

Rev. H. C. Taylor

PROCEEDINGS
OF THE
SOUTHERN RHODESIA
**Missionary
Conference**

Held at
Bulawayo, Southern Rhodesia,
26th to 28th JUNE,
1930.



CHRONICLE, BULAWAYO,
1930

Constitution of Conference.

1. To promote Christian Missions in Southern Rhodesia.
2. To encourage fraternal intercourse and co-operation amongst ministers, missionaries and others interested in mission work, and to excite a deeper sympathy with missionary operations amongst Colonists generally.
3. To further the education and general advancement of the native people.
4. To collect missionary statistics and papers on subjects relating to mission work.
5. To consider all questions that may bear, through legislation or otherwise, upon the religious and educational interests of the natives.
6. To consult and advise on missionary work, with a view to securing, as far as possible, uniformity of action in dealing with native customs and affairs.
7. The Conference to consist of ministers, missionaries and other workers in connection with any denomination operating in Southern Rhodesia; the said denomination having been admitted into the Conference by the vote of the Conference.
8. All members shall be entitled to speak, but only members of the Executive and four members of each society shall be entitled to vote. The voting members shall be selected by their own Society, and their names handed to the Secretary at the beginning of each Conference.
9. Each Society which is in membership with the Conference shall pay an annual subscription of £3 3s. Any Society which fails to pay its subscription for two consecutive years shall forfeit its right to membership with the Conference.
10. As far as funds allow, the travelling expenses of members of the Executive shall be paid to one Executive meeting per year.
11. The Executive Council shall consist of a Chairman, Vice-Chairman, Secretary, and seven other members, one of whom shall be a lady member; these to be selected at the close of each Conference.
12. In the event of a vacancy occurring on the Executive Council by death, removal or resignation, the Executive Council is empowered to fill the vacancy or vacancies from members of the Missionary Conference.
13. When any change in the Constitution is proposed, notice thereof must be given in writing to the Executive Council at least six months before the meeting of the Conference; and no change can be made except by a two-thirds vote of the Conference.

OFFICERS FOR THE ENSUING PERIOD.

President: Rev. T. A. O'Farrell. Vice President: Rev. Father Baker, C.R.
Secretary and Treasurer: Rev. A. A. Louw Jnr.

Executive Council: The above officers and the Bishop of S. Rhodesia, the Revs, Neville Jones, Frank Noble, A. A. Louw Snr., V. R. Rickland, Lt.-Col. Soul, Miss Mary Smallwood.

The next Conference will be held at the Victoria Falls in 1932.

Foreword.

The 1930 Conference will ever stir up pleasant memories in the minds of those who had the privilege of being present. The spirit pervading the meetings was one of Christian Fellowship.

One cloud blackened the horizon of the Conference: the retirement of our able and devoted Secretary, the Rev. L. P. Hardaker, after ten years of untiring service. We wish him and his family God's richest blessing in their future sphere of labour.

The Opening Address of His Excellency the Governor (Sir Cecil Rodwell, K.C.M.G.) was an outstanding feature of the Conference and was fully appreciated.

Native Development demanded and received a full share of the deliberations of the Conference. We believe that the way was paved for even more cordial relations between the Government and Missions as regards Native Development. Some disappointment was indeed felt and expressed with regard to the statement made by the Director of Native Development presenting the possibility of his Department closing certain unaided (religious) schools on account of the fact that they could not reach certain requirements laid down by the Government. In the opinion of the Missions such schools are serving the purpose of spreading the Gospel of Jesus Christ among the native people in the reserves. It was felt that the teaching of the Gospel should not be withheld until such time as either Government or Missions are in a position to provide schools of a sufficiently satisfactory educational standard.

The Conference was a record one, the attendance of Missionary delegates alone being just short of 100. Considering this, the hospitality afforded us by the Bulawayo friends in various ways, not least in the very successful musical evening, was beyond all praise.

A. A. LOUW JNR.,
Hon. Secretary.

“ Morgenster,”

Great Zimbabwe.

List of Conference Members Present.

Wesleyan Methodist Missionary Society—

Rev. Frank Noble and Mrs. Noble.
 Rev. John White.
 Rev. L. P. Hardaker.
 Rev. Holman Brown.
 Rev. P. W. Searle.
 Rev. D. W. Evans.
 Rev. Walter Howarth.
 Rev. J. Butler.
 Rev. Herbert Carter.
 Mr. and Mrs. W. M. Tregulgo.
 Mr. H. H. Morley Wright.
 Miss Mary S. Smallwood.
 Miss Marjorie Hudson.
 Sister Muriel Pratten.
 Rev. Oliver Roebuck.

Dutch Reformed Mission—

Rev. A. A. Louw Sur. and Mrs. Louw.
 Rev. and Mrs. G. S. Murray.
 Rev. H. W. Murray and Mrs. Murray.
 Rev. and Mrs. A. A. Louw Jnr.
 Rev. I. Botha.
 Rev. A. C. Jackson.
 Rev. H. C. Hugo.
 Dr. M. H. Steyn.
 Mrs. E. M. Roux.
 Miss H. Hugo.
 Miss E. L. Murray.

Church of Sweden Mission—

Rev. H. von Sicard and Mrs. von Sicard.
 Rev. G. S. J. Sillen and Mrs. Sillen.
 Dr. N. Tilander and Mrs. Tilander.
 Mr. A. J. Bergman.
 Sister K. Swensson.
 Miss A. M. Kohlquist.
 Miss I. Ehn.
 Miss A. Larsson.

Brethren in Christ—

Rev. H. W. Brubaker.
 Rev. W. O. Winger.
 Rev. A. H. Mann.
 Rev. C. F. Eshelman and Mrs. Eshelman.
 Rev. and Mrs. C. Cullen.
 Mr. S. K. Douer.
 Miss M. E. Heisey.

American Methodist Episcopal Church—

Rev. T. A. O'Farrell.
 Rev. M. J. Murphee.
 Rev. H. E. Taylor.
 Rev. R. C. Gates.
 Rev. Dr. E. H. Greeley.
 Rev. E. L. Sells.
 Miss I. M. Scovill.

Church of England—

Ven. Archdeacon Mylne.
 Rev. Christelow and Mrs. Christelow.

Rev. Father R. H. Baker, C.R.
 Rev. Father D. Shropshire, C.R.
 Rev. Father Lawrence.
 Rev. Br. James.
 Rev. H. S. Edwards.

Salvation Army—

Staff Captain Sallus and Mrs. Sallus.
 Staff Captain Symons.
 Ensign L. Kimball.
 Ensign Wackernagel.
 Adjutant Ellis and Mrs. Ellis.

Roman Catholic Mission—

Rev. Father E. C. Collingridge, S.J.
 Rev. Father J. H. Seed, S.J.
 Rev. Father J. P. O'Hea, S.J.
 Rev. Father Ignatius Arnoz, R.M.M.
 Dr. J. A. Pattis.

American Board of Foreign Missions—

Rev. F. R. Dixon.
 Rev. and Mrs. J. S. Marsh.
 Mr. S. J. Curtis.
 Mrs. Lilian Marsh.

Presbyterian Church Mission—

Rev. C. E. Greenfield.
 Rev. Allan Mann.
 Rev. J. C. Mills and Mrs. Mills.
 Sir Clarkson Tredgold.

London Missionary Society—

Rev. Neville Jones.
 Rev. W. W. Anderson and Mrs. Anderson.
 Rev. W. G. Brown and Mrs. Brown.
 Mr. W. N. G. Davies.

Church of Christ Mission—

Mr. Bowen.
 Mr. and Mrs. Hay.
 Mr. F. L. Hadfield.

List of Visitors Present on Various Occasions.

His Excellency the Governor of S. Rhodesia, Sir Cecil Rodwell, K.C.M.G., and Lady Rodwell; Mr. H. M. G. Jackson, C.M.G. (Chief Native Commissioner); The Hon. the Colonial Secretary, Mr. W. M. Leggate, C.M.G.; His Worship the Mayor of Bulawayo, Mr. W. H. Peard; Lt.-Col. C. L. Carbutt (Superintendent of Natives, Matabeleland) and Mrs. Carbutt; Mr. H. Jowitt (Director of Native Education); Mr. A. R. Mather (Inspector of Native Schools); Mr. G. Stark (Inspector of Native Schools); Mr. H. C. Finkle (Inspector of Native Schools) and Mrs. Finkle; Mr. A. A. Greig, Mr. W. Underwood; Mrs. Scarvill and Mrs. Bathurst (representing Federation of Women's Institutes); Mr. A. R. Welsh, M.L.A.; and other friends.

PROCEEDINGS OF THE
Southern Rhodesia Missionary Conference,

Held in the Wesleyan Hall, Bulawayo, from the
 26th to the 28th June, 1930.

The Conference assembled at 9.30 a.m. on Thursday, the 26th of June, and sessions were held both morning and afternoon on Thursday and Friday, the Conference concluding on Saturday at 12.15 p.m. The first half-hour daily was spent in Devotion, led by the Ven. Archdeacon Mylne, the Rev. Allan Munn, and the Rev. Oliver Roobuck. On Thursday evening the members of the Conference were delightfully entertained at a Social arranged by the Bulawayo Friends.

1.—OPENING CEREMONY.

In the presence of about 120 members and visitors, including Lady Rodwell, His Worship the Mayor of Bulawayo, and other official representatives, His Excellency the Governor of S. Rhodesia, Sir Cecil Rodwell, K.C.M.G., performed the Opening Ceremony. His opportune address was warmly appreciated, and is printed in Appendix 1.

The President of the Conference (Rev. A. A. Louw Snr.) then proceeded to deliver his Presidential Address. This will be found in Appendix II.

2.—VOYE OF SYMPATHY.

The Conference, by a standing vote, expressed its deep sympathy in the passing away of Mr. H. B. Davies, Agricultural Instructor at Waddilove Institution in the following resolution:—

“This Conference, having heard with sorrow of the death of Mr. H. B. Davies, the Agricultural Instructor at Waddilove Institution, expresses its deep sympathy to Mrs. Davies in her bereavement, and with the Wesleyan Mission in the loss of a devoted servant.”

3.—VOTES OF APPRECIATION.

1. Retirement of Chief Native Commissioner.

In view of the imminent retirement of the Chief Native Commissioner, Mr. H. M. G. Jackson,

C.M.G., the President moved the following resolution, which was carried with applause:

“This Conference, representing the Missions working in Southern Rhodesia, having become aware of the impending retirement of the Chief Native Commissioner, desires to place on record its sincere appreciation of the services which Mr. Jackson has rendered to the natives of this country over a long period of years. The extent and value of these services it is not possible to estimate, but the fact that Mr. Jackson has won and retained the confidence and affection of the natives alone testifies to the unswerving loyalty to their interests which Mr. Jackson has always shown. Among us missionaries he has made many friends and those of us who have enjoyed the privilege of intimacy with him cannot but regret that the time for his retirement has arrived, but we unite in expressing to him our warm gratitude for the sympathy and help he has shown himself so ready to accord to us. We wish for him many years of health and happiness in which to enjoy the rest he so richly deserves. We would venture to express the hope that his services will long be available in an advisory capacity.”

2.—Retirement of Rev. Father Burbridge, S.J.

Rev. Father Burbridge, having felt compelled to resign as a member of the Executive, the Conference voiced its appreciation of his past services in the following resolution, moved by Rev. L. P. Hardaker:—

“This Conference learns with very sincere regret that the Rev. Father Burbridge, S.J., has felt compelled to resign his position on the Executive Council, and is unable to offer himself for re-election. We desire to express to him our sense of loss at his absence from the Conference, and we wish him to accept our very sincere appreciation of the services he has so efficiently rendered to the Conference and to the

Executive for very many years. His wide knowledge of native custom, and his untiring devotion to native interests, exercised through the Conference, have been of incalculable value to us and to the native people. His unflinching guidance on native marriage questions, and his recent service on the Language Unification Committee, will be long remembered and appreciated, and we wish for him God's richest blessing in all his future ministry.'

4.—EXECUTIVE REPORT.

The report of the Executive was presented by the Secretary (Rev. L. P. Hardaker) dealing with the following matters: Native Marriage Ordinance, 1917, Amendment Act, 1929, Land Apportionment Bill, Revenue from Native Purchase Areas, Native Councils Bill, Administration of Order D.

(A very complete report with the answers received from the Hon. the Prime Minister to the various points will be found in Appendix III.)

5.—WAYFARER ACTIVITIES.

A short report was presented to the Conference on the above Movement in S. Rhodesia by Sister Muriel Pratten, a summary of which is reported in Appendix IV.

