africa offers to its Government such quantity and quality of educational work as that maintained in Nyasaland by the mission societies. These emphatic references to Government must not exclude sincere appreciation for the vital services rendered by the British Government in the establishment of justice and peace and in the promotion of many essentials to the welfare of the people. In comparison with non-British Colonies Nyasaland ranks high in provisions for colonial development and the betterment of the people.

It is not the function of this Report to make recommendations as to such economic provisions and transportation. The conditions have been presented, and it is hoped that all possible haste may be made in supplying the vital economic needs of the Colony. In the meantime—and, indeed, immediately—it is possible for Government to enter the field of education, so that present conditions may be corrected and the Native people prepared for the great developments that are bound to come. The general chapters of this Report present the type of education and administration suitable to most African Colonies. The special needs of Nyasaland are suggested in the following recommendations :

1. The first provision for education that should be made by the Government is the appointment of a Director of Education and the organization of a Department of Education, whose first duty shall be the evaluation of the education activities now maintained in the Colony. It is urged that the rank of the Director and the position of the Department shall be equal to that of other important officers and departments of Government.

It would be difficult to exaggerate the value of the services of such an official. It is as true of education as of government and of business, that what is everybody's business is nobody's business. Though the funds required for an Education Department would probably constitute in the initial stages a rather large proportion of the total grant available for education, experience proves conclusively that it is wise and economic to encourage such an expenditure. To refuse to do so would be to jeopardize the healthy development of work. The value of a Department of Education with a qualified Director is now past question in British Colonies in Africa.

2. Coincident with the appointment of the Director, Government should establish an Advisory Board of Native Education to consist of representatives of the Government, the settlers and the missionaries. As soon as possible, Native representation should also be provided. The appointment of missionary members should generally be in proportion to the number of their schools which meet the Government require-

ments for the grant-in-aid. The small mission societies should combine to secure the election of a representative on the Board.

3. The most important provision of all is that of additional financial support from Government.

Appropriation to assist the missions in their wise and heroic endeavors would have immediate results for the good of the Colony. The appointment of a Director of Education and an Advisory Board would guarantee the best use of such appropriations. Among the facts to be considered in determining the financial requirements are, first, that there are almost 250,000 Native children of school age; second, that Native revenue amounts to a quarter of a million pounds; third, that missions are spending over £16,000 annually, without crediting them with the value of their great personal services; fourth, that money spent on education adapted to the needs of the people supplements expenditures for the health and agricultural departments and greatly lessens the need for police and military costs.

4. Provision for sympathetic supervision and friendly visitation of all schools by both Government and mission officers would have the most beneficial effects. This applies especially to the small out-schools, of which there are reported to be more than 2,000 in Nyasaland. Without supervision, these schools may be either futile or centers of unrest. Under the guidance and stimulation of friendly visitation they can become centers for the dissemination of preventive medicine, the encouragement of better agriculture and the development of a cooperative interest in movements essential to the welfare of the Colony. The plan for the training and employment of Native visiting teachers now being adopted in several African Colonies is strongly commended to both Government and missions in Nyasaland.

5. The system of schools recommended is that now used in the Southern Province of Nyasaland by the Church of Scotland. It will be noted that this system provides four grades of schools, namely, a central school for the whole mission at the head station; schools under European management at district stations as the centers of their own area; central village schools in districts where small schools are too numerous for the immediate supervision of the district stations; and village or bush schools giving a very elementary course. It is not expected that this complete system will be adopted by the smaller missions. Their needs will be simply met by the central station and the village schools. In the case of very small mission organizations it is urged that they shall depend upon the better equipped central schools of the larger missions for their supply of Native teachers.

While Nyasaland does not yet require a central institution of colonial dimensions, it is necessary to have in mind the educational needs of those who have completed the training of the highest schools in the Colony, such as Livingstonia and Blantyre. The success of the South African Native College in training Natives for professional work points to the possibilities of a similar Institution in Nyasaland when the need arises. In the meantime, it will doubtless be necessary for Government and missions to consider the type of provision needed for the few students who will be

prepared to profit by education in the advanced schools of neighboring colonies. At the present time, the only school in East Africa which can be considered for such students is that of the Native College at Fort Hare, already mentioned.

6. The objectives and adaptations of education required in Nyasaland are, in general, similar to those described at length in the chapter on that subject. The Colony is fortunate in the variety of mission education. Practically all the objectives and adaptations have been realized in one or more of the schools of the Colony. Through the cooperation developed by the Director of Education and an Advisory Board, each of these schools will be able to make its contribution to the development of the Colony and the Native people. Government departments will give assistance along their respective lines. This applies especially to the departments of health, agriculture and public works. Government will make possible the organization of extension departments for the improvement of health, the stimulation of soil production and the enlargement of market facilities. In accordance with the convictions of British Colonial officers, every encouragement will be given to the effective recognition of religion as an essential of education.

Chapter IX

THE ZANZIBAR PROTECTORATE

THE wealth of human interest which surrounds Zanzibar is equalled by the complexity of the educational problems of the Protectorate. Both are out of all proportion to the area or the population involved. As alike the meeting-place of Asia and Africa, the trial-ground of early colonizing enterprises and of empires that came and went, the base of Arab slave trade and the center from which some of the greatest travelers and missionaries pushed on into the heart of the Continent, Zanzibar attracts the eyes of all who turn towards Africa. To-day, shorn of territories on the mainland, released from allegiance to the Muscat Arabs and under the protection of Great Britain, the islands, with their conglomerate population of Arabs, Indians, freed slaves, Africans from the mainland and aboriginal tribes, present an educational situation which calls for study in the light of the best experience of other lands. Among peoples of diverse origin and language, devoid of the stimulus of national aspiration, or even of the normal African desire for education, with no uniting bond except a nominal Islam shot through with magic, lines of educational development and adaptation are not easy to find. In the light of the proposals now under the consideration of the Government the moment is opportune for cooperation in educational development. If the educational situation can be met in Zanzibar, it can be met anywhere. Part I of this chapter outlines the important facts concerning the country, the people and European organizations; Part II describes the educational situation; Part III summarizes the conclusions and recommendations arising out of the visit of the Commission.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

The Zanzibar Protectorate comprises the islands of Zanzibar and Pemba. The former is situated in lat. 6° south and has an area of 640 square miles. It is between four and five times the size of the Isle of Wight or half that of Rhode Island. A channel over twenty-two miles wide at its narrowest part separates it from the mainland. It is the largest coral island on the African coast. Zanzibar Town strikes the traveler as the meeting-place of Asia and Africa. In the harbour are ships from East and West; large European steamers and the small Arab dhow which has carried the trade of the Indian Ocean between Africa, India, Persia and Arabia for many centuries. In the town itself many beautiful buildings show the wealth and good taste of former Arab merchant princes. To the north at a distance of some 30 miles lies the island of Pemba, having an area of 380 square miles or six times the size of the District of Columbia and more than three times the size of Malta. The annual rainfall is very heavy, being nearly 60 inches in Zanzibar and 83 inches in Pemba. The climate is trying to Europeans.

THE PEOPLE

The Native population of the Protectorate has grown from 188,212 in 1910 to 202,665. The non-Native population, including Europeans, Indians and other non-Native races, has increased from 8,987 to 14,125. The town of Zanzibar, which had 35,362 inhabitants in 1910, shows 38,713 in the 1924 census returns and, owing to recent influxes of Indians from the mainland, is believed to have now a population of 40,000. The annexed table of the Native census of Zanzibar Protectorate showing the number of huts, male and female adults, and male and female children, is of interest.

	Huts	Males	Females	Boys	Girls	Total
Zanzibar Island ..	45,587	46,050	45,423	12,322	11,221	115,016
Pemba Island ..	34,148	32,205	30,901	12,941	11,602	87,649
Total ..	79,735	78,255	76,324	25,263	22,823	202,665

The Native population consists of mainland and other semi-African tribes and of the aboriginal tribes of the Sultanate in addition to the freed slaves, who still constitute a distinct element in the community. In 1811 and again in 1858 they were estimated as two-thirds of the population, but they are gradually dying out.

Of the mainland tribes over seventy have been enumerated, of whom twenty are fairly numerous. The three most important in the economic life of the island are the Wanyamwezi, the Akamba and the Kikuyu. Unlike the tribes of Zanzibar and Pemba, the mainland tribes take kindly to such heavy manual labor as cleaning shambas and making roads. Many of them cannot be regarded as permanent settlers. They come to make money and return to the mainland. Few bring their wives; this, and the fact that they have no headmen of their own in the Protectorate, sometimes causes friction with the local Natives. In religion they are generally pagan, though they readily embrace Christianity or Islam.

The aboriginal tribes of the Sultanate are of no great antiquity. They have an Asiatic as well as an African origin and consist of mixed people who settled on the island at various times. Some tribal organization was built up by these conglomerate people, but under Arab and British rule it has gradually declined, and there is now little trace of it, though a good deal of tribal or clannish spirit is still to be observed. The Wahadimu, who live in the south and on the east of the Island, are a quiet, industrious and tractable people. The Wapemba are more independent and perhaps more enterprising; the Watumbatu, who live on an island about a mile north-west of Zanzibar, are reserved and at times truculent. These tribes speak dialects which vary considerably and have also special dialects for witchcraft guilds and a form of speech for medicine men.

Zanzibar may be said to be the home of Swahili, not in the sense that its oldest form is spoken there, but because the Zanzibar dialect, of which there are several varieties, has come to be known best owing to the writing of such men as Steere, Madan, Sacleux and to some extent Krapf, though his dictionary is mainly devoted to the Mombasa dialect. In the days of the opening up of Africa, explorers and traders generally made up their caravans in Zanzibar; thence porters and soldiers journeyed

into the far interior, some of them remaining there and thus making Swahili a *lingua franca* understood, as Steere says, along the coasts of Madagascar and Arabia and in central or intertropical Africa as well as by the Sidis in India. The old classical or literary Swahili is known as Kingozi, but there are few specimens of it surviving except in poems.

Strictly speaking, there is no such thing as land tenure in the islands, the value of the land being determined not by the soil but by its accessibility and the economic trees planted on it. Communal tenure is found among the three aboriginal tribes and on the land known as *wanda*, but no Natives have right to anything but the crops, the land being all the property of the Sultan. Prescriptive right cannot be acquired unless sixty years' continuous and undisputed ownership can be proved.

There are no actual Native reserves, but as, with but one or two exceptions, the only Europeans living outside the towns are government officials, the districts are, in form, the nature of reserves. The small Indian shopkeeper has been among the Natives from time immemorial; the only tribe which will not permit his settling among them is the Watumbatu. It may be observed that the Natives living farthest away from roads and easy means of communication are the most orderly and have the least crime. As to the occupations and industry of the people it is worth while to quote from a valuable memorandum written by Mr. Ingrams, one of the Assistant District Commissioners, who has made an exhaustive study of the life and customs of the people:

The clove, introduced into Zanzibar about 1817, rapidly became the most important economic product of the Island, and in its cultivation most of the Arabs and many Natives are engaged. Apart from Swahilis the Native tribe most interested in the clove is the Wampemba, of whom many own small shambas. The Arab shambas, owing to the inability of the owners to adapt themselves to other than slave conditions, possibly aggravated by the too rapid abolition of slavery and to the Mohammedan law of inheritance, are undergoing a gradual process of disintegration, being bought or inherited in small parcels by others. The one-man shamba will probably prove to be the saviour of the clove industry.

The cultivation of the coconut in Zanzibar is of earlier date. Almost all the Natives own a few trees of which the fruit is used for food. In addition many own small plantations. Unlike the clove, the crop of the coconut offers a regular, if small, quarterly income. By reason of the precariousness of the clove crop it would be well if all Natives owned coconuts as well, or had some other crop to depend on in bad seasons.

The Wahadimu as agriculturalists shine chiefly in the cultivation of Native crops of which they plant a great variety (cassava, sweet potatoes, chick peas, sorghum, millet, maize, rice and simsim are but a few).

In old days, Pemba was the granary of Eastern Africa, but now owing to cheap imports of rice much land has gone out of cultivation.

While Natives of Zanzibar and Pemba, except the freed slaves who rarely plant enough for their sustenance, display great energy in the cultivation of native crops, little enterprise is shown in the matter of the improvement of crops. This perhaps is not surprising when it is reflected that they have received little advice and encouragement in the past. There is plenty of evidence that, should help be given in the future, many will make good use of it, though old methods die hard and there is no stouter conservative than the African.

Fishing occupies the time of many Natives. Apart from lines used only in bottom fishing, a

multitude of traps, nets and other devices are used. Some of these traps have been the same for 2,000 years and are as efficient for their purpose as they could be.

While tobacco is the chief native export from the north of the Island, coir rope manufacture is an important industry in the south, whence about 50,000 lbs. are exported each month. The industry is entirely in the hands of women.

Another industry of the women is mat making. Curiously enough sewing is never an occupation of women. Treadle sewing machines are common in every village and beautiful embroidery is done by the men on the long white shirts they wear ; the skull caps are works of art.

The manufacture of lime, which is burnt in large circular piles of alternate mangrove wood and coral rock, may be noticed, and many Natives are engaged in the construction of native dwellings which consist of a framework of poles plastered with mud. The roofing material is generally of the fronds of the coconut palm plaited together with what are known as *makuti.*

Of crafts, the carpenter's, blacksmith's and potter's are the most important. The former work with somewhat primitive tools, but turn out good work and carve beautifully. They are, however, much in the habit of using unseasoned wood. The blacksmiths make a large variety of knives and agricultural implements of imported iron. Their outfit is home-made and distinctly archaic.

The potters, of whom many, especially in Pemba, are women, work entirely without tools and have no wheel, but turn out beautifully symmetrical cooking pots and water pots. Of unskilled occupations many Natives are engaged in transport, some using their heads, while others own donkey carts and bullock carts. In Makunduchi alone transport is carried out with camels.

The only professions may be said to be those of Mwalims or teachers and the medicine men, the latter of whom, with a large variety of herbal remedies and magic charms, profess to cure most ills.

Excepting the numerically few converts of the Christian missions working in the islands and some pagans, generally Wanyamezi, the whole of the Native population is Moslem. The predominant sect, of which the Sultan is head, is the Ibathi, but it includes only Arabs and is therefore in numerical minority. The African element in Zanzibar is of the Shafite school of Sunnis, introduced between 813 A.D. and the date of Esh-Shafi's mission in 965 A.D. (when Shiite Persians settled on the coast and founded an extensive but ephemeral empire). Questions of divorce and the custody of children follow the law of Islam. To quote again from Mr. Ingrams's statement :

> While every little village has its mosque, which is kept up by the villagers, and its Koran schools, which every child attends for several dreary years to learn and become proficient in the parrot-like repetitions of the Koran in a foreign tongue which even the teacher does not understand, the veneer of Islam is but a flimsy veil for the simpler beliefs of the Africans. . . . All that Islam does for the primitive African Native, when it is so little understood as in Zanzibar, is to lend itself to the more efficient (in the Native mind) practice of magic. Even receipts for killing one's enemy are headed " In the Name of God the Merciful, the Compassionate."

Magic in Zanzibar is highly developed, and the witch-doctors are credited with power over leopards ; potent poisons are used. Pemba is known throughout East Africa as a training home for wizards, and terrorism by organized secret societies of magic is rife. The folk-lore of the people has an Asiatic tinge.

As to recreation, such games as football and cricket are unknown, except to the comparatively few Natives who attend school. The Native, as elsewhere in Africa, seeks his more violent recreations in dances, either for amusement or to exorcise devils. Wrestling matches and canoe races are found in some districts, also quarter staff displays. Bull-baiting is a relic of the Portuguese.

The total value of exports from the islands in 1922 was £2,027,876, of which £118,814 were domestic and the remainder were re-exports. There is no direct taxation of the Natives nowadays; the hut tax (with remissions for clove owners) was finally abolished in 1911. The most important product is cloves; the Protectorate provides over 90 per cent. of the world's supply. It is estimated that in Zanzibar and Pemba Islands there are to-day about 3 million trees in bearing. The clove trade is largely in the hands of Indian merchants; there are besides a large number of Native Zanzibar Arab traders. As has been already noted, special labor is imported from the mainland to pick the cloves and prepare them for market. Another important product is copra.

ARAB AND EUROPEAN INFLUENCES

When the Arabs of the East Coast fought the Portuguese in the seventeenth century, they called in the assistance of the rulers of Muscat in Arabia. In 1698 Mombasa Fort was finally taken by the Mohammedans from the Portuguese. On the ruins of the Portuguese power the Arabs from Muscat founded their rule over the East Coast of Africa. Seyyid Said transferred his capital to Zanzibar in 1832. He laid the foundation of Zanzibar's importance by making the island his permanent residence and by developing the cultivation of cloves. It became, politically and commercially, the principal Native city in East Africa. In those days the Arab proverb said, "If you play on the flute at Zanzibar, all Africa as far as the lakes dances." Barghash, who succeeded Majid in 1870, was the first to be commonly known as Sultan of Zanzibar. The African possessions of the old chiefs of Muscat were made independent through arbitration by Lord Canning, Governor-General of India in 1861.

In 1890 British interests were officially recognized by France and Germany and the island was declared a British Protectorate. The mainland possessions of the Sultan of Zanzibar along the coast of East Africa were ceded to Italy and Germany respectively, while Great Britain pays an annual rent of £17,000 for the lease of the Sultan of Zanzibar's dominions on the Kenya coast line. In 1891 a regular government was constituted in Zanzibar with Sir Lloyd Matthews as first Minister. The control of the Protectorate was transferred from the Foreign Office to the Colonial Office in 1914. The Governor and Commander-in-Chief of Kenya Colony is High Commissioner of Zanzibar Protectorate.

Government is administered by a High Commissioner and a British Resident. There is a Council for the Protectorate which exercises functions of an advisory and consultative nature, with the Sultan as President, the British Resident as Vice-President, and three official and four unofficial members. Justice is administered in two courts—one exercising jurisdiction over British and foreign subjects and in all cases in which one of the parties is a British or foreign subject, the other over subjects of the Sultan.

The central administration consists of the Sultan, the High Commissioner, the British Resident and the secretarial staff. There is a government printing press. District administration is carried on by a Senior Commissioner, two District Com-

missioners and seven Assistant District Commissioners. There are the usual departments, including Public Health (one Medical Officer of Health, one Assistant and one Economic Biologist), Education (one Director of Education and four masters), and Agriculture (one Director of Agriculture with seven assistants).

The total revenue for 1922 was £426,418 0s. 2d., of which £251,756 8s. 1d. was in Customs. The total expenditure for the same year was £508,788 12s. 2d. The following table shows some of the disbursements made :

I.	Education, agriculture and health.	
	Education, £5,969 ; agriculture, £42,209 ; medical, £34,711	£82,889
II.	Territorial administration.	
	High Commissioner, Resident, secretariat, £8,921 ; district officers, £20,896 ; treasury, £4,898 ; printing press, £6,284 ; legal and judicial, £18,360 . . .	59,359
III.	Military, police, prisons.	
	Military, £8,669 ; police and prisons, £17,104	25,773
IV.	Public works, railway, electricity, posts and telegraphs.	
	Public works, £180,148 ; railway and electricity, £32,492 ; workshop, £1,581 ; posts and telegraphs, £6,189	220,410

The analysis of expenditure reflects the direction of the influence exercised by the Government. The unusually large amount spent for public works, amounting to 35 per cent. of the total expenditure and 42 per cent. of the revenue, eclipses all others and is explained by special improvements that are permanent. Owing to this unusual expenditure the proportions spent for other departments of Government appear small. The actual amounts spent in proportion to the population compare favorably with other colonies. The appropriation for education was approximately £6,000, or 1 per cent. of all expenditures. In view of the undeveloped state of education in the Colony, it is obvious that this is insufficient.

II. EDUCATION

Education has not hitherto played an adequate part in the development of the Protectorate and its peoples. The report for 1922 shows the expenditure for education to be approximately £6,000. The educational interests are under the supervision of the Director of Education and an Advisory Council of Education of which he is President. The membership of this Council includes officials of Government, missions, and representatives of the Arab and Indian inhabitants. The heterogeneity of the population and the power of racial traditions have been serious obstacles to the development of an educational system that could command the interest of the people.

Christian missions have not had the success among the people of Zanzibar that they have had in the colonies of the African continent. The estimated youth of school age is approximately 40,000 ; of this number only 3,000 are reported to be in government and mission schools. Fully half of the number in schools are Indians. This is less than 10 per cent. of the children of school age, and obviously reflects on

both the inadequate educational facilities and the indifference of the people to western education.

Government Schools

According to the latest reports, there are 7 district elementary schools maintained by Government: 2 in Pemba and 5 in Zanzibar. The Government has recently erected a new school in Zanzibar. This institution is well constructed and suited to urban education. Seven years of instruction are provided; the classes include Arab, Indian and African pupils. The teachers' training class offers instruction to pupils from any school in Zanzibar. Instruction is given free of all cost to those who sign on for the full course and some bursaries are provided. The commercial course, attended mainly by Indians, offers three years' training for pupils who desire to enter general commercial work. Technical classes in carpentry and tailoring are provided in the central school The government printer also offers opportunities to apprentices.

Swahili is the first language of instruction in the elementary schools, followed by English in the higher standards. The vernacular of the pupils is used as far as possible in Arab or Indian schools.

New educational schemes of a promising character are being evolved by Government. Though now only in embryo, they are capable of indefinite expansion.

Selective Education.—Government, recognizing the unsatisfactory results of a voluntary system of education, has based its plans on the principle known as "Compulsory Selective Education." The word "selective" in this connection implies that the Government means to work with, rather than against, the hereditary trade system favoured by the Natives. Thus, in the majority of cases, farmers' sons will be sent to agricultural schools, blacksmiths' sons to industrial schools, and—most interesting of all—the sons of medicine men and witch-doctors will be given an elementary medical training. In all these cases, of course, Native standards of knowledge and attainment will be greatly improved. The way will, of course, be left open for those who wish to depart from their fathers' occupation.

Agricultural and Industrial Schools.—The plan is to organize in Pemba six agricultural and three industrial schools, all of an elementary standard. A boarding school in Zanzibar is also to be started for those of the Pemba youth who wish to continue their general education beyond the elementary grades. The foundation of three new elementary agricultural schools in Zanzibar has been approved and these were opened this year. In two of these each boy will have his own garden; the third is purely for Arabs. The instruction will be adapted to the respective needs of the areas where cloves and coconuts are grown, as well as to the improved cultivation of purely Native crops. It has been suggested that machinery for the drying of cloves and copra should be set up in the schools, the people of the neighbourhood being encouraged to bring their products to the schools for treatment. It is proposed that an advanced agricultural course intended for Arab landowners shall be inaugurated at Machui.

Medical Schemes.—The medical schemes of the Government are peculiarly interesting and it is hoped that proposals for medical education will forward them. The aims in view are to combat the universal prevalence of hook-worm, to provide intelligence service for the location of diseases in general and to encourage a belief in European medicine among the Natives by training some of their number in the simpler elements of its practice. At present, it is well known that Natives will enter a European hospital only as a last resort. The new plan is to establish dispensaries in

existing communities of some 2,000 huts, to ascertain the prevalence of diseases, to treat minor ailments and to inaugurate preventive and curative measures in the treatment of hook-worm in the first instance. Four special medical officers are to be set apart to superintend the working of the scheme, and a number of Native dispensers are already in training. It is hoped that provision will be made for 15 of these dispensaries in Pemba and 17 in Zanzibar in the near future. Several of these dispensaries have in fact been approved and are being built.

Steps are being taken by Government to improve the religious teaching given in Mohammedan schools. Extracts from the Koran containing moral precepts are now being translated into Swahili, instead of being repeated parrot-wise in Arabic.

New educational developments in Zanzibar are retarded mainly through the lack of trained teachers. Old teachers are now used to start new schools, but the scheme can never be successfully administered until more teachers have completed the training course. Temporary teachers are sent into town for refresher courses. Though Zanzibar town is, in many respects, an undesirable center for the training of teachers, there seems little hope of starting even a minor training center elsewhere, owing to the lack of funds and staff for such an institution.

Mission Schools

Three missionary societies maintain schools in the Protectorate. These schools report an enrollment of 775 children with an average attendance of 580. The Roman Catholic Mission, of which particulars are not available, reports an enrollment of 387, of whom 272 are boys and 115 are girls. The schools of the Universities' Mission report 234, of whom 190 are boys and 44 girls. The Friends' Industrial Mission in Pemba report 153, of whom 141 are boys and 12 girls.

The Universities' Mission

The Universities' Mission, whose work has been noted in Tanganyika and Nyasa land and will be met again in Portuguese East Africa, have hitherto maintained a central training institution at Kiungani, on Zanzibar Island, for their stations both on the island and on the mainland. Plans are now under way to remove this important institution, where the provision made for pupils and for their training seemed to be exceptionally good, to the mainland, where most of the work of the Universities' Mission is carried on. The pupils at this institution are practically all Natives who come from the mainland and return there to serve as teachers in the various fields of the Universities' Mission.

While the Report is passing through the press, the news of the death of the Bishop of Zanzibar has been received. Few greater losses could have befallen the African people. Bishop Weston, warrior and saint, had consecrated great gifts with unsparing devotion to the service of Africa and of its growing Christian Church.

The Friends' Foreign Mission Association

The Friends' Foreign Mission Association began their work on the island of Pemba in 1897 for the purpose of helping freed slaves to become independent and self-supporting. The Mission maintains a plantation and provides for the cultivation of about 150 acres. The chief crops are cloves and coconuts, which are sold for the maintenance of the Mission. The expenses of the plantation, not including the

salaries of Europeans in charge of the work, are entirely paid from the sale of the products. It is reported that a small promising Christian community is growing up in connection with the work of this Mission. The Mission has 3 central station schools and 7 small out-stations. The teaching staff includes 6 Natives and three Europeans. The Mission reports 47 persons employed in industrial activities. The future plans for the Friends' work in Pemba are now being carefully considered by representatives of the Mission.

III. SUMMARY AND RECOMMENDATIONS

The brief survey of economic and sociological conditions in the islands of Zanzibar and Pemba reveals them to be more Oriental than African. The customs, traditions and religion are more permanent and tenacious in their influence than in Africa. The heterogeneity of population and social condition is so pronounced as almost to defeat any social movement on behalf of the community as a whole. The past stubbornly obstructs the present. The Oriental smiles at the kindly advances of the Occidental, but refuses to move. Mohammedan forms and conventions, sometimes quite superficial, carry on contentedly and yet firmly in the presence of Christianity whether in ceremony or in principle.

There is evident need for every constructive influence of an education related to the health of the people, their methods of agriculture, the conditions of their homes, their recreations and their type of mind and character. Superstitions are generally hampering their prosperity, their physique and their mental development. Racial and class distinctions and numerous castes have crystallized into the permanency of stagnation. Zanzibar, on the highways of the nations, is either altogether indifferent to the great influences daily at her door or accepts the artificial and superficial elements of these influences.

The attempts of western education to take root in the human soil of the real Zanzibar have been most disappointing in their results. Africans have been receptive and responsive here as on the mainland, but the people of Zanzibar and Pemba have remained largely untouched. The fundamental fact confronting Government and those who believe in education is that only a negligible number of the 40,000 children of school age are receiving the advantages of education. The Universities' Mission and the Roman Catholics have long had schools in Zanzibar. The Friends' Mission has maintained a small educational work in Pemba. Government has had a Department of Education for several years and has organized a few schools. The sum total of all the pupils in both government and mission schools is only about 3,000, of whom 1,500 are Indians.

The inevitable deduction from these facts is either that the methods have been wrong or the efforts have not been adequate. It is likely that both conditions apply to the administration of education in Zanzibar. The evidence indicates that the type of education offered has been quite unrelated to both the needs and the traditions of the people. Owing to the resulting failures or to limited funds the organization

of the school system has not been vigorously pushed. Fortunately, the present Government, and especially the British Resident, have adopted an educational policy that is both wise and vigorous. Funds adequate to the initiation of a school system are assured. Far more important, however, is the confidence created by evidence that the Resident and his associates have a scientific appreciation of both the sociological and economic basis of education. The policy now being enforced has a regard for the traditions of the people so far as they are not inimical to the mental and moral development of the youth. They are furthermore directed to improve the health, to increase the industrial and agricultural skill, and to develop sound traits of character. They are also related to the life of the community in which the school is situated.

There is no evidence to indicate that the missions are planning to change their methods. They have rendered a valuable service so far as the mainland Africans are concerned. They have doubtless helped to maintain an interest in education, and to strengthen better standards of life. It has not been possible to ascertain the extent of service which they could render with larger funds and better adapted methods. The success of Christian missions in Africa, and elsewhere in the world, suggests the importance of the service which these missions should be able to render in the education of the people of Zanzibar and Pemba. The conviction of British officials that religion is an essential of education in Africa has real significance in relation to educational administration in Zanzibar. The following recommendations are offered for the consideration of both Government and missions :

1. The Department of Education and the Advisory Council should determine the objectives of education on the basis of a survey of the needs of both the leaders and the masses of the people in Zanzibar and Pemba. The essential elements to which attention should be directed in this survey are : health, cultivation of the soil, industrial skill both for the small village needs and for large industrial operations, conditions of housing and family life, healthful recreations and character development. The conditions of life of the well-established urban population of the city of Zanzibar should, of course, be considered, but they should not be allowed to exclude the needs of the rural peoples in Zanzibar and Pemba islands. This survey should also consider the racial traditions and religious beliefs of the people.

2. The educational system should provide a rural school for the training of rural teachers. No obstacle to this vital arrangement should be considered insurmountable. It is desirable that the institution should begin immediately on a simple, modest but very real basis. Efforts should not be spared to win the cooperation of those necessary to the success of the school. The type of institution is described in another chapter of this Report.

3. The rural school system should develop naturally from this rural center of teacher training.

4. The supervision of the rural schools should be carried on by visiting teachers who would be in frequent conference with the teachers in the little local schools.









IN ZANZIBAR AND PEMBA

(*a*) Native Village in Zanzibar ; (*b*) Bridge in Pemba : Mohammedan Prayer Platform in Rear ; (*c*) A Pemba Christian ; (*d*) Pemba Costumes.



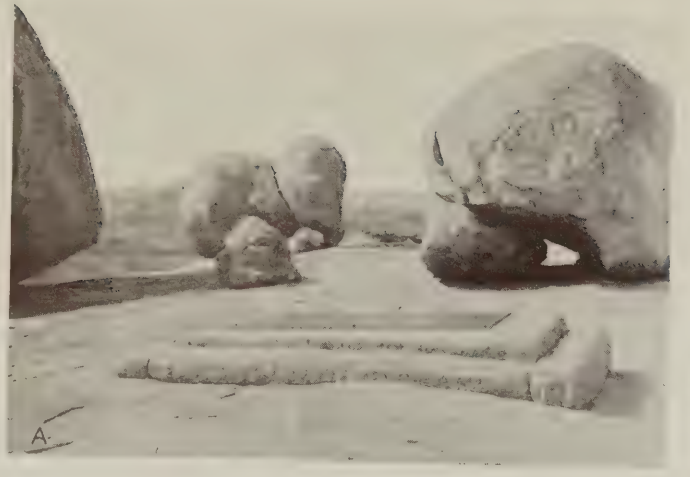






IN ZANZIBAR

(*a*) Stairway and Ancient Door at Kiungani ; (*b*) A Typical Native Street ; (*c*) The First Zanzibar Scouts and Wolf Cubs ; (*d*) House and Garden at Kisengundi.









IN SOUTHERN RHODESIA (1)
(*a*) Cecil Rhodes's Grave, Matopos Hills ; (*b*) Domboshawa Schoolboys Building a House ;
(*c*) Brickmaking, Tjolotjo ; (*d*) Carpentry Instructor and his Wife, Tjolotjo.







IN SOUTHERN RHODESIA (2)

(*a*) Mount Silinda : First Ordination Council, 1924 ; (*b*) Old Umtali Mission : Nurses from Maternity Ward ; (*c*) Class in Hope Fountain Girls' School.

5. The cooperation of the Government Departments of Health, Agriculture and Public Works, as well as the friendly aid of the local administrative office, should be directed to the encouragement and maintenance of the rural school system. The local schools can be made the best possible representatives of the Departments for local service.

6. The special requirements of Zanzibar city should also be considered. Opportunities for training along commercial and mechanical lines should be provided. As urban conditions have already received much consideration it is hardly necessary to comment further.

7. In all this development it is hoped that the missions will find a place in which they can render the service so much needed in the building up of Native character.

Chapter X

SOUTHERN RHODESIA

THE problems of Native education in Southern Rhodesia are inextricably involved in the interests of a comparatively large European population, the sub-tropical and temperate climate of the country, and the policies of the responsible Government established in 1923. Though the European population is approximately only 33,000 as against 800,000 Natives, the proportion is far greater than that in any of the tropical Colonies, and is sufficiently great to have developed policies that are in some respects similar to those of the Union of South Africa. The temperate and sub-tropical climate indicates the probable increase of European influence in the country and the usual perplexities of adjustment between black and white. Students of Native affairs will be greatly interested to observe the policies relating to Native education enacted by the Government, which is largely composed of a distinctly British membership. As in South Africa, the appropriations for Native education compare favorably with those of tropical Colonies, but are almost negligible in comparison with the appropriations for white youth. Several missionary societies organized educational activities many years before representatives of business or Government entered the country and are now maintaining schools that are remarkable both in quality and extent. In addition to the grants-in-aid to the mission schools, Government about three years ago initiated important experiments in the adaptation of education to the needs of the Natives on reservations. The serious interest now manifested in Native education by all parties in Southern Rhodesia is welcomed as a happy promise for the future. The rapid enlargement of Government, commerce, industry and farming is certain to increase the demand for the sound and effective education of the Native people in health, agricultural and industrial skill, character development and the ability to participate helpfully in colonial activities.

I. ECONOMICAL AND SOCIOLOGICAL BACKGROUND

Southern Rhodesia, with the Transvaal on its southern boundary and Portuguese territory on the East, extends from latitude 16° to 22° south. While it is entirely in the tropics, its elevation, ranging from 3,000 to 6,000 feet above sea level, gives to it a temperate climate. Its area, practically 150,000 square miles, is rather less than that of California, or ten times that of Switzerland. The population of less than 1,000,000, including Natives, Europeans and Asiatics, is thinly distributed over the moderately fertile land at an average density of 5 to the square mile.

THE PEOPLE

The estimated population of Natives born in the country and others permanently settled is about 790,200, of whom 503,800 live on the Reserves, 103,200 on unalienated land, 161,400 on alienated land and 21,800 are employed in mines or towns. The Reserves, with a total area of 19,000,000

acres, are distributed in various parts of the Colony. Native administration is divided into 32 districts, with a considerable population in each. The larger populations are in the southern and eastern districts. Missions have established most of their schools in these areas. The best known tribes of the Colony are the Mashona, who were the original inhabitants of the country, and the Matabele, who conquered them about 1837. The former tribes occupy the south-eastern section, and the latter are in the south and west. The history of the Matabele raids upon the Mashona from 1837 to 1889 and their conflicts with white settlers, continuing from time to time until 1896, reveals the ability and bravery of the Natives as well as the courage and hardships of the early settlers. Throughout these troublous times missionaries carried on their services to the Natives and helped to avert many tragic conflicts both among the Natives themselves and between them and the European pioneers. The bitter memories of these conflicts are gradually being forgotten.

The Department of Native Affairs is working actively and sympathetically for the improvement of the Natives. Steady movement from the unalienated land to the Reserves is reported. Drought conditions have recently retarded this movement. Government is now working on the problem of an adequate water supply for the Reserves, and a number of wells have been drilled. The Commissioner of Native Affairs is of the opinion that " the conversion of Native land tenure from the communal to the individual system is the true basis on which the progress of the Native is to be evolved. To encourage Natives to occupy to the best advantage the land set aside for their benefit is to prepare the way for individual tenure." The Department is fully conscious of the importance of teaching the Natives to cultivate their land more intensively. It is reported that market gardeners trained in the Umtali Mission school have been able to compete successfully with the Asiatic gardeners. In the Marandellas districts, six Natives have sunk their own wells to make horticultural work possible. The number of plows is increasing each year. Natives are becoming interested in forestry, and a few have been supplied with tree seedlings to assist them in afforestation. As the Commissioner of Native Affairs observes, these are signs of progress, but they are not meant to prove that the Native farmer is generally progressive. There is a most pressing need for agricultural instruction and an equally insistent necessity for market possibilities to encourage the Natives to work. The Commissioner of the Department indicates some of the difficulties of his work in the following significant statement:

> An exasperating feature of the Native character has been the manner in which many Natives have resolutely declined to help themselves. Young men without family ties, who at the commencement of the famine were offered work within their own district a few miles from their homes, declined to accept it, and later these same have been loudest in protestations that they would die unless fed *gratis* by a paternal Native Commissioner.

Considerable effort has been made to use tribal organization in Native administration. The Colony is divided into five divisions each under a European superintendent. These larger divisions are subdivided into districts administered by a Native Commissioner. Limited power and defined responsibilities are assigned to 330 Native


L. TANGANYIKA
TANGANYIKA
LAKE MWERU
Kawimbe
Abercorn
Kambole
Mbereshi
Mpolokoso
BELGIAN CONGO
Lugonda
LAKE BANGWEOLO
Livingstone Memorial
Chitambo
ANGOLA
NORTHERN RHODESIA
Loangwa R.
Ft Jameson
NYASALAND
Broken Hill
Lialui
BAROTSELAND
Sefule
Kafue R.
Kafue
Zambezi R.
EAST AFRICA
Sesheke
Livingstone
Salisbury
Marandellas
Livanti
VICTORIA FALLS
Nengubo
Rusapi
Penhalonga
CHOBE SWAMP
MASHONALAND
SOUTHERN RHODESIA
Umtali
MATABELELAND
Bulawayo
Victoria
Hope Fountain
Morgenster
Mount Silinda
BECHUANALAND
Sabi
ENGLISH MILES
0 50 100 150 200
Limpopo R.
TRANSVAAL
PORTUGUESE
A.E. HUITT
24 26 28 30 32 34
8 10 12 14 16 18 20 22

chiefs, who receive remuneration for their services. The Southern Rhodesia Constitution contains very significant enactments relative to Native rights and administration. The more important of these are indicated here.

EXTRACTS FROM SOUTHERN RHODESIA CONSTITUTION, 1923—NATIVE ADMINISTRATION

39. There shall be a Native Department, the permanent head of which shall be appointed by the Governor in Council with the approval of the High Commissioner, and all Chief Native Commissioners, Superintendents of Natives, Native Commissioners and Assistant Native Commissioners or any officers appointed to exercise the functions now exercised by the aforesaid officers or any of them shall be appointed in the like manner and subject to the like approval, and the said officers shall continue to perform the duties at present assigned to them, subject to any alterations or additions which the Governor in Council may from time to time with the approval of the High Commissioner prescribe by notice in the Gazette.

41. No conditions, disabilities or restrictions which do not equally apply to persons of European descent shall, without the previous consent of the High Commissioner, be imposed upon Natives (save in respect of the supply of arms, ammunition and liquor) by any Proclamation, Regulation or other instrument issued under the provisions of any Law, unless such conditions, disabilities or restrictions shall have been explicitly prescribed, defined and limited in such Law.

42. (1) The Southern Rhodesia Order in Council, 1920, whereby the lands known as the Native Reserves were vested in the High Commissioner and set apart for the sole and exclusive use of the Native inhabitants of Southern Rhodesia, shall continue in full force and effect as if it formed part of these Our Letters Patent, and no portion of the land comprised within the said Reserves shall be alienated except for the purposes authorized for other suitable land.

(2) The power reserved to the High Commissioner by the Water Ordinance, 1913, Further Amendment Ordinance, 1921, shall remain of full force and effect.

43. A Native may acquire, hold, encumber, and dispose of land on the same conditions as a person who is not a Native, but no contract for encumbering or alienating land the property of a Native shall be valid unless the contract is made in the presence of a Magistrate, is attested by him stating that the consideration for the contract is fair and reasonable, and that he has satisfied himself that the Native understands the transaction.

47. (1) It shall be lawful for the Governor in Council subject to the approval of the High Commissioner, at any time after the commencement of these Our Letters Patent, to establish by Proclamation in any Native Reserve or Reserves such Council or Councils of indigenous Natives representative of the local chiefs and other Native residents as may seem to him expedient for the discussion from time to time of any matters upon which, as being of direct interest or concern to the Native population generally or to any portion thereof, he may desire to ascertain, or they may desire to submit, their views, and, subject to the like approval, to make regulations for the constitution of such Council or Councils, for the appointment of the places and times of meeting, for the manner of conducting the proceedings, and for all other matters incidental or properly appertaining to the establishment and periodical meetings of such Council or Councils including, if he think fit, the occasional or regular meeting of any two or greater number of such Councils in joint session.

(2) It shall also be lawful for the Governor in Council, subject to the like approval, to make regulations conferring on any such Council such powers of management in connection with local matters affecting the indigenous Natives as can in his opinion be safely and satisfactorily undertaken by them, and by such regulations or by any subsequent regulations to make all such provisions as may be necessary in order to give effect to such powers.

These are significant enactments defining the partnership of the "British Commonwealth of Nations" and the responsible Government of Southern Rhodesia for the development of the Native people. It is fortunate that the Chief Native Com-

missioner sees so clearly " that the reservations of areas contiguous to Reserves, for acquisition by Natives under individual tenure, is a subject that must be taken in hand before much time elapses." This conviction has been strongly supported by the late Maurice Evans, the well-known South African writer, who said : " The areas set apart in which Natives can acquire land by purchase should be sufficiently large to support a community numerous enough to supply itself with all it needs for its social life. There must not be small black areas scattered among the whites." The realization of these ideals by Southern Rhodesia is not only essential to its own welfare but will become an inspiration to all Governments responsible for inter-racial relationships.

THE COUNTRY

The physical resources of the country are both agricultural and mineral. While the fertility of the soil on the whole is only moderate, it is fairly general throughout the Colony. There are numerous areas of high fertility with a fairly regular supply of water. The country is drained by the tributaries of three large rivers : the Zambesi in the north, and the Sabi and Limpopo in the south. Considerable areas, however, suffer from severe droughts, which have brought great suffering to the Native people and losses to the settlers. It is estimated that about 100,000 square miles have an altitude of 3,000 feet and over, and 26,000 square miles an altitude of 4,000 feet. Practically all European vegetables may be cultivated, also the sub-tropical fruits such as figs, lemons, oranges, peaches and, in some parts, bananas and pineapples. Coffee can also be grown. The agricultural possibilities are being constantly developed by the settlers and the Natives under the leadership of the Government. The adoption of an extension of instruction in agriculture would greatly stimulate Native production and increase the wealth of the country.

Rhodesia has long been known for its mineral resources. Zimbabwe Ruins and other interesting remains of temples and fortresses are regarded by some as an evidence of traffic in gold by the Phœnicians or other people of the ancient times. The following statement for 1922 indicates the variety and extent of the mineral resources : Gold, 652,791 ounces, at a value of £3,111,468 ; silver, 172,209 ounces ; coal, 515,650 tons ; chrome ore, 93,475 tons ; copper, 3,388 tons ; asbestos, 14,249 tons ; mica, 66 tons ; arsenic, 497 tons ; diamonds, 256 carats ; lead, tungsten ores, antimony, tin and barytes have been produced.

EUROPEAN INFLUENCE

European influence in Rhodesia began with the missionaries of the London Missionary Society, who were permitted in 1859 and 1860 to settle in Matabeleland by the chief Mosilikatze, famous for his fighting abilities and his conquest of the Mashona. In 1888 Lobengula his son concluded a treaty with the British South Africa Company, who received a Royal Charter from the British Government with large powers of administration including the extension of the railway and telegraph system from Cape Colony to Rhodesia. Various conflicts occurred between 1889 and 1896, when both the Matabele and the Mashona settled finally under the authority of the British South Africa Company. In September, 1923, the territory was formally annexed to the British Dominions

under the title of the Colony of Southern Rhodesia, and in the following October the Colony was granted by Letters Patent responsible government under a constitution providing for a Legislature with a Legislative Council Assembly of 30 members. This Legislature is authorized to make all laws required for the peace, order and good government of the Colony, but with certain reservations, some of which relating to Native affairs have already been indicated.

The activities of the Government and their relation to Native affairs are approximately indicated by the following table showing the estimates of expenditure for the year ending March, 1924. They have been arranged roughly according to their educational influence. In view of the large white population, effort has been made to differentiate the expenditures for Native development.

Total Expenditures			£1,309,000
I.	Education, Native Department, health and agriculture Education, £225,000 (of which about £20,000 are grants-in-aid to Native schools); Native Department, £129,000 (of which £4,760 are for Native government schools); health and hospitals, £90,000; agriculture, £49,300; veterinary, £54,700.	£548,000	
II.	Territorial administration and courts	65,200	
III.	Police, military and prisons Police, £215,000; prisons, £48,000; military, £35,000.	298,000	
IV.	Public works Posts and telegraphs, £129,000; public works and roads, £122,000.	251,000	

It is obviously impossible to ascertain the influence of these expenditures on the welfare of the 800,000 Native people. The direct influence is clearly much greater in the interest of the 34,000 Europeans. In education the comparison can be made quite definitely. Of the total expenditures for the Education Department, amounting to £225,000, almost £20,000 are grants-in-aid to Native schools. This sum should be increased by some proportion of the general expenditures on administration, which amounts to almost £12,000. A liberal estimate of this proportion is probably about £3,000. This indicates that the Education Department spends £23,000 on Native education. To this sum should be added the expenditures of the Native Department on the two government schools, amounting to approximately £7,000, including both the actual expenditures amounting to £4,760 and the administrative expenses. The total expenditures for Native education, therefore, amount to £30,000 or slightly more than one-eighth of the total educational expenditure for the Colony.

The only division of Government directly concerned with Native affairs is the Native Department, with a total expenditure of £129,000. The developmental contribution of this Department is both vital and varied. Reference is made in other paragraphs to the two schools maintained by it. In estimating the cost of all government activities for Natives, it is important to ascertain as nearly as possible the contribution of the Natives to government income. Such an estimate, made by a representative of the Colonial Office, shows that the total amount is approximately £395,000,

of which the largest item is the Native tax, amounting to £286,230. These facts show conclusively that the expenditures for Native development are far more than paid by the Native himself.

The total appropriations of Group I, amounting to £548,000, constitute about 42 per cent. of the total estimates for 1924. This reflects the wise policy of the Government in large expenditures for internal development as regards agriculture, live stock, and, most important of all, health and education. The Natives undoubtedly profit directly and indirectly by all these activities. Territorial administration and courts, reported in Group II, are only 5 per cent. of the total income, a commendably small proportion as compared with other British Colonies. The appropriations for police, military and prisons, amounting to £298,000, are almost 23 per cent. of the total estimates. This is an unusually large proportion and surprising in view of the comparatively large number of British settlers distributed throughout the Colony. An effective system of Native education related to the condition of their kraals would undoubtedly diminish the need for these large expenditures. The expenditures for posts and telegraphs, roads and public works is only 20 per cent. of the total and compares favorably with other parts of British Africa.

The European population, according to the census of 1921, was 33,620 ; Asiatics and other colored people numbered 3,634. The principal occupations of the Europeans were industrial, 1,500 ; commerce, 3,250 ; agriculture, 3,600 ; general dealers, 1,018 ; hotel owners and employees, 320. The Asiatics were chiefly storekeepers and personal servants. The Colony has several towns, some of which rank in municipal facilities with the smaller cities of Great Britain. Each town has a considerable European population and a comparatively large Native population. The European population in the following list is according to the census of 1921 : Salisbury, the seat of the Government, Europeans, 6,500 ; Bulawayo, 6,800 ; Umtali, 2,300 ; Gwelo, 3,000 ; Hartley, 2,000 ; Victoria, 900 ; Selukwe, 600. The railway system is well developed. The main line connecting Bulawayo with the railway system of the Union of South Africa was completed in 1897. The extension from Bulawayo across the Colony to the East and on to Beira on the coast was completed in 1902. The railway from Bulawayo to Victoria Falls was completed in 1904, and in 1909 it was extended to the Congo border. The total mileage was approximately 2,500 miles. Several branch railways extend from the main line in various directions. Even this brief outline of European activities shows the remarkable progress since 1889, when the treaty was signed with Lobengula, the King of the Matabele. The educational and religious work of the missions among Natives as presented in the next section, together with the influence of government officials and settlers, are effecting tremendous changes whose significance to the Natives can hardly be realized.

II. EDUCATION

The Government has for several years wisely recognized the policy of grants-in-aid to mission schools. Mission influence in the Colony began long before Government or settlers arrived in the country. The London Missionary Society won the confidence

NORTHERN RHODESIA.



(D) -- Dutch Reformed Church.

— — Boundary.

Railroad.

River.

of Lobengula before the treaty was made with the British South Africa Company in 1889. For many years the missions exerted a helpful influence among the Natives without any aid from the Government. The Director of Education reports the following facts concerning the educational work of missionary societies in 1923 :

Missionary Society	Total Grant	1st & 2nd Class Schools		3rd Class and Evening Schools	
	£	No.	Attendance	No.	Attendance
Roman Catholic	3,856	27	1,953	95	3,797
Dutch Reformed	3,669	13	643	261	9,407
Church of England	2,948	11	632	174	7,205
Wesleyan Methodist	2,465	4	335	150	6,086
American Methodist	2,271	9	528	94	3,721
American Congregational	1,727	4	593	18	913
London Missionary	1,055	3	143	71	2,919
Salvation Army	456	4	102	43	1,540
Brethren in Christ	362	4	188	29	579
Seventh Day Adventists	355	4	102	45	998
Presbyterian	98	0	0	11	393
S. Africa General	96	2	72	0	0
Church of Sweden	54	1	22	11	171
Baptist	7	0	0	1	27
Total	19,419	86	5,313	1,003	37,756

According to this table, there are 14 missionary societies receiving grants-in-aid amounting to £19,419 from the Government. There are 86 first and second class schools, with 5,313 pupils who qualify for grants. The total enrollment in these schools is 7,697. These are the schools that really approximate to standards of education recognized in Europe and America. The third-class schools number 975 and the evening schools 28, and the number of their pupils said to qualify for grants is 37,756 out of a total of 62,294 on the roll. The educational significance of these little schools has recently been the subject of serious discussion, not only in Southern Rhodesia but in practically all the British Colonies. It is generally agreed that they have potential values and that many of them have rendered an important educational service. The lack of supervision has seriously hampered their possibilities and still continues to do so. The Native teachers in many of them have had very little training. The Director of Education comments wisely upon them in the following quotation from his Report for 1923 :

> The statistics recorded above indicate, first, that an increasing proportion of the main effort of the missions is being expended upon the first-class schools ; and, secondly, that the growth of the third-class or " kraal " type of school continues unabated. In the second-class schools there was a considerable increase in enrollment, which was accompanied by a slight shrinkage of the sums earned as grant, which indicates that, as stated above, effort is being concentrated upon the boarding schools in which it is obviously best repaid. There was a considerable falling off in the number of evening schools ; but this is not of much significance, as most of those which ceased to exist were replaced by third-class schools.
>
> The third-class Native mission school remains a difficult problem. Its numbers and its average enrollment are increasing rapidly ; its efficiency remains low, and without any marked indication

of an upward tendency. The difficulties of inspection are in present circumstances practically insurmountable ; third-class schools are too numerous, too difficult to reach, and too ill-equipped for inspection to be made effective except at prohibitive cost. In general, the missions find it very difficult to resist the temptation to establish new third-class schools ; the natural desire of missionaries is to occupy the field in which their work is conducted as closely as possible, and there is no doubt that the subscribers to mission funds in Europe and America exercise a powerful influence in this direction. In certain districts there is definite competition between different missionary agencies, which supplies a further stimulus. The result is that schools of this type tend to multiply more rapidly than the real resources of the missions, whether as regards Native teachers or European supervision, really justify. There is therefore much inefficiency in these schools ; and up to the present it must be admitted that the output of the missionary institutions for the training of Native teachers has done little to counteract it.

On the other hand, the grants earned in this type of school, which in 1923 averaged hardly more than three shillings per head, are so small that it is unreasonable to expect efficient teaching in them. The grants earned represent, in fact, no more than a very moderate allowance for school material.

The remedy is not easy to find—probably, indeed, no single remedy is possible. Various devices might be adopted to improve matters if funds for the purpose could be found. These include the establishment of a government training institution for Native teachers, a considerably increased provision for inspection, a system of grants for school equipment, and a differential scale of grants designed to assist the efficient third-class school in comparison with, possibly to some extent at the expense of, its inefficient neighbour.

At present the grants-in-aid for the 34 first-class schools with an enrollment of 2,119 pupils amount to £7,740 ; for the 52 second-class schools with an enrollment of 5,578, £2,222 ; for the 1,003 third-class and evening schools with an enrollment of 62,294 the grants are £9,457. Almost half of the total grant is spent on the third-class and evening schools, and yet they are reported to be without adequate supervision and to a considerable extent ineffective.

The responsibility of Government and missions for Native education in Southern Rhodesia requires the provision of schools for the children of approximately 800,000 people. Estimating the children of school age as one-fifth of the total population, the number for which schools should ultimately be provided is 160,000. If the total enrollment, amounting to 70,000 Native children, is accepted as a measure of present school facilities, Southern Rhodesia must receive a high rank among the Colonies of Africa. Even the 43,000 pupils qualifying for grant constitute a fair proportion of those who should be in school according to African standards. In view of the unsupervized and ill-equipped condition of a large number of third-class schools, it seems unfair to the Native people to attach much importance to them as measures of educational facilities. Justice to the education of the Natives requires that the number of pupils in the first and second class schools shall be regarded as the real measure of school provision. On this basis it appears that there are 86 schools with an attendance of 5,313. The quality and extent of work in these institutions are indicated in the descriptions of the mission schools presented in succeeding paragraphs, in the order of the table which appears on a previous page. Notes are, however, first given on the government schools which have been organized within the last three years, for the purpose of experimenting in methods of relating educational activities to the community life of Natives on the Reservations.

Government Schools

Under the Native Commissioner a Director of Native Development was appointed in 1920. In this office Mr. Keigwin is doing a work of unique and outstanding educational importance which will have a marked and beneficial influence on the Natives living within the Colony. In him also the missionaries have a constant adviser and friend. In 1920 he started an industrial and agricultural school at Domboshawa, 20 miles north of Salisbury, and the following year an industrial school was opened at Tjolotjo, 72 miles west of Buluwayo and almost in the middle of two million acres which constitute the Gwaii and Nata Reserves. Except for a few kraal schools there is no missionary activity in the whole of this Native area.

School at Domboshawa

In its first year the school had 55 pupils from 18 to 20 years of age with two European instructors—one for woodwork and building, the other for agriculture, the latter being the most important part of the activities. It was hoped that the school would become a center where Natives could settle and form a productive industrial Native community. Some of the pupils left through alleged inability to pay the fee of £3 per annum in addition to the £1 tax, but by the end of 1924 the pupils had increased to 140 and farm work was much developed. It is to be hoped that the intention of the Director of Native Development may be realized and that the pupils trained at Domboshawa and Tjolotjo may find employment under the Government in the Native Reserves, where their knowledge and training will be able to influence directly the Native communities from which they have come. At present they mainly enter the service of Europeans in townships and on farms, but there is evidence that their work is already influencing the reserves. There is a strong religious influence in the school, nearly all the boys being members of Christian Churches.

School at Tjolotjo

A year after its foundation the number of pupils at the Tjolotjo industrial school had risen to 99. A recent visitor gives an interesting picture of the school and its activities:

> The school at Tjolotjo is reached by motor car over a good road, partly built by the pupils, about 30 miles from the railway line. The school buildings stand in a wide open space in the bush surrounded by the fields farmed by the pupils. The schoolrooms and dormitories were clean and well-aired and the discipline of the school appeared to be excellent. I was impressed by the way in which practical work on the farms and in the workshops is combined with class work, which is always given with regard to the former. The teaching given by the Native staff was good, and individual attention seemed to be given to each pupil.
>
> Besides the ordinary farm work there were also special branches in dairy work (milking, separating cream, making butter and cheese, stabling and feeding of selected cows); forestry (sowing of tree seeds, pricking out the seedlings, care in the beds, planting out, after care), hay making (cutting and stacking grass for winter food of stock), ensilage (digging silo pit, cutting and storing green crops in the pit for winter feeding of stock), pig-keeping, proper care of poultry and vegetable growing. Special instruction was given to pupils in the construction and upkeep of windmills such as are used for the water supply in the Native Reserve.

The captain of the school is assisted by prefects for the schoolroom, kitchen, bathroom, dormitories and general cleaning, and for building and carpentry. The prefects are each responsible for the good condition of their part of the school work. They are given a number of pupils to carry out under them the different jobs at the different times appointed.

There were four standards in the school, Standard III containing three classes and the others one class. The three carpentry classes each had 12 pupils, and three classes in building contained 14 pupils each. In both classes the pupils did the necessary jobs in connection with the school.

As soon as the various works of repair and reconstruction had been completed a competition between four groups of the whole school in building new dormitories had been arranged. The school was divided into four groups, as equal as possible, to see which group by their energy and good work would do the best. The builders were to make the 15,000 bricks required for each dormitory and the carpenters to cut their own timber and work it up as required. Records of the time worked were to be kept and a prize given to the winning group, marks being allotted for speed, good workmanship and finish.

Every day starts with prayers and a Scripture lesson by the principal; on Sundays there is a Bible class taken by the Native teachers and service with a sermon by the principal.

Roman Catholic Schools

The Roman Catholic Missions report 122 schools of all classes, with 5,750 pupils qualifying for grants and 9,173 on roll. The 10 first-class schools have 366 pupils qualifying for grant, the 17 second-class schools have 1,587 qualifying pupils. The 91 third-class schools have 3,603 qualifying pupils. There are also 4 evening schools with 194 pupils. These missions receive £3,856 from Government, the largest grant to any missions in the Colony. They report a general inspecting staff of 18 Europeans and 54 European teachers. The total number of Native teachers is 155. There is a training school for Native teachers at the Mission of Triashill. Some missionaries have provided for their own needs by giving special lessons to the more promising pupils. In the larger mission centers Native teachers are directed by some of the European staff. It is the usual practice to call in the out-school teachers near the central station for special instruction about once a week. The following institutions are described as typical of the central stations.

Schools at Triashill, Monte Casino and St. Rachael

These three central schools report a total of about 350 boarders, 120 day pupils and 2,400 pupils at 45 out-schools in the surrounding districts. Instruction is given by 13 European Fathers and Sisters and 53 Native teachers. The buildings at the boarding schools visited were mostly made of bricks. The central building at each boarding school is the church constructed by pupils under the direction of the Father and Brothers. Much of the instruction was purely religious. The teaching, especially that of the girls, appeared to be of a high standard, all the Sisters who gave instruction having special qualifications as teachers. Instruction was given in the vernacular and in English. Handwork, gardening and farming are included in the curriculum of all the schools. The schools are regularly inspected by the Head of the Mission, Bishop Fleischer of Marian Hill, and by the District Inspector, one of the Father Superiors. Each school is under one Rector, who visits all the different schools

twice a year. There are about 30 permanent brick and iron buildings in the three stations, and the plant includes a number of farm implements, a water wheel and water pumps.

Catholic Mission of Society of Jesus : St. Francis Xavier Mission

This school is at Kutama, 48 miles from Salisbury. The present headmaster has been there for 10 years, and was previously engaged in the same work in Portuguese East Africa for a period of 15 years. He is assisted by 1 Native head teacher, 5 assistant Native teachers, 1 carpentry instructor and 1 farm instructor. There are 130 boys and girls ; 30 boarders, living on the school premises, and the remainder come either from the Christian village or from pagan villages in the neighborhood. All the teaching is elementary and instruction is given in the vernacular with some lessons in English. The children play football or Native ball-games. Native music is not encouraged and all Native dances are forbidden. Religious teaching forms the main part of instruction, and the children and staff attend Mass every morning and service every evening. All the boarders are boys who live in one dormitory, well-aired and lighted.

The school has a well equipped carpentry shop under a Native instructor. All tools used are such as the pupil can afterwards afford to buy. Planes and other tools are made at the school, with the exception of the blades. The lumber is cut on the land and made into planks in a sawpit by the boys. All the furniture used on the mission station in the school, church and European and Native houses is made in the school workshop. Special instruction is given to pupils in building according to the *pisé de terre* method. The houses are square with thatch roofs, wooden doors and window frames. There are two gardens attached to the school, where instruction is given in vegetable growing and irrigation by water-wheel. On the 6,000 acre farm, mealies, monkey nuts, pumpkins, potatoes and sweet potatoes are grown under direct supervision of the headmaster, Father Loubière, who is also an expert carpenter and builder. The farm equipment includes 70 head of cattle and 20 donkeys, 3 plows, 1 sheller, 1 planter, 2 cultivators and 1 flour mill worked by steam.

The head of the mission station holds that Native Christians must live apart, as otherwise the pagan environment becomes too strong for the new convert who comes under the influence of the all-pervading fear of the witch-doctor. All the converts live in two model Native villages which are adjacent to the school compound. These villages consist of a number of square pisé houses, built on either side of a central road. Near each house is a square kitchen, and behind each house a store-house and chicken-house. At the top end of the central street is a roomy club-house. All the buildings were put up by the Natives, who have whitewashed them and thatched the roofs. The Natives living in the village work on the station farm for three months annually for regular wages, which enables them to pay their tax and secure clothes. In addition they all have farms of their own in the neighborhood, where they can grow their food. The cultivation of maize is encouraged, as this crop provides better food and is less used for making beer.

Dutch Reformed Church of South Africa

This important Mission maintains an effective educational work among the Mashona, with general headquarters at Morgenster, near the famous Zimbabwe Ruins. The Mission has two training schools, one at Morgenster and the other at Gutu; 5 station schools and 260 out-schools. In 1923 the mission staff included 17 Europeans, of whom 9 were teachers; and 276 Native workers, of whom 90 were qualified teachers. There has been a considerable increase in these figures in 1924. The Director of Education reports 6 first class schools with 209 pupils qualifying for grant; 7 second class schools with 434 such pupils; 260 third class schools with 9,393 pupils; 1 evening school with 14 pupils. According to government reports this mission has the largest number of qualifying pupils amounting to 10,050, out of an enrollment of 17,763. The government grant to the 274 schools of all classes amounted to £3,669 in 1923. The educational methods reflect a genuine regard for the needs of the Native people. The intimate knowledge of the African Native is shown in the practical character of the instruction and training provided. The Dutch staff from South Africa consists of men and women who have a thorough appreciation of farm life and the handicraft required in rural districts and in Native homes. The exhibit of school work at the Morgenster Conference, collected from the various stations, was an impressive presentation of the education and training provided for the Native community, not only in the ordinary schoolroom instruction, but in the cultivation of the soil, the care of the home and simple technical handicraft. Great stress is laid upon the training of character through religious instruction and development of correct habits.

