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THE GREAT TREK AND ITS CENTENARY CELEBRATION IN THE LIGHT OF GROUP PSYCHOLOGY

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INTRODUCTION

The Voortrekkers Centenary celebrations which will culminate, on December 16th, in the laying of the Foundation Stone of the Voortrekkers Monument, are for all South Africans the occasion for re-living in imagination the mingled romance and tragedy of the Great Trek, and for thinking out anew the significance of Voortrekkers History, and Voortrekker ‘Tradition for present day South Africa which, in population and problems, has become so different from the South Africa of a hundred years ago.

The South African Institute of Race Relations, having a membership drawn from all races, and dealing with a problem of national importance, wishes to join with all other organisations in doing honour to the memory of the Voortrekkers.

Hence, the present issue of the Institute’s quarterly journal, Race Relations, has been devoted to articles on the Great Trek and its bearings on race relations, past, present, and future, in our country.

The contributors whose generous co-operation the Institute has been fortunate to secure, include representatives of both the Afrikaanses and the English-speaking sections of the White South African population, and one outstanding leader of the Bantu peoples. Each has been left free to treat the topics in which he was invited to write, in the way which he thought best, and through the language medium of his own choice. The aim of the issue was to describe to the writers a “twofold one, (1) to seek a better understanding and appreciation of the best qualities of the Voortrekkers and the contributions they have made to our national life; (2) to suggest the lines along which harmonious race relations can be developed in the future with due regard to the best traditions of the Trek”. Unfortunately, three or four of those originally invited were already too fully engaged with contributions elsewhere in connection with the Voortrekkers celebrations. This has possibly resulted in the absence from the symposium of points of view which would have made it even more fully representative than it is.

Even so, the points of view from which the various contributors have written are sufficiently diverse to illustrate the truth that the Voortrekker tradition has ceased to be the special and exclusive possession of the Afrikaner people. When the Union was founded, “Dingaan’s Day” was a day of sacred memory only to the Afrikaners of the north. Now it is a “national” holiday. Voortrekkers and Voortrekker tradition have become an integral part of South African history and South African tradition. No doubt, they will remain in a special sense precious to the Afrikaans-speaking section, but in modern South Africa no “national” tradition belonging to any one section can be a matter of indifference to any other section. In this spirit was the present issue of Race Relations planned. In this spirit, we hope, it will be found to have been written.

While two writers have seen the importance of making the best use of the emotional value of the Voortrekker tradition, they have not failed to point a warning finger where they think that tradition may become sterile and enslaving. Nothing would be more disastrous to the soul of the nation than to become covered over with this stale crust of customary thought. Even tradition must change if it is to live, and more the powerful the tradition the more it changes with changing times. The true test of the Voortrekker tradition in the future will be its power to enable the people to meet and overcome changing conditions by changes within themselves. Pathetic grieving for past glories will bring no hope for the future.

In the belief that “the truth shall make you free” and that faith in the past can only be justified through courage for the future, this number of Race Relations is offered to the public of South Africa of all races, creeds and colours in respectful remembrance of the best elements in the Great Trek—in which Bantu and Briton, as well as Boer, had some honourable share—and with an earnest plea for a better appreciation of the human possibilities, active and latent, in all sections of our varied population, so that all may contribute in increasing measure to the well-being of the State. Whatever the past may teach, the future rests with us to fashion.

R. F. ALFRED HORNILL —President
J. D. RHENulty JONES —Adviser

THE HISTORICAL SETTING OF THE GREAT TREK

Leo Fourie

After the lapse of a century, the Trek appears to us, through the avenue of the years, like a great moving drama, in which all the races in our country were involved. British and Dutch, Bantu, Bushmen and Griqua—every one had their part to play. To regard the Trek as the affair of one race only is mere perservation.

The story of the great exodus, with its clash of races, its warring ideologies, its slow development towards an inevitable doom, is in the great tradition of Greek drama. It is a tragedy, a mingling of horrors and heroism, a record of high resolve, stark endurance and ultimate frustration—a theme which would have inspired an Aeschylus.

The stage is set on the eastern and north eastern frontiers of the Cape Colony; the latter ravaged by a succession of droughts, the former by the terrible inroads of the Xhosa, which had reduced the Europeans there to ruin and despair. The actors are the frontier farmers, who, like their ancestors for a hundred years, had been struggling incessantly to maintain themselves against wild beasts, and barbarous tribes. In the course of this long struggle they had come to look upon their Native enemies as creatures beyond the pale, heathen savages, who were separated from the Europeans by an impenetrable barrier—racial, social and religious. The frontier Boers had become acutely group-conscious because they fought for white supremacy. Moreover, their enemies were not merely savages, they were heathens; whereas the Europeans were Christians—and Calvinists at that.

Their hard life required a stern religious code. They were stoics, as Professor Haarhoff has pointed out. Therefore Calvinism, which has been called “baptized stoicism”, fitted them like their own skins. They were the elect; the heathen, the children of Ham, were fore-ordained to remain “servants of servants”.

Now, suddenly, this fundamental belief was rudely challenged by an alien Government, which seemed determined to place the Native races on an equal footing with the European colonists.

Thus the thread of the drama, the “argument”, is the conflict between two hostile and irreconcilable ideals—race and colour bar.