6.—CHIBI BLIND SCHOOL.

An interesting paper was read by the Rev. H. C. Hugo on the work undertaken on behalf of the blind at Chibi. Exhibits were shown of basketry, beadwork, mats, etc., done by the blind. The work had produced good results, and Missionary Societies were invited to send their blind boys. Correspondence was invited with regard to blind boys and girls by Rev. H. C. Hugo, P.O. Chibi. (See also Appendix V.)

7.—S. RHODESIA MISSIONARY CONFERENCE OF CHRISTIAN NATIVES.

The Secretary, Rev. L. P. Hardaker, presented to the Conference 21 resolutions passed by the S. Rhodesia Missionary Conference of Christian Natives for endorsement or otherwise. The Conference decided to send forward without comment 15 of these resolutions relating to the following subjects: Restrictions with regard to beer-drinking by women in Locations, and after sunset in Reserves; Request

for more dispensaries and doctors on reserves; Appreciation to the Government for the inauguration of the Native Affairs Commission; Dissatisfaction at the Kraal School Calendar; Request for a course for Teachers subsequent to Standard VII.; The education of the sons of Chiefs; Bursaries for deserving students in Kraal Schools; Appreciation of the work done by Inspectors of Schools; A more suitable Hospital Uniform; Divorce of Natives married according to Christian Rites; Request for assistance in bringing negligent husbands back to take care of their families; The establishment of a Native Wage-board; The employment of uneducated and non-Christian native policemen; Request for the co-operation of Native Development Department and Native Department in persuading children to attend schools; The use of footpaths by natives in towns.

Six resolutions were endorsed by the Conference, and sent forward with approval, dealing with the following subjects: The filling of dipping tanks; Improvements in the Bulawayo Location; Protection of Girls; Agricultural training; Railway Facilities; So-called Dances on Reserves.

(These resolutions will be found in Appendix XIII.)

The Conference furthermore agreed to approve of the appointment of a native Chairman to preside at Executive Meetings only.

8.—KAFFIR BEER CONTROL.

An excellent paper was read on the above subject by the Rev. Frank Noble, who proposed the following resolutions which were adopted by the Conference:—

"That steps be taken by the Government to lay down that at the end of a definite period, of say one or two years, the brewing and sale of strong beer outside of the reserves and also in industrial areas situated on reserves, shall be prohibited." 3 votes against.

"That definite temperance instruction become part of the curriculum in all Kraal Schools." Unanimously.

"That no strong beer be allowed at Nimbes, that is communal ploughings, reapings, and thrashing of grain, and that the responsibility for such an order be not upon the Kraal head, but upon the Native Department. If that could be done one of the darkest blots upon the

life of the Reserves would be removed." One vote against.

"That far more effective steps be taken to put into effect the present Ordinance, which prevents the sale in Kraals of strong beer. That would be one way of mitigating excessive Sunday beer drinking." Unanimously.

(See Appendix VI for report of the paper.)

9.—EVIDENCE OF ADMISSION IN HIGH COURT.

The Rev. John White presented a very ably prepared paper to the Conference entitled "Our Judicial System and Native Trials," in which he contended that owing to the fact of natives not realising the significance of their admissions grave miscarriages of justice are possible under our present judicial system as applied to natives. The Hon. the Colonial Secretary, however, in addressing the Conference, stated that Mr. White had not done justice to the care the Government takes in cases of this character. He assured the Conference that the utmost precautions were always taken in such cases.

(Extensive extracts from Mr. White's paper and the address of the Hon. the Col. Secretary will be found in Appendix VII.)

The following resolutions were passed unanimously:—

"Having regard to the possible unreliability of evidence received and conveyed by Native Policemen, we ask the Government that in all serious cases evidence be only taken and conveyed by a Justice of the Peace or a Magistrate."

"Counsel at present provided by the Crown for defence of accused persons in capital cases should be assisted by experts in native evidence—Native Commissioners—and given their brief in sufficient time before the trial takes place, to allow them fully to prepare the case."

10.—THE EMPLOYMENT OF FEMALE NATIVE SERVANTS.

The Rev. John White read a very interesting paper on the above subject. He pointed out that although Missionaries did not consider it their specific task to train girls for this form of service, yet the training they were giving them would tend to make them more intelligent and reliable domestic servants. Heathen as well as Christian parents were averse, for

various reasons, to letting their girls work in towns, but it seemed that girls for domestic service could for the present be most suitably drawn from industrialised natives living close to the towns. The paper stirred up a good deal of interest, and the subject was fully discussed, resulting in the following resolutions, seconded by Rev. Neville Jones being passed unanimously.

"In the opinion of this Missionary Conference this question of the employment of Native Girls in domestic service demands for its satisfactory solution the consultation together of European Employers, the Government, and Missionaries, as also their co-operation in any scheme that may be devised.

"The Government's share would seem to be in the direction of providing Hostels, probably under Missionary control, and in generously subsidizing training work among native girls.

"If employers wish this project to materialise, they must resolve to do their share, which in the opinion of this Conference lies chiefly in the following directions:—

(a) White mistresses should take a definite personal interest in the moral and social welfare of their servant.

(b) Sleeping accommodation should be provided for the servant under the same roof as her mistress.

(c) An adequate wage should be paid; one that meets the girl's reasonable needs.

"This Conference offers it as its opinion that largely the supply of girls for domestic service must at present come from the industrialized natives whose homes are in the white areas."

(A summary of the paper will be found in Appendix VIII.)

11.—NATIVE EDUCATION.

The Conference devoted practically the whole of Friday to the subject of Native Education and relevant subjects. Mr. H. Jowitt, Director of Native Development, being present all the time, and H.E. the Governor of S. Rhodesia part of the morning session. The subject was introduced by the Rev. Father Shropshire, C.R., in a comprehensive paper on the anthropological, psychological and the missionary aspects of Education. Mr. Jowitt, Director of Native Development, questioned some of the theories propounded

by Father Shropshire, and repudiated the suggestion that his Department was encouraging the training of teachers to the detriment of the Kraal Schools. He contended that the Government was not unilinear. He agreed that agricultural training should be developed at Kraal Schools, but did not think it would be possible, for instance, to fence school gardens.

(Extracts from Father Shropshire's paper and a report of the discussions which followed, will be found in the Press report, Appendix IX.)

At the close of the discussion Rev. Mr. Hardaker proposed a resolution on behalf of the Executive, seconded by the Rev. Neville Jones, which, after discussion, was amended to read as follows:

"That a Committee be appointed to investigate the matter of TEACHER'S SALARIES, and to report to the Executive of this Conference. This report to be sent to the Advisory Board through its Missionary members."

The resolution was passed unanimously.

At a later stage the following gentlemen were elected to serve on the Committee: Revs. R. C. Gates, P. W. Searle, Father Collingridge, I. Botha and Father Shropshire (Convener).

Some discussion took place on EDUCATIONAL SUPPLIES FOR NATIVE SCHOOLS. Mr. Jowitt mentioned a contract which had been suggested with Messrs. Mashek Miller for special discount which would be allowed on school books. The following resolution from the Executive was then passed unanimously, after being seconded by Rev. W. W. Anderson:—

"That this Conference welcomes the proposal of a Central Educational Supply Department for Native Schools, and suggests that the Native Development Department establish an Educational Supply Department, similar to that provided for European Schools."

A resolution drawn up by the Executive Committee on the subject of the RE-EMPLOYMENT OF TEACHERS, disciplined for moral offences, provoked much difference of opinion, and it was agreed to refer the matter back to the Executive Committee for reconsideration.

The Secretary stated later that the Executive Committee asked for authority to deal with the matter, and to approach the Director of Native Development. The Conference agreed to this.

With reference to TAX EXEMPTION for Theological Students, the following resolution was proposed by Father Shropshire, seconded by the Rev. von Sicard, and passed unanimously:—

"This Conference of Southern Rhodesia Missionaries suggests that all men who are in training in Institutions for Pastoral or Evangelistic work, whether taking a teacher's course or not should be regarded as Theological Students, and be entitled to tax exemption under Section 1 (a) of Government Notice 698."

The following is a list of Institutions where such training is being given at the present time:—

Morgenster, Waddilove, Tegwan, Tiger Kloof, Inyati, Old Umfah, Penhalonga, Rusapi, Nyadiri, Mutambara, Mrewa, Mt. Selinda, Howard, Usher Settlement, Masase.

On the subject of GRANTS FOR CRAFTS AND AGRICULTURE, the Rev. Father Shropshire proposed, and the Rev. Hardaker seconded, the following resolution, which was passed unanimously:—

"That substantial grants be given immediately to Village Schools for the development of agriculture and its allied industries, and for the encouragement of Native Crafts."

RELIGIOUS UNAIDED SCHOOLS.—During the discussion on Native Education the Director of Native Development was asked whether it was necessary to receive authorisation for a religious (unaided) school according to the law of this land. Mr. Jowitt replied by quoting from Ordinance No. 7 of 1912 and giving the interpretation of the Solicitor General of certain sections. Mr. Jowitt insisted that all schools, whether aided or not, must be registered with the Department, although in one section of the Ordinance the Mission is allowed three months grace before registering. Nevertheless the Department has the right to close such schools, or to close any school, if it is not satisfied that the various conditions in the Ordinance were being met. A long discussion followed, which revealed that many Missionaries were dissatisfied at not being allowed to open unaided schools, which although inefficient from the educational point of view, served a most useful purpose in the propagation of the Gospel. Mr. Jowitt, however, laid it down as a policy that if schools were regarded as inefficient it would be necessary for the Department, after due warning,

even to close existing schools. Upon the President (Rev. A. A. Louw, Sur.) asking that a spirit of compromise should be shown, Mr. Jowitt replied that he would be prepared to adopt a generous interpretation of the requirements in cases where it could be shown that such inefficient schools were not weakening other schools, and there was some hope of the schools becoming efficient in the future. The Rev. H. W. Murray, who had moved a resolution requesting the Government to authorise all schools, whether aided or not, in the interests of propagating the Gospel, hereupon withdrew his motion.

GRANT FOR EUROPEAN TEACHERS.—Rev. C. E. Greenfield proposed, and Mr. S. J. Curtis seconded, the following resolution, which was passed unanimously:—

“That the Director of Native Development be requested to consider the provision of a grant for the European Teacher required by Government Notice 675, Section 14.”

ADVISORY BOARD ON NATIVE EDUCATION.—The following five members were elected to serve on the Advisory Board, with their alternatives:—

The Bishop of S. Rhodesia, alternate Rev. Father Baker.

Rev. Neville Jones, alternate Rev. T. A. O'Farrell.

Rev. Frank Noble, alternate Mr. S. J. Curtis.

Rev. H. W. Murray, alternate Rev. A. A. Louw, Junr.

Rev. John White, alternate Lt.-Col. Soul.

12.—RELIGIOUS EDUCATION.

The Rev. J. S. Marsh read a very interesting paper on “Education for Christian Living,” in which he pointed out that the present religious curricula in our schools were evidently not achieving the desired end—educating for Christian living—and that the various missions would have to cooperate in drawing up a curriculum suited to the age, environments, etc., of the native child. Extensive extracts from this paper will be found in Appendix X.

With a view to investigating the whole matter of Religious Education in our schools a Committee was appointed consisting of the following gentlemen: Revs. R. C. Gates, J. W. Evans, H. W. Murray, C. F. Eshelman, Father Shropshire, with Rev. John Marsh as convenor.

13.—LANGUAGE UNIFICATION.

Mr. Jowitt addressed the Conference on the subject of the use of the vernacular in S. Rhodesia and affirmed that the teaching of the vernacular in the Native Schools was justified and educationally sound, in view of the fact that 90 per cent. of the children in the schools are in the infant classes. Mr. Jowitt presented a summary of Dr. Doke's recommendations on languages in Rhodesia, which he enlarged upon.

The Rev. John White thereupon read a paper on “The Unification of the Shona Dialects.” He agreed with the Language Committee that there was only one Language in Mashonaland, urged that the introduction of the new language should be gradual, advised the adoption of the name “Shona” for this language, and submitted to the committee the desirability of reducing the new symbols by half, viz., by the deletion of the proposed symbols for implosive B and D, and those for Sh and Zh.

The paper resulted in considerable discussion especially with regard to orthography, some members agreeing with Mr. White's views and others contending that D. Doke and the experts should be our guides in the matter. (See Appendix XI.)

The following resolutions were passed in connection with this subject:—

“This Conference endorses the findings of the Language Committee on Unification, and agrees that although there are four or five dialects, there is only one language in Mashonaland, and that there should be only one official language recognised for Mashonaland.” Rev. John White—Rev. H. C. Hugo).