Morgenster Station

The activities and plant of this station are noteworthy both for the quality of its work and its influence on all the other stations. The departments in operation are as follows: teacher-training course, elementary school, technical shop, girls' home, farm and garden. The church and school form the center of all the activities of the station. It is really a school community organized to instruct the pupils in the important phases of life.

Church of England Missions

The mission work in the Church of England Diocese of Southern Rhodesia includes practically all the important towns as well as rural districts. The Director of Education reports a total of 185 schools of all classes, 7,837 pupils qualifying for grant and an enrollment of 13,606. Government grants-in-aid in 1923 amounted to £2,948. There are four first-class schools with 121 pupils qualifying for grant, seven second-class schools with 511 qualifying pupils, 169 third-class schools with 6,987 pupils qualifying, and 5 evening schools with 218 pupils qualifying. The European staff numbers 39, of whom 23 are teachers; the Native staff includes 212, of whom 68 are qualified teachers. The training college for teachers is at St. Augustine's Mission, Penhalonga, where promising pupils from the different schools go for a

two-years course under the Community of the Resurrection. Most of the centers offer some teacher-training, and teachers are assembled for refresher courses of one week either annually or periodically.

Penhalonga Training Institution

The Training Institution at Penhalonga in the Umtali District is picturesquely situated among the hills with gardens and plantations stretching in all directions. Its natural beauty is heightened by good order and refinement in all the appointments of the mission. The effect of this upon the Natives is said to be great. Vases of flowers were seen on the dining tables of the boys. There is a wonderful natural theater where addresses and plays are given to and by the pupils. Spotless order prevails in the church, the buildings of the training college, the schools, the mill and the workshops. Electric light has been installed. The dormitories, which consist of a number of huts with 16 or 17 beds in each, are kept clean and tidy by the pupils. The schools are under the direction of the Community of the Resurrection, of Mirfield, England, assisted by devoted members of the sisterhood from St. Peter's, Grahamstown, South Africa. In the boarding school there are 120 pupils with 6 European teachers and 2 Native. The following notes record the impressions of a recent visitor :

> The whole institution gave one the impression of being the work of a community who appreciated the influence of example. There are no apprentices and all the workshops exist for the benefit of the students. The manual occupations include carpentry, building and agriculture for the boys ; laundry work, needlework and spinning for the girls, and gardening for both. The girls' work is so arranged as to give each pupil a full year's work of several hours a week in each craft. Some instruction in tailoring, dairy work, boot making and mending is also given. The student teachers learn agriculture, building, carpentry and gardening, so that they may teach them to the people among whom they will work. The fees for teachers in training are £8 a year, but most of them have scholarships from friends in England. The boarding school boys pay £3 a year.

St. Faith's Schools, Rusape

St. Faith's Schools are 9 miles from Rusape railway station, south-east of Salisbury. The Mission works among three tribes, the Mahongwe, Wamberi and Warozi. In the two large schools attached to the central station there are 229 pupils with 5 Europeans and 3 Native teachers, and 37 out-schools with 21 sub-stations containing 2,866 pupils and 37 Native teachers. Most of the out-schools are on the Makoni, Weiza, Chidukee or Wedza Reserves. Some are 60 miles or more from the nearest white township. The languages used are Chiswima and English. The central school, opened 20 years ago, has a boarding school with 42 pupils and a day school of 105. The curriculum includes the ordinary subjects, with the addition of hygiene and theoretical agriculture for boys, and the care of babies and of the sick for girls. The central school is visited by one of the government inspectors once a year and each out-school is inspected at least three times a year by officials from the central school. In addition, the senior teachers and catechists have under their charge circles of out schools which they visit from time to time, helping the teachers in their work and

seeing that the school is being run properly. An attractive picture of life in these schools is quoted in the paragraphs which follow:

All the children, except those under seven years of age, help in sweeping the paths, watering the garden and caring for the dogs and poultry. The bigger children tease and card the wool for spinning, grind and sieve the clays for pottery and help to hold the calves at milking time. The vocational training for the boys includes agriculture, dairy work and animal husbandry, pottery, spinning and weaving, a little carpentry and smithy work, vegetable and flower gardening, and general work such as tree planting, brickmaking, building and roadmaking.

In the agricultural section the boys are also taught to break in oxen, drive wagons, plough and use a mowing machine. They also rear chickens and pigs and learn to cure bacon and hams. During the year 1923-24 crops of pumpkins, monkey nuts, mealies, velvet beans and sunflower for ensilage were grown and a good stack of veld hay was made. Flax and cotton were also grown.

The girls are taught sewing, laundry work, spinning, weaving and dyeing, pottery and domestic work. The teaching of spinning and weaving is an important feature of the curriculum. The pupils are taught to put up and work a primitive loom. In one school a boy who was a pupil at St. Faith's has made two primitive spinning wheels and others have followed his example, so that some 25 of the pupils and quite a number of adults are wearing strong cotton jerseys of their own manufacture.

The busy time of the year is the " baboon " time, when in many places the gardens have to be watched from sunrise to sunset. This does not affect the central station of the Mission as there are few baboons near, but in the out-stations a holiday of five weeks is given for this reason in April and May.

The training given at these schools is having a great effect on the character of the girl pupils, and when they leave school they are able to exert an influence not only on the family but on the whole life of the village in the way of sobriety, cleanliness and home handicrafts. These girls seldom marry pagan husbands and are greatly averse to becoming second wives. Most of the boys who are boarders at the school return eventually to their homes; some of them go out to work to earn money to be able to go on to the school at Penhalonga to train as teachers.

Football of an elementary kind is the favorite form of recreation and the girls play a Native form of hockey. The smaller children play many Native and English singing games in school and the teachers arrange dances, games and plays for the interschool competition at the annual show in July. Singing is a great feature in all the schools and drums are used at the central station to accompany the music at the big festival services.

Wesleyan Methodist Mission

This Society has several important missions in Mashonaland and Matabeleland. The Waddilove Training Institution at Nengubo prepares Native teachers for the various schools. The Government reports 154 schools of all classes, 6,421 pupils qualifying for grants, 8,960 on roll and £2,465 grant-in-aid. The European staff is 16 of whom 6 are teachers, the Native staff is 168 of whom 75 are qualified teachers. According to the classification of the Director of Education, there is one school of the first class with 120 qualifying pupils, three of the second with 215 qualifying pupils, 137 of the third class with 5,728 qualifying pupils and 13 evening classes with 358 qualifying pupils. The Mission has rendered a long and valuable service in the development of the Native people.

Waddilove Institute

The Training College of the Wesleyan Church is at Nengubo, about 12½ miles from Marandellas station in the south-east district of Rhodesia. The farm, with a

large boarding school housed in substantial stone and brick buildings, is surrounded on three sides by European neighbors, but the fourth abuts on a Native Reserve which is about 1½ miles from the house.

The staff consists of a Principal and his wife, three European assistants and specialists for woodwork and agriculture, together with three Native teachers. The classification of pupils at the inspection in 1923 was as follows: Standard I, 33; Standard II, 26; Standard III, 34; Standard IV, 27; Standard V, 4; Standard VI, 2.

In the Normal Department there are 51 pupils. The head teacher is a European graduate of wide experience. There is also an accomplished woman teacher who has obviously given much thought to modern developments in education. Some of the best teaching seen by the Commission was in the practising school of the Normal department. The Montessori principles of self-activity were being splendidly applied.

Manual work is provided in the shape of agriculture and carpentry for the boys and needlework and spinning for the girls. In woodwork useful and practical service has been rendered by the manufacture of benches and desks and in the roofing of several buildings in addition to the completion of the models required by the Education Department.

In connection with the institution there is a farm on which 180 cattle and the same number of sheep are run. Most of the food required for the institution is produced on the farm. The students take part in the farming operations. A suitable spot is available for experimental work which it is proposed soon to undertake.

The dormitory conditions for boys are adequate and those for the girls are excellent. The school fees are £5 a year for boys and £4 plus £1 for uniform for girls. Excellent reports on the domestic training are given by the departmental inspectress.

The institution is very efficiently run and has the reputation of being one of the best in Rhodesia. Up to the present the problem of bridging the gap which separates this kind of teaching and this way of living from that of the third class school and the Native village has not been solved.

Through the kindness of the Principal a visit was paid to a third class school at work. It was regarded as being above the average and was worked with good will. But the notes taken at the time emphasized once more the emphatic need for supervision and equipment if the educational influence of the smaller schools is to tell in African communities:

The school, situated six miles from the central station, was held in a thatched room about 36 ft. by 18. The furniture consisted of three loose forms, a table and two blackboards. The teacher had passed Standard IV. Of the 42 children present 5 were in Standard II, 5 in Standard I, 9 in the senior infant class and 25 unclassified. Out of the 42 children 12 had slates; 2 in Standard II had books; there was no reading sheet or other apparatus for teaching. There was no manual work and no agriculture. The pupils are supposed to look after a few trees which have been planted near the school. The teacher receives £24 a year; the grant earned by the school was £8 in 1923, but is probably more now. The Native minister, who is untrained for school supervision, looks after this and 15 other schools.

American Methodist Episcopal Mission

To the work of this Mission Cecil Rhodes gave over 13,000 acres of land near the eastern boundary of Southern Rhodesia. Some of this has been exchanged for land in Native areas where the Mission wished to work. The Mission is divided into 4 districts. Old Umtali, 10 miles from Umtali township, has the central training school for the whole Mission with 5 American, 3 Native teachers and 125 boys. Connected with this institution is the Fairfield Girls' Boarding School with 3 American women, 3 Native teachers and 88 girls. The Mutambara Mission has a boys' boarding school with 4 American teachers, 3 Native teachers and 145 boys. There is also a girls' boarding school with 3 American women, 3 Native teachers and 144 girls. The Mrewa District has 1 boarding school with 1 American teacher, 4 Native teachers and 165 boys and girls; a girls' school with 1 American and 1 Native teacher and 108 girls. The Director of Education reports 103 schools of all classes, 4,249 pupils qualifying for grants, 7,222 enrolled and government grant of £2,271. The schools of third grade are 91 with 3,669 qualifying pupils. There are also 3 evening schools with 52 qualifying pupils. The staff of American men and women number 24 of whom 17 are teachers; the Native staff includes 135 of whom 95 are qualified teachers. This Mission is making a serious effort to relate its educational activities to the needs of the people. Its agricultural training shares the highest rank with one other Mission in Southern Rhodesia. The boarding schools for Native girls are well equipped institutions under the supervision of capable American women sent out by the Woman's Foreign Missionary Society of the M.E. Church.

Old Umtali Training Institution

The departments in this institution are literary, Biblical, teacher-training, agriculture and woodwork. The boys and girls board and lodge separately, but are taught together; the teacher-training has recently been made co-educational. There is effective co-ordination between the general board and the Woman's Society of the Mission, who jointly carry responsibility for the school program.

The teacher-training department had, at the time of the visit of the Commission, only 22 pupils, 8 being in Standard V, the rest in Standard IV. All the men were preparing to be pastor-teachers. There is a practising school with 400 pupils, in which each student gets two to three months' experience in the year. The fee for entrance is £7. Thereafter there is no fee for tuition, but the boys give half of each day at work to pay for their board and lodging. This plan is approved both by students and by the authorities.

The paucity of pupils in the teacher-training course is explained by the exceedingly low standard of education in Rhodesia and the fact that a boy who has attained to Standard II can go to a town and receive more money than he would earn by becoming a pastor-teacher after passing Standard V. At present a few teachers have taken Standard V; there is a ruling that Standard II is the minimum for a pastor-teacher, but in a few cases among unreached people it has been necessary to take on supply teachers with only sub-standard education. A Native who has

risen to Standard VI is said to be unusual. That the effort of the Mission to raise the grade of teachers is not without results is shown by the fact that whereas in 1922 there were only 5 students in Standard V and none above it, there are to be in 1925 20 in Standard V, 12 in Standard VI, and 5 in Standard VII.

The manual training in the institution is supplementary to the teacher-training course; there are no apprentices. The work is designed to teach the simple industries which will help the Natives on their own farms, and is in process of reorganization to realize this important end. The agricultural work has outstanding merit, as the annexed extract shows :

> The teacher is a first-rate practical farmer who approaches this subject in a way that Natives can understand. The experimental plots where he illustrates the value of tillage, of the use of a fertilizer and of careful weeding, are really educative. Many of the pupils have made money by growing potatoes and onions. Useful lessons are given in animal husbandry. The crown of the agricultural work is seen in the Native village where, with a splendid irrigation scheme, the Natives have been taught to produce vegetables for market, with the result that all the market gardening in the town of Umtali is now in the hands of Natives. Numbers of Natives may be seen going into town late at night and early in the morning carrying their produce. The mission has helped the Natives to help themselves.

An interesting feature of the Mission is the Christian Natives' Location, where the people are being taught to live in clean houses in village fashion but with proper sanitation. In this location a Mothers' School is conducted by two missionaries' wives, where, in addition to the ordinary school subjects, sewing and household sanitation are taught, and instruction is given in the care of children as to food, clothing, sleep and cleanliness. Mothers also learn to tell stories and are shown how to teach their children to play and to sing. The Mission has, of course, numerous religious activities. Mention should also be made of the printing press, the laundry, the orphanage for babies and the large fields of corn under cultivation.

American Board Mission (Northern Branch)

This excellent Mission was one of the earliest in South-Eastern Rhodesia and probably maintains the highest standard of instruction of any mission in the Colony. In contrast with many of the other missions, it adheres to the principle of intensive and well-directed school activities. Its staff includes 10 American men and women, of whom 7 are teachers. The Native staff consists of 42, of whom 16 are qualified. The Director of Education reports 22 schools of all classes with 1,506 pupils qualifying for grants, 2,033 on the roll and government grants amounting to £1,727. There are two schools of the first class with 236 qualifying pupils, and two of the second class with 357 qualifying pupils. The Mission has only 17 schools of the third class, with 903 pupils. The effect of supervision is reflected in the large proportion of the pupils on the roll who qualify for grants-in-aid. The industrial and agricultural training at Mount Silinda, the central station, ranks with the best—possibly it is the best in the Colony.

Mount Silinda School.

Mount Silinda School is situated in the south-east of Rhodesia, close to the Portuguese border and about 150 miles from Umtali. The Mission owns an area of 34,000 acres in Rhodesia. Land was granted to the American Board by Cecil Rhodes in 1893. The buildings consist of a large church capable of seating about 9,000, two school buildings, dormitories for boys and girls, several workshops and the usual houses for the staff. All are well built and suitable for their purpose. The institution is located strategically and will be a permanent educational force in the Colony. The boys of the boarding department are now governed by a student committee. There has been a decided mental and spiritual awakening among the students.

The chief departments of the institution are a Bible School, a Teacher-Training Institution, a Hospital, second and third class day and boarding schools, tile and brick-making, woodwork and cabinet-making, domestic training and agriculture. Each department is under a responsible teacher, and controlling the work as a whole at present is a loosely-organized board. The school formerly had a principal in whose hands lay the direction of the whole work, but for the last 2½ years the position has been vacant.

The Bible School would better serve the Mission if its future evangelists were drawn from the younger teachers and such well-educated pupils from the school as have shown a genuine call to the ministry. A certain educational standard might with advantage be set up for entrance, in addition to the necessary qualifications in character and spiritual fitness. The general instruction would also gain if it were less on traditional lines and more related to the needs of the people. The students might well be taught to appreciate what is good in Native customs and songs.

The teacher-training work is under the direction of a capable woman teacher, trained in America. There were 27 young women and 38 men in training on the occasion of the Commission's visit, all receiving theoretical and practical teacher-training in addition to a good all-round education. There is a large practising school. Attention was being paid to English. Some American Negro folk-songs seemed to appeal to the students. The women in training and the senior girl students receive instruction in domestic science and home-making. The cooking is adapted to Native needs. In 1925 the station schools will be raised to Standard IV and the Training School to Standards V to VII ; courses in industrial crafts and agriculture will be added.

The manual training is excellent. Woodwork and agriculture are taken alternately. There were 72 students at work, each having five hours of agriculture and five of woodwork each week. Both the woodwork specimens required by the Education Department and the useful articles which Natives need in their own homes are made. The brick and tile-making plant is used for trade rather than for education. Agriculture is on a large scale, over 200 acres being under cultivation. Theoretical and practical instruction are given, and each Native has his own seed-bed and vegetable allotment.

There is a small hospital, with a well-stocked dispensary. There were in hospital

15, and about 30 out-patients attend daily. A few Natives are being trained as dressers, and it is hoped to resume the training of nurses, though the number of those who offer for this work is small.

Chikore Mission Station

The school at Chikore, about 22 miles by bicycle path from Mount Silinda, is the headquarters of work in the sub-district. The central school and the out-schools have a large enrollment of pupils, of whom 400 are said to have declared themselves Christians, although few of the parents were inclined to Christianity. The boarding schools for boys and for girls have respectively 56 and 53 pupils. Of this station a member of the Commission writes :

If Chikore is typical of other stations, then the Mission is fortunate indeed. A capable missionary and his equally capable wife look after the station school of 325 pupils, 13 out-schools with an enrollment of over 900 pupils and two night schools for shepherds and other boys who cannot attend in the day time. The work in the station school was found to be very good. There was a friendly atmosphere, good for both teachers and pupils. This friendliness, however, is only a reflection of the spirit which characterizes the whole Mission.

London Missionary Society

This Mission, the first to enter Matabeleland, maintains a small but effective educational work. Many of the Native teachers with advanced training have been pupils at Tiger Kloof Institution in Northern Cape Colony. The educational and religious work is divided into four districts. The Director of Education reports a total of 74 schools, 3,062 pupils qualifying for aid, 3,836 on roll, and £1,055 in government grants. The Mission has one school of the first class with 56 pupils, two schools of the second class with 87 pupils, and 71 schools of the third class with 2,919 pupils.

The Hope Fountain School for Girls

This school, near Buluwayo, is a well-organized boarding institution, with instruction and training related to the needs of Native girls. It has now 75 pupils. Work in the gardens forms an integral part of every girl's daily occupation, and handwork of various kinds, including sewing, basketry and pottery, also has an important place in the curriculum.

A recent visitor to Hope Fountain writes as follows :

Other interests which play a large part in the girls' regular life are the Sunday School and Bible classes ; also a newly formed Branch of the Girls' Guildry, team games, tennis, basket-ball, concerts and choral singing. In all its activities the disciplined freedom which marks the conduct of the school gives an impression of that " cheerful self-respect " upon which a Government Inspector has commented. Most assuredly the school will be a powerful influence for good in the homes in which these girls will one day be wives and mothers. The instruction given includes the ordinary school course up to Standard VI. of the Southern Rhodesian Educational Code, laundry and housewifery, basket making, pottery, and practical experience in domestic duties in the school buildings and in the houses of the missionaries. Each girl does something out of doors, such as cleaning roads, gardening, sowing or harvesting. In such ways the girls learn that manual labor has its own worth. An effort is thus made to check the tendency to value unduly the white man's book knowledge.

The Inyati Boys' Boarding School

This institution is being developed on industrial and agricultural lines, but is now awaiting the report of the Government Education Commission before reorganizing its work.

Other Missions

There are eight smaller Missions with a number of schools in various parts of the Colony. All are exerting an educational influence of value to the Natives and some are remarkably effective in the quality of their work. Unfortunately, it is not possible to give details of all of them. They have already been included in the list on a previous page and their more important statistics have been presented. It is interesting that one Mission belongs to the Church of Sweden. According to the Report of the Director of Education for 1923, the grants-in-aid for these societies amounted to £1,528. The schools of the first and second class were 15, with 486 pupils qualifying for grants; the schools of the third class were 140, with 3,708 pupils qualifying for grants. It is obvious that these smaller societies should correlate their work with the larger societies. Their staff of 40 Europeans and 249 Native teachers, of whom 87 are qualified, is undoubtedly able to render a useful service in the training of the large masses of Natives still lacking school facilities.

III. SUMMARY AND RECOMMENDATIONS

The perplexing problems of racial adjustments, the numerous needs of Native people, the great potentialities of the Colony and the devoted services of missionaries, all support the statesmanship of Sir John Chancellor, the Governor, in the following significant pronouncement at the opening of the First Legislative Assembly of Southern Rhodesia:

> It is to education and to education of the best type, and in congenial surroundings, that we must look both as a reproductive investment of our funds and as an inherent and grave responsibility of self-government conferred on us by His Majesty the King.

The serious consideration now accorded to Native welfare and education in Southern Rhodesia promises much for the future. The Government Commission on Native education has both a great responsibility and a notable opportunity to serve not only the Natives, but also the safety and progress of the Colony. They will doubtless find that effective education of the Natives is conditioned by many forces other than those usually associated with schools and missions. First of all is the relation of the Natives to the land, both within the Reserves and in adjoining areas. The elimination of preventable diseases and the establishment of conditions necessary to the normal increase of Native population are essentials of sound economics and effective trusteeship. The organization of Native Councils on the lines of the Transkeian Territory is a wise and really necessary provision for many important reasons. Arrangements for the economic and physical development of the Reserves, such as roads, water supply, market facilities, may be the deciding factors between

the success and failure of Native communities. Without thoroughgoing analysis of the conditions that make or mar the Native people, the devoted services of missions may be seriously hampered, and the money expended by Government may be futile.

The Colony is fortunate in the quality and variety of mission schools. Almost every phase of education adapted to the needs of the Native may be found in one or more of the schools. Two mission stations have the best agricultural training seen in any part of Africa. Many missions provide some instruction in agricultural and industrial skill. The education of Native girls and women is well done in several schools, village and home handicraft are ingeniously and genuinely taught by the stations of one mission, and a number of missions make some provision for handicraft and gardening. Most important of all, is the training of character through religious instruction and practice in the daily contacts of the mission and schools. Nor is intellectual development overlooked. As rapidly as possible the schools are helping the Native to understand the great lessons both of history and of the elements of science.

Genuine appreciation of existing schools for Natives requires cooperation of Government and missions in the determination of the essentials for the improvement and extension of educational organizations and influences. The children of 800,000 Native people are approximately 160,000 in number. At the most liberal estimate, less than half of this number are in any kind of school. The 1,000 little out-schools and their 62,000 children leave only about 8,000 children, or 5 per cent. of the total, in 86 schools of the first and second class ; these are almost the only schools worthy of recognition according to European or American standards of education. Reference to the chapter on Educational Administration shows emphatically the potentialities of the out-schools as well as the methods that have been successful in realizing these potentialities.

It is of little value to describe the reasons for their existence or to relate their achievements under great limitations of staff and funds. Sound policy is to discover the means and the methods to enable them to exert the educational influence so acutely needed for the improvement of the Native masses in health, agricultural and industrial skill, the decencies of home, healthful recreation and sound character.

The organization of two Native schools by the Government should be welcomed by all as an evidence of real interest in the Native people. The objectives and adaptations of education reflected in the principles and methods of these two schools are among the most interesting and significant observed in all Africa. In view of the power of educational traditions, and the numerous difficulties of any new enterprise, these two institutions have been surprisingly successful. It is exceedingly unfortunate that misunderstandings arising from various causes have at times embarrassed, and even threatened, the progress of this government effort in educational adaptations. The most apparent cause of the difficulty seemed to be a feeling of rivalry and competition supposed to exist between missions and Government, and between the Government Department of Education and the Native Affairs Department supporting and directing the government schools. Frequent mention was made of the £7,500

spent by the Native Department for its two schools as against the £16,000 or £19,000 given by the Education Department to all the mission schools of the Colony. The proper comment on this competitive attitude would seem to be " This ought ye to have done and not to have left the other undone." Reference to some other Colonies reveals similar feelings, sometimes by Government toward appropriations for missions, and sometimes, as here, on the part of missions towards a government department. It is most important that the value of government participation in Native education shall be so clearly recognized as to eliminate all sense of competition, and that the supplementary relationship of government and mission schools shall be regarded as normal and desirable.

Government costs for education are known to be higher than those of missions in every part of the world. This is partly explained by the recognition of the overhead charges and partly by the more normal salaries which Government must pay. Their costs in Rhodesia have been emphasized by the failure to analyze properly the objectives for which the £7,500 have been expended. The actual amount spent on the two government schools in 1923–24 was £4,760. The difference between this sum and £7,500 was for the various forms of governmental activities on behalf of the Natives. As a matter of fact, the total sum is amply justified on the basis of experimental education in the Reserves. With full recognition of the effective educational activities maintained in a number of mission schools, and the real value of practically all mission education, it must be recognized that the general principle of adapting education to the simple needs of the Native people has been too largely overlooked. The excellent features of education realized in certain mission schools are not sufficiently emphasized for others to adopt them as examples. In some instances, missions seem not to realize the significance of their own successful departments. The organization of the government schools has stimulated the discussion of educational adaptation and centered attention on those departments of mission schools that have been especially successful in agriculture, industry and the community needs of the Native people. Government schools are differentiated from mission schools in that the Government has definitely striven to make every part of the school contribute to the training of the Natives for their responsibilities in the Reserves. Even though these schools have not yet attained the desired standards, they represent an educational policy that deserves to be encouraged both by Government and missions.

The wise policy for the immediate future demands a sincere correlation of mission schools with each other and with government schools. It is evident that Government cannot disregard the extensive experience of mission schools, the lower cost of administration, the permanency and continuity of their work and their intimate knowledge of the Native people. It is equally evident that government participation in Native education is essential. The authority and resources of Government will be increasingly required to extend education so that all may have the opportunities needed. The division of the authority and responsibility of Government for schools between two Departments is obviously unwise. Arrangement should be made to combine the intimate knowledge and long experience of the Native Affairs Depart-

ment as regards Native affairs with the technical knowledge of the Education Department.

The almost universal tendency of Education Departments with responsibility for European and Native education is to neglect the latter for the former. The overwhelmingly larger proportion spent on European youth points to this danger in Southern Rhodesia. The too distinct separation of Native education from that of the Europeans not only tends to differentiation in the expenditure of funds, but also to discrimination as regards the quality of school work. It seems, therefore, that the centering of educational authority in one Department should be accompanied by a guarantee of the active and genuine cooperation of the other Department. The experience in South Africa suggests the wisdom of organizing a Division of Native Education under the Department of Education. This Division could then draw upon the resources and experience of all Government Departments and especially that of Native Affairs, as well as on the large activities of missions. The following recommendations are suggested for the consideration of those who are responsible for Native education in Southern Rhodesia:

1. The consensus of educational opinion in the Colony seems to favor the organization of a Sub-Department of Native Education under the Education Department. A Chief Inspector of Native Education should have charge of this Division. This officer should be highly qualified, not only in the general field of education, but in knowledge of Native communities and experience with them. He should believe in their potentialities and have a sympathetic understanding of their characteristics. Both the Chief Inspector and his assistants should know at least one of the Native languages.

2. An Advisory Committee on Native Education should be appointed as soon as possible to unite the energies and wisdom of all who are concerned in Native development. This Committee should represent the mission societies, settlers and Government and, as soon as possible, the Natives themselves. In view of the special responsibility of the Governor for Natives, it is important that his authority and responsibility shall be represented on the Committee. The smaller missions must probably depend upon the larger societies to present their point of view.

3. The extensive educational responsibility of missions obviously requires larger financial support. Expenditures for government schools and for supervision should not be regarded as competitive with those for missions. The mission and government activities, properly organized, will be mutually helpful. Grants-in-aid to missions should be strictly conditional on the quality and quantity of work done. Economy and efficiency require that Government shall encourage only those schools, whether governmental or mission, that contribute directly to the improvement of the Native people in health, agriculture, industry, home life and character development.

4. The widely distributed mission schools of all grades, and especially the third class or out-schools, numbering almost a thousand, require the immediate organization of a supervisory system to assist them to realize their possibilities. Methods of supervision are described at length in the chapter on "Educational Administration."

The system of Native visiting teachers is urgently needed in Southern Rhodesia. The two government schools and the more advanced mission schools should correlate their instruction and training for the preparation of this type of teacher. The plan adopted in Kenya Colony of sending mission pupils for special training to a government school is recommended for the consideration of educational authorities in Rhodesia.

5. The mission systems of the Colony usually provide a central institution for the training of teachers, a mission station under European supervision and a series of out-schools. In several of the systems the out-schools are so numerous as to defeat any possibility of adequate supervision. In these cases the Blantyre Mission system is strongly urged, which provides for the development of centrally located out-schools to a higher standard, with capacity for supervision of the out-schools about them. This organization is described at length in the chapter on "Educational Administration." In the course of time, with the evolution of the present school facilities, the Colony will require a central institution for pupils who have completed the highest requirements of existing schools. Those responsible for education must then consider the policy of assisting such pupils to continue their education at Fort Hare Native College, or of cooperating with neighboring Colonies in the organization of a central institution. In some way facilities must be provided for the training of Native leadership. If this is not done an adequate system of education for the masses in the Colony can never be developed.

6. The urgent need for the services of Native workers, trained in hygiene and sanitation, agricultural and industrial activities and in teaching, related to the life of Natives in the Reserves, suggests the importance of a government extension plan which will provide maintenance and supervision for such Native workers throughout the Native Reserves. This would enable those who have profited by instruction and training received in mission and government schools to return to their people rather than to seek employment among Europeans.

7. The terms of reference defined by the Governor for the Commission, appointed in August 1924 to inquire into education in all its bearings, indicated a genuine recognition of the relation of education to the needs of the people. The educational objectives to be investigated include hygiene and medical treatment, agriculture and stock-raising, industrial skill, general economic and moral development, and the uplift of Native women with special attention to mothercraft.

Chapter XI

NORTHERN RHODESIA

THE great inland empire of Northern Rhodesia, with its vast plateau 4,000 feet above sea level and its favorable climate, ranks with the best and the greatest of the African colonies in soil potentialities, but lags behind the smallest and the most unproductive in output and exports. Colonial progress depends directly and emphatically upon the development of the sparse Native population through an educational statesmanship that provides for hygiene and sanitation, agricultural and industrial skill, the decencies of home life, healthful recreations and character development. British foresight and imagination will soon recognize the wisdom of establishing means of communication between the various sections of this great country and the outside world. Fortunately the western section is already traversed by the Cape to Cairo Railway, uniting the land and its people with the civilization of the Sub-Continent. The internal problems of trusteeship have long been the consideration of the missions who have organized and maintained schools throughout the country for many years. These societies, now fifteen in number, began with the activities of the Paris and London Missionary Societies forty years ago. Though they are exceedingly diverse in religious organization and beliefs, both Roman Catholics and Protestants are working with remarkable accord for the improvement of the Native people. Government officers have for years worked with skill and devotion under great difficulties of changing administration and authority. The recently established Colonial Government gives promise of continuity of policy directed vigorously to the development of the people and the country.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Northern Rhodesia was transferred from the British South Africa Company to the Colonial Office in April, 1924. Its area, amounting to 291,000 square miles, extends from Belgian Congo on the North to Southern Rhodesia and from Nyasaland and Portuguese East to Portuguese West Africa. Of the British area in Africa, only Nigeria and Tanganyika are larger. It is equal to about twice the size of California, or nearly six times the size of England. The Native population in 1921 was estimated at 980,000, the Europeans about 4,000, less than 100 Asiatics and about 150 colored people. A narrow extension of Belgian Congo almost divides the country and its people into two approximately equal sections. The remoteness of Livingstone, the capital, from extreme eastern sections such as Fort Jameson, Fife and Abercorn, and the proximity of these eastern centers to Nyasaland and Tanganyika, have been suggested as the basis of a rearrangement or correlation of British colonial authority.

THE PEOPLE

The Native population of less than a million is sparsely distributed throughout the Protectorate with a density of about 3 to the square mile. The number of tribes has been given as 23 in the north-eastern section and 31 in the north-west. About a third of the Native population are in five large tribes. The Barotse of the western section are said to be superior to all others in the development of tribal organization. The Angoni, in the north-east, are a branch of the Zulu warriors who formerly raided the country over large areas. The Native population of North-Eastern Rhodesia is divided into five districts as follows:—East Luangwa, bordering on Nyasaland, 190,763; Tanganyika District, adjoining the Lake, 90,280; Awemba, 103,466; Mweru-Luapula, 98,400; and Serenji, 28,143. The populations of the north-western districts are:—Barotse, on the extreme western boundary, 177,679; Batoka, containing Livingstone the capital, situated on the southern boundary, 95,398; Kafue, in the center, 49,794; Luangwa, 89,043; Kasempa, 44,458.

There is some doubt as to whether the population is increasing or decreasing. The infant death rate is known to be exceedingly high. The large migration of Native men to the mines of Broken Hill, Southern Rhodesia and the Congo is a heavy drain upon the population. This migration is stimulated not only by a better wage, enabling the Natives to pay the high hut tax, but also by the absence of markets and other discouragements to agriculture in their tribal areas. The concentration of Europeans in a few districts of the vast Protectorate deprives the Natives of the influence of example in farming as well as of the opportunity for work. These conditions, as well as the general undeveloped conditions of the country, have all tended to leave the Native in a backward condition. Many of the influences brought back by the men who have worked in the mines tend to destroy tribal restraints and to introduce diseases and immorality.

There is some concern both among missionaries and government officials as to the principles and methods for the delimitation of Native Reserves. As yet, only the Barotse district has been legally designated as a Reserve. The chief is nominated by the people, who are represented by the Council, according to the tribal law. This Council has jurisdiction over civil and criminal cases when both parties are Natives. The appointment of the Chief must be confirmed by the Governor and the taxes are collected by government officials. About 10,000,000 acres are said to have been alienated to Europeans. A number of districts have been suggested as Reserves. Evidence presented in the proceedings of the General Missionary Conference for 1922 indicates that many of the Reserves are neither healthy nor fertile. The tsetse fly renders many of the areas uninhabitable. In view of the anxiety on behalf of the Natives it has been suggested that the limitation of land should be for Europeans rather than for the Natives, thus leaving to them the whole Colony with the exception of the smaller areas reserved for Europeans. As in the case of the Southern Rhodesia Constitution, so the Northern Rhodesia Order in Council, 1924, includes "Restrictive Regulations" as regards Natives. The more important of these are copied here:

No conditions, disabilities or restrictions which do not equally apply to persons of European descent shall, without the previous consent of a Secretary of State, be imposed upon Natives (save in respect of the supply of arms, ammunition and liquor) by any Proclamation, Regulation or other instrument issued under the provisions of any law, unless such conditions, disabilities or restrictions shall have been explicitly prescribed, defined and limited in such Law.

A Native may acquire, hold, encumber and dispose of land on the same conditions as a person who is not a Native, but no contract for encumbering or alienating land the property of a Native shall be valid unless the contract is made in the presence of a magistrate, is attested by him and bears a certificate signed by him stating that the consideration for the contract is fair and reasonable, and that he has satisfied himself that the Native understands the transaction.

No Native shall be removed from any kraal, or from any land assigned to him for occupation, except after full inquiry by, and by order of, the Governor.

If any person without such order removes, or attempts to remove, any Native from any kraal or from any land unless in execution of the process of a competent Court, he shall in addition to any other proceeding to which he is liable be guilty of an offence against this Order, and on conviction before the High Court shall be liable to imprisonment with or without hard labor for any period not exceeding two years, or to a fine not exceeding £100, or to both.

Native taxation has received much consideration by all who are interested in the Natives. Bishop May of North-eastern Rhodesia, in an address before the General Missionary Conference in 1922, described the rate of taxation at that time as a hardship bearing heavily on the Natives. Some of the tribes in North-western Rhodesia were able to pay the taxes without undue effort. The consensus of opinion seems to be that the high taxation was largely responsible for the large exodus of able-bodied men seeking work in other colonies. Information from official sources was reported by the Bishop as confirming the opinion of the missionaries that the high taxation leading to the migration of the men had numerous bad effects among which are the "breaking up of family and village life" and the general disruption of Native organization. It is believed that the newly organized Government directly under the Colonial Office will solve this problem in accordance with the principles of justice.

THE COUNTRY

The physical wealth of Northern Rhodesia is chiefly in the very extensive plains of high altitude comprising at least two-thirds and possibly three-fifths of the total area. These plains occupy the water-shed between the river systems of the Congo and the Zambesi. With the exception of river valleys, the Protectorate has an altitude of 4,000 feet, and over a considerable part of the north-east section attains a general altitude of 5,000 feet and upwards. These high altitudes, together with a latitude that extends almost to the temperate zone, explain the moderate character of the climate in many districts. The Protectorate is also favored in the number of river systems.

The chief physical obstacles to the development of the country hitherto have been, first, lack of internal transportation and communications with other parts of Africa and the sea, and second, the infection of considerable areas by the tsetse fly. Reference has already been made to the absence of adequate training of the Natives for their responsibilities as a further explanation of the undeveloped con-

dition of the country. It seems probable that connections will in the course of time be made with the ocean by way of Tanganyika in the north-east and Nyasaland in the south-east, and still larger facilities by the railway already extending through the western section southward to Beira and Cape Town and northward into Belgian Congo. Vigorous sanitary measures, new scientific discoveries and intensive cultivation of the soil will probably limit the areas infected by the tsetse fly.

The exports for 1923 amounted to £463,000, the lowest of all the British Colonies except Nyasaland; even Gambia and Zanzibar were greatly in excess of this sum. The items of export were: cattle to the Congo, £58,000; maize to the Congo, £42,000; tobacco, £62,000; lead, £190,000; rubber, £11,000; gold, £4,000. In 1922 the export of lead from the Broken Hill mines amounted to £449,000. The decrease in 1923 is explained by the reconstruction of the plant. Unfortunately the total value of the imports, amounting to £528,000, were in excess of the value of the exports.

EUROPEAN INFLUENCES

The Portuguese explorer, Dr. Lacerda, visited Northern Rhodesia in 1798. There were, however, no results from this visit except a record of the journey. Livingstone arrived in the Barotse Valley in 1855, and soon afterwards discovered the great Zambesi Falls now known as Victoria Falls. Arab slave raids are said to have begun about the time of Livingstone's visit and continued until 1898. The missionaries of the Paris Evangelical Mission entered the Barotse country in 1884. The administrative history of the Protectorate began with the British South Africa Company in 1889. The administration of the north-eastern and north-western sections of the Colony was organized in 1899 and 1900. In 1911 the two sections were amalgamated, and in 1921 the Administrator of Southern Rhodesia became also Administrator of Northern Rhodesia. Finally, in April, 1924, the Territory was organized as the Northern Rhodesia Protectorate under the Colonial Office. The present Government, with headquarters at Livingstone, has the usual administrative divisions of British Colonial Governments. There are magistrates, district commissioners, assistant magistrates and Native commissioners who are assisted by Native chiefs. Effort is made to use tribal organizations in the Government. Native chiefs and a few of the headmen receive a small subsidy from the public funds. The Governor is assisted by a Legislative Council who prepare and pass legislation for the control of the Protectorate. It is directed that all ordinances passed by the Legislative Council shall respect the Native law and custom except so far as such customs may be incompatible with the exercise of His Majesty's powers. The activities of Government are roughly indicated by the following analysis of the estimated expenditures of 1924–5:

Total estimated expenditure		£364,233
I. Education, health and agriculture	£60,153	
Education, £9,287; health, £30,863; agriculture, £3,563; veterinary, £16,440.		
II. Administration	116,818	
Governor, £6,015; secretariat, £7,514; district administration, £95,789; legal and judicial, £7,500.		

III. Military and Police £64,723
Police, £50,890; military, £833; prisons, £13,000.
IV. Public Works 50,183
Public works, £23,833; posts and telegraphs, £22,700; transport and supplies, £3,650.

Total expenditures, amounting to £364,000, exceed the revenue by about £100,000. Of the revenues received practically £100,000 are from Native taxes and registration. The expenditures for education, health and veterinary service constitute about 17 per cent. of the total. The £9,300 expended for education is spent almost entirely on schools for Europeans. The government school for the Barotse tribe is maintained out of the proceeds of Native taxation. No grants-in-aid are given to missions and no provision is made for Natives except the one Barotse school. It is not possible to differentiate the other expenditures as regards Europeans and Natives. The estimates for administration and courts include almost a third of the total expenditures, a relatively high proportion as compared with other Colonies. The cost of police, military and prisons exceeds that for education, health and agriculture. It is believed that an effective system of schools would diminish the need for these expenditures. The proportion for public works, posts, telegraphs and transportation is much lower in view of the undeveloped condition of the country.

The great excess of expenditure over revenue is an exceedingly serious problem for the Governor and his assistants. Without the investment of considerable sums of money, the progress of the Colony must be exceedingly slow. In comparison with other Colonies, it would appear that the vast resources of cultivable soil and favorable climate are substantial basis for financial loans to initiate the required developments. It is believed that the primary purposes of these loans should be to extend the means of communication and to encourage educational facilities for the improvement of the Native population in health, agricultural and industrial skill, and character development.

The 4,000 Europeans are distributed at several centers throughout the Protectorate. The chief of these are Livingstone with 774 Europeans and 4,000 Natives, and Broken Hill with 396 Europeans and 5,000 Natives; Fort Jameson, the commercial headquarters of the eastern section, and Abercorn the headquarters for the Tanganyika District. The Broken Hill mines employ about 5,000 Natives. In 1922 the number of Europeans engaged in agriculture was said to be 714. The 15 missionary societies supervised by 205 men and women are distributed throughout the whole Protectorate, expending considerable sums of money and devoting their energy and ability with a heroism that commands the admiration of all who understand the significance of their services.

II. EDUCATION

The educational responsibility of Northern Rhodesia is the provision of educational facilities for about 200,000 Native children very widely distributed throughout the great Protectorate. The most liberal estimate of those in any kind of school is

about 50,000, of whom all but 600 are in mission schools. According to European standards it is probable that less than 10,000 children are in schools of a satisfactory grade. The Government maintains the Barotse national school with 260 boarding boys and 7 out-schools, with an attendance of about 350 pupils. There is also a very small government location school with 40 pupils. The 15 mission societies report 72 mission stations, 1,500 schools, 47,600 pupils, 205 European workers, 1,600 Native teachers. The geographical distribution of school facilities is roughly indicated by the following comparisons of children of school age with the number reported in schools by the various missions :

1. East Luangwa, adjoining Nyasaland, 40,000 children, of whom 21,500 are reported in the schools of the Dutch Reformed Mission, Free Church of Scotland, Jesuit Fathers and White Fathers.

2. Tanganyika District, on the Lake, 18,000 children, of whom 13,000 are in the schools of the London Missionary Society, the Free Church of Scotland and White Fathers.

3. Awemba, 21,000 children, of whom 1,300 are in the schools of the Free Church of Scotland and the White Fathers.

4. Mweru-Luapula, 20,000 children, of whom 6,200 are in the schools of the Universities' Mission, Garanganze, the Seventh Day Adventists and White Fathers.

5. Serenje, 5,600 children, of whom 1,250 are in the schools of the Free Church of Scotland and Universities' Mission.

6. Barotse in the extreme west, 35,500 children, of whom 2,000 are in the schools of the Paris Mission, Government and the South Africa General Mission.

7. Batoka, with Livingstone, the seat of the Government, 19,000 children, of whom 1,900 are in the schools of the Paris Mission, Jesuit Fathers, Primitive Methodist, Brethren in Christ and Church of Christ.

8. Kafue, 10,000 children, of whom 720 are in the schools of the Primitive Methodists.

9. Luangwa West, 18,000 children, of whom 4,200 are in the schools of the Jesuit Fathers, Wesleyans, Seventh Day Adventists, Universities' Mission and South African Baptists.

10. Kasempa, 9,000 children, of whom 500 are in the schools of Garanganze Mission and South Africa General Mission.

These reports indicate the very small proportion of school children in the western districts and in Awemba, practically only 10 per cent. of the total. In other districts the proportion is much larger, amounting to about one-third of the total. This is explained by the very large number reported by the Dutch Reformed Mission in East Luangwa. The influence of the effective school systems maintained by the Free Church of Scotland in Nyasaland is also clearly seen in the comparatively large number of children reported in some adjacent districts.

In a report dated November, 1924, the Acting Inspector of Schools in Northern Rhodesia writes :

> On the whole, though it cannot be denied that the Natives of Northern Rhodesia are generally uneducated, and though it must be admitted that the average village school is at present of little or no value from the educational point of view, it may be confidently asserted that the missionaries of this territory have already laid on and in the vicinity of their stations foundations on which, given the necessary organization, direction and financial assistance, a sound system of Native education might rapidly be raised. . . From the vast majority of the missionaries of this country hearty cooperation in any progressive scheme for the general as well as the purely religious welfare of the Natives may be anticipated.



A MISSION STATION IN NORTHERN RHODESIA

(*a*) Mission Buildings, Kafue ; (*b*) Principal's House, Kafue ; (*c*) Primary Department, Girls' School, Mbereshi ; (*d*) Carpentry, Mbereshi ; (*e*) The Mission Courtyard, Girls' Boarding School, Mbereshi.









IN BECHUANALAND

(*a*) and (*b*) Chief Isang and his Town Mochude ; (*c*) School Built by Chief Isang, Mochude ;
(*d*) Chief Isang's Round House, Native Built.

Protestant Missionary Societies

Paris Evangelical Mission

The missionaries of this Society entered Barotseland in 1884 and were the pioneer missionaries of the country. The European staff has included men of devotion and distinguished ability who have exerted a notable influence on the Barotse people. Foremost among these is François Coillard, one of the most heroic figures in the noble company of missionaries in Africa. The Teacher-Training School of the Paris Mission at Sefula is said to be one of the best institutions in Western Rhodesia. The report for 1923 shows a staff of 27 Europeans, 7 European stations, 56 out-schools, 74 Native teachers and an average attendance of 1,530.

Dutch Reformed Church

This Mission maintains an extensive work in the south-eastern section immediately to the west of Fort Jameson. There is also a small mission at the Broken Hill Mine with a successful wicker chair industry. There is a central training school for teachers in the eastern district and special instruction for junior teachers is arranged at five other stations. In 1923 the Mission reported 350 Native teachers and an average attendance of about 16,000. Their work shows the practical character of their activities as described in the Dutch Reformed Missions of Nyasaland. Their Nyasaland printing press supplies the mission with numerous booklets in the vernacular. Some of these books deal with hygiene and sanitation. Effort is made to have out-schools visited by an European staff twice a year and by Native inspectors more frequently.

London Missionary Society

The stations of this Society are in the extreme north-east section between Lake Mweru and the southern end of Lake Tanganyika. Their report for 1924 shows 6 stations, 10 Europeans, about 450 Native teachers, an enrollment of over 13,000, and an average attendance of about 7,000. The Mission entered Northern Rhodesia in 1887, and has exerted an important influence among the Natives. The Mbereshi Boarding School for Girls, more fully described in a later chapter, is said to be one of the best in that part of Africa. The 83 girls "live as nearly as possible an ordinary village life, and the work of the compound is done by them." Through classroom instruction and practice the girls are trained to deal more effectively with the responsibilities of village life. There is also an industrial department for boys and men at the Mbereshi station where they are taught carpentry, ironwork and ivory turning. At Kambole instruction is given not only in books, but in cotton growing, carpentry, blacksmithing, tailoring and various smaller activities such as basketry, plastering and rope-making. Soap-making has also been tried with some success. A recent Deputation from the home society reports the need for a central normal school to provide more adequate training for the Native teachers required in the numerous out-schools, and steps are being taken to supply this need. The wise observations and criticisms of this Deputation are applicable to every mission in the Protectorate.

They are in keeping with the educational standards so well known in the school administration of the London Missionary Society.

United Free Church of Scotland

The four stations of this Society are extensions of the large work with headquarters at the famous Livingstonia Institution in Nyasaland. They are situated in Tanganyika, East Luangwa, Awemba and Serenje near Livingstone's grave at Chitambo. They report 12 European workers, 5 stations, about 200 out-schools, 350 Native teachers, an enrollment of 9,500 and an average attendance of 5,000. Advanced training for the Native teachers is provided at Livingstonia and other central stations in Nyasaland. A limited amount of training is arranged at the stations. The well-trained Scottish staff of this Mission, working according to the ideals and methods of their Nyasaland schools, are rendering an educational service of great value to the north-eastern section of the Protectorate.

Primitive Methodist Mission

The important work of this Mission, which began in 1893, is situated in the Kafue District immediately north of Livingstone. Their central station, at Kafue on the railway, has a teacher-training course with some practical instruction in farming and handicraft. The Institute has 66 pupils on the roll, but is understaffed and limited in equipment. The head of the station is energetic and resourceful. His work as secretary of the Northern Rhodesia Missionary Conference has been of great value in the development of cooperative relationship among the missionary societies of the Protectorate and in the stimulation of interest in Native education on the part of the Government.

The Acting Inspector of Schools in Northern Rhodesia writes :

> The Native Training Institute at Kafue should develop into a valuable center of all-round education. In some six years here good houses for the principal and agricultural superintendent, with fine brick classrooms, quarters for the pupils, a carpenter's workshop, sheds and outhouses have been built. The labor used has been mostly that of the pupils. Hygiene, elementary science, the theory of agriculture and stock-raising all have their place in the curriculum, along with practical work on the lands, in the poultry run and in the shop. The other four stations of this Society do good work. They do not fall into the common error of establishing out-schools far and wide for which they have no trained teachers and which they cannot properly supervise.

The Society reports 5 stations, 11 European workers, 29 schools, 36 Native teachers, an enrollment of 1,500 and an average attendance of 1,100. Several books have been written in the vernacular. The Ila grammar by the Rev. E. W. Smith, well known for his valuable treatise on Native customs, is a standard work. The vernacular publications include translations of the Gospels and pamphlets on hygiene, soil and plant life.

Universities' Mission

The five stations of this Mission are widely separated in each of the four provinces—namely, Batoka and Luangwa in the north-west and East Luangwa and

Mweru-Luapula in the north-east. The emphasis has been more on religious than on educational work. The report indicates that there are 17 European workers, some being trained educationalists, 5 stations, 33 out-schools and 42 Native teachers, with an attendance of about 900.

The Garanganze Mission

This Mission, also known as the Christian Missions in Many Lands, is staffed by the Plymouth Brethren. Their stations are situated in the extreme north-west in Barotseland and in Mweru-Luapula of the north-east. Their work includes 7 stations, 19 Europeans, 42 out-schools, 74 Native teachers and an attendance of 1,100. Many of the European workers are laymen. The medical services of one of their missionaries is widely known.

Seventh Day Adventist Mission

This Mission reports 4 stations, 11 Europeans, 38 out-schools, 46 Native teachers and about 1,000 pupils. The four stations are widely separated, so that intercourse is practically impossible. Their school work provides manual training and practice in agriculture as well as some preparation for teaching.

South Africa General Mission

The four stations of this Society are in the north-western section of the Protectorate. They report 11 European workers, 7 out-schools, 8 Native teachers and an attendance of about 300.

Smaller Protestant Missions

There are four other Missions maintaining a few stations in the south-western section. These are the *Wesleyans*—2 European workers, 2 stations, 30 out-stations and about 500 pupils; *Brethren in Christ*—4 European workers, 2 stations, 8 out-schools, 16 Native teachers and 240 pupils; *Church of Christ*—2 European workers, 1 station, 1 out-school and 25 pupils; *South African Baptists*—3 Europeans, 1 station, 8 out-schools and about 400 pupils. The school work of the Brethren in Christ is said to be practical and effective, especially in teaching homecrafts to Native girls.

Roman Catholic Societies

Jesuit Fathers

This Society reports 5 stations, 20 Europeans, 70 out-schools and an average attendance of 2,600. Their stations are in Luangwa and Batoka districts of the western section. The educational work of the Mission, especially at Chikuni, is practical both for boys and girls. The girls' school recently established by the Sisters of Our Lady provides instruction in sewing, basketry, spinning, weaving and homecrafts. The lay Brothers are teaching the Natives *pisé de terre* building and directing them in the sinking of wells to supply water for the villages. The Fathers of this organization take part in cooperative educational activities with other Missions.

The White Fathers

This Society reports 12 stations, 32 Europeans, 570 out-schools, 218 Native teachers. Their stations are distributed throughout the four districts in the north-east. Some educational work and valuable agricultural training on the mission stations is reported. The emphasis is, however, much more on religious education than education. The White Fathers take no part in missionary cooperation.

Government Schools

The government schools include the Barotse National School, its 7 out-schools and a small day school in the Native quarters of Livingstone town. The National School at Kanyongo near Mongu was founded in 1906. It is maintained from the Barotse Fund consisting of a proportion of the taxation paid to the Paramount Chief, definitely assigned for education by agreement with the Government. The total cost of the schools is approximately £4,000. The staff consists of three Europeans and Native helpers. The enrollment includes nearly 200 boarding boys. The curriculum provides instruction in the three R's, geography, hygiene, singing, agriculture, manual training in carpentry, building, tailoring and typewriting. The seven out-schools, with an average attendance of over 300, are situated from 35 to 90 miles from Kanyongo, and are supervised by an officer of the Barotse school or are visited by the Native Commissioner of the district as can be arranged.

III. SUMMARY AND RECOMMENDATIONS

Northern Rhodesia, the greatest undeveloped area of British possessions in Africa, awaits statesmanship to establish conditions that will transform the Protectorate from a mere reservoir of cheap Native labor to a well-organized Colony with a Native population increasing normally, and resources of soil and mines contributing substantially to the welfare of Africa and Africans. That the new Government is conscious of the great possibilities is indicated in the following statement by a political officer intimately acquainted with the country through many years of service: "Now that the financial solvency of the Protectorate is guaranteed by the Imperial Treasury that has already advanced £2,500,000, as a loan to build railways in Kenya and Uganda for the stimulation of cotton production, surely a powerful appeal can be made for a loan in the interest of Native educational development so directly related to the prosperity of both the Natives and the Protectorate. There is no reason to doubt that Northern Rhodesia can pay its way and supply other parts of Africa with food and commodities of great value."

The new Government is confronted by several problems of vital importance. Those requiring immediate attention are first, the establishment of communications by roads and railways within the Colony and satisfactory connections with other colonies and the ocean; second, the development of Native communities so that the exceedingly sparse population may multiply under reasonable conditions of

health and community life. The use of the physical resources is inextricably involved in the contentment and prosperity of the Native population. Full credit must be given to the European influences that have been exerted for many years under great difficulties. Tribal wars have been eliminated, security of person and property has been established, sanitation and hygiene have decreased the ravages of disease, a railway has been built from north to south and, above all, many missions have devoted money and staff for the improvement of the Native people.

The expenditure of effort and money on Native education will be largely nullified until Government has adopted successful policies relating to land tenure, taxation, market facilities and transportation. It has been suggested that "the government appoint a Commission composed of officials, missionaries and settlers to consider Native policy. If there are Natives of sufficient ability and influence they should be appointed as an Assessor Committee. The subjects to be considered by such a Commission would be :—1. The division of the land for lease or purchase into areas designated for (*a*) Natives, (*b*) Europeans, (*c*) neutral. The neutral areas should be kept in reserve to await the development of the country. 2. Methods of communication so that a market may be found for the products of Native agriculture and village crafts. 3. The acceptance of tax paid in grain or other commodity, which the Natives can produce at home, until money is more available. 4. The encouragement of education stressing character development, health, agriculture and village industry."

The following recommendations are offered for the consideration of those who are responsible for Native education. It is believed that they have the support of the new Government as well as the Conference of Missionary Societies representing both Protestant and Roman Catholic Missions, whose wise deliberations have contributed so largely to the sound development of the Native people and the country :

1. The active interest of the new Government in education has already been manifested in a plan to appoint a Director of Native Education whose work shall be to coordinate and unify the educational activities of the numerous Missions.

2. It is believed that an Advisory Committee on Native Education is to be appointed with representatives of Government, missionaries and settlers. Provision should be made as soon as possible for the representation of Native opinion. The smaller mission societies will probably present their case through the larger missions with similar ideas of education.

3. Grants-in-aid to missions should be regarded as an investment in colonial development that will soon be reflected in better health, increased productivity and a more contented people. In view of the very limited available funds and the numerous needs of the missions distributed throughout the great Protectorate, it is suggested that the order of expenditure should be first, aid to central mission schools, selected for their geographical and denominational importance ; second, aid for the maintenance of European missionaries to supervise the educational work of

their Mission stations and out-schools; third, aid to employ Native visiting teachers of satisfactory qualifications to encourage and improve village schools. The increasing prosperity of the Protectorate will doubtless make possible grants for other important purposes to enable mission systems of schools to become more effective.

4. It is urged that every mission system shall select one of its mission stations as the center for training teachers and general supervision. The smaller societies and those with widely scattered stations will probably have to depend upon the central stations of other missions for the training of their teachers. The requisites of a successful central station are geographical proximity to the other stations, similarity or identity of the vernacular used as the medium of instruction, adequate European staff and equipment, and opportunity for practice in teaching. Reference to the paragraphs presenting the geographical distribution of missions in Northern Rhodesia reveals the absence of schools as well as training centers in the Western Provinces as compared with the Eastern. In view of the similarity of language in Nyasaland and some of the eastern districts, it may be well to depend upon Nyasaland for Native teachers in Eastern Rhodesia until their training centers are well established. This dependence is of course excluded in areas with a different vernacular. School organization is described at length in the chapter on Educational Administration.

5. It is generally agreed that the unsupervised condition of the out-schools is exceedingly wasteful. In some instances even the station schools are so inadequately staffed as to defeat any attempt at effective management. The recommendation of the General Missionary Conference that visiting teachers should be employed is vital to the success of Native education. It is hoped that this provision will be made as soon as possible so that the large number of little schools may realize their possibilities in improvement of health, agriculture, industry and character development. The supervisory methods now being adopted in many African Colonies are described in the chapter on Educational Administration.

6. The need of sound objectives in education required in Northern Rhodesia is strikingly described in the following quotation from the report of the London Missionary Society Deputation that recently visited the Protectorate: "We teach them reading, writing, arithmetic, most of which they have forgotten within three years of leaving school. In our normal and higher schools we turn out poor teachers, fair store boys and indifferent clerks. What has all this to do with the life of the people? The education that forgets that this people is an agricultural people misses the mark badly." The Northern Rhodesia Missionary Conference supports the exhortation to a better adaptation of education to the needs of the people in resolutions that are practically identical with the Objectives and Adaptations discussed fully in the chapter on that subject in this Report.

7. Looking to the future the Missionary Conference passed the following important resolution in 1924:

> Seeing that the success of all Primary Schools depends on efficient Native teachers, the Conference thinks that it is of great importance that the necessary High Schools for training such teachers

be opened with as little delay as possible. We would suggest one High School about the center of N.W. Rhodesia, one about the center of N.E. Rhodesia, and one about the center of the Railway Strip. These High Schools would undertake work only *above Standard* 4 and they would provide instruction in higher education, in agriculture, in manual arts, in pedagogy, in rural and political economics, in training demonstration agents in agriculture, health and sanitation, home economics, etc.

It is certain that Government and missions must in the course of time provide for the advanced education of those who will complete the courses now offered. The suggestion has been made that the Colonies of the Sub-Continent, including Northern and Southern Rhodesia and Nyasaland, may combine to found an institution after the type of Fort Hare in the Union of South Africa.

Chapter XII

BASUTOLAND, BECHUANALAND AND SWAZILAND

NATIVE education in Basutoland, Bechuanaland and Swaziland is intimately connected in type and standards with that in the Union of South Africa. Unfortunately the improvements in the educational system of the Union seem not to have influenced these Native areas to any considerable extent. The geographical position of these British Protectorates, and their economic dependence upon the Union, point inevitably to the necessity of a close correlation of school methods and standards with those now being rapidly developed in all the South African provinces. This correlation is a part of other relationships that are forcing themselves upon the Governments concerned. The Natives of Basutoland, in the very heart of the Union, cannot escape the conflicting influences of interracial relationships nor the rapid progress of the vigorous civilization all about them. The sparse population widely scattered over the sands of Bechuanaland will naturally seek the advantages of the more favored peoples to the south. The small population of Swaziland cannot remain uninfluenced by the forward movements among both Native and European people across its borders. The degree of self-determination which circumstances have made possible for these three groups will be maintained and wisely used only in proportion to the ability of the people to make effective use of their resources and keep abreast of the economic and social conditions of other peoples with whom they must cooperate.

The wide diversity of geographical and tribal conditions in the three Protectorates requires the intelligent adoption of the principles and methods of educational adaptation. The schools must teach the people to live in accordance with laws of hygiene and sanitation, to till the soil and care for domestic animals, to maintain the decencies of the home, to play healthfully, to build up their morals and their morale, and to cooperate both among themselves and with Europeans and Natives in neighboring provinces.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Basutoland, with a population of about 500,000 and an area of about 12,000 square miles within the south temperate zone, is entirely surrounded by the Union Provinces of Natal, Cape of Good Hope and the Orange Free State. Bechuanaland, with a vast area of 275,000 square miles, over half of which is desert and the rest only suitable for drought-resisting crops, is very largely within the tropics. It has a population of 150,000 Natives, only about one to the square mile of the grazing areas. Swaziland has an area of 6,678 square miles, approximating to that of Wales, and a Native population of about 110,000. It lies between the Transvaal and the Portuguese province of Lourenço Marques. The western portion of the Territory averages

about 5,000 feet in height and is well watered and covered with grass. The central portion consists of rolling downs of fertile soil, whilst the lowlands, some 600 feet above sea level, are of great fertility, though malarious and somewhat deficient in rainfall. In addition to the Native population, Basutoland has 1,600 Europeans, about 1,000 colored inhabitants and 200 Indians ; Bechuanaland has 1,750 Europeans, about 1,000 colored people and 60 Indians ; Swaziland has 2,200 Europeans and 460 colored. The estimated revenue for Basutoland was about £250,000 and the expenditure £252,800, of which £37,600 was for education, including the maintenance of European schools. The estimated revenue of Bechuanaland was £96,400 and the expenditure £92,400, of which less than £3,000 was spent for Native education. The revenue of Swaziland in 1922–3 was £89,440 and the expenditure £89,674, of which £5,954 was for education, including the maintenance of 14 European schools. It would appear that the only unity amid the diversity of country and people is that of the control of the British Colonial Office.