The Trekkers (as Retief’s sister, Anna Sceerkamp, explains to her children) could not stomach the heathen “being placed on an equal footing with Christians, contrary to the laws of God and the natural distinction of race and religion; so that it was intolerable for any decent Christian to bow down beneath such a yoke; wherefore we rather withdrew, in order thus to preserve our doctrines in purity”.

Thus, in a spirit of distrust and despair, they gird up their loins and trek. They abandon their Native land, to seek a new home, in which white supremacy would be maintained and preserved unchallenged.

And so the curtain goes up and the play begins to unfold before us.

Act I shows the Trekkers taking leave of their homes and kindred. There is real tragedy here. In Act II they are surprised by Moshikatwe’s bands; and this new danger forces them to unite and organise. In the next Act they proceed to the fair land of Natal, their Promised Land, although a sinister figure lurks there to threaten their prospects. In Act IV the Zulu ogre strikes—terrible, shattering blows, under which the Trekkers reel. Disaster, massacre and “weeping” are the keynotes of the Scenes.

In the last Act the Trekkers triumph over their cruel enemy, Blood River and the overthrow of Dingaan bring the drama to its close.

For the Trekkers, Blood River was clearly the climax. They believed that peace would now ensue. They were not to know that the tale was not yet told, that fate had further tribulations in store for them. They set up their Republic of Natalia and looked forward to the enjoyment of their hard earned independence in a real “white man’s land”.

But they had reckoned without the Native. They had no sooner destroyed the Zulu menace, than out of a hundred hidden kloofs and crannies, thousands of Natives—the broken remnants of tribes destroyed by the Zulu tyrants—came running to them, to share the peace and security which the Whites had brought.

The Trekkers could not wash their hands of the Native. They had repudiated him as a brother. They would not be his keepers. Nevertheless, there he was. Something had to be done with him.

So the Trekkers decided to segregate their Natives. They proceeded to do so, and in such vigorous fashion, that soon the British Government intervened and annexed their infamously independent Republic. Thus they lost their cherished independence largely through their own policy.
A few years after Blood River, the majority of the Trekkers were on the move again; back across the Trekfrontier, to seek the Promised Land once more, this time in the far interior.

Some, who had perhaps given up the hope of finding an Eden free of Natives, were content to settle in the Free State. Others—and these were the real die-hards—marched into the great empty spaces north of the Vaal, left tin-horning here by inter-tribal wars. Here, surely, was the Promised Land at last.

But here again they proved their own un-doing. Their noise presence, acting like some irresistible magnet, drew thousands of Natives from every side, to seek protection under their wing. Wherever the Trekker turned, the Native was in their path.

Did they realize, in the end, that they were trying to escape the inescapable? Apparently: for they settled down in the two republics, surrounded by Natives.

The Trekkers had quarrelled much among themselves. On one matter only they were always unanimous. They knew what they wanted to do with the Native. Since he could not be cast off, he would be localized, segregated—racially, politically and socially. Both Republican constitutions laid down this principle in the most definite terms. Article 9 of the Transvaal Constitution of 1853 sought to close the Natives to the Trekkers. For these Acts are the complete embodiment of the Trekker policy.

Such is the ludibria serum mundaniam.

Moreover, we have adopted the Trekker policy, without the Trekkers' excuse for it. We do not fear the Native-to-day like the Trekkers did in their day. Yet we have adopted their Policy of Fear.

When we seek for an explanation of this strange regression, psychologists tell us that we, too, are obsessed by an over-muttering fear of the Native; but this fear is a secret, hidden fear of the spirit, which many are ashamed to admit. If the psychologists are right, it seems a great pity that we cannot let them psycho-analyse the Europeans in South Africa—the whole two million of us.

If that could be done, it might then well appear that this fear is entirely without logical substance, a mere speck of our own imagining. We might discover that, like Frankenstein in the story, we are hag-ridden by a monster of our own invention.

Perhaps we shall wake up some day, to find ourselves casting off that foolish fear, as we would cast off the baseless fabric of a nightmare.

That will be a happy day for all of us, Black and White alike; for when panic ceases, sanity returns.

THE VOORTREKKER AND THE NATIVES

J. A. I. AGAR-HAMILTON

The Great Trek was less of a single movement than an era, and it is by no means clear when that era began, or where we are to fix its close. There was neither single leader nor uniform plan, and the inhabitants of the Eastern Province whence it emerged were a community so various that it might not be difficult to find individuals to justify the diverse judgements of Barrow, Lichtenstein and de Mist, or resemble the sturdy, God-fearing Covenanters who figure in Thiel. The historian of the Trek must guard with more than "eminently understandable", and could be justified on the plea of self-preservation.

That was a hundred years ago. In the interval, Native conditions have changed out of all recognition, while, at the same time, the Europeans have been experimenting continuously, trying out various policies and systems on the Native.

It is therefore very strange indeed, that to judge by our latest experiment—the Native Acts of 1936—the officials of that era who put it, to protect the scattered Europeans of the eastern frontier would need "all the King's horses and all the King's men".