“That in the spelling of this language a modified conjunctive method should be used.” (Rev. John White—Rev. A. A. Louw, Junr.).

“That we agree to the Committee's suggestion respecting orthography, but ask the Committee to reconsider the question as to whether the number of new symbols cannot be reduced.” Mr. F. L. Hadfield—Rev. W. W. Anderson). One vote was given against this motion.

“That it be our strong recommendation to the Government that the transition from the old regime to the new be very gradual. (Proposed by Rev. John White and adopted unanimously.)

In connection with this subject the following resolution was proposed by the Rev. A. A. Louw, Jnr., and heartily agreed to:—

“This Conference of Missionaries of Southern Rhodesia desires to place on record its sincere and hearty appreciation of the admirable services rendered during a whole year by Dr. C. M. Doke in the interests of language research in this Colony. His keen enthusiasm, his geniality, and the genuine missionary spirit in which he applied his scientific knowledge to our language problem, will ever remain a pleasant memory.

“Furthermore, we desire to express our profound gratitude towards the language Commission for their valuable work, and towards the Government of Southern Rhodesia, and to the Hon. the Colonial Secretary and Department of Native Development in particular, for their sympathetic attitude and liberal financial assistance, without which such language research would have been entirely impossible.”

Rev. Hardaker proposed and Rev. Frank Noble seconded the following resolution, which was passed unanimously:—

“That in response to the suggestion made by Dr. Doke in the published summary of his recommendations, para. 11 (g), this Conference appoints a committee consisting of: Revs. Father Barnes, C.R., Father Seed, S.J., Revs. John White and F. R. Dixon, with the Rev. A. A. Louw, Jnr., who shall be convener, to explore the possibility of preparing a union translation of the New Testament and ultimately the whole Bible, as well as other matters regarding the preparation of literature in the new Chishona which may be referred to them by the Conference or its Executive.”

A motion by the Rev. J. S. Marsh, asking the Conference to consider the advisability of editing a common hymn book in the new Chishona language, was referred to the above Committee.

14.—MEDICAL ASSISTANCE TO NATIVES.

Dr. M. H. Steyn presented a very interesting paper on the medical needs of the natives in S. Rhodesia in which he pointed out the lack of well-equipped and fully-staffed hospitals in the Reserves. He paid a warm tribute to the pioneer medical Missionaries, the late Rev. Dr. Gurney,

the late Dr. John Helm, and Dr. Thompson, of Mt. Selinda. He strongly advocated a system of dispensaries in the reserves to be periodically visited by a medical officer. (See Appendix XII.)

The following resolution was proposed by Dr. Steyn and passed unanimously:—

“That in view of the utterly inadequate medical service at the disposal of the natives of this country, this Conference is of opinion that a forward policy should be inaugurated immediately. The Conference feels that the establishment of hospitals, staffed by doctors and nurses, in the reserves with branch dispensaries, is essential, and requests its Executive to present its views to the Prime Minister in person. It feels that the impending arrival of a new Medical Director offers an ideal opportunity for initiating such a policy and trusts that the sympathies of the new Director may be enlisted.”

Dr. Steyn also proposed the following resolutions which had been sent to him by Nurse Dry, and with which he agreed:—

“That the syllabus for each year's training should be prepared by the Government Department and be uniform throughout the Colony.

“That until all Mission Hospitals are provided with a doctor, those hospitals in charge of a qualified nurse where systematic training according to Government syllabus is given, shall be recognised as training schools for native nurses.

“That a Government examination shall be conducted each year for these probationers, and should they at the end of the third year satisfy the examiner as to their qualifications, a certificate of efficiency be given.

“That when their training is finished, the Government, in conjunction with the Missions, should endeavour to find them suitable posts that they may continue their service either in Hospitals or in Dispensaries on the Reserves. We suggest that where possible they should work two together, rather than singly.

“We further suggest that a uniform rate of remuneration be settled by the Government in consultation with the Missions, and that it be on such a scale that there be no reasonable grounds for complaint. Cognisance should be taken of the years they have spent at

school and at the Mission Hospital where it may have cost them or their parents a considerable sum of money."

All these resolutions were passed unanimously. Dr. Pattis and the Rev. A. C. Jackson during the discussion made a plea for more treatment for lepers. Father Lawrence emphasised the need of drugs for natives. Dr. Tilander spoke of the need in his opinion for an enquiry into the incidence of various diseases amongst natives in Southern Rhodesia, but the Rev. Father Baker thought there would be danger of upsetting native people and of circulating wrong conclusions.

15.—MARRIAGE LAWS.

The Rev. T. A. O'Farrell read a short paper touching on the subjects of Lobola, Custody of Children, and Divorce. He then proposed the following resolutions:—

Lobola.—"This Conference regards the custom of Lobola as practiced by the native people as opposed to the Christian ideal. At the same time it recognises that it is a custom deeply ingrained in the native life, and which cannot be immediately abolished by legislation.

"The evils of the present practice of permitting natives to demand an excessive amount of Lobola are apparent. We suggest that the Government take steps to limit the amount that may be demanded."

Passed unanimously.

Custody of Children of Christian Parents.—"This Conference regrets that in the revision of the 1917 Ordinance consideration was not given to the status of children born of Christian parents. We strongly recommend that adequate provision be made to prevent such children from being given into the hands of pagan relatives."

Passed unanimously.

Divorce.—"This Conference views with alarm the ease with which natives secure divorce. We recommend that divorce after Native Marriage by Christian rites be only granted by the Native Court of Appeal; and then only on grounds such as would be considered valid by the High Court."

4 votes against.

16.—PEOPLES' SAVINGS BANKS.

The Rev. H. Carter presented a paper in which he explained the Raiffeisen System of "Peoples'

Banks" as propounded in Rev. Bernard Huss's book, "Peoples' Banks, or the Use and Value of Co-operative Credit for African Natives." He urged that the Conference request certain of its members together with The Native Development Department to make investigations with a view to possible action along the lines indicated.

Mr. Carter then proposed the following resolution, which was agreed to:—

"That eight gentlemen be requested to investigate the system of Co-operative Credit Societies or People's Banks and to report to the Executive with a view to propaganda work if thought desirable; and that the Advisory Board be also asked to consider the possibilities of the organisation."

The following gentlemen were nominated: Rev. C. E. Greenfield, Rev. Neville Jones, Father Ignatius Arnoz, Mr. Greig, Mr. A. E. Underwood, Mr. W. A. Carnegie, Rev. Samkange, with the Rev. H. Carter as Convener.

17.—NATIVE AFFAIRS COMMISSION.

"This Conference of Southern Rhodesia Missionaries wishes to thank the Hon. the Minister for Native Affairs and the Government for the appointment of the Native Affairs Commission.

"We are convinced of the need for such a Commission and we hope it may become the medium for the expression of sound native opinion and aspiration." Proposed by Rev. L. P. Hardaker and passed nem. con.

18.—NATIVE TAXATION AND EXPENDITURE.

"This Conference of Southern Rhodesia Missionaries feels that the public of Southern Rhodesia ought to know whether expenditure on Native Development bears a just proportion to the revenue accruing from direct and indirect taxation of natives.

"We therefore urge upon the Government the necessity for a statistical enquiry which will reveal (at least approximately) the relation of native contributions to general revenue compared with expenditure on purely native interests." Proposed by Rev. L. P. Hardaker and passed nem. con.

19.—REPRESENTATION OF NATIVES.

"This Conference of Missionaries working in Southern Rhodesia expresses its warm appreciation to the Government and to the Hon. the Minister for Native Affairs in particular for the passing of the Native Councils Act and for the interest shown in Native Affairs generally. Nevertheless we continue to urge the necessity for the election or nomination of some members of the House of Assembly who, while responsible to the country as a whole, will be more directly representative of native interests, and whom natives may regard as their special representatives." Proposed by Rev. L. P. Hardaker and passed *nem con.*

20.—JAIL CONDITIONS.

"This Conference learns with satisfaction that jail conditions in Salisbury are to be remedied by the provision of a new and better building. We respectfully invite the consideration of those in authority to the resolutions passed by our 1924 Conference in which we urged (1) That mild offenders be separated from hardened criminals; (2) That Europeans and Natives be segregated (3) That the jail should not be used even temporarily for those merely suspected of being insane." Proposed by Rev. T. A. O'Farrell and passed *nem con.*

21.—LIST OF MISSION STATIONS.

"That a complete list of the Mission Stations, their staff and branches of work, be published at the beginning of each year, either as a leaflet or included in the Rhodesian Native Quarterly." Proposed by Rev. G. S. J. Sillen and passed *nem con.*

22.—GREETINGS.

The President asked permission to send a telegram of greeting from the Conference to the European-Bantu Conference in session at Alice, C.P.

23.—FORCED LABOUR.

The Conference asked its Executive, with the addition of the Rev. James Butler, to present the following resolution to the Hon. the Minister of Native Affairs and the C.N.C. :—

"In the opinion of this Conference the practice that now obtains

in regard to forced labour for public services on the Reserves is unsatisfactory and inequitable. The Conference therefore appoints a deputation to wait upon the Hon. the Minister for Native Affairs and the Chief Native Commissioner with the object of framing regulations for the guidance of all officers of the Native Department, which regulations shall determine the kind of forced labour that is permissible and the persons that may be employed."

24.—BUSINESS.

(A) Retirement of Rev. L. P. Hardaker, M.C.—Speaking on behalf of the Conference the Rev. Neville Jones expressed the regret felt by all, that Mr. Hardaker had to relinquish the position he had so ably filled, and handed a cheque to the Chairman to which he stated all the Societies had contributed, and which he said the Conference wished to present to Mr. Hardaker.

The following resolution was then proposed by Rev. T. A. O'Farrell, who had been requested by the Executive to draw it up:—

"With sincere regret the Conference learns that its Hon. Secretary, Rev. L. P. Hardaker, is soon to leave for England, and will probably not be returning to Rhodesia. Mr. Hardaker's long and conspicuous service in the Conference is fully appreciated by all. In the Conference Sessions he has shown energy and efficiency. At all times he has been fully alive to the interests of the native people. The problems he has been obliged to deal with, especially in the intervals between the Conferences, have been varied and difficult, requiring wisdom, care, and tact. Mr. Hardaker has acted with sincerity, courage and an unflinching courtesy. The interests of the native people have not been sacrificed, and yet we believe he has contributed enormously in maintaining and strengthening the bond of confidence and cordiality which exists between the Government and Missions to-day. Mr. Hardaker's study of some of the more difficult native questions, especially those relating to land, has placed at the disposal of the Conference information and guidance which have been exceedingly valuable. We shall miss him, not only because of his usefulness, but the loss of his kindly fellowship will be keenly felt. In all his future work we wish for him God's richest blessings."

The Rev. L. P. Hardaker expressed his appreciation of the kindly thought, and said how deeply touched he was by the spirit of fellowship which had been manifested, and felt the words were an overstatement of the services he had been able to render. He hoped that the Conference would continue to grow in influence. He had tried in all relationships between the churches themselves, and between the Government and the Missions, to seek a spirit of co-operation, and was only too thankful if any success had attended his efforts. The work of the secretaryship had not been a burden, but a pleasure to him. It was with great regret that he had to relinquish it.

(B) FINANCIAL.—The Secretary presented the financial statement, which had been audited by the Rev. J. White, showing a balance in hand of £14 3s. 4d. This was adopted by the Conference.

(C) CHANGES IN THE CONSTITUTION.—The Rev. Neville Jones proposed a resolution of which he had given notice at the last Conference reading:—

“That this Conference at its next meeting consider the question of adding a lady member to the Executive, thus increasing the number of the Executive Committee.”

This was unanimously agreed to.

The Rev. Frank Noble proposed a motion of which he had already given notice, to the effect that Section 8 should read:—

“All members shall be entitled to speak, but only members of the Executive and four members of each Society shall be entitled to vote. The voting members shall be selected by their own Society, and their names handed to the Secretary at the beginning of each Conference.”

This was unanimously agreed to.

(D) ELECTION OF OFFICERS.

The names of the officers appointed to hold office until the close of the next Conference will be found on the inside cover. Miss Mary Smallwood was un-

animously chosen as the lady member on the Executive.

25.—VOTE OF THANKS.