(*a*) Basutoland

The Basuto people have had a number of capable Native rulers who have been successful both in warfare and in peace-making with the Dutch and the English. One of the early conflicts was in 1852, when Chief Moshesh was attacked on account of cattle theft by his people. This conflict was followed by satisfactory peace. In



1858 there was trouble with the Boers. Peaceful relations were established, but minor conflicts continued from time to time until 1866, when the Chief assigned some of his property to the Orange Free State and acknowledged himself a subject of that State. In 1868 the members of the tribe were recognized as British subjects, and the country was annexed to what was then known as Cape Colony in 1871. Later, the Colonial Government proposed the complete disarmament of the Basuto people. This led to a general rebellion of the Natives, known as the "gun war," which necessitated arbitration by the High Commissioner. After extended negotiations, a liberal constitution was offered to the Basuto chiefs. In 1884, practically all the chiefs agreed to comply with the conditions offered by the Imperial Government, and the administration of the country was taken over.

Reports indicate that the population is increasing so rapidly as to threaten the overcrowding of the land. As much of the country is handicapped by severe droughts and by invasions of locusts, a large proportion of the able-bodied young men seek work in the gold mines of the Transvaal. In 1920, 58,000 passes were issued to Basuto laborers leaving the country. The efforts of the more progressive Natives to adopt European methods of farming are said to be discouraged by some of the chiefs, especially when these methods require the fencing of fields and thus become an infringement on the communal system. The unusually high prices obtained for wool during and since the war have caused the Natives to adopt sheep-raising and goat-keeping to the neglect of agriculture. In the ten years between 1911 and 1921 the number of sheep had risen from 1,364,000 to 1,854,000. Wool is the largest export, the value of the output for 1922 being £377,000. This excessive interest in sheep absorbs land needed for cultivation. Further, the sheep are depasturing the hills and mountains, thus causing erosion of the fertile soil and permanently limiting the agricultural possibilities of the country. The Government Agricultural Officer, addressing the Basutoland National Council, gave the following significant testimony:

> There has been no improvement in the agriculture of the territory during the past thirteen years. It has seemed to be going backward. Instead of plowing deeply, as in the old days, the Natives nowadays will only use pony plows, which merely scratch the surface of the ground. The Natives leave the plowing to children. I have visited the Transkei and studied the system of farm demonstrators and seen the Native agricultural societies which exist there and in the Cape. The Basutoland Government has decided to employ two farm demonstrators who have been trained in the Ciskei and to send further youths to be trained.

An influential political officer, commenting on this situation, adds:

> It is characteristic of the suspicion with which tribal Natives regard innovations that it had to be explained to the Council that all the products of the fields worked by the demonstrators went back to the owner of the land. Not a single mealie cob went to the Government. There is need for fifty times the number of farm demonstrators if Basutoland is to be checked in its wasteful and inefficient farming, but the authorities are right in making a small beginning.

The country is divided into seven Administrative Districts, each of which is divided into wards under hereditary chiefs allied to the Moshesh family. Many of the

chiefs are said to be somewhat backward, with the result that an increasing number of the younger Natives are forming an independent party to effect much needed reforms. Reports indicate that the extent of independent government by chiefs has retarded the development of the country and the people. The influence of missionaries, and especially of the Paris Mission, has been notable, as shown by the census of 1921, which reported about 136,000 Christians.

The eastern section of Basutoland is mountainous, with the Drakensburg Range as the boundary. Some of the peaks of these impressive mountains attain heights of 10,000 and 12,000 feet. The western section is of lower altitude, with numerous areas of cultivable land. As the country is in the temperate zone, the climate is agreeable and favorable to the cultivation of a variety of European and American crops.

European influences were introduced into the country by the Paris Evangelical Mission over 80 years ago. The British Colonial Government was established in 1884. The seat of Government is at Maseru, where the British Resident Commissioner lives. Legislative authority is vested in the High Commissioner for South Africa. There is a Basutoland Council of 100 Native members, 95 of whom are nominated by the chiefs and five by the Government. This Council deals chiefly with domestic affairs and passes judgment on important cases between Natives, who have the right to appeal to the Magistrates' Court. The functions of the Council are advisory rather than executive. The total estimated revenue for 1924 was £250,000, of which the chief sources were Native taxes, £135,000; customs and excise, £68,600; wool export duty, £14,000. The estimated expenditure for the same year amounted to £252,800, of which the chief items were £83,780 for educational, medical and agricultural activities; £39,000 for police; £38,740 for public works, including post and telegraphs, and £37,555 for administration and justice. The proportion spent for educational, medical and agricultural purposes compares favorably with similar expenditures in other British areas. The amount for police is, however, slightly larger than that for education. They have responsible duties in preventing the smuggling of liquor into the Protectorate.

(*b*) Bechuanaland

The British Protectorate was proclaimed over the Bechuanaland Territories as a result of an expedition sent in 1885 to pacify Southern Bechuanaland, where fighting was taking place between the Bechuana and the Boers. In 1895, the southern portion, known as British Bechuanaland, was annexed to Cape Colony. The establishment of the Protectorate is said to be largely the result of the influence of the early missionaries, who urged the British Government to establish peace among the people. The late Chief Khama was famous for his wisdom and ability as a ruler. He was a Christian who applied his convictions in the management of his people. He was widely known for his enactment of laws against the importation of spirits and for the prevention of brewing Native beer. He visited England in 1895 to protest against the transfer of the Protectorate to the Chartered Company. Owing

to the disruptions attending the Jameson Raid, he was not successful in this appeal. Most of the land is vested in the High Commissioner for South Africa.

The Protectorate is administered by a Resident Commissioner, under the direction of the High Commissioner for South Africa. The Territory is divided into two Districts, under Assistant Commissioners. The Districts are sub-divided into areas under the control of magistrates. The internal administration of Native communities is under six chiefs, each of whom works with a European magistrate. In 1920, a European Advisory Council and a Native Advisory Council were established, to advise the Resident Commissioner in matters affecting European and Native affairs respectively.

The estimated revenue for 1923–4 was £96,375, the chief sources being, hut tax, £35,000 ; customs and excise, £21,000 ; income tax, £12,000 ; posts, £10,425 ; export duty on cattle, £6,500. The expenditures for 1923–4 amounted to £92,437, the chief items being £17,800 for veterinary service, medical and education ; £23,800 for administration and justice ; £26,600 for police, and £10,200 for public works, posts and telegraphs. The amount spent on police seems exceedingly high in comparison with other government needs of the country. The sum expended for medical service and education is relatively low, and the £2,500 spent on education is the least of all expenditures. The few available facts concerning the sparse Native population and the extensive areas of low fertility indicate the difficult problems confronting the officers of the Protectorate in their efforts to develop the people and the country. It is obvious that their efforts will require the cooperation of neighboring Governments and the active help of the British Colonial Office.

(*c*) Swaziland

The beauty and grandeur of its scenery have won for Swaziland the title of " the Switzerland of South Africa." The climate is sub-tropical and inclined to violent contrasts. The country is, on the whole, well-watered and the rainfall plentiful compared with that of neighboring regions. Maize is the staple crop—tobacco, millet, groundnuts, beans and sweet potatoes being also grown by the Natives, though in insufficient quantities for local consumption. Attempts are being made to introduce cotton-growing, for which conditions appear to be favorable. The Natives breed sheep and goats in considerable numbers, but cattle-raising is mainly in European hands. During the winter months, about 300,000 sheep from the Transvaal pass annually into Swaziland for grazing purposes. Gold mining is carried on on a small scale, and the country is said to be rich in mineral resources, though not as yet fully prospected. There is no railway, and communications remain in a primitive state.

The Swazis are a stoutly-built people of Bantu origin, pleasing in appearance and varying considerably in color. They have been established in the country for about two centuries, having driven out the previous Bushmen inhabitants. The kraal of the Paramount Chiefs (formerly Kings) of Swaziland is at Zombode. The present Paramount Chief is a young man, until recently a pupil at Lovedale Institute. His grandmother, the old queen, had a long regency during his minority and that of his

father. She was a woman of unusual force of character and well-disposed towards the British Government, though her influence has at times been used on the side of reaction in social matters.

During the last half-century, Swaziland has been feeling to the full the impact of many diverse elements of European civilization, desirable and undesirable. Until the eighties of last century, it remained an independent Native kingdom, almost untouched by European immigration. About that time, however, Boer farmers, followed by Scottish colonists, entered the country, obtaining concessions from the King, who found it highly profitable to grant to the incoming stream of Europeans, in return for a consideration, concessions of every imaginable type, from mining rights to rights of taxation, or monopolies in particular forms of trade. President Kruger obtained a foothold in the country for the South African Republic by buying up some of the concessions from the original concessionnaires. To such a pass, however, did matters ultimately come that in 1895 the Queen Regent sought an escape from her troubles by petitioning the British Government to annex her country. The request was refused, but in the same year Swaziland was taken over by the Transvaal, only to pass into British control after the Boer War. It was then made a Crown Colony, under the administration of a Resident Commissioner stationed at Mbabane. A special Commissioner was appointed to inquire into the situation as to the concessionnaires and their rights. Some of the more extravagant concessions were found illegal, and the land concessionnaires were persuaded, in return for security of freehold tenure, to give up one-third of their holdings for the use of the Swazi people. The majority of the European population to-day are farmers, mainly engaged in cattle-raising. The Natives live unmolested on their own lands, which are held communally by the tribes. The chiefs administer justice according to Native custom, a final right of appeal to the Resident Commissioner being reserved. Missionary enterprise has been active in Swaziland during the last fifty years, no fewer than eighteen different bodies being represented in this little country no bigger than Wales. A triennial Swaziland Missionary Conference is held at Mbabane.

The chief items of revenue in 1922–3 were Native tax, £41,464 ; customs, £11,049 ; sales of Crown lands, £10,421 ; dog tax, £3,059. The chief items of expenditure in the same year were, police, £17,857 ; public works, £9,260 ; East Coast fever veterinary, £10,874 ; medical, £4,907 ; education, £5,954 ; justice, £5,374. The expenditure for education, medical and veterinary purposes constitutes about 24 per cent. of the total : that for education alone is between 4 and 5 per cent. of the total. These proportions compare favorably with those in other colonies, but it must not be forgotten that the figure for education includes the cost of maintaining 14 European schools. The amount spent on police, too, is by far the largest of all expenditures, and is more than three times that spent on education.

II. EDUCATION

The education of the Native youth in Basutoland, Bechuanaland and Swaziland, three areas widely separated from each other but closely connected with different

Provinces of the Union of South Africa, gives rise to many administrative difficulties. The combined population of the three areas is less than that of even the smaller British Colonies. The organization of separate administrative systems is thus both expensive and difficult. Inasmuch as the occupational possibilities of the Native youth are intimately related to the economic and tribal condition of neighboring areas, there is need for a correlation of educational provisions with those offered in these countries. The absorption of the boys in herding cattle creates a difficulty as to school attendance.

(*a*) Basutoland

The number of children of school age in Basutoland is about 100,000, of whom some 40,000, or two-fifths of the total, are reported as attending some kind of school. The bulk of this educational work is done by the Paris Evangelical Mission and Roman Catholic and Anglican missionary organizations. The African Methodist Episcopal Church carries on work in Basutoland, the Primitive Methodist Missionary Society, the Wesleyan Methodist Missionary Society have recently started small missions there, and the Dutch Reformed Church is about to begin work in the country.

Government Policy and Organization

When Government first took up the task of organizing the educational system of Basutoland, it found three considerable missionary agencies already in possession of the field. Thus, instead of inaugurating a separate system of government schools, it adopted a policy of subsidizing and supervising the work of those bodies. A coherent educational system exists for the whole country.

There is an Education Department under a Director of Education, with one European and two Native School Inspectors. The work of each Mission is divided into districts, each District Missionary being responsible to his Central Mission Authority for the working of his schools, which must be run in accordance with government regulations. All returns and correspondence are sent by the District Missionary to his Central Mission Authority for transmission to the Education Department. A Board of Advice meets annually, under the chairmanship of the Secretary of the Government. The Director of Education is vice-chairman, and the Board also includes three representatives of the Paris Evangelical Mission (one being a Native), one representative of the Roman Catholics and one of the Anglicans, with one Native representative of the Paramount Chief. All questions of educational policy are brought before this Board and its assent is necessary to the establishment of new schools.

Government grants are given to the three missionary organizations in proportion to the number of pupils being educated by each—all attendances, whether in primary training or industrial schools, being reckoned alike for this purpose. The present rate of grant is 26s. per unit of average attendance. As a first charge on the total amount received by each Mission, a fixed sum is set aside for the maintenance of

training and industrial schools, the bulk of the remaining sum being allotted to the primary schools in proportion to the average attendance in each. Primary schools are divided into three classes:

Third Class Schools, with an average attendance of 20-45. Instruction is given in the vernacular and no particular qualification is required of the teachers.

Second Class Schools, with an average attendance of 45-70. Instruction is given in the vernacular and English up to Standard III, and the teacher in charge must hold the First Year Pupil Teachers' Certificate of the Cape Education Department, or be recognized by the Basutoland Department as capable of managing the school.

First Class Schools, with an average attendance of over 70. Instruction is given in the vernacular and English up to Standard VI, and the teacher in charge must hold the Third Class Teachers' Certificate of the Cape Education Department or be approved by the Basutoland Department.

The Native teachers employed on the staffs of training and technical schools are recruited from among the best primary teachers. All the training schools in Basutoland prepare pupils for the Native Teachers' Examinations of the Cape Education Department. It will be seen that the general application of the government system leads to a considerable degree of unification in curriculum and organization among the schools of the three different missions.

Government Schools

In accordance with the policy outlined above, Government maintains only one school. This is an industrial training school, situated at Maseru, the seat of the administration. It has some 60 pupils, under two European instructors.

Paris Evangelical Mission

This society owes its predominant influence in Basutoland to its long connection with the country no less than to the soundness and thoroughness of its work. It can now report a Native membership of almost 70,000 Christians (including pupils in school) and about 350 schools of various grades. Women and girls constitute a majority both in church membership and in school attendance. A striking feature of the work of this Mission is the printing-press, with its accompanying book-store. This development was initiated as far back as 1841, the press being established in its present quarters at Morija in 1874, since when it has been entirely self-supporting and has poured forth a constant stream of religious and educational literature in the Sesuto language. A monthly newspaper was inaugurated in 1864, and now enjoys a circulation of over 2,000 copies among the Basuto. New machinery was installed during 1923, and the activities of the press in the dissemination of knowledge and culture continue to increase. Among its latest publications is a treatise on Hygiene and Morale.

The Boys' Secondary and Training School at Morija has about 120 pupils, under European direction. Primarily designed for the training of teachers, it has instituted a preparatory department with a view to ensuring the attainment by the pupils of

requisite standards, particularly in the knowledge of English. A notable innovation within the last few months has been the use of the cinema to present to the pupils phases of life with which they are unfamiliar.

The Boys' Industrial School at Leloaleng has about 40 pupils and is under European direction. The curriculum includes training in masonry, carpentry, iron work, saddlery and also shoemaking, in which particularly good progress is reported. A new mill, to be paid for out of school funds, has recently been installed. In 1923–4 a favorable financial balance was reported.

The Girls' Industrial School at Thabana-Morena reports 37 pupils, under a European headmistress. The new kindergarten training department is proving successful. Four girls have already completed this course and have entered the service of the Mission as kindergarten teachers.

A Girls' Household and Industrial School is under course of construction at Cana. Substantial stone buildings are being erected.

The Bible School, which does not appear to be recognized by Government as a secondary or training school, carries on the training of catechists and evangelists. In 1923, it contained 20 young men, among whom were two who had completed their teachers' training course at Morija. In becoming catechists, these boys will give up the comparatively high salaries open to them as secular teachers.

The Theological and Pastoral School trains Native candidates for the ministry. In 1923, only four pupils were reported, and a temporary closing of the school was considered expedient.

Roman Catholic Schools

There are reported to be 112 primary schools under Roman Catholic control. The teachers in most of these schools are Natives, though a few of the larger schools are under the direction of European sisters. There is a Boys' Training, Industrial and Agricultural School with 120 pupils, and a Girls' Industrial School with 259 pupils. In both cases these numbers include day scholars.

Anglican Schools

Basutoland at present forms part of the Diocese of Bloemfontein. Much of the educational work among the Natives is carried on by the Society of the Sacred Mission, whose headquarters are at Modderpoort. 60 Anglican primary schools are reported in Basutoland.

The Boys' Training and Industrial School at Masite has two departments for teacher-training and industrial work respectively. During 1923 the number of pupils attending the industrial classes rose from 10 to 30, but it is feared that this department may have to be closed owing to heavy expenses and shortage of funds.

St. Catherine's Girls' Industrial School at Maseru has at present about 20 pupils. Competition to enter is said to be so keen that many requests for admission have to be refused. The standard of work done is reported to be very high.

(*b*) Bechuanaland

Bechuanaland, with some 30,000 children of school age, has an enrollment of about 5,000, or one-sixth of the total, in 77 schools. Four missionary agencies—the London Missionary Society, the Dutch Reformed Church, the Anglican Church and the Lutheran Church—control between them all the schools in the Protectorate. Of these, the London Missionary Society has by far the greater number. There are no government schools, and no Director of Education. Responsibility for the supervision of the scattered schools in this vast area rests with the Director of Education for Basutoland, who is only able to spend a few weeks in Bechuanaland each year.

A particularly interesting feature of the educational system of Bechuanaland is the strong influence exerted upon its development, for good or ill, by the Natives themselves, and particularly by the Native chiefs. Beyond a small grant to the London Missionary Society from general revenue, government grants to Native schools are met largely out of the Native Fund—a portion of the hut tax being definitely earmarked for education. Over and above this, a few chiefs levy additional taxes upon their people for educational purposes, such funds being expended locally. Almost all the schools are administered by School Committees, generally under the presidency of the magistrate of the district, who pays periodical visits of inspection to the schools. The membership of the Committee also includes, as a rule, the local missionary, the chief or his representative, and a tribal representative. The quality of the work done tends to depend largely upon the character and capabilities of the chiefs. A reactionary chief, who fears the influence of education upon his people, may seriously hamper the school work of a district. Even the more progressively minded chiefs are sometimes among the strongest supporters of a purely literary education, having, perhaps, received such an education themselves, and mistrusting attempts to introduce agricultural and technical education as possible efforts to relegate the Natives to a position of permanent inferiority. That all School Committees are not subjected to such influences may, however, be inferred from the following notes, made by a prominent officer of Government, on the minutes of a meeting of the Bangwaketse School Committee :

> Among the other items we find references to an evening school for herd boys, arrangements for holidays (one month in the winter and two months in the summer), provision for a reference library for teachers at Kanye. Then follows this important ruling : " That in future more consideration be given to training in handicraft, agriculture, stock-breeding and practical things affecting the everyday life of the tribe ; that the secretary make inquiries with a view to securing the services of a qualified man to take up such work ; that the tribe be asked meanwhile to give the school a suitable piece of ground on which experiments in agriculture could be carried on.

None of the schools in Bechuanaland attain to anything above an elementary standard at present. There is no teacher-training institution in the country ; consequently many of the Native teachers are untrained. Those who are trained, however, have usually taken courses at Tiger Kloof, the London Missionary Society's Training Institution over the border in Cape Colony. A small grant from the Native Fund is made annually to this institution. The low scale of salaries paid in Bechuana-

land, as compared with the provinces of the Union, tends inevitably towards a dearth of trained teachers for the Protectorate.

A standardized curriculum, compiled by Government in 1919, though not compulsory, is recommended to the attention of School Committees. Only four standards are included, the subjects of instruction being restricted almost entirely to the three R's, English and religious instruction, with a little geography and history. In Bechuanaland, as in Basutoland, women and girls predominate both in church membership and in school attendance. Women are said to enjoy a higher status in Bechuanaland than in most parts of Africa, but no special provision appears to be made for their education, apart from the coeducational primary schools.

L.M.S. Schools at Serowe

One of the most flourishing Native schools in the Protectorate is that under the auspices of the London Missionary Society at Serowe, the capital of the Bamangwato, whose late king was the famous Khama. The attendance is large, and the new school building erected by Khama is said to be the finest in Bechuanaland. The building expenses were met almost entirely by the tribe, over and above their contribution to the general Native Fund. A second Native school in Serowe is under the special care of the chief, Sekgome (the son of Khama), who sent all the able-bodied men out to work with instructions to return with £5 each for the new school.

Dutch Reformed Church, Machudi

Some members of the Commission were able to visit the Native school at Machudi, another fine example of tribal effort. This school is carried on under the auspices of the Dutch Reformed Church, whose missionaries have been established at Machudi for many years. The building was erected in 1921 by Isang, Regent of the Bakgatla, with the assistance of the tribe. It stands on a high rock in the center of the Native town, and is a fine building with commodious classrooms. At the time of the Commission's visit, the European headmaster was on furlough and the school was not in session. Several hundred children, however, assembled at the school and gave an excellent display of drill and singing, under the direction of their Native teachers. The staff gave the impression of energy and keenness.

(*c*) Swaziland

The number of children of school age in Swaziland is about 22,000, and the school attendance, not including nearly 300 European children, appears to amount to not more than 3,000, less than one-seventh of the total number. This compares unfavorably with Basutoland, with a two-fifths attendance, and even with Bechuanaland, where the attendance amounts to one-sixth. The Government maintains European schools at 14 centers, and a Native school with an attendance of 100 at Zombode. There are over 100 mission schools in the Territory, but the attendance at some is merely nominal and the work is intermittent, schools being often temporarily closed.

In a report presented to the Government Secretary of Swaziland in September,

1924, prepared by Archdeacon Watts, acting as Commissioner, it is stated that the schools reveal not only the energy and self-sacrifice of the missionaries, but also the keen determination of the Natives to acquire education. It is of peculiar significance that the Natives, unlike those of other colonies, are asking with no uncertain voice for manual training. The report says :

> The idea that all educated Natives must be preachers or teachers has passed to a considerable extent out of their minds. I was frequently asked where manual training could be obtained. Schools which can offer such training are now much sought after. If a Native is to become a civilized person he must know some form of work sufficiently well paid to enable him to maintain himself in a civilized manner. Undoubtedly, in his present stages of development the training of the hand is what is needed. A Native probably requires literary education up to Standard IV, in order to gain regular habits and discipline. He must be able to write a letter, to add up money and to understand weights and measures. He must have his intelligence and ambitions stimulated by some general knowledge such as is given in this standard and should then receive agricultural or manual training.

In view of the deep-seated fear of witchcraft and its paralyzing effect on the Native mind, simple instruction in natural science should be combined with the object lessons given in the schools.

There is special opening among the new settlers in Swaziland for Native boys who can speak English and who know how to plant cotton and tobacco. They command good pay. It is suggested that boys who have passed Standard IV in mission schools should be given the necessary training at the Government Experimental Farm. An excellent syllabus for Native schools in Swaziland, with full information as to text-books and instructions for the teaching of gardening, sowing and other manual work, has been prepared by the Headmistress of the Bethany School (S.A.G.M.). It has the warm approval of all the missionaries.

In the Commissioner's report the schools visited are placed in four classes. In the first class are the few really efficient schools, working under proper supervision, in suitable buildings and with proper equipment. The second are those in which the teaching is of an elementary character, but in which (being in the main under the direct control of the European) habits of order and discipline prevail, and considerable moral influence is exercised. The third class schools are those in which good work is being done, though their tone and power is not marked. The fourth class contains much the largest number ; the schools in it are small and poor in quality.

Umbuluzi Girls' School (South Africa General Mission)

This school is for the training of Native women teachers. Two of the pupils recently obtained the Native Teachers' First Year Certificate. This marks a great step forward in the educational progress of the country. There are 100 pupils at the school. In view of the desirability of training teachers in the country, instead of sending for a supply to Natal or elsewhere, this admirably conducted school is full of promise for the future. The same mission has also a school at Bethany which provides a sound education. The manual training given there, however, needs development.

Edhlozana (*Church of the Province of South Africa*)

Although not actually in Swaziland, this school has 30 Swazi children on its roll of over 80 and receives a grant from the Government. The Commissioner writes :

> It seems to me a model of what such a Native school should be. The training of the hand given in the lower school by clay modelling and other means culminates in the well-equipped workshop where boys are taught skilled metal work, carpentry and furniture making by capable instructors with proper tools. So often the manual work in Native schools is a mere farce. The boys who leave this school really know some trade by which they can support themselves.

The development of this institution into a boarding school where Native technical instructors for Swaziland could be trained has been urged. The Church of the Province of South Africa has many other centers of educational work in Swaziland.

Mahamba (*Wesleyan Methodist Church*)

The school at Mahamba, with African teachers only, is reported to stand in a class of its own in southern Swaziland. It supplies a strong center for good and has stood the test of years. It has 62 pupils, of whom 35 are sub-standard. Former pupils of the school are teaching well in other centers. Industrial work under competent instructors is being developed.

Other Educational Agencies

The Franson Memorial Bible School, built in 1924, and equipped on a liberal scale, is a first-class school, designed for the training of Native preachers. The Florence School for Colored Boys and Girls gives a careful and thorough training for life. Several Wesleyan and Methodist bodies carry on educational work ; Scandinavia is represented by the Alliance Mission which has several schools, and two Norwegian missions and the Seventh Day Adventists have small schools.

The Roman Catholic Church has active educational work in Swaziland of which information is unfortunately not available.

SUMMARY AND RECOMMENDATIONS

The diverse educational needs of Basutoland, Bechuanaland and Swaziland are uniform in their requirement of adaptation of education to the conditions of the people and in the necessity for correlation with the educational systems of the South African Provinces. The greater part of the education has hitherto been supplied by mission societies. Government and Native chiefs have been sympathetic and helpful both through financial grants and some friendly supervision.

Basutoland has been fortunate both in the extent and quality of mission and government provision for education. The immediate need is probably that of a closer integration of the various grades of schools so that the influence of the higher schools may radiate with more certainty to the smaller schools and thus to the masses of the people. This is further discussed in the recommendation on the school system. There is also need for better adaptation of the school work to the condition of the people. It must be noted that the present facilities provide for only a third of the children of school age.

Bechuanaland is less fortunate in the extent and adaptation of education for the

Native children. Of the 30,000 children of school age there are less than 5,000 in all types of schools. The London Missionary Society, the Dutch Reformed Church, and two other missionary organizations are rendering valuable educational service. Chief Khama and some of his associates and successors have been noted for their interest in the education of their people. The active and intelligent operation of these chiefs has been valuable. It is obvious, however, that the schools of Bechuanaland are in real need of organization, so that the people may be better prepared to deal with the difficult problems of their thinly populated country.

Swaziland, with its small population and its limited territory, has only a school attendance of some 3,000 out of a total of 22,000 children of school age. Though this reflects seriously upon the present situation, it has still graver bearing on the future, if the Territory is to play its part in the forward movements in South Africa.

The peculiar geographical position of these three Native areas, in relation to the dominant white population all about them, is bound to influence every phase of their development. While much can be done educationally without any regard for these conditions, sound colonial policy requires a careful study of future possibilities so that such problems as land tenure, market facilities, railway and road communications, hygiene, sanitation and education may be solved for the best interest of Native people and the general welfare of South Africa. The achievements of Native education are intimately dependent on the success and wisdom with which these vital problems will be handled.

The recommendations herewith presented are necessarily general, requiring readjustment to suit the varied conditions in the three areas. Where conditions are known, suggestions are offered for special application to local conditions.

1. The three areas require an active and well organized system of supervision, including the four provisions described at length in the chapter on Educational Administration. These elements are, first, a Director of Education with adequate staff representing him in the three Protectorates; second, systems of supervision maintained by each mission; third, a staff of Native visiting teachers; and fourth, Advisory Committees on Native Education. The Basutoland Director of Education has some responsibility both for Bechuanaland and for Swaziland. It appears, however, that the inadequacy of his staff and his lack of authority make effective supervision impossible. A genuine recognition of the importance of supervision by mission societies would go far toward a solution of this important problem. The system of Native visiting teachers working from local centers seems to be definitely applicable in these provinces. These visiting teachers should represent both Government and missions and their training should include a real knowledge of hygiene, simple elements of agriculture and handicraft, the decencies of the home, sound recreation and character development. The appointment of an Advisory Committee on Native Education for each Protectorate is essential to sound administration. These committees should represent Government, missions, Natives and settlers. Their methods and functions are illustrated by those of the provinces of the Union of South Africa.

2. Much depends on the wise organization of the school systems so that the Native

pupils may pass naturally from the lower to the higher grades. There is much to commend in the relationship of Government to missions, especially in Basutoland, where authority and responsibility are clearly defined. The more essential elements of the school system required are as follows :

(*a*) *Schools for the training of the masses, usually known as out-schools.* In sections with many small schools it is suggested that some of them shall be selected for development, so that they may become centers of supervision for other schools immediately about them. This arrangement is described in connection with the Blantyre Mission in Nyasaland. Visiting teachers would probably make the central village schools their headquarters. It is desirable, where possible, to give smaller mission stations under European management general charge of local supervision. In many instances these smaller mission stations may be substituted for the central village schools. The work of government extension officers, such as farm demonstrators, veterinarians and sanitarians, should be closely correlated with the out-school system.

(*b*) *Schools for the training of teachers and Native leaders.* These include the central mission stations, larger government schools and institutions in neighboring provinces to which pupils go for special training. It is important that every mission shall designate one of its own schools as the center for special training or arrange with the Government or another mission to supply such facilities. The central institutions of missions and government in Basutoland largely supply this need for that Protectorate. In Bechuanaland there are one or two schools that promise to develop the facilities and methods required to serve as the local training centers for the area. Tiger Kloof Institution, just across the boundary in Cape Colony, is well organized and effectively staffed as a training center both in teaching and in handicraft. From the beginning this institution has offered opportunities for education to the youth of Bechuanaland. Swaziland may also develop institutions which can provide the more advanced training necessary for the Native teachers and leaders.

The improvement of the school systems in these three Native areas will doubtless result in the education of an increasing number of Native students who are prepared for education beyond that provided by the local schools. For such students it seems clear that Fort Hare Native College is well adapted to provide the effective type of training which they will need. It is believed that Native leadership in Basutoland has already contributed to the financial support of Fort Hare so that their youth may take advantage of the higher educational facilities provided by that excellent institution.

(*c*) *Extension activities in education.* It is urged that Government and missions shall combine to organize a system of farm demonstrators, home demonstrators and sanitary workers who will exert influences in their respective fields for the improvement of the Native people. These activities, together with other phases of educational organization, are described at length in the chapter on Administration.

3. School reports from Basutoland, Bechuanaland and Swaziland all indicate the need of increased adaptation of school work to the needs of the Native com-

munities. In this respect, as in practically all the others, Basutoland has been rather fortunate. Missions and Government have endeavored to organize and maintain educational activities for the improvement of the Native people in some phases of industry and somewhat in agriculture. However, only a beginning of the necessary adjustment has been realized. The rapidly changing conditions in all of these areas require serious consideration so that the youth may be prepared to work successfully and to supply the much needed leadership in the direction of community life. As in every part of Africa, the most immediate need is that of training in farming, including both cultivation of the soil and care of domestic animals. Each area presents difficult agricultural problems. The very existence of the Natives in some sections depends upon their successful use of agricultural resources. Inasmuch as these Protectorates are almost entirely in the hands of the Native people, it is necessary to provide training that influences every phase of life. They must be able to repair and build their houses, to supply implements for agriculture and other forms of industry, to construct roads, to become mechanics and to encourage any form of home or village handicraft required in the country. The education of women should also be adjusted to the special responsibilities placed upon them by the customs and the conditions of the country.

The school enrollment shows an unusually large proportion of Native girls. There is therefore a real opportunity for the improvement of the home life of the people. The Education Codes seem to indicate the neglect of instruction in hygiene and sanitation. Character training through religion and the daily routine of the schools is fundamental to all education. It is urged that Government and missionary codes of education, school methods and facilities, as well as the minds of the staff, shall all be directed to the training of the Native people in these essential elements of community life. Fortunately the striking improvements in the educational methods and ideals of the South African provinces will serve as examples for the needed changes. These educational objectives and adaptations are presented at length in the chapter on that subject.

4. Government statistics of expenditures already presented show the comparatively small proportion devoted to Native education. The expenditures in Basutoland are comparable with those in the better colonies. There is, however, a very great need for a more liberal support of Native education in each of the Protectorates. Native chiefs and Native councils have in some instances given substantial evidence of their real interest in education. It is to be hoped that Government and tribal organizations may greatly increase their financial appropriations for every type of Native school.

5. A fundamental element in the educational policies of these three Native areas is the provision for an intelligent and effective correlation of educational standards and methods with those in the neighboring provinces of the Union of South Africa. Geographical proximity, as well as the inter-relations in commerce, agriculture and tribal exchanges, demands a training for the Native youth that will enable them to enter naturally and effectively into association with all the Native people of South Africa.

Chapter XIII

RUANDA AND URUNDI*

THE unique interest of Ruanda and Urundi lies first in the fact that the Territories were assigned to Belgium by a Mandate from the League of Nations, and secondly in the physical beauty and fertility of the country and the variety and density of its unusually capable Native population. The mandatory responsibilities for the remarkable potentialities of these Native kingdoms are both real and extensive. The heavy responsibilities of Belgium for the vast areas and great populations of the Belgian Congo have thus been increased by the addition of the densely populated areas of Ruanda and Urundi. In the Minutes of the Third Session of the Permanent Mandates Commission of the League reference is made to the Belgian report on Ruanda and Urundi as corresponding with the spirit of the Covenant and proving that a civilizing mission was being carried out. The future development of these territories and their people is involved in the common interest of the League of Nations in them, as well as in the extensive Territory of Tanganyika assigned to the British. Differentiations of Belgian and British Government policies with regard to their respective mandated areas will doubtless result in interesting comparisons. Educational comparisons will not be the least important of those that will naturally be made by the League of Nations and by those concerned in the development of Africa and Africans. It seems clear that the Governments should encourage the correlation of their educational policies so that the countries and the peoples may be mutually helpful. In this the League of Nations has a responsibility to act as an integrating influence.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

THE COUNTRY

The territories of Ruanda and Urundi fall between latitudes 1 and 5 south and are bounded on the north by Uganda; on the west by the Belgian Congo; on the south and east by Tanganyika Territory, part of the northern and eastern shores of Lake Tanganyika falling within the Kingdom of Urundi. The total area is 21,235 square miles, and the population is estimated as about three and a half millions. On a rough computation it may be said that, while the area is about twice that of Belgium and half that of Nyasaland, the population approaches half that of Belgium and twice that of Nyasaland. The contrast with the neighboring territory of Tanganyika is particularly striking. Whilst the area of Ruanda-Urundi is only about one-seventeenth that of its great neighbor, its population amounts to over three-quarters of the total for Tanganyika.

A portion of Ruanda was included in the British Mandate on the partition of German East Africa, but, largely owing to the impracticability of the arrangement and

* The Commission, as already stated in the Introduction, were unable personally to visit Ruanda and Urundi.

to the objections of the Natives to the partition of their kingdom, was ceded to Belgium in 1923, with the consent of the League of Nations.

The division between the two Native kingdoms of Ruanda and Urundi is historical rather than geographical or ethnographical in origin. Geographically, Ruanda-Urundi may be considered as a unit, consisting in the main of an undulating plateau, sloping from a height of some 8,000 feet on the West to some 4,500 feet on the East, scored by deep, narrow valleys and distinctly mountainous in the West, particularly in Ruanda, where some of the highest volcanoes in the world are to be found. The watershed of the Nile and Congo lies in this region, some four-fifths of which may be included in the Nile basin. The river Nyavarongo, in Ruanda, is considered by some authorities to be one of the sources of the Nile, and some of the Urundi streams lay claim to similar honors. The majority of the rivers flow in a north-easterly direction, the most important being the Kagera. Many of the river valleys, particularly in the East, have great papyrus swamps and numerous lakes. On the West the land slopes abruptly down to a level of some 2,500 feet in the valley of the Rusizi. This narrow belt of plain, continuing in places along the eastern shore of Lake Tanganyika, is tropical in climate and vegetation, whereas the highland regions enjoy a temperate climate, frosts being by no means unknown at night. The seasons are somewhat irregular and the total rainfall varies considerably from year to year. Most crops may be harvested twice annually. Many varieties of temperate and tropical crops are grown, whilst the undulating highlands afford excellent grazing ground for cattle and smaller animals.

THE PEOPLE

No accurate return of the Native population is available, though several attempts to secure one have been made. The Natives tend to under estimate the number of women and children through fear of additional taxation. There are three distinct Native races, probably the result of successive migrations. The oldest of the three is the Batwa, a pygmy race of negroid extraction and of primitive type, despised by the other Natives. Their numbers are comparatively small.

The great majority of the people are Bahutu—a race of Bantu stock, industrious and fairly intelligent. They are good cultivators, men, women and the older children working together in the fields. They keep cattle in small numbers, and they have an almost exclusive proprietorship of the smaller animals and poultry. They show considerable skill in the rotation of crops, in irrigation and drainage, and in terrace cultivation on the slopes of hills, though their implements are primitive, the plow being almost unknown. Hoes and beads frequently serve the purpose of currency in the Native markets. The Bahutu language, with variations of local dialect, is spoken by all races throughout the territories.

The Batusi are a pastoral aristocracy superimposed upon a predominantly Bahutu society. Their numbers do not exceed some hundreds of thousands, but they have allocated to themselves all positions of importance in the Native scheme of government. They are of Nilotic origin—a tall people, of fine physique and good intelligence.

They have considerable capacity for government. They are said to despise all manual labor except the care of cattle, which are held in great veneration. Large herds are common. All cattle are the property of the King, who sometimes appoints two chiefs for a district—one for the land and the Bahutu, the other for the cattle and the Batusi. Among the pastoral Batusi, wives are valued in terms of cattle; among the agricultural Bahutu, they are valued in terms of hoes. Besides the three races named, Natives of Swahili origin or from the Belgian Congo are to be found in considerable numbers at the principal European centers. The Swahilis have introduced a certain Moslem influence into the towns and have instituted a few small Koran schools at Usumbura and one at Kigali.

The cultivation of cassava, which grows best on the lower levels, is being encouraged by the administration as a reserve in case of famine. The official report for 1923 states that the amount of cassava flour exported in that year was more than a hundred times that of the figure for 1922. Palm-oil and castor-oil are also exported in moderate quantities. The cultivation of coffee, rice, maize and other important crops by the Natives is encouraged by Government, but is only in the experimental stage as yet. Great improvements will have to be effected in agricultural and stock-raising methods before a surplus can be realized after the wants of the vast population have been satisfied. The only important export dependent upon the Native cattle is that of hides.

The organization of the Native kingdoms of Ruanda and Urundi is clearly defined. Ruanda is an absolute monarchy, under the King or Sultan, who owns all the land and cattle. It is divided into fifty provinces, each under a chief appointed by him and liable to be recalled, though not without the consent of Government. The provinces are further divided into smaller districts under sub-chiefs, and again into smaller portions under headmen. The monarchy is not so absolute in Urundi and recalls certain features of the feudal system in mediæval Europe. The King holds his own domain, where he is chief, but has only a suzerainty over the lands of his vassals. The monarchy has been weakened by internecine wars and, latterly, by the fact that the legitimate king is a minor. The country is at present administered by a Council of Regency consisting of ten prominent chieftains. In spite of the ethnographical and geographical unity of Ruanda and Urundi, there is no trace in history or legend of their ever having been united as one kingdom. Wars between the two have been common as far back as their history can be traced.

EUROPEAN INFLUENCES

Livingstone and Stanley, passing along the shores of Lake Tanganyika in 1871, were probably the first Europeans to set foot in Urundi. In 1879, two White Fathers established a mission at Rumonge, but this Order did not finally establish itself in the country till 1884 owing to the hostility of the Natives. The Protectorate of German East Africa was established in 1885, but it was many years before the influence of the Germans penetrated far into the hinterland. It was only in 1892 that Dr. O. Baumann, the German explorer, arrived in Urundi, to be followed by other explorers and scientists, mostly of German nationality.

Plans for railroad construction were afoot before the war, but were never carried into effect.

The Territories are now under the control of the Belgian Colonial Office, the central administration being in the hands of a Royal Commissioner residing at Usumbura. Under him are two Residents, with headquarters at Kigali (Ruanda) and Kitega (Urundi) respectively. The administration of the two Residencies is kept quite separate. Each Resident delegates certain officers to represent him in the territories of important chiefs. The system of territorial organization is being kept as flexible as possible. Delegates at the more important posts are sometimes assisted by a deputy. Native secretaries are now being trained to assist in the work of administration, 37 being already in government service. The Belgian authorities aim at working through existing Native organizations, and are accordingly stimulating them to a gradual process of improvement and development. Thus the King of Ruanda has lost the power of life and death over his subjects, and may no longer dismiss chiefs or sub-chiefs without the consent of the European administration. The Bahutu, too, are being protected from excessive requisitions on the part of the Batusi and the chiefs. Corvées and dues have been specified and limited, and the property of the Bahutu has been definitely secured to them. The administration of justice is left as far as possible in the hands of the Native chiefs. Any case of flagrant injustice which comes to European notice is reported to the King or Council of Regency, who is expected to cause the unjust chief to make amends to the injured parties.

The following figures were submitted by the Government to the Permanent Mandates Commission of the League of Nations under the heading of "Expenditures made in 1923 in the Direct Interest of the Natives":

		Fr.
I.	Education—	
	(1) General education	93,325.21
	Grants to missions	25,000.00
	(2) Special education—	
	(*a*) School for medical assistants	62,412.00
	(*b*) Agricultural school	29,689.00
	(*c*) Technical education	24,500.00
	(*d*) Veterinary education	23,000.00
II.	Rebatements of tax to Native Chiefs	152,000.00
III.	Medical assistance	122,000.00
IV.	Veterinary laboratory	103,206.83
V.	Provisions against cattle plague	150,011.00
VI.	Means of communication	106,338.26
VII.	Uvira-Bukavu road	312,264.27
VIII.	Building of schools and hospitals	147,573.33
		1,350,319.90

The yield of Native taxation for the year 1923 was estimated to be 1,500,000 francs. The majority of the indigenous Natives are taxed at the rate of 3.50 francs per head—about the same rate as under German administration. It appears, therefore, that

the amount spent in the direct interest of the Natives is somewhat less than the results of the Native taxation.

In English currency the 257,000 francs, according to the present Belgian exchange, amount to nearly £3,000, or 14,000 dollars in American currency. This is obviously an exceedingly small amount for the education of the children of about $3\frac{1}{2}$ million Native people. Adding the items mentioned in the above table as for Native interests to the sum spent directly on Native education, the total amounts to 1,350,000 francs or about £15,000; even this amount represents only a good beginning of financial interest in the welfare of the people. Unfortunately complete statistics are not available of the expenditures for general administration, police services and public works in road building and other physical improvements necessary to the extension of civilization.

Reference to the sections on European influences in British Colonies shows the importance of many of the general expenditures to Native welfare. The personnel employed by the Belgian Government in Ruanda and Urundi consisted in 1923 of twenty-nine officers in the territorial administration, seven in justice and police; seven in the secretariats, finance and posts; four in medical and veterinary work; thirteen in public works; and four in education. The services of these 64 government officers deserve consideration as contributions to the development of the people and the country; only the four in education and the four in medical and veterinary services were included in the table of expenditures in the interest of the Natives. With full credit for the genuine effort of the Belgian Government to carry out the responsibilities of their mandate for this important part of Africa, it is apparent that the beginning is almost negligible in comparison with the great needs and the greater possibilities. Roads are as yet very few and very temporary in structure. There are no railways or other means of communication worthy of consideration.

Special attention to medical problems is also imperative in view of the danger of frequent epidemics of infectious diseases such as sleeping-sickness, smallpox, cerebro-spinal meningitis and influenza in a thickly populated land of primitive life. Yaws and syphilis, here as in so many parts of Africa, are prevalent. Government maintains three hospitals, at Usumbura, Kitega and Kigali respectively, and a number of local dispensaries. There are three fully-qualified European doctors in government service. In 1923, a total of 2,064 in-patients in the hospitals was reported, together with 247,100 out-patient attendances at government hospitals and dispensaries and 70,509 vaccinations. Missions also render considerable medical service. The White Fathers report a large number of out-patient attendances and over 2,000 vaccinations. In 1923, the Belgian Protestant Mission reported a total of 18,000 cases at their two dispensaries. A third dispensary has recently been established. The Church Missionary Society has also begun medical work. Prospective missionaries have begun to take courses at the School of Tropical Medicine in Brussels. Energetic measures are being taken by Government to put a stop to cattle-plague, the chiefs being encouraged to inoculate their herds.

At the close of 1923, the total European population in the Territories numbered

277 (116 in Ruanda and 161 in Urundi), representing a total increase of 41 on the preceding year. As to nationality, 163 were Belgians, 46 French (all missionaries except one trader), 17 Dutch, 20 Germans (all Roman Catholic missionaries), 8 Greeks, 8 Swiss, 5 Italians. The number of missionaries, including the wives of Protestant missionaries, totalled 114, while government officials and servants amounted to 70. Asiatics and other colored people were reported as numbering 247, the majority being Arabs and Indians.

Experiments in growing different crops and in raising different kinds of stock are being made at most of the government posts and many of the mission stations. The general economic policy of the Government is summed up as follows in the Report on the Belgian Administration of Ruanda and Urundi during 1921 :

> The program of a partnership without rivalry between the Native, a small independent cultivator working his own land for his own advantage, and the European, commercial and industrial, without whose intervention the raw product, being too poor, could not reach the outer market, leaves to each race its own sphere of activity ; their interests do not conflict ; each has a distinct rôle. The Natives will be able to fulfil theirs without abandoning their customs, without revolutionizing their institutions, without deviating from the normal course of their development, within the bounds of their traditional environment.

In 1923, Government reported 145 economic undertakings, 118 being in Urundi. The majority were small trading concerns in Arab or Indian hands. The export trade is mainly in the hands of a few European firms, the Asiatics serving rather as intermediaries between Europeans and Natives. Industrial enterprise is still in its infancy, and is almost entirely in the hands of Government and missions.

II. EDUCATION

The extensive educational responsibility of the Belgian Government in Ruanda and Urundi is indicated by the fact that one-fifth of the 3,500,000 Native people, or 700,000, are children of school age. A liberal estimate of the children at present in any kind of school is 26,000 ; it is obvious, therefore, that only a very small beginning has been made in educational provisions for this unusually populous African area. The White Fathers began their valuable work in 1879. German Protestant missions maintained several stations prior to the Great War. The Belgian Protestants were authorized to undertake the responsibility for the German missions, and they have already established some of their missionaries in the country. The Government recognizes the value of mission activities and gives to them every encouragement. Financial grants, however, were restricted until 1924 to the Belgian Protestant organization, as the only " national " mission—the White Fathers being a predominantly French Order. Now grants are to be extended to other missions. This should mean a substantial increase in the total subsidy to missions, reported as 25,000 francs, or nearly £300, in 1923. The government policy aims at assuring a minimum grant to each mission school, over and above which the scale is proportioned to the number of ex-pupils entering the government higher schools or the service of

administration. There is no indication that the Government carries on any adequate supervision of the mission schools.

Government Education

The plan of the Government is to concentrate on the education of the chiefs and Batusi notables, training, from among their ranks, those who will act, in all the most important phases of Native life, as civilizing agents and intermediaries between the European administration and the Native people. Thus, besides instructing chieftains in their general duties, the government scheme provides in some degree for the training of Native assistants in administrative and secretarial functions, in teaching, in medicine, in agriculture and in stock-raising. The most important and regrettable omission is that, up to the present, nothing has been done for the education of the Batusi women, though the Government appears to recognize the desirability of some such provision in the future.

Batusi School, Nyanza

This school was founded in 1919, and is now under the direction of a certificated European master with three Native assistants. Situated in the Native capital of Ruanda, the headquarters of the court, it is confined to Batusi boys, two of the King's sons being among the pupils. This school aims at training future chiefs, teachers for elementary schools and clerks for the administration. The course occupies three years, instruction being given first in Kinyaruanda, then in Ki-swahili. The curriculum includes reading, writing, arithmetic, Ki-swahili, geography, hygiene, physical culture and conferences on the duties of chiefs. Pupils destined for teaching or administrative work take a fourth year, studying French, typing and the elementary principles of administration. In 1923 there were 167 pupils. Several old pupils of this school have already succeeded their fathers as chiefs, while others have entered the administrative service. Among the latter is the Native secretary to the Resident of Ruanda.

School for Sons of Chiefs, Clerks and Teachers, at Muramvya

This school was founded in 1923, in the capital of the youthful King of Urundi. He is himself one of the pupils. The staffing and curriculum is similar to that of the school at Nyanza, and the development will no doubt run on parallel lines. There are already 140 pupils.

School for Native Medical Assistants, Kitega

With an organization like that of the medical schools in the Belgian Congo, this school was opened early in 1922, near the existing hospital and medical laboratory at Kitega. Its aim is to train Natives to diagnose and treat the common diseases which are most injurious to the Native population. Theseassistants will work at the headquarters of various chiefs, under European supervision. The course occupies three years, instruction being given in Ki-swahili. Some general education, including French, is given in the first year. Courses are given in both theoretical and practical

medicine, including hygiene, the treatment of wounds, vaccination, anatomy, injections, and general diagnosis and treatment of current diseases. Pupils receive free board and lodging and a salary of 12 francs a month. The history of this school illustrates the difficulty of inaugurating such work amongst a primitive population. On the opening of the school, 25 candidates presented themselves, but only 11 could pass the entrance test. Of these, 5 proved unfit to proceed with the course after the first few months, and were retained as hospital orderlies pending their further development. At the end of 1923 there were still only 7 pupils.

The Veterinary Laboratory at Kisenyi and the Agricultural Experimental Station at Kitega are similarly intended to serve as centers for the training of Native assistants in their respective spheres of activity. Their work is as yet, however, only in embryo.

Government also maintains 13 schools of elementary standard, with a total of 625 pupils, in the neighborhood of some of the government posts, in order to train clerks and office helpers for the administration. Little is taught in the schools beyond reading, writing and arithmetic. Most of the pupils are the sons of chiefs and other Batusi.

The White Fathers

The White Fathers entered Urundi in 1879 and Ruanda in 1900. Government reports recognize them as pioneers of civilization, especially in Urundi, and pay tribute to the excellency of their medical work, primary education, agricultural experiments and industrial training. In the two Vicariates, 68 missionaries and 23 sisters were reported in 1923, with 379 Native catechists and 59,125 Christians and catechumens. The number of elementary schools was given as 267, with 268 teachers and 23,955 pupils. These figures show a very substantial increase over those for the previous year. It is probable that many of the "schools" are merely catechetical centers, as in the case of other mission fields. No separate figures are given for boys and girls. The White Fathers also maintain the only non-governmental schools classified under "Higher Education" in the government reports, namely, the Little and Grand Seminaries at Kabgaye.

The Little and Grand Seminaries, Kabgaye.—The aim of these institutions is the training of Natives for the Roman priesthood. Many fall short of this aim and become teachers or catechists; a few have entered the Government School for Medical Assistants. An enrollment of 123 pupils is reported at the Little Seminary and 30 at the Grand Seminary. Of the comparatively small proportion who pass on to the Grand Seminary, not all enter the priesthood. The total course occupies twelve years, evenly divided between the two seminaries. The curriculum in the Little Seminary includes religious instruction, French, Latin, history, geography, elementary science, arithmetic and music. In the Grand Seminary, it is restricted almost entirely to theology and philosophy. The staff of the Little Seminary includes four European priests, while the Grand Seminary is entirely under the direction of two European

priests. It is significant that the majority of the pupils in the seminaries are Bahutu, who show themselves quite capable of profiting by the education they receive.

Since the foundation of the government schools, one or two mission schools on similar lines are reported to have been inaugurated, religious instruction being optional and the attendance confined to Batusi. Of these, the most important is the White Fathers' School at Kigali, with 62 Batusi pupils.

Belgian Protestant Missionary Society

For some years prior to the war, Protestant missionary education in Ruanda and Urundi was entirely in the hands of two German organizations—the Bielefeld and the Neukirchen Missions, the former maintaining five stations in Ruanda, the latter an equal number in Urundi. In 1916, the German missionaries were compelled to leave the country, with the tragic result that their work suffered an interruption of some years.

By the Treaty of Versailles, the Belgian Protestant Missionary Society formally undertook to replace the German organizations in the evangelization of Ruanda and Urundi. As yet, however, it has only been able to reopen three of the former stations of the Bielefeld Mission, Kirinda, Iremera, and Rubengera. It reports 9 missionaries and 8 out-stations with village schools, containing about 1,000 pupils. The fine work of the Bielefeld Mission at Kirinda station in teaching pottery to the Natives has been recommenced by the Belgian missionaries, together with instruction in the cultivation of flax and the art of weaving. A woman missionary has invented a new industry—the weaving of carpets from banana fibres. A workshop at Kirinda employs 150 workmen. Government and the White Fathers are following this example at some of their stations.

Seventh Day Adventists

Belgian members of this society established themselves in Ruanda in 1918, ultimately settling at Gitwe. They have now two stations, with 5 missionaries, 10 catechists, 315 Christians and catechumens, and 13 schools with 13 teachers and 313 pupils.

Church Missionary Society

This society was able to gain a footing in the Kisaka country during the period of British control after the war. Sanction has now been obtained from the Belgian authorities for work in any part of the country. Three high schools of the Uganda type are maintained, at Kisoro, Kabale and Rukira respectively. The pupils are all Batusi or sons of chiefs, and number about 60 altogether. A girls' school at Kabale was opened in 1923 and has about 20 pupils, including 5 Batusi. A hospital with 125 beds has been built at Kigezi. There are in all 15 out-stations, mostly with rudimentary schools attached.





IN RUANDA (1)
(*a*) Itinerating by Canoe ; (*b*) The Mufumbiro Mountains.







IN RUANDA (2)

(*a*) Belgian Missionary Directing the Weaving of Carpets from Banana Fiber ;
(*b*) On Medical Itineration ; (*c*) Group of the Tall Batusi.

III. SUMMARY AND RECOMMENDATIONS

The addition of 700,000 children of school age in Ruanda and Urundi to the 2,200,000 children in Belgian Congo has placed a very heavy responsibility upon the Belgian Government. The great potentialities of these inland kingdoms, for which Belgium has been entrusted with mandatory authority, create a situation of international interest. The world, and especially the allied nations, will have an increasing interest in all efforts to improve the Native people and to develop the country. The comparatively high density of population, the unusual capacities of the Native people, together with the beauty and wealth of the country, call for vigorous and extensive efforts for every type of education and for all the advantages of European achievement. The interior position of the country, its long distance from the Belgian Colonial Headquarters at the mouth of the Congo in West Africa, the undeveloped state of the country as regards roads and other necessities of civilization, all combine to hinder and delay the efforts of the Government to fulfil its obligations to the country and the Native people.

The economic development of the country and the effective education of the people are inextricably involved in one another. The inland position of Ruanda-Urundi necessitates a degree of independent development that is unusual as compared with other colonial areas having better access to the sea or more closely identified with the general interests of the Government in control. While every effort should be made to give the country natural communications with the trade routes of the world either through East or West Africa, it is certain that the state of separation requires an especially effective type of education for the creation of Native leadership and for the training of the masses of the people. In this extensive responsibility, Belgium requires and deserves the aid of all who are interested in Africa and Africans.

Facts already presented indicate the interest of the Government in education. A few government schools have been erected for the training of prospective chiefs, medical helpers and clerks. Missions are receiving a limited amount of financial aid and every encouragement to carry on their work. But in comparison with the 700,000 children of school age the number in school can be regarded only as a favorable promise for the future. There is need for heroic effort on the part of Government and missions to unite their forces so that an effective system of schools may be organized. The following recommendations are offered as suggestions for the consideration of those who are responsible for the education of these interesting and promising peoples :

1. In view of the common interest of the League of Nations in Ruanda and Urundi entrusted to Belgium, and in Tanganyika entrusted to Great Britain, it seems desirable that the educational activities in the two areas shall be correlated both as regards school organization and the objectives of education. The general chapters of this Report describe at some length the organization and objectives recommended for the Colonies in East Africa. The chapter on Tanganyika presents the special adaptations required in that important area. It is hoped that the Belgian Government

will be able to make possible such education of the Native people in Ruanda and Urundi as will enable them to realize the standards obtained in the neighboring colonies.

2. The first requisite to success in the extension of education is the determination to increase the financial provisions for both mission and government schools. Such increase will, of course, involve thorough supervision by Government. Larger expenditures without sympathetic direction may easily result in serious waste of funds. For the encouragement of Government, always hard pressed for funds, it is emphatically urged that money spent on education related to the needs of the people will supplement, and in many instances replace, appropriations now being made for other departments of the Government. For example, the study of other Colonies has shown that funds spent for the police and military departments could have been more effectively expended for colonial peace and Native morale through schools molding the character of the people in the direction of thrift, industry and self-control. Lessons of health and hygiene may be better imparted to the masses of the people through Native teachers trained in those important subjects. Agricultural propaganda may be disseminated through the little out-schools, distributed among the masses. Thus educational expenditures may be regarded as supplementary to practically every department of Government.

3. To justify large expenditures for education, the adoption of sound objectives for all school activities is required. The transfer of European school methods and training without adequate regard for Native needs may be of comparatively small value. In some Colonies such a transfer has resulted in the development of an artificial aristocracy with practically no interest in the masses of the people; in others, the Native people have been taught to despise their own attainments and to seek mere imitation of foreign customs. However unconscious or well-intended such educational activities may have been, they cannot merit substantial financial support or encouragement.

The educational objectives and adaptations recommended are based upon the community needs of the people. They are health and hygiene, agricultural and industrial skill, the decencies and necessities of home and family life, healthful recreations and sound character. The realization of these simple, but vital, objectives should color every school activity, whether in the study of books or in the discipline and practices of the dormitory, field, shop and playground. For full realization of educational objectives the knowledge and inspiration of every type of education, whether physical and social science, history, literature or religion, will ultimately be required.

4. The system of schools should provide for the training of Native leadership and for the education of the masses. There should be a gradation of instruction and training from the small out-school to the highest standards for which the Natives are prepared. The present arrangement for the education of the sons and appointees of Native chiefs is useful as a part of the system, but it may be futile and even harmful unless there is provision for the training of the masses of the people. To entrust

the responsibility for the large number of out-schools to the missions without giving them financial aid and the encouragement of supervision is not defensible. Such a procedure in other Colonies has given a false sense of educational adequacy. One of the most notable impressions made upon the Educational Commissions both to West and East Africa has been that of the possibilities of the little out-schools when they are effectively planned and supervised. The gradation of schools recommended are as follows :

A. Local, or out-schools, under a Native teacher, with as much training as the circumstances permit.

B. Intermediate schools, with a European teacher in charge, exercising supervision over the smaller schools.

C. Central schools under European supervision, with both European and Native teachers and usually with dormitories. It is urged that every mission society should have these three grades of schools in its system. In the case of societies unable to provide a central school it is suggested that they arrange for the advanced or special training of their pupils in the schools of neighboring societies.

D. A central school or college for the whole colony should be provided as soon as possible by the joint agreement of Government and missions, so that pupils may have the advantage of advanced and effective education in such an institution as soon as they are prepared to profit by it. Special training as medical assistants, as agricultural supervisors, or as administrative assistants may be provided in the central schools or in special institutions. In view of the importance of the education of Native girls and women the school system should provide for the admission of girls to the lower grades of all schools. The more advanced training of Native women can be effectively given only in missionary schools where European women, whether the wives of missionaries or single women missionaries, or Roman Catholic sisters, may organize and supervise the special features of education required by women.

E. Extension of education should be provided by traveling instructors trained to teach and encourage sound practice with regard to health, agriculture, industry and the home. In this the government departments can give valuable assistance.

5. A well-planned system of supervision is essential to all educational effort. Liberal financial appropriations and a full gradation of schools will fail without supervisory arrangements representing both government and mission authority and interest. The essentials of a supervisory system are as follows :

(*a*) A Director of Education with a department equal in dignity to any other of the departments in the Government. In view of the responsibility of the Government under mandate for Ruanda and Urundi and the wide separation of these areas from the headquarters of the Belgian Congo, it seems advisable to maintain a special department for these inland kingdoms.

(*b*) An Advisory Committee representing Government, missions and economic organizations to plan educational policies. If possible it is desirable to include a representative of Native organizations.

(*c*) Government and mission inspectors to direct and encourage all types of schools.

(*d*) Visiting Native teachers to cooperate with the Native teachers of the little out-schools and to help them to relate the influence of their schools to the community needs of the Native villages. This form of supervision is being rapidly adopted in many parts of Africa. The plan has had remarkable success in America in the dissemination of helpful influences among the masses of the people.

Chapter XIV

PORTUGUESE EAST AFRICA

THIS great Colony, second only in area to Portuguese Angola and Belgian Congo, presents colonial and educational problems that seem almost insoluble. Students of colonial history in Africa, deeply impressed by the heroism of the Portuguese as the first explorers not only of coastal Africa but of some of the interior regions as well, view the present unfortunate condition of their Colony with deep regret. The geographical situation on the coast, with several excellent harbors, the extensive area of fertile soil, and the considerable number of Native people susceptible of development equal to the best in Africa, all indicate the great undeveloped potentialities of this important Colony.

Geographically and, to some extent, politically, the country is divided into three areas, each of which presents difficulties of a seemingly unsurmountable character. The northern section lacks communications, both roads and railways. The middle section is involved in the policies of a commercial and industrial company. The southern section is drained of its labor by the attractive opportunities of gold mines in Johannesburg.

All areas lack political and economic leadership to a most disappointing degree. Portuguese officials win the gratitude of all visitors by their courtesy and affability. Professions of interest in the Native people are abundant. There are frequent reminders of the early centuries when the Portuguese mariners and explorers endured the hardships of unknown climes and lands, and began the contacts with European civilizations which have since brought many benefits to Africa. With full appreciation of courtesies and historical achievements, students of present-day conditions cannot, however, remain indifferent to the uniformity and universality with which complaints are made relating to almost every phase of life in almost every area visited. Concretely, the difficulty of the situation may be stated in the dilemma of the southern area, drained of its labor forces by Johannesburg for the sake of the money brought back by the Natives, and thereby deprived of the necessary labor to develop the resources of the country.