But it would be a mistake to lay undue stress on the military side of Native policy as a cause of unrest. Stockenstrom pointed out that "the country beyond the boundary had been swarming with emigrants for years", and the leaders took their fateful decision to trek before the outbreak of the Sixth Kaffir War. Contemporary accounts and explanations tend to throw the emphasis upon more concrete grievances, arising out of the settlement of those problems which the British administrators had inherited from their predecessors—the question of the status of the Hottentots and of the slaves.

There is no need to argue rights and wrongs—the slave-owners of Jamaica resented abolition just as much as those of the Cape, and expressed themselves most forcibly upon the subject. The farmers at the Cape would have been more than human if they had failed to protect when the Government tampered with the problem which plagues every farmer throughout the world—his labour supply. Here we approach the era of the diapason. Financial losses bulk large in these early manifestations, but they may prove misleading. It was not so much an objection to specific acts which moved the farmers of the eastern frontier, as a deep-rooted distrust of the ideas at the back of the Administration's policy.

The rules of Britain in the earlier years of the nineteenth century can scarcely be called democratic—the "revolutionary" Reform Bill which was the utmost limit of concession in 1832 would be incomparably reactionary as late as 1911. And sold as part of their constitutional heritage the principle of the equality of all men before the law. The question of who should make and administer that law was another matter. It is impossible also to believe that in early Nineteenth Century England there was no question of social equality either. In dealing with the problems of colonial administration the same policy of subordinating all citizens usually to the law was applied, and it forms the sole unifying principle behind the rather disjointed Cape Colony legislation in respect of Hottentots, vagrancy, and slaves.

Practical grievances were capable of settlement, or might have been forgotten in course of time; it was precisely this theory of equality which aroused the inconceivable opposition of the frontier farmer. To many people of that day political equality must have been easily confused with racial miscegenation. There is evidence that rumours were spread abroad through the frontier districts that the Government sought to encourage, or perhaps even compel, the intermarriage of whites and blacks. But even without this red herring the theory of legal equality was hotly contested, and the traditional "proof texts" which are taken to illustrate the causes of the Trek will do well enough here. Anna Steenkamp's "it is not so much their freedom... as their being placed on an equal footing with Christians contrary to the laws of God, and the natural distinctions of race and religion" merely amplifies Bokhob's objection "that the blacks are encouraged to consider themselves upon an equal footing with the whites in their religious exercises in Church", while the Transvaal Constitution of 1853 sought to close the whole matter by stating the principle: "the people desire to permit no equality between coloured people and the white inhabitants either in Church or State."

Against the doctrine of legal equality the frontiersman set a theory of differentiation and racial subordination, and his opinion was not necessarily prejudice or arbitrary. The intellectual of the twentieth century has been brought up in an atmosphere of scientific evolution, and is taught to view history as a wide panorama in which races as well as empires rise and fall. The farmer's training had placed him in a static universe populated, by a single Act of Creation, with certain immutable types. White and black differed in characteristics which, it seemed, were not matters of degree but of kind. White was white, and black was black, and each would remain in its inviolable category until the end of time. The whites were demonstrably the favoured race, and the folk equally obviously destined to be their servants.

In such circumstances, to regard the coloured man as capable of citizenship, or to negotiate with the tribes beyond the boundary as if they could appreciate the motives and conduct of the whites, was not only flying in the face of Providence, but a wilful denial of cold and obvious scientific fact.

In the frontier farmer's estimate of the Cape administration must have been a large element of that hopeless common-sense which was the face of crude and invincible stupidity. A sensible man could not
continue to live under these conditions, and the remedy was to migrate, establishing a new community whose leaders would have some contact with political reality. To the Trekker this decision must have seemed the obvious and only deliverance to doctrinaire enthusiasm by common sense.

As soon as they set out on their journey the emigrant farmers found themselves in contact with organized communities of Natives, whom they now met on a new footing. The second phase in the evolution of their native policy began. In these new circumstances their previous experience must naturally serve as a guide. Long journeys into the interior were no new thing in the life of a frontiersman, and individuals had wandered over a good deal of the plains which now form part of Bechuanaland and the western Transvaal, visiting Native villages, and spending some months on the way. Families and small groups of emigrants had been living beyond the northern border of the Colony for some years.

When the farmers came to trek he needed only apply this experience to new conditions. When he thought of the future he must have pictured himself for some years, and obtain some sort of title from him, in return for his services. The treaty, which developed in the Republic was significant. A farmer, venturing forth on a hunting trip or a simple journey of exploration, would be attracted by the prospect of finding native property unknown to him. This belief showed itself during the War of Independence, when the farmer regarded the treaty, which he considered to be a formal recognition of the fact that the white men had arrived and intended to settle in his neighbourhood. It is worthy of note that the trek policy does not really provide for any "consideration" to be rendered in return for the cession of the land north of the Tugela. If the Trekker was to prove his bona fides, he needed to establish his claim, whether by settling and running up a house beside a convenient spring, in the ease of the Trekker, and in fact was probably a challenge to the whites to an alienation of land, as a solemn recognition of their rights.