The Rev. Neville Jones moved the following resolution which was passed by the Conference with acclamation:—

“That this Conference of Missionaries of Southern Rhodesia records its cordial thanks to its honoured President, the Rev. A. A. Louw, Sm., and to its Secretary, the Rev. L. P. Hardaker. The devoted work of these two brethren has resulted in a most successful meeting. We are not unmindful of the fact that Mr. Louw has previously served us in the same capacity, and we trust that he may be spared to do so again. We thank God for the blessing that has attended his many years of Missionary service.

“Further, we tender our gratitude to all those who have contributed to the success of the meetings, amongst whom we would especially mention the hosts and hostesses who have entertained the delegates; the ladies who provided teas; the Rev. Oliver Roebuck for acting as Hospitality Secretary; the Bulawayo Ministers Fraternal, and the Joint Committee for the social arranged for us, as well as the artists who delighted us; the Quarterly Board of the Wesleyan Church for the use of their hall; the managers of the Presbyterian Church; Councillor Barbour for the loan of the platform; the Traffic Superintendent for Railway facilities; the Press for the publicity given our proceedings; Messrs. Ellams, Ltd., for the use of a typewriter, and to all others who have shown their sympathy and given their practical assistance.”

26.—NEXT CONFERENCE.

The Rev. Neville Jones proposed that the 1932 Conference be held at the Victoria Falls. This was agreed to on the understanding that the Rev. Neville Jones should be advance agent for making preparations.

NOTE.—With few exceptions the reports of debates, speeches and papers printed in these appendices appear as they were published in the *Bulawayo Chronicle*.

Appendix I.

The Governor's Opening Speech.

His Excellency was welcomed by the president, the Rev. A. A. Louw, *seur.*, who expressed his appreciation of the cordial relations and bond of sympathy that existed between the Government and His Excellency, and the missionaries of Southern Rhodesia on native questions.

Sir Cecil Rodwell expressed his pleasure at being able to meet representatives of the missionary associations of Southern Rhodesia, and he assured them that he was second to none in his admiration of their work in Southern Rhodesia. If in his address they found a little they did not agree with, he hoped they would take it as an indication of the sympathy he had in mission work.

"It is barely two generations," he continued, "since Livingstone started upon his great adventure and opened up for the natives of Central Africa a way of escape from a state of barbarism at least as primitive as that of Britain before the Roman invasion.

A LONG PROCESS.

"To-day the African native finds himself in a happier world than that into which our grandfathers were born a century ago. The treatment of a single native under British rule in the way that thousands of the lower classes were treated in England before the passing of the Reform Bill and the Factory Acts, before the days of Lord Shaftesbury and the humanitarian movement, before sweated labour evoked Hood's 'Song of the Shirt,' would raise a storm of indignation throughout the Empire. Between the age of barbarism and the attainment of that state of civilisation known as Western Democracy, the white races had to pass through successive stages of evolution extending over many centuries.

"It was a long and severe process with its accompaniments of cruelty and oppression, of pestilence and famine, of battle, murder and sudden death. It was a hardening and a

tempering in the fire of the steel which goes to make the civilised white man of to-day. Is there not some danger in the transfer of the African native, in half a century, from primitive conditions into contact with a civilisation which it has taken us nearly 2,000 years to acquire? Is not some training necessary, some apprenticeship—even though it be a lighter and a kinder one than that which we underwent—some moulding of the character and preparation of the mind for the reception of modern ideas?

GRADUALNESS.

"We must not—if I may borrow a sentence or two from the recently-published summary of the Simon Commission Report—be tempted by the 'theories and phrases of political science preached in Europe and America' to 'foreshorten history' and to forget its long process. We must not be impatient of the doctrine of gradualness."

"The native in this Colony, so far from being an object of pity as some of his well-meaning but emotional friends are apt to represent him, leads an existence which for freedom from care, for paternal supervision by the State, for protection against famine and disease, for the equal justice enjoyed, for natural amenities, and for congeniality of occupation, comes as near to true happiness as that of any of the world's inhabitants to-day, and a good deal nearer than that of the great majority, including many white communities.

"Let us be careful lest, in our endeavour to raise the native in the economic and social scale, to multiply his wants, to educate him, to Christianise, to civilise him, in fact, we diminish instead of increasing his happiness in the process. Civilisation, if administered in excessive doses, may cause a moral indigestion. Education of the wrong kind may prove an irritant.

GLUT ON MARKET.

"In his book on the 'Schools of England,' Principal Morgan observes that the Universities are turning out every year numbers of graduates fitted for positions that do not exist. A

writer on education in a recent number of the 'National Review,' quoting this, observes that the wholesale provision of higher education for children from State elementary schools (in England) is having similar effects, with the result that clerks, typists and others in 'respectable' black-coated employment are a glut on the market and can command but very low wages. The same writer goes on to say 'Most of the political troubles in India have been due to the rash spreading of education without any thought as to the scope open to those who receive it. In countries like India, Egypt or China the wholesale creation of an 'intellectual proletariat' has even more serious results than in a stable country like England.'

The same thought, His Excellency proceeded, was present to the minds of the Hilton Young Commission when they said: "A warning must be uttered against any attempt to go too fast. One of the great dangers arising out of the contact between modern civilisation and the natives of Africa is lest the latter may, with their natural imitative faculties, acquire superficial intellectual attainments, without having had time to build up, by a long process of training, the habits of mind and body without which intellectual ingenuity is a dangerous possession."

AGRICULTURE.

"The nature of the intellectual advance to be aimed at should be one of which advantage can be taken in the ordinary daily lives of the people, and should be a step forward in a field already familiar to them rather than a violent transition into fields which belong to a different type of civilisation. As the life of African peoples is to a preponderating extent agricultural, education should aim at making them better agriculturists and better able to appreciate all the natural processes with which agriculture is connected."

Sir Cecil Rodwell went on to say that as to what is being done in the Government and in mission schools in the agricultural and industrial training, the report of the newly-formed Native Development Department furnishes interesting reading, but as the Director suggested, only a beginning had been made, and he took the opportunity of urging the importance of this branch of education.

RECREATION.

There were two matters closely connected with education to which he said he wished to refer. One was recreation. General Smuts, in his recent lecture at Oxford on Native Policy in Africa, spoke as follows:

"The white man does the native a grave injury by doing everything for him in the way of government, and thereby depriving his life of all public interest. Gone is the excitement of his petty wars; and if in addition there is the repression of all his former public activities and the suppression of his native values, we must expect a sense of frustration which will take all the zest out of his life. The question has even been raised whether the white man's rule, in taking all the interest out of native life, is not responsible for that decadence, lowered birth-rate, and slow petering out which we see in the case of many primitive peoples. At any rate, the new policy of native self-government will provide the natives with plenty of bones to chew at and plenty of matter to wrangle over—and they do love to talk and dispute ad infinitum—and in that way help to fill their otherwise empty lives with interest."

HEAD HUNTING.

"I can endorse this from personal observation, not only in Africa, but in other parts of the world," said His Excellency. "A notable instance is afforded by the Solomon Islands and the New Hebrides, where the decay of the population—now happily arrested I believe, at any rate in the Solomons—was to be mainly attributed, in my opinion, to sheer boredom. Head-hunting expeditions were to the Solomon Islanders what football matches are to the British public, and nothing would be more likely to hasten the decay of the British race than the prohibition of Saturday afternoon football. The development among natives of an interest in their own public affairs, and in local self-government will doubtless go far to make up for the interests of which he has been deprived."

MOVEMENT BEGUN.

"But among the new interests in which we might encourage him I would include outdoor sports and pastimes. A movement is already on foot for providing playing fields and organising games for natives in urban centres. This deserves every encouragement, and I hope that most of those native

workers who are now to be seen on Saturday afternoons and Sundays parading the streets in their best clothes, for lack of anything better to do, will make their way to the recreation ground and join in friendly rivalry at healthy games with all the benefit that these bring in the way of discipline and self-control. A similar benefit may be anticipated from the Pathfinder and Wayfarer movements. An organisation scheme and rules for the Pathfinder movement in Southern Rhodesia have been approved by our local Scout Council, and submitted to the South African Pathfinder Council who have just telegraphed welcoming the affiliation of the Southern Rhodesia Pathfinders and wishing them every success. (Applause.)

SEXUAL QUESTION.

"The other matter is the sexual question. The difficulties and problems presented by this subject have to be faced by the Missions just as they have to be faced by all those, including parents, who are responsible for the training of the young. In dealing with the native races there is an added difficulty on account of the stronger and earlier promptings of sex, due to climate, heredity and environment. Even among Europeans the canons of self-restraint which teach us to regard sexual intercourse among those still of school age as an abnormality, are of comparatively recent foundation. So far from affording an environment conducive to immorality, I believe that the Missions are likely to be among the most effective instruments in establishing higher standards in these matters among native youth. The atmosphere of a Mission and the general training and discipline imparted there cannot fail to have a restraining and a chastising influence.

A CLOSE STUDY.

"But these alone are not enough. It has to be realised that, for the reasons to which I have alluded, the juxtaposition within the precincts of a school of a score or more of growing native lads with a similar number of girls, calls for the exercise of greater vigilance than would be necessary in a mixed school of Europeans. I would venture to commend, on the part of those responsible for the moral welfare of native adolescents, a close study of sexual questions, especially in their relation to native life, a frankness in the administration of advice and a recognition of the strength of those promptings, often

unsuspected, but nevertheless latent and at times insistent and disconcerting in the suddenness of their manifestations. And there is nothing better calculated to divert the minds of the young from sexual temptations, no better outlet for that physical energy which, if unabsorbed, is apt to seek relief in other directions, than wholesome recreation. It is for this reason, and because of their bearing one upon the other, that I mention these two subjects side by side.

A MIGHTY RIVER.

"The progress of native development may be likened to the flow of some mighty river, slight and slow at first, but gathering strength and volume as it goes until at last its waters mingle with the ocean. And it does not follow a straight course.

"From the source to the mouth of the Zambesi, as the crow flies, is about 1,000 miles, but to reach the coast it has to travel more than twice that distance, twisting and bending through bush and desert and sometimes even turning back upon its tracks. And so with the progress of the native races. To many, especially to those who have devoted their lives to the furtherance of it, it may seem painfully slow. There may even be phases of apparent retrogression. There is no short cut and the pace of the stream cannot be hastened. Neither may it be checked, for to dam the tide may have incalculable consequences, involving possibly the submergence of surrounding civilisation beneath a devastating flood. But while under the will and guidance of Providence, the stream flows on to its predestined goal, and while its main course and rate of progress depend upon factors beyond human control, there is much that may be done to help even by the humblest worker, even in the short span allotted to us, even though we are 'sojourners as were all our fathers and our days on earth are as a shadow.'

REALISATION.

"By strengthening the bank here, by blasting rocks which impede the flow, by deepening the channel where it is too shallow, by building bridges at points where the river interrupts the progress of other plans forming part of the Almighty's great scheme, we may be His instruments in preparing the way for that 'One far-off Divine event to which the whole Creation moves.'" (Loud applause.)

The Rev. J. White voiced the thanks of the conference to His Excellency for opening the proceedings and for his address.

Sir Cecil Rodwell, who was accompanied by Lady Rodwell, remained until a good deal of the business had been proceeded with, including the president's address. Lady Rodwell expressed her desire to hear the re-

port on Girl Wayfarer activities and the agenda was accordingly altered to permit this being done.

His Excellency intimated that he would like to be present this morning, when native education will be debated.

His Excellency and Lady Rodwell were guests last night at the social evening which was held in the Presbyterian Hall.

Appendix II.

Presidential Address at S.R.G.M. Conference,

Bulawayo, 26/6/30.

Ladies and Gentlemen, Fellow Missionaries in the service of our Common Master,—It affords me much pleasure to extend to you all a cordial welcome to this meeting of the S.R.M. Conference. It is very encouraging that our Conferences which are so indispensable for the promotion and progress of Missions in this Colony have of late been so well attended, and that the interest of the different Societies has undoubtedly been deepening with every successive Conference.

We are to be congratulated that of the highest officials of the State have in the past not only honoured us with their presence, but also willingly addressed us, or taken part in discussions of a general nature. We esteem it a great honour that His Excellency our Governor consented to perform the opening ceremony at this Conference, and that he and Lady Rodwell have come all the way from Salisbury for the purpose. We heartily appreciate the goodwill he has shown us and our work, and thank him for words of encouragement and his good wishes.

I feel that we should not let this opportunity pass without expressing as a Conference of Missionaries our grateful acknowledgement to the Government for the genuine interest they have taken in, and the practical sympathy they have shown towards Mission work amongst the natives in the past.