Under such conditions planning for Native education would seem to be almost futile. With characteristic devotion to the Native people, and with the faith that has overcome all types of obstacles in the past, missionaries are working with remarkable self-sacrifice for the improvement of the Native people. In a few localities the Government gives some encouragement to these activities and maintains a very limited number of schools. A Portuguese student of the government action reflects the utter lack of policy in the following significant words :

> Educational legislation in the Province of Mozambique is disorganized, scrappy, self-contradictory and full of gaps. So abundant are the laws, however, that one may say, with the French savant, that " the land of forty thousand laws is the land of no law." Such a state of things would

be admirably suited to those who, to take a cynical view, might wish to profit by the confusion and the faults of the law in order to impose their own interpretations or dictate their own precepts at will; it cannot conduce to the public welfare or to the dignity of the Government and of those who govern. Likewise the educational legislation is by no means in line with the best moral, social and economic interests of the Province, nor adapted to the principles of the sciences of education and of instruction.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Portuguese East Africa, situated on the south-east coast of Africa, has an area of 424,000 square miles* and a population of almost 3,500,000. This comparatively small population is sparsely distributed over the extensive area of almost four times that of Great Britain. With a coast line of 1,430 miles the country extends from 12° to 25° south latitude.

The territorial division of the country is a peculiar and confusing arrangement of political and geographical districts. The Mozambique Province, with an area of 295,000 square miles, or three-fourths of the Colony, includes governmental districts that are distributed throughout the country. The districts of Lourenço Marques, Gaza and Inhambane, with a population of about 750,000, occupy the southernmost area of the country. Tete district, with about 400,000 people, is a western projection of the central area. Quelimane and Mozambique districts, with a population of almost a million and a half, are in the northern area. These districts, widely separated from one another, are administered by governors who have considerable independence of action.

In addition to the large province of Mozambique there are two commercial companies to which the Portuguese Government has assigned charters for the control and exploitation of the country and the people. The first of these is the Mozambique Company, with an area of 60,000 square miles and a population of almost 300,000 people occupying the central part of the Colony. The second is the Nyasa Company, occupying the extreme northern section bordering on Lake Nyasa, with an area of 73,300 square miles and a population of about 500,000 people. There is also the Zambezia Company with economic control of about 80,000 square miles, but operating without a charter.

This perplexing arrangement of governmental control of the country is under the direction of a Governor-General who resides at Lourenço Marques.

THE PEOPLE

The Native population is sparsely but evenly distributed over the great area of the Colony, with about 3,800,000 in the Mozambique Province under the direct rule of the Government, and about 800,000 under the two chartered commercial companies. The northern tribes are similar to those of Nyasaland and the southern parts of Tanganyika Territory. Along the Zambezi river the Native people have been subjected to European influences for a longer period than

* Authorities differ widely as to the area of Portuguese East Africa. Pending final evidence to the contrary, one of the larger estimates given is adopted here.


TANGANYIKA
Rovuma R.
NYASALAND
Lake Nyasa
Ngoo
Msumba
NYASA COMPANY
NORTHERN RHODESIA
R. Luria
L. CHIUTA
Mozambique
LAKE SHIRWA
MOZAMBIQUE
TETE
Zambezi R.
Zomba
Benga
Blantyre
Tete
QUELIMANE
EAST AFRICA
Salisbury
Sena
Quelimane
SOUTHERN RHODESIA
Chinde
Zambezi
Beira
MOZAMBIQUE COMPANY
PORTUGUESE
MOZAMBIQUE CHANNEL
Sabi R.
Limpopo R.
INHAMBANE
Tropic of Capricorn
Kambini
Cikuki
Inhambane
Inyarime
TRANSVAAL
GAZA
Tabane
Antioka
Chicumbane
To Pretoria
DELAGOA BAY
Lourenço Marques
Lo. MARQUES
SWAZI-LAND
ENGLISH MILES
0 50 100 150 200
30 32 34 36 38
12 14 16 18 20 22 24 26
32 34 36 38 40 42
A.E.HUITT

elsewhere, with the result that tribal organization has been weakened and hereditary Native chiefs have often been replaced by half-castes. A higher degree of skill in arts, crafts and building is said to have been attained in this region. This applies especially to work in gold and silver. The Natives in the southern area have acquired a very favorable rating for their work in the Transvaal mines. Evidence of the extensive Zulu raids appears both in the language and the fine physique of the Natives in the southern sections.

THE COUNTRY

The country falls naturally into three divisions—the coastal plain, the lowland plateau and the highlands of the west. The width of the coastal plain varies considerably in different parts. In the south, it comprises almost the whole width of the Colony. Northward, it is much narrower, except where it extends up the river valleys, notably that of the Zambezi. The plain attains in places a height of 500 to 600 feet, but most of it lies much lower. It varies in character between marsh, sandy waste and fertile land, though the latter predominates. Most tropical crops may be grown. The lowlands average about 800 to 2,000 feet in height. They form a gently undulating plateau, broken by occasional isolated hills or mountains. The highlands of the West have a mean elevation of about 3,500 feet. They are only to be found in the more northerly parts of the Portuguese territory. In places they are rimmed on the west by a rampart of mountains, as along the western frontier of the Mozambique Company's territory, and again to the east of the great rift occupied by the river Shiré and Lake Nyasa.

Practically the whole of Portuguese East Africa, when left in its natural state, is forest land, the nature of the forest varying with the altitude. Many valuable timbers are to be found, particularly in the strictly tropical forests of the plain. The country is said to be rich in mineral wealth, though large tracts are still unprospected. Gold-bearing reefs are reported on the upper Zambezi, within the Tete district, and also in the Mozambique Company's territory. The goldfield in the Company's territory extends over the border into Rhodesia, where it is known as the Umtali Goldfield. Copper is mined in considerable quantities in various parts of the territory of the Mozambique Company. Extensive coal deposits have also been found in the Tete region. The principal exports of the Colony are sugar, rubber, wax, ivory and various ores.

Portuguese East Africa is well watered by numerous rivers, some of which have their origin far in the interior of the continent. They are, however, with the exception of the Zambezi, which is navigable for stern-wheelers as far as Tete, practically useless except for Native craft and, in some cases, small launches. Inland navigation is possible on some rivers which are not accessible from the sea, and this may be of service in the development of the commerce of the Colony. In the highland districts there are considerable reserves of water power. The climate and temperature, as in so many parts of Africa, vary with the altitude. Everywhere there are two seasons —a rainy season, lasting from November to March or April, and a dry season. The mean annual temperature of the coastal zone is from 77° to 80° F., while in the high-

lands it is about 68° or 69° F. The climate is not, as a whole, very healthy for Europeans, particularly in the coastal regions.

Dr. Shantz summarizes the agricultural possibilities of the country in the following significant statement:

> No country in East Africa offers greater potentialities for the production of warm climate crops. The cotton production may easily reach 25,000,000 acres without limiting the necessary food crops. Almost the whole of the area is capable of crop production, and approximately 6,000 square miles are of sufficiently high elevation to be adapted to cool climate crops.

EUROPEAN INFLUENCES

Parts of Portuguese East Africa have been under continuous European influence for centuries, but the extension of control throughout the major part of the Colony has only been recent.

Portugal's East African possessions were originally completely dependent on her Indian possessions—so much so that the East African possessions were regarded as part of the State of India. The good harbors of the East African coast-line were convenient ports of call on the way to and from India, as indicated by the names Algoa and Delagoa. Occupation of the hinterland was at first purely incidental. Gradually, however, a thriving trade grew up between the Indian possessions and the African settlements.

The next stage in the establishment of the Portuguese power was marked by the search for gold, especially along the Zambezi valley, which began in the sixteenth century. Substantial trading settlements were shortly afterwards established at two points on the Zambezi. Dominican and Jesuit missionaries quickly followed the traders. The height of Portuguese influence in the interior was attained between 1630 and 1690, when East Africa was considered the most prosperous of the Portuguese possessions in the East. During this period Portuguese adventurers were installed as rulers of various areas instead of Native chiefs. Thus Portuguese influence was able to extend into the interior, and especially along the Zambezi valley, where to-day the prevalence of half-caste chiefs may be noted.

By the end of the seventeenth century, Portuguese power both in Africa and India was being seriously threatened by the continued attacks of English and Dutch ships. The Arabs also were quick to take advantage of the situation, and expelled the Portuguese from their more northerly possessions on the East African coast. Meanwhile, Portuguese trade suffered a steady decline. In commerce the primary importance of gold gave way, first to that of ivory, then to that of slaves. At first East Africa could not compete with the West in the slave trade, particularly for the American market. As restrictions on the western trade increased, however, the importance of the East grew, until in the early part of the nineteenth century the slave trade was almost the only form of commerce practised in Portuguese East Africa. It was only put down slowly and with great difficulty after a decree of abolition in 1836. The Colony was further weakened by Zulu invasions between 1830 and 1860. Lourenço Marques, Inhambane, and even Sena were captured by the invaders, who occupied almost the whole country south of the Zambezi. The establishment of a

more constitutional form of government at home in the middle of the century, however, led to a determined effort on the part of Portugal to grapple with conditions in her East African dominions. Largely through the help of a capable Goanese concession holder, the country was more or less pacified.

The latter years of the nineteenth century were mainly occupied in boundary disputes with other European Powers, who by this time had staked out claims all over Africa. The frontiers were at length determined in 1891. Hardly had the Native population been pacified and order established throughout the Colony than revolution in Portugal itself threw everything into confusion once more. The establishment of the Republic was followed, a few years later, by the outbreak of the European War, during which there was fighting in the Colony, accompanied by fresh outbreaks of Native rebellion. With such a history behind it, it may be seen that Portuguese East Africa has had but little opportunity to develop its resources effectively, or to deal conclusively with the problems of Native education.

The situation is further complicated to-day by the extreme complexity of the administrative system of the Colony. Theoretically, all the Portuguese Colonies are provinces of the Portuguese Republic, and they are still represented in the home parliament. The Governor-General is appointed by the home Government, and the Minister for Colonies has the right of veto over all colonial legislation, and may even deprive the Governor-General of his office. The Governor's position is rendered still more difficult by the fact that the Director of Finances enjoys a practically independent position, being directly dependent on the home Government. The Governor-General is assisted by a Government Council, an elective body of officials and private citizens, and by a Provincial Council which acts as an administrative and accounts tribunal. There are the usual government departments, and commissions to supervise the execution of public works. The Province is divided into districts, each under the control of a District Governor, except the District of Lourenço Marques, in which the Governor-General acts as District Governor. These Districts are subdivided into smaller units, varying in character in accordance with the nature of the population. In regions where there are important white settlements, and Natives of a civilized character, these subdivisions have some degree of responsibility for local administration. Municipal councils have been established in the important towns within recent years, but in most of the towns the main power rests in the hands of the administrator in charge.

The judicial system of Portuguese East Africa is under the direct control of the home Government. In theory, no difference is made between European and Native, but in practice officials often act as judges in cases between Natives.

In parts of Portuguese East Africa the concession system still survives. Concessions are granted to the highest bidder, who is required to cultivate a proportion of the land leased and to act as magistrate and tax-gatherer under the supervision of special government inspectors. The system has led to considerable freedom for individual enterprise and some agricultural experimentation. Many of the concessions have been granted to great organizations, such as the Zambezia Company,

which sometimes sub-let them to smaller companies or individuals. Some are also to be found in the territory of the Mozambique Company.

No adequate statistics are available for the compilation of a table of government expenditures in Portuguese East Africa, but an unusually large proportion is said to be spent on administration, owing to the large numbers of officials. As to expenditure on Native education, the following extract from an article written by a former Director of Education for the Colony (Senhor Heitor Passos) is significant:

> In the next budget . . . the appropriation for education ought to be raised, in round figures, to 200,000 gold escudos, this sum being retained as a minimum for future budgets. This will appear much, yet it is less than little. In the Union of South Africa, the Governments spend on Native education as much as 27 per cent. of the sum received from Native taxation. In Mozambique we do not spend even as much as 0.5 per cent. In fact, even in Basutoland, whose inhabitants are nearly all black and whose population does not exceed 450,000 individuals, Government spends on education almost £20,000; while in our Province, with a population almost ten times as great, we do not spend £3,000.

Conditions are rendered still more complex by the large measure of independence granted to the two great Chartered Companies. The Mozambique Company was incorporated in 1888 to acquire the concession of mineral rights in the Pungwe and Buzi basins. In 1891, it was granted sovereign rights over the provinces of Manica and Sofala for twenty-five years, a period afterwards extended for another twenty-five. Its rights in these territories include those of administration and exploitation; the exclusive right to develop communications and to navigate rivers; to reserve the monopoly of any particular branch of legitimate trade or industry, or to grant such monopoly to others; exclusive rights of mining, coral, pearl and sponge fishing, and elephant hunting; the right to collect all taxes already in force, and to levy contributions in money or labor for public works, subject to government approval. Its obligations include those of allegiance to the Portuguese Government and submission to its supervision, compliance with treaties made by the Government, and the maintenance of land and sea forces. The Government reserves the right to garrison frontier posts. The Company further undertakes to respect all religious creeds and all such Native manners and customs as do not conflict with the principles of civilization and public morality; to maintain municipal organization in all towns of over 500 houses containing 100 European or Indian families; to establish primary schools in all towns of over 500 inhabitants, and to establish agricultural and technical schools in the most appropriate localities. The Government holds 10 per cent. of the shares of the Company and receives, in addition, $7\frac{1}{2}$ per cent. of the total net profits. All disagreements between the Government and the Company are submitted to an arbitration board, on which both parties are represented.

The Company's affairs are controlled by a Council of Administration, consisting of from 11 to 17 Directors, of whom three are nominated by Government and of whom a majority must be Portuguese. The Governor of the Company, who has powers similar to those enjoyed by District Governors, must also be Portuguese. The administration consists of the usual government departments, but the judicial service is organized by the Government rather than by the Company. Though the Mozambique Com-

pany has not paid any dividends for some years, it is said to have been, on the whole, fairly successful from the administrative point of view, especially in recent years.

The Charter of the Nyasa Company is almost identical with that of the Mozambique Company, with the additional exclusive right of gathering amber and rubber within its territories. Its lease is for 35 years, beginning in 1893. A considerable proportion of the shares are held by a British firm known as the Nyasa Consolidated. Before the war many of these had been made over to German capitalists. Reports indicate that the achievements of this Company have not been satisfactory, either in the economic or administrative sphere.

The Zambezia Company is another organization on a scale similar to that of the two Chartered Companies, but operating without charter. Formed in 1892, it is in economic control of a territory of about 80,000 square miles, with about 1,000 miles of more or less navigable waterways. It has developed on both agricultural and mineral lines, and has also granted sub-concessions to various other enterprises.

In spite of the presence of all these highly-developed economic organizations, Portuguese East Africa remains a fruitful recruiting ground for labor, particularly for the mining areas of the Transvaal. Ever since the mines came into prominence, they have depended upon the Portuguese Colony for a considerable proportion of their labor supply. The system of recruitment has for some decades been the subject of agreements between the authorities of the respective States. The Witwatersrand Native Labor Association was formed with a view to recruiting this labor on profitable lines. This has involved, for the most part, fair treatment of the Natives by the officers concerned. It is interesting to note that the two Chartered Companies have pursued diametrically opposite policies in regard to this matter of emigration of labor. The Mozambique Company, doubtless embarrassed by shortage of labor in their own territories, have refused to permit recruiting in their lands. The Nyasa Company, on the other hand, has encouraged recruiting, preferring to benefit by the temporary financial gain accruing from the sums paid by the Witwatersrand Association for each laborer recruited.

In 1913, however, the Union Government prohibited the employment of any Natives from territories north of lat. 22° south, on the basis of investigations which showed that mine laborers from tropical areas suffered too drastically from the rigors of climate in the Transvaal regions. This was a serious economic loss to the Nyasa Company. In spite of this regulation, the number of Native laborers from Portuguese East Africa has remained very considerable in proportion to the total population. Thus in 1916 a total of 62,428 Native men emigrated from the Colony. Of these, 45,494 went to the Transvaal mines, 7,744 to other work in the Transvaal, 2,036 to Rhodesia, and 7,154 to the island of San Thomé, where there is a great demand for Native labor for the cocoa plantations. Conditions of recruitment for San Thomé have been seriously criticized. The majority of the men who go as laborers to the Transvaal mines return to their homes. A considerable number fail to do so, and represent a dead loss to the labor resources of the Colony. This proportion has been considerably decreased since the enactment of 1913 prohibited the employment of

Natives from the more tropical zones. Under the present arrangement, the Portuguese Government receives £1 from the Witwatersrand Association for each recruited man who returns to his original home. The passage of the Natives to the Transvaal is also paid, and each man is given a blanket. The chief receiving stations are at Inhambane and at Chai Chai. The camps there are kept in sanitary condition, and the recruiting agents are under government supervision. The contracts of engagement are drawn up in simple language, and are signed in the presence of a Portuguese official, whose duty it is previously to ascertain that the Native in question fully understands the terms of agreement.

The Portuguese occupation of Mozambique Africa has been shown to be a series of unfortunate experiences that have from time to time hampered the normal development of the country and people. In the early centuries there were the jealousies and inroads of the European nations and Arabs. Later there were the raids and revolts of the Natives, and especially those of the fighting Zulus, who for many years controlled large sections of the country. Revolutions in Portugal and economic depressions have compelled the Portuguese to depend upon foreign capital to exploit the resources of the Colony. There are the commercial companies controlling extensive territories amounting to at least a fourth of the country and a third of the population. Foreign capital has furnished a large proportion of the money for public works such as railways and for industrial activities. Finally, there have been the enticing demands of economic activities such as the Transvaal mines, the plantations of San Thomé, and industrial organizations within the Colony all calling for Native labor. The pressing need for ready money has almost compelled the Government to adopt methods of labor recruiting that have deprived the country of the labor required for internal development. Under the circumstances it has doubtless seemed necessary to the Portuguese Government to resort to other means of enlarging the labor supply that cannot be defended according to the principles of sound economics, sound sociology and sound government, such as requiring Native women to work on public highways.*

The Colony has been improved by many miles of good roads, a considerable mileage of railways and port facilities. The conveniences pertaining to town and urban organizations have been created along the coast. Conditions of peace and order have been realized throughout the Colony. All this is to the credit of the Portuguese Government and to the advantage of the country. It seems clear, however, that the Colony is now confronted by serious problems of Native development that may permanently hinder its future prospects.

II. EDUCATION

There is comparatively little evidence that the Portuguese Government appreciates the magnitude of its responsibility for the 700,000 children of school age in Portuguese Africa. The few government schools are almost entirely limited to the southern

* It is reported that this practice has recently been abandoned.

area, including Lourenço Marques and Inhambane. Even the mission societies have, for numerous reasons, largely confined their work to this area. An approximate measure of the inadequacy of school facilities for the children of 3,500,000 people is presented in the following statements :

1. Lourenço Marques, including the city and the Gaza area, with a population of about 350,000, has several small government schools and the educational work of the Swiss Mission Romande, the Anglicans, the Wesleyans, the Roman Catholics and other organizations. This district (with about one-tenth of the population in the Colony) probably contains at least two-thirds of all the schools and missions in Portuguese East Africa.

2. Inhambane, with about 400,000 Natives, has a few government schools and the important work of the American Free Methodist, Roman Catholic and one or two smaller missions.

3. Quelimane, with over 700,000 Natives, has beginnings of work by the Church of Scotland, some Roman Catholic missions and possibly one or two smaller missions.

4. Tete, with 400,000 Natives, has only one small Roman Catholic mission. Very unfortunately the excellent work of the South African Mission has been excluded from this really needy territory by action of the Portuguese Government. The reason assigned is the failure of the Mission to accept the government rule requiring the use of Portuguese as the language of instruction. It seems impossible to justify the loss to the Colony of such efficient teachers on such a ground. Through this action the 400,000 Natives are left largely without any educational influence.

5. Mozambique district, with about 750,000 people, is reported to have only a few Roman Catholic schools.

6. The Nyasa Company's territory, with over half a million Natives, contains effective centers worked by the Universities' Mission, and possibly some Roman Catholic missions.

7. The territory of the Mozambique Company, with about 300,000 people, has a few Roman Catholic schools and the beginnings of a work by the American Congregationalists and American Methodists. It is generally and persistently reported that this area has been hostile to mission schools. The evidence indicates that antagonism to missionary education is more successful in this territory than in any part of Africa visited by the two Educational Commissions.

One of the most serious obstacles to Native education has been the varying interpretations of a law passed in 1907 requiring the use of Portuguese as the language of instruction. Both government officials and missionaries have been confused as to the meaning of the law. Some officials have insisted that all teaching must be in Portuguese, others have required the use of the Portuguese language only in the higher standards. The exclusion of the vernacular as the language of instruction in the lower standards is contrary to all sound educational practice and is a denial of the fundamental right of the Native people. The insistence upon Portuguese as the second language of instruction is justifiable and desirable. It is to be hoped that the law will be clearly interpreted to mean that Portuguese is required only as a second language.

Roman Catholic missions entered the Colony with the earliest explorers, and they have rendered valuable service. Protestant missions have likewise served the people for many years. The Swiss Protestant missionaries deserve special credit for their influence in the Lourenço Marques district. All missions are making an earnest effort to cooperate with the Government. Unfortunately, Government, through lack of funds, or lack of policy, has given to the missions little encouragement. The separation of State and Church in Portugal, after the Revolution, influenced the

Roman Catholic work unfavorably. There is still evidence of considerable cooperation between the Government and Roman Catholics, especially in the staffing of certain government schools by Portuguese Roman Catholic priests.

Government and Municipal Schools

The *Manual of Portuguese East Africa*, published by the British Admiralty Intelligence Department in 1920, reports the existence of a considerable number of government schools, especially in the south, the most important being the Fifth of October Secondary and Technical School at Lourenço Marques. Other schools in the capital are maintained by the First of January Society and the Institute of João de Deus. There are special schools for Native nurses and midwives, and a school in connection with the Survey Department.

Lourenço Marques District

In Lourenço Marques there are three municipal schools—one for boys, one for girls, and one mixed. There are also five government schools within the District.

Gaza District

At Vila Nova de Gaza, formerly Chai Chai, the headquarters of the District, there is a good government school for boys and girls under a certified Portuguese woman teacher. The enrollment comprises 4 European children and 59 Natives, and instruction is given up to Standard IV. The building, constructed of stone and brick, is attractive and ample in size. There are the beginnings of a library.

At Banlimi, about 36 kilometers from Chai Chai, the government school, under Portuguese Roman Catholic direction, has an enrollment of 220 pupils, boys attending in the mornings, girls in the afternoons. The building is well constructed of brick and iron. No manual work is included in the curriculum, except printing, in which 12 boys are apprenticed. The carpentry shop is closed at present, owing to the lack of teaching staff. The central Government grants £3 a month to the institution, and the District Administration £300 a year.

At Chongoene there is a school conducted by Roman Catholic priests, and subsidized by Government and by the District Administration. The staff consists of a missionary priest, a European woman teacher, and four Native teachers trained at the school. The school is divided into three classes, with an enrollment of 365 boys and 97 girls in Class I; 35 boys and 7 girls in Class II, and 14 boys and 3 girls in Class III. The curriculum in Class I consists of the three R's, religious knowledge and Portuguese; in Class II, local geography, drawing and dictation are added; in Class III, history, geography, music and singing. In addition, the girls are taught housework, and the boys agriculture. There are also workshops for tailoring and shoemaking. Up to the present, 12 teachers, 10 tailors and 12 shoemakers have been trained at the school. There are about a dozen out-stations depending upon this central school.

Inhambane District

In Inhambane town there are two municipal schools—one for white and colored children, and the other for Natives. The instruction given is of a literary nature, up to about Standard III. The building of the Native school is too small for its enrollment. The Native school, known as the Civilizing Mission, gives training in Native crafts, as well as in literary subjects. At present it has only a few pupils. In the District there are about 10 schools situated at local government headquarters, mostly for boys. Literary instruction is given, including Standard II, and some manual training, with emphasis on carpentry. The school at Jangano makes excellent furniture of local woods, and improved methods are being introduced at the Maxixi School.

Roman Catholic Missions

There are a considerable number of Roman Catholic mission schools distributed throughout the Colony, mostly under the control of Portuguese priests, but there is practically no information available with regard to their work. The only Roman Catholic school independent of Government of which the Commission has definite information is located in the town of Inhambane. This institution, including both a day school and a night school, is under the control of the parish priest, with Native assistants. The enrollment is about 150, but the building is small. The instruction is wholly literary and is limited to the first three standards.

Mission Suisse Romande

This Protestant mission has been exceedingly influential in the southern area of the Colony. Starting work in the Transvaal in 1875, it extended its activities into the neighboring Portuguese Colony at the request of a Native convert. In 1924, its European missionary staff in the Colony was 40. The Mission now reports 11 central stations, with 72 schools and a total enrollment of 2,727 pupils.

Lourenço Marques Station

The Mission owns $2\frac{1}{2}$ hectares of land in Lourenço Marques, on which a large church, school and hospital have been built. The school is divided into two departments, junior and senior. The junior department has 120 pupils in four classes. It is staffed by Native teachers, two of whom hold the Segundo Grau Government Certificate. The senior department, comprising Classes V and VI, has 45 pupils under a qualified European woman teacher. The curriculum throughout the school includes carpentry for boys and sewing for girls. The highest class, which prepares pupils to enter the Union Training School, accepts members of different denominations.

The night school has about 150 pupils attending four nights a week from 8.30 p.m. to 10.30 p.m. The curriculum is restricted to the three R's, Portuguese and English, and the fees are 2s. a month. Many of the pupils have come from a distance to work in Lourenço Marques; they doubtless spread the knowledge they have gained at

the school on their return to their homes. In the Native location the Mission maintains three other primary schools, with Classes I to IV and a total of 156 pupils.

Union School

This school represents an unusually interesting example of inter-mission cooperation. It was founded in 1919 by the joint efforts of the Swiss, Wesleyan and Anglican Missions in Lourenço Marques. In November, 1924, three of the first pupils passed the Government Segundo Grau examination and immediately began teaching. Five of the original pupils still remain, and 13 new ones have now been added. Owing to the shortage of trained Native teachers, it seems necessary for pupils to accept teaching positions as soon as they have passed the government examination. The ultimate aim of the school, however, is to maintain at least two standards above the present grade.

Rikatla Training College

This institution, founded in 1907, about 16 miles from Lourenço Marques, is under the direction of well-qualified European teachers. The director and first assistant are both graduates in arts and theology. There are also two European assistants trained in pedagogy and a qualified teacher in manual training. The pupils are all males from 16 to 30 years of age, who are training as evangelists or teachers for the Mission Suisse Romande or for other missions who occasionally send students to be trained. All pupils must pass Class IV before entering the Normal Department. At present there is a preparatory department, with seven pupils who have passed Class III. Their instruction includes the three R's, the vernacular, Portuguese, geography, drawing, and religious knowledge. The students taking the first year of the normal course are classified in two divisions. In the first division there are four pupils, who have passed through the preparatory school. Three of them have previously worked as ordinary laborers in the mines. In the second division there are six pupils. The curriculum includes Portuguese, arithmetic, geography, history and Bible training. Gardening and woodwork are done in the afternoons. In the second year of the normal course (Class VI) this curriculum is supplemented by science, theoretical agriculture, civics and teaching practice. Class V prepares for the 1° Grau examination and Class VI for the 2° Grau. There is an additional class for those who wish to prolong their training after taking the 2° Grau examination. The fees are £3 a year for boys from the Swiss Mission and £12 for those from other missions.

Chikumbane Station

This station is situated in Gaza District, about 8 miles from Chai Chai. The school, housed in a brick building with cement floor and iron roof, is divided into three classes. The enrollment in Class I includes 56 boys and 33 girls ; in Class II, 9 boys and 8 girls ; in Class III, 7 boys. The curriculum includes the Bible, the three R's, Portuguese, geography, drawing, gymnastics for boys and sewing for girls. In Class II the grammar of the vernacular is added, and in Class III Portuguese history. The









IN PORTUGUESE EAST AFRICA (1)

(*a*) Girls at Makulane ; (*b*) Plowing, Chikambale ; (*c*) Boys and Donkeys in Antioka ; (*d*) Native Dance, Antioka.









IN PORTUGUESE EAST AFRICA (2)

(*a*) An Open-air Lesson ; (*b*) A Lesson in Drill ; (*c*) Building a Mission School ; (*d*) A Sewing Class in Makulane.

staff consists of a Native teacher, assisted by students. The work is examined by a white missionary at least once a year.

Anglican Missions

Universities' Mission to Central Africa

The central station of the Mission is on the island of Likoma in Lake Nyasa, under British rule, but the Mission also maintains stations in the more northerly territory of the Nyasa Company. Stations in Portuguese territory are Msumba, with 52 schools and an attendance of 930 boys and 439 girls ; Mtonya, with 14 schools, 101 boys and 41 girls ; Vnangu, with 13 schools, 89 boys and 38 girls ; Ngoo Bay, with 11 schools, 275 boys and 223 girls, and Kobwe station, for which statistics are not available.

Diocese of Lebombo

The Districts of Lourenço Marques and Inhambane fall within the Diocese of Lebombo, which is part of the Province of South Africa. There is a pro-cathedral in Lourenço Marques, and nine centers in the two Districts. At Hlamankulu, just within the town area of Lourenço Marques, there are two Anglican schools.

St. Cyprian's School.—This school has an enrollment of 90 boys and girls, who are taught in a simple structure of wood and iron, part of which is used as a church. The boys' dormitories are rather crude quarters in which the boys sleep on the floor. The staff consists of a Native headmaster with the 2° Grau Certificate, one Native man and two European women.

St. Christopher's Training College.—This institution, under the direction of two European priests, is for the training of teachers and evangelists. There are 13 pupils, all boys, who attend the Union School for carpentry and other lessons.

At *Masiyene*, in the neighborhood of Chai Chai, there is an Anglican school under the direction of a missionary, his wife and two European women assistants. There are 25 children in the infant department. The school proper is divided into four classes, with an enrollment of 45 boys and 15 girls in Class I ; 23 boys and 15 girls in Class II ; 18 boys and 17 girls in Class III, and 6 boys in Class IV. School is held for $2\frac{1}{2}$ hours daily. The boys have had some instruction in agriculture, brickmaking and building. A large hut has been converted into a hospital under the supervision of a European nurse. There are 75 out-stations. The religious services in the simple, attractive church of this station are notably impressive.

Methodist Episcopal Mission

The stations of this important Mission are in the Inhambane District. A total of 133 primary schools is reported, with 140 Native teachers and 3,105 boys and girls. In addition, there are the Bodine Boys' Boarding School, Kambini, with two white and two Native teachers and 30 boys ; the Kambini Boarding and Day School, with two Native teachers and 85 boys and girls ; the Gikuki Boarding and Day School in

Inhambane, with two Native teachers and 90 boys and girls ; the Makodweni Boarding School, with one Native teacher and 13 boys ; the Tabane Boarding School, with one Native teacher and 56 boys and girls ; and the Hartzell Girls' School, Gikuki, with two white teachers and 70 girl pupils.

Hartzell Girls' School, Gikuki.—This school admits pupils from the age of seven up to womanhood. The literary instruction includes the first three grades. Emphasis is laid on household arts and gardening. There is also an ordinary village school, with boys and girls of all ages, and a hospital in charge of a European doctor.

Central Training School, Kambini.—This institution has about 50 pupils in Standards IV and V. The curriculum comprises the Bible, normal work, hygiene, agriculture, carpentry, masonry, brickmaking, basketry. There is a special Bible School with 9 pupils. The building serves also as a church and as a dormitory for the Bodine Boys' Boarding School. A women's class is held every afternoon for three hours, at which instruction is given in the three R's, sewing, hygiene, basketry and pottery. In addition to the Central Training School, there is a primary school with 150 pupils, in classes up to Standard III. The teacher holds the 1° Grau Certificate. The subjects of instruction are the three R's and Portuguese.

The Kambini Station is particularly interesting and effective. It has a property of some 1,200 acres, with farm machinery, 24 work oxen and 25 cows and calves. There is a brick and tile yard with some good equipment, and a turbine saw-mill, which also provides electric light for the station. There is a printing press which prints books in Native languages, Portuguese and English, and a hospital and dispensary with an European nurse in charge. Perhaps the most interesting feature of the station is the model Native village near by. The houses are built by the Natives themselves, and are arranged in streets instead of the usual haphazard manner of many Native villages. The village maintains self-government through committees on discipline, financial matters and other subjects. Three Native nurses, two of whom have had special training in maternity service, are working in the village. The missionary in charge of the station is entrusted with the supervision of the recognized government schools in the neighborhood.

Tabane Boarding School.—This is a comparatively new school under the direction of the local missionary, a qualified teacher. The Native immediately in charge of the school holds the Segundo Grau Certificate. The curriculum includes the three R's, Portuguese, drill, religious knowledge. The object of the school is to prepare pupils for admission to the Central Training School at Kambini.

Wesleyan Methodist Missionary Society

This Society is reported to have sent the first Protestant missionary to Portuguese East Africa in 1823. The work had to be quickly abandoned, however, and was not resumed until 1885. The Society now maintains five primary schools in the Lourenço Marques District, all conducted by certificated teachers. These schools are

at Mavalena, with 156 pupils, including 32 girls; Nkasana, with 78 pupils, including 34 girls; Ngidi, with 41 pupils, 15 being girls; Masale, with 58 pupils, 31 being girls. Literary subjects are taught up to Class III of the Government Code. Sewing for girls is included in the curriculum. There is also a night school in Lourenço Marques, attended by 153 boys and men, under the direction of two teachers who conduct classes in the three R's and Portuguese.

Church of Scotland Mission

This Mission has a station at Lomweland, in the Quelimane District. The educational work comprises a boarding school with 28 boys and 22 girls, a mid-day school for workers and an afternoon training class for pupil teachers. Medical work is carried on by a woman doctor and a nurse. Several boys are being trained as assistants. There are also carpentry and bricklaying departments. The girls are taught sewing and laundry. The total number of scholars at the station is about 151.

American Free Methodist Mission

This Mission, with its headquarters for Portuguese East Africa at Inharrime, has two stations, Mabili and Inhamaxafo, founded in 1885 and 1919 respectively.

Mabili Station, near Inharrime.—The school is under the supervision of two American women, who hold 2° Grau certificates. It is divided into two classes, with an enrollment of 26 boys and 18 girls in Class I and 5 boys in Class II. The instruction is chiefly in the three R's, with the addition of sewing for the girls. The Bible school which formerly existed is now closed. The station supervises 40 out-schools.

Bible Training School, Inhamaxafo.—This institution has only recently been established. The pupils number 46 boys and men. The missionaries in charge have only lately qualified in Portuguese, and thus received their permits to teach.

Other Missions

There are other missions in Portuguese East Africa whose activities are either just beginning or have been hindered by various difficulties. The American Congregationalists have made several attempts to begin work in the territory of the Mozambique Company, both in Beira and across the border from Mount Silinda in Southern Rhodesia. The difficulties of this excellent mission reflect forms of opposition that cannot be justified. The South Africa General Mission, which was refused land in the Native reserve at Nigula, has received permission to choose a new site in an adjacent area set apart for European planters. The International Holiness Mission is said to have quarters in Chaimita. The excellent stations of the Dutch Reform Missions, closed by government order about 1922 on account of nonconformity with government rule with regard to the teaching of the Portuguese language, have not yet been allowed to resume their missionary and educational work.

III. SUMMARY AND RECOMMENDATIONS

Native education and the welfare of the Colony are inextricably involved in the unfortunate economic and political conditions prevailing throughout this great Colony. The great potentialities of the country and the people cannot be developed until the present disabilities, economic, political and educational, are in process of correction. The record of heroic explorations of past centuries may stimulate and encourage valiant service, but they cannot solve the concrete and definite perplexities of the present day. Appreciation has already been expressed for the achievements of the Portuguese and their Government in the Colony. A considerable number of the Portuguese citizens have come to live in the Colony and to devote their energies to its welfare. Peace and order have been established; roads, railways and port facilities have been created. Even though material arrangements are largely the result of foreign capital, the Government deserves credit for sufficient stability to command investment of money and resources by citizens of other nations. The Colony has accordingly been substantially improved.

With full recognition of historical services as well as of recent contributions to the welfare of the Colony it must be admitted that it is futile to hope for the necessary educational facilities until the Government can guarantee a greater continuity of economic and political policy. The chief obstacles to colonial development are: (1) That the Portuguese Government is so completely occupied with home difficulties as to be unable to give proper direction to this great Colony, situated at such a distance from the home country; (2) that the vast extent of country, divided into independent districts by geographical position and by almost sovereign authority given to commercial companies for large areas intravening between the various districts, hinders the necessary uniformity of policy; (3) that the lack of capital to effect internal developments has necessitated the encouragement of labor migration to other colonies, thus depriving the country of its labor supply; (4) that Government, and especially commercial companies, have failed to realize the vital importance of policies, educational and otherwise, related to the welfare of the Native people.

The failure to formulate and execute sound policies for the development of the Native people is evidenced by the almost negligible provision for Native education and by the lack of any substantial encouragement in support of the valuable educational services of missions. The extreme emphasis on the use of the Portuguese language has in some instances seemed to indicate an antagonism to mission education. The notable instance of this is the exclusion of the remarkably effective educational work of the Dutch Reformed Church, where the Natives were being taught lessons of industrial skill and agriculture, health and hygiene, and sound character. Loyalty of missions to the Government in control is of course a legitimate requisite. This includes a recognition of the government language as a subject of instruction. Even the value of the government language seems rather unimportant as compared with the simple and fundamental educational need of the 400,000 people in the Tete District who were the special concern of the devoted and sensible missionaries of the

Dutch Reformed Church. It seems certain that a genuine appreciation of Native education would have enabled the Government to prevail upon the missionaries to conform to their rules. Indeed, evidence indicates that the missions were rapidly making efforts to carry out the government demands. The incident has seemed to require this emphasis, not only in the interest of the 400,000 Natives, but much more as a striking illustration of the failure to understand the overwhelming importance of securing a Native people trained in the simple necessities of life.

An even more emphatic evidence of the lack of a sound policy for the development of the Natives are the persistent and general reports of various forms of forced labor in different parts of the Colony. Rumours of forced labor have been heard in other colonies, but nowhere have they been sufficiently definite and persistent to warrant mention as an obstacle to Native development. Elsewhere, too, there have been definite guarantees that the appearance of force would be severely condemned and eradicated. Unfortunately in the Portuguese Colonies it has not been possible to find any adequate guarantee that forced labor cannot exist. The economic and political conditions already enumerated make possible many forms of injustice. So serious does the general situation seem to be as to warrant the hope that Portugal may invite the assistance of those experienced in colonial affairs for the cooperative study of the potentialities of their great African colonies and their needs along all lines. There are problems of economics, of hygiene and sanitation, agricultural development, roads and highways, the effective and humane use of labor, land tenure and political administration, that are worthy of consideration by the most experienced students of colonial policies.

Portugal's colonial policy in Africa involves Angola in the West and Mozambique in the East with a total area of 912,000 square miles, approximately 57 times that of Portugal, 10 times that of Great Britain, and almost one-third of that of the United States of America. The Native population of the two Colonies is almost equal to that of the Negroes in the United States or the combined population of Natives in Tanganyika, Kenya and Uganda. This would be a staggering responsibility even for one of the Great Powers with ample capital and all the machinery of education and colonization. The remarkable potentialities of people and country call insistently for development. It is inevitable that they shall be given the opportunity to take their place in the notable progress now in process throughout both East and West Africa.

The Education Commission to West Africa in their Report of 1921 expressed the conviction—

> that hope for the future of Angola seems to rest, in the first instance, upon the statesmanship of the recently inaugurated High Commissioner, Senhor Norton de Matos ; secondly, upon an intelligent and sincere interest in the welfare of the Colony on the part of the Government in Lisbon ; and, thirdly, upon a sound public opinion among the people of Portugal.

Four years have passed, and the hope has proved to be futile. The statesmanship

of Senhor Norton de Matos has not succeeded, and he has resigned. There is no substantial evidence that the Lisbon Government can give effect to the profession of interest in the African colonies. Public opinion in Portugal seems to be too much concerned with internal problems to give thought to colonial affairs, however important. Where, then, is the hope for the future? The Education Commission has observed real evidence of rapid and genuine progress of people and country in practically all the areas visited in East Africa. Observations in Portuguese Africa and reports from Angola offer practically no basis for hope of any essential improvements in colonial policy. Colonial officers have been most cordial and courteous; they have given every personal assurance of interest in the Native people and in colonial welfare. Some material improvements are being effected as regards roads and railways and public utilities. There is, however, no substantial guarantee that the principles of sound economics, sound sociology and sound education will be effectively applied in the colonial reorganization absolutely essential to the future of the Colony and its people.

An effective type of education related to the needs of the people would do much to lift the Colony from its present unfortunate condition to higher and better levels more comparable with those in neighboring colonies. The friendly encouragement of missions by Government without any financial help would have important results. Comparatively small financial subsidies to mission schools would stimulate and encourage them to endeavors that would be most profitable to the country and the people. For the consideration of those who are specially concerned in educational policy the following recommendations are presented:

(1) A government Director of Education should be appointed with a department equal in dignity and resources to the larger divisions of Government. In view of the widely separated districts and the commercial control of some areas, the Government should appoint representatives of the educational department in each area.

(2) One of the important agencies for the encouragement and direction both of Native education and general Native development is the Advisory Committee on Native Education now being appointed in practically every East African colony. This Committee should be composed of representatives of Government, Roman Catholic and Protestant missions, and settlers and traders. As soon as possible representatives of the Natives should be included on this Committee. Such an organization meeting regularly as the guests of the Government would do much to develop harmony and effectiveness in all educational activities. The extensive areas of this Colony will doubtless require sub-committees of the central organization to consider the more local problems in the widely separated districts.

(3) Financial appropriations for education should constitute a fair proportion of the total expenditures. In some colonies the educational appropriation, together with the other expenditures for health, agriculture and other interests of the Natives, is about equal to the Native taxation.

(4) In view of the limited funds available for government departments, it is urged that a comprehensive program of education related to the health, agricultural

and industrial needs of the people would largely supplement the special departments responsible for such colonial interest as health and agriculture. Reference to the chapter in this Report on Objectives and Adaptations shows the vital contribution which education may make if it is interpreted in relation to the practical needs of the Native community.

(5) The school system should be organized so as to provide for the training of Native leadership as well as for the education of the masses. Both leaders and masses must be trained to understand the fundamental lessons and practices of health, agriculture and industry, the decencies of the home and healthful recreation. The gradations of schools required to realize these objectives are: 1. The local or village school under a Native teacher. 2. An intermediate school under the supervision of an European teacher. 3. A central school with European and Native teachers and dormitory facilities. Every missionary society should endeavor to have these three grades of schools with progressive education. The Colony will require a central institution of colonial dimensions to which pupils from any district or any mission may go when they have completed the local requirements. There should also be special schools for the education of Native girls in the more advanced standards. These schools should be under the direction of women, whether Roman Catholic Sisters or Protestant women missionaries. For the dissemination of information among the masses of the people it will be necessary to organize extension activities providing farm demonstrators, sanitarians and home demonstrators to travel among the people.

(5) The diverse agencies of education require supervision, so that standards and ideals may be realized with as much uniformity as possible. The government Department of Education and the missionary societies should invite the maintenance of effective supervision. A form of supervision now being generally adopted in African colonies is that of the Native visiting teachers, who travel regularly among the small out-schools helping the local teachers to relate their school work to the simple needs of the African village. Both school organization and supervision are described in the chapter on School Administration.

Chapter XV

ABYSSINIA

UNCONQUERED, unknown and undeveloped, Abyssinia is at once a country of great material resources and a country of serious and difficult problems. The most unique element in the position of the Empire is its independence of European control. This is explained first, by the geographical inaccessibility of the country, and second, by the native powers of the ruling population representing Semitic, Hamitic and Negroid stocks. The remarkable agricultural possibilities of the country, including almost half the cultivable soil of temperate climates in East Africa, must inevitably respond to the demand of the world for the necessities of life. The increasing facility of transportation and travel will necessarily compel the participation of this great Empire in the economic activities of civilization.

The geographic position of the country in North-east Africa with European colonies encircling its territory, nationalistic Egypt close at hand, and restless India not far away, all add to the impending character of Abyssinian possibilities. Already there is the constant danger that uncontrolled Abyssinian tribes may cross into neighboring colonies for any one of numerous reasons, not the least of which is the possession of arms by the Abyssinians and the prohibition of arms to Natives of European colonies. The competition and rivalries of foreign Powers for special privileges of economic exploitation may easily become acute. France owns the single seaport, and French capital controls the only railway that joins the vast resources of Abyssinia with the sea. The British are reported to have treaty rights controlling the railroad privileges from the capital to the western boundary of the country. Internal perplexities of political, economic or religious interests may at any time result in an upheaval that would require the intervention of interested European nations. The grave results of such intervention to Abyssinia and the strain upon the friendship of nations are not difficult to imagine. In the present awakening of Africa, and especially of East Africa, it seems certain that this great inland Empire will be forced upon the attention of the world.

The time is opportune, and the need is urgent for constructive methods to enable Abyssinians to work out their destiny in a natural way with full regard for their political and economic independence as well as for their national customs. The advantages and disadvantages of inaccessibility must soon end. For good or for ill Abyssinia must enter the stream of civilized activities. Self-determination, to the exclusion of the natural exchanges of nations and peoples, is as contrary to sound international relations as the oppression of one nation by another. Political independence should not necessitate separation from the modern achievements of health and sanitation, the decencies and safeties of proper housing, the conveniences and advantages of roads and railways, and the prosperity and power of land well cultivated and resources used for the people.

National hermitage and insularity are neither justifiable nor permanently possible if they depend upon the continuation of barbaric customs inimical to health and happiness, the denial of rights and opportunities to the masses, and the exclusion of educational influences for the improvement of health, industrial and agricultural skill, and of character. "Unconquered" Abyssinia should not, and will not, for long be "unknown and undeveloped." It is to the discredit of Abyssinia and to civilization that even the important population of that great Empire is so unknown as to be estimated at from four millions to ten millions and even at fifteen millions. Such ignorance is a menace to the peace of Abyssinia and the world, and an unpardonable disregard of responsibility for undeveloped resources and for a stagnated people who should be sharing the privileges and the duties of modern life.

The vital problem now confronting, not only Abyssinia, but also East Africa and the nations whose peace and prosperity are involved, is how and when that Empire is to become a factor in world affairs. Shall it be by way of exploitation, whether by selfish classes within the Empire or by ruthless rivalries of foreign agencies, thus adding another element of perplexity in international relationships? Or shall it be by way of international cooperation and the encouragement of the Abyssinians to adopt the processes of development based upon sound economics, sound sociology, sound government and, above all, sound education related to the physical welfare, the mental capacities and the moral and religious needs of the people?

Such questions are always more easily asked than answered, and, in the case of Abyssinia, they are almost hopelessly baffling to those who have any real knowledge of conditions within the Empire. The difficulty is to determine those forms of constructive effort that are possible under the perplexing conditions of Abyssinian government, church and community life. In general it seems obvious that adapted education is the most constructive and acceptable approach; but coincident with educational activities there must be stability of government, at least a trend toward economic prosperity, sufficient religious liberty to encourage the cooperation of religious organizations, and genuine participation in world affairs, however limited in extent. The real task, however, is to find the agencies and organizations in Abyssinia and elsewhere which give evidence of sufficient permanence, wisdom and unselfishness to initiate and maintain an educational program of value to the people and the country. Part I of this chapter presents the economic and sociological background of education. Part II describes the almost negligible beginnings of education. Part III summarizes the elements, the possible agencies and movements, that may bring about the development of the education required in this unique, picturesque and promising inland Empire of Ethiopia.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

The great inland Empire of Abyssinia constitutes the northern end of East Africa; it is separated from the Red Sea by the narrow stretch of Italian Eritrea, and from the Gulf of Aden and the Indian Ocean by French, British and Italian Somaliland.


34
36
38
40
42
44
46
16
14
12
10
6
4
2
ANGLO-EGYPTIAN SUDAN
ERITREA
RED SEA
ARABIA
Aden
Gondar
LAKE TSANA
FRENCH SOMALI-LAND
Djibouti
GULF OF ADEN
Hawash
Blue Nile
Dire Dawa
BRITISH SOMALILAND
Addis Ababa
Harar
Addis-Alam
Savo
ABYSSINIA
Goré
Sherada
L. SHALA
R. Omo
L. ABAYA
Bari
R. Dawa
ITALIAN SOMALILAND
UGANDA
KENYA
ENGLISH MILES
0
100
200
300
INDIAN OCEAN

It extends from 3° to 15° north lat., and occupies about the same position in East Africa as Nigeria, the Gold Coast, Sierra Leone and Liberia in West Africa. Abyssinia's extensive highlands, however, have great climatic advantages over any part of West Africa. Its area of about 350,000 square miles is almost equal to that of Nigeria, three times that of Great Britain and Ireland, and larger than all the Atlantic Coast States including Florida. Comparatively little is known of the density of population; authoritative sources give estimates varying from four million to ten million people.

THE COUNTRY

The essential Abyssinia is in the extensive highlands of the north-west, estimated by Dr. Shantz to have an area of 139,000 square miles, practically 40 per cent. of the total area. He states that the "list of crops includes almost all that are grown in America. At lower elevations banana and coffee do well. The area of land planted each year with cereals such as barley, wheat, oats and teff must be very large and may equal five to eight million acres. Large herds of cattle, horses, mules, donkeys, goats and sheep feed on these highlands throughout the year. In many places fruits do well, although they have not been grown extensively by the Abyssinians."

This region has been often compared to Switzerland, but with the significant difference noted in the *Handbook of Abyssinia* compiled by the British Foreign Office:

> In Switzerland, the heights are barren peaks, the valleys fairly broad and fertile. In Abyssinia, all this is reversed. The heights are mostly open plateaux, the valleys jungle-choked gorges or canyons of great depth. The population lives on the plateau, and the lines of communication follow the high ground, the valleys being formidable obstacles to traffic.

The average height of the north-west plateau is about 5,000 to 6,000 feet, though some of the peaks in the Simyen region attain to an altitude of 15,500 feet. The general slope of the plateau is towards the west, and nearly all the rivers flow in that direction, the most important being the Abbai or Blue Nile. In the extreme west the plateau descends in a series of terraces to the Sudan plain.

The rivers in the highland districts are important as potential water-power rather than as means of communication. In fact, with their torrential courses and their deep, narrow gorges, seldom spanned by bridges, they constitute rather a barrier to communication. Some of the rivers in the lower country are navigable for part of their course, but many lose themselves in swamps. The climate of Abyssinia varies in accordance with the differences in altitude. In the plains it is purely tropical; in the highland regions it is temperate, though with considerable variation in temperature as between day and night. Owing to the temperate climate of the highlands and their suitability for European settlement, similar areas in other countries are known as "white man's country."

In addition to the 139,000 square miles of highlands, Abyssinia is estimated to have 58,000 square miles of lowlands suited to warm climate crops, such as Kaffir

corn, sweet potatoes and grain sorghum. The acreage of cotton which could be cultivated in this region is estimated to amount to 3,000,000 acres. These lowlands are situated to the east and south of the great highland plateau. The remainder of Abyssinia, amounting to about 150,000 square miles, is said to consist of grazing land, much of which is sandy and almost arid, with cultivable areas of highlands and lowlands to the east and south. The Danakil Lowlands in the north-east consist almost entirely of sandy and rocky waste in which many rivers terminate.

The Somali Plateau, in the south-east, with a maximum height of 3,000 feet, begins in the Harar Hills and gradually declines towards the Indian Ocean. Harar itself is surrounded by fertile land and forest, but to the south and east the plateau falls away in vast expanses of savannah gradually turning to desert. The south-western region combines high plateaux with peaks attaining a height of 11,000 feet, the Boran Desert, and the Sidan Plateau, a fertile region with an elevation of 6,000 feet. The Eastern Rift Valley, with lakes and high mountain walls, runs across the whole of this section. The land to the west of this valley is mountainous and much cut up by rivers.

It is evident that the wealth of Abyssinia is represented, first, in the great cultivable highlands with temperate climate in the north-west; secondly, in the cultivable lowlands to the east and west of the highlands; thirdly, in the extensive grazing lands and scattered areas of fertile country to the east, south and south-west. The forests of Abyssinia are said to abound in valuable timbers and rubber. The variety of live stock combines those of the temperate and tropical zones. Hides and skins constitute the main articles of export. A little gold is found both in mineral and alluvial form. Deposits of iron, coal, copper and sulphur are reported, but their extent is unknown. Oil concessions have recently been granted to foreign countries.

While there is much general knowledge of Abyssinia and its resources, there is little that is definite and exact. The estimates are sufficient, however, to warrant the conviction that the country has potentialities at least equal to those of the richest colonies in Africa.

THE PEOPLE

The general ignorance of Abyssinia is strikingly illustrated by the wide divergencies of the estimates of the population, from 4,000,000 in the *Encyclopædia Britannica* to 10,000,000 in the *Statesman's Yearbook*.* It seems strange that the population of a country of such possibilities as Abyssinia should still be so largely unknown. Travelers' reports describe the people as an agglomeration of different races, including Negroid, Hamitic and Semitic stock. The territorial distribution and proportions of these racial types and admixtures are not sufficiently known to warrant estimates of any accuracy. The largest groups

* Following the *Statesman's Yearbook*, the title Abyssinia has been retained in the Report. Ethiopia is officially used in the country itself and is gradually coming into general use.

are the dominant Abyssinians, said to constitute about a third of the population, and the Gallas, supposed to form the bulk of the remaining population. In addition, there are a great variety of tribes representing a wide diversity of physical types and Native customs. The official name of the country is reported to be Ethiopia, and the title of the Native people of all origins is Ethiopians.

The dominant race, or Abyssinians proper, are said to be of Hamitic stock, with an admixture of certain Semitic and Negroid elements. They present considerable variations in color and in type of features. Their language, Amharic, is of Semitic origin, and is the predominating language of Abyssinia. This race occupies most of the highlands north of Addis Ababa and west of the Danakil Lowlands. The ruling family, which belongs to this race, is commonly supposed to be descended from Solomon and the Queen of Sheba. A Semitic cast of feature is distinctly noticeable. The Abyssinians are Christians of the ancient Coptic Church.

The Gallas, who occupy almost the whole of south and south-west Abyssinia, are reported to be mainly Hamitic, though quite distinct from the Abyssinians. They invaded the country about the sixteenth century, but were ultimately dominated by the older inhabitants. Some of them are pagan, others are Mohammedan or Christian. The Abyssinians have attempted in the past to impose Christianity upon them by force, but with only partial success.

The majority of the other inhabitants consist of various tribes of Negroid extraction, some agricultural, others pastoral; some pagan, others Moslem, but all relatively primitive and barbarous. These tribes are known in Amharic under the generic term of "Shankallah," and are regarded by the other races as inferior. Other distinctive peoples are the Danakils of the north-east—a nomadic Moslem race of Arab extraction; and the Falasha tribe, who although of Hamitic stock practise a form of the Jewish religion.

Abyssinia is essentially a pastoral and agricultural country. Beyond a few flour mills worked by water-power, factory and workshop industry is unknown among the Natives. The commonest arts and crafts are basket-work, pottery, iron-work and silver-work. There is a general tendency among the people to despise manual labor, and many of them are still in the pastoral stage. Large herds of cattle are common. Agricultural methods and implements are rather primitive, though considerably in advance of the other Native Africans considered in this Report. The hoe stage has been replaced by the use of cattle and plow. Theoretically, all land belongs to the imperial crown, and is liable to forfeiture in case of misconduct, but in practice land is often bought and sold, especially in and near the towns, though title-deeds are said to be non-existent. A rough feudal system prevails over the greater part of the country. This system has its usual accompaniments of serfdom and forced labor for the landlord. There appears to be a discouraging survival of slavery in parts of Abyssinia. Every layman is liable for military service, though the actual standing army is small. Men usually carry firearms or other weapons. About one quarter of the adult male population are either priests, monks,

or holders of some minor ecclesiastical office. Many of the women have a status resembling that of nuns.

There is said to be a noticeable absence of real villages. They are rather clusters of small farmsteads at some distance from one another, usually surrounded by patches of enclosed land. The capital, Addis Ababa, established about forty years ago, has been described as a cluster of villages in a grove of eucalyptus trees, rather than a town in the European sense, although it has a permanent population of about 75,000, with an additional floating population of 20,000 to 30,000, who come in from the surrounding country to market their produce and then return home. In former days there was no permanent capital; the Emperor changed his residence as soon as the store of timber in the neighborhood was exhausted. Permanent buildings have been erected and vested interests developed largely by Europeans. It is therefore not probable that there will again be a move, certainly not in the near future. The headquarters of Moslem influence is another center of considerable size. It is a typical Arab walled town of 45,000 to 50,000 inhabitants, with practically no sanitary facilities. Dire Dawa, a railway center between Djibouti and Addis Ababa, is a small town with numerous European shops and residences and two or three short streets resembling the smaller colonial towns. In the country both peasants and animals usually herd together in single-roomed huts with plastered walls and thatched roofs. The wealthier classes usually live in one-storied stone houses.

The primitive condition of the masses of the population and the absence of sanitation increase the danger of epidemic and other diseases. Leprosy is unusually prevalent. Venereal diseases are common, small-pox is still fairly frequent, though vaccination is gradually gaining ground. No statistics are available, but the death-rate is thought to be very high. Largely owing to the high rate of infantile mortality, families are small. The Christians are monogamists in theory, but they often have a succession of wives, owing to the facility of divorce and general laxity in administration of the marriage laws. The position of women is usually low. In the upper classes they do little work and are kept in seclusion, being heavily veiled on their rare excursions into the outer world.

The staple food of the people is bread, mostly made from millet. Fruit and vegetables are rarely eaten. Alcoholic drinks are brewed and drunkenness is common, even among the Mohammedans. Smoking is not general.

Dancing is a favorite recreation, being also a frequent accompaniment of religious ceremonies. Music is popular, and there are several kinds of Native stringed instruments. The art of painting exists in a crude form. There is a rich store of legend, tradition and folk-lore in the possession of the Church, the old manuscripts being jealously guarded in the monasteries.

Perhaps the most distinctive feature of Abyssinia, as compared with other parts of Africa, is its ancient form of Native Christianity. The country is said to have been converted to Judaism about 1000 B.C., and considerable traces of Judaic influence still remain, especially among the Falasha tribe. The Mosaic law is said to be the foundation of the accepted criminal code. Tradition reports that Christianity was

introduced into the country as early as the first century A.D., but it is more probable that the real date was about the fourth century. The Abyssinian Church has remained under the domination of the Coptic Church of Alexandria, which always provides the Abuna, or chief Bishop, of Abyssinia. Both the Abyssinian and the Coptic Churches maintain a belief in the single nature of Christ, the monophysite heresy which was condemned by a Church Council in the fifth century. The Scriptures are written in Géez, a dead language only known to the priests and not fully understood by all of them. The Church is a wealthy corporation, owning vast lands and many serfs. It exerts a strong influence over the minds of the people, mainly on the side of reaction. There are ecclesiastical courts which try such cases as heresy and divorce. The Abyssinians are punctilious in observing the external ceremonies of religion. Good Churchmen keep about 150 holidays and feast days in the year, including Saturdays (the Jewish Sabbath) as well as Sundays. They fast on Wednesdays and Fridays almost throughout the year, and for 40 days in Lent and 40 days before Christmas. As in the Greek Church, while the monks are celibate, the secular clergy must marry while they are yet deacons, though they may only marry once.

The Abyssinian Empire is theoretically an absolute monarchy under the Negus Negasti (King of Kings), but certain feudal checks operate to limit his influence. The Empire is an agglomeration of what were formerly separate kingdoms and principalities. Abyssinia has a long story of inter-tribal warfare, Moslem invasion, jealous rivalries of rulers and dynasties and, latterly, complexities of European intrigue. The Empire has been unified, in more or less its present form, since the middle of last century. Since then, while the Abyssinian power has expanded towards the south and west, European spheres of influence have been established all along the coast line, cutting the Empire off from the sea. Its position was consolidated and its independence finally established by the Emperor Menelik, who reigned from 1889 till 1908. He was succeeded by his grandson, Lij Yasu, who being unsuited in character for kingly responsibility and involved in anti-Christian intrigue, was deposed in 1916 in favour of his aunt, a daughter of Menelik, now the Empress Zaiditu. Her kinsman, Ras Tafari, the heir to the throne, acts as Regent in her name, but the Empress, who has the support of the Church, exerts a considerable influence in the country.

The Prince Regent, Ras Tafari, was educated in Abyssinia and received the advantages of both Abyssinian and European instructors. He speaks French, and is genuinely interested in European and American achievements of industry, education and government. He is still a young man and is eager to develop his country and his people so that they may profit by the best experience of progressive nations. His rise to power constitutes one of the chief grounds of hope for the future development of Abyssinia.

The Abyssinian Empire is divided into 17 major provinces, each under the administration of a military governor. These provinces are subdivided into smaller districts under headmen. Some degree of centralization is achieved by means of frequent conferences between these local rulers. In the reign of Menelik an attempt was

made to institute a council of ministers on European lines. This council still meets, but its functions are indefinite and its influence uncertain. Taxation is heavy, but owing to leakage and the practice of " farming " the taxes the central revenue does not benefit greatly. No adequate data exist for a table of government expenditures in Abyssinia.

Law is usually administered in accordance with local usage, which varies greatly from one part of the country to another. Criminal law is regarded largely as a question of private vengeance, the relatives of the injured person usually themselves inflicting upon the criminal the punishment prescribed by the judge. Round the capital, criminal justice is strictly enforced, though punishments are somewhat barbarous. In outlying parts of the country, however, the administration of justice and the preservation of law and order as a whole are said to be defective.

EUROPEAN INFLUENCES

European influences have operated more indirectly in the case of Abyssinia than in other parts of Africa. They have, however, been none the less potent. Strategically situated on the route to the East, Abyssinia could hardly escape the clash of European rivalries, increasing as the Eastern question assumed importance in international relations.

In the Middle Ages little was heard of Abyssinia beyond the appearance of an embassy from that country, for some reason now unknown, at Avignon during the Papacy of Clement V in the fourteenth century. Representatives from the Abyssinian monastery at Jerusalem attended the Council of Florence in 1439. This led to a growth of interest in Abyssinia, culminating in the sending of an embassy to that country from Portugal. The Portuguese rendered some effective assistance to the Abyssinians in expelling Moslem invaders. They also sent Jesuit missionaries, who settled in Abyssinia. The Jesuits were ultimately expelled from the country in the seventeenth century. From that time the country remained closed to Europeans until it was visited by the explorer James Bruce in 1769.