The next stage in the history of Trekker Native policy begins with the establishment of the communities which later coalesced and developed into the Republic. It is important to notice that the original settlements were strictly limited in area—that of Potchefstroom for instance was bounded by the Schoonspruit—but as soon as the farmer had established himself upon the land the age-old process of expansion began. The system of landholding, which developed in the Republic was significant. A farmer, venturing forth on a hunting trip or a simple journey of exploration, would be attracted by the prospect of finding native property unknown to him. This belief showed itself during the War of Independence, when the farmer regarded the treaty, which he considered to be a formal recognition of the fact that the white men had arrived and intended to settle in his neighbourhood. It is worthy of note that the trek policy does not really provide for any "consideration" to be rendered in return for the cession of the land north of the Tugela. If the Trekker was to prove his bona fides, he needed to establish his claim, whether by settling and running up a house beside a convenient spring, in the case of the Trekker, and in fact was probably a challenge to the whites to an alienation of land, as a solemn recognition of their rights.

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agreement of 1857 it became the recognized policy of the northern Republic. The Orange Free State on the one hand always showed a disinclination for Native subjects. The Sand River agreement was followed by an attack on the Bokweera of Scicilele, and intermittent pressure on the Batshting and the Barolong, but while Schots's commando harried Kolosheng. Andries Pretorius lay sick at home, and soon both he and his old rival Hendrik Potgieter had passed away. The new leaders aimed at the domination of the interior, and set out to cut the communications of Cape Colony hunters and traders with the north. But this was the work of the younger generation whose history belongs rather to that of the South African Republic.

THE TREK AND ITS LEGACY

A. H. Murray

The after-effect which an historic event has on the actions and outlook of succeeding generations is an illusory quality which, like the black cat in the dark room of metaphysics, is felt to be there but is exceedingly difficult to grasp. The Great Trek has rightly been called "the central event in South Africa's history." It is an event, but it is also more than an event; it is the embodiment of an outlook on life and on things which became real and self-conscious in the course of the event and which has still a great influence on the national life of the country to-day. For the Trek was the outcome of convictions and reasons—however rationalized these may have been—and not of opportunism nor of individual lust for adventure. The influences which the Cape frontiersmen brought with them were not the passing crypt of the explorer nor the doubtful civilization of the characters of the men and women who played a part in the Trek; for it was nothing if not a motivated move-ment of living.

There are many interpretations of the Trek. On the one extreme there is the romantic view which presents the Trek as a glorious adventure of hunting and shooting and killing, and which raises what can justifiably be called the "philosophic background" of the Trek; for it was nothing if not a motivated movement. Then there is the "class-struggle" interpretation of the Trek which may bring us a little nearer to the real situation but which interprets local conditions in terms of overseas conceptions and developments, and which, like all over-simplified interpretations, is one-sided and inadequate. On a different level is the

scientific and interesting psychological approach of Professor J. D. MacCrone in his work Race Attitudes in South Africa. This author has not only developed a method of studying the problems of race relations which holds great possibilities but has also prefaced his statistical studies with a psychological-historical analysis of the people of the eighteenth century which is illuminating as taking us beyond the usual "account of events" type of history. In his analysis Professor Mac-Crone stresses the development of group consciousness and of religion as two important factors which go to influence the racial outlook of the time immediately preceding and leading up to the Trek. Unfortunately he somewhat over-emphasizes the "caste" nature of the group; and in his description of Calvinism he lays all his emphasis on the negative aspect of it and does not make sufficient mention of the very clear philanthropic tendencies which were present even among those stern people (such as, for example, the custom of letting the servants attend church), and in the Western Province the local movement towards the liberation of the slaves.

Fourthly and finally we may mention the "escape-theory" or the "land-hunger" theory described by Professor Eric Walker. This view is a help towards a better understanding of the Trek. But is it not something more than a tendency to make one aspect of the Trek the overriding factor? Is it not an attempt to incorporate the whole Trek in one phase of the history of South Africa? The philosophy and the personal characteristics which are associated with the Voortrekkers were already formed by the eighteenth-thirties when the Trek started. Indeed, from the ideological point of view the eighteenth century is more important in South African history than the nineteenth, for while the latter was full of incident and event, the mentality and character which shaped these events took form and substance in the eighteenth century. And the eighteenth-century ideology would have gone north, Great Trek or not, for we have recently learnt to distinguish African history between the Voortrekkers and the trekboere who were slowly moving ever inland with their families and their flocks. The trekboere were in their outlook one with the Voortrekkers, "the brave, patient, industrious, orderly, and religious people" of Sir Benjamin D'Urban, a people fond of family and home, stern and sturdy, with a racial policy of separation and the paternalism of the Dutch-Protestant type. Great Trek merely forced this ideology into expression and clear formulation.

The men who led the Trek—Piet Retief, Andries Pretorius, Sarel Cilliers and the others—were representatives of the new outlook which was being created in the hinterland of the Cape Colony where the community was being faced with new and unprecedented situations. To understand the after-effects of the Great Trek on the national life of to-day it is necessary to appreciate the characters of these men and their policy—and more particularly their policy in connection with the Native races in South Africa. Before leaving the Colony Piet Retief, in some ways the greatest and certainly the most tragic figure of the Trek, had written:

"Wherever we may go the principles of true liberty will be respected... we will draw up proper laws for our future guidance."