The two years since last we met were in some ways less eventful than the previous ones. There has, however, been steady progress and expansion in

the activities of the Native Development Department, which was only in its inception at the time of our last meeting. Although some of us may have found it rather difficult to comply with all that was expected of us, we have been helped and benefitted much. We are glad to have Mr. Jowitt, the Director of the Department with us, and are confident that we shall have an opportunity of discussing with him any points of difficulty which any of us may have in carrying out the wishes of his Department. I am sure there need be no reason why Missionaries and the Department should not work together in the greatest harmony for the promotion of the spiritual as well as the educational interests of the natives whose welfare we all have at heart.

For the appointment of the Advisory Board, on which the Missions are represented, and the constitution of the Native Affairs Commission, we are sincerely thankful, and trust that it will make for the establishment of a sound permanent Native Policy in this Colony. The Native peoples of S. Rhodesia, for whom we have shouldered the responsibilities of trusteeship, need and have a right to our united efforts for their welfare; let us rise to the occasion and discharge our duties unselfishly and magnanimously, in the spirit of our Lord and Master, Who came to seek and to save that which was lost.

Little more than a fortnight ago, I personally was very much impressed by the earnest Christian spirit which pervaded the deliberations of Native Delegates of practically all the Societies working in S. Rhodesia. The appeal to their "fathers" (the Government and the Churches), as they love to call us, who had led them, as

they said, "out of darkness into light," was pathetic. Their concern and anxiety about the low state of morality which exists in the towns and on the mines was very evident. The description of conditions prevailing was appalling. Resolutions touching various subjects pertaining to the alleviation of certain existing unfavourable conditions were passed. (These will be laid before us for our consideration and confirmation.) In such a Conference one realises how great and responsible our task is, one which is daily becoming more complex and difficult. Some of us here to-day have been at it for many years. We have spent the best part of our lives in Mission work for the uplift of the Native peoples of Rhodesia, and we have seen the work grow from the small mustard seed to the tall tree, "in the branches whereof the birds of the air come and lodge." We recall the time when we could do little else than go from kraal to kraal preaching the Gospel to the raw heathen with no desire for anything better than what their fathers and forefathers were accustomed to during centuries of ignorance, superstition, and spiritual darkness. How we rejoiced when we saw them come out, one by one, embracing the Truth as revealed in Christ. Today we thank God for what has been accomplished, and not least for some of those men who were gathered here at Bulawayo a few weeks ago, amongst them trustworthy Helpers and Fellow-workers with us in our respective spheres of labour.

Both at the le Zoute and Jerusalem Conference the fact that a new order of things has arisen in Africa as regards Mission work, was repeatedly emphasised, and we were warned no longer to think of Africa in the terms of Moffat and Livingstone, of Mackay and Grenfell, but in the terms of today. We here in Rhodesia, I think, are fully realising that things have changed from what they were 20 and 30 years ago. The Natives of Rhodesia have awakened as well as the rest of the so-called Dark Continent, and there is a thirst for knowledge and a desire to learn the secrets of what has made the White man so wise and rich. Along with Evangelism, which should still be the watchword of the Missionary, have come the claims of civilisation, which is being rushed upon the hitherto un-civilised world. Many are rushed off their feet, and make unreasonable and foolish demands for an education for which they are not prepared; Governments have stepped in, and offered

their generous assistance to the Missions which began the work.

They are feeling their responsibility to a share in the great work of educating and uplifting the races under their mandate, combining their forces with ours to face the new situation. For this help we are profoundly grateful. But in the urgency of the position and the earnest desire of co-operating in this great work, we shall do well to consider what our eventual objective is. Some of us may be losing our bearings and be in danger of missing the mark at which we should be aiming. The great commission of our Lord and Master which must be ever our chief objective, must not be lost sight of in our fervent endeavours to adapt ourselves to the new circumstances. It would not be out of place to sound a note of warning to-day as did the Venerable Archdeacon Moule, after 50 years of Missionary work in China, namely the exhortation of St. Paul to Timothy in the midst of all the varied activities of his work and life; "Do the work of an Evangelist." Brethren, let us get back to that objective, the only objective that justifies our work as Missionaries, the only objective with which we came to the field, the only objective which keeps or should keep us there. All our secular work—educational, industrial, medical, agricultural, or whatever else it may be, should only be a means to an end, and should be done in that spirit. Not less religion, but more of it is what we need at the present day. Religion must be the foundation and the driving force in all our Mission work; and if ever Africa needed the religion of Jesus Christ it is now. The words of Dr. Donald Fraser, at the le Zoute Conference, after 30 years of remarkably successful Mission work in Central Africa, I am sure will find a hearty response with us all: "The foundation of the Africa that is to be must be laid in good men and women. Character must be the rock on which the city is built. External and material things, though they help to mould character are not its creative power. The faith of Jesus Christ, obedience to Him, and the power that fellowship with Him gives—it is these that will transform Africa, and make her new and beautiful, and fit to take her place at the table of the great peoples of the world."

As regards the value of education in Missionary work, a speaker at the General M. Conference at Lovedale, in June, 1928, said: "Education is the process by which we are assisted to

become what religion empowers us to be. Rightly understood all education is religious, and all religion is an education. The Evangelist not less than the teacher is an educator, and the teacher is also concerned with Evangelism. The two may differ in method, their function and aim are identical." I am sure this is what we all feel, and what we desire to be the relation between the religious and the educational sides of our work, the relation so well defined in one of the resolutions of the Le Zoute Conference some years back in the following words: "The need for giving Africa an education which is based on religion, and which in all its parts is infused with religion, is vital to the Missionary cause. It is also one of the chief reasons why both Governments and Missions are convinced that Missionary co-operation is essential in the education of Africa. This being so, it is obvious that the Missionary body must see to it that the religious instruction and practise of its schools is raised to the highest possible level of efficiency."

Fortunately the perplexity of a few years ago, when first this new world situation was realised, is subsiding, the equilibrium is being restored. We are beginning to see things in their true perspective, and the necessary changes are being adjusted. The Natives are recovering from their bewilderment, and out of the temporary maze they are beginning to realise that after all the Missionary has laid the right foundation, and that it is only the house built upon that lasting rock Jesus Christ which will stand the storms of superstition, unbelief and materialism. In some of our Missions we have been having a spiritual revival, during which we have seen the Gospel triumphing over sin, and the claims of things material swept away by the supreme claim of things unseen and spiritual. On a short visit

to the Union, I have seen these same forces at work, and the Oxford Group Movement, and Africa Evangelistic Band, both of which have brought so much blessing to men and women of every race and rank, and have transformed the lives of many who were either indifferent to religion, or had a form of godliness, but missed the power thereof. Again, in the Conference of Bantu and European Students, which opens at Lovedale tomorrow, we discern the spirit of christian love, and a desire for a better mutual understanding between the White and Black races. We expect it to be an epoch-making Conference. Let us heartily respond where our intercession is invited. All these are signs which point to a brighter future for Africa, and that we are on the verge of a great spiritual awakening. Let us take heart, "attempt great things for God, and expect great things from God."

I close with the words of Mr. J. H. Oldham, which seem to me as appropriate to our own Conference as they were at Le Zoute: "The really vital thing at this Conference, which alone can give it an historic significance, is that we should by a definite act of self-committal put ourselves in God's hands to learn, to grow, to apprehend in all its fulness that for which we have been apprehended by Christ Jesus. That is everything. God will see to the rest. God cannot deny Himself. And having made the committal we can go back to our work with a quiet confidence and secret joy, waiting for His purpose to unfold itself."

Africa is in the hand of God. We, and the Missionary Societies we represent, are in the hand of God. Better things are in store for Africa. The banners of our King are moving forward. With Him we may go from strength to strength."

Appendix III.

Executive Report.

NATIVE MARRIAGES.

In presenting the report of the executive committee, the secretary (the Rev. L. P. Hardaker) quoted a list of the resolutions which had

been passed and which were submitted to the Premier by a deputation of the committee.

The first resolution dealt with the Native Marriage Ordinance, 1917, Amendment Act, 1929, and stated that the executive welcomed the deletion of section 2 of the 1917 Ordinance.

ance if this del. ion meant that natives in future would be prosecuted for bigamy for contracting a marriage by native custom subsequent to marriage by Christian rites. The reply by the Premier was that it was the intention of the measure and it would be so applied.

The executive was not satisfied that the possible penalties of contracting a second marriage by native custom subsequent to marriage by Christian rites would be made sufficiently clear according to the instructions, to which the Premier had replied that it was unnecessary to threaten prosecution, but that a circular had been sent to all officials in the Native Department.

The executive suggested that registering officers should in all cases warn parties to the proposed marriage of their liability to prosecution.

INHERITANCE.

Regarding the last clause of the instructions in the measure reading "Shall in no way affect their rights of property or inheritance," the executive suggested that in the case of a native man inheriting a widow whom, according to native custom, he would marry (namely, a "naka" woman) his rights were affected, and it would be incorrect for the Registering Officer to inform him that his rights according to native custom were not affected. Premier replied that the matter would be referred to the Law Department.

The executive greatly regretted the inclusion of this clause, as they felt that in the near future provision would have to be made for some natives to break away from native custom after Christian marriage.

A letter from the Premier was read stating that the word "inheritance" would be deleted from the clause referred to.

The executive congratulated the Government on the provision that had been made for dealing with bigamous natives, but regretted that it had not been found possible to introduce a more comprehensive measure dealing with such pressing difficulties as soaring lobola payments, divorce and native wills. The Premier promised that he would give these matters his attention.

The executive considered that natives wishing to marry under Christian rites should not be penalised by having to pay a fee for the enabling certificate and the Premier assured them that this fee would not be exacted.

NOT SATISFIED.

Under the Land Apportionment Bill, the executive expressed their deep regret that the Government had not found it possible to agree to their request for a guarantee that half the land unassigned (17,793,300 acres) should be available for native purchase. They were, therefore, reluctantly compelled to say that they were not satisfied and that they were obliged to take what further steps lay in their power to obtain such a guarantee.

A request was accordingly addressed to His Excellency the Governor, pointing out that in the Land Apportionment Bill no guarantee was given that at least half of the 17½ million acres would eventually be assigned to the natives. They as missionaries, they stated, were not satisfied that the land would eventually come to the natives and accordingly requested the Governor to transmit their protest to the Secretary of State for the Colonies. This was done and the resolutions duly forwarded.

The executive also passed a resolution asking to be informed whether section 23 of the Land Apportionment Act could be interpreted to mean that mission farms would not be allowed to charge rents to native tenants upon approved terms. The Premier replied that if that was so, a further clause would be added to the measure, but the Law Department had stated that it was not the intention of the measure.

VILLAGE SETTLEMENTS.

The committee noted with regret that the areas to be set aside for village settlements had not been scheduled, as was done in the Morris Carter Commission report, and they therefore felt that they lacked the assurance, which they so urgently desired, that such areas would be definitely set aside in the near future. The Premier replied that some of the areas set aside by the Morris Carter Commission had not been found suitable and that others were being sought.

The committee went on to point out that no provision appeared to have been made for the acquisition of land for the purpose of native townships in native areas and for the control of such townships. They desired that some such provision should be made. The Premier replied that if it was necessary to seek powers to do this, those powers would be sought.

The committee congratulated the Government on the introduction of the Native Councils Bill, but while they welcomed the power to appropriate public revenue to Council funds, they considered that a contribution made on the £ for £ principle

ought to be assured by the Act. The Premier replied that to do this would be to commit the Government to an unknown sum, but that at present it was the intention to contribute on the £ for £ basis.

The report was adopted.

Appendix IV.

Wayfarer Activities.

Reporting on Wayfarer activities, Sister D. M. Pratten said much progress has been made in the movement since it was formed several years ago.

A territorial Council for Southern Rhodesia with Lady Rodwell as president had been formed and two district committees, one in Bulawayo

and one in Salisbury. There were now six Wayfarer detachments and one detachment of "sunbeams" (junior Wayfarers), with a total of 148 enrolled members.

Many girls had now passed the "second step" and would be qualifying for the proficiency badges. Interesting details had been received from various centres indicating the hold the movement was taking on the girls in the mission centres.

Appendix V.

Chibi Blind School.

The origin and development of the Chibi Blind School was outlined in the report submitted to the conference by the Rev. H. C. Hugo.

Some 15 years ago a blind boy was to have been drowned in the Tokwe River on instructions from the father. On the mother refusing to do this, they were both turned out. The outcasts wandered from kraal to kraal, eventually arriving at the Chibi Mission.

The blind youth was there started on a course of Braille, and a few months later another native applied to be taken as a pupil, and from this start a blind school sprang up, and to-day there is a roll of 12 pupils, and the school is encouraged by the Government.