Bonaparte's Egyptian campaign led to the growth of British interest in Abyssinia, From that time onwards, the external history of Abyssinia is largely concerned with the rivalry of France and Britain, with Italy as a later though equally vigorous competitor. Germany and Austria only appeared upon the field a few years before the Great War. Turkey had long exercised a shadowy suzerainty over the Abyssinian coast line. In 1865, Egypt, following the expansionist policy of the Khedive Ismail, claimed the Turkish rights over the coast. In 1869, the opening of the Suez Canal rendered the shores of the Red Sea doubly important to the European Powers. An Italian steamship company bought some land from the local chieftain near Asab Bay to serve as a port of call on the way to India. This territory was gradually extended, and in 1882 was formally taken over by the Italian Government. Some years of fighting followed.

One of Menelik's first acts in 1889 was to sign a treaty with Italy defining the limits of the Italian territory on the coast. But as soon as he had consolidated his power he repudiated this treaty, and in 1895 war broke out with Italy. In the









IN ABYSSINIA (1)

(*a*) Market at Addis Ababa : General View ; (*b*) The Vegetable Market ; (*c*) In the Hay and Wool Market ; (*d*) Court Scene in the Market.









IN ABYSSINIA (2)
(*a*) Weaving Loom and Cotton Thread ; (*b*) Weaving Cotton Cloth ;
(*c*) Men Washing Clothes ; (*d*) A Little Galla Girl.

struggle which followed, Menelik gained a large measure of success, and was able to make an advantageous peace consolidating his possessions and expressly maintaining the complete sovereignty and independence of his Empire. The peace was followed by a succession of treaties with all neighboring Powers, defining the boundaries of Abyssinia. Menelik, though suspicious of anything curtailing his authority, was alive to the advantages of developing trade with European peoples, and at various times during his reign made commercial treaties with Italy, France, Great Britain, Russia, Germany, Austria-Hungary and Belgium. He also granted numerous concessions to European firms and individuals, the most important being the Djibouti railway concession. Though much of the original capital was British, the concession was made to a French company, and the railway is to-day worked almost entirely by French officials. Among other important concessions was that granted in 1905 to the Bank of Egypt for the creation of a Bank of Abyssinia.

Missionary work in Abyssinia was hampered at the outset by the mistakes of the Portuguese Jesuits in the sixteenth century. No further missionary attempts were made until 1829, when a representative of the Church Missionary Society arrived in the country, to be followed in 1834 by some Franciscan missionaries from Rome. These attempts ended in failure, owing in part to the hostility of the Native Church. In 1838 all Protestant missionaries were expelled. In 1856 a group of representatives of the Basel Mission, mostly lay handicraftsmen, were allowed to establish themselves in the country, but only on condition that they confined their evangelistic activities to the distribution of the Scriptures. Some English missionaries were sent to the Falasha Jews, but were arrested in 1863, all other Europeans in the country being seized and imprisoned shortly afterwards. It was this incident which led to the intervention of a British and Indian force under Sir Robert Napier, culminating in the defeat and suicide of the Emperor Theodore. After his death, and particularly after the accession of Menelik in 1889, the country was gradually opened to Europeans. The missionary organizations now at work in Abyssinia, in addition to the British and Foreign Bible Society, are the United Presbyterian Church of North America, two Swedish Protestant societies, the Seventh Day Adventists, and one or two French Roman Catholic agencies. Their staff is small, and their work is mainly concentrated in and around the capital.

The total European population of Abyssinia amounts only to a few hundreds, almost all living in Addis Ababa, in Dire Dawa, mainly in the service of the railway, the Bank of Abyssinia or the legations of the respective countries, and in Harar. There are one or two European factories and trading firms and a number of small individual traders, mainly Greeks and Armenians. The experimental farm planned by Colonel Sandford, the correspondent of the London *Times*, is a unique development, and constitutes almost the only example of European agricultural method in Abyssinia.

The growth of a new and more cooperative spirit towards Europe has been noticeable since Ras Tafari's accession to power. The most significant manifestation of this new spirit has been Abyssinia's application for admission to membership of the League of Nations, which was granted in 1923.

II. EDUCATION

The more thoughtful Abyssinians are increasingly recognizing the value of education as a means of improving the people and the country. The Prince Regent has manifested his interest by sending about twenty-five Abyssinian youths to Europe and America and by financial gifts to the educational work of missionary societies. He has also erected an attractive and substantial school building near his palace, to which he plans to admit capable students. The demand for school opportunities is steadily growing stronger and more general.

Church and Government Schools

The ancient Abyssinian Church maintains a formal and traditional type of church school, whose chief concern seems to be instruction in Géez, the dead language understood by only a proportion of the priests. Most of these schools contain only a few pupils, who recite Géez writings as a kind of memory exercise. Almost the only practical value of these schools is in the fact that they teach the alphabetic characters which are identical with those of Amharic, the language of the Abyssinians. In the few towns and important centers the Church maintains four grades of instruction. In the lowest grade the pupils learn the Géez alphabet and read the psalter in Géez. In the second grade the learning of hymns is added; in the third rhetoric, poetry and grammar; in the fourth, instruction is given in the Bible and in the Book of the Law, called Iatha Negast. The priests who teach in these schools are known as *dabteras*, or learned men. They also help in the service of the Church, but cannot administer the Communion. No fees are charged in these schools. The sons and sometimes the daughters of the upper class people are instructed privately by the *dabteras* in their own homes. The educational value of the church school system is exceedingly small in quantity and of indifferent quality.

The only government school in the country was founded by Menelik in 1907. The teachers are all of the Coptic Orthodox faith. There are at present about 160 pupils, some 20 per cent. of whom have been in the school four years or more. The program of the Egyptian government schools is followed for the most part, but the majority of the pupils prefer to learn French rather than English. No handicrafts are taught as yet. Entrance is open to all Abyssinian subjects who can speak and write Amharic, and there is no age limit, married men being sometimes admitted as pupils. In spite of the fact that there are no fees, the attendance is reported by Abyssinian authorities themselves as being "the worst in the world." Some 3,000 pupils are said to have passed through the school since its foundation, most of the old pupils being in government service as interpreters, accountants or secretaries. Some Native teachers have been trained, with satisfactory results.

In comparison with the educational needs of the millions of people in Abyssinia, this summary of government provision and interest in education reflects the utter inadequacy of present arrangements for schools throughout the great Empire. Protestant and Roman Catholic missions maintain schools, but as yet they are very

largely confined to Addis Ababa and a few other centers. No greater need for educational help exists anywhere in Africa.

Roman Catholic Mission Schools

Roman Catholic missions have enjoyed a longer continuous occupation of Abyssinia than any of the other missions. They report a considerable number of schools, many of them doubtless small out-schools. Each of the schools in the interior is said to contain from 15 to 20 pupils. At Addis Ababa, Harar, Dire Dawa and Sofi, there are separate schools for boys and girls, with a special school at Dire Dawa. In addition, the Lazarist Fathers report schools for boys and girls at Alitiéna, and for boys at Gouala, in Tigré.

Ecole des Sœurs, Addis Ababa

This school was founded early in 1905. Two classes are for European girls of various nationalities. There are in all about 50 Abyssinian pupils. About 340 pupils, European and Abyssinian, have passed through the school.

Schools of the Alliance Française

This Society maintains two non-sectarian schools at Addis Ababa and Dire Dawa. The school in Addis Ababa was founded in 1907 by authorization of Menelik. There are about 150 boys and men in regular attendance, 100 being boarders. About 1,400 pupils have passed through the school. In some cases, parents and children have attended the school together. There are no fees, and the pupils are drawn from all classes of society. The curriculum includes reading, writing, arithmetic, French language and grammar, hygiene, geography, elementary chemistry, physics and natural science, drawing, music, history, elementary accounting, geometry, algebra and moral instruction. Throughout the school one hour each day is devoted to Amharic, though particular importance is attached to the teaching of the French language. Most of the pupils enter government service or become interpreters or secretaries.

Lazarist Fathers' Schools

The boys' school at Alitiéna dates back to 1847. The girls' school at Alitiéna and the boys' school at Gouala were founded in 1898, both in the neighborhood of earlier Catholic institutions which had been abandoned owing to persecution. In the two boys' schools there are about 70 pupils, all boarders. There are about 30 girl boarders at Alitiéna under the direction of Native sisters. Besides religious instruction, the girls learn reading, writing and elementary domestic work. No fees are charged, and pupils are drawn from all ranks; those at Gouala come mainly from the upper classes. The curriculum in the boys' schools includes history, geography and mathematics. Special importance is attached to religious instruction. The Fathers follow the example of the schools of the Abyssinian Church in teaching Géez to the pupils; Amharic and French are also taught. The pupils and their parents resist all attempts to introduce manual instruction into the curriculum.

The pupils are apt to migrate to the towns ; some of them have obtained good positions in the service of government and in Eritrea ; others pass on to the Ethiopian College in Rome.

Swedish Protestant Missions

The Swedish missionaries of the Evangelical National Society attempted to begin work among the Gallas in 1866. They were driven out of the country and were not able to establish themselves until after the Italian conquest of Eritrea. Having begun work in that Protectorate, they were able gradually to penetrate into Abyssinia, establishing a station at Addis Ababa in 1904. The Bibeltrögna Vänner, another Swedish society, began work in Eritrea in 1912, extending its operations to Abyssinia in 1921. The Evangelical National Society has two stations with 11 out-stations ; the Bibeltrögna Vänner has two stations with one out-station. Parts of the Bible have been translated into Amharic and into the Tigré and Galla languages, and a few books in Géez have been printed for the benefit of educated Abyssinian priests. The Evangelical National Society reports a total of eight schools in Abyssinia. In three of these schools there are 115 pupils. The Bibeltrögna Vänner reports three schools, with 125 pupils. Medical work is carried on at most of the stations.

Evangelical National Society's School, Addis Ababa

This school was founded in 1905 on a very small scale, owing to the opposition of the Native priests. There are now about 70 boarders, including 10 girls and 10 to 15 day boys. The boarders pay varying fees, according to the capacity of their parents. The curriculum includes religious instruction and church history, Amharic, Galla, English, French, history, nature study, arithmetic, geometry, gymnastics and singing. A thorough knowledge of their native language is required of the pupils before they pass on to a European language. The girls are taught needlework, and all the pupils have some experience of the practical work of the station, but no crafts are taught to the boys owing to lack of funds and of space. Pupils frequently enter government service or become interpreters or clerks with European firms. A good many return to their own provinces. It is hoped to start a teacher-training department at Addis Ababa later for the Native teachers in the service of the Mission.

Bibeltrögna Vänner, Addis Ababa

This Society has a boys' school and a girls' school in Addis Ababa founded in 1921 and 1922. There are 80 boys, of whom about 50 are boarders, and 20 girls, all boarders. Most of the pupils are drawn from the middle classes. Those who are able pay for their books ; otherwise no fees are charged. All are obliged to take part in any work which is required. There is no age limit, and some of the male pupils are married. Many of the pupils remain members of the Abyssinian Church, but all attend the mission services. In the girls' school European women teach in Amharic, but in the boys' school Native teachers are generally employed for lessons in that language, the Swedish headmaster giving instruction in English and French. Pupils

who cannot read and write in Amharic when they come to the school have to learn to do so before beginning any other language. It is hoped to inaugurate teacher-training, but at present most of the Native teachers have been trained at the Society's school at Amhara. No crafts are taught, except a little carpentry. The curriculum in the boys' school includes Amharic, English, French, Bible reading, theology, history, mathematics and geography. The school buildings are good and the class-rooms clean and light.

Seventh Day Adventists' Mission

The Seventh Day Adventists began work in Eritrea in 1907, penetrating into Abyssinia some years later and establishing a station at Addis Ababa. They now report two schools—one at Addis Ababa, opened in February, 1923, and the other at Addis Alem, opened about a month later.

Boys' School, Addis Ababa

This school contains about 60 pupils of whom 40 are boarders. At present they are all boys or young men. Boarders are not allowed to marry while at school. The pupils are drawn from all classes of society, those who are able paying all or part of the expenses in connection with food and clothing. No fee is charged for tuition. The aim of the school is "to give an all-round, thorough elementary education, a harmonious development of the physical, mental and spiritual powers." Though evangelization enters largely into the object of the school, none of the pupils, at the time of the Commission's visit, had joined the Seventh Day Adventist denomination. The curriculum includes the three R's, religious instruction, geography, English, physiology, hygiene, gymnastics, drawing and singing. Instruction is given in the Amharic language. Provision has been made in the estimates for an industrial building in which training will be given in woodworking, blacksmithing, tinsmithing, carpet weaving, printing and bookbinding. There is at present insufficient space for gardening and nursery work, but the Mission hopes to acquire more land for this purpose. The European teachers are at present studying Amharic, but interpreters still have to be used in most of the classes.

United Presbyterian Church of North America

The United Presbyterian Church of North America owes the beginnings of its work in Abyssinia to the influenza epidemic of 1918. At that time a chief living near the Sudanese frontier petitioned for medical help to be sent from the Sudan for the relief of his subjects. Dr. T. Lambie, of the United Presbyterian Church, responded to the call, and ultimately established a station at Sayo, in Western Abyssinia. He has recently moved to the capital.

American Mission School, Sayo

This school was opened at the Sayo station in 1922, and has 83 pupils, all boys. Instruction is given in Galla, the local vernacular, but the intention is to add

Amharic to the curriculum later. The Mission owns about 200 acres of unusually fertile land, and most of the pupils study in the morning and spend the afternoon in working upon the farm under trained instructors. It is proposed to open regular agricultural classes and also industrial classes. This school would appear to be favorably situated for the development of genuine agricultural education. The training of medical assistants, too, might be successfully carried on in connection with the excellent medical work of the Mission here and in the capital. The present school building is small and inadequate, but it is hoped to erect suitable buildings in the near future. The Mission aims at making the school self-supporting, apart from the salaries of American missionaries and teachers.

Mission Center, Addis Ababa

The Mission has recently acquired here an excellent location for its work within the limits of Addis Ababa. A well-planned hospital was in process of construction at the time of the Commission's visit. The first building is to cost 50,000 American dollars. The Prince Regent has been generous in contributions of land and money as well as in other forms of encouragement. Several comfortable mission residences have also been built. The plans of the Mission call for a variety of educational and religious activities related to the needs of the people.

British and Foreign Bible Society, Addis Ababa

The Bible House, which is the center of a growing work for the distribution of the Scriptures throughout the country, was also visited by the Commission. It is an agency likely to exercise wide influence, not least among the office-holders of the Abyssinian Church. A new building is about to be erected in the capital. It is probable that the dissemination of the Bible in the languages of the people is creating a desire to read throughout the country. The Commission were told that there were sold last year 2,800 copies of the Scriptures.

III. SUMMARY AND RECOMMENDATIONS

The facts presented reveal Abyssinia to be a land of striking contrasts. There are the barbaric customs of the many and the modern manners of the few; the magnificence of the country and the almost complete absence of effective means of communications; the oldest forms of Christian ceremonialism and the crudest expressions of human service; possibly the most capable of African people, certainly the most highly developed in Native governmental and community organization, but among the most backward of all Africa in the benefits of sanitation and hygiene, almost entirely lacking in the advantages of school systems, strikingly barren of the necessities and conveniences of the civilized home, and remarkably separated from the stimulations and profits of international exchange.

The elimination of these strange and interesting contrasts is a prodigious task. The element of time will be necessary. There must be patience, faith and wisdom on

the part of the guardians of the Empire as well as on the part of those who would help. Nowhere is there greater need for the "cooperative mind" described at length in the chapter on that subject. There is need for the "charitable mind," so vividly described by St. Paul, as the mind that "hopeth all things, believeth all things, endureth all things." Only such an attitude can win the confidence of the Abyssinians after the centuries of anxious struggle to maintain control of their Native land. The legitimate ground for their suspicions is well described in the following words:

> The Abyssinians are known to be exceedingly patriotic, proud and suspicious. Their rough Alpine country, their fierce fight for independence through centuries, have fostered the nationalistic spirit. Their experience of contact with nations of superior military resources has not been encouraging. For instance, assistance given by Portugal was followed by the introduction of Portuguese missions, whose interference in politics has left ineffaceable marks and a deep aversion to missions, deepened by the experiences of the sixties of last century. The Egyptian invasion, the Italian appropriation of Northern Abyssinia, are not forgotten.

In view of such well-founded suspicions, it is obvious that foreigners who approach the people should give evidence of sincere interest in Abyssinia. The beginnings should be small but genuine and directly related to the needs of Abyssinian communities. Indeed, the method of small beginnings is usually the best. Certainly the most effective educational movements in America have been started most modestly, though funds were available for launching on a large scale. The notable illustration of this method is the "Farm Demonstration Movement," initiated by the Rockefeller General Education Board in the simplest manner and gradually extending into one of the most powerful educational influences in America. The "visiting teachers" method now being adopted in British Colonies originated with one teacher and a few schools in an American county. Through the educational statesmanship and patience of Dr. Dillard, who visited Abyssinia as a member of the Education Commission, the "visiting teachers" have become most important educational influences in America. It is believed that the hope of Abyssinia, too, is to be found in small beginnings, initiated by the "friendly mind" that discovers the good and the useful wherever they exist.

Elements of Hope

What, then, are the elements of hope in Abyssinia? Great differences of opinion exist as to the agencies that are worth while and permanent and helpful. The following elements seem worthy of presentation to Abyssinians and others who see the opportunity and the responsibility to help Abyssinia to participate in the benefits and burdens of civilization:

(1) *The Government of Ras Tafari*

Among the first elements of hope for the sound and effective education of the Abyssinian people is the educational interest represented by Ras Tafari. Whether he lives and rules a long or short time, the kind of interest he has in the education

and in the general development of the people is essential to any educational plan for Abyssinia. The Prince is a comparatively young man of refined manners, with considerable understanding of the elements of education and civilization. The evidence of his belief in education is definite and real. He has sent young Abyssinians to Europe and America at his own expense. He is sincerely friendly to the educational activities of missions of all Churches and has contributed a thousand dollars to each of the four missions. He has financed the erection of an educational institution of substantial size with ample grounds practically adjoining his palace, and he is now planning to employ European teachers in this school. All these interests and activities indicate that he realizes that he must have officials who are both loyal to him and acquainted with the best in European and American life.

The point of view of the Prince Regent is vividly reflected in the following address to the missionaries of Addis Ababa at a dinner which he gave in their honor at his palace in November, 1923 :

> It is with great pleasure that I express my thanks to you for having accepted the invitation to come here on this occasion. Not alone on my behalf have I invited you to come to-night, you men who have come from the remotest countries of Sweden and America, but on behalf of her whom you have come to serve with such a spirit of self-denial ; it is Ethiopia which in my person presents to you her most profound gratitude. I, therefore, thank you on behalf of Ethiopia for having the desire to spread knowledge here.
>
> It is historically proved that Ethiopia, our country which lies at one extreme end of Africa, has had its own government for many ages. Ever since the time she embraced Christianity in the third century up to recent times, she was engaged in bloody conflicts against Moslems and heathen in order to defend her Christianity. The enemies, however, failed to subject her and force her to deny her religion. On account of these facts, Ethiopia could not advance her power.
>
> You honorable educators, who give instruction and direct the minds of the young people, however, are accomplishing this noble work. You are not teaching them solely how to read and write, how to calculate, but are also instructing them to be good servants of their country and to consider such service among sacred things. You teach them that the cause of the deplorable evils that afflict humanity in this world is selfishness. You teach them that what brings honor and greatness to human beings is justice and helping of each other. You have fulfilled the principle of helping others and renouncing self-love. You have taken as the basis of your work the words of the Gospel, " The man who gave to the poor loaned to God." You, without expecting any recompense here, are accomplishing a great service. I must thank in a special way Dr. Lambie who, obeying an inner calling, has left the great country of America, crossing oceans to bring to Ethiopia his worthy Christian beneficial work and to serve humanity by taking care of the public health.

(2) *The Country, the People, and the Abyssinian Church*

As a basis for the educational future of Abyssinia, the most fundamental of all elements must be the people and the country. Facts already presented reveal the beauty and resources of the country as unsurpassed in all Africa. According to Dr. Shantz, 139,000 square miles of land have climatic and soil conditions that make possible agriculture similar to that of the temperate zone. This is almost half of that type of country in East Africa north of the Transvaal. The people are the equal, and possibly the superior, of all the Native peoples of Africa. The ruling classes, largely of Semitic origin, are estimated to constitute a third of the population.

All testimony seems to agree that there is an increasing desire for education throughout the Empire. Certainly the Education Commission received almost pathetic appeals for educational opportunities from numerous individuals and some groups in Addis Ababa. The following statement made by a reliable American, who has a wide acquaintance with Abyssinia, is significant:

> I have never met an Abyssinian who was not convinced of the benefits to be derived from education. That this desire for education permeates all classes may be gathered from a remark made by an old Mohammedan Galla of Sayo near the Sudan border: "Take my boys and teach them; if they learn Christianity, never mind so that they learn; as for me I am too old to change." I think it no exaggeration to say that if any sort of a poor excuse for a school were put down in any obscure hamlet in Abyssinia without recommendation of any kind, it would in less than no time attract a multitude of children, very ragged and dirty as to body, but almost without exception possessing minds avid for knowledge to a degree that is little short of remarkable. That this condition exists augurs well for the future. Here is not the dense black paganism of the White Nile or the fanatic Mohammedanism of the Blue Nile or Somaliland, but a people eager to learn.

The Abyssinian Church is included with the country and the people because it seems so thoroughly interwoven with their life and because there appear to be elements of influence and organization in the Church that may contribute to the educational development of Abyssinia. The Christian origin of the Church has been noted and reference made to its maintenance of little church schools which teach religious ceremony and the alphabet of Géez, the ecclesiastical language, an ancient Ethiopic tongue, unknown to the people and only slightly known to the majority of the priests. The alphabetic characters are, however, identical with those of Amharic, the prevailing language, and the little schools are to that extent helpful.

Reports describe the Church as exceedingly conservative and even reactionary. Evidence indicates a degree of intolerance that equals that of European Churches in the past. It is said that a Governor of a western province closed a flourishing American mission in 1923 on the alleged order of the Patriarch of the Church and that two mission teachers and their pupils were kept in chains for many days. In keeping with the same intolerant spirit, orders were given, during the absence of the Prince Regent in Europe, forbidding the burial of a devoted and learned Swedish missionary in the Christian cemetery, thus subjecting Christian missionaries to the deepest humiliation known to the Abyssinian Church.

It is to be hoped that the Patriarch, who is said to be a man of ability, and the leaders of the Church may realize the advantages of toleration and even of friendly cooperation with other Churches. An American missionary has recently expressed the sincere wish of all sensible European and American missionaries that the venerable Patriarch could understand their desire to assist the Abyssinian Church in the great task of educating the laity in Christian ideals that are in conformity with its own peculiar conditions. Such cooperation would undoubtedly add greatly to the strength of the Abyssinian Church and guarantee to Abyssinia a degree of progress that would place it among the important countries of Africa.

There are some indications, however, that there are liberal influences in the Church. A large school is now being erected in Addis Ababa by the Church. The

children of many deacons are being educated in foreign mission schools. It seems certain that the influence of Ras Tafari and the demand of the young people of Abyssinia will in the course of time vitally influence the educational policy of the Abyssinian Church. With full recognition of the potential resources and people and even the possibilities of the Abyssinian Church, the most direct and vital present element of hope for development is the very genuine, active and almost insistent desire for education on the part of an increasing number of young people in Abyssinia.

(3) *Health and Agricultural Education*

These are the two most important practical phases of education required in Abyssinia. The effective use of the soil is the best guarantee of the wealth required for the maintenance and development of the Empire. The health of the people is fundamental to national welfare. Reference to the discussion of the two educational objectives in the second chapter, as well as to Dr. Shantz's presentation of agriculture, shows the essential value of these activities, as well as the methods to attain them. It is sincerely hoped that the International Education Board of America may agree to cooperate in establishing the farm demonstration plan, so successful in America, and that the Rockefeller Health Foundation may contribute of its wealth of experience as well as of resources in extending the benefits of sanitation to the great inland Empire.

Fortunately for Abyssinia there are two beginnings in these directions that give promise of real achievement. The beginning as regards health is in the presence of Dr. Lambie of the United Presbyterian Mission in Addis Ababa and the erection of a well-planned and substantial hospital of fifty beds by that Mission with the aid and patronage of Ras Tafari. From this beginning there may be developed, not only a hospital service, but also a system of hygiene and sanitation for Addis Ababa and ultimately for the Empire. Dr. Lambie is held in high regard by the Ras. The unusual confidence reposed in Dr. Lambie is a real basis of hope, not only for health improvement, but also for general education.

As regards agricultural development and education, one basis of hope is the farm operations already initiated by Colonel D. A. Sandford on well selected land about thirty miles from Addis Ababa. His education, experience and personality are well suited to service in Abyssinia. As Colonial Officer in the Sudan he won the confidence and gratitude of the Natives by his fair and sympathetic dealings, and as a member of the British Legation in Abyssinia he had ample opportunity of understanding the possibilities and problems of the country as regards both internal and international situations.

In partnership with Ras Tafari—a fact possibly more significant than all others as an evidence of Abyssinian confidence—Colonel Sandford has obtained land and organized farm operations. The value of his farm as a basis for the initiation of agricultural education will depend on whether the agricultural operations are on such a large scale as to be of no educational value to the small farmer. Large scale operations may be of value to Abyssinia as a whole, but the agricultural education

of the small farmer requires special provisions adapted to his needs. Will Colonel Sandford cooperate in providing the necessary adaptations to small farm operations? His request for assistance in the organization of a farm school is a favorable indication. His interest in the Native people is another indication to the same end.

The interest of the small farmer could easily be guaranteed by special provisions in the arrangements for the school. Among such provisions the following may be suggested:

(1) That the directorship of the school should include Dr. Lambie or some representative of missionary work.

(2) That the agricultural teacher should be known to be interested in small farm operations.

(3) That the school program and activities should provide directly for rural life and small farmers.

(4) That the agriculturist should have a degree from a recognized school of agriculture and practical experience in agriculture either as a farmer or a research man, so that he may be able to evaluate and properly weigh theories bearing on agricultural practice. He should also have the attitude of the investigator as well as that of the demonstrator; for in this case he must learn before he can safely teach. His interest should be primarily in Native agriculture and the welfare of the small farmer.

(4) *Missionary Activities*

Even though mission schools are at present almost negligible in number and limited very largely to Addis Ababa and a few towns, they represent an international interest in Abyssinia that is sincerely devoted to the welfare of the country and the people. Whatever mistakes they have made in Abyssinia or elsewhere, they are recognized by all discerning students as the main supporters of education. Governments are realizing more and more that the contribution of missions is exceedingly valuable in the training of the people for effective services along all lines. Their mistakes in the past are being rapidly eliminated. They are devoting their energies increasingly to the practical needs of the people as regards health, agriculture, industry, homes and character.

Probably the most certain basis of hope for education in Abyssinia are the activities of missionary societies. These societies at the present time are the United Presbyterian Church of America, with a large hospital in process of erection at Addis Ababa and a mission station or two on the western boundary; a station of the Swedish Church Mission in Addis Ababa, with an older work in another section of Abyssinia but now temporarily given up; another Swedish Mission, with work begun about two years ago in Addis Ababa; a Seventh Day Adventist Mission, with buildings and work begun in Addis Ababa within the last year. In addition, there are Roman Catholic missions in Addis Ababa, Dire Dawa, Harar and a few other places. These Roman Catholic missions have been in Abyssinia for many years. Probably their most notable achievement has been the instruction of prominent Abyssinians, including Ras Tafari, in French as well as in some of the phases of a general education. Nor must the work of the British and Foreign Bible Society be omitted.

In estimating the value of these missions to Abyssinia, and especially in determining

the extent and quality of their educational influence, it is necessary to have in mind the following facts :

First, that all the missions represent a supporting public in Europe and America whose religious belief in their missions guarantees the maintenance of the work in Abyssinia with money and personnel, independently of the varying internal conditions of the country.

Second, that educationally each mission will in the course of time doubtless bring to Abyssinia the elements of education which exist in the home country. The Swedish missionaries will bring their mechanical skill, their sense of order, their gardening, their housekeeping methods. The United Presbyterians and the Adventists represent the interest of Middle West American States in relating education to the common activities of community life. Among these are health, agriculture and gardening, housekeeping, simple mechanical activities, and a genuine regard for the dignity of handwork. The Roman Catholic Fathers bring their religious ceremonialism and missionary devotion to service ; the Brothers bring their knowledge of plant and animal life and their skill in mechanics.

Third, that the small missions now in Abyssinia will not only become larger and multiply in number, but that they will respond with other missions to the movements and influences that make for effectiveness in the essentials of life.

(5) *The League of Nations and Foreign Legations*

The membership of Abyssinia in the League of Nations has many possibilities for good to the Empire. This participation in international affairs may be the means of stimulating and guiding the Government into vital internal improvement in health and sanitation, sound economic undertakings, effective agriculture, modern methods of administration and judicial practice, and education both for the masses and for the leaders in activities related to the welfare of all. It will also tend to check the existence of slavery which still appears to persist. Through the friendly cooperation of the League and the Foreign Legations it is hoped that the Government may extend its influence and authority so as to eliminate the possibility of disrupting revolutions within the Empire, and avoid disagreeable and dangerous misunderstandings of international character.

Educational Recommendations

It now remains to formulate recommendations for the organization of educational activities in Abyssinia. The provisions should have clearly in mind both the training of the masses and the education of the leaders. The ultimate security and progress of Abyssinia require that all the people shall be educated in the simple essentials of community life described at length in the chapter on Objectives and Adaptations. Effective administration of education must plan, first, a system with a gradation of schools from the lowest to the highest, and second, supervision for the encouragement and direction of teachers and schools in every part of the Empire. The following recommendations are offered for the consideration of the Abyssinian Government and all who are directly or indirectly responsible for education :

(1) *An Advisory Committee on Education.*—Possibly the first step in providing an educational system should be the appointment by Government of an Advisory Committee on Education, to be composed of representatives of Government, the Abyssinian

Church, Protestant and Roman Catholic missions, and commercial organizations. Such a committee has been appointed in practically every British colony.

(2) *Financial Support of Schools.*—With the help of the Advisory Committee, Government should determine the amount of money available for education and the methods of disbursing the appropriations to existing schools and others to be organized.

(3) *Curriculum.*—The subjects taught should be based upon the principle of adaptation to the needs of the pupils and the people. The ability to read and write is only the beginning of education. Health, use of economic resources, including agriculture and handicraft, the decencies of home life, healthful recreations and, above all, sound character, are the basic objectives. In the higher schools there should be science, history, literature, and technical skill. The special emphasis on agriculture and health has been presented in the paragraphs on the Elements of Hope.

(4) *Organization.*—The school system recommended is described in the chapter on School Administration. The following quotation suggests many elements especially related to Abyssinia :

> First, there is a great need for village schools in the hundreds of villages and thousands of hamlets, schools of a simple nature taught by Abyssinians themselves. The teachers would be trained in Addis Ababa and receive some government support as well as fees from the children, paid in produce of the country. Second, larger schools in the bigger places as Harar, Gondar, Gore, Nekempti, Gimbi, etc., selective and advanced, teaching trades and agriculture, the staff being largely Abyssinian, but with a missionary or white teacher to supervise. There should be boarding schools drawing pupils from a radius of 50 or 100 miles. There should be a farm in connection with each where principles can be put into practice. From such centers selected pupils should be sent to Addis Ababa, where the most advanced work would be provided for men and women in a college or colleges with professional schools.
>
> Schools, at least the more advanced ones, would have to be selective in character, as otherwise they would be unwieldy, owing to the very great demand. This selection should be largely competitive, but also, since feudal conditions prevail in Abyssinia and will so prevail for many years, some special attention should be paid to the children of feudal lords and chieftains with a view to fitting them to rule justly for the benefit of their subjects. A school to teach statecraft, paying especial attention to history and international law as well as common law, would be of value.

(5) *Supervision of Schools.*—The necessity for rapid multiplication of small schools in many villages will require special provision for supervision. Reference has already been made to the plan of employing " visiting teachers " to assist the village teachers of limited training to improve their work and to relate their school to the simple community needs.

(6) *Training of Leaders.*—For the present teachers and leaders must be accepted from existing schools. As the lower schools advance, more comprehensive programs of school training will be necessary. Abyssinian leadership will need two phases of education, namely, (*a*) knowledge required for political leadership, and (*b*) knowledge required to teach the masses the simple essentials of community life, including health, effective use of economic resources, sound family organization, and healthful recreations.

The subjects of instruction for political leadership include European languages,

probably French and English; political science, that is, the theory and practice of government as presented in such a book as Bryce's *American Commonwealth*; commerce and economics; and international law.

The school curriculum for mass leadership should include physiology and hygiene; physical sciences such as agriculture, chemistry, physics and biology; social studies, including discussions of the family, the home and housing, transportation and roads, money, banking and thrift, land tenure, recreations, Native plays and Native music; history and literature, including special emphasis on Native history; the usual school subjects, such as arithmetic, reading and writing; school practice in gardening and handwork in such materials as wood, iron and leather for young men, and in housework for young women; games and other recreations for both young men and young women. A central place should be given to religious instruction.

The Ras's new school could doubtless incorporate these elements of education for leadership, provided a capable staff of teachers is secured. There must, of course, be provision for the education of Native doctors, ministers, lawyers, engineers and other members of the recognized professions. Such training must ultimately be provided in Abyssinia. In the meantime, Abyssinian students desiring to enter the professions must probably proceed to Europe or America.

Chapter XVI

THE EDUCATION OF WOMEN AND GIRLS

IT does not need to be stated in the last chapter of such a Report as this that education up to the limit of expanding capacity is the inalienable right of the African woman as much as of the African man. The discussions of educational objectives and adaptations, of supervision and of administration, bear with equal directness on the education of women and of men. In the geographical chapters and in the Recommendations of the Commission, women's education has had prominence. The problem of education is not two but one. Yet, in view of the evidences of indifference in many quarters, the inadequate provision of school opportunities for Native girls and women, and the lack of adaptation to their special needs, it has seemed necessary to isolate this question for separate treatment in the Report.*

The Importance of the Education of Women

The approach to any convincing consideration of the subject must be made, to begin with, from the level of those primitive conditions in which the life of African women is cast. The most dramatic appeal for the effective education of primitive Native women is in the appallingly high death rate of infants. Civilized people are only beginning to realize the tremendous significance of the death rate that ranges from one-third to three-fourths of the total number of infants born. While there are many causes that combine to bring about this most tragic result, it is probable that the ignorance of the women is one of the most important factors. Certainly a better knowledge on the part of the women would do much to reduce the terrible loss of human life at its beginning. Not only is this fact staggering in its economic consequences in a continent where labor is of vital importance, but in the mass of human suffering and waste which it lays bare. "Here," as Mrs. Vischer writes, "we have a clear issue, meeting a demand coming straight from the African woman's heart."

In conditions of primitive life in Africa it is necessary to emphasize those things which are immediate and real. Simple as they appear to be, the responsibilities of women require the most serious and thoughtful consideration by all concerned with the welfare of Native life.

The first responsibility of the woman is for the supply and preparation of food. Primitive society imposes this upon the Native woman to an extent that can hardly

* Acknowledgment must be made of the help given in the preparation of this chapter by Mrs. Vischer. During the period when she accompanied her husband with the Commission in East Africa, Mrs. Vischer was able to gather from women missionaries and others materials of great value which she incorporated in a memorandum for the purposes of this Report. A noteworthy contribution was made in a statement by Mrs. Handley Hooper, of which use has been already made in the Kenya chapter.

be appreciated by members of civilized communities. The woman is not only the cook who prepares the food for consumption, she is also the gardener and the field worker who cultivates the soil. On her the family depends for its supplies.

Her second responsibility is for the habitation. While the man shares in the building of the house, it is the woman who first of all has care of its decencies and comforts, guaranteeing proper facilities for refreshing sleep. In the earlier stages of social development it is her lot, as one wife among many, to care for her own children in her separate kraal; as civilization advances she can aid her husband to escape from the evils of a one-room dwelling to a home where she can supply ideals for the better relationship of children as well as of adults.

Closely connected with that of food and sleeping facilities is the whole question of clothing. This important provision cannot be left either to the antiquarian interest of those who desire to retain what they regard as the artistic and natural in clothing, or to the persistent interest of those who would impose upon the Africans a Europeanized dress entirely unsuited to the demands of climate or Native habit. In clothing, as in every phase of primitive life, there is a middle ground which conserves the best of their original costumes and supplies the best of civilized experience.

These three elemental necessities of human life, the most concrete expression of the responsibilities of women, would alone offer sufficient ground for the large expenditure of funds and the larger expenditure of thought and real concern for the well-being of Native girls and Native women. They are not, however, complete, for the woman not only presides in the dwelling, directs or controls the beginnings of life, but also holds the vital forces that make or unmake the individual and the social group.

Woman's responsibilities in the recreative needs of primitive society illustrate the extensive and potent set of influences with which she is connected. The place of recreation in African life has been already recognized and the importance of conserving the worthy elements in Native amusements has been emphasized. The rougher recreations of primitive society are divided into those related to hunting and warfare and to moonlight dances. The elimination of the excesses of these will probably depend more largely upon the education of the woman than upon the training of the man. It is certain that the African people cannot attain even to the normal standards of civilization without radical improvement in sex relationships. Miss Mabel Shaw's statements quoted in a later section of this chapter show what part a school may play in purifying and directing these and similar activities. Equally important is the woman's control of the recreations of the children. Here her influence can be potent even to the extent of determining character formation. Readers will recall the part played by the elder women in Dr. Donald Fraser's lovely story of camp fire games, quoted in an earlier chapter.

The relation of these elemental duties of women in primitive society to the "simples" of education set forth in the preceding chapters must be evident to every reader. To meet the African girl or woman at her starting point in the social order







GIRLS AT SCHOOL (1)
(*a*) and (*b*) The Girls' School, Nabumale, Uganda ; (*c*) The Waddilove Institute, Nengubo, Southern Rhodesia.







GIRLS AT SCHOOL (2)
Mbereshi
(*a*) Girls Marching ; (*b*) At Net Ball ; (*c*) Dormitories and Playground.

is the only way to lead her, without social disruption and personal disaster, into fuller partnership in the new life opening before African peoples.

Experienced missionaries call attention to the heavy strain which advance in civilization adds to the personal and household life of a woman. Monogamy greatly increases her duties as wife and deprives her of fellow-workers in field and garden. A larger dwelling, additional clothing (involving sewing, washing and mending), better food and higher standards of moral training for children, all add to the woman's privilege, but also to her responsible work. It may be expected that social adjustments whereby some of her tasks will be transferred to the men of the household will evolve naturally, if a right attitude is created through education related to actual home and community needs. A noteworthy suggestion is made by Dr. Shantz in his section on Woman's Place in Native Agriculture to the effect that even if women still till the food crops the newly introduced money crops might be regarded as in the sphere of the men. Here, as elsewhere, adjustment of social changes can only be made where the concerns of men and women, of home and school, of the individual and the community, are seen as one.

The Report has repeatedly urged the need of preparing the African for leadership of the masses and for participation in the widening opportunities of modern life. This applies as really to women as to men. Tragic results will follow if the education of the African woman does not develop on parallel lines and simultaneously with that of her husband. Together they must advance to the full development of civilized life in all its phases. The influence of ignorant and uncivilized wives and mothers upon semi-educated men and boys can do nothing but hamper and delay the development of civilization. The testimony of authorities consulted by Mrs. Vischer points in this direction. In the words of a prominent Roman Catholic missionary leader :

> Education of the Native woman in our African territories must be based upon her future position and upon the influence which she will have to exercise. Now the black woman, not less than her sister the white woman, is called upon to become the soul of a clean and healthful home. It is her vocation. . . . It is therefore necessary to educate her, to educate her intelligence, her heart and her will power.

Even more emphatic is the testimony of a woman missionary doing notable work in Kenya Colony :

> A real national ideal must be set up in all education, and a pride of race given which must have practical results in the cleansing of Native life. This can only be achieved if the men and women are taught to work together, with a real consideration for one another, and wish and seek for their children something better than that which they have obtained for themselves.

The essential needs of the situation are pithily summed up in Mrs. Vischer's own words, that "changed men will require changed mates." As sound education penetrates the mass of African life, higher conceptions of home and family life will make increasing claims upon men and women. The training of children will become a wider parental trust, the relationship of husband and wife will expand from physical into mental and spiritual regions ; comradeship will replace mere subserviency. For all this every school, from the least to the greatest, prepares the way.

No survey of the importance of women's education, even among the primitive communities of Africa, would be complete without some reference to the need for rudimentary professional training. The two professions most likely to open before the African woman in the near future are those of teaching and nursing. Women teachers are needed in schools for girls and for infants of both sexes. Though the influence and supervision of European women are essential to the successful education of African girls, the Native woman teacher has from the first her place—a place that will grow in importance and influence as civilization progresses.

The demand for such teachers already exceeds the supply in certain Colonies, as witness the testimony of a woman missionary in Nyasaland :

> We are so short of women teachers that almost any girl of good character who knows how to read and write can get work, if her home is not actually near a central station where more trained teachers are available.

If these Native women teachers are to fulfil their function satisfactorily, due provision for their training must be made. Repeated reference to this urgent need has been made in earlier chapters.

The woman nurse, too, will be increasingly needed, especially for maternity work and the care of sick children and in hospital wards. At present a tendency is reported in some districts for men rather than women to come forward to train as nurses and medical assistants, even when the instruction is given by European women. The proportion of women, however, is sure to increase as time goes on, and due provision must be made for adequate training.

Illustrations of Good Work

The Commissions both to West and East Africa noted with regret the neglect of adequate provision for the education of women and girls. They were also impressed with its lack of adaptation both to the present needs of African girls and also to those larger possibilities opening before them. As against this general and lamentable neglect both Commissions bear testimony to the excellent quality of the work done in some schools organized by European and American missions. The credit for this success must usually be given to women missionaries who are conscious of the capacities of the African woman to participate more fully in the molding both of present and future conditions of African life.

The Report of the two Commissions provides several examples of schools effectively related to the special needs of the Native homes and the responsibilities of women in the community. A few of these examples may be recalled :

> (1) In one mission school Native girls are being trained to share in every phase of home and community life. Being originally designed to care for twins cast out in accordance with a cruel superstition, the school has had charge of a number of children from infancy up. This gives opportunity for experience. A notable feature of the school is the beauty of the sleeping arrangements. The huts, of dark brown clay, susceptible of polish, are made artistic without any semblance of cheap imitation of European rooms. This typifies the whole attitude of the school, in that the best possible use is made of the worthy elements of Native life. The animal garden contained the various domestic

animals of the country. The care of these animals was assigned to the children according to age and intelligence. The purpose was far more inclusive than mere interest in economic values. Through their varied responsibilities the children were taught habits of promptness, regularity, faithfulness and obedience in the tasks assigned to them. They were also interested in the simple realities of the normal life of the community, instead of being restricted to the mere learning of words from a printed page.

Another feature of this school was the training for girls about to be married, most of whom had been sent to the school by their future husbands. These young women lived in a separate compound and responsibility for its all-round life was placed quite definitely upon them. This included the preparation of food, the making and care of clothing, the cleanliness and order of their sleeping accommodation, vegetable and flower gardening, recreations both outdoor and in the evening hours within their quarters, the religious life of the compound, and all the influences that make for the full-orbed womanhood toward which the school activities directed them. Education in the narrower sense was given a real and proportionate place in the program, but the future duties of the young women as the prospective wives of men who were to be ministers, teachers and community workers determined the method and policies of the department.

(2) Another well-known school, in addition to the regular instruction and practice in home life, provided special training in marketing. An older and a younger girl were sent each day to purchase food for the school, with responsibility for the wise expenditure of the money, having in mind not only the cost of the article but its food value. In this simple experience there was a test of honesty, judgment, business management and such other qualities as promptness, regularity and faithfulness.

(3) Still another instance illustrates possibilities of educating young women in the care of children. This institution was designed for the preparation of maternity nurses. Even though their preliminary education was quite limited, the success of the institution was surprising. With simple illustrations and carefully directed practice the young women acquired a knowledge and a skill that enabled them to be of great service to the Native women of the community in which they worked.

A few miles from this institution was another school for the more general education of Native girls. This was remarkably successful both in imparting general knowledge of the more conventionalized type and knowledge and practice of home activities such as sewing, cooking and the care of the gardens. Provision was also made for recreation both through outdoor sports and indoor games. The one defect in the institution was the failure to give to the pupils an understanding of the special responsibilities of motherhood. This failure was all the more obvious in that the maternity training center was situated only a few miles away.

(4) Illustrations of the direct preparation of African women for the larger and more defined services are not so definite as those already given. Such training is usually, on its technical side, merged in that for men. Missionaries are increasingly conscious of the need for fuller and more advanced provision for the training of women as teachers, evangelists, social workers and nurses. The lack of higher standards of training for women at the present time is largely explained by the failure in the past to supply stimulative education in the lower standards. But chapter after chapter in this Report demonstrates that the provision of at least some measure of this higher education can no longer be delayed. In particular, it is imperative that facilities for the training of women teachers be increased.

Among other material from Africa, the Commission received from Dr. C. T. Loram a statement setting forth the ideals and practice of a girls' school in Northern Rhodesia, which he commended as noteworthy and suggestive. So simple and so inclusive is the statement that it seems to be the expression in action of all that this chapter contains. The writer* permits the publication of this statement here :

* Miss Mabel Shaw, of the Girls' School, Mbereshi, a station of the London Missionary Society in Northern Rhodesia.

Here we have a large compound, containing ten small one-roomed houses of sun-dried bricks, also stores, a block of burnt brick comprising a large schoolroom, classrooms, kitchen and store; also a missionary's house. In reality it is a small village run entirely by girls. In the midst of the compound is the ordinary village *nsaka*, a circular grass roof supported on poles, such as is seen in all our villages here. It is the general meeting place or town hall; the girls also use it for a dining-room in wet weather. In the dry season they eat outside, seated on mats round the common pot, just as they do in their villages. At the head of each house is a house mother, a big girl. She has in her care eight children of varying ages, and she is responsible for their general well-being and behavior. In this way the ten eldest girls in the school have training in the care and disciplining of children. They look after them in sickness and prepare special food for them; they wash and mend their clothes; they give to each child her own particular duty and shoulder the whole responsibility of the house. Many of them do it amazingly well. These house mothers are the elders of the village, and often settle any dispute that may arise. They work together excellently, and are really concerned about the well-being of the children and that of the school as a whole.

We work largely through these house mothers. They are in close and constant touch with us, working with us for the good of the school. Often they hold this position for two years or more before leaving. Our endeavor is to instil into them a sense of mission, the serving of others. It is to girls trained in our schools that we look largely for the salvation of the African village—spiritually, mentally, morally.

The girls live as nearly as possible an ordinary village life. The work of the whole compound is done by them; they draw their own water, get their own firewood, prepare their own food. We have two very extensive gardens in which a considerable amount of time is spent. We grow a great quantity of cassava, the staple food of this people. In time we hope to grow enough for all our needs, also enough green food, nuts and beans. A considerable amount of flour pounding is done; each girl takes her turn at this. Garden work is developing rapidly. In future we shall have a large fruit garden—bananas, pawpaws, mangoes and other fruits. All the work except the actual digging is done by the girls. A certain amount of time is given to pot-making, and before long we hope to be doing really useful work in this department. All the girls from the oldest to the youngest make their own garments.

School hours are from 9 to 12.30 daily. The curriculum is based upon the Nyasaland Code. I am not eager to take the girls beyond Standard III. At present we have one unusually intelligent girl in Standard V, who will be a teacher, we hope. Organized games, singing, drill and dancing are great features. There are also games and dances in the moonlight several nights every month. Net ball is played remarkably well, with great vigor and keenness.

I have found that the secret of the happy, contented school is to keep the girls healthily employed. The younger children go to bed just after sunset, the elder ones a little later. Sleep comes at once. So far, we have had no trouble of any kind in the houses. There is absolute silence until the rising bell rings before dawn.

The more definitely religious exercises consist of prayers at sunrise and sunset; religious instruction is given in school every day, and in Sunday School, where the house mothers are teachers. They have a preparation class every week. Our school life centers in a little devotional and intercessory service held weekly for the elder girls in the school and the old girls in the village. In this way we keep in close touch with the old girls, all of whom are married.

The children come to us quite young. Most of them are the children of Christian parents and they stay until they are married. In this district girls are married as soon as they are mature. In the school they are not married until at least two years afterwards. At this present time we have girls of seventeen and eighteen with us, girls who have been in the school for seven or eight years.

We make use of the dramatic sense which these girls have in common with all their people. Where we can dramatize we do so, even in our religious teaching. The chief example of this is in scenes, historical and symbolic, representing the birth of our Lord. These are done year by year at Christmas time, not only as an act of worship and adoration for the girls who take part, but for

the vast number of people who come to see them. In all the rehearsing and preparation beforehand there is a sense of reality and reverence which is quite amazing. We make use of this gift of theirs in many other ways.

There are no quick results in the school, though one sees clearly the growth in responsibility, cleanliness, intelligence, self-control and thought for others. The test of the school work is to be looked for in the lives of the old girls. There are only about twenty at present, and all of these have left fairly recently—within a year or two—so it is not yet possible to judge. But one sees clean houses, healthy, clean, well-cared for babies, and a desire to keep in touch with the school and to share its life wherever possible.

Occasionally one gets a gleam of new life stirring in the hearts of some, and such gleams, however transient, make one feel that it is all worth years of toil and patient waiting. There is one thing these children are most certainly learning, and that is joy—joy unshadowed by fear ; and in so far as God Himself is joy, they are receiving Him.

It seems to me that the only way to set about such work is to begin where the girls are. Their village life is the best they have known, and it is good in many ways. To start with a series of negative commands, to endeavor to make a complete or even partial break with life as they have known it, may prove disastrous. I have found it wise to ignore certain things until I have won the girls' confidence, and they come willingly to talk of these things with me. Positive teaching, not negative, is going to help.

The whole question of sex and the terrific part it plays in an African girl's life has to be faced fearlessly, reverently, sanely. European conventions have simply got to go. There is no place for them here. A recent number of the *International Review of Missions* reminds us that scientists have warned us of the danger of interfering with primitive custom and tradition, of depriving the Natives suddenly of their usual vehicles of self-expression. One has to remember that the strong physical instincts of the African girl are as much part of her humanity as the spiritual consciousness with which she has been endowed, and any sort of undue repression is harmful. Our task is to give spiritual life its true place ; then the physical and sexual will assume their true places. To the African it is a normal thing to prepare even from childhood for marriage, which is to them the one aim and meaning of life. If we tell our girls that all the customs in which they have grown up are sinful, and forbid them, they will soon get an artificial conscience, and unless we give them greater and more absorbing interests they will probably go on practising these customs with guilty consciences, or continue, even if giving them up, still obsessed by sexual instincts. We shall have done no real good.

What we have to do, I believe, is just to go on giving them the offer of the life that is in Jesus Christ, teaching them that the Spirit of God is for them ; that their bodies are His Temple. It is new thoughts, new ideas, new conceptions of life that matter. Thoughts and ideals are more powerful even than custom. It is the expulsive power of a new affection that they need. There must be a new Master, or all the sweeping and garnishing we attempt to do will only lead to new devils entering in, and the last state will be worse than the first, for they will be sinning knowingly.

The whole subject should be brought into the daylight, but this cannot be until one has won the girls' confidence and they come of their own accord to think of these things. I talk to the girls freely and naturally about their bodies and God's interest in their development, and the large part our physical natures play in God's purpose for mankind. I try to show that if our vital energy is all used up in one way there is little left to nourish our mental powers, and God's purpose is that our threefold nature should be evenly balanced, body, mind and spirit all keen and alert. If these girls learn to ponder these things in their hearts instead of gossiping with their companions, if they are taught the sacredness of the body as the vessel of the Divine Nature, if they are given happy and absorbing occupations and interests, the abuses now so prevalent will in time die out. Repression will do little ; a new obsession is the real cure. To me, one woman pure in heart is worth a hundred pure in body. It is new, sweet, true thoughts of life we need to give them.

Here again it is the teacher who is going to count far more than her teaching, and it is for us who

would lead these African girls out into sweet and holy ways to feast our eyes on the beauty of holiness, rather than let our souls be scared by the sordidness of African life. A glimpse is enough to reveal to us from what Africa is to be saved. Holiness is health, well-being, sanity, wholeness, joy ; our very lives must preach this to others. It is the vision that matters ; the heart and imagination fired by the high adventure of life. For only a heart on fire with a high and holy passion can ignite the spark in other hearts, and lead them out on to the high road that leads " to the City of God and the haunt where beauty dwells."

Obstacles and Difficulties

Within the principle of trusteeship for African peoples accepted by European nations and by the Christian Churches, the duty of educating the girls and women unquestionably falls. But duty, however obvious and compelling, has obstacles to surmount and difficulties to remove. These present no excuse for delay or cowardice ; they constitute a call for thought combined with action, for interrelated study and work. The method of survey and research indicated in the earlier chapters of the Report have special value when applied to the education of women and girls. Some aspects of the problems of female education which call for more careful consideration than they have hitherto received may be suggested here.

Education and Social Custom

In Africa, as elsewhere, the grasp of custom closes more firmly round the lives of women than of men. Not all distinctively African customs are bad ; possibly there is none without some element of good. Neither blind acceptance nor wholesale condemnation of existing customs will clear the way for the lifting up of woman in Africa. A search must be made for truth interpreted in terms of life.

(*a*) It is easy, on the one hand, to extol the service of women in the fields, magnifying the excellences of the woman farmer, and urging the dignity which attaches to bread-winning powers. It is equally easy to decry field labor altogether, to look on it as an evil from which women must be redeemed, a burden which cannot continue where even elementary education has come. Truth lies between the two extremes. The examples of school work already given offer ground for hope that a balanced opinion is being formed.

(*b*) Again there is the widespread custom of dowry, or bride-price, interwoven with a network of tradition and wrought into the very heart of African society. Some find it the center and cause of woman's degradation, the chief barrier to her advance ; others regard it as a safeguard of her person and her rights. To find the truth between these two extremes will involve thought and observation—possibly a patient handling of complex situations through years. Whatever the place of bride-price in the past or the present, it cannot survive under modern conditions of life.

(*c*) Polygamy, with its open evils and still more damaging implications, is a problem no woman working in Africa can disregard. It dominates the life of the primitive tribes ; it invades the Christian Church. To condemn it is easy ; to deal with it calls for the patience of God Who made Abraham His friend, and yet used the

marriage relationship to picture the bonds between Christ and His Church. This is a subject on which those who have studied least sometimes speak most loudly. One of the spheres in which its implications can best be studied and its evils met is in schools where, on the one hand, girls and women and, on the other, boys and men, have their training for life. Certain aspects of polygamy lie in the sphere of the Church. But women, both teachers and pupils, have a call to the study of this grave problem in the light of knowledge and experience.

It seems a far cry from classroom study of social anthropology in some western university to a girls' school in East Africa, yet there is a growing interdependence which is full of hope. Mere condemnation of polygamy or any other social evil is futile. Nothing can be dealt with until it is understood.

Education and the Traditional Position of Women

The position of women in African society is so complex as to defy generalization. Her subservience is obvious, her ignorance is not questioned, her capacity is decried. Yet in many tribes she wields far-reaching influence; in religious matters she often leads. Her work in household and in field is notable; in school work few find a difference in intelligence between the girl and the boy. The Queen Mother of Swaziland was a ruler as potent as Khama himself. As conditions of modern life impinge upon African society an understanding of the strength and weakness inherent in the traditional position of women should be earnestly sought. However faulty in themselves, the old sanctions at least assure some measure of discipline; their removal, unless some better substitute is presented in the hour of release, may result in the weakening of moral forces, the breaking down of self-restraint. Yet not in Africa or elsewhere can the march be backward; the way is forward to the light and liberty of the newer day. It is not release, but the ignorance of the door-openers which imperils; those who educate African women must know the influences which have shaped them in the past and what are the ancient governing factors to be replaced by new and better controls. Here no study of women by women only will suffice. The old order was built on men and women linked together; the new order must be so established too. The interpretation of African society so essential to true educational work will only be found when men and women educators seek it together to meet their common need.

Attitude of Africans towards Women's Education

The present attitude of Colonial Powers towards the education of women has been discussed in this Report. So has been the slowly changing attitude of missions. The need for this change is illustrated by a statement received from a woman missionary in East Africa:

> This would be a suitable center for a girls' boarding school for the district. The local chief has asked repeatedly for one to be started. There is a boys' industrial training centre here, and the two schools could develop side by side if the girls' school were efficiently staffed. But there will have to be a decision as to whether the beginning of girls' work in this station is to be held up in order to make advances possible in the boys' school already established. The need is obvious,

but when action is proposed it is said that " there is a lot of buildings still needed for the boys' school and for houses for the European staff, so that it would be almost impossible to make an immediate start for girls, except in a very small way or in temporary Native buildings." It is a question whether this is a wise policy in view of the future and the present opportunity. Surely it is wiser for education to develop simultaneously for boys and girls, rather than for one to wait on the other. It requires to be borne in mind that girls of Native races must be safely housed, and that Native buildings are not the most suitable in this respect. Boys, being freer and not likely to be molested, could live with greater safety in temporary Native buildings.

The attitude of Africans themselves to this question is as complex and contradictory as might be expected in the present transitional stage of their social life. The evidence collected by Mrs. Vischer reflects the conflict between the new day and the old. She reports one tribe whose men objected to the opening of a girls' school because women " already knew too much." The Commission endorse from their own observation her record of the widespread reluctance of conservative parents —especially the fathers—to allow the education of their girls. In their eyes education will make their daughters abhor and rebel against conditions accepted in the past. These include the customary arbitrary disposal of girls in marriage for a price arranged in their childhood, the perpetuation of polygamy, the heavy burden of field work, the disability and subserviency imposed on women in social life, and the lack of opportunity for self-expression. This recoil of parents in one direction, and of daughters in another, is inevitable in a time of social change due to contact of western civilization with primitive life. The acute strain of this conflict between traditions and ideals has been accentuated in the past by the provision of an education too little related to the actual life of the home and of the community. It is confidently urged that education on the lines proposed in this Report will help to dissolve the conservatism of the parents, presenting education to them in terms which they can understand, and will also guide the younger generation of women to find the true field for the utilization of their knowledge and training in the life of their own people.

On the other hand, there is an insistent demand for education from the Native girls themselves and from many of the younger men who, having gained some measure of education themselves, desire its advantages for those who are to be their wives and the mothers of their children. There is no service more fruitful for the future of Africa than that of planting true ideals of education for girls and women in the African mind.

Western Influences in Urban Areas

A new range of educational problems is rapidly opening up as girls and women move from their tribal areas into townships and Europeanized districts. The fact that the moral problems which await them there are comparable to those of ports and cities in the West does not lessen the peril of the situation or release the white residents from responsibility. Mrs. Handley Hooper, in the statement already referred to,

makes a strong case for education both in rural and urban areas as a preventive and remedial agency:

> The work of education in European centers and townships is specially difficult, and the fact that the Native population is drawn from many different tribes adds to the problem. Some of these areas constitute a real menace to Native womanhood and, consequently, to Native national life, owing to the licence and prostitution found in them. In the large townships women have drifted in from the Reserves in search of excitement and freedom, or to take work as nursemaids, as a change from the monotony of village life. The inference is obvious, that while every care must be taken to educate and enlighten the women in the towns and to guard the young girls from evil, work on the Reserves must be made full of attraction and interest, to prevent a further influx of girls into the townships.
>
> These girls need special care, and it is almost impossible for the European mistress of the day school to know how her pupils employ their out-of-school hours or to have any intimate knowledge of their personalities. A good boarding school would greatly help. A strong building, with a well-trained, permanent resident staff would be essential. Attached to this school, a hostel, to which the nursemaids and other girls earning their living could return for the night, would be valuable. Evening classes and pastimes should form an additional part of the hostel. Such a scheme should appeal to the European people in the township for support, as the average mistress can have no manner of idea how the girl who cares for her child in the day spends the night hours. Many make no provision for sleeping accommodation, but employ these girls for day work. Such plans should be run in close connection with a rescue home, as there are many girls who have got beyond the help of simple school work and preventive recreation, and need special assistance.

The conditions in urban areas in Africa thus constitute a further call for the cooperation of men and women, of settlers, economic groups and missionaries, and of the Native people.

RECOMMENDATIONS

The facts and implications of all that has been assembled by the Education Commission to West, South and Equatorial Africa, as well as by the Commission to East Africa, point definitely and conclusively to the following observations and recommendations concerning the education of Native girls and Native women in Africa:

1. It is essential for the future welfare of Africa that the education of men and women, of boys and girls, should be parallel and simultaneous. The first step toward the realization of this conviction is that Government and missions shall immediately resolve to appropriate funds and prepare personnel to undertake the responsibility. There are sufficient illustrations of successful methods to warrant advance without further delay.

2. Apart from the primary schools for children of both sexes, the immediate responsibility for the education of Native women and girls can for the present be entrusted to missions whose women missionaries are the only representatives of European and American civilization to whom this delicate task can be assigned. This, of course, involves both the sympathetic encouragement and the liberal financial aid of Government. The younger girls will naturally be in classes with the younger boys, where the slight adjustments necessary for them may readily be made.

3. Hitherto the best illustrations of the effective education of girls are institutions exclusively devoted to them. Such schools have the advantage of complete adaptation to the life and needs of the pupils, and also permit freedom from the extensive and intensive forms of supervision required in coeducational institutions. The limited staff available in African schools cannot as a rule provide the direction necessary to guarantee safe and healthful relationships where young men and young women are living together.

Coeducation has advantages, and must be adopted in the course of time. African youth must learn to work together to their mutual profit. A beginning has been made in some of the more advanced institutions by arranging complete separation in some phases of school life and correlation in others. Lovedale and Amanzimtoti in South Africa, for example, have provided a home life and some training for the girls that is almost entirely apart from that for the boys. The young men and the young women combine in many classes and school functions. In many American schools for Negroes the arrangements common to both sexes include those for meals and for occasional association in recreation. The absolutely essential condition of success as plans for even partial coeducation develop in East Africa is thoroughness of supervision equal to that of the best schools in Europe and America, and the close association of the teacher with social functions and recreations.