In his Instructions to Commandants of Friday, the 21st of February, 1837, he writes in articles nine and ten:

"The commandants and field-officers will take all possible care that no servant, of whatever class or colour, shall be in any way maltreated; and it will be his duty immediately to report guilty parties, irrespective of persons, in order that they may be punished in accordance with the law... The commandant will also take precautions so that nobody shall by force take possession of the children of Bushmen or of other native tribes, that nobody shall catch them by any unlawful means, nor shall take them away from their parents or families, nor shall keep them in their possession. Guilty persons shall pay a fine of not more than 100 rixdalers and not less than 50 rixdalers. Further it will not be permitted to any person to violate any tribe or race which is encountered on the journey in any way."

It is a pity that the Great Trek and its people are not better known by direct acquaintance with the original documents which have been made available; enthusiastic interpretations and explanations of it have only too often obscured the finer points of character and outlook of the period. There is much to be said for a prima facie or first view account of this significant event.

Before Retief's untimely death in 1838—on November 18th, 1837—he wrote to Dingaan:

"You may believe what your missionaries tell you about God and his government over the world. And I must advise you, in connection with these things, to speak often with these reverend men who wish to teach you God's word; for they can tell you with how great a power God has ever ruled earthly kings, and I can assure you that it is a good thing that you have allowed teachers to stay in your land. And I can assure you that they have come to you, because God gave it in his wisdom to the institution which he has created among these natives, and it is to be hoped that all who profess to guide and educate the native will take him at his word and will try to guide them along the same paths of piety, industry and justice."
Reitief's attitude towards mission-work was formed partly as a reaction to the activities of the Battle of Blood River. The move of the Africans was one of the factors that led to the decision of the South African government to found a mission station for the propitiation of the gospel. The American missionaries were asked to send a party to Panda for missionary work, and on the 16th December, 1838, it was decided to grant permission for missionary work, and further that for purposes of propagating the gospel all missionaries would be protected by the republic (a statement which was to be incorporated in the law in future). The decision to grant permission was based on the belief that the Native and Coloured people had made important contributions to the community, and that this must be continued. The Free State Church spent on average over the three years 1934, 1935, and 1936 the sum of £24,865 annually on its home and foreign missions, and the Transvaal Church an annual average of £16,728 over the same period. The Cape D.R. Church spent £66,616 on its mission work, that is, on work among Natives and Coloured people, both at home and in its foreign fields. Not counting an odd five thousand pounds which is the income on invested capital this sum works out to an average of six shillings and two-pence half penny per member of the church for missions alone.

One more quotation from a Voortrekker document—a passage of particular interest in this year of the centenary celebrations of the Battle of Blood River—that must be brought to the attention of the reader. The Voortrekker Journal, Sarel Cilliers gives the following account of the events leading up to the 16th December, 1838:

"Mr. Andries Pretorius was on a mission to the Uitlanders, and he spoke to the Voortrekkers with me and with the church at this meeting. He told us that the promise of the holy people of the Bible had been fulfilled, that the Lord had given them Victory over our enemies, and that we must pray together. He asked the church to pray that the Lord would grant them victory over the enemy, and that we must pray together. He also said further that we must pray together."

The first effect of the Trek was to foster a sense of group-consciousness among the Afrikaans-speaking section of the community. A sufficient store of common experience had been won to make a group-consciousness possible and the frontier problems were calculated to bring this to the fore.

(a) The first effect of the Trek was to foster a sense of group-consciousness among the Afrikaans-speaking section of the community. A sufficient store of common experience had been won to make a group-consciousness possible and the frontier problems were calculated to bring this to the fore.

(b) In this consciousness of unity there is an earnest conviction of the place of religion in the life of the community. Under difficult circumstances religious feelings have occasionally developed into bitterness and schism; but religion has remained a powerful force in the life of the descendants of the Voortrekkers and it is the most powerful influence in the community making for harmonious relations between European and Coloured people. (c) As regards the Native races the Trek has passed with them, and it has also been their responsibility. The traditional paternalism has not always adapted itself to new situations under the stress of internal construction, and it will always be open to the charge of economic exploitation in a difficult world. But the tradition brought to the north by Piet Retief and Sarel Cilliers has been in effect continued. Educative and mission work among the Native and Coloured people have remained important elements in the activities of the community, the Dutch Reformed Church, and philanthropic societies. Statistics of the money spent by the D.R. Churches of the Cape, the Orange Free State and the Transvaal are indicative of an attitude of mind which is too often not appreciated. In 1934-1935 the Cape D.R. Church spent £66,616 on its mission work, that is, on work among Natives and Coloured people, both at home and in its foreign fields. Not counting an odd five thousand pounds which is the income on invested capital this sum works out to an average of six shillings and two-pence half penny per member of the church for missions alone. The Free State Church spent on an average over the three years 1934, 1935, and 1936 the sum of £24,865 annually on its home and foreign missions, and the Transvaal Church an annual average of £16,728 over the same period. In the Cape Church the amount for mission work from £41,000 in 1925 to £56,616 in 1936. The average total spent by the three Churches on mission work during 1936 amounts to £108,209 17s. 10d. (Unfortunately I could not obtain the data for Natal; that church also supports mission work, in Zululand and elsewhere.) These sums do not include money spent by the Church on its Poor White Relief, its various training centres, its student ministers, and the other branches of its extensive social work.

The spirit of the people of the Trek also indicates the approach to harmonious racial co-operation in our day. That spirit will be found scattered through the documents of the Trek.