There is a staff of five, including one European lady assistant. This staff is prepared to cope with an additional 40 or more boys from seven to 30 years of age.

Appendix VI.

Kafir Beer Control.

The afternoon session of the Southern Rhodesia Missionary Conference began with the reading of notices of motion, after which the Rev. Frank Noble read a paper on kafir beer control.

Mr. Noble introduced this subject with a certain reluctance. Nobody had any doubt as to its urgency, said Mr. Noble, but people who are equally

anxious to find a solution hold diverse views.

There was very little kafir beer control at present save in the town locations. In reserves beer drinking went on unchecked and the demoralisation which resulted was a serious loss to the country. He made no sweeping condemnation, yet the indulgence was reaching such proportions that it was becoming a grave menace.

The farmers were becoming seriously alarmed and were saying that mis-

sionary effort which did not deal with beer drinking was worthless. The question, however, was one which could not be settled by one section of the community, and farmers viewed it from the point of an efficient labour supply.

That was a serious aspect, as was also the fact that the native wasted his own food supply in the manufacture of a beer drink.

AN OBSTACLE.

There was also the social and moral aspect of the question and there could be no doubt that beer drinking excited the worst features of the native character and constituted perhaps the most serious obstacle to native progress, and which would seriously hinder the progress of missionary work.

It was a subject upon which the opinion of the native should be regarded to the utmost, and the opinions of natives where procurable would go far to controlling the issue. The opinion of the advanced type of native was that the promiscuous brewing and sale of kafir beer should be controlled throughout the country. European opinion, as had already been stated, was divided. Mine managers and farmers were in the same position and differed widely, from prohibiting entirely the drinking of beer to allowing it fairly general scope.

The suggestion of some measure of control would probably be met by the old tag that you cannot make people sober by Act of Parliament. It would, however, be recognised at the meeting that all legislation is a necessity for the direction of national life.

CONTROL SUGGESTIONS.

Mr. Noble submitted the following principles to be embodied in any control:—

1. It must have regard to the type and character of the people with whom they had to deal.

2. It must be of the simplest and most straightforward nature.

3. It must operate in all areas alike.

4. It must be within the power of the Government to enforce.

5. There could be no suggestion of tyranny, but must commend itself to the best elements in native life.

The real difficulty began when definite control was considered, but these were of their own making through the futile kafir beer legislation. The deluge would come when the native would have no difficulty in obtaining European liquor, and that was the trend of events to-day.

In view of the confusion, deterioration and immorality resulting from this beer drinking, Mr. Noble suggested that the conference ask that steps be taken by the Government to lay down that at the end of a definite period, of say one or two years, the brewing and sale of strong beer outside of the reserves shall be prohibited.

FURTHER RESOLUTIONS.

Mr. Noble also put forward the following resolutions:—

That definite temperance instruction become part of the curriculum in all kraal schools.

That no strong beer be allowed at nimbos, that is, communal ploughings, reapings and thrashing of grain, and that the responsibility for such an order be not upon the kraal head, but upon the Native Department. If that could be done one of the darkest blots upon the life of the reserves would be removed.

That far more effective steps be taken to put into effect the present Ordinance which prevents the sale in kraals of strong beer. That would be one way of mitigating excessive Sunday beer drinking.

These were passed unanimously with the exception of the first motion, which had three opponents who were in favour of patience, considering that legislation would be in advance of native opinion.

Appendix VII.

“Our Judicial System and Native Trials.”

The question of native evidence in courts of law and particularly the admissibility of confessions was dealt with in a paper read before yester-

day's session of the Southern Rhodesia missionary conference by the Rev. J. White. His paper was entitled “Our Judicial System and Native Trials” and the following are extracts:—

If by any representation we may make to-day we can turn the eyes of

those most concerned the Government and the legal profession—towards this issue, then there is hope that some overdue reforms may be brought about.

To gain this end we must make it clear to those whom we address that a judicial system that works admirably where we Europeans are concerned may be most faulty when applied to another race. To the ordinary uneducated native a High Court trial must be utter enigma: something foreign to his whole experience. And if we attempt to adhere to the stereotyped methods of such a Court, we lend ourselves at times to the gravest miscarriages of justice, not improbably to the hanging of innocent persons.

Our resolution asks that no officer of the Crown shall be permitted to obtain from a suspected native a confession, prior to his appearance in court, which may be used as evidence against him in the Court. That such evidence is unreliable countries similarly situated to Rhodesia are coming to see. The Governor of Kenya has appointed a Commission to enquire into the entire judicial system of the Colony as it affects the trial of natives. One thing we may be sure will emerge therefrom: some change in the procedure will be recommended which will make it impossible in future for any servant of the Crown to compel a witness to swear falsely by brutally beating and starving him. In the Union of South Africa the law as to admissions was altered a few years back so that the only admissions that are allowed in court are those made to a Justice of the Peace. If a person wished to make a voluntary statement he should be left to write it down alone.

INTERPRETERS.

We have further to remember that we are confronted with the colossal difficulty of the court and the accused using different languages, and their having to depend on the clumsy medium of an interpreter. I am not decrying the ability of interpreters: they do wonders. Mr. Drew in an article he published some years ago says, "Under the present circumstances the interpreter is the most important man in the court. Only those understanding the language and the native habits in court could detect anything unsatisfactory. All the nice points in connection with the examination and cross examination of witnesses and many important remarks made by the accused and witnesses are lost under present circumstances."

When we are assessing the value of out-of-court admissions and evidence we have always to bear in mind that the native's intelligence is of a different order from ours and that he is much more susceptible to suggestion by others than we are. A person clever at putting leading questions can make him say almost anything he wishes him to say.

FOREIGN PROCEDURE.

There is this further consideration: Our court procedure is utterly foreign to them. To the ordinary back-woods native the court paraphernalia must be awe-inspiring, disconcerting. These mysterious beings are made more incomprehensible by their dress. The idea that an accused person should remain silent, perhaps on the suggestion of his legal adviser, all through the trial is strange to them.

Further, when assessing the value of evidence in important cases and also of admissions we have to consider how these are obtained. We have referred to the native's susceptibility to suggestion from others. If to this be added the inducement of an immediate and alluring benefit, then the way is made easier for them to prevaricate.

In the "Rhodesian Herald" of September last, under the striking heading, "Saved from the Gallows," there appeared this statement: "As the result of the intervention of a white settler, Mr. Oswald Bentley, of Kitale, the lives of four employees, —condemned to death for the murder of another native have been saved. . . The principal native witness declared that the original story implicating the accused was untrue, and was only given after the native police had beaten and imprisoned him for three days and kept him without food."

Mr. White quoted other instances.

TO ASSIST JUDGES.

There is no one that can have the same opportunity of sifting native evidence and finding the truth as an experienced Native Commissioner. It is for that very reason that this Conference had advocated, until it was brought about, that the learned judge should be assisted by senior Native Commissioners when these important native cases were before him. Where the meaning and technicalities of the law are concerned the assistance of the trained law officer is indispensable, but where it is a matter of the guilt or innocence of a person speaking a foreign tongue and belonging to an alien race then you

must have the opinion of the most experienced person you can find.

This then is the ground of my appeal to the Government of this land. We speak on behalf of a meagerly educated and inarticulate people. We make no charge against any individual—our contention is that the machinery is defective, unsuitable. When that is the case with the best will in the world grave miscarriages of justice are possible. Should our appeal meet with a favourable response by the Government and the reform I have indicated be adopted I venture to predict that it will be greatly appreciated by the native people and reflect the greatest credit on all concerned.

THE RESOLUTIONS.

The Rev. J. White then put forward the following two resolutions, the first one of which had been amended by Mr. Noble to its present form :

That having regard to the unreliability of the evidence of native police, only magistrates or justices of the peace be permitted to take evidence.

Counsel at present provided by the Crown for defence of accused persons in capital cases should be assisted by experts in native evidence—Native Commissioners—and given the case at a time prior to the trial to enable them to fully prepare their case.

THE COLONIAL SECRETARY.

In replying to this, the Colonial Secretary said he should not like this to go to the vote without a few

words. He was quite convinced that the statements which Mr. White had made in regard to native trials in this country would never have been made had he been fully acquainted with the real facts.

In regard to the question of admissibility of evidence if it was discovered that pressure had been exerted on the witness, then the culprit was inevitably seriously punished.

He considered that to refuse a voluntary statement from a native would frequently mean defeating the ends of justice. But he pointed out that the greatest care was taken in court to ascertain that any statement alleged to have been made voluntary was indeed so.

In addition to this, in no case is an admission without corroboration the sole evidence on which a man is convicted. If there is any doubt, there is usually a recommendation to mercy, and in every case so far where mercy has been recommended the law does not take its course.

Every member of the Cabinet reads the record of a capital trial and it is also well sifted by the Attorney-General. If there is even the slightest doubt after all this, the death sentence is commuted.

Mr. Leggate concluded by saying that these were the actual facts of the matter, and the Government would be unworthy of its trust if it did not take the utmost precautions in such cases.

On the resolutions being put to the conference, both were carried unanimously.

Appendix VIII.

Employment of Female Native Servants.

The last paper to be read at the afternoon session of the Southern Rhodesia Missionary Conference on Thursday was one by the Rev. John White on the employment of female native servants.

The public (said Mr. White) looked to the missionary conference for some sort of guidance in that matter which deeply concerned the native people. Did the missionaries consider that native girls could be employed in much larger numbers in domestic service?

House work seemed the natural work for girls, and in those homes where there were female children it seemed desirable that girls instead of boys should be employed. Provided that suitable arrangements could be made, the speaker did not see any objection to female servants entering many of the domestic spheres now occupied by males.

The question then arose as to whether missionaries should train girls for this sort of work and encourage them to take it up. But they must not stop at sewing and nursing.

Life's larger meaning must be taught to them as well as to Euro-

peans, and the significance of western civilisation to which the girl was to be introduced must be set before them in well chosen literature. That was the task which the educators of native girls had set themselves. After they leave school, their life would depend chiefly on their own inclinations, and whatever these were, the type of education they received would prove suitable.

NATIVE ATTITUDE.

Missionaries, however, did not regard this as part of their duty, but they believed that any such training would tend to make the girls more intelligent and reliable domestic servants.

An important factor then to be considered was the attitude of the native to that question. In Rhodesia there was growing up a considerable population of detribalised, industrialised natives who were living in those areas where girls were most needed for do-

mestic service, and these were probably the most desirable type of native servant. One of the chief dangers to native women was that they had too little to do, so that for some time to come, this would probably be the best source from which to draw girls for domestic service.

The employers (continued Mr. White) were always eager to saddle the missionaries with their native troubles. A big responsibility rested on the employer of a native girl when he took one of these ignorant and perverse children of nature into his service. It did not end with the housing and feeding of her, and if this was the attitude of the average employer then there could be no hope of a satisfactory solution to that intricate and delicate question.

Whatever the case would be later, the white mistress must at present assume the role in loco parentis, not only for the girl's sake, but for the sake of her own children.

Appendix IX.

Native Development.

His Excellency the Governor, Sir Cecil Rodwell, K.C.M.G., was present yesterday when the congress resumed.

The Rev. Fr. Shropshire, C.R., who initiated the debate on native development in Southern Rhodesia, urged the Government in their treatment of the subject to be generous and magnanimous, and that the problems should be tackled in a wise, scientific, unsentimental manner. *Festina lente* should be their watchword, and there was no need for panic or anxiety if the quality of their work was sound.

The country at large could not but be grateful to the Government for the inauguration of the Native Development Department, and to the officials of that Department and more especially to the Director for the bold statesmanlike way he has acted from the beginning.

The speaker proceeded to deal thoroughly and learnedly with international developments in education and emphasised the importance of the psychological aspects.

"FUTILE."

It was becoming increasingly clear he said to both Governments and missionaries that the method of destruction of the religion and culture of primitive races is both futile and scandalous. He urged the need of adapting the theories of international educational thinkers to the local needs of Africa.

It was fatally easy with honest intentions, but clumsy fingers to tear the elaborate network of tribal customs and native habits. To avoid such disaster in the social and political spheres, governments were realising that there must be some measure of indirect native rule with no attempt, even for commercial ends, at wholesale destruction of native law. It was being realised that such a policy must be adopted even though it may retard for a time our own economic expansion.

A concerted attempt was needed in the spheres of religion, law, medicine, politics, and economics for the reason that the life of those they were seeking to transform was all of a piece.

STATESMANLIKE.

At this stage he said it was necessary to draw attention to the statesmanlike attitude of the Director of Native Development, who had more than once stated that he was anxious to receive help from any and every such vital sphere in his colossal task.