4. The relative value of boarding and day schools, so frequently discussed, is to be determined largely by the community environment, the objective to be attained, and the available school facilities. Experience and observation in every part of the world prove the necessity for both types of schools. Boarding schools are necessary to cultivate sound habits of life in communities that lack the home conditions and influences essential to the formation of such habits. The brief contacts of the day school are in many instances insufficient for forming character when the influences of the home and the community are potent in the wrong direction. It is almost equally futile to send young men or young women with sound habits formed in the more or less artificial environment of the boarding school to cope single-handed with the traditions and customs of their home community. Experience in Africa and elsewhere has revealed tragic examples of such thoughtless use of those who have profited by long years of training away from their homes. The cruel and futile results of such action are far more certain in the case of young women than in that of young men.

In such a dilemma, the solution is not the exclusion of either the boarding school or the day school, but the correlation of the two through the supervisory measures and friendly visitation described at length in former chapters. The boarding school must arrange its program of life with the utmost regard for the home communities and for the work to be done in them. This has not always been done in the past, and in consequence the value of the boarding school has occasionally been challenged. The day school must be a center of local influence which not only educates the community but helps returning pupils to live normally according to the high standard and sounder habits acquired at the boarding schools. This is a sphere

in which the extension workers and influences such as home-demonstration agents, sanitarians, farm demonstrators, and visiting teachers already described can function. Responsibility for the provision of all these facilities can be adequately handled only with the generous aid of the Government.

5. What has been recommended presupposes all the adaptations of education so frequently presented throughout this Report : health and hygiene related to the life of womanhood and especially to the care of children ; agriculture and gardening for food ; the home and its responsibilities for the preparation of food, for restful sleep, for clothing, and for the full round of family life ; recreation for childhood, youth and adults ; character development. All these require faithful consideration. Nor can the process stop even at these elemental requisites, for woman must ultimately share the inspiration of all education. She is to be a copartner of the man. Her leadership in Africa is as basic as that of womanhood in Europe and America.

6. The participation of the Native woman in such special services as teaching may seem to some far away, but already the demand is becoming insistent and acute. The Union of South Africa has many Native women teachers, and most of the tropical colonies have some already at work. One Native woman in Natal has resigned her position as a teacher, and on her own initiative has undertaken the systematic visitation of Native homes so that she may encourage the women and girls to higher levels of home life and stimulate them to a better understanding of the beautiful and the good. Aided only by financial help from a missionary she is doubtless the forerunner of many other Native women who will bring life more abundant to Native women throughout Africa.

7. The influence of Western civilization upon Native women is a cause of much anxiety to all who are concerned in the welfare of the African people. The unfortunate elements of these influences are naturally more active and potent in the urban areas, where the Natives of both sexes are removed from the restraints of tribal customs and Western people are more numerous. Nor are the degenerating results limited to the irregularities of sex relationships, whether among Natives or between Natives and Europeans. Native women are observing the life and manner of the white women of all classes. The European women, removed from the normal conditions of their home countries and surrounded by cheap labor, are often living a life of unnatural leisure. The imitative Native women soon acquire the idea that this leisure life and its attendant amusements are natural and worthy to be imitated. Western ideas of dress are adopted, and there follows a strong temptation to make harmful sacrifices of tribal customs and standards for the sake of adaptation to what is accepted as a normal European way of life. The dangerous character of such disintegrating influences has been recognized in earlier chapters.

It appears, therefore, that there is a grave need for serious consideration of urban influences on Native women and girls. Drastic laws and " Pass " requirements are probably the least wise of all corrective measures. What is needed is the development of a genuine interest in Native women on the part of European women of all classes. Such an interest would cause white women to surround the Native girls

in their employment with every protective influence. Fortunately there are the beginnings of organized and helpful activities in several African towns. Durban, Johannesburg and Pretoria have municipal hostels or home centers organized and maintained by missions and private philanthropy. There is need for the wide experience and extensive resources of the Young Women's Christian Association to encourage, extend and direct this work.

8. This chapter and the preceding ones call attention to the greatness and delicacy of the task which falls to the woman missionary. The number of women educationalists in Africa must be increased. Larger funds are needed, not only for the extension of the work but for its maintenance and equipment. In addition, it is essential that proper training should be provided for European and American women who find their vocation in African schools. Some of the preparation needed should be given at home, some in African centers. The training for women missionaries should do more than cover the range of subjects included in the curriculum of an ordinary college in the West. The importance of preparation for a sound knowledge of the vernacular has been already urged. Special regard should be paid to such preliminary studies as will open the way for understanding the sociology and religious thought of Africa. With emphasis on all that qualifies the teacher to develop character by moral and religious education, she should know how to deal with the needs of the home, including food, clothing and sleep; with recreation as a necessary element of full-orbed life; with the care of health and the means of physical development; and with wise and progressive means of opening the way to a common community life for women and for men.

9. A significant paragraph in the Statement on Education in Tropical Africa, issued by the Advisory Committee of the British Colonial Office, indicates the need for extending education not only to girls but to adult women, with a view to strengthening the relations between older and younger generations and lessening the peril of revolt and of social disintegration:

> Side by side with the extension of elementary education for children, there should go enlargement of educational opportunities for adult women as well as for adult men. Otherwise there may be a breach between the generations, the children losing much that the old traditions have given them, and the representatives of the latter becoming estranged through their remoteness from the atmosphere of the new education. To leave the women of a community untouched by most of the manifold influences which pour in through education may have the effect either of breaking the natural ties between the generations or of hardening the old prejudices of the elder women.

Supplementary Chapter

AGRICULTURE IN EAST AFRICA

By H. L. SHANTZ, Bureau of Plant Industry
U.S. Department of Agriculture

	PAGE
Region Considered	353
European Agriculture	354
Native Agriculture from the Standpoint of Production	357
Total European and Native Production as Shown by the Exports	361
The Place of Agriculture in the Life of the East African Native	361
The Native and the Agricultural Development of the Country	363
The Danger of Too Rapid Development of Money Crops	364
Native Agricultural Methods	365
Woman's Place in Native Agriculture	370
The Effect of European Control on Native Agriculture	371
Increased Populations, 371; Taxation Demands a Money Crop, 372; Education Means Increased Demands on Agriculture, 373; Effect of Native Reserves	374
The Necessity of Education if the Native is to Hold His Place on the Land	375
What Should Constitute Agricultural Education	376
The Agricultural Potentiality of East Africa	377
Ethiopia, 379; Kenya, 385; Uganda, 387; Tanganyika, 389; Zanzibar, 392; Nyasaland, 392; Portuguese East Africa, 394; Northern Rhodesia, 395; Southern Rhodesia, 396; Bechuanaland	397
General Summary and Conclusion	398

Region Considered

THE region considered in this Report includes the following countries, colonies and protectorates: Ethiopia* (Abyssinia), Kenya, Uganda, Tanganyika, Zanzibar, Portuguese East Africa, Northern Rhodesia, Southern Rhodesia and Bechuanaland, and comprises much of the great highland which extends down across East Africa from the Red Sea to the southern portion of the continent. This broad strip, from Northern Ethiopia on the north to the borders of the Transvaal on the south, is about 3,000 miles long and 800 miles wide, and has an area two-thirds the size of the United States, or 2,200,000 square miles of land, exclusive of the large lake areas.

Of this great area, about 500,000 square miles, or about 23 per cent., are desert or semi-desert, usually hot and dry. Here crops fail, but following the rains the grasses spring up rapidly and dry in place as the droughts come on. This is, therefore, excellent grazing land, of low carrying capacity, but otherwise ideal for cattle, goats, sheep and camels. Here are found nomadic, pastoral tribes and often huge herds of wild game. The value of the grazing land is dependent on places where animals can secure the drinking water necessary for subsistence on the dried grasses.

* Ethiopia, which Dr. Shantz prefers to adopt, is the name officially used in the country. Abyssinia, the title generally found in maps and in books, is used in the other parts of the Report.

Of the remaining area, over 300,000 square miles, or 14 per cent., lie at high elevation covered with temperate grassland and forest, and have a temperate climate where high temperatures are never known and frosts never occur, except in the extreme north or at high elevation. It is locally known as " white man's country," a region relatively free from malarial and other fevers and where one is not oppressed with the combined effect of sun, heat and high humidity which, in the lower altitudes, are so difficult for the white man to endure. Here cattle do well and here can be grown such temperate cereals as wheat, barley and flax, and, if rainfall is favorable, as it usually is, such crops as coffee, tea, bananas and many temperate fruits. Although it is never cold enough to hurt coffee and bananas, it is never hot, the region having a sustained mild temperature, favorable alike for temperate and tropical crops.

The remaining 1,400,000 square miles, or 63 per cent., lie for the most part at low elevation and are usually covered with tall grasses or forest, hot and very damp part of the year. Here are lands admirably adapted to warm weather crops such as cotton, sorghums, sweet potato, eleusine, groundnuts, sisal and, where water is sufficiently abundant, tropical crops such as sugar, rubber and, on the islands and along the coast, coconuts and cloves.

European Agriculture

Only one portion of this great area is entirely free of European domination. Ethiopia, in the north, has practically no white settlers and no white overlords. It has no European agriculture. The same may be said of the agriculture of Zanzibar, which, although highly developed, is under the control of Arabs, Indians and the Native people. Kenya, Uganda, Tanganyika and Nyasaland have been under European control for nearly half a century. Each contains valuable blocks of temperate climate land as well as hot, tropical lands. Gradually, during this period, land has been acquired by Europeans and put under cultivation. At the present time there are in the whole area about 44 million acres held as farm land, and of this less than 1 million acres are in crops (see Table I). Before the war Tanganyika had the largest acreage in European farms, but rough estimates would place the plantation lands now at 111 thousand acres. This is less than Southern Rhodesia with 276 thousand, or Kenya with 274 thousand acres. Portuguese East Africa has about 98 thousand, Nyasaland 48 thousand, Northern Rhodesia 40 thousand and Uganda 27 thousand acres.

Notwithstanding the small acreage at present under cultivation, the great variety of crops grown and their yield are proof of the capacity of the country to produce almost any type of agricultural produce needed in the world's commerce. From the available reports maize occupies the largest acreage (435 thousand), followed by rubber (137), sisal (112), coffee (85), cotton (70), coconuts (29), sugar (28), tobacco (19), wheat (19), kapok (7), flax (6) and tea (5). The following fruits are listed in the Kenya agricultural census, given roughly in order of their number of trees in 1921. They illustrate the wide range of conditions found and the great variety of fruit which

TABLE I

ACREAGE UNDER EUROPEAN OCCUPATION AND CULTIVATION, AND ACREAGE DEVOTED TO EACH OF THE PRINCIPAL CROPS
(With Notes and Source of Data)

Country.	Acreage under Occupation.	Acreage under Cultivation.
Ethiopia (Abyssinia)	—	—
Probably none, or very little.		
Kenya	3,985,371	274,319
Principal crops in acres : Maize, 99,764 ; coffee, 52,249 ; sisal, 39,026 ; wheat, 15,429 ; coconuts, 8,818 ; flax, 5,889 ; sugar, 4,193 ; barley, 818. (Agric. Census of the Colony and Protectorate of Kenya for 1923, Table I.)		
Uganda	93,808	26,710
Principal crops in acres : Coffee, 19,905 ; rubber, 12,839 ; cacao, 1,250 ; cotton, 456 ; sugar, 242 ; maize, 215 ; tea, 94. (Uganda Protectorate, Annual Report Dept. of Agriculture for the year ended 31st Dec., 1923. Appendix No. 5.)		
Tanganyika	566,000	111,000
Principal crops probably about in the order, but lesser amounts than those shown in 1912-13, which were as follows in 1,000 acres : Rubber, 112 ; sisal, 61 ; cotton, 32 ; coconut, 20 ; coffee, 12 ; maize, 9 ; kapok, 7 ; rice, 1·2. In 1921 the non-Native census gave the number of Europeans engaged in agriculture as 299. If each of these held an acreage equivalent to that held by the German landowners, the area would approximate 566,000 acres ; and if the proportion of land in crops were the same, the area in crops would be about 111,000. All land is public land, and plots of 5,000 acres can be leased for 99 years. Before the war the area under European occupation amounted to 1,339,000 acres, while the acreage under cultivation amounted to 262,000. (Reichs-Kolonialamt, d.d. Schutzgebiete in Afrika und d. Südsee, 1912-13. Stat. Teil., pp. 82-83.)		
Zanzibar	—	—
Mostly under control of Arabs and Indians.		
Nyasaland	3,705,255	47,781
Principal crops in acres are : Cotton, 12,658 ; maize, 9,901 ; tobacco, 9,817 ; tea, 4,840 ; rubber, 4,000 ; sisal, 3,290 ; eucalyptus, 2,321 ; coffee, 492. (Land Commission Report, 1921, and Nyasaland Protectorate, Annual Report of the Dept. of Agric. for the year ended 31st March, 1920.)		
Portuguese East Africa	1,786,000	98,000
Principal crops, in acres : Maize, 32,000 ; cotton, 25,000 ; sugar, 24,000 ; sisal, 9,000 ; rubber, 8,000 ; tea, 445. (The South and East African Yearbook and Guide, 1924, p. 660, and Special Consular Report No. 85, U.S. Dept. of Commerce, 1923.)		
Northern Rhodesia	3,000,000	*40,000
Estimates from data in the South and East African Yearbook and Guide for 1924, p. 168, based on equal area of recent holdings with those of 1914. *Estimated from acreage of principal crops which		

Country.	Acreage under Occupation.	Acreage under Cultivation.
are, in acres: Maize, 38,473; wheat, 2,041. (Inst. Intern. Agric., Rome, 1923.)		
Southern Rhodesia	30,000,000*	276,607
Colony of Southern Rhodesia, Report of the Director of Agric. for the year 1923, p. 11. The principal crops, in acres, are as follows: Maize, 220,937; tobacco, 9,054; groundnuts, 5,436; velvet beans, 4,878; sunflowers, 3,563; beans, 2,811; potatoes, 2,274; pumpkin, 1,481; kaffir corn, 1,153; teff, 1,160. (Rhodesian Agric. Journal, Vol. 21, Feb., 1924. Table III.) *Report of address by Sir Francis Newton, *African World*, Nov. 8, 1924, p. 77.		
Bechuanaland	—	—
British South African Company owns Tuli, Gaberones and Lobatsi blocks, latter mostly in occupied farms. (South and East African Yearbook, 1924.)		

can be produced: lemon, lime, orange, apple, peach, loquat, plum, guava, custard apple, maartje, fig, pear, papaya, grapefruit, quince, apricot and nectarine.

It is evident that the acreage in crops could be enormously extended. Judging from the character of the country, there is every reason to suppose that the acreage of land in crops could in time reach a figure nearly equal to the present total cultivated area in the United States. If the area under consideration is limited by the exclusion of arid and semi-arid land, the remaining area is 1,689 thousand square miles. In the United States, if the arid and semi-arid non-crop producing areas were eliminated, all the forest lands of the north and west included, the land in crops would amount to about one-fourth of the total area. On this basis, one-fourth of the tract here considered would have an area of 422,000 square miles, or 270 million acres, or about three-fourths of the area in crops in the United States. This area in Africa could compete with production in America and Europe in such crops as maize, cotton, citrus fruits and live stock, but probably would not produce an excess of wheat or temperate cereals and fruits.

Animal industry is also important to European agriculture and there are at present, roughly, about the following numbers of livestock on European farms in this area: 1,237 thousand cattle; 288 thousand sheep and goats; 41 thousand pigs; 19 thousand mules, donkeys and horses (Table II).

The present development of European agriculture only indicates what could be done with the area. If this country is developed as a white man's country, it will result in pushing back the Native population or making them laborers on white plantations. It would soon break down the Native tribal rule, remove the Native from the land as a producer and result in complete white domination of the country. This would make the problem of the maintenance of labor for the plantations the primary consideration, for on African plantations little or no physical work is done by white men.











WOMEN AT WORK

(*a*) Mission Girls Fetching Firewood at Kikuyu ; (*b*) Women Drawing Water, Abyssinia ; (*c*) Women Resting while Repairing a Roof, Southern Rhodesia ; (*d*) Woman Working on Threshing Floor, Bechuanaland ; (*e*) Kikuyu Women, with String for Bag-making and Straw for Thatching.









METHODS OF AGRICULTURE (1)

(*a*) Coffee Trees, Warangu, Tanganyika ; (*b*) Granaries for Storage of Eleusine, Uganda ; (*c*) Native Plowing before the Rains, Abyssinia ; (*d*) Native Plow and Yoke, Abyssinia.

TABLE II

ANIMALS—EUROPEAN OWNED

Country.	Cattle.	Goats and Sheep.	Pigs.	Horses, Mules and Donkeys.
Ethiopia	—	—	—	—
Kenya Agric. Census of the Colony and Protectorate of Kenya for 1923. Table 2.	190,140	153,318	12,120	3,807
Uganda Uganda Protectorate Annual Report, Dept. Agric., for the year ended 31st Dec., 1923, p. 30.	1,539	101	98	13
Tanganyika Reichs-Kolonialamt, d.d. Schutzgebiete 1912-13, Stat. Teil., pp. 90, 91, with Urundi and Ruanda eliminated.	36,288	41,569	5,450	3,211
Zanzibar	—	—	—	—
Nyasaland Nyasaland Protectorate, Annual Report of the Dept. of Agric. for the year ended 31st March, 1920, p. 13.	15,445	2,231	843	283
Portuguese East Africa	—	—	—	—
Northern Rhodesia	—	—	—	—
Southern Rhodesia (*a*) Colony of Southern Rhodesia, The Report of Director of Agric., 1923, pp. 7 and 10. (*b*) Estimated from Resources of the Empire Meat, Fish and Dairy Produce, p. 45, for 1922, and Colony of Southern Rhodesia, Report Chief Native Commissioner, 1923, p. 12.	993,608*a*	91,000*b*	22,441*a*	12,000*b*
Bechuanaland	—	—	—	—

NATIVE AGRICULTURE FROM THE STANDPOINT OF PRODUCTION

Most if not all of the produce of Native agriculture is consumed by the people themselves. Only rarely is produce grown for sale. This probably never would be done if it were not for pressure from the Europeans, either in the form of taxation or increased wants brought on by demands for clothing and schooling, or by developing a taste for ornaments, dress, food and drinks not before required. The figures given (Table III) are meager, but serve as an interesting comparison with European production. The Kenya estimates give production but not acreage, and even this has been dropped from the latest census returns. The estimates give about 33 million acres in Kenya occupied by Natives; and there is probably not over 10 per cent. of this under crop. In Uganda about 3 million acres are estimated to be under crop by Natives, and in Southern Rhodesia a little over one million. In Kenya this acreage is largely maize, sorghum and other cereals, and potatoes and beans; in Uganda bananas, eleusine, cotton, sorghum, maize and coffee are the chief crops; in Tanganyika grain, groundnuts, coffee, simsim, rice and cotton; and in Southern Rhodesia grain such as sorghum, maize, etc. No adequate conception can be obtained

TABLE III

RECORD OF NATIVE CROP PRODUCTION

Country.	Total Acreage.*
Ethiopia	—
Cereals such as teff, barley, sorghum.	
Kenya	(a)
Produce sold in tons: Maize, 83,833; sorghum, 65,566; grains, 49,292; white and sweet potatoes, 25,063; beans, 10,282; simsim, 4,251; cotton, 268. (Colony and Protectorate of Kenya, Department of Agriculture, Agricultural Census, 1921. Table 22.)	
Uganda	2,759,075
Bananas, 781,456 acres; eleusine, 453,136; cotton, 426,738; maize and sorghum, 210,514 acres. (Uganda Protectorate, Annual Report of the Department of Agriculture for the year ended 31st December, 1923. Appendix No. 3.)	
Tanganyika	—
No figures of acreage can be secured, but of export crop mostly, if not all, Native grown. The following figures are from the Dept. of Agric., Tanganyika Territory Report for the year 1922, pp. 16-18: Grains, 16,284 tons; groundnuts, 11,300; coffee, 4,268; simsim, 2,348; rice, 2,339; cotton, 1,420 tons.	
Zanzibar	378,000
Coconut, 55,000; cloves, 48,000 acres; remaining 275,000 acres chiefly cassava, eleusine, bananas, pineapples, citrus, maize, yams, toro, chickpea, sweet potatoes. (Zanzibar Protectorate Bluebook for the year ended 31st December, 1923, p. 122.)	
Nyasaland	—
Chiefly maize, cassava, sorghum, groundnuts, rice, but no records available.	
Portuguese East Africa	—
Maize, groundnuts, sorghum, cassava, tobacco, cotton, but no separate records.	
Northern Rhodesia	—
Chiefly maize, tobacco, sorghum, eleusine, groundnuts.	
Southern Rhodesia	1,158,355
Chiefly grain. There are now 18,000 plows in use by natives. (Colony of Southern Rhodesia, Report of Chief Native Commissioner for the year 1923, p. 4.)	
Bechuanaland	—
Chiefly sorghum.	

* If we accept Uganda and Southern Rhodesian figures of acres cultivated per Native and apply this average to the whole area, the estimate would be about 23 million acres.

(a) Total area of land occupied by Natives is 33,652 thousand acres, and probably not over 10 per cent. of this actually under cultivation.

of the amount of Native production. The data in Uganda and Southern Rhodesia are based on acreage. In Uganda each Native cultivates about 0·9 acre and in Southern Rhodesia 1·5 acres. If we accept these as representative, the area under cultivation for the whole area would be about 23 million acres, or over 20 times the amount of land under European cultivation.

This figure is probably too high, for in Uganda the Native has been stimulated to production of cotton, and in Southern Rhodesia the character of the country would

require rather more extensive tracts than in the more tropical countries and the use of the plow would also increase the acreage. But the Native production is very great as compared with European production, although little of the produce is sold. There are marked exceptions to this statement, notably in cotton which, except in Ethiopia, is produced almost entirely for export and almost entirely by Natives. In Uganda about half a million acres of cotton are produced, mostly in the eastern provinces. Both Uganda and Tanganyika export Native-grown coffee. In Zanzibar and Pemba, Arabs, Indians and Swahili have one of the highly developed agricultural industries of the world ; here about 50,000 acres of cloves are grown, and the world-supply comes almost entirely from this source. There is also about an equal area of coconuts.

In animal industry, more than in plant industry, the Native can now contribute to export. The number of domestic animals, only roughly estimated for Kenya, Tanganyika and Uganda, is about 7 million cattle and 11 million goats and sheep ; while Southern Rhodesia has about one million cattle and a million goats and sheep (Table IV). Ethiopia has large herds of cattle, goats and sheep. There are no

TABLE IV

DOMESTIC ANIMALS—NATIVE OWNED

Country.	Cattle.	Goats and Sheep.	Pigs.	Horses, Mules and Donkeys.
Ethiopia	—	—	—	—
Kenya Agric. Census of the Colony and Protectorate of Kenya for 1923, p. 13.	3,000,000	5,800,000	—	35,500
Uganda Uganda Protectorate, Annual Report Dept. of Agric. for year ended 31st December, 1923, p. 28.	1,227,209	1,194,019	—	12,220
Tanganyika Reichs-Kolonialamt, d.d. Schutz. 1912-13, Stat. Teil., pp. 90-91, with Urundi and Ruanda estimates eliminated.	2,699,800	4,398,000	497	22,153
Zanzibar Inst. Intern. Agric., Rome, 1924, p. 189, data for 1913.	11,075	—	—	—
Nyasaland S. and E. African Yearbook, 1924, p. 689.	70,000	—	—	—
Portuguese East Africa Special Consular Report No. 85, U.S. Dept. Commerce, 1923, p. 15.	200,000	—	—	—
Northern Rhodesia	—	—	—	—
Southern Rhodesia Colony of Southern Rhodesia, Report of the Chief Native Com., 1923, p. 12.	927,343	1,042,046	29,932	14,597
Bechuanaland Statesman's Yearbook, 1924, p. 210.	495,000	380,000	—	—

adequate estimates of their number ; they may be as great as for Kenya, Tanganyika and Uganda combined. As a rule, in the highlands of Ethiopia the cattle are very small and of the humped, small horned type, while larger cattle, a breed intermediate between the humped and big horn, are kept by the Galla and Somali in the lowlands. Portuguese East Africa is too low and hot and damp at times to be a thoroughly good

TABLE V

EXPORTS AT THE PRESENT TIME

Countries.	Agricultural Products pounds sterling.	Exports of Agricultural Products in pounds sterling per square mile of Potential Cropland.	Total pounds sterling.	In Order of Importance.
Ethiopia	—	—	7,733 (*a*)	Coffee, hides and skins.
Kenya	1,325,440 (*b*)	24	4,669,498 (*c*)	Coffee, maize, sisal, hides and skins, flax, simsim, groundnuts and wool.
Uganda	2,393,678 (*d*)	28	— (*c*)	Cotton, coffee, ivory, chillies, hides and skins, simsim, rubber, groundnuts.
Tanganyika . . .	1,474,987 (*e*)	5	1,733,229 (*e*)	Sisal, groundnuts, coffee, cotton, copra, hides and skins, grains, simsim.
Zanzibar	1,466,575 (*f*)	2,126	1,506,340 (*g*)	Cloves 1,127,084, and copra 328,061 pounds sterling are chief exports.
Nyasaland . . .	388,840 (*h*)	10	442,164 (*j*)	Tobacco, cotton, tea, rubber, fiber, beeswax, coffee, strophanthus.
Port. East Africa .	3,785,292 (*k*)	9	103,737,294 (*m*)	Sugar, maize, copra, mangrove bark, oil seeds.
North. Rhodesia . .	150,266 (*n*)	0·5	616,083 (*o*)	Lead, cattle, maize, tobacco, copper, hides and skins.
South. Rhodesia . .	403,354 (*p*)	3	4,627,693 (*q*)	Gold, asbestos, chrome, tobacco, animals, hides and skins, maize, fruits and nuts.
Bechuanaland . .	—	—	— (*l*)	Gold, cattle, hides and skins.

(*a*) Statesman's Yearbook, 1924. P. 648. Export to Great Britain only.
(*b*) 1923. Agricultural Census of Colony and Protectorate of Kenya for 1923. Addendum.
(*c*) 1920-21. South and East African Yearbook and Guide, 1924 (P. 636), and includes Uganda Protectorate.
(*d*) 1923. Uganda Protectorate, Annual Report of the Department of Agriculture for the year ended December 31st, 1923. Appen. No. 10.
(*e*) 1923. Report by His Britannic Majesty's Government on the Mandated Territory of Tanganyika for the year 1923. Pp. 35-36.
(*f*) 1923. Zanzibar Protectorate, Bluebook for the year ended 31st December, 1923. Pp. 65-67.
(*g*) 1923. Zanzibar Protectorate, Bluebook for the year ended 31st December, 1923. P. 57.
(*h*) 1920. Nyasaland Protectorate, Annual Report of Department of Agric. for the year ended March 31st, 1920. P. 14.
(*j*) 1922. Statesman's Yearbook, 1924. P. 202.
(*k*) 1920. Special Consular Report No. 85, U.S. Department of Commerce. P. 5.
(*l*) No records of quantity, but 25,335 pounds of gold and silver in 1922-23. Statesman's Yearbook, 1924. P. 210.
(*m*) 1922. In Escudos. Statesman's Yearbook, 1924. P. 1223.
(*n*) Statesman's Yearbook, 1924. P. 213. Includes only animals, hides and skins, grains, flour and tobacco
(*o*) 1922. Statesman's Yearbook, 1924. P. 213.
(*p*) 1922. South and East African Yearbook and Guide, 1924. P. 166.
(*q*) 1922. Statesman's Yearbook, 1924. P. 212.

cattle country, although there is estimated to be 200 thousand confined to small isolated areas. Bechuanaland is ideal cattle country, and cattle are the chief agricultural product. Much of the area has a very low carrying capacity, but there are here about a half million cattle and over a quarter of a million goats and sheep.

Total European and Native Production as shown by the Exports

The total export of agricultural commodities amounts, roughly, to about 11 million pounds sterling, or about four times the Native tax of the region (Table V). Part of the export is represented in production from estates managed by Europeans, but the greater portion of this produce comes from the Natives themselves. It is only an indication of what might be expected in the future. Coffee stands first as an export in Kenya, second in Uganda and probably in Ethiopia, third in Tanganyika, and seventh in Nyasaland; cotton first in Uganda, second in Nyasaland, fourth in Tanganyika; sisal first in Tanganyika and third in Kenya; while tobacco is first in Nyasaland and Southern Rhodesia. Cattle, sheep and goats are important, as shown by the export of hides and skins, which are first in Bechuanaland, Northern Rhodesia and probably Ethiopia; second in Southern Rhodesia, fourth in Kenya, fifth in Uganda and sixth in Tanganyika. Judging from the present export, East Africa is capable of producing for export coffee, cotton, maize, sisal, ground nuts, simsim, cloves, copra, chillies, tobacco, rubber, tea and animal products.

The Place of Agriculture in the Life of the East African Native

In the region here considered, an area of over 2 million square miles, there are 22 million Native inhabitants, practically all engaged directly or indirectly in but one industry, agriculture, here used to include both plant and animal industry. A very few Natives, driven into unfrequented regions, are hunters, and along the coast there are many traders and a few tradesmen and seafaring people; but even here the women usually maintain the food supply by growing crops. It is probably well within the margin of safety to say that 21 million, or 95 per cent., have no other livelihood.

The agriculture is much diversified, and it is difficult to generalize where so many different peoples are involved. There are purely pastoral tribes and other tribes which, while largely pastoral, depend partly on crop production; there are many tribes that have become almost entirely vegetarian, and in some cases, such as the Baganda, have limited their diet to practically a single plant, the banana. Practically all tribes keep bees and use the honey as food or in the preparation of Native drinks.

In many of the pastoral tribes cattle are held in high esteem, so high in fact, that they are treated with almost more reverence than are the people themselves. This is almost a general rule among the pastoral peoples, and their animals are given most careful attention. That the animals are cared for according to European standards is not true, but they are by no means neglected. The esteem in which cattle are held does not seem to apply to other domestic animals. Perhaps the

greatest pastoral tribe in the area considered is the Masai, who in 1921 were estimated to have 585 thousand cattle in Kenya (Kenya Agricultural Census), and probably have 350 thousand in Tanganyika Territory. They grow no crops, but to a great extent occupy land capable of producing crops. The Somali, on the other hand, occupy for the most part sections of country not capable of crop production, and are therefore forced to depend largely on cattle and other grazing animals. In the west there are the Bahima and Watusi of the highlands of Central Africa, who are pastoral but dominate agricultural peoples. Many of the other tribes keep cattle, especially those located in the more open and somewhat drier grassland regions, such as North and East Uganda, where such tribes as the Teso and Lago, although living largely on crops, still keep large herds of cattle. Throughout all Ethiopia cattle and other domestic animals are abundant ; and the same is true of Bechuanaland and Southern Rhodesia. Native tribes turn naturally to livestock, and it is largely those who have been conquered or driven into areas where disease is the determining factor who depend entirely on plant production. Exceptions occur, such as the Angoni, a Zulu tribe in Nyasaland, who, although they keep cattle, are said to make very little practical use of them.

Except for the animal production of hides and skins, and the production of cotton, maize, coffee, groundnuts and a few other crops, the Native population of East Africa does not contribute materially to the world's supply of food or raw material. But the measure of present production cannot be based on the materials exported. In an area of one and a half million square miles of land within the crop-producing belt, there are probably 21 million Natives raising their own food supply by growing crops. Many of these people keep a few animals, and nearly all keep goats and chickens. Wherever one goes in East or Central Africa the Natives are usually at work either breaking new land, cutting and burning the timber or brush, or planting, weeding, protecting or harvesting the crop. In most places, where the climate permits, production is more or less continuous, insuring a food supply and often fresh vegetables every day in the year. Where the season is marked by long, intensive drought periods the crops follow the season, and there is a regular period of seed time and harvest.

Along the coast especially many of the Swahili are traders, and this occupation is finding its way among some of the inland peoples, especially those who have been long in contact with Arab or Indian influence. Under natural conditions, before the advent of the European, the trading was done in the regular Native markets where produce was exchanged. Now the duca or Indian shop is known to many Natives, and here much of their money is spent. A few of the Native peoples have learned the method and are now setting up shops somewhat similar, where cloth, salt and a few other articles are sold to Natives. On the whole, however, very few of the Natives are engaged in trading. There are probably a greater number who are what might be called tradesmen, who make the spears, knives, ornaments and implements used by the people at large. The smiths, for example, constitute almost a caste among many tribes, the son following the father in his trade, and all iron work is done by them.

Often they have no knowledge of smelting iron; and at present this is left largely to the white man, but many tribes used to have this as a relatively important industry. It was generally the lower social castes who smelted the iron and worked it up. In Tanganyika, as in most other areas, it is the men who do the iron work, make rope, weave cloth and in some cases do all the sewing, while the men and women make pottery, mats and baskets. The total number of men engaged in trades is relatively small.

The presence of the European has demanded labor, and the industrial training has drawn many Natives away from their homes to this type of work. Only rarely can a Native with industrial training find employment in his home, and in most cases he pushes off to the cities or on to the coast. The Kavirondo, for example, are scattered from Lake Victoria to Mombasa, and also to Zanzibar. In the Native villages at present, and until considerable change is made in the methods of home-building, there is little demand for industrial work. On the basis of totals, not a great many Natives are thus employed.

In certain of the countries, notably Kenya, Portuguese East Africa, Nyasaland and Southern Rhodesia, the demand for labor on European plantations draws thousands of natives from their natural pursuits to the European plantations. In Kenya 71,000 Natives were employed monthly in 1922. These are for the most part men, while in the Native shambas the women do most of the agricultural work. There are disadvantages to the Native communities in this system, but certain advantages as well. Labor already is recognized as difficult to secure in Kenya, and a further increase of European plantations might easily be retarded by this condition. This would seem to indicate that the European plantations cannot be greatly extended, unless some increase is secured in available labor or there is a great increase in labor-saving devices. The introduction of simple implements more effective than the hoe, and yet applicable to Native workers, has added to effective cultivation in parts of Nyasaland.

The Native and the Agricultural Development of the Country

In the occupation of a new country the Native may be regarded chiefly as labor to be used in the plantation type of development. Plantations of coffee, sisal, rubber or cotton can be put in by large companies or private owners and the Natives used as the laborers on these plantations. Usually some direct or indirect pressure must be brought to bear to ensure this labor; sometimes it is conscripted, as in Portuguese East Africa, or again it is secured indirectly by the levying of head or hut tax. The Natives under this system become the labor supply, and ultimately entirely depend upon the white planter for employment. While in some cases the welfare of the Native may be carefully guarded, the purpose of the system is not to improve the Native as a man, but to maintain him as a cheap labor supply.

But the trader, manufacturer or even the administrator, looking to greater exports, may encourage the Native to produce the crops wanted, such as coffee, cotton or tobacco. While this may be largely in the interest of the Native, that may not be

the first consideration. Export is the first consideration, and very little thought may be given to the wellbeing of the Native community.

From the agricultural point of view, either in America or Europe, the wellbeing of the farmer is the first consideration. The interests of the farmer, his family and community come first. However desirable it might be from the standpoint of commerce or the manufacturer to grow a certain product, the test rests with the probable effect of such action on the farmer himself, for his interests are first. But, since markets are important, it is most often advisable for the farmer to produce what is wanted by commerce. However, no agriculturist would advise shifts of type of agriculture to meet temporary market demands, if by so doing the agricultural system ran the risk of great loss as well as gain. The first question is what is to the best interests of the farmer, and the policy and program are based on the answer. The agriculture should be on a sound basis, diversified so as not to be threatened by bad markets in one or two commodities, balanced in such a way that both food and money crops are produced and labor well distributed throughout the year. In many cases this point of view will also promote the greatest production of export commodities, and it should also increase the efficiency of labor for the larger European plantations. It is, therefore, not incompatible with the production of both export commodities and labor. A policy of this kind which is being rapidly developed in parts of East Africa should, with the adoption of an educational policy, lead the Native rapidly to a higher plane ; while to reduce him only to a position of cheap labor or a tool in the hands of big exploitation schemes may result in harm to him in the long run and in decreasing the ultimate productivity of the country as a whole.

The Danger of Too Rapid Development of Money Crops

If the men can secure, by a frugal life and a reasonable amount of labor, the necessary cash to pay their taxes and provide for the necessities and little luxuries of life while the wives provide the food, the family units are held together, there is a stimulus to thrift and careful planning, to the gradual extension of the cultivated area and to the development of better methods of culture. If, however, the returns on the money crop are immediate and out of all proportion to the amount of labor required in their production, there is a strong tendency to reduce the thrift and industry of the Native. The demoralizing effect of the great returns for cotton production in Uganda and Kavirondoland in Kenya are deplored by many. Although the industry fits admirably into the Native's system of agriculture, and although no one could question the desirability of cotton as a money crop in the section, all except those who profit directly by this sudden increase see in it a great danger to the Native people. Could the development have come a little more slowly, could the returns to the Native have been considerably less, the ultimate result would have been much better. There is a strong need here of a stabilizing influence, one which will prevent the Native from becoming a spendthrift and lead him to the accumulation of his wealth for the future use of himself and family. Wealth to the Native in the past has meant wives, which, in turn, meant larger acreage of cultivated land. Here

again he is hampered from following his highest ideal, and must seek other means of storage of wealth and prestige.

At the present time the effect has been about the same on the Native population as it would be on a labor community if all at once they were to become millionaires. Here, again, the remedy is not to decrease cotton production but to study the domestic economy of the Natives and enable them to put this rapidly acquired wealth to some good advantage. It seems strange that in Uganda there is what might be referred to as an excess of a money crop, while in Nyasaland and portions of Northern Rhodesia the same crop cannot be sold when grown on account of cost of transport.

A single crop system is, on general principles, to be avoided and preference given to diversified agriculture. This principle should not be dogmatically applied, for it is not of universal application. In Native agriculture the danger of a single crop system is very great, and efforts should be made to avoid it wherever possible.

Native Agricultural Methods

The agricultural methods of the Natives in Africa have often been condemned as shiftless, wasteful and destined to decrease the productivity of the country. Again, one meets continually the statement that the Native knows nothing about crop production. These statements, in a way, reflect the attitude of the European toward the Native, the assumption being that since he does not follow our methods and our practices he must be essentially wrong. But there are many testimonies in the literature to the effect that the Native is an excellent agriculturist. It is well to bear in mind at the start that very little serious attention has been given to his methods and practices and that there is no adequate scientific study of Native agriculture on which to base sound conclusions.

It must be admitted that he produces the necessary food by his method ; that the famines are the result of unfavorable seasons and lack of foresight or accrued capital (as stored food) to carry over the famine period. That may not be poor culture. It may be poor planning. But it is only our elaborate system for the distribution of foods that protects civilized man from the recurrence of famine ; and even now there is seldom a time when in some part of our world there is not a shortage of food.

There are several practices which are quite uniformly condemned which can easily be defended. The practice of abandoning land after a few crops and cultivating a new patch is generally condemned. It is said to leave the land depleted of plant food and subject to rapid erosion. There is some evidence that in places the surface soil has been washed away following this practice, but this might easily have happened had the land been continued under cultivation. It has been found that rotation is necessary in modern agriculture ; that continuous cropping, especially with a single crop, usually results in reduced yields ; and that the easiest way to maintain productivity is to rotate crops and supply the land with manure and fertilizers. Even with these methods soil organisms accumulate which make it impossible to cultivate a crop which is subject to their attack. To meet this situation, the land must be allowed to lie fallow or crops be rotated. Natives, by their method of abandoning the land and

taking a new piece, accomplish what the European, with all his staff of scientifically trained men, has not yet satisfactorily accomplished. They escape the problems of soil fertility and physical condition, and the question to a very great extent of plant diseases. They allow the land to lie fallow, to go back to grasses and brush, and return to it only when they are sure they can secure a good crop. In another thing they excel the European. Natives do not cultivate the poor land. They choose the best. At this they are wonderfully well skilled, and the Europeans should have careful studies of their method. They will select one piece for one crop, another for a different crop, and are often very particular about the proper rotation of crops. They will pass over easily accessible poor land and choose good land, although it lies at some distance. In this they are greatly aided by their method of cultivation. If they used plows, it would not always be easy to choose the best land. In American and European agriculture the unfertile uplands are often seen in crop, and the fertile lower slopes and small alluvial flats producing nothing but weeds. These small patches the Native seeks out. In general, the Natives use excellent judgment in the selection of land and the rotation of crops, and their method of rotation of land insures new, rich soil free from harmful bacteria, fungi and insects, thereby avoiding the two greatest problems of modern agriculture, the maintenance of soil fertility and physical condition and the avoidance of plant diseases. To advocate a change in the Native system until the Native is prepared to assume the added responsibility, or we are prepared and equipped to help him, would seem highly unjustifiable.

It must not be presumed from the foregoing discussion that nothing can be done to improve Native agriculture. That is probably far from the fact. However, before any changes are suggested, a thorough study should be made of the Native methods and only such changes suggested as are sure to bring beneficial results. The old foundation must not be destroyed until we are sure we can get along as well without it.

There is great variation in the agricultural methods practised by different tribes and in different types of country. Under natural conditions the Native is conservative and does not rapidly change his methods. It is possible that the migrations, either voluntary or forced, have carried him into country where his old methods are not well adapted. This has happened repeatedly in the settlement of the United States, and it would be even more likely to happen with a less intellectually developed Native people. Some of his methods may be those developed under the earlier conditions, and the Native since may have been pushed out on to land poorly supplied with rainfall or on to areas lacking in fertility, and where his old methods had to undergo adjustment to new conditions. Here may be found a very useful means of determining some of the migration movements.

In the temperate highlands, where water is abundant, agriculture is often developed to a high degree. In all cases Native agriculture is " relieved from the tyranny of the plow" which so often forces the cultivation of relatively poor level land and leaves the rich hillsides vacant. With the axe and hoe and the aid of fire, trees and grass are cut and burned, thus adding to the soil a quantity of mineral fertilizer. The hillsides are as easily cultivated as the level lands. In the high land of East Africa

crops are produced on almost every mountain side. Methods of cultivation vary considerably. As a rule, plantings are mixed, but that is not always the case. About the Central African mountains the banana plays a prominent part in the Native planting, and this is often interplanted with yams (Diascorea), sweet potato, pennisetum, maize and sorghum. The country is often quite densely inhabited and produces a relatively heavy crop. In some places the trees are not entirely removed but left to form a thin canopy. Then the soil is prepared and planted to maize just before the rains. The fields often present a series of maize plants varying from young to ripe plants, interplanted with rice and a mixture of sugar cane, cassava, yams and banana. Pennisetum and eleusine are often important grain crops, and the banana almost invariably one of the dependable vegetables.

The Watusi of Urundi, a highland tribe, are largely pastoral but also cultivate crops. They rely chiefly on the labor of the subservient Wahutu to grow the crops. Here all take to the fields as soon as the rains begin. In selecting land, preference is here said to be given to patches which have previously been cultivated. The fields are fertilized with cow, goat and chicken dung, ashes, sweepings, etc., and the land is not ridged in cultivation but planted flat. In June sorghum and eleusine are harvested, and maize and beans in October or November. During the dry season, June to September, small areas along the river or lowlands supplied with water are planted to maize, potatoes and beans. They utilize the available streams for irrigating and show engineering skill in diverting streams and constructing aqueducts. They usually store ample supplies of food. The banana is an important food and mixed with beans constitutes an important element of the diet.

The Wachagga at Kilimanjaro is another tribe showing a high degree of agricultural skill. They have developed systems of irrigation, raise many different crops such as banana, maize, sorghum, eleusine, beans, sweet potato, yams, etc. Their huts are neatly constructed of grass or banana sheaths. Many of the Natives are growing coffee and have small plantations of trees excellently cared for, and have shown considerable ingenuity in pulping and handling a new crop. There is little doubt that people such as those here considered could with only slight modification of their methods produce a sufficient surplus to cover their demands for a money crop. The effect on the people from the standpoint of education and moral steadfastness would be much greater if the process could be brought about gradually and the returns for labor be not too great at the start.

In Ethiopia cattle are used in preparing the land. A primitive plow consisting of a wooden point, often tipped with iron, is drawn through the soil, breaking it up but not turning it as would a European plow. Seeds are then scattered and the land plowed again. This leaves the surface rough and admirably adapted to absorb rainfall. It is doubtful if, by the aid of a European plow, such good results could be obtained with so little labor. And in the stony land the Native method would seem far superior. In many places the fields are almost continuous and at the higher elevations consist chiefly of barley, with chickpea and other cereals. Teff is a very important crop and a staple food. At lower elevations

sorghum comes in as the dominant crop, and on the lowlands off the plateaux cotton is grown to supply the weavers with lint for making the cloth universally worn by the Amhara and Shoa. In general, livestock and grain growing are the types of agriculture practised, but there are many other crops of importance, such as the ensete, a banana of which the root furnishes a starchy food. The Ethiopian is far in advance of other Central African Natives in the use of cattle in the cultivation of his fields and in that men do much of the field work. As a rule the produce is confined to temperate and sub-tropical crops, and such a crop as cassava, which is a staple food crop farther south, is not important here.

In more truly tropical country, such as the lowlands about Tanganyika, Tabora, Burro Hills and portions of Nyasaland, the type of agriculture is quite different from that described for the highlands. Here cereals and cassava are likely to be the most important crops. Cassava is a perennial, requiring from two to four or five years to reach its best development. The land is usually prepared by the men, who cut down the grass and trees, burn off the brush and grass, or in some cases rake it together and cover it over with soil, making long ridges or hills. These ridges or hills are often as much as one and one-half to two and one-half feet high. The grass is then lighted and allowed to burn through, or to char through. On this ridge cassava, maize and groundnuts are usually planted. The maize and groundnuts are harvested and the soil replanted. When the cassava is well started it forms a thicket from which the roots are taken out as needed, or all harvested when it reaches the proper size. Sorghum, one of the most important crops, is usually planted alone and develops a dense stand. During the latter part of the growth it must be continually protected from birds. Pennisetum, eleusine, sweet potatoes, squash, simsim, beans, cowpea, groundnuts, tobacco, cotton and many other crops are planted, usually in mixed culture.

In the heavier forests of the Congo, and probably in portions of East Africa, the forest is only partly cut down, the land cleared and burned free of litter, and bananas and cassava planted, then maize, and a little later upland rice. The two annual crops are harvested and replanted until the cassava is relatively large. After about four years this is harvested and the area becomes a dense banana field, from which bananas are taken as long as they are produced, after which the natural vegetation is allowed to reestablish itself.

The practice of ridging the soil is very general throughout Central Africa. It has several advantages. Heavy wet land can often be dried to good physical condition by this practice, which is also used in parts of Europe. During the drenching heavy rains it protects the plants from inundation and insures a better seed bed. The practice of charring the grasses, which are covered with soil, would seem to be desirable from several points of view. Termites would rapidly eat up and carry off the grasses if left for any length of time. If this were not done, or while it is being done, it is probable that the cellulose bacteria would reduce the material and at the same time consume some of the available nitrogen of the soil, leaving the soil less fertile than before. Charring, however, would not only kill fungi and insects which

might be harmful, but it would leave in the soil the nutrient salts to increase its fertility and the charcoal to improve its physical condition. Although none of these things is probably in the mind of the Native, through long years of trial this method has given consistently good results.

In the regions of less rainfall, or longer drought periods, the Natives depend largely on cereals. In Uganda eleusine is very important, and is the principal crop used for storage against famine. The sorghums, pennisetum and eleusine become the staple foods and they are usually grown in relatively clean culture. The soil is selected carefully, and in many places when the crop approaches maturity it must be protected during every moment of daylight to prevent its destruction by birds. The amount of labor and care which the Native puts on his crop is sometimes very great. While most of this responsibility falls on the woman, the man has his especially assigned share of the work to perform. Still, in the development of agriculture, many of the prejudices which prevent the man from taking part in the cultivation of the soil should be overcome. In accomplishing this, there is little justification in teaching the women that the work of producing food is not a noble occupation for them.

At the edge of the desert the Native often shows wonderful ingenuity in securing his harvest. Only the most favorable land is chosen, an anthill here, a small alluvial bottom there, the base of an old burned tree, a small area which receives flood water irrigation. Here also he plants only crops which are adapted to limited water supply, such as sorghum, pennisetum, peanuts and melons. Tribes in this type of country are largely pastoral, and cereals form only a part of their food supply.

As stockmen the Native tribes, such as the Bahima, Watusi and Masai, are strong and energetic and have driven into excellent country, fully capable of producing good crops. These people are naturally cattle men and their admiration for animals amounts almost to worship. The individual cattle are known by name and are cared for excellently. There is a certain amount of breeding and selection in their cattle, but this is largely for appearance rather than usefulness. The cattle are constantly under protection and are not allowed to be alone during the day or outside of the kraal at night, but they do not understand the value of isolating sick animals, and in this way diseases spread rapidly throughout their herds. The care given cattle is greater than that given to sheep, goats or chickens, but on the whole the Native probably gives his animals more care than does the European. It is, however, seldom directed to protect the animal from contracting diseases.

The purely pastoral tribes, which live in semi-desert or desert lands, have developed the highest type of agriculture possible under the conditions. There can, of course, be improvements in the type of cattle, decrease in cattle diseases and probably a gradual development of the principle of stored food for periods of famine. Such periods of long-continued drought, where herds of animals die because they do not have feed, can often be passed over successfully if, during the favorable years, a small amount of feed is grown and stored. This would probably also aid in increasing the safe carrying capacity of the semi-deserts. When no food is stored, the number

of animals must always be balanced against the poor years. When food is stored, the level may be raised to almost the average year. The termite presents a very great obstacle to the storage of foods, and it is doubtful if pit silos could be used in much of Africa.

Tribes which, like the Masai, live entirely on cattle may eventually, in the interest of the economic use of land, be brought by education to grow crops as well, and by this means be enabled to live comfortably on a smaller area. The government school at Narok has already made a beginning along this line.

The agriculture of the Native is, as a general rule, admirably adapted to the region he occupies. The Native is careful also to choose just the right type of soil for each crop and to choose the right crop to put on new land. Without the scientific knowledge of methods of maintaining soil fertility and combating plant diseases, he has, by his method of rotating land, succeeded in avoiding both difficulties to a large extent. There may, and doubtless are, many cases where recent migration is indicated by the use of methods not thoroughly adapted, but until the Native methods are studied and thoroughly understood no such conclusion should be reached. In modern agriculture there has been an unusually large amount of dogmatic teaching said to be based on scientific foundation. Deep plowing in a semi-arid country ; summer fallow with dust mulch ; increasing soil fertility or available nitrogen when the water supply is inadequate—all these things have proved failures under certain conditions, although they are desirable under others. We have swung from one extreme to the other, and the " slogans " of agriculture must be questioned very seriously before they are allowed to interfere with the well-established customs of the Native. While his practice may not be found to be the best in the end, this conclusion should only be accepted after a thorough and unprejudiced study of his methods and their results. There seems to be nowhere in the literature an adequate study of the African Native methods of crop production. This might well be one of the first undertakings of the agricultural departments of the various colonies and of the agricultural missionary.

Woman's Place in Native Agriculture

No system of agricultural education which aims at adapting the Native to his environment can omit the woman from the most prominent place. In all tribes she is the agriculturist, the one who plants, cares for, collects and prepares the crop for food. It is an honorable position, an out-of-door position, and may to a great extent account for the relatively fine physique of the women of the Native tribes in Africa. If education leads her away from this healthful and important work and guides her only to what are commonly known in our society as home duties, it will have much for which to answer. The man's duties have been immensely simplified by the stoppage of intertribal war, and his energies should be diverted to more useful pursuits. To ask him to take up work which for centuries has been regarded as woman's work is demanding that he forsake his pride altogether, and this may weaken him morally to the detriment of his race. The simplest method at present seems to be to give the men the care of the new crops to which there has been attached no

definite custom, and which are probably the money crops. Man will plant and cultivate these with no feeling of degradation. It is perfectly possible that woman, to a large degree, will continue to be the food producer and that man will take his place in the fields as the producer of the money crop. He can pay the tax and care for extra expenditures, while the wife or wives grow the cereals and vegetables and provide a constant food supply. Already the men do much of this outside work. As a rule they clear the land, provide material for building new huts, do the sewing and needlework wherever it is done and often aid in the planting. The women have as their special work the growing and care of the food crops. The women can profit not only by a knowledge of the natural laws governing crop growth, but by all the knowledge necessary to the proper balance of the food ration for the family. To interfere with the Native's diet would seem even more serious than to interfere with his agricultural methods, until we are sure that the changes proposed are not to his detriment. To develop his tastes for highly seasoned foods and drinks may only necessitate the attention of our medical men to cure the accompanying disorders of digestion.

Any scheme of education intended to prepare the Native for agriculture and looking to the preparation of teachers or extension workers in this field must train both men and women. Women trained to a better understanding of the natural factors which determine crop production may then become the teachers of other women in this important work. To train only men for supervisory work leaves out of consideration one of the oldest and best grounded African customs and one which cannot by any stretch of imagination be said to be degrading or not in the best interests of the race. It is necessary therefore in all plans for the improvement of agriculture to consider the woman as well as the man. This means then the grounding of the woman and the man in natural science essential to further education in hygiene and agriculture.

The Effect of European Control on Native Agriculture

Increased Populations

Probably one of the first effects of European control will be to increase populations, although there are very few reliable statistical data on this point. Intertribal wars and epidemics of tropical diseases are being controlled to some extent, and there are better regulations for sanitation and prevention of famine. These should be reflected in increased populations. This may be partially offset by a reduction in polygamy and the increase in venereal diseases. Increased population would react on Native agriculture in regions of dense population. If eight acres of tillable soil are required, as in parts of Nyasaland, for one hut of a family of say five people, and a third of the land is tillable, 135 people per square mile could be supported. In many parts of East Africa the density probably exceeds this figure, but only in limited areas and usually in regions where there is little waste land. Only one country, Zanzibar, exceeds this rough figure, and there trade is also an important element in the support of the people. Kenya and Uganda have the densest population, based on total potential crop producing area ; but even here the density is not great enough to cramp the Native

for land to cultivate. There seems, therefore, no reason to suppose that population density in itself will force changes in the Native agriculture for some time.

Taxation Demands a Money Crop

Under natural conditions, the question of cash has not been important to the Native. He produced what food was required, traded produce for produce and had no great demands to meet other than those imposed by necessities of food and shelter and the demands of his chief. With European administration there comes the demand for cash. In all these sections head or hut tax is levied on the Natives. It is from 5 to 15 shillings or one month's labor in Uganda, from 2 to 9 shillings in Tanganyika, 12 shillings in Kenya, 6 shillings in Nyasaland, 10 shillings in Northern Rhodesia, 5 to 20 shillings in Portuguese East Africa and 23 shillings in Bechuanaland. It is usually doubled for each additional wife after the first. This tax often imposes a heavy responsibility on the Native. There are other administration taxes, poll tax, permits, dog tax, etc. The 16 million Natives of East Africa, excluding Ethiopia, contribute between 2 and 3 million pounds in taxes, or about 3 shillings per person, including women and children. Tanganyika, Nyasaland and Portuguese East Africa have apparently the lowest per capita tax, and Bechuanaland and Southern Rhodesia the highest (Table VI).

TABLE VI

TAX ON NATIVE POPULATION (*a*).

	Pounds sterling.	Pounds sterling per square mile of Agricultural Land.	Shillings per Inhabitant.
Ethiopia	—	—	—
Kenya	508,850 (*b*)	9·1	4
Uganda	510,370 (*c*)	6·1	3
Tanganyika	389,000 (*b*)	1·3	2
Zanzibar	424,465 (*d*)	615 (*d*)	43 (*d*)
Nyasaland	110,700 (*e*)	2·9	2
Portuguese East Africa	265,000 (*f*)	0·6	2
Northern Rhodesia	95,000 (*g*)	0·3	2
Southern Rhodesia	395,403 (*h*)	2·9	10
Bechuanaland	35,000 (*e*)	0·2	5
	2,733,788		

(*a*) Data from reports of Major Hanns Vischer ; (*b*) hut tax and poll tax ; (*c*) poll tax and cotton tax ; (*d*) total revenue ; (*e*) hut tax ; (*f*) head tax only (Manual, Port. East Africa, Admiralty Report) ; (*g*) Native tax only ; (*h*) total Native revenue.

It is evident, therefore, that the demand on the Native made by the tax for administration is very considerable, in fact probably much greater than his previous total earnings. He must, therefore, seek a sale for his produce and grow a larger quantity or seek a market for his labor. It is this latter method to which the Native has turned largely in the past. Except where this takes him to European plantations,

he is lost to agricultural production. The Native agriculturist is thus brought at once face to face with the problem of securing a money crop. Hides and skins can be sold and thus pastoral peoples have had to make little or no adjustment. But the crop producers are often far from the market and there may be little or no sale for the maize, cassava, sorghum, beans, potatoes or bananas on which they live. Those Natives who can market the crops which they are already growing need only extend the area of cultivation or increase the yield. But, unfortunately, produce often cannot be marketed. Thus, in the upper portion of Nyasaland and parts of Northern Rhodesia at the present time, the Native, although growing good crops, cannot sell anything to make up his hut tax. If he lives near the lake and has rice land, he can sell rice, but maize, sorghum and even cotton are not saleable on account of cost of transport. As a result of this condition, large numbers of Natives have to leave Nyasaland and Northern Rhodesia and go elsewhere to work to raise the hut tax. The problem of supplying the Native with a money crop is a serious one. Under the circumstances it would probably be better for the Native to conscript his labor than to demand a tax where there is no available means of earning it. Here it is a question quite aside from the matter of the amount of food production. It is a matter of searching out a crop which is marketable and which will become for the Native a money crop. The rate of taxation is low, but compared with the Natives' actual earning capacity it is too high. The remedy is not to lower this tax but to secure a market for the produce the Native grows or give him a crop for which there is a market. He has plenty of crops which in most districts would be saleable, such as tobacco, maize, cassava, sorghum and even wheat and cotton, but the market is too far distant. In his natural state the Native here could be perfectly happy, but the tax forces on him the extra work and he cannot secure direct or indirect employment without traveling far from his home. The effect of this condition on the whole social system is bad. If the market were available, then this condition would effect agricultural production. The acreage would be increased and the surplus sold and new money crops, such as cotton, coffee or tea, would be grown. It seems to be primarily a question of cheaper transportation.

Education Means Increased Demands on Agriculture

While we may educate the Native to enable him to meet these complex and new conditions, we thereby increase his demand for cash. Schools must be supported. With them come the demands for books, clothing and invariably more expensive living. The simple Native is being pushed gradually into the present economic world and the increased cost of living will press upon him in increasing degree. This will either force him to more extensive or more intensive production, or drive him from the land to the European plantation, workshop or town. However well his education may be planned he will have to increase his earnings. To do this on the land will probably be far better for his future, or the future of his tribe and race, than for him to push off to towns or foreign countries. But he cannot remain on the land with the increasing demands unless he makes rather sweeping adjustments to the changed

conditions. His education must then enable him to meet in a practical way this changing condition. This can best be done by the proper system of agricultural education.

Effect of Native Reserves

The whole system of Native agriculture is based on the ability of nature to take care of abandoned land, free it of insect, fungi and bacterial diseases, and restore its fertility and physical condition. When land is denuded and abandoned a process of revegetation is begun at once by nature and the land passes rapidly back to grass, brush or forest, as the case may be. The time for regeneration of the original type of vegetation varies in different climates and on different soils, and ranges from a few years to several hundred. There is little doubt, however, that the areas are gradually improved as a habitat for plant growth as this process goes on. In many cases in Central Africa the revegetation is not allowed to again become complete. In the high countries the forests are not allowed time enough to become fully reestablished, but the brushland which precedes the final stage is put into crops. It is evident that if this method is to be employed the acreage available to each Native should be relatively large. In parts of Nyasaland eight acres are supposed to be sufficient for each hut. Probably not much over an acre is cultivated at a time. Estimates based on acreage per Native inhabitant in Southern Rhodesia and Uganda would indicate about one acre to each Native. This rather high acreage is probably largely due to the stimulus to Native production, which has been very great in Uganda, and to the rather extensive type of field practice in a drier country such as Southern Rhodesia. It is doubtful if anywhere near an acre is cultivated for each man, woman and child in the more primitive portion of Central Africa. If one acre were cultivated at a time for three years, the land would lie fallow over twenty years between croppings. If the acreage were increased to two it would mean a ten-year rest period, while to cultivate four acres would give only three years of fallow.

If, however, the Natives are restricted to reserves where land is not sufficient for this method of alternate cultivation and fallow, then the Native confronts the two situations most difficult of solution in all our modern agriculture: (1) How to keep the land and the plants free from disease; and (2) how to maintain the fertility and physical condition of land continually under cultivation. It must also be remembered that there is no winter rest period, and that except when drought periods occur the land is kept in practically continuous cultivation until abandoned. It is scarcely reasonable to suppose that the method of continuous cultivation of one tract of land can be forced on the Native with no advice or with only the advice of those not schooled in modern methods of fighting disease and maintaining soil productivity. Such men are difficult to secure, and yet this system should presuppose the willingness on the part of the Government to provide the Native with the best help science can give.

It is quite evident, however (see Table VII), that there is still a sufficient acreage available to each hut to make the establishment of a system of continuous cultivation

TABLE VII

AREA, NATIVE POPULATION AND DENSITY (*a*).

Country.	Area in square miles.	Native Population.	Population per square mile.	Population per square mile of Land capable of crop production.
Ethiopia	350,000	6,000,000 (*b*)	17	30
Kenya	209,000	2,333,000	11	42
Uganda	94,000	3,126,000	33	37
Tanganyika	365,000	4,107,000	11	14
Zanzibar	1,020	197,000	193	286
Nyasaland	37,900	1,186,000	31	31
Portuguese East Africa	428,000	3,000,000	7	7
Northern Rhodesia	291,000	928,000	3	3
Southern Rhodesia	149,000	770,000	5	6
Bechuanaland	275,000	151,000	0·5	0·9
Totals	2,199,920	21,798,000	10	13

(*a*) Data mostly from Statesman's Yearbook, 1924, with correction for change of land area in accordance with recent concession.