"We are decided," wrote Retief in his manifesto published in the Grahamstown Journal, "whenever we may go, to hold high the principle of real freedom; but, while all due care will be taken so that no one will live in a state of slavery, we are firmly decided to make proper laws for the suppression of crime, and to keep the proper relation between master and servant."

And to the Cape authorship he writes, "that we soon hope to convince the world by our behaviour and deeds that it is not and never was our purpose, to molest unlawfully any of the native tribes."

The racial situation in South Africa will for many generations offer opportunity for economic exploitation. Nor will it ever be possible to develop a constitutional system which will automatically safeguard the Coloured races from prejudicial differential treatment. That the tradition of the Trek was neither one of opportunism nor of exploitation; the Trek was a motivated event with a far-seeing and statesmanlike racial policy, and a deep sense of moral responsibility. It is this tradition, woven out of the experience of the land itself, which must be our inspiration and our guide. To develop harmonious race relations in South Africa will ever be a matter of the personal will to be just and do good, in the spirit of the great leaders of the Trek.
What we admire in the Trekkers is that they faced every difficulty without fear or prejudice, and that their political freedom was maintained.

But we should be filled with much greater admiration for the people of South Africa, who have preserved their identity and freedom in the face of tremendous challenges.

Significant differences of opinion are inevitable in every country, and the most successful and fortunate State is that which can peacefully coexist with different views. Every month's migration statistics show that many people hold views extremely different from those of the majority.

In normal times this migration is scarcely large enough to have important effects on South Africa. But a first-class political crisis might easily enlarge the stream to a flood.

It is appropriate that a journal of this nature should take up the question of Trekker ideals at the present time.

One of the most conspicuous points of difference between the Trekkers and the colonial government was their adherence to the principle of the Trek and following, instead of the lead of those of both races who tried to secure harmony between the Trekkers and those from whom they trekked.

It should be plain enough that to ask for this is to go directly counter to the tradition of the Trek. It is equally plain that the task of South Africa now is to create conditions in which the freedom of one section of the people will not be incompatible with the freedom of the others. Therefore freedom, the Trekkers' ideal, is now to be pursued by abandoning the essential principle of the Trek and following, instead, the lead of those of both races who tried to secure harmony between the Trekkers and those from whom they trekked.

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the frontier community was faced, and to which its final reaction was one of bewildered and indignant withdrawal.

The responses which led to this withdrawal, taking the form of the Great Trek, have become the commonplaces of the history text-books, and its details will, no doubt, yield endless scope for discussions, past and present, in the future as they have done in the past. But, when due allowance has been made for all the flounders and misunderstandings that may be attributed to a 'foreign' Government, the fact still remains that the effect of compromise that might have led to the avoidance of some such movement as the Great Trek on the part of the frontier community would have been extremely difficult, if not impossible.

That the incompatibility had been latent for many years before the Great Trek actually took place may be clearly deduced from the events that occurred during the extremely liberal, but short-lived, Batavian regime of 1803-1806 at the Cape. Here were no 'foreign' officials, no 'foreign' language, no 'foreign' courts of law. On the other hand, nothing could have been more foreign to the frontier mentality of the time than the outlook of men like de Mist and Janssens, steeped in the law. On the other hand, nothing could have been more foreign to the frontier mentality of the time than the outlook of men like de Mist and Janssens, steeped in the law. On the other hand, nothing could have been more foreign to the frontier mentality of the time than the outlook of men like de Mist and Janssens, steeped in the law.

The very nature of the frontier community was threatened—hacked up by a Government that could not be resiled—they led by a succession of steps to a state of condition; they had neither the time nor the resources to put its policy into effect. What would have happened upon the frontier had that policy been applied in one of the 'might have been's' of our history, and an interesting subject for speculation, but that a clash between conflicting points of view generated later under a 'foreign' regime, could or would have been avoided, seems extremely unlikely in the light of what we know actually did happen during the brief period of its control.

The frontier community, as an eighteenth century product peculiar to this country and with its roots deep in the seventeenth century, found itself challenged by the new ideas and outlook of the nineteenth century. Extravagant and unwise as many of these ideas were to the local conditions; presented incidentally and without much preparation; applied with very little consideration; backed up by a Government that could not be resisted—they led by a succession of steps to a state of affairs in which the way of life that had been developed on the frontier no longer seemed secure or even possible. The very 'soul' of the frontier community was threatened, and to save that 'soul' it was prepared as a Trekker community to go out into the wilderness where it could live out its own life in its own way and without any discount 'foreign'.

It is a fact that the British rule at the Cape had by the Thirties of the last century introduced so many innovations into the fabric of the social system, that it appeared to many of the frontier community as if the very foundations of their social system were being undermined. Hence, although these changes were to become incorporated into, and were in time to become part of, the so-called Cape 'liberal' tradition, the Trekker community, by transporting itself in a literal sense beyond their reach, was able for a time to maintain its own ideals and practices intact. The members of that community never comprised more than a minority of the whole frontier population, but they consisted of those who felt most strongly the threat created by the changed situation, who were determined to resist most strongly and who were prepared to sacrifice most in order to make their resistance effective.