Quoting Dr. Malinowsky, one of the world's best anthropologists, he said that "scientific knowledge in the problems of primitive economics, primitive jurisprudence, questions of land tenure, of indigenous financial systems and taxation, and the wider problems of population, hygiene and changing outlook was more and more needed by our practical men in the Colonies. This could be supplied by men trained in anthropological methods and possessing the anthropological outlook, provided also that they also acquire a direct interest in the practical application of this work and a keen sense of present-day realities."

He regretted that he had not time to enlarge on the immense value to the country if the Government would appoint trained men for this work as had already been done in such places as Ashanti, Nigeria and North-West Africa. They must look away from the had tradition of the south regarding native policy to the more statesmanlike attitude in evidence further north.

THE CURRICULUM.

The best object of education would be attained mainly by the development of indigenous curricula in close connection with scientific research. Such a curriculum would not be an end in itself, but only a means. It would be pupil-centred or life-centred or experience-centred, emphasising not only knowledge, but skill in living, control of conduct and activity of response. It would include actual life situations that are real, that involve typical relations, functions activities and responsibilities in order that skill may be obtained not in a segment of life, but in the whole of life.

The objects of the curriculum must not be stated in general terms such as Christian character, but rather in such terms as what is the Christian reaction to specific types of situation in a Bantu home or a native village.

For the adequate arrangement of such curricula a vast amount of research is needed with psychological insight and scientific exactness and thoroughness.

The speaker went on to urge the danger of unilinear action and policy which would result in a perpetual tension.

UNILINEAR VIEW.

"Quite a few of us," he said, "fear that the Government of this Colony is in grave danger at this critical juncture of taking this disastrous unilinear view. Its policy is in danger of being diverted along one single line as being the only mark of progress, instead of being held wisely and boldly to two constitutive and vital elements in the education of the native people; or, to change the metaphor, it is in danger of attempting to hop along on one leg rather than walk firmly and securely on two legs. The two legs being the efficient adaptation of teacher training to village life and the development of the native village through the village teacher."

The Director of the Native Development Department, he said, obviously believed, in part, in the policy of Sir Thomas Muir. He believed that organisation must keep pace with growth, and that a great essential was the training of efficient teachers whose training would be directly related to their future work. But this was only one of Sir Thomas' legs, and only part of his policy. He saw clearly that alongside the efficient training of teachers must exist, *pari passu*, the raising of the status of his teachers. Unless these two legs keep company, declared the speaker, nothing but disaster, unnecessary friction between black and white, suffering and loss could possibly ensue.

A BAG WITH HOLES.

Moreover, the Government would quite certainly discover before many years that all, or nearly all, the money it will have put into teacher training will have been put into a bag with holes in it. It was practically certain that unless the status of the teacher was raised there would be a great leakage in the ranks of those already being trained when they found that their pay was negligible compared with that of natives in other employ.

There was already great unrest and dissatisfaction among these teachers, and this was likely to spread and increase unless the matter was given serious thought and action. It is not at all improbable that the whole of the village school system may collapse because of the lack of funds.

The second disaster which Father Shropshire presaged from the Government's alleged one-sided policy would be the creation of a top-heavy system and a cleavage in the Bantu race between an intelligentsia and the hoi polloi.

Dealing with the neglect of agriculture and connected industries in village schools, the speaker said he wanted to lay the greatest stress possible on the real basis of Bantu life—agriculture.

AGRICULTURE.

For the development of agriculture on scientific lines, help should immediately be given to village schools.

They appreciated the work that was being done in this direction by the Government official agricultural demonstrator, but this was not enough, nor was it the only method of advance. Here, again, they had to beware of being one-sided and more especially at this early stage such instruction should be given and assisted greatly in the village schools so that parents who refuse to be influenced by the demonstrator may be influenced by their children.

If this was not done they would most certainly develop in this Colony, not a happy, liberty-loving and contented peasantry as in France and part of the Balkans, but a miserable, detribalised and discontented proletariat—les misérables.

They, therefore, asked for help regarding such things as fencing, school gardens and rotation agriculture plots for purposes of instruction, and for tree-planting, for some effective means of protection from baboons, for simple carpentry, tools and the means for developing indigenous native crafts.

LIVE AND LET LIVE.

In those practical ways they would be encouraging a goodly number of individual owners and peasant or yeoman farmers who would eventually form the backbone of the country and the Bantu race.

No laissez faire, line of least resistance or one-sided policy was sufficient for the task involved in the reconstruction of a primitive race.

Replying to Father Shropshire, Mr. H. Jowitt, the Director of the Native Development Department, said he and the Government agreed with the necessity for adaptation and re-adaptation, and he emphasised what had been done in providing vacation courses. He agreed that a person

deliberately destroying the delicate fabric of tribal life would be guilty of a hideous crime.

DISCLAIMERS.

He resented the suggestion that Southern Rhodesia was basing its system on that in force in other territories. The inspectorate was cosmopolitan and the systems in force elsewhere contributed to and did not detract from the value of their system.

He also wished to disclaim the charge that he was unilinear. He did not know whether any definite data could be produced to support this charge. The implication was that they had in some way betrayed a trust by giving grants to training schools and thereby depriving village schools of all that they were entitled to.

The suggestion was made that the salaries of native teachers should be increased so that they would not be at a disadvantage compared with other native workers.

He had drawn up a scale of salaries—which did not err on the side of generosity—ranging from £18 to £60, which would cost the Government no less than £42,482 per annum, to put into operation. The proposal which had been made that the Government should pay half was one that could be forwarded to the Government for consideration at the present time.

NOTHING PRACTICAL.

He fully agreed with Fr. Shropshire regarding agriculture, and pointed out what was already being done by the Department officials. He deplored that no practical suggestions had come forward regarding, for example, protection of baboons. The suggestion could hardly be that the Government should bear the cost of providing baboon-proof fencing for all the kraal schools.

A resolution was proposed that a committee be appointed to investigate the matter of teachers' salaries and to report to the conference executive.

In the discussion which followed, several members said that it was futile to train teachers and then send them out to the schools dissatisfied.

TEACHERS' SALARIES.

The Rev. Neville Jones said that the subject they were discussing was an old controversy which he considered would never be settled until teachers' salaries were borne in toto by the Government.

Mr. Jowitt pointed out the big increase in recent years in the finan-

cial provision for native education. He also said that it was shown at a recent pan-African missionary conference that Southern Rhodesia was the only country which was so far advanced as to subsidize kraal schools. He was a delegate to this Conference and was called upon to defend Southern Rhodesia against a charge of not spending money to their best advantage.

Mr. F. L. Hadfield asked the conference to see other persons' attitudes on these questions. Ten years ago the native vote was about £8,000; it was now about £80,000, so that in ten years the native development provision had been multiplied ten times. He suggested that if they now went to the Government and asked for another £40,000 they might be "asking for a slap in the face."

The Rev. C. E. Greenfield said he wanted to make it quite clear that Fr. Shropshire's attack on the Native Development Department did not represent the feelings of the conference. He paid a warm tribute to the work that had been done by Mr. Jowitt.

Mr. Jowitt was asked whether it was necessary to receive authorisation for a religious (unaided) school.

Mr. Jowitt replied that a school could be opened, but that after three months it was necessary to report to the Government on its progress. The Government could then close it down if it was thought to be necessary.

The Rev. J. Butler referred to Ordinance 7 of 1912, which, he said, made missionaries mere educationalists. "What is our job?" he asked. "Are we here as mere civil servants, or are we the servants of Jesus Christ? If we are here as servants of Christ, I maintain that we should be able to go all over the country to open our schools and to teach the people of this country to learn the

word of God. To do so we have to teach them to write.

"To-day we cannot expand as we have reached our limit of 30 schools. I think the door should be left open for us to carry on the work which we did before there was any educational department."

The Rev. H. W. Murray moved a resolution requesting the Government to authorise all schools applied for by recognised mission bodies, "even though it should not be possible to give Government aid to all such schools."

The motion, however, was withdrawn.

The Rev. C. E. Greenfield moved a resolution asking the Director of Native Development to consider the provision of a grant for the European teachers required by Government Notice 676, section 14.

Mr. Jowitt said the resolution was one which could be sent on to the Government with their benediction. He calculated that there were roughly 70 teachers involved, which would mean a minimum grant of £7,000.

The resolution was carried.

The Rev. A. C. Jackson complained that a circular sent round by the Premier, saying that native children were not to be "compelled" to go to school had had a bad effect, and had resulted in several schools being closed.

He explained that the circular had been the result of a complaint by native headmen that children were going to school at night. Actually they were sent to school early in the morning to enable them to be free later on to herd the cattle. It was the result of a misunderstanding which he wished cleared up.

No resolution was considered.

Appendix X.

Extracts from a Paper by Rev. J. S. Marsh on "Education for Christian Living."

"Every Christian body recognises that the transformation of life and the progressive development of persons in Christlike living is the basic fundamental of all our work in God's

Kingdom." As a definition of religious education Mr. Marsh quoted that given by the Jerusalem Conference: "Religious Education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life to enable them to interpret the

meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of historic facts on which Christianity rests, and of the rich content of Christian experience, belief and doctrine."

"It is of no use to teach ideals of conduct and religious living without the closest application to and co-ordination with the acts and experiences of everyday life. In the past the curriculums of religious instruction have been too often based upon the material to be learned, rather than upon the progressive development and nurture of the people in Christian living with the tacit expectation that a knowledge of the truth will bring a doing of that truth. But to go no further afield than our own lives, all of us have much more knowledge and light than we effectively express in our lives much less, then, can we expect the child or the adult, for that matter, to become truly Christian, because he knows about the Old Testament heroes or even about the life of our Lord.

"This does not necessarily mean that we must throw over the material which we have been using; it is rather that we will use much of the same material, but from a different viewpoint: of the development of the child in Christlike living rather than the emphasis upon the acquisition by the child of a certain body of knowledge which we hope will bear the desired fruits in action.

"This function of the Mission, and in particular the Mission school, to prepare the Native for Christian living, requires a thorough understanding of his life, the methods of training which we employ. The material used, must be adapted to the specific situation in which the native finds himself. We can never know too much about the Native customs, habits and beliefs. But again knowledge does not mean action. Along with the knowledge which we may gain of native life, there must go the concrete application of this knowledge in our relationships with the Native.

"It is partly because of a feeling that the present curriculum and method of religious education is not effecting the desired results in Christian character that there has come about in the last few years this shift in emphasis from knowledge to ex-

perience, from study to active expression, taking into account the background of the pupils.

"Hence, —religious instruction becomes a much more difficult thing than a mere instruction in Biblical truths or ideals of conduct; it becomes a life. This must be a shared life; the teacher with his pupils, the pupils with each other, all with the community. Religious instruction becomes a matter of living out with the pupils the life which we desire for them.

"The great advantage of such a method of teaching and such an approach to the training of pupils for Christian living is that it touches their lives at the very springs of conduct. The great secret of successful teaching is the motivation of the child to desire enthusiastically a better life; to express naturally honesty, purity, love in his daily life. Hence our religious education of whatever sort it may be must aim to awaken, kindle, strengthen right motives, and to actively interest the child in right conduct and attitudes which will have meaning for him. . . . Such briefly is the more recent emphasis in religious or character instruction; the child nature is the first consideration in the application of the Christian message to the child life; his environment, his age characteristics, his interests, his future—these are the factors which determine what form the curriculum shall assume; knowledge will come as much through experienced truth as through class-room instruction; religious education becomes, then, a matter of training the child in actual daily Christian living.

"We are then led to ask what is the place of religious education in the Missionary programme. If we think of religious education as education for Christian living, it is obviously very much more than a curriculum of process of religious instruction; it has to do with the whole Missionary enterprise; the medical as well as the agricultural, the industrial as well as the Evangelistic, the social as well as the educational. It takes place wherever one Christian is in contact with another.

"A thorough investigation of the whole scheme, purpose and method of religious instruction is needed; and further, unless there is a distinct improvement in our religious instruction it is likely to take a secondary place in the life of the school.

"The Government has now definitely assumed the responsibility for the

education of the native races of Southern Rhodesia. Some Missionaries have been afraid that the assumption by the Government of the control and to a large extent the support of Native Education may endanger the future of religious instruction in the schools. They feared this, for they know that the Government, because of its position, cannot develop the religious instruction as the rest of the curriculum will be developed. So some have feared that the distinctive work for which the Missions exist would be jeopardised. . . . However, the danger lies in the direction of the Missions rather than the Government. . . . The Department of Native Development is quite willing for the Missions to develop their religious instruction to any reasonable extent, and are actually desirous that the Missions should give adequate religious instruction, realising as they do that the whole future development of the native rests upon his growth in character.