(*b*) Estimated (Encyclopædia Britannica gives 3·5 to 5 million, and Statesman's Yearbook 10 million).

at this time unnecessary. The reserves are in many cases intended to insure the Native ample space for his type of life. Still the point is quite generally urged, that the Native should stay on one piece of land and learn to cultivate it continuously. The ideal may be good, but it may require several generations before it can become practical. To force the method now would assuredly subject the Native to the greatest insecurity, both as to money crops and food crops, and place on the European administration a burden which they would find extremely difficult to carry satisfactorily.

THE NECESSITY OF EDUCATION IF THE NATIVE IS TO HOLD HIS PLACE ON THE LAND

If the Native is to hold his place in the world, if he is to hold his land and his right to farm it, he must meet the economic pressure of the outside world. He is no longer isolated, and it is doubtful if he can be protected from exploitation or economic slavery unless he can account in production for the land he occupies. If populations increase, great areas of land capable of intensive production cannot be continued as they are at present in a relatively unproductive state. It seems necessary, therefore, to start a system of education which will enable the Native to advance with the demands, if he is to remain more or less an independent producer. He must adapt his production to world needs and make himself a contributor of raw material wanted by the industrial world or give way to other people who are willing and anxious to take his place. This, of course, is not to be expected immediately, but when one considers the low plane from which the Native must start the process of education cannot be adopted too soon to meet the emergency.

What Should Constitute Agricultural Education

It is fairly well recognized that agriculture should be the basis in the establishment of an educational system among primitive agricultural people. But it is much more difficult to state what should constitute the agricultural education. As an artist, the Native is now an excellent agriculturist in many ways. For the most part, he does not need to be told how to prepare his land or when and what to plant. He does not approach the subject from the standpoint of the city man, who must have practical demonstration on how to use the hoe. What he lacks is the whole groundwork of natural science. While the natural phenomena are familiar to him, they are not understood as natural phenomena. Everything is done with dogma and superstition as the only guide. Our own agriculture is hardly yet free from some of these things, but the Native agriculture has nothing else. Fortunately many of the dogmas are right, if he has been long on the land, but with changing conditions neither dogmas nor superstitions are of value. They are the greatest hindrances. They bind the Native to methods which cannot endure when changes are forced upon him. Scientific reasons, which can often easily be found, must be substituted for these very dogmas. A careful study of the Native dogmas and prejudices may lead to the discovery of the truths underlying them.

The first suggestion which comes to mind in connection with Native agriculture is that of demonstration work, of actually showing him how he can secure better results. Still, this method may fail, for with nothing but superstition behind him he merely attributes your good results to " white man's magic " and has failed to be convinced. It would seem, therefore, that if we are to make of the African an intelligent and resourceful agriculturist, and this is not too much to expect when one considers the many contrivances that he has devised in the past, we must begin with a type of nature study which is free of the superficiality and sentimentality which attach to the use of that expression in our country and seek to open the eyes of the Native to the natural laws which determine all happenings about him. We need not plunge at once into practical agriculture, but should always have this as our aim. The simple principles of mechanics and physics, the simple facts of chemistry, of which he knows nothing as such but which he employs constantly in his everyday life, lead to explanations of the simple phenomena in nature. The curiosity of the Native may enable the teacher to lead him along rather rapidly in elementary biology, avoiding the abstract and confining the attention to the concrete everyday happenings. This will pave the way for hygiene and create, if suitable books are available, a demand for knowledge of reading and writing. Agriculture as the Native must develop it, adapting himself to new crops and intensive methods, cannot be treated as an art directed by dogma, but must be accepted as a science, governed by natural law and affected by every change in natural conditions and economic demand. The ideas which the European child acquires almost without study of the relation of cause to effect are new to the Native. These simple scientific facts must be made the basis of an appreciation of the naturalness of things which will make him adaptable and will enable him to grasp something of the spirit of modern thought. Without

this he will carry into our religion all his beliefs in gods and spirits and only give them new names; not changing his viewpoint and beliefs in regard to agriculture, nature or life.

When the Natives' agricultural methods have been studied and once understood there should appear a wealth of illustration of the application of the simple facts of nature to their needs. And with this knowledge it should also be possible to bring into the teaching the fundamentals of scientific European agriculture. When once the Native appreciates the fact that there is cause and effect and that he can influence the natural results, he can then be led rapidly to better methods and a better understanding of his old methods. At present it would be all but impossible to write an elementary book on science for the Native without knowing in a very intimate way his background, and it would be equally difficult to produce a text suitable for his use in agriculture without an intimate knowledge of his methods and reasons for pursuing these methods. The best results in this direction might well be expected by a co-operative effort on the part of a man who knows and respects the Natives' work and another who is schooled in modern scientific agriculture. It would seem very undesirable to base an agricultural course on the curriculum of any European or American school. It seems almost unnecessary to say that any adequate system of education should concern itself first with the women, for they are the agriculturists. The men should also be given a place in this system, but one that will gradually broaden their field of work by leading through new crops to the cultivation of the fields.

While this more extended process of education is being undertaken we can help the Native by giving him better seed, better stock, and in some cases helping him to avoid plant diseases. Cassava, especially, is becoming badly infected with mosaic. This will ultimately ruin the crop for the Native if he cannot be required to plant only clean canes or be instructed to do so. In many of the areas, half to two-thirds of the plants are diseased and can produce little or no crop. When new land is planted only canes from healthy plants should be used, and it should be comparatively easy to overcome this trouble. This is only one of a number of cases which may be found in almost every Native community.

The Agricultural Potentiality of East Africa

It is evident that the production of agricultural export at the present time gives no adequate indication of what may be produced a quarter of a century hence. European agriculture does not amount to more than about one million acres of crop-producing land, and, with few exceptions, the Natives have not yet found it desirable or necessary to produce more than enough for their own consumption. Even with the present tax, amounting to approximately three million pounds sterling, a large amount of farm produce could be exported if a ready market could be secured for the Native crops. The Native has developed one phase of his agriculture to a rather wonderful degree. He produces food which can be stored for use in drought periods or, if he lives in a region of almost continuous production, varies the time of planting and mixes his crops in such a way as to have a continuous supply of fresh food available

at all times (Figs. 1–5). With the coming of the white man and the levying of head or hut tax, he must have a money crop. In case of pastoral tribes, the hides, skins and gee, or even the meat of the animals, produce the required cash. In many cases the food crop may also serve as a money crop and the excess be sold, but it is often not possible to sell the food crop and it may not bring a sufficient price. It is necessary then to have money crops. From the standpoint of world need, almost any of the Native crops may be used. Cereals, as world populations increase and we begin to draw more heavily on tropical regions, are almost sure to be needed in Europe and possibly in America as well. Of these, the most valuable will probably be maize, with sorghum, eleusine and pennisetum in less demand. Oil crops, such as groundnuts and simsim, should always find a ready world market. Cotton will be needed in increasing amounts, and this increase will have to come largely from regions other than the United States, India and Egypt. Much of East Africa can be developed into cotton producing country. From the estimates here given, although based on rather scanty knowledge of the type of natural vegetation and climate, and based on a proportion which seems extremely conservative—that of 10 per cent. of the area climatically suited being developed into cotton producing land—the total production might easily reach 90 million acres. The present production in the United States is 34 million acres. If we combine the area suitable to cool climate crops and warm climate crops, the area physically available for crops is about equal to that in the United States.

This comparison gives only the potentiality and requires for its realization the enlightenment of millions of Native Africans. Under the tax system, however, they are forced to raise money, and the rapidity of the development of Native cotton growing in Uganda is an indication that it may be developed in other sections. As with our farmers, great caution should be exercised in counseling or permitting the Native to divert too great a proportion of his energy to the money crop and thus subject his people to the increased danger of poor markets and famine. But cotton is by no means the only crop which can become of importance as an export. Along the coast coconut, and in Zanzibar and Pemba coconut and cloves, are extremely important from the standpoint of world production. Cloves will probably not be greatly increased, although coconut plantations may still be extended on the mainland. Coffee seems also adapted as a money crop in the hands of the more intelligent upland Native and may, in favorable locations, be extended in the lowlands. In Ethiopia, Uganda and Tanganyika, especially about Bukoba and Moshi, it is already an important crop for export, and the area may be enormously extended. In Nyasaland and Kenya, up to the present time, the Native has not produced coffee. Over all the warmer area where maize, sorghum and groundnuts are produced, cassava has proven one of the most reliable Native crops. In certain regions there is a good sale for cassava flour, and there seems every reason to suppose that as cereal production in temperate regions becomes inadequate to meet the demands of increasing populations cassava flour may find a market. It would prove an excellent Native industry, one already quite extensively developed along the eastern shore of Tanganyika. One factor that

should be considered is that while Uganda and Kenya are quite densely inhabited, Tanganyika, Portuguese East Africa and the Rhodesias have a relatively sparse population. Southern Rhodesia is the only one of these which is avowedly a white man's country, although the ratio of 30 thousand white men to 900 thousand Natives is disproportionate. This is a region still offering great opportunities for white expansion and increase without encroaching on the Native to any very pronounced extent. Here we may expect the European type of agriculture to give the greatest returns. At present it consists largely of maize and cattle. Aside from this Colony, the mass production should come from the Natives. Although it is probable that the Natives will increase in numbers until the land is all comfortably occupied, it is very improbable that industries will develop, and we may look forward to this whole area becoming ultimately a great agricultural country, furnishing from its excess food for industrial Europe and America. There are many opportunities for developing specialized areas. Bananas may become important as export, either fresh with improved transport or in some manufactured form. Forest plantings, citrus, tea, and tropical fruits such as mangoes of excellent quality and great quantity, can be produced in East Africa. The rapid expansion of the readily available supplies of petrol may create a demand for alcohol manufactured from the cereals, cassava, sugar cane and bananas of Africa, and a similar shortage of heavy lubricating oils increase the demand for castor oil, which is now produced throughout the whole of East Africa by the Natives for their own personal use. The limiting factor is not natural potentialities, but the backward character of the Native people, world markets and transport.

In order to present a clearer picture of the potentialities of East Africa, we may employ an indirect method of land classification. The natural vegetation, if properly interpreted, indicates not only the type of agriculture which can be developed but also something of the productivity of the land. If, then, the distribution of the vegetation types were known, we could estimate from them the amount of area suitable for different crops. In Table VIII is summarized the areas occupied by different vegetation types, and these, in turn, interpreted in terms of grazing land, warm climate and cool climate crop land.

Ethiopia

This country has long been known to the explorer, and excellent accounts from the standpoint of the traveler are available, ranging from Poncet in 1607 to Rey in 1923. It is at present entirely free of European domination. Statistical data is entirely lacking, and the population is given in such authoritative sources as the *Encyclopædia Britannica* and *Statesman's Yearbook* as from 3·5 to 10 million. This is equivalent to stating that we know practically nothing of its population density.

Place of Agriculture.—Ethiopia is more nearly self-supporting than any civilized country. The food of the people and their clothing are produced locally. Agriculture is the one outstanding industry. On the land not capable of crop production, grazing is the only industry. Hunting is not an important phase of the life of any Ethiopian

TABLE VIII

Natural Vegetation and Potential Use of Land*

Country and Type of Vegetation.	Estimated area in 1,000 sq. miles.	Land Capable of Production of			Forest.	Woodland and open forest.	Grazing Land.				Land incapable of crop production.	Land capable of crop production.
		Cool weather crops.	Warm weather crops.	Total.			High-carrying capacity.	Low-carrying capacity.	Suitable for goats and sheep.	Suitable for cattle.		
ETHIOPIA												
Temperate rain forest	23	23	—	23	23	—	—	—	—	—	—	23
Dry forest	12	—	12	12	—	12	12	—	12	—	—	12
Acacia-tall grass savana	46	—	46	46	—	—	46	—	46	23	—	46
Mountain grassland	116	116	—	116	—	—	116	—	116	116	—	116
Acacia-desert grass savana	105	—	—	—	—	—	—	105	105	105	105	—
Thorn forest	25	—	—	—	—	25	—	25	25	25	25	—
Desert shrub-desert grass	23	—	—	—	—	—	—	23	23	23	23	—
Totals	350	139	58	197	23	37	174	153	327	292	153	197
KENYA												
Mangrove forest	1	—	—	—	1	—	—	—	—	—	1	—
Tropical rain forest	1	—	1	1	1	—	—	—	—	—	—	1
Temperate rain forest.	12	12	—	12	12	—	—	—	—	—	—	12
Dry forest	4	—	4	4	—	4	4	—	4	—	—	4
Thorn forest	12	—	—	—	—	12	—	12	12	12	12	—
Acacia-tall grass savana	34	—	34	34	—	—	34	—	34	17	—	34
Acacia-desert grass savana	94	—	—	—	—	—	—	94	94	94	94	—
Mountain grassland	5	5	—	5	—	—	5	—	5	5	—	5
Desert shrub-desert grass	46	—	—	—	—	—	—	46	46	46	46	—
Totals	209	17	39	56	14	16	43	152	195	174	153	56
UGANDA												
Tropical rain forest	1	—	1	1	1	—	—	—	—	—	—	1
Temperate rain forest.	1	1	—	1	1	—	—	—	—	—	—	1
Dry forest	3	—	3	3	—	3	3	—	3	—	—	3
High grass low tree savana	43	—	43	43	—	—	43	—	43	—	—	43
Acacia-tall grass savana	17	—	17	17	—	—	17	—	17	8	—	17
Acacia-desert grass savana	10	—	—	—	—	—	—	10	10	10	10	—
Mountain grass land	19	19	—	19	—	—	19	—	19	19	—	19
Totals	94	20	64	84	2	3	82	10	92	37	10	84
TANGANYIKA												
Mangrove forest	1	—	—	—	1	—	—	—	—	—	1	—
Tropical rain forest	4	—	4	4	4	—	—	—	—	—	—	4
Temperate rain forest.	6	6	—	6	6	—	—	—	—	—	—	6
Dry forest	75	—	75	75	—	75	75	—	75	—	—	75
Thorn forest	36	—	—	—	—	36	—	36	36	36	36	—
Acacia-tall grass savana	163	—	163	163	—	—	163	—	163	81	—	163
Acacia-desert grass savana	28	—	—	—	—	—	—	28	28	28	28	—
Mountain grassland	50	50	—	50	—	—	50	—	50	50	—	50
Salt desert shrub	2	—	—	—	—	—	—	2	2	2	2	—

ZANZIBAR (Land in Square Miles)												
Tropical rain forest	20	—	20	20	20	—	—	—	—	—	—	20
Acacia-tall grass savana	570	—	570	570	—	—	570	—	570	570	—	570
Mangrove forest	30	—	—	—	30	—	—	—	—	—	30	—
Rocky or shallow soil	400	—	100	100	—	—	400	—	400	400	300	100
Totals	1,020	—	690	690	50	—	970	—	970	970	330	690
NYASALAND												
Temperate rain forest	1	1	—	1	1	—	—	—	—	—	—	1
Acacia-tall grass savana	31	7	24	31	—	10	31	—	31	15	—	31
Mountain grassland	6	6	—	6	—	—	6	—	6	6	—	6
Totals	38	14	24	38	1	10	37	—	37	21	—	38
PORTUGUESE E. AFRICA												
Mangrove forest	1	—	—	—	1	—	—	—	—	—	1	—
Tropical rain forest	1	—	1	1	1	—	—	—	—	—	—	1
Temperate rain forest	4	4	—	4	4	—	—	—	—	—	—	4
Dry forest	208	—	208	208	—	208	208	—	208	—	—	208
Acacia-tall grass savana	208	—	208	208	—	—	208	—	208	104	—	208
Tall grass	2	2	—	2	—	—	2	—	2	2	—	2
Marsh grass	4	—	—	—	—	—	4	—	4	—	4	—
Totals	428	6	417	423	6	208	422	—	422	106	5	423
NORTHERN RHODESIA												
Temperate rain forest	11	11	—	11	11	—	—	—	—	—	—	11
Dry forest	261	—	261	261	—	261	261	—	261	—	—	261
Acacia-tall grass savana	3	—	3	3	—	—	3	—	3	3	—	3
Mountain grassland	6	6	—	6	—	—	6	—	6	6	—	6
Marsh grass	10	—	—	—	—	—	10	—	10	—	10	—
Totals	291	17	264	281	11	261	280	—	280	9	10	281
SOUTHERN RHODESIA												
Dry forest	27	—	27	27	—	27	27	—	27	—	—	27
Thorn forest	13	—	—	—	—	13	—	13	13	13	13	—
Acacia-tall grass savana	104	35	69	104	—	—	104	—	104	52	—	104
Tall grass	5	5	—	5	—	—	5	—	5	5	—	5
Totals	149	40	96	136	—	40	136	13	149	70	13	136
BECHUANALAND												
Acacia-tall grass savana	123	—	—	123	—	—	123	—	123	123	—	123
Acacia-desert grass savana	70	—	—	—	—	—	—	70	70	70	70	—
Dry forest	52	—	—	52	—	52	52	—	52	52	—	52
Thorn forest	26	—	—	—	—	26	—	26	26	26	26	—
Salt desert shrub	3	—	—	—	—	—	—	3	3	3	3	—
Marsh grass	1	—	—	—	—	—	1	—	1	1	1	—
Totals	275	—	—	175	—	78	176	99	275	275	100	175
SUMMARY												
Ethiopia	350	139	58	197	23	37	174	153	327	292	153	197
Kenya	209	17	39	56	14	16	43	152	195	174	153	56
Uganda	94	20	64	84	2	3	82	10	92	37	10	84
Tanganyika	365	56	242	298	11	111	288	66	354	197	67	293
Zanzibar	1.020	—	0.690	0.690	0.050	—	0.970	—	0.970	0.970	0.330	0.690
Nyasaland	38	14	24	38	1	10	37	—	37	21	—	38
Portuguese East Africa	428	6	417	423	6	208	422	—	422	106	5	423
Northern Rhodesia	291	17	264	281	11	261	280	—	280	9	10	281
Southern Rhodesia	149	40	96	136	—	40	136	13	149	70	13	136
Bechuanaland	275	—	—	175	—	78	176	99	275	275	100	175
Totals	2,200	309	1,205	1,689	68	764	1,639	493	2,132	1,182	511	1,689

* Based largely on *Vegetation and Soils of Africa*, by Shantz and Marbut. (Amer. Geog. Soc. Res., Series No. 13, 1923.)

people, the greatest dependence being placed in the desert portions of this country on domestic animals. Camels, goats, sheep, cattle and chickens are most important.

Grazing Lands.— There is an area of approximately 153 thousand square miles where climatic conditions are not favorable to crop production, where crops must be limited to irrigated bottom lands or temporarily flooded lands, and where natural forage for domestic animals constitutes the basis on which the Native population subsists.

Here the Somali people are scattered very thinly over an extensive country. They produce skins, hides and gee for export, and consume very little of the produce of the outside world. They live a care-free life in the open. This is probably the type of agriculture best suited to this kind of country, and the population density must always be low. Overstocking the country may almost permanently reduce the carrying capacity of the range and result in the death of the herds during bad years and later in famine for the Native.

This type of country should remain a live stock country, for no crop equal in value to the Native grasses can be produced by cultivation.

If the education of these people should be attempted, it should look to the betterment of the animal industry, for their knowledge of how to handle and care for live stock, although probably very great, is likewise based largely on superstition. From the standpoint of modern agricultural practice, the greatest increase in production may come from improved breeds of live stock. But it should not be assumed that any desirable breed could be brought in to replace that already there. The native animals, like the people, have developed under the particular condition of climate, food supply and methods of management, and a new breed might fail entirely. Here as elsewhere attempts to improve the Native agriculture should be based, first, on a thorough understanding of Native methods. We should first know the native animal, its points of strength and its weaknesses, before attempting to replace it or improve it. If desirable to change the breed, this may be rapidly accomplished by the importation of suitable bulls.

The density of population in an area such as this, if it remains pastoral and does not develop industrially, which latter seems very unlikely, will always be low. It could be increased slightly if the Native would produce forage during the best years for use during the poor years. With no storage of forage, the number of domestic animals and the population are determined by the poor years. With the storage of forage grown during the best years it might be possible to raise the population to a condition of balance with the average year instead of the poorest. In the western United States, the accumulation of feed, or of capital since food and forage can often be purchased, has enabled the ranchers to hold live stock over when without such reserves the herds would have died.

This region, although it can never support a heavy population, may with increasing world demands become relatively important. Its present products, gum, hides and skins, cannot be produced in centers of dense population. Grazing lands of high carrying capacity will probably ultimately be demanded as crop producing

areas, and the only land left exclusively to the production of sheep and cattle will be the grazing lands of low carrying capacity which lie in the arid and semi-arid regions. Such lands will continue as the homes of the pastoral peoples, for the reason that they cannot produce crop plants without irrigation. In Ethiopia land of this type occupies much of the eastern and southern portions (see Fig. 1). It would not seem extreme to estimate the carrying capacity of this great block of grazing land at about 3 million cattle.

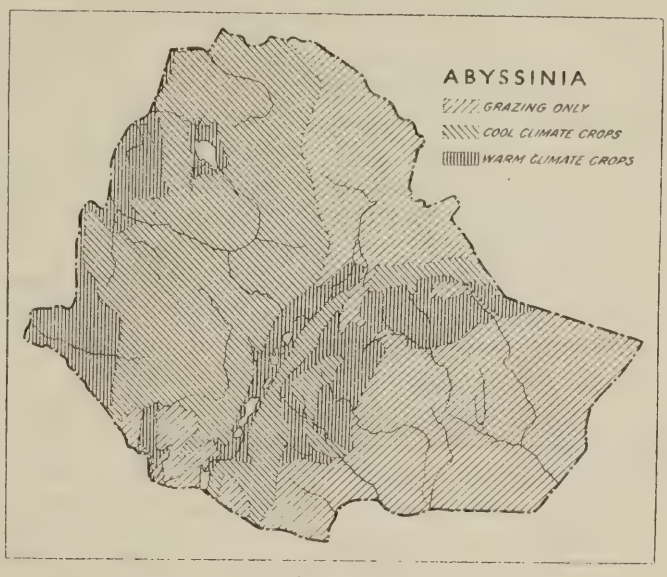


FIG. 1.

It would be impossible to fix these Natives on definite reserves or to stop entirely their nomadic habits, which are in part the response of the people to the uncertainty of rain and the resulting forage for their live stock. Even in such highly developed regions as the American deserts, the Karroe and the Karroid plateau in South Africa, live stock is moved from place to place to avoid droughts.

With a scattered nomadic people agricultural education would be difficult; but if attempted, should concern itself largely with the care and health of the grazing animals and of the people themselves.

Lands Capable of Crop Production.—Turning now to land which receives sufficient rain to justify cultivation, we find an area of about 197 thousand square miles, or more than half of the total land surface (see Fig. 1). Of this area, 70 per cent., or 139 thousand square miles, lie at an altitude where the climate is temperate and where temperate crops can be grown; and 58 thousand square miles, or about 30 per cent., on lower lands having higher temperature and capable of producing warm climate crops such as cotton.

Land Capable of Producing Warm Climate Crops.—Land of this type lies off the great plateau and forms a broad belt on the west, a narrow belt on the east and extensive areas in south and east Ethiopia. The land lies, for the most part, at a low elevation and has a warmer climate and unequally distributed rainfall. Droughts are more severe than in the highlands. The natural plant growth consists, for the main part, of rank rich grasses and scattered open forests. This area is excellent grazing land, but with increasing population grazing must give way gradually to

crop production. Here dense populations can be supported by agriculture. The Native African finds the climate suited to those crops which are best adapted to his requirements, such as kaffir corn, sweet potatoes, garden vegetables of all kinds and cotton.

The most important crop is undoubtedly the durro or grain sorghum, the chief food of the Natives. In fact where it is grown extensively few other grain crops can compete with it. Most of the clothing worn in Ethiopia is woven by hand from cotton grown in this belt. Cotton should do especially well over much of the area, and with demand from the outside and encouragement within it is not unreasonable to estimate the area which might well be devoted to cotton without interference with the production of sufficient sorghum and other food crops as 3 million acres.

Land Capable of Producing Cool Climate Crops.—In the region of temperate agriculture, on the other hand, the grain sorghums do not occupy a prominent place. Here they give way to such crops as wheat, teff, barley and chickpea. In many places fruits do well, although they have not been grown extensively by the Ethiopians. In this section forage of Native grasses constitutes one of the productive elements of the country. The grasses are not as rank and coarse as in the warmer regions, and they have a greater forage value. Large herds of cattle, horses, mules, donkeys, goats and sheep feed on them throughout the year. Hay is cut and sold in the markets. Teff is one of the chief bread cereals. In places the fields of grain are almost continuous. This is especially true of the higher land, where barley and wheat are probably the most prominent crops. In certain portions of the highland the ensete, a banana cultivated for its roots, constitutes an important food crop.

The list of crops produced in the highland region of Ethiopia includes practically all the temperate crops grown in America. There are highlands where frost plays a part in limiting crop production. At somewhat lower elevations the banana and coffee do well. Coffee is one of the chief export crops. The area of land planted each year with the cereals such as barley, wheat, oats and teff must be very large and may equal 5 to 8 million acres.

In agricultural methods the Ethiopian is considerably in advance of the other Native Africans considered in this Report. He has advanced beyond the hoe stage of agriculture and has developed larger fields by the use of cattle and the plow. The Ethiopian plow is a primitive wooden instrument sometimes provided with a metal point and is drawn by two oxen. The land is plowed once, the seed scattered and plowed again. This completes the planting. The surface is left rough, thus providing an excellent surface for the absorption of rainfall. It is doubtful if with European plows the land could be so easily prepared and if it would be left in any better condition for the crop.

In dry and stony land, where a European plow would be practically useless, the primitive implement does especially well. The fields seem fairly well cared for, and on the whole the impression is that while the people have not reached the stage of intensive production, they do as well as their economic state and condition of life justify. If a European type of education were attempted among these people, they

could develop temperate and sub-tropical gardens. They could improve the domestic animals and diversify or improve crop production. This is not necessary at present, but one may look to the gradual increase in production as demands increase.

Forests.—Only a very rough estimate can be made of the forests of Ethiopia. They were probably much more extensive at one time than now. There seems to be less than 7 per cent. of the area in timber. Even now wood is one of the difficult things to procure in much of Ethiopia. There is probably an equal or even greater area of scattered deciduous forest of small trees. On the whole, however, the country is deficient in forest and from it can be expected very little in the way of export.

Summary.—Ethiopia has about 139 thousand square miles of country climatically capable of producing any of our temperate cereals and in addition to these teff, an excellent bread cereal, used only for forage outside Ethiopia. There are probably, at the present time, from 2 to 8 million acres of cereals produced. Coffee, a native crop, does well and the production could be enormously increased. About 58 thousand square miles should have areas admirably adapted to the production of sorghum, maize and cotton. In this area it is possible that, with outside demand and encouragement from within, 3 million acres might easily be devoted to cotton.

Kenya Colony and Protectorate

This is probably the best known Colony of all East Africa and one of the most difficult to generalize, because great variation in temperature and rainfall, the result of physiographic changes, occurs within a few miles. The highlands are separated by the great Rift Valley, and the areas of warm and hot country often lie but a few miles apart. Of the agriculture of Kenya we have a clearer picture than of any other Central African Colony except Uganda, due to the agricultural census which has been compiled regularly for the last few years by the Agricultural Department. If this could be supplemented with accurate distribution maps, the picture would take on much more definite form.

Grazing Land Only.—Kenya has a very large area of semi-arid or desert land, even after the Jubaland concession is eliminated. The estimates based on vegetation distribution would show 152 thousand square miles of this type. Much of the land is very sparsely inhabited and part, at least, carries very few domestic grazing animals. This is probably partly due to the immense herds of herbivora and their associated carnivora which occupy this area. To introduce cattle would require the destruction of the larger carnivora and possibly ultimately the wild herbivora. Country of this type would make excellent reserves for wild game, but comparatively little of the desert land has been reserved. Ample reserves have been secured in the more fertile Athi plain. About 3 million cattle could be grazed on this desert area, if it ever becomes necessary or desirable to replace the wild herds with domestic animals. These herds of wild animals are one of the important assets of the Colony, since hunters from all parts of the world flock to this region and contribute large sums in license fees and duties.

In parts of this area, and in fact over much of it, there are nomadic pastoral

people who live with their herds of cattle, goats, sheep and camels and represent in a primitive way the best type of agriculture possible on land of this kind.

Land Suitable for Warm Climate Crops.—Much of the low, hot country in Kenya is suitable for grazing only. There are, however, large areas of land with rainfall adequate to crop production and with a climate warm enough for such crops as cotton, sorghum, peanut, sweet potato and cassava (see Fig. 2). Within this belt, along the coast, the coconut is of the greatest importance. Here maize and cassava are the best planted crops and contribute much of the food supply and something for export. Farther inland maize is still the most important crop, although from the Native point of view sorghum, peanuts and cassava are of equal or even greater value in places. Cotton can be grown on much of this area, and with time and favorable prices Kenya could develop probably a million and a half acres of cotton without interfering with the food crops. In this area, where water is sufficient, there is excellent chance of producing sugar cane, and here also sisal is a present reality and future potentiality. At the present time much of this land is occupied by the Masai and other Native Reserves.

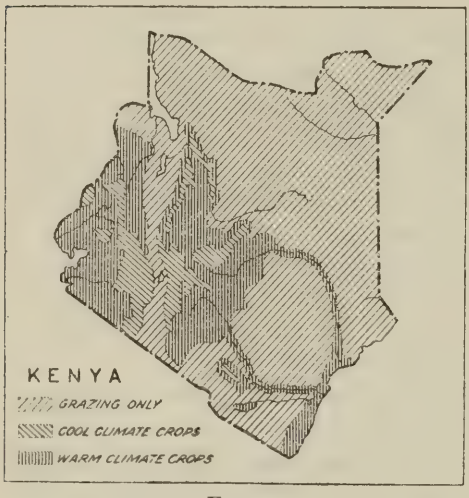


FIG. 2.

Land Suitable for Temperate Climate Crops.—The highlands of Kenya have a climate adapted to some extent to temperate and tropical plants alike (see Fig. 2). The lands are frost free, and such diverse crops as wheat and flax, bananas and Arabian coffee, do exceptionally well. Here are areas suitable to intensive production, and over much of the area at the present time crops of value for export are grown. The total area, roughly estimated, of this type of country is 17 thousand square miles, and the density of population over much of it is as great as is usually found in East Africa. The Native tribes in this section do not produce coffee, but maize and some of the other food crops are sold. European plantations in this area produce chiefly coffee, wheat, maize, flax and sisal. Here the Natives have developed an intensive type of agriculture. On the rich sides of the hills and mountains they plant such crops as eleusine, pennisetum, sorghum, maize, bananas and yams; and on the alluvial bottoms sugar cane. Native agriculture is dependent entirely on the hoe, and this enables the Natives to occupy the fertile mountain sides, where the land is often far more productive than on the more level areas.

In Kenya about 4 million acres have been bought by the white man, and some of it is in large holdings. Much of this is in the highland areas, and here European agriculture has advanced farther than in any other portion of East Africa. Ignoring

for the present the Native Reserve and the acreage of European occupation, there are probably over 3 million acres of this type of country which can be placed in crops by European methods, and under Native methods, where hillsides offer no disadvantage, a much larger acreage.

Forest Lands.—Probably about 6 to 7 per cent. of the area of Kenya was covered originally with dense forest growth. Around the higher land masses the forests have been destroyed to produce farm lands for the Native people. If one considers the possible potential development of this Colony and the difficulty of reestablishing some of the forest types, such as the cedar forests, it would seem unsafe to export extensively until thoroughly adequate plans of reforestation have been perfected. Nowhere in all East Africa are there extensive areas of true forest, most of the tree growth being open and scattered, valuable as woodland and for small timbers, but not strictly of the saw timber type. It is possible, however, on much of the area to produce excellent forests, and the Department of Forestry has already many acres of excellent young timber.

Summary.—Up to the present, Native agricultural production has not been as greatly encouraged in Kenya as in other East African Colonies. This is now being done to a greater degree, especially in the Kavirondo country, where the results have been so immediate that the danger is not that it will not succeed but that it will succeed too well and the ultimate result on the Native tribe be somewhat disastrous. European agriculture is well developed here, and over a quarter of a million acres are now under cultivation and devoted largely to maize, coffee, sisal and wheat. (For a rough sketch map of the agricultural areas, see Fig. 2.)

Uganda

Uganda, lying near the center of the continent, has great diversity of climate. The annual rainfall is light; only in the north-eastern section, in the lowlands of east and north Uganda the drought periods are relatively severe, and the general aspect of the country is that of a region subject to long and severe droughts. The south-west is a temperate region, lies at high elevation and has an equable climate. This Colony has been long under the influence of the white man, but here more than in Kenya the region has always been regarded as a black man's country, and the Native has been encouraged to produce. In export crops, however, little was accomplished until a relatively short time ago. It has been developed by the missionaries more than any other Colony, with the possible exception of Nyasaland. Here the largest and most influential tribe is a Christian tribe. But agriculturally this tribe has done little to produce materials of value as export. This has been done more rapidly by the less thoroughly Christianized tribes of East Uganda. Uganda also has had a well-developed Agricultural Department which has looked upon Native agriculture as an important part of its work. The reports of the Agricultural Department present a very good picture of production in this region, and on them we have drawn largely for the material on both Native and European agriculture.

Grazing Lands Only.—The land with semi-arid climate is limited in Uganda to the

north-east portion (see Fig. 3). It comprises, roughly, about 10 thousand square miles and is inhabited by wild nomadic pastoral tribes which have been to a great extent free of European control. The number of cattle in this section is estimated at 100 thousand. It could probably support nearly a quarter of a million. This area, like similar areas in Ethiopia and Kenya, will probably always be the home of pastoral people, and the numbers may ultimately be somewhat increased by improvement of type of live stock and supplemental feeding during drought years. The forage for this purpose could probably be grown during favorable years. It would have to be stored in stacks protected from termites.

Land Suitable for Production of Warm Climate Crops.—The area of land suitable for the production of warm climate crops amounts to 64 thousand square miles, or 68 per cent. of the total area (see Fig. 3). Over a large portion of this the Baganda have a highly developed and highly specialized agriculture. These people have limited production largely to one crop, and have, likewise, limited the diet to a single plant, the banana, which is eaten as the vegetable dish *matoke*. These people are also the most advanced intellectually of the tribes of Uganda. The greatest disadvantage in the type of agriculture is that it offers no opportunity to dispose of part of the crop for cash; there is no cash value to the crop for export purposes. Notwithstanding this fact, the region stands out as one in which production has been carried to a high point, where a single crop with comparatively little labor easily supplies the food requirements of the people. The banana, important all over Africa, is also important in other portions of the Colony and in many places forms a valuable element of the diet.

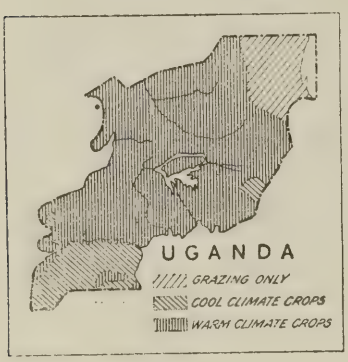


FIG. 3.

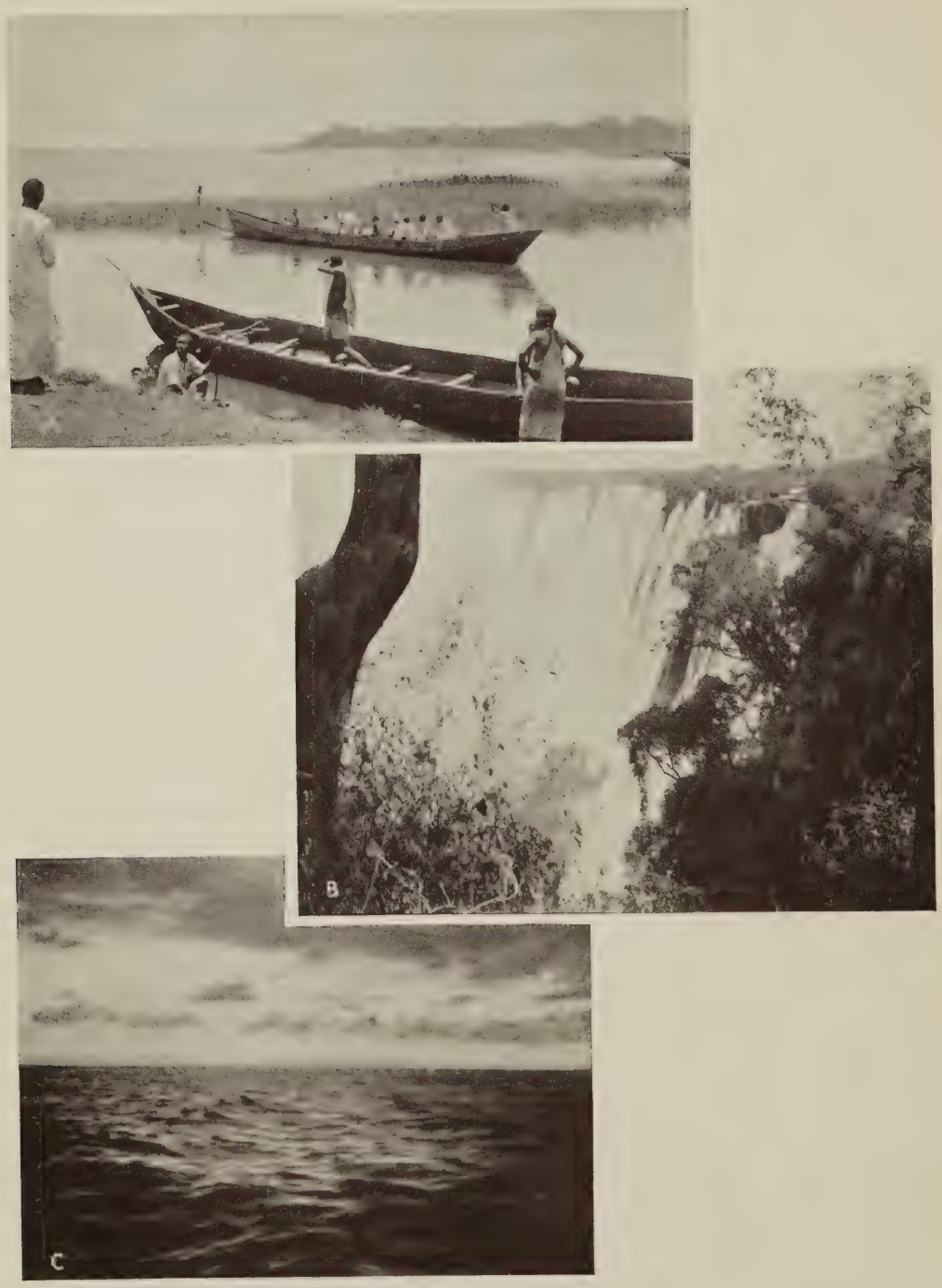
In the hotter, drier regions the place of the banana is taken by sorghum, eleusine, maize, sweet potato and cassava. Here, through the regulations of the Department of Agriculture, grain, especially eleusine, is stored against possible famine. Here also the Natives are greatly interested in animal production and are at least partially pastoral. With grazing animals, several reliable cereal crops and the additional precaution on the part of the Government in the storing of food against drought, the agriculture of the Native is on a sound basis. To the list of crops already mentioned can now be added cotton, a money crop. The Department has taken steps to secure the continuation of the food crops. The natural tendency would be to grow the money crop and buy food; but by requiring the destruction of all cotton plants just before the time for planting the eleusine and sorghum, the cotton crop is protected from insects and indirectly the Natives are insured a food crop, since the land is then planted to cereals.

Over much of the great area cotton is an excellent crop, and it is safe to estimate that 4 million acres could be devoted to cotton production without reducing the



METHODS OF AGRICULTURE (2)

(*a*) Ridges Ready to be Planted, Tabora, Tanganyika; (*b*) Mixed Native Agriculture, Wusi ; (*c*) Native Woman Digging Sweet Potatoes, Uganda ; (*d*) Open-headed Sorghum, Domira Bay, Nyasaland ; (*e*) Cassava, Ujiji, Tanganyika.



EAST AFRICA CALLS

(*a*) Human Wealth : Boatmen on the Victoria Nyanza ; (*b*) Unworked Potentialities : Water Power on the Zambezi River ; (*c*) The Passing of the Darkness : Dawn on Lake Nyasa.

acreage of other crops. This figure is based on a 10 per cent. acreage of cotton. From the character of the country, if it were given over exclusively to a single crop, it would be possible to increase the acreage to probably 10 million acres, but this could not be advocated if it were possible, since it would almost assuredly expose the Natives to unnecessary risks in fluctuating markets and also probably force them to buy much of their food. It is by no means unreasonable to expect 2 to 3 million acres of cotton within the next few years.

Coffee, rubber and sisal are grown in small quantities, as is also cocoa. The former is now being developed as a native crop and may prove a money crop where banana serves as a food crop. The Natives of Uganda are especially fortunate in that both food and money crops are produced. To meet their growing needs, due both to increase in population and increased cost of living, they need only develop a greater production of crops already grown.

Land Suitable for Temperate Climate Crops.—The line between temperate and tropical, always difficult to draw, is especially difficult in Uganda. In the region suitable for cool weather crops is included the area about Mount Elgon, the high grassland areas and the high forest area of the south-west. These are estimated at 20 thousand square miles, or 21 per cent. of the total area. This type comprises the high mountainous plateau covered with grassland and dominated by the Bahima in Ankole, where cattle-raising is the chosen profession, but where crops are grown by the subservient people. In the mountainous region the Native agriculture has developed to a high degree, and here cereals, bananas and sweet potatoes constitute the principal crops. Here coffee also does well. If the white men were to inhabit the country, they would find conditions more favorable here than in the lower and hotter sections. It is possible that with increased population the Natives will develop a very highly specialized agriculture, with the money crops limited to coffee and cereals, since it is probably too cool for cotton production.

Forests.—The forests of Uganda are mostly of the tropical rain forest type. There are temperate forests near Mount Elgon and in the south-west. The total area is small, and reforestation is important if the country is to continue its development. Even the problem of wood is here important, and the Natives of the north and east, as well as those in Ankole, are continually inconvenienced by the lack of woodland to furnish fuel and building material for huts and stockades.

Tanganyika

This territory, next to Portuguese East Africa, is the largest division here considered, since it exceeds Ethiopia by 15 thousand square miles. It is exceedingly varied in character and type of country, and presents a wide range of conditions varying from almost desert to luxuriant tropical forest.

This region, originally the center of the Arab slave trade, has long been known; many of the early expeditions passed into Africa through this region across from Zanzibar. It came under European domination over a quarter of a century ago, and with a rather aggressive and constructive colonial policy the Germans developed

European agriculture far in advance of the other East African Colonies. During the war and for some time following the close of the war the plantations had no white supervision, with the result that now the European agriculture has fallen below that of Kenya. At present, however, most of the administrative effort is directed to the development of crops by Natives. In the region of Bukoba and Moshi, largely due to the efforts of the administration officer and with the aid of the central agricultural department, coffee production by Natives has reached a state in advance of that in any other colony.

Semi-arid Land Unsuitable for Crop Production.—The deserts of Somaliland and Kenya extend into Tanganyika, where they occupy an area of about 66 thousand square miles, or 2 per cent. of the territory (see Fig. 4). These are too dry for crop production during average or poor years, and are suitable only for grazing. This grazing land has a low carrying capacity, but could probably support about two million cattle if fully stocked. This area should remain the home of pastoral tribes. Improvement in the agriculture may be expected in the improvement of breeds of cattle, in the storage of forage produced during exceptionally good years for use in the lean years and in improved range management.

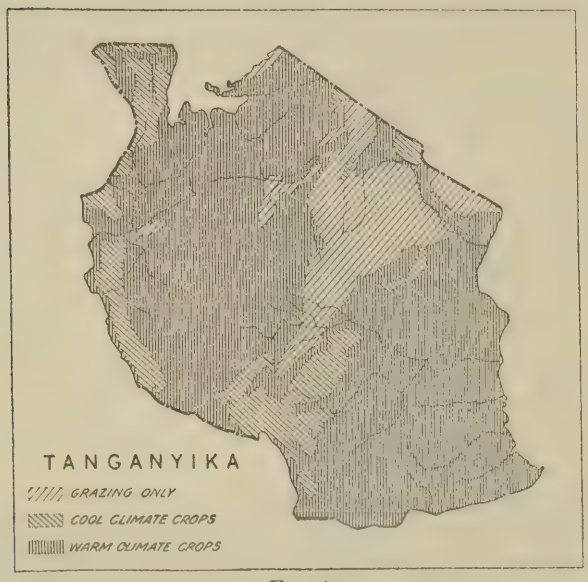


FIG. 4.

Land Capable of Producing Warm Climate Crops.—Much of Tanganyika Territory has a hot climate, usually with marked drought periods. It is capable of producing warm weather crops such as maize, sorghum, cassava, sweet potatoes and groundnuts as food crops, and cotton, maize, groundnuts and cassava as money crops.

The soil varies in texture from sands to clays and is fairly productive. Land of this type occupies about two-thirds of the Territory, or 242 thousand square miles (see Fig. 4). It is admirably adapted to Native agriculture, but can only be developed by Europeans at some risk from climate and disease. Here can be produced enormous quantities of maize, cassava, sorghum, simsim, beans and sweet potatoes; here also can be grazed vast herds of cattle, sheep and goats; sisal grows well in this area; and one may estimate the probable potentiality of cotton land, if fully developed, as 11 million acres. Over the great area, if the Natives are developed by education, they can confidently look forward to such food crops as maize, cassava, sorghum,

eleusine, sweet potatoes, groundnuts and simsim, and to excellent money crops such as cotton, maize, simsim and groundnuts. The population density is much lower over these areas in Tanganyika than in Uganda and Kenya, and this will, of course, lower the total production. It does, however, insure greater freedom in the choice of land and also less demand for intensive rather than extensive methods of cultivation. Over much of the area, especially on the rich alluvial lands, sugar is an excellent crop, and along the coast on the sandy lands are great coconut plantations.

Land Capable of Production of Cool Climate Crops.—The high land of Tanganyika in the north, west and south-west has a climate characterized by an even temperature never hot and where frosts never occur, and suitable both for cool weather cereals and for such crops as coffee and banana. Here are developed great plantations of banana which form an important part of the Native diet. Here can also be grown wheat, rice, maize and the sorghums, and here coffee has been developed as a Native crop. The estimated total area of the cooler portion of the land in Tanganyika (see Fig. 4) is 56 thousand square miles, or a little less than 7 per cent. of the total area. In this region Native agriculture is most highly developed, the high forests have been cut and destroyed, and the rather steep mountain sides prepared with the hoe to receive seed of eleusine, pennisetum, sorghum, maize, sweet potato, etc., and here are large areas of banana, yams and sweet potatoes. This region is admirably adapted to Native methods of agriculture where European methods often could not be used. On the high grasslands, stock raising is an important industry, and here are probably the finest grazing lands in the world. If the Colony had continued as a region for development by Europeans, it is probable that the more elevated and tillable areas in this type would have been taken by Europeans and devoted to such crops as coffee, flax and cereals.

Forests.—The forest lands of Tanganyika, like those of the other countries here considered, are not extensive and constitute only about 3 per cent. of the area. They consist of high forests of cedar and yellow wood, difficult of access for the most part and representing not more than 11 thousand square miles. Forests cannot be considered to be in excess, and if the country is to supply its own needs the forest areas should in places be supplemented by artificial plantings. There are large areas of what may be called woodland, where wood and material for the construction of Native huts and corrals can be secured. The area of the open forest type is difficult to estimate, but probably amounts to one-third of the total area, or 111 thousand square miles. In places there is little more than a bushland, but it is of value as wood and timber for making huts. It does, however, furnish a breeding place for the tsetse fly, and the most interesting and important work of Swynnerton (Bull. Ent. Res., Vol. 13, pt. 3, 1923) directs a course of deforestation, rather than forestation, if cattle are to be kept successfully over much of the area. Swynnerton is also greatly helping Native agriculture by destroying large troops of baboons which go about as nomadic bands and destroy the Native crops.

Zanzibar

Agriculturally Zanzibar Protectorate is at once a highly developed agricultural country and a primitive pastoral country. The outstanding industry of the islands is agriculture, although commerce is also important. Over all the area the climate is favorable to crop production. There are, especially on the north-east coast of Pemba, large mangrove swamps which cannot produce any crop and which are valuable as mangrove for both the bark and timber. The south and east portions of Zanzibar island have a shallow soil with coral rock to the surface, covered with grass and brush and occupied by a pastoral people who produce crops as well wherever sufficient soil can be found. This area is extensive and probably constitutes more than a third of the total.

The remaining portions of the islands are unusually productive. The higher land, with a deep rich, red soil, a heavy loam or clay, has produced the clove supply for the world. Here are large orchards excellently cared for and constituting one of the most highly specialized and developed types of agriculture. On the deep sandy land coconuts are the principal crop and they furnish food, drink, oil (as copra), fuel, fiber and building material, and are, next to cloves, the most valuable export of the Protectorate. Scattered through the coconut plantations and clove plantations as well are small orchards of tropical fruits and gardens of cassava, pineapple, sweet potato, groundnuts, etc. Cassava is the principal food plant. Here, as along the coast, it is grown in raised ridges and kept free of weeds (see Fig. 6). These small gardens remind one of truck crop areas, and are given relatively intensive cultivation and produce great quantities of food.

Nyasaland

Of the countries considered in this Report, Nyasaland is the smallest, if we except Zanzibar Protectorate, where the nature of the produce and the hundreds of years in contact with the commercial world have developed a highly commercial and industrial community. Nyasaland is in some ways the poorest of the Colonies, but this is largely due to its small size. With no truly waste desert land, Nyasaland has only 38 thousand square miles suitable for crop production. On the basis of the area of agricultural land the export is higher than from any of the other Colonies except Uganda and Kenya. The difficulties of transportation are relatively great, and the absence of mineral export places much of the burden of support of transport companies on the agricultural export. While the problems of Nyasaland at present seem to be largely transport and markets, it seems equally true that the area is small and the cost of administration, however economical, must be proportionately high when compared with the large Colonies adjacent.

In Nyasaland there is no desert grazing land. The land with rainfall sufficient to produce crops may be very roughly divided into that suitable to warm climate crops and that suitable to cool climate crops. Surveys are not available to separate definitely the temperate from the warmer country (see Fig. 5), but one may estimate

about 14 thousand square miles of country suitable to cool climate crops and 24 thousand suitable to warm climate crops. The country suitable for warm climate crops, such as cotton, lies for the most part in the valley of the Shiré and along the lake, but cotton could be grown in a more extended area. On the basis of 10 per cent. of what seems climatically suited, Nyasaland could grow 1·5 million acres. This land would also be suitable for maize, sorghum, groundnuts, sisal and many other crops. In this area the Europeans would grow cotton and sisal. The Native has a large range of food crops, chief of which are sorghum, maize, cassava, groundnuts and sweet potatoes. Cotton here seems to be the best money crop for the Native, although in restricted areas along the lake rice is grown and finds a ready sale.

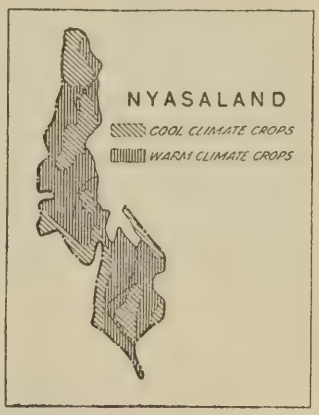


FIG. 5.

The more elevated country, where the climate is more temperate and healthy, occupies probably about 14 thousand square miles. Here coffee was first tried and probably will be grown more extensively in the future. At present tea, especially on the Mlanje highlands, is a preferred crop. Tobacco does well and is the principal export of the Colony, followed by cotton and tea. Here can be developed a temperate agriculture. Such crops as wheat do well in the north. The Native can grow a wide range of food crops including temperate cereals, maize, sorghum, eleusine, cassava and sweet potatoes. As a money crop tobacco seems the most promising at present, but many others could be produced. Here, as in the high lands farther north, cattle and coffee may become important Native industries. Up to the present time the transport has been so high that even cotton and tobacco have not enabled the Native to raise his hut tax and he has been forced to leave his home to seek work elsewhere.

The present need of Native agriculture in Nyasaland is a market for produce. It is also desirable to develop special money crops in both the low lands and the high lands. The Native should also be encouraged to make greater use of his cattle. At the present time he stands in great danger of losing cassava as a money or food crop due to his propagation of cassava mosaic. In many fields almost every plant is diseased.

While the country is suitable for the production of food and money crops, Native agriculture is probably farther from a sound basis here than anywhere else except in Northern Rhodesia. On the face of it, the problem seems to be one of transport and market. Still the problem depends in turn on production, and it may be difficult to reduce transportation rates without some tangible assurance of increased production in the near future. The administration unit is small and the overhead expense necessarily proportionately large, but it is doubtful if agriculture could be economically successful with the excessively high rate of transport from the lake to the rail

head. This is really not an agricultural problem, but one on which agriculture depends. With one million Natives located in good agricultural country, it would not be too much to expect a million acres of cotton and tobacco within a few years if the problem of transportation could be solved.

The Government Departments, smaller here than elsewhere, have been unable to do much for the Native farmer, and while the missions have recognized agriculture as an important part of the educational work they have lacked leadership and a definite policy. The conditions are very different from those in which these men have received their training and the adjustment to new conditions is not yet complete. Some of the best Native agriculture practised was seen in Nyasaland; still there is greater need here for help if the Native tax is to be maintained. And the problem of helping the Native here to place his agriculture on a sound basis is imminent and difficult. If the area tapped by the rail line were larger, if the country to supply the overhead expense of both Government and transport were more extensive, the problem would be much simplified. Small units in the direct line of transport, such for example as Zanzibar, may succeed, but here the problem is entirely different.

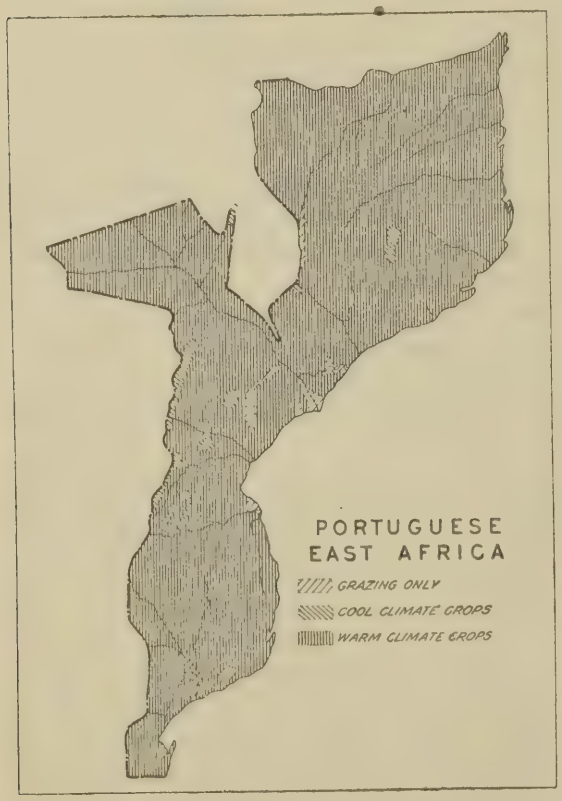


Fig. 6.

Portuguese East Africa

Very few definite data are available from which to draw a picture of agriculture in Portuguese East Africa. Almost the whole of the area, which is 63,000 square miles larger than Tanganyika, is capable of crop production (see Fig. 6). Of this probably not over 6,000 square miles lie at relatively high elevation and are adapted to cool climate crops, while 417,000 square miles are capable of producing cotton, maize, sorghum and groundnuts. The ultimate potentialities of cotton production in this area might easily reach 25 million acres without shutting out the necessary food crops.

Agriculture from the European point of view has been developed on large plantations for which the labor comes from Natives conscripted by the Government. They are fairly well paid, however, receiving almost twice as much as for similar labor in Nyasaland

and Northern Rhodesia. These large companies produce sugar and maize as the chief export crops. Cotton, rubber, rice and tea are also produced. Native agriculture has been encouraged by the reduction of Native tax if the Native occupied permanently one piece of land, and this has led to permanent tenure on the part of a portion of the Native population. The chief food crops are sorghum, maize and groundnuts, while maize and oil seeds serve as the chief money crops.

Although much of the country is low and hot and will offer considerable obstacles to the introduction of farm draft animals or to continuous occupation by white men, this is a region of the greatest promise for the production of cotton, groundnuts and maize, and, on the rich alluvial bottoms, sugar. With proper encouragement Natives could here become producers of export crops of cotton, groundnuts and maize, while the larger European plantations could continue in the production of sugar and maize. It is probable cotton will also become an important crop. No country in East Africa offers greater potentialities for the production of warm climate crops.

Northern Rhodesia

Northern Rhodesia has a very sparse Native as well as white population. Much of the country is capable of crop production. The chief non-crop producing areas are the large swampgrass areas which are available for grazing by certain animals. Over much of the country there is a sparse growth of trees, valuable as small timber and wood. A small portion of the Colony is open grassland (see Fig. 7). Part of this area, probably as much as 17,000 square miles, is very high and has a temperate climate. Most of the high land lies in the north-east far from transport lines and with problems about the same as in Northern Nyasaland. Here coffee and temperate cereals can be produced either by Natives or whites, if the transportation and markets create the demand. About 264 thousand square miles have a warm climate and should produce maize, cotton, groundnuts, sorghum, eleusine, pennisetum and other warm weather cereals. Much of the open forest land is closed to cattle because of tsetse fly, and only the open or higher areas are free to them. Natives here could produce cotton for sale and raise their food crops such as sorghum, maize, eleusine, ground-

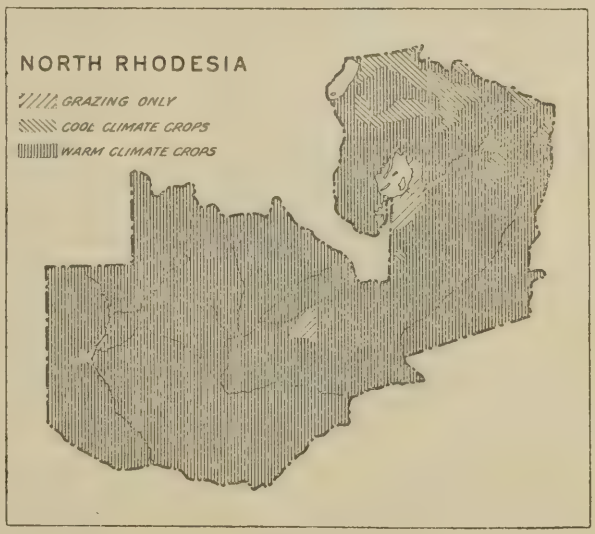


Fig. 7.

nuts and sweet potatoes. In much of the area cassava is not grown, probably because it is too cool or dry at portions of the year.

Southern Rhodesia

Southern Rhodesia is fortunate in having had a well-organized Agricultural Department capable of guiding the European agricultural development by the results of a long series of experiments. In a country now largely given over to cattle and maize, problems of crop rotation and methods of pasture management have been partially solved. There has also been a great amount of seed testing and experimental work with forage crops. The region is admirably adapted to mixed farming, and livestock is important both in European and Native agriculture. In addition to agriculture, mining is important and the income of the Colony therefore not at present primarily dependent on agriculture. Much of the agricultural work has looked to the improvement of European methods, but the Native is also being considered, and it is to him that the Colony will probably look for the greatest production. There is not a great amount of variation in type of country in Southern Rhodesia. For the most part it is covered with tall grass with scattered trees of various types which, in favorable soil conditions, often form forests of relatively small trees. During much of the year the climate is warm enough to produce warm climate crops, but on the high land the end of the rainy season is marked by cool weather and conditions not favorable for such crops as cotton. Excepting on the high lands cotton may be expected to become an important crop. The soils in Rhodesia are for the most part relatively good, unleached soils. The soils first selected are the deep red soils. While the granitic soils are likely to be coarse and sandy, they are relatively good, and excellent crops of groundnuts and maize can be produced on them.

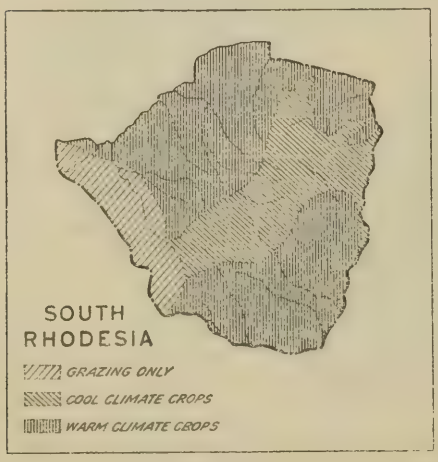


Fig. 8.

Native agriculture is somewhat similar to European in that it rests on cattle and a grain crop. Sorghum and maize are important as are also the natural range grasses. There is every evidence that the range can be easily damaged and its character changed by overstocking. The Agricultural Department has been experimenting along these lines, and care should be exercised especially in the Native Reserves where the Native may permanently reduce the carrying capacity by overstocking.

The higher country in Southern Rhodesia seems ideally adapted to cattle and maize (see Fig. 8). The lower country, where timber is more abundant, is likely to be infected with fly and is hotter and more suited to cotton production. Rough estimates would place the warmer country at

96 thousand square miles and the cooler at 40 thousand square miles. Open forest may cover another 40 thousand square miles of land ill adapted to cattle grazing. About 13 thousand square miles along the south-west border are probably too dry for constant crop production. Very extensive Native reserves have been set aside, and for the country as a whole the population is not dense. It is doubtful if with the Native population more than a million acres of growing crop could be expected for some years to come. It would be easy over much of the area to use cattle in cultivation and that would greatly extend the acreage. This is already being done in government and mission schools, and it is probable that the average crop will be enormously increased by this means. There are now more than 18 thousand plows in use by the Natives.

Bechuanaland

From the standpoint of the physical basis of agriculture less is known of Bechuanaland than of any other of the countries here considered. A strip along the east side along which runs the railway has been seen by many and is fairly well known, but extending far west over that region of uncertainty known as the Kalahari is a country described at times as ideal grazing land and at others as sandy desert (see Fig. 9). Only the most vague estimates of the actual character of the country can be made. It is strange that this country, not by any means a rich crop producing country, should be able to pay the highest per capita tax of any of the countries mentioned. This is due to the character of the people and their sound agriculture, based on animal industry with crop production confined to the raising of the necessary cereals and vegetables for food.