That their reaction took the form of an 'escape by withdrawal' was under the circumstances of time and place inevitable. The history of the Great Trek, in effect, the history of a succession of Treks, all of which had the same common aim. And in spite of unmitigated disasters and constant privations in the early stages, there was never any question of turning back on their tracks. The reaction of the Voortrekkers, both men and women, was so final and complete that any renewed threat merely stiffened their determination not to tolerate the treachery of the original situation in any event.

But Trekking as a mode of resistance could not continue to be practised for more than a limited period of time. Sooner or later, the same kind of situation to which the Great Trek had been the signal reaction to, had to have to be met once again. Although a contemporary judgement, as compared with a judgement after the event, may only be accepted with the utmost caution, it would appear that the very character of the Trekker community, and all those who find themselves in sympathy with their ideals, are, at last, after many vicissitudes, being confronted in an even more acute form by the same kind of situation as that which existed a century ago. The circumstances have been altered out of all recognition—the situation itself has undergone a profound change, being enormously complicated by the social, political, cultural, demographic, economic and industrial developments of the late nineteenth and early twentieth centuries in this country.

In both cases, however, it is fundamentally the same kind of psycho-social situation that has overtaken the same kind of community and which, we may anticipate, is going to rise on the part of some of its members to the same kind of psychological reaction. Once again, it is a community which feels that its 'soul' is being threatened by the challenge of new departures, new developments and new demands which is both unwilling and unable to meet, since they involve changes in many of its most cherished ideals.

But the solution, or quasi-solution, which was the first Great Trek no longer possible. The ex-wagons of to-day, though their symbolic role may be of the greatest psychological significance, are nevertheless no more than symbols. As symbols, however, they serve to provide for some of those participating in the present century celebration a psychological vehicle for the expression of a group spirit and a group ideal, a group reaction to a situation which is no less real and no less psychologically significant than was the original Great Trek itself.

What final form the present reaction, culminating in the centenary celebration, will take, or what its consequences are likely to be during the course of the next one hundred years, are matters upon which any observer in the year 2038 will be in a better position to pass judgement than any contemporary. But, in so far as the consequences are likely to be momentous, it is important that we should arrive to understand the inner significance of present events. And in so far as we ourselves must have some small share in affecting those consequences, and as we are facing as the only medium of any present time, it is desirable, that, whether as observers or as participants, or as both observers and participants, we should endeavour to realise the issues that are at stake.

This may be clarified by seeking the answers to two questions which can be very simply formulated as follows:— What is going on? And— What is it going on to?

In the first place, what is going on is no mere celebration of the stirring events of a century ago. From a purely individual point of view, it is certain that the intensity with which these events are being celebrated by some is out of all proportion to the immediate occasion. But, if we bear in mind that for such individuals the centenary celebration provides a unique opportunity for a temporary relief from inner conflicts, for the discharge of pent-up emotions and impulses that are being thwarted or denied gratification in the daily round, then the intensity of feeling with which the celebration is being conducted in some quarters becomes more intelligible. The particular emotions and impulses will be found to vary from one individual to another, and it would be an invidious task to attempt to specify them in any detail. It is even easier to see a reaction of such a kind that the individual himself is not fully conscious of them.

But there can be no question that the centenary celebration participation in which carries with it complete social approval, provides an ideal opportunity for the discharge on the part of the individual participant.
spirit and ideals as understood at the present time. Such complete and thorough-going identification, wherever it occurs, can only take place because it is felt—whether justified or unjustifiably so, of course, psychologically speaking, quite irrelevant—that the original situation by which the Voortrekkers were confronted and the situation as it exists for these 'Voortrekkers' of a bitter day and generation, are essentially the same. The psychological transition from one to the other becomes a simple matter when we hear in mind the great strength and vividness of a group; traditions that has been enriched by the vicissitudes of a 'century of wrong' with its incessant struggles to maintain a highly priced independence.

In the fourth place, since similar situations tend to evoke similar reactions, we may expect the separatist tendencies of a century ago, which have persisted with the greatest intensity up to the present time, to appear with an even greater intensity as the result of their reinforcement by the centenary celebration. To save its 'soul' and to provide it with the feeling of security against the threat of 'foreign' elements—and everyone, whatever his antecedents, who does not subscribe to these articles is ipso facto a 'foreigner'—will the 'soul' of the group be saved and its identity preserved.

Whether we find such an ideal congenial or not, it is a question which falls outside the scope of this article. The important fact to realise is that, as an ideal, it is deeply rooted; that it is coming to spontaneous expression in many minds under the emotional stress of the present centenary celebration of the Great Trek; and that the answer to the question: 'What is it going on to?' will depend upon the fate of this particular group ideol.

FUTURE RACE RELATIONS IN SOUTH AFRICA

Z. K. MATTHEWS

No one with an elementary knowledge of the dynamic forces that are shaping our destinies is unaware of the large place which Race and Culture occupy in world affairs to-day. The Jewish question in Germany and the question of the German question in Czechoslovakia and the conflict between the Jews and the Arabs in Palestine emphasize the importance of racial relations in international affairs. These problems are of special significance to us in South Africa where people of different racial stocks living in close juxtaposition, and in ever increasing interdependence are faced with the task of evolving a social and political system under which they can live together harmoniously. The Union is probably the most powerful state in the continent of Africa. Its influence is likely to spread, as indeed it has done already, to other African states. If the seeds of dissension and conflict are sown here, they will be transplanted to other territories and their fruits eventually lead to a bitter struggle between races not only in South Africa but throughout the whole continent.

The year 1938 is a peculiarly appropriate one in which to consider what can be done to place future race relations on a sound footing, because time and again during this year the world has been brought to another, there are not wanting individuals who, on behalf of their group, would be ready and willing to lead it on a second Great Trek—into the wilderness of 'little Aufricadom'. By a deliberate and self-conscious practice of self-selection, it is hoped one day to build up a community of elect, limited solely to those who are prepared to subscribe to certain narrowly defined and rigidly determined articles of faith, and to make it a community by which it is to be preserved, and of all foreign' elements—and everyone, whatever his antecedents, who does not subscribe to these articles is ipso facto a 'foreigner'—will the 'soul' of the group be saved and its identity preserved.

We have not always worked for the fulfilment of this ideal whether in theory or in practice. We have tended to construe the supremacy of western civilization in South Africa as implying the extension of its benefits to, or its monopoly by, Europeans, while the doctrine of the development of the Non-Europeans on their own lines has in practice meant letting the Non-European 'swim in his own juice'. The efforts of those who have striven for the universalization of the best principles of our culture have been deprecated and they have been looked upon as traitors to the cause for which the Voortrekkers laid down their lives. The intense desire of the Non-Europeans for education, for better wages and better conditions of living for themselves and their children have been regarded as a craving for becoming "imitation Europeans", whatever that means, and a threat to the racial purity of the European. But there is no evidence whatever that there is any desire on the part of the Native for inter-marriage with Europeans, and in the view of the Native there is a danger of this cry of racial intermixture being used as a pretext for denying him the fulfilment of his legitimate aspirations and his right to a fair deal in our national economy.

Much has been made also in our history of what is called social equality. It has been suggested that the white man rejects the idea of becoming his social equal, and this fear of social equality has resulted in little being done to improve the lot of the Native and other sections of our Non-European population. We find in South Africa today a tendency to take refuge in catch phrases instead of looking facts in the face. It is well known that, left to themselves, members of the same cultural group will tend to find social intercourse among themselves. The Natives of South Africa are no exception to this rule. Voluntary separation of black and white has never found opponents among them, but where this separation carries with it the stigma of inferiority and the denial of the privileges usually associated with membership of a state, it can surely not be accepted by the Native. In other words, whether we like it or not, the social separation which means the lack of provision for social services for the Native, or starving him financially, or leaving him to charity, or pretending that he does not need them, will invariably be opposed by him.

I submit, then, that the best traditions of the Voortrekkers have not been given effect to in race relationships in South Africa. In a recent conference of the Dutch Reformed Church held in Bloemfontein it was suggested that the policy of the Voortrekkers was one of social separation without any implication of oppression or of hindering Native development. We are planning to erect a monument to the Voortrekkers in recognition of their invaluable services to western civilization. In South Africa it would be a greater and more lasting commemoration of this signal event in our history if we put into effect the full meaning of their policy? What would this mean in effect?

I suggest that it would mean focussing more of our attention on the development of the Native. There are many aspects of Native life which require the attention of the nation as a whole. We have heard much in recent days of the poor state of health of the Native people. The people in this condition, not because there is no desire on their part to live healthy and decent lives, but because of the lack of knowledge and, even more, because of the lack of means necessary for adhering to proper health standards. There is obviously a great need for the increase of hospitals and health workers in Native communities. An appeal for funds for the erection of Voortrekker hospitals and other health centres in different parts of the country would undoubtedly capture the imagination of the people and make possible an undying memorial to those voortrekkers. It is estimated that not more than 25% of the Native children of school-going age have facilities for education. There is no doubt that the thousands
of children who go through life without having had the benefit of even the most rudimentary form of education must be a brake on the development of the labourers mentally, morally, spiritually and economically.

Finally I submit that during this Voortrekker year it behoves our legislators to consider whether the time has not arrived for calling a halt in the output of restrictive legislation affecting Natives and lightening the burden of Native taxation. South Africa has acquired its full nationhood and the period of negative and prohibitive legislation has run its full course. There is probably nothing left which we can prohibit Natives from doing. Can we expect that henceforward our legislation will be more positive; that our prisons will be less crowded with persons guilty of technical offences; and that the administration of our laws affecting Natives will be characterized by less harshness and more understanding? A decision of that kind would make this year a memorable one in the annals of South Africa.

In conclusion I may suggest that even more important than the generous acts to which reference has been made was the development of race relations, which is the cultivation of the right attitudes towards members of the community, both here and abroad. The brotherhood of individuals and groups—attitudes of respect, understanding and friendliness as against those of contempt, intolerance and hostility. The problem of race relations is a moral one and unless the steps by which our schemes are inspired are sound, our solutions are doomed to fail. The one condition that would make this year a memorable one in the annals of South Africa.

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When one is asked to consider the race relations of the future in the light of our South African past, one is reminded irresistibly of President Kruger's injunction, to seek out of the past all that is good and noble, and to build the future on it. With our minds on the Voortrekker Centenary, we shall naturally wish to consider the positive contribution of the Voortrekkers in the field of race relations—in other words, to find out what aspects of Voortrekker policy can be used as foundations for the future edifice of racial peace in