"The spirit of service and of the Master must permeate the life of the school. Pupils must feel that the teacher, the Missionary Superinten-

dent, the Inspector, all alike view the religious instruction and the training of character as every whit as, and even more important than any other subject in the school. Some schools for this very reason have invited and welcomed the inspection by the Government Inspector of the religious instruction. There is nothing to lose, and everything to gain in having the pupils actually see that the Government Inspector is as interested in the religious instruction as in the other subjects of the school.

"It is the task of our Missions to work as far as possible in harmony to secure the best possible curricula and methods, so that in the mind of the pupils training in religion and character will take their proper place. It is equally the task of the Missions to co-operate with the Government in every way possible along this line, so that when the day comes as it inevitably will, when the Government assumes still more responsibility and control of the native schools, religious instruction, far from taking a minor place, because of the disagreements of the various denominations, will remain the most vital subject on the schedule."

Appendix XI.

Language Unification.

Mr. Jowitt spoke on the "Unification of language in Mashonaland and the publication of literature."

"Any resolution which the Conference might make or which the Government might take," he said, "would be met by the argument that it was a waste of time—that English was obviously the only language on which there should be concentration.

He thought the matter was of vital importance—it was of vital importance that they should prevent the native from being alienated from his own language.

There were those who said that English was good enough for the native. Last year there were enrolled 108,723 pupils for native schools. Out of these 100,383 were in the infant classes, and less than 2 per cent. were in standards above standard II. It was obvious that the vernacular must

remain. It was definitely rich enough to be attractive as a literature and educationally it was inevitable.

Dr. Doke's recommendations for language unification were placed before the Conference.

The Rev. John White asked whether the Government aimed at adopting one literary language for the whole territory. If they did, the beginning would have to be in the schools. He contended that the present staff and kraal school teachers would find the uniform language spelled in the suggested orthography a veritable Chinese puzzle. The new orthography was the most difficult. While they all agreed with the necessity of adopting new symbols, the changes should be as few as possible. He was not sure but that these new symbols would have the effect of discrediting the native language in the native mind.

Appendix XII.

Medical Assistance to Natives.

The final session of the Missionary Conference opened on Saturday morning with a paper by Dr. M. H. Steyn on "Medical Assistance to Natives."

Dr. Steyn emphasised the lack of well-equipped and fully-staffed hospitals. Native sickness arose chiefly from ignorance of the simplest laws of health, and from many filthy habits. Most of the present diseases prevailing among natives could be successfully combatted by the help of medical science, but the sufferers must continue to suffer owing to the lack of medical assistance.

There should be at least one medical man to every 10,000 natives. This would mean that Southern Rhodesia would need 80 doctors to cope with its native population. Instead, there were not more than eight doctors.

Government doctors were not responsible for treatment of natives in reserves, nor were they appointed for that. The Government had undertaken the treatment of leprosy and venereal disease, but the number treated was only about 3,500 (1928), and the policy of erecting hospitals

which were visited only periodically would not prove successful.

A UGANDA SCHEME.

An excellent scheme for Rhodesia would be one which was in practice in Uganda. In each district there were several dispensaries. The Medical Officer paid a visit once a week and this had proved most practicable.

There could be no doubt, however, that all the evidence available went to prove that the natives of Southern Rhodesia were most inadequately served as regards medical treatment. The following resolution was then adopted:

"That in view of the utterly inadequate medical service at the disposal of the natives of this country, this Conference is of opinion that a forward policy should be inaugurated immediately. The Conference feels that the establishment of hospitals, staffed by doctors and nurses, in the reserves with branch dispensaries, is essential, and requests its Executive to present its views to the Prime Minister in person. It feels that the impending arrival of a new Medical Director offers an ideal opportunity for initiating such a policy and trusts that the sympathies of the new Director may be enlisted."

Appendix XIII.

The Southern Rhodesia Missionary Conference of Christian Natives.

RESOLUTIONS PASSED.

KAFFIR BEER.

(a) That this Conference of Christian Natives requests the Municipalities of Southern Rhodesia to allow women only one hour and a half per day for beer-drinking.

(b) This Conference of Christian Natives requests the Government to make a law prohibiting beer-drinking on reserves after sunset.

DIPPING TANKS.

That this Conference of Christian Natives begs to call the attention of the Chief Native Commissioner to the practice generally prevailing of calling out people to fill dipping tanks in the reserves. This is regarded by the people as a hardship and further it interferes with the attendance of the children in schools, because they have to fill dipping tanks. We suggest that the work should be done by paid workers and their wages met from dipping fees, and also that a pump should be provided for each dipping tank.

LOCATION CONVENIENCES.

(a) While this Conference of Christian Natives appreciates the cottages

provided by the Council of Bulawayo for natives in the Location, yet it deplores with great concern the lack of sufficient accommodation for a married man with a big family. This Conference regrets that in these cottages no accommodation is provided for children; the practice of sharing one room, or a partitioned room with children, is against native custom and way of living. We think another room should be attached to each of these cottages and that no higher rent should be charged, the present rent being sufficient for such number of rooms.

Further, we suggest that natives should be allowed to build their own houses in the Municipal Locations according to the plans set by the Municipal Council; to refuse natives this right is to deny them the right of good citizenship.

That this Native Missionary Conference expresses its deep sense of gratitude to the Municipal Council of Bulawayo for providing a bath-room for the use of the native people in the Location. This Conference would, however, humbly ask the Council to provide more bathrooms in the different parts of the Location and set aside separate places for males and females. In view of the growing population in the Location this is a pressing need.

Further, this Conference humbly points out to the Town Council the need of providing more street lights and lights in the latrines in the Location.

THE USE OF FOOTPATHS.

That this Native Missionary Conference respectfully requests the Town Municipalities, in view of the increasing motor traffic in all towns, and the number of street accidents to pedestrians, to abolish the By-law which forbids natives from using footpaths. Native women carrying babies should be considered when this matter is being considered.

PROTECTION OF GIRLS.

That this Missionary Conference of Christian Natives respectfully requests the Government to inform all Municipalities and mine managers that in order to protect our girls from town influences we recommend that girls who are not in employment, or living with parents or husbands, should not be allowed to remain in towns or mine compounds.

MEDICAL ASSISTANCE IN RESERVES.

This Conference of Native Christians thanks the Government for the training and employment of home demonstrators, but hopes that very many more dispensaries and trained European doctors and nurses will be provided as soon as possible for the relief of sickness on the reserves until such time as trained native nurses and doctors are available.

NATIVE AFFAIRS COMMISSION.

That this Missionary Conference of Christian Natives of Southern Rhodesia places on record its grateful appreciation to the Hon. Prime Minister and his Government for the formation of a Native Affairs Commission and the selection of its members, to whom it extends its best wishes for the fullest success of their work. We assure them and the Government of our readiness to co-operate with them whenever it is possible. Further, this Conference of Christians congratulates the Hon. Prime Minister and those who stood by him in the House, when the Commission and its members were being opposed and attacked. If there is anything which the Government has done for the native people of this country worthy of all praise, it is the appointment of this Commission, which this Conference hopes will be a standing institution.

KRAAL SCHOOL CALENDAR.

That this Conference of Christian Natives is not satisfied that the present Kraal School Calendar meets the needs prevailing in many schools. We suggest that the Advisory Council of Native Development should consult the Superintendents of these schools and approach the Director of Native Development.

SUPPLEMENTARY COURSE FOR TEACHERS.

That this Conference of Christian Natives requests the Director of Native Development that in order to encourage native teachers to take a higher education, a three year course of teacher training subsequent to standard VI. should be provided in Southern Rhodesia at once if possible. This course to be equal to the teachers' course provided in the Union of South

Africa. This Conference suggests that the present Rhodesian Certificate should be retained as a Primary Teachers' certificate.

EDUCATION OF SONS OF CHIEFS.

That this Conference of Christian Natives earnestly requests the Chief Native Commissioner to provide means whereby all sons of chiefs could be educated, in order that they may be equipped for the future responsibilities awaiting them, especially heirs to the Chieftainship.

TRAINING IN AGRICULTURE.

That this Conference of Christian Natives views with alarm the number of native tradesmen being turned out from various training centres, after full course of training as carpenters, without openings for them in the field of industry.

This Conference therefore feels that if agricultural training could be stressed or placed at the forefront of the Syllabus for the native male students in all training centres in this Colony, this position would be relieved.

BURSARIES FOR KRAAL SCHOOLS.

That this Native Missionary Conference requests the Director of Native Development to explore and institute a scheme of Bursaries for deserving scholars in Kraal Schools, so as to enable promising scholars to proceed to an Institution in this country for further education.

INSPECTORS OF NATIVE SCHOOLS.

That this Conference of Ministers, Evangelists, Teachers and other Christian leaders of the native people of Southern Rhodesia places on record its deep sense of gratitude and its appreciation of the work rendered, and still being done by the Inspectors of Native schools. These men, by their active sympathy and friendly attitude towards us, have won and are still winning their way to our hearts and we desire to thank them and the head of their Department (Mr. H. Jowitt) and at the same time to assure these gentlemen of our readiness to cooperate with them in all matters con-

cerning Native Development. The work which these men have done and the change they have brought about in native schools is beyond all praise. We hope that their friendly attitude towards native education and those carrying it out at present, will continue to be as it is to-day.

RAILWAY FACILITIES.

That this Missionary Conference of Christian Natives respectfully requests the General Manager of the Railways to have more native coaches on each mail train. The present state of affairs is deplorable; natives travelling at native rate are in most mail trains over-crowded. We would point out that, as natives are not provided for on the limited train services, there should be enough accommodation on those trains in which natives are allowed to travel, or there should be accommodation for natives on these limited trains. We suggest that three native coaches and a third class coach be provided on every train on which natives are allowed to travel.

Further, it would also add to the comfort and propriety of the native travelling public if portions of these coaches could be set apart for women travelling alone to a long distance.

NIGHT DANCES.

That this Native Missionary Conference earnestly requests the Government to provide a means whereby the so-called dances or tea meetings held at night by irresponsible persons can be eliminated in the outlying districts or kraals. These night dances are great temptations to young girls and in most cases are responsible for the loose habits now practiced by young girls.

Further, these night dances are encouraging beer-drinking. This Conference is doubtful whether the existence of the evil is fully understood, and suggests that the Native Department be requested to investigate the matter with a view to an improvement.

HOSPITAL UNIFORM.

That this Conference of Christian Natives earnestly requests the Government to provide a more suitable Hospital uniform than the present one. While this Conference records its deep sense of gratitude for the provision of native hospitals, yet it feels that a uniform.

less like a prison uniform, would commend the hospital to self-respecting native people. We consider that male uniform should be different from female, and that pyjamas for males should be provided for night use.

DIVORCE.

That this Missionary Conference of Christian Natives of Southern Rhodesia strongly deprecates the ease with which divorce is granted to natives married according to Christian rites. It also deplores the fact that under the present state of affairs this marriage is relegated to a Court that is controlled very much by customary law and native custom. This Conference is strongly of opinion that cases of divorce should be decided by European law, not by native law and custom, when one or both of the parties are Christians. Also that the usual provision for maintenance and custody of children be meted out in all cases.

HELP FOR NEGLECTED WIFE.

That this Native Missionary Conference earnestly recommends that the Government help the wife neglected by the husband whose absence is of several years duration, by having him brought home to look after his family.

WAGE BOARD.

That this Conference of Native Christians humbly calls the attention of the Hon. Prime Minister and Minister for Native Affairs to the necessity of establishing a native wage board. We

hope that he will instruct the present Native Affairs Commission to inquire into the native wages in this country.

UNDESIRABLE NATIVE POLICEMEN.

This Conference of Christian Natives is of opinion that a certain amount of agitation and unsettlement among natives is largely due to the employment of many uneducated and non-Christian men as policemen and native messengers, and it would suggest to the Government the desirability of procuring men of the best type for such positions. These European police are gentlemen and we regret that our native police do not try more to copy them. We feel sure that anything that can be done to improve this section of the public service will certainly react favourably on the whole native population.

ATTENDANCE IN NATIVE SCHOOLS.

That this Native Missionary Conference requests the Director of Native Development to co-operate with the Native Department in bringing about good attendance of children in native schools. We suggest that the Native Commissioner, at all his meetings with native people of his district, should point out to them the value of education, and encourage them to send their children to school regularly. This Conference firmly believes that if such advice can be followed, the required need will be met.