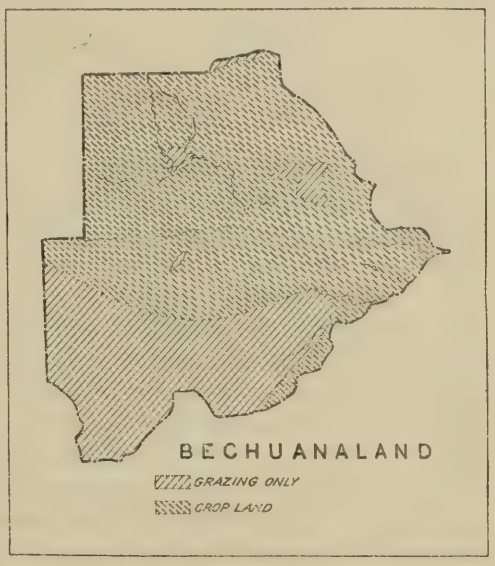


Fig. 9.

It is fairly certain that the south-west is desert and valuable only for grazing land. It is also true that much of the remainder is too dry for assured crop production, although drought resistant crops can be produced during average or favorable years. The general character of the country is such that severe droughts are experienced, and only the types of forest growth occur that can stand long dry hot periods. To call this a region favorable to cool climate crops would not be correct. There are no high lands, all is comparatively level and the temperature at times relatively high. It is probably too hot for the best production of small cereals such as wheat, oats

and barley, but is especially suited to sorghum. Maize and cotton can be grown, but the rainfall is too deficient for any but dry land crops, and cotton plants will probably be small and the yield low. It would compare with the western areas of cotton on the Staked Plains of Texas. The country is large but sparsely inhabited and, considering its type, has probably more nearly reached its best type of agriculture than any of the other colonies considered in this paper. It has an abundance of small timber of unusually valuable species. There are extensive open forests of mopane and small trees excellently suited to the Natives' needs. There may be as much as 78 thousand square miles of country covered with this open small tree growth. Almost the whole area can be grazed. While tree growth covers most of the Protectorate the region is dry and not favorable to the tsetse fly, and therefore is favorable grazing land for cattle, goats and sheep. Over the greater portion of this area crops can be produced during favorable seasons. Sorghum is the principal crop, but maize and cotton can be produced if there is sufficient demand. This area of 175 thousand square miles is probably all subject to severe droughts and crop failures are to be expected. This has probably had a good effect on the Natives by making it necessary for them to store grain for drought periods. Native practice here seems well adapted to the region. The greatest help from the European will probably come from a continuation of the policy of developing wells for watering live stock and possibly in improving breeds and providing stored food against periods of famine, either cattle or human. The population is less than one to the square mile, even if only the better or potential dry-land crop land is considered.

General Summary and Conclusion

East Africa at the present time has a European population of about 63 thousand, and there are under European cultivation about one million acres of land. This is producing chiefly maize, rubber, sisal, coffee, cotton, coconuts, sugar, tobacco, wheat, kapok, flax and tea. Cattle are important, as are also sheep and goats. From the past record of production there is every reason to expect great future increase in production from the European plantations in East Africa. There are 22 million Natives in East Africa, and at present probably an equal number of acres of land under cultivation. Very little of this is devoted to export crops. Coconuts, cotton, cloves, maize, groundnuts, coffee, hides and skins are among the chief products. The combined export of agricultural products amount to about 11 million pounds sterling. Up to a few years ago there had been no systematic educational effort to make the Native a producer. The government departments had for the most part centered their activities on production on farms owned by Europeans. This is rapidly changing. In Uganda, Tanganyika and Zanzibar the first place is given to the Native producer. In Kenya there is now taking place a rapid appreciation of the importance of Native production, and this to a lesser extent may be said of the Rhodesias and Nyasaland. In few places can the Governments be said to have the matter well in hand, and this is probably expecting too much at so early a date. The staff has been small in all cases and much time taken up in the ordinary routine of administration.

Time for investigation of Native methods of agriculture and Native needs has been difficult to obtain. The control work and the practical application of general knowledge has made such heavy demands that the many problems of investigation have had to be put aside. Not only is it necessary for this work to have men trained in agriculture, but it is necessary to have men who know the Native's languages, the Native's methods and who know the Native's mental background. With this equipment a thorough, unprejudiced scientific study should be made of the agricultural methods practised in each country. Only then can the progress of education of the Native to new agricultural methods be safely undertaken.

There is much evidence in East Africa that this method will be developed and followed in the near future. One of the striking things which impresses the traveler in East Africa is the sympathetic and sincere desire on the part of the local administration officers to do only that which is good for the people they govern. These men usually have had no practical or scientific agricultural training, but their interest in the Native is so sincere that they have proven one of the great forces in bringing about adaptation to changed conditions. In Uganda this has been shared by the Agricultural Department and the Administration alike; in Tanganyika excellent work has been done at Moshi and at Bakoba by administration men, and here also the Department is primarily interested in the Native. Kenya and Southern Rhodesia, because of the larger settlements of Europeans, have centered much of this activity on European agriculture, but both are now instituting important Native agricultural work. There are also cases where the Native officers and educational departments in cooperation with the agricultural departments are independently doing much in agricultural education.

Many of the missions regard agriculture as an important phase of the work, but if one looks at their combined efforts this phase seems to be somewhat inadequately handled when compared with evangelistic, literary or even vocational training. Often it is little more than physical exercise. Too often the attitude toward the Native agriculture is that it is something that should be radically changed, rather than slowly improved and modified. The worker begins in too many cases by trying to introduce the particular type of culture practised in the region in which he had his early training. There seems to be a lamentable lack of breadth of view due to insufficient training or insufficient knowledge of both modern agricultural principles and Native agricultural practice. This is not said in condemnation of the men doing the work. They cannot in most cases be expected to master the many subjects necessary to successful prosecution of the work. They need books based on studies of Native methods, books based on the application of scientific methods to African agriculture. These must be forthcoming if a high standard of agricultural education is to be reached. The foundation is not even laid for works of this type. The simple facts of nature are not presented in adaptable form or in any language available to the Native.

To a great extent the fundamental knowledge of Native agriculture which is required to write a book on agriculture or even on the simple facts of nature for the

use of the Native is lacking. It is not surprising that such books are not yet available when we see how meager are ordinary reading books for Natives. Most of them are Asiatic or European tales and folklore dealing for the most part with surroundings, experiences and peoples entirely foreign to the child who is doing the reading. Such books can easily be gotten together by educators and missionaries with the aid of the students of Native legends and folklore. But agricultural books of the best type must wait until the European has studied the Native's methods, his prejudices and superstitions, and until the essential has been clearly separated from the non-essential. Then the facts of science can be applied and a sure advance can be made. This is not impossible. Cooperative effort by an agriculturist and a man who stands close to the Native, enjoys his confidence and knows something of his methods and is sympathetic with him, could produce studies within a short time that would prove invaluable as a guide to present work while more thorough investigations were being carried out. It would seem from the very nature of the case that the Native women hold the essential knowledge of crop production and that it is to them that we must go for the information so vital to the furtherance of agricultural progress.

The education of the Natives in agriculture is only part of the general problems of the future of East Africa. The direction in which the Native or the European farmer is to be led has not yet been fully determined. Just what is the policy to be followed and on what is it to be based ? An agricultural policy should be established, but this cannot be done without considering the physical basis on which to build, the human elements to be considered and the question of transportation and markets.

The following is merely a suggested plan of attack on the general problem. It may seem too elaborate, but need not be made so if a proper balance is maintained between the ideal and the practical. It may be desirable to modify, simplify or elaborate every section, but it should serve to show a possible method of attack.

1. The local physical basis on which agriculture can build must be known as clearly as modern science can perceive it. This can be accomplished by a study of

(*a*) The climatic conditions favorable or unfavorable to crop growth.

(*b*) Soil types, their distribution and their crop producing potentialities.

(*c*) The plant communities, their distribution, their natural value as forests or pasture and their significance as indicators of favorable or unfavorable conditions for crop production.

(*d*) Native agriculture, methods of crop production, and correlation of crops and production with climatic zones, soil types and natural vegetation as a means of projecting the results obtained in one region to regions not yet occupied.

(*e*) European agriculture, methods and production, and their correlation with climate, soils and natural vegetation as a means of projecting the results obtained in any region to regions not yet occupied.

2. The human elements and the relative importance in numbers of different peoples and races should be known. Especial study should be made of

(*a*) Native peoples, their mental background, density of population, type of

agriculture practised, value as laborers or agriculturists, their probable response to education and their probable place as the country develops economically.

(*b*) The European settlers, their number, previous experience, agricultural methods, their labor needs and the probable future trend of development.

3. The problem of transport and markets, present as well as future, should be studied.

4. To carry out the above survey there will be needed a director and a centralized scientific staff of qualified men who will summarize known facts and supplement them by actual surveys either by themselves or with the collaboration of colonial departments or of available men such as administrative officers and mission workers.

5. This survey to be used by the staff to determine the best future use of land. The staff, with the aid of the administrative officers of the various departments, could form a general agricultural policy for each region. This policy should be based on the principle of the greatest good of the residents (Native and European) of the region considered.

6. To carry out this policy, which should be made the basis of the educational policy supported by both mission and government educators, the Governments should utilize administrative measures, government and mission schools, and all other agencies available.

SELECTED BIBLIOGRAPHY

(The inclusion of a volume in the Bibliography does not necessarily imply concurrence in the author's views)

PROBLEMS OF BLACK AND WHITE

Bryce, James. Race Sentiment as a Factor in History. London: Hodder. 1s. 1925.

Evans, Maurice S. Black and White in South-East Africa: A Study in Sociology. London: Longmans. 6s. 1911.

Black and White in the Southern States. A Study of the Race Problem in the United States from a South African Point of View. London: Longmans. 8s. 6d. 1915.

Jabuvu, D. D. T. The Black Problem. London: Friends' Book Shop. 4s. 4d. 1920.

Mathews, Basil. The Clash of Colour. London: United Council for Missionary Education. 2s. 1924.

Oldham, J. H. Christianity and the Race Problem. London: Student Christian Movement. 7s. 6d. 1924.

Speer, Robert E. Race and Race Relations: A Christian View of Human Contacts. New York: Revell. $3.50. 1924.

Of One Blood. A Short Study of the Race Problem. New York: Missionary Education Movement. $0.75. 1924.

Willoughby, W. C. Race Problems in the New Africa. A Study of the Relation of Bantu and Britons in those parts of Bantu Africa which are under British Control. Oxford: Clarendon Press. London: Oxford University Press. 15s. 1923.

AFRICA—GENERAL

Jones, T. Jesse. Education in Africa: A Study of West, South, and Central Africa. Report of the First Educational Commission. New York: Phelps-Stokes Fund, 101 Park Avenue. $2. London: Edinburgh House Press, 2 Eaton Gate. 7s. 6d. 1922.

Beer, G. L. African Questions at the Paris Peace Conference. New York: Macmillan. $6. 1923.

Du Plessis, J. Thrice Through the Dark Continent, 1913–1916. London: Longmans. 14s. 1917.

Hardy, Georges. Vue Generale d'Histoire d'Afrique. Paris. 5 frs. 1922.

Harris, N. D. Intervention and Colonization in Africa. Boston: Houghton Mifflin Co. $2. 1914.

Hooper, H. D. Africa in the Making. London: United Council for Missionary Education. 2s. 1922.

Johnston, Sir H. H. The Opening Up of Africa. London: Williams and Norgate. 2s. 6d 1911.

Lagden, Sir Godfrey. The Native Races of the Empire. London: Collins. 16s. 1924.

Lucas, Sir Charles. The Partition of Africa. Oxford: Clarendon Press. 12s. 6d. 1922.

Macdonald, A. J. Trade Politics and Christianity in Africa and the East. London: Longmans. 6s. net. 1916.

Meinhof, Carl. Dichtung der Afrikaner. Berlin. 1911.

Afrikanische Religionen. Berlin. 1912.

Afrikanische Rechtsgebräuche. Berlin. 1914.

Smith, Edwin W. The Religion of Lower Races as Illustrated by the African Bantu. New York: Macmillan. $1. 1923.
Woolf, Leonard. Empire and Commerce in Africa: A Study in Economic Imperialism. London: Allen and Unwin. 20s. 1920.

EAST AND CENTRAL AFRICA

Bertrand, Alfred. Au Pays des Ba-Rotsi (Haut Zambèze). Paris: Hachette. 1898. [o.p.]
Calvert, A. F. German East Africa. London: Laurie. 6s. net. 1917.
Dale, Godfrey. The Peoples of Zanzibar: Their Customs and Religious Beliefs. London: Universities' Mission to Central Africa. 2s. 1920.
Driberg, J. H. The Lango: A Nilotic Tribe of Uganda. Foreword by Sir Robert Coryndon. London: Fisher Unwin. 63s. 1923.
Dundas, Charles. Kilimanjaro and Its People. London: Witherby. 18s. 1924.
Ellenberger, D. F. History of the Basutos. London: Caxton Publishing Press. 7s. 6d. 1913.
Ellis, G. W. Negro Culture in West Africa. Chicago. $2.15. 1914.
Fraser, Donald. Winning a Primitive People. London: Seeley, Service. 5s. 1914.
Gorju, P. Julien. Entre le Victoria, l'Albert et l'Edouard. Ethnographie de la partie anglaise du Vicariat de l'Uganda; origines, histoire, religion, coutumes. Marseille: Procure des Pères Blancs. 13.50 frs. 1920.
Hine, Bishop J. E. Days Gone By: Being Some Account of Past Years, chiefly in Central Africa. London: Murray. 16s. 1924.
Hobley, Chas. W. Bantu Beliefs and Magic. With particular reference to the Kikuyu and Kamba Tribes of Kenya Colony: together with some Reflections on East Africa. With an Introduction by Sir J. G. Fraser. London: Witherby. 18s. 1922.
Ethnology of the A-Kamba and other African Tribes. London: Cambridge University Press. 12s. 6d. 1910.
Hollis, A. C. The Masai. London: Oxford University Press. 16s. 1905.
The Nandi. London: Oxford University Press. 16s. 1909.
Hurel. La Poesie chez les Primitifs; ou Contes, Fables et Proverbes du Ruanda (Kivu). Bibliothèque Congo, Librairie Falk Fils, Bruxelles. 18 frs. 1923.
Johannsen, M. E. Ruanda, Kleine Anfänge-grosze Aufgaben. Bethel bei Bielefeld. 1915.
Johnson, W. P. Nyasa, the Great Water. London: Oxford University Press. 7s. 6d. 1922.
My African Reminiscences, 1875–1895. London: Universities' Mission to Central Africa. 4s. 1925.
Johnston, Sir H. H. British Central Africa. London: Methuen. 3rd edition. £1 5s.
The Uganda Protectorate. Vols. I & II. London: Hutchinson. 1902. [o.p.]
Comparative Study of Bantu Languages. London: Oxford University Press. 63s. 1922.
Junod, H. A. The Life of a South African Tribe. 2 vols. London: Macmillan. 30s. 1912.
Chants et Contes des Ba-Ronga. Lausanne: Bridel. 1897. [o.p.]
Zidji: Etude de mœurs sud-africaines. Neuchâtel: Delachaux et Viestlé. 1911. [o.p.]
Keable, Robert. A City of the Dawn. Introduction by A. C. Benson. London: Nisbet. 5s. 1915.
Kidd, Dudley. Savage Childhood. London: A. & C. Black. 7s. 6d. 1906.
Lagden, Sir Godfrey. The Basutos: The Mountaineers and their Country. 2 vols. London: Hutchinson. 17s. 1909.
Lechaptois, Mgr. (Pères Blancs). Aux Rives du Tanganyika. Alger: Maison Carré, Imprimerie des missionaires d'Afrique. 3.50 frs. 1913.
Le Roy (Mgr.). Au Kilimandjaro. Paris: Procure des Pères du Saint-Esprit. 10 frs. 1914.
Leys, Norman. Kenya. London: Hogarth Press. 10s. 1924.
Livingstone, David. Missionary Travels. London: Murray. 3s. 6d.

Lugard, Sir F. D. The Rise of Our East African Empire. 2 vols. London: Blackwood. 42s. 1893. [o.p.]

The Dual Mandate in British Tropical Africa. London: Blackwood. 42s. 1922.

Melland, F. H. In Witch-Bound Africa. An Account of the Primitive Kahonde Tribe and their Beliefs. London: Seeley, Service. 21s. 1923.

Migeod, F. W. H. Across Equatorial Africa. London: Heath Cranton. 30s. 1923.

Molema, S. M. The Bantu, Past and Present. Edinburgh: W. Green. 25s. 1920.

Montaudon, George. Au Pays Ghimirra. Bulletin de la Société Neuchâteloise de Géographie.

Rey, Charles F. Unconquered Abyssinia as It is To-day. London: Seeley, Service. 21s. 1923.

Rolin, H. Du respect des Coutumes indigenes relatives aux Biens et aux Personnes dans l'Afrique Australe et Centrale. Institut Colonial International. Compte rendue de la Session tenue à Paris les 17, 18, 19 mai 1921. Paris: Challumel. 1921. [o.p.]

Roscoe, John. The Baganda. London: Macmillan. 15s. 1911.

The Bakitara or Banyoro: 1st Part of the Report of the Mackie Ethnological Expedition to Central Africa. London: Cambridge University Press. 25s. 1923.

The Banyankole. 2nd Part of Mackie Expedition Report. London: Cambridge University Press. 15s. 1923.

The Bagesu. 3rd Part of Mackie Expedition Report. London: Cambridge University Press. 20s. 1924.

The Soul of Central Africa. A General Account of the Mackie Ethnological Expedition. London: Cassell. 25s. 1922.

The Northern Bantu. London: Cambridge University Press. 12s. 6d. 1915.

Routledge, W. S. & K. With a Prehistoric People. The Kikuyu. London: Arnold. 21s. 1910.

Sharpe, Sir Alfred. The Backbone of Africa. London: Witherby. 16s. 1921.

Smith, E. W., & Dale, A. M. The Ila-Speaking Peoples of Northern Rhodesia. 2 vols. London: Macmillan. 50s. 1920.

Stirke, D. W. Barotseland: Eight Years Among the Barotse. With an introductory chapter by Sir Harry Johnston. London: Bale & Danielsson. 21s. 1922.

Torrend, J., S.J. Specimens of Bantu Folk-Lore from Northern Rhodesia. With musical illustrations. London: Kegan, Paul. New York: E. P. Dutton. 10s. 6d. net. 1921.

Watts, C. G. Dawn in Swaziland. London: Society for the Propagation of the Gospel. 3s. 1922.

Werner, A. Native Races of British Central Africa. London: Constable. 6s. 1912.

Wilson, G. N. A Missionary's Life in Nyasaland. London: Universities' Mission to Central Africa. 2s. 6d. 1920.

Manual of Portuguese East Africa. Compiled by the Geographical Section of the Naval Intelligence Division, Naval Staff, Admiralty. London: H.M. Stationery Office. 7s. 6d. 1920.

Permanent Mandates Commission [of the League of Nations]: Minutes of 3rd Session, Annexe to 3rd Session. London: Constable. 7s. 6d. 1923.

BIOGRAPHIES

Mes Souvenirs. Eugène Casalis. Paris: Société des Missions évangéliques. 3me édit. 6 frs. 1922.

François Coillard: a Wayfaring Man. Edward Shillito. London: Student Christian Movement. 5s. 1923.

La Vie d'un Missionaire Français: François Coillard, 1843–1904. Edouard Favre. Paris: Société des Missions évangéliques. 14.25 frs.

Hannington, Bishop. W. G. Berry. London: Religious Tract Society. 2s. 6d.

Life of David Livingstone. W. G. Blackie. 6th edition. London: Murray. 6s. 1910.
Laws of Livingstonia. W. P. Livingstone. London: Hodder & Stoughton. 15s. 1921.
Adolphe Mabille, missionaire au Lessouto. Paris: Société des Missions évangéliques. 1898.
Mackay of Uganda. By his Sister. London: Hodder & Stoughton. 5s. 1891.
John Smith Moffat, C.S.M. Missionary: A Memoir by his Son, Robert N. Moffat. London: Murray. 21s. 1921.
Robert Moffat. E. W. Smith. London: United Council for Missionary Education. 5s. 1925.
Finding a Way Out: An Autobiography. R. R. Moton. New York. 1920.
Robert Hellier Napier in Nyasaland. Edited by Alexander Heatherwick, D.D. Edinburgh & London: Blackwood. 5s. 1925.
Smythies, Life of Bishop. Edited by E. F. Russell. London: Universities' Mission to Central Africa. 2s. 6d. 1898.
Steere, Memoir of Bishop. R. M. Heanley. London: Universities' Mission to Central Africa. 2s. 6d. 1886.
Eighteen Years in Uganda and East Africa. Bishop Tucker. London: Arnold. 7s. 6d. 1911.
Handbook of Abyssinia. No. 129. Prepared under the direction of the Historical Section of the Foreign Office. London: H.M. Stationery Office. 2s. 6d. 1920.
Handbook of Nyasaland. Compiled by S. S. Murray, Chief Clerk, Nyasaland Government. London: Waterlow and Sons. 5s.
Handbook of Northern Rhodesia. Compiled and edited by G. C. C. Coxhead, Secretary for Native Affairs, Administration of Northern Rhodesia. Livingstone: Printed by the Government Printer. 2s. 6d. 1922.

THE NEGRO IN AMERICA

Baker, Ray Stannard. Following the Color Line. [o.p.]
Brawley, B. G. A Social History of the American Negro. New York: Macmillan. $4. 1921.
The Negro in Literature and Art. New York: Duffield. $1.50. 1921.
Du Bois, W. E. B. Gift of Black Folk. Boston: Stratford. $2. 1924.
The Souls of Black Folk. Chicago. 1902.
Hammond, L. H. In Black and White. New York. 1914.
In the Vanguard of a Race. New York.: Missionary Education Movement. $0.75. 1922.
Haynes, G. E. The Trend of the Races. New York: Missionary Education Movement. $0.75. 1922.
Jones, T. Jesse. Educational Adaptations. Ten Years' Work of the Phelps-Stokes Fund. New York. 1920.
Negro Education in the U.S.A. 2 vols. Washington: Government Printing Office. $2.25. 1917.
Miller, Kelly. Race Adjustment. New York. 1909.
Moton, Robert Russa. Finding a Way Out. Garden City: Doubleday. 1920.
Murphy, Edgar Gardner. The Basis of Ascendancy. New York. 1909.
Peabody, Francis Greenwood. Education for Life: The Story of Hampton Institute. Garden City: Doubleday. 1918.
Scott, Emmett J., and Stowe, Lyman Beecher. Booker T. Washington: Builder of a Civilization. Garden City: Doubleday. $2. 1916.
Washington, Booker T. (ed.). Tuskegee, Its People; Their Ideals and Achievements. New York: Appleton. 1906.
Up From Slavery. New York. 1900.
My Larger Education. New York. 1912.
Weatherford, W. D. The Negro from Africa to America. New York: Doran. $5. 1924.

VOLUMES PUBLISHED ANNUALLY

STATESMAN'S YEARBOOK. Sir John Scott Keltie and M. Epstein. London : Macmillan.
COLONIAL OFFICE LIST. London : Waterlow & Sons. 35s.
EAST AFRICAN RED BOOK. Nairobi and Mombassa : *East African Standard*, Ltd.
KENYA ANNUAL AND DIRECTORY, INCLUDING UGANDA SECTION. A descriptive, official and statistical account of Kenya Colony and Uganda. Compiled by Cecil Davis. Nairobi : *Leader* Office. 19s.
SOUTH AND EAST AFRICAN YEARBOOK AND GUIDE. With atlas and diagrams. Edited by S. Samler Brown and G. Gordon Brown. London : Sampson Low.
NEGRO YEAR BOOK. Monroe N. Work. Alabama : Negro Year Book Publishing Company.

FURTHER SOURCES OF INFORMATION

Articles in various Encyclopædias.
Official Documents and Reports published by the British, Belgian and Portuguese Government and also by the League of Nations.
Periodicals and Reviews, published monthly or quarterly in Great Britain, North America, and the countries of Continental Europe.
The *Journal of the African Society* and the *International Review of Missions* contain a Bibliography of new works on Africa.
Missionary Societies working in East and Central Africa publish annual reports of their work and monthly or quarterly news of its progress. Several of the larger ones have published Histories which contain valuable material.
Occasional Papers published by the Trustees of the John F. Slater Fund.

INDEX

Abyssinia (Ethiopia): Introduction, 316-7; country, 318-20; people, 320-4; European influences, 324-5; education, 326-30; elements of hope, 331-5; recommendations, 336-8; agricultural potentialities, 279-85
Accounts, School, 56
Achimota, xvii, xviii, 69
Acknowledgments: Service in preparation of Report, xxiv-v; rendered to Commission in Africa by Governments, xxv; by Missions, xxvi; by Economic Groups, xxvii; by Africans, xxvii
Adaptations. *See Education*
Addis Ababa, 322; schools at, 327-9
Administration, Educational: Importance of, 46; present defects in, 46-7; conditions of effectiveness, 47-50. *See also Organization, Supervision, Recommendations of Commission*
Advisory Committees on Native Education:
  Formation suggested, in Abyssinia, 336; Nyasaland, 216; Portuguese East Africa, 314; S. Rhodesia, 253; N. Rhodesia, 265; Ruanda-Urundi, 295
  In British Colonial Office, xix-xx, 51-2, 352
  In British Colonies, Kenya, xxvii-viii, 118, 136; Uganda, 166; Zanzibar, 224
Africa, 3, 6, 77-9, 84-7, 93, 97-8. *See also East Africa, South Africa and names of territories*
Africa Inland Mission: Kenya, 128-30; Tanganyika, 186
African Institute Missionary Board, Kenya, 132
African Educators: Visit to America of, xx
Aggrey, J. Kwegyir, xvii, xx, xxvii, 6
Agriculture:
  Attitude of Africans towards, 36-7; dependence of country on, 36; need for education in, 37, 283; methods of education in, 35-40, 64-6
  Government Training in, in Kenya, 117, 120; in Uganda, 155; in Tanganyika, 177; in Zanzibar, 225; in S. Rhodesia, 231, 239; in N. Rhodesia, 264; in Bechuanaland, 277; Swaziland, 279; in Ruanda-Urundi, 290-1; Portuguese East Africa, 306
  In Kenya, 108-9; Uganda, 146-7; Tanganyika, 171-4; Nyasaland, 196; Zanzibar, 221; S. Rhodesia, 231, 234; Basutoland, 270; Swaziland, 272; Ruanda-Urundi, 285-6, 289; Portuguese East Africa, 300; Abyssinia, 319-22
  Mission Training in, in Kenya, 128, 130, 132, 133; in Uganda, 158-9; in Tanganyika, 185, 187-8; Nyasaland, 203-4, 206-7, 210, 212; Zanzibar, 226; S. Rhodesia, 241-6; in N. Rhodesia, 262; in Ruanda-Urundi, 291-2; in Portuguese East Africa, 308; in Abyssinia, 329-30. *See also analysis of Supplementary Chapter on Agriculture in East Africa*, p. 353
Alliance of Protestant Missionary Societies, 127, 138–9
American Congregational Board, S. Rhodesia, 247-9
American Free Methodist Mission, Portuguese East Africa, 311
American Methodist Episcopal Mission: S. Rhodesia, 246-7; Portuguese East Africa, 309-10
Amusements. *See Recreation*
Animal Husbandry: Survey of, 16-7, 37; instruction in, 39-40; in Kenya, 120; in Nyasaland, 204; in S. Rhodesia, 239-47 *passim*; in N. Rhodesia, 262; in three Protectorates, 283; in Ruanda-Urundi; 285-6, 290; in Portuguese East Africa, 310, in Abyssinia, 334-5; animal garden in girls' school, 342-3. *See also Live Stock*
Arithmetic, Teaching of, 16-7
Armstrong, General S. C., xvii; quoted, 40, 63-4
Art, 45, 91, 344-5. *See also Handicrafts, Native*
Arthur, Dr. J. W., 126
Artizans. *See Industrial Work*
Asiatics in East Africa, 4, 82, 101, 114, 116, 151
Aspirations of Africans, 10, 98-9, 332-3, 341, 348

Bahutu tribe, 285, 367
Barotse Government School, 260, 264
Basutoland: Introduction, 268-9; people and country, 269-71; European influences, 271; education, 274-6; summary and recommendations, 280-3
Batusi tribe, 285-6, 367; school, 290
Bechuanaland: Introduction, 268-9; people and country, 271-2; European influences, 272; education, 277-8; summary and recommendations, 280-3; agricultural potentialities, 397-8
Beira, xxiii
Belgian Colonial Administration, 67, 289. *See also Ruanda-Urundi*
Belgian Protestant Missionary Society, 292
Bibeltrögner Vänner, 328-9
Bible, The. *See Religious Education*
Bible Societies, 96-7, 330, 335
Bibliography, 402-6
Bidwell, Bishop, 52
Blantyre, 202-4
Boarding Schools. *See Schools*
Books and Periodicals: Increase of cooperation regarding, 97; need for vernacular text books, 17-8, 26; value of European and American publications, 17-8; need for government aid, 20-1; educational periodicals, 74-5; Mission printing press, 275. *See also Bible Societies*

Boy Scout Movement, 158, 184
Brethren Mission, Northern Rhodesia, 263
Bride-Price, 346
British Colonies and Dependencies. *See Colonies*
British Empire, 5-6, 77, 80, 101
Budo, King's School, 156-7, 167
Bukalasa Seminary, 161
Bush Schools. *See Schools, Supervision*
Butere, 123
Buttrick, Wallace, on Booker T. Washington, 15
Buxton High School, 121

Canterbury, Archbishop of, xix
Cattle. *See Live Stock*
Census, 103, 171, 220, 285
Character: Fundamental, in education, 7-11; processes of development, 12-13; in relation to health, 13; to environment, 13; to family life, 13; to recreation, 13-4; to religion, 14, 67-8; methods of character development, 14-5. General Armstrong quoted, 43; Sir G. Guggisberg quoted, xvii. *See also Recommendations of the Commission; Religious Education*
Chikore, 249
Christian Church of Abyssinia, 326, 333-4
Church of Christ, N. Rhodesia, 263
Church Missionary Society: Kenya, 120-5; Uganda, 156-60, 163-6; Tanganyika, 181, 184; Ruanda-Urundi, 292
Church of Scotland Mission: System of organization, 202; Kenya, 125-8; Tanganyika, 184-5; Nyasaland, 202-4; Portuguese East Africa, 311
Civilization, Agencies for development of, xiv, xv
Classical Languages. *See Languages*
Clothing, 24, 340
Coeducation, 349-50
College, Colonial Native, 68-9
Colonial Office, British. *See Advisory Committee*
Colonies and Dependencies:
British. *See Basutoland, Bechuanaland, Kenya, Nyasaland, N. Rhodesia, S. Rhodesia, Swaziland, Tanganyika, Uganda, Zanzibar*
Belgian. *See Ruanda-Urundi*
Portuguese. *See Portuguese East Africa*
Commerce, xiv-xv
Commercial Groups. *See Economic Groups*
Commission (Government) in Kenya, 115-6
Commission to China, Educational, xx
Commissions on Education: To West Africa, xix, 22, 52, 55-7, 59-60, 63-4, 68, 70-74; to East Africa: origins of, xviii-xx; personnel, xx-xxii; itinerary, xxii-xxiv. *See also Recommendations of the Commission*
Communications: Means of, 150, 198, 236, 319; value of, 113, 236, 255, 304; lack of, 193, 196, 198, 257, 272, 288, 293
Community Life: Elements of, 7-8; value of consciousness of, 9–11; school subjects in relation to, 15-9; the community and languages of instruction, 21; and health, 22-5; home and the community, 25-7; recreation and the community, 31-5; community needs and agriculture, 35–9; and industrial education, 42-3; and higher education, 43-5; adaptation of education to, 48-9. *See also Surveys, Educational; Recommendations of the Commission*
Community of the Resurrection, S. Rhodesia, 243
Companies: In Kenya, 110; in Uganda, 148; in Nyasaland, 196, 199; in S. Rhodesia, 234, 237; in N. Rhodesia, 255, 258; in Portuguese East Africa, 297, 299, 301-3; in Abyssinia, 324-5. *See also Land Tenure*
Constitutions and Administrative Systems of Colonies and Dependencies: Basutoland, 270-1; Bechuanaland, 272; Kenya, 110; Nyasaland, 197; Portuguese East Africa, 301; Northern Rhodesia, 258; Southern Rhodesia, 233; Ruanda-Urundi, 287; Swaziland, 273; Tanganyika, 175-6; Uganda, 148; Zanzibar, 223
Cook, Dr. and Mrs. Albert, 159-60
Coolidge, President, quoted, 69
Cooperation:
Attitude of mind, not expediency, 76-9
Forms of cooperation—"departments" *v.* "compartments," 92-3; Government cooperation: interdepartmental, 93-4; with non-government units, 94-5; by councils, 95-6; missions and cooperation, 96-7; Natives and cooperation, 97-100
In work of Phelps-Stokes Commission, xxi, xxvii
Units of cooperation—home population, 79-80; mandate system, 80; United States of America, 80-1; the African colonies, 81-2; Union of South Africa, 82-3; colonial governments, 84-5; settlers and traders, 86-7; missions, 87-90; the Native people, 90-2
Coryndon, Sir Robert, xxv
Cotton: Table of exports, 360-1; danger of rapid development, 364-5; in Uganda, 142, 146-7, 158-9, 162, 166; in Kenya, 107, 386; in Nyasaland, 393; in N. Rhodesia, 264, 395; in S. Rhodesia, 396
Currie, Sir James, xx, 52

Dar-es-Salaam, 175, 177, 181
Dillard, James, xxi
Dire Dawa, 322, 325
Domboshawa Industrial School, 239
Director of Native Development, 239
Directors of Education: Functions of, 50-1; Basutoland, 274; Kenya, 118, 137; Tanganyika, 179, 188; Zanzibar, 224; recommendations concerning: Bechuanaland, 281; Nyasaland, 216; N. Rhodesia, 265; Ruanda-Urundi, 295; Swaziland, 281; Uganda, 166

Dutch Reformed Church: Agricultural policy of, 212; as unit of cooperation, 83; Conference of Bantu and Europeans called by, 99-100; in Nyasaland, 211-14; in Southern Rhodesia, 242; in Northern Rhodesia, 261; in Portuguese East Africa, 311-13

East Africa: Challenge of, 3-6; unit of cooperation, 81-2; region considered, 353-4. *See also Agriculture*
Economic Groups: As unit of cooperation, 86-7. *See also Companies, Traders, Settlers*
Economic Resources: Of East Africa, 3-4; Abyssinia, 319-20; Basutoland, 269-70; Bechuanaland, 272; Kenya, 109, 135-6; Nyasaland, 196, 215; Portuguese East Africa, 299-300; N. Rhodesia, 255-8; S. Rhodesia, 234; Ruanda-Urundi, 286; Swaziland, 272; Tanganyika, 169, 174; Uganda, 146-7, 162; Zanzibar, 221, 223
Education: Conception of, xv-xvii; objectives and adaptations of, 7-45, 48, 91-2; importance of higher education, xviii, 43-5, 68-9, 267; and of education for the masses, xvii, 48-9, 59-60, 70-3; agriculture increases demands on, 373; so does economic pressure, 375. *See also Administration, Cooperation, Directors of Education, Extension (Educational), Organization, Schools, Supervision, Women and Girls (Education of), and sections on Education under names of countries*
Education Board, General, xxi; international, xxi
Educational Conferences, value of, 74-5
Environment. *See Sociological Background*
Ethiopia. *See Abyssinia*
Europeans: Numbers in East Africa, 4-5; in Abyssinia, 325; Basutoland, Bechuanaland and Swaziland, 269; Kenya, 101, 113; Nyasaland, 195; Portuguese East Africa, 300-4; N. Rhodesia, 259; S. Rhodesia, 236; Ruanda-Urundi, 288-9; Tanganyika, 178; Uganda, 151; Zanzibar, 220; relations with Africans, 82, 90, 135-6, 162; effect of European control of Native agriculture, 371-2
Evangelical Lutheran Mission, in Tanganyika, 186
Evangelical National Society (Swedish), 328
Expenditure on Native Welfare, Government: Basutoland, 271; Bechuanaland, 272; Kenya, 111-2; Nyasaland, 197; N. Rhodesia, 258-9; S. Rhodesia, 235; Swaziland, 273; Tanganyika, 176; Uganda, 148; Zanzibar, 224. *See also Financial Support*
Exports and Imports: Table of exports, 360-2; from Abyssinia, 320; Basutoland, 270; Kenya, 109; Nyasaland, 196; Portuguese East Africa, 299; N. Rhodesia, 258; Ruanda-Urundi, 286; Tanganyika, 174; Uganda, 146-7; Zanzibar, 223
Extension, Educational: Importance of, 49-50, 69-70; farm demonstration movement, 70; home demonstration, 71; rural clubs, 71; movable schools, 72-3; Government extension work, 74.

Farm Demonstration Movement. *See Extension (Educational)*
Farm Schools, 65-6, 334-5
Farming. *See Agriculture*
Financial Support of Education: By Africans, 153, 283; need for increase of, in Basuto and Bechuanaland, 283; in Kenya, 137; in Nyasaland, 199, 217; in Portuguese East Africa, 314; in N. Rhodesia, 265; in S. Rhodesia, 253; in Ruanda, 294; in Tanganyika, 189; in Uganda, 167; for women's education, 347-8, 349
Forestry: Distribution of woodland and forest, 380-1; in Abyssinia, 385; in Kenya, 109, 387; Nyasaland, 206-7; Portuguese East Africa, 299; S. Rhodesia, 231; Tanganyika, 175, 391; Uganda, 147, 389
Fort Hare, xviii, 69, 138, 267
Fourah Bay College, Sierra Leone, 43
Fraser, Donald, 205, quoted, 34-5, 208-11
Fraser, Mrs., 205, quoted, 29-31
Freretown Divinity School, 121
Friends' Africa Mission, Kenya, 130-1
Friends' Foreign Missionary Association, Pemba, 226-7
Frissell, Dr., quoted, 15

Games. *See Recreation*
Garanganze Mission, 263
Gardening. *See Agriculture*
Garfield Williams, quoted, 125, 157-8, 164-5
Gayaza Girls' School, 157
Germans, in Tanganyika, 175; in Urundi, 287; education system, 178
Gibson, B. D., quoted, 70
Girls. *See Women and Girls*
Girls' Schools. *See Schools*
Githumu, 130
Gospel Mission, Kenya, 132-3
Government: Place of, in Africa, 5-6; trusteeship of, 101-2, 284-5, 287-8, 312-4, 331-2; as a unit of cooperation, 80-5, 92-6; relation to Commission to East Africa, xix-xx, xxi, xxv. *See also Constitutions for Colonies and Dependencies, Expenditure on Native Welfare, Land Tenure, Recommendations of the Commission, and sections on European Influences and on Education under names of countries*
Guggisberg, Sir Gordon, quoted, xvii

Hampton Institute, xvii, 15
Handicrafts, Native : In Abyssinia, 321 ; Nyasaland, 195 ; Tanganyika, 172 ; Uganda, 145 ; Zanzibar, 222 ; training in, 64. *See also Industrial Work*
Hannington, Bishop, 147
Health :
Health Departments, work of: Congo State, 6-7 ; Kenya, 112; Tanganyika, 117 ; Ruanda-Urundi, 288 ; Uganda, 149 ; Zanzibar, 225
Methods of education in, 25 ; instances in villages, 30-1 ; in school, 177 ; need of, 105, 163-5, 168, 203, 254, 283 ; women and health, 339
Principles of, importance to community, 22-3 ; relation to character development, 13 ; as educational objective, 23-5 ; survey of conditions of, 24
See also Medical Work, Recommendations of the Commission, Vital Statistics
Heatherwick, Dr. Alexander, 202
Herzog, General, xxv
High Schools, 167, 267
Higher Education. *See Education*
History, Teaching of, 18-9, 44-5
Hoima, 158
Home : As objective of education, 8, 11 ; in relation to character, 13 ; rediscovery of, 25-6 ; place in primitive and colonial life, 26-7 ; survey of, in community, 27 ; education in home activities, 27-9 ; instances of, in Nyasaland, 29-31 ; in S. Rhodesia, 243-4, 249 ; in N. Rhodesia, 343-6 ; in Basutoland, 276 ; from Commission's Reports, 342-3 ; woman's responsibility for, 339-40
Home Demonstration Movement. *See Extension (Educational)*
Hooper, Mrs. Handley, quoted, 348
Hope Fountain Girls' School, 249
Hospitals. *See Medical Work*
Hostels, 28, 97, 347
Housing, 24, 29, 31, 105, 209, 213, 241, 247, 263
Hygiene. *See Health*

Iganga, 159
Imports. *See Exports and Imports*
Indians in East Africa, number of, 5, 193 ; influence of, 82, 101-2, 116, 134-5 ; occupation of, 151, 178, 221
Industrial Work :
Government centers of: Domboshawa, 239 ; Kanyongo, 264 ; Machakos, 119 ; Makerere, 155-6 ; Maseru, 275 ; Tanga, 182 ; Tjolotjo, 239 ; Waa, 119-20 ; Zanzibar, 225
Importance to community, 40, 42 ; as educational objective, 42-3 ; adaptation to surroundings, 212
Mission centers of: Blantyre, 203-4 ; Kambini, 310 ; Kafue, 262 ; Kikuyu, 126 ; Kisubi, 161 ; Kutama, 241 ; Livingstonia, 206 ; Lumbwa, 132 ; Mkhoma, 212 ; Morgenster, 242 ; Umtali, 246 ; Waddilove, 245
Training in : Basutoland, 275-6 ; Kenya, 117, 126, 131-2 ; Nyasaland, 206, 210, 212 ; Portuguese East Africa, 308, 310 ; N. Rhodesia, 261 ; S. Rhodesia, 239, 241, 243, 245, 248 ; Tanganyika, 182, 184-5 ; Uganda, 155, 157, 161 ; Zanzibar, 225
Infant Mortality, 23, 105, 171, 196, 256, 339. *See also Health, Vital Statistics*
Inhambane, 307, 309-10
Italian Catholic Mission, Kenya, 133

Jeanes Teachers. *See Visiting Teachers*
Jeanes Fund, xxi
Jesuit Missions, N. Rhodesia, 263 ; S. Rhodesia, 241
Johnston, Sir Harry, quoted, 145, 148
Joint Native Councils, 99
Jones, Thomas Jesse, xvii, xix, xx-xxi

Kabale, 158
Kabgaye Seminary, 291
Kafue, 262
Kahuhia, 122-3
Kaimosi, 131
Kambini, 310
Kambole, 261
Kampala, 156, 158, 166 ; Mill Hill Schools, 160
Kamuli, 159
Kanyongo, 264
Katigondo Seminary, 161
Kavirondo. *See Native Welfare Association*
Keigwin, H. S., 239
Kenya: Introduction, 101-2; people, 103-7 ; country, 108-9 ; European influences, 109-14 ; education, 114-133 ; summary and recommendations, 134-41 ; agricultural potentialities, 385-7. *See also Settlers, Labor, Land Tenure*
Khama, 271
Kijabe, 129
Kikuyu, 125-7 ; Alliance College, proposals for, 127, 138-9
Kitega Medical School, 290-1
Kiungani, 226

Lambie, Dr., 329, 332
Labor: Kenya, 106-7, 134 ; Portuguese East Africa, 303-4 ; on European plantations, 363 ; taxation and labor, 372-3 ; attitude of organized, 87

Land Tenure: Kenya, 103-5, 134; Nyasaland, 198; Portuguese East Africa, 301; Northern Rhodesia, 256-7; Southern Rhodesia, 231-3; Ruanda-Urundi, 286; Swaziland, 273; Tanganyika, 172-3; Uganda, 143, 145; Zanzibar, 221
Languages: Right of Natives to vernacular, 19, 20, 305; discussion of Native, 173-4, 221, 321; languages of instruction, 8, 19-22, 140, 173-4, 192, 305, 311-2, 326; study of, for missionaries, 21, 352
Laws, Dr., xv, 205-8
Lazarist Fathers, Abyssinia, 327
Leadership, Native: Production of, by education, xxviii; character essential, xvii-xviii; Africans, factors in destiny of country, 6; higher education necessary, 43-5, 68-9, 282, 290; parallel training of masses and leaders, 48-9, 294-5; of women and men, 341; field for, in cooperation, 90-2, 97-9; training of African women for, 341; awakening among African leaders, 10; instances of leadership; in the Commission, 6, 8; in Abyssinia, 324-5, 331-2, 333; in Basutoland, 269-70; in Bechuanaland, 271-2, 277; in Ruanda-Urundi, 286-7; in Transkeian territories, 95; in Swaziland, 272-3; in Uganda, 95, 143. *See also Education sections under names of countries*
League of Nations, 80, 169, 173, 284, 336
Lebombo Diocese, Schools in, 309
Leisure Time, Use of. *See Recreation*
Likoma, 201
Live Stock:
  Survey of, 16-7, 37-8; Natives as stockmen, 369
  Tables: European owned, 357; Native owned, 359-62; in Kenya, 106, 109, 120; in Uganda, 147, 388; in Tanganyika, 172, 390; in Nyasaland, 195; in Southern Rhodesia, 396; in Basutoland, 270; in Swaziland, 272; in Bechuanaland, 277, 398; in Abyssinia, 382
  See also Animal Husbandry
Liverpool, Bishop of, xx, 52
Livingstonia, 205-8
Local Day Schools. *See Schools*
Log Book, School, 57
London Missionary Society: Bechuanaland, 277-8; Northern Rhodesia, 261-2; Southern Rhodesia, 249; Tanganyika, 185
Loram, C. T., xxi, 343; quoted, 99, 100
Loudon, 205, 208-11
Lourenço Marques, 305-10
Lugard, Sir Frederick, xix-xx, 52, 79, 148
Lukiko, 95
Lumbwa Industrial Mission, 132
Lutheran Missions: Evangelical, of North America, Tanganyika, 186. *See also Swedish Missions, Germans*

Machakos, 119
Machudi, 278
Mackay, Alexander, 147, 163
Mackenzie, Bishop, 200
Makerere College, 154-6, 167
Mandates, 77, 79, 80, 284†
Manual Training. *See Industrial Work*
Masai School, 120
Maseno School, 124
Masses, Education of. *See Education*
Maternity Training School, 160
Matos, Senhor Norton de, 313-4
Mbarara, 158
Mbereshi Girls' School, 261, 342-4
Mboni, 129
Medical Work:
  Centers of, in Abyssinia, 329-30, 334; Kenya, 112, 126, 129, 133; Nyasaland, 203, 207, 209; Southern Rhodesia, 248; Ruanda-Urundi, 288; Tanganyika, 177, 185; Uganda, 149, 159-60
  Training for, 66-7, 124, 126, 133, 154, 159-60, 248-9, 290-1
  See also Health
Menelik, 324-5
Mengo High School, 158
Mengo Hospital, 159
Methodist Episcopal Mission: Portuguese East Africa, 309-10; S. Rhodesia, 246-7
Middle Schools. *See Education*
Mill Hill Mission: Kenya, 114, 133; Uganda, 146, 153-4, 160
Mission of the Holy Ghost: Kenya, 115, 133; Tanganyika, 181, 187
Missionaries, Preparation of, 21, 97, 352
Missions in Africa, Service of, xv, 6, 47, 87-90. *See also Cooperation, Education, Names of Stations and Societies*
Mkhoma, 212-3
Mohammedans, xxiv, 174, 192, 222
Morija, 275-6
Montfort Marist Fathers, 214
Moral Training. *See Character*
Moravian Mission, 186
Morgenster, 242
Moton, Robert Russa, xvii, 15
Mount Silinda, 248-9
Movable Schools. *See Extension (Educational)*
Mozambique, 302-4
Mukono Training Institution, 157
Music, 33, 35, 91, 195, 211, 244

Nabumale, 159
Nairobi, 111, 114, 122
Nationalism, 10, 98
Natives, African. *See Cooperation, Education, Leadership*
Native Affairs Commission, xxi
Native Councils, 95-6
Native Languages. *See Languages*
Native Leadership. *See Leadership*
Native Welfare Association, Kavirondo, 99, 124-5, 140

Native School Board, 182
Ndeji, 158
Negro Education. *See United States*
Ngora, 159
Nilotic Mission, 132
Normal Training. *See Teachers, Training of*
Northern Rhodesia. *See Rhodesia*
Nyasaland: Introduction, 193; people, 195-6; country, 196-9; education, 199-215; summary and recommendations, 215-18; agricultural potentialities, 392-4
Nyasaland Educational Code, 200, 344

Occupation of Field, 47
Oldham, J. H., xxv, 52
Organization of Education: Dependent on five conditions, 47-50; need for elasticity and centralization, 57-8; system for, proposed, 58-69; statement regarding, in Uganda, 164-6; in Tanganyika, 188-9; in Nyasaland, 202-3, 207-11; in Southern Rhodesia, 237-8; in Basutoland, 274-5; in Bechuanaland, 277. *See also Extensions (Educational), Schools, Supervision, Terminology (Educational), Recommendations of the Commission, sections on Education under names of countries*
Ormsby-Gore, Major, xix, xx
Orr, J. R,, Director of Education, Kenya, 118, 137, 139
Out-schools. *See Schools*
Owen, Archdeacon, xx, 124

Paris Evangelical Mission: Basutoland, 275-6; N. Rhodesia, 261
Pass Laws, 351
Pemba, 220-6, *passim*
Penhalonga, 243
Periodicals. *See Books and Periodicals*
Phelps-Stokes Fund, xx, xxiv
Phelps Stokes, Miss Caroline, xx
Philippines, xxviii
Polygamy, 346-7
Portuguese East Africa: Introduction, 296-7; people, 297-9; country, 299-300; European influences, 300-4; education, 304-11; summary of recommendations, 312-15; agricultural potentialities, 394-5
Primitive Methodist Mission, Northern Rhodesia, 262
Printing Presses. *See Books and Periodicals*
Professional Training, xviii, 67, 139, 290
Project Method, 66

Racial Feeling, 10, 77, 79, 83
Railways, 113, 150, 177, 198, 258, 304, 316. *See also Communication, Means of*
Ras Tafari, 323, 331-2, 334
Recommendations of Commission:
As to administration, 137, 253-4; advisory committees, 216-7, 253, 265, 295, 314, 336-7; census, 141; cooperation of missions with government, 136, 188, 216, 251, 314, 336; colonial Native colleges, 138-9; health, 135-6, 163-4, 216-7, 218, 227, 251, 254, 294, 337; higher education, 68, 138-9, 217, 266-7, 338; languages of instruction, 22, 140; religious education, 139, 192, 251; organization, 167, 217, 295, 315; supervision of schools, 137, 192, 217, 228, 253-4, 266, 281, 295, 315; surveys for educational purposes, 24, 27, 32, 37, 42; terminology, 167, 190-1; teacher-training, 139, 190, 254, 266, 294, 337; visiting teachers, 228, 266, 295, 315; women and girls' education, 349-52
In Abyssinia, 336-7; Basutoland, Bechuanaland, Swaziland, 280-3; Kenya, 136-40; Nyasaland, 216-8; Portuguese East Africa, 312-15; Northern Rhodesia, 265-7; Southern Rhodesia, 253-4; Ruanda-Urundi, 293-5; Tanganyika, 189-92; Uganda, 166-8; Zanzibar, 228
Recreation: Element in education, 8, 31-2; survey of, 13-4, 32-3; how to educate in, 33-5; instances of, in mission work in Kenya, 119, 124, 126, 133; in Nyasaland, 34-5; in S. Rhodesia, 244-47, 249, 344; woman's responsibility for, in primitive life, 340
Relation of Europeans to Africans. *See Europeans*
Religion, Place of, in African life, 145, 174, 196, 222, 279, 330, 333, 346
Religious Education, xv, 12, 14-5, 92, 129, 182, 192, 327, 333
Religious Workers, Training of, 67-8, 121, 126, 186-7, 201, 207, 248. *See also Recommendations of the Commission*
Reserves: In Kenya, 103-6, 111, 114-5, 120, 129, 134, 386-7; in Southern Rhodesia, 230-1, 233-4, 238-40, 252, 396; in Northern Rhodesia, 256-7; attitude towards, in Nyasaland, 198; effect of, on agriculture, 374-5
Rhoad, G. W., 129
Rhodes, Cecil, 6, 83, 246
Rhodesia, Northern: Introduction, 255; people, 256-7; country, 257-8; European influences, 258-9; education, 259-64; summary and recommendations, 264-7; agricultural potentialities, 395-6
Rhodesia, Southern: Introduction, 230; people, 230-4; country, 234; European influence, 234-6; education, 236-50; summary and recommendations, 250-4; agricultural potentialities, 396-7
Rikatla, 308
Roads. *See Communication, Means of*
Rockefeller, John D., jr., 36

Roman Catholic Missions: In Abyssinia, 327, Basutoland, 276; Kenya, 133; Nyasaland; 214; Portuguese East Africa, 307; Rhodesia, Northern, 263-4; Rhodesia, Southern, 240-1; Ruanda-Urundi, 291-2; Tanganyika, 186-7; Uganda, 152-3, 160-2.
Rosenwald Schools, 61
Ruanda-Urundi: Introduction, 284; country, 284-5; people, 285-6; European influences, 286-9; education, 289-92; summary, recommendations, 293-5
Rural Clubs. *See Extension (Educational)*
Rusape, 243

Sadler, Sir Michael, xx, 52, 63
Sandford, Colonel, xxvii, 334
Sanitation, 105, 177. *See also Health*
Scandinavian Alliance Mission, 280
Scenery, 129, 206, 272
Schools: Discussion of terminology, 58, 167, 190-1; proposed system: Local Schools (village, bush or out-schools), 59-61; Intermediate or Middle Schools (station and central station), 61-3; Colonial Native College, 68-9
Boarding Schools: Relative merits of, 350-1; arrangements of noted, Kenya, 119-20, 123, 126-7, 129-30; Uganda, 156-9, 165; Nyasaland, 201, 213; S. Rhodesia, 239-40, 241-2, 243-4, 245-6, 248-9; N. Rhodesia, 261; Portuguese East Africa, 309; Abyssinia, 328-9
Girls' Schools: Arrangements of noted: Kenya, 122-3, 126, 129-30; Uganda, 157-60 *passim*, 165-6; Nyasaland, 201, 203, 207, 213; Southern Rhodesia, 243-4, 245-6, 248-9; Northern Rhodesia, 261, 263; Basutoland, 276; Swaziland, 279; Portuguese East Africa, 310-11; Abyssinia, 327-9. *See also Administration, Education, Extension (Educational), Recommendations of the Commission, Organization, Supervision, Women and Girls (Education of), section on Education under names of countries*
Government Schools: In Kenya, 119-20; in Uganda, 154, 155-6; in Tanganyika, 181-3; in Zanzibar, 225-6; in Southern Rhodesia, 239-40; in Northern Rhodesia, 264; in Basutoland, 274-5; in Swaziland, 278; in Ruanda-Urundi, 290-1; in Portuguese East Africa, 306-7; in Abyssinia, 326-7
Science, Teaching of, xiv, 45, 155, 164, 279
Scottish Missions: Church of Scotland, 125-8, 184, 202-4, 311; United Free Church of Scotland, 185, 204-11, 262
Secondary Education. *See Education*
Self-determination, 10, 83
Self-expression, xvi, xvii, 142, 344
Serowe, 278
Settlers, as units of cooperation, 86-8; in Kenya, 113, 135; Southern Rhodesia, 236; Northern Rhodesia, 259; Tanganyika, 175; Uganda, 151; settlers' farm schools, 123, 140
Seventh Day Adventists: Abyssinia, 329; Kenya, 132; Nyasaland, 215; Northern Rhodesia, 263; Ruanda-Urundi, 292; Tanganyika, 185
Sex Teaching in Girls' Schools, 345
Shantz, Homer L., xxii; quoted, 3, 300, 319; on Agriculture in East Africa, 353-401
Shaw, Mabel, quoted, 343-6
Slater Fund, xxi
Sleeping Sickness, 149
Smuts, J. C., xxv
Society of the Sacred Mission, Basutoland, 276
Sociological Background: Abyssinia, 319-325; Basutoland, Bechuanaland and Swaziland, 268-273; Kenya, 102-14; Nyasaland, 193-9; Portuguese East Africa, 297-304; Northern Rhodesia, 255-9; Southern Rhodesia, 230-6; Ruanda-Urundi, 284-9; Tanganyika, 169-178; Uganda, 142-151; Zanzibar, 219-224. *See also Community Life*
Soil. *See Agriculture*
South Africa: Europeans in, 5; as factor in progress of East Africa, 5-6, 82-3; educational methods in, 21, 36, 68-9, 74; visit of Commission to, xxvi-vii
South Africa General Mission: Nyasaland, 214; N. Rhodesia, 263; Swaziland, 279
South Africa Baptist Mission, N. Rhodesia, 263
Stokes, Anson Phelps, Introduction by, xiii-xxviii; quoted, 75
Supervision of Schools:
General principles of, 50-3; methods adopted by missions, 54; lack of, noted, 123, 164-5, 181, 237-8, 245, 266; recommendations on government supervision, 53, 192, 217, 228, 281, 295, 315; on mission supervision, 54, 116, 217, 253-4, 266, 281; of records and buildings, 55-6. *See also Visiting Teachers*
Store, Native, value of, 213
Surveys, Educational: Health, 24; homes, 27; recreation, 32-3; agriculture, 37, 400-1; Native industry, 42
Swaziland: Introduction, 268; country, 272; people, 272-3; European influences, 273; education, 278-80; summary and recommendations, 280-3
Swedish Missions, Kenya, 131-2; Abyssinia, 328-9
Swiss Benedictine Fathers, 187-8
Swiss Capuchin Fathers, 187
Swiss Mission (Romande): Portuguese East Africa, 307-9

Tanga Government School, 182
Tanganyika: Introduction, 169-71; people,

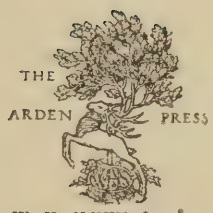
171-4; country, 174-5; European influences, 175-8; education, 178-188; summary and recommendations, 188-92; agricultural potentialities, 389-91
Taxation: Table of, in East Africa, 372; also Basutoland, 271; Swaziland, 273; Ruanda-Urundi, 287-8; taxation demands a money crop, 372-3
Teachers, Training of: General Armstrong on type of teacher required, 40, 63; recommendations on method, 50; government institutions referred to, 118, 155, 225, 290; mission institutions referred to, 121-2, 126-7, 157, 184-5, 201-3, 207, 210, 226, 240, 242-3, 245-6, 248, 262, 279, 308. *See also Agriculture, Industrial Work, Recommendations of the Commission*
Teachers, Visiting, 55, 136; recommendations of the Commission, 192, 228, 254, 266, 295, 315, 337
Technical Training. *See Industrial Work*
Terminology, Educational, 58-9, 167, 190-1
Thomas, J. H., quoted, 77
Three R's, xvii, 11, 15
Tjolotjo Government School, 139-40
Toro, 158-9
Traders, 87, 363-4. *See also Settlers*
Training. *See Teachers, Training Industrial Work, Medical Work, Religious Training*
Transkeian Native Councils, 95-6
Trusteeship. *See Government*
Tsetse Fly, 149, 256, 395, 398
Tumutumu, 127-8
Tuskegee, xvii

Uganda: Introduction, 142; people, 143-6; country, 146-7; European influences, 147-51; education, 151-162; summary and recommendations, 162-168; agricultural potentialities, 387-9
Umbuluzi Girls' School, 279
Umtali, Old, 246
Union of South Africa. *See South Africa*
United Free Church of Scotland: Nyasaland, 204-11; Northern Rhodesia, 262; Tanganyika, 185
United Methodist Mission, Kenya, 131
United Presbyterian Church of North America, in Abyssinia, 329-330
United States of America: As unit of co-operation, 6, 80-1; methods of Negro education described, xvii, xviii, 17, 48, 54-5, 61, 63-4, 70-3; Department of Agriculture, 36
Universities' Mission to Central Africa: Educational policy of, 201; Nyasaland, 200, 201; Portuguese East Africa, 309; Northern Rhodesia, 262-3; Tanganyika, 179-80, 184
Urban Areas, 108, 111, 117; influence on Native women, 348, 350-1

Villages, Native Model, 213, 241, 247
Vischer, Major and Mrs. Hanns, xxi, 339, 348
Visiting Teachers. *See Teachers, Visiting*
Vital Statistics: Abyssinia, 322; Kenya, 105-6; Nyasaland, 196; Northern Rhodesia, 256; Ruanda-Urundi, 288; Tanganyika, 171; Zanzibar, 225. *See also Health, Infant Mortality*

Waa, 119-20
Waddilove Institute, 244-5
Washington, Booker T., xvii, 15
Wesleyan Methodist Missionary Society: Portuguese East Africa, 310-1; Northern Rhodesia, 263; Southern Rhodesia, 244-5; Swaziland, 280
Weston, Bishop, 226
White Fathers: Nyasaland, 214; Northern Rhodesia, 264; Ruanda, 291-2; Tanganyika, 186-7; Uganda, 153, 160-2
Wilkie, Mrs. A. W., quoted, 72-3
Women and Girls, Education of: Importance of, 339-42; obstacles and difficulties: social custom, 346-7; traditional position of women, 347; attitude of Africans towards, 347-8; western influence in urban areas, 348-9; recommendations of the Commission, 349-52; lack of, in Tanganyika, 183. *See also Schools*

Zanzibar: Introduction, 219; people, 220-3; Arab and European influences, 223-4; education, 224-7; summary and recommendations, 227-9
Zanzibar Government Training School, 225



W. H. SMITH & SON
STAMFORD STREET
LONDON, S.E.1
ENGLAND

DATE DUE

DEC 2 1988

JAN 3 1989

JUN 15 1997

JUN 15 1998

FEB 28 1999

JUN 15 1999

JUN 15 1991

JUN 15 1996

FEB 08 2001

JUN 30 2001

JUN 30 2010

GAYLORD

PRINTED IN U.S.A.

LA1501 .A26
Education in East Africa; a study of
Princeton Theological Seminary-Speer Library
1 1012 00141 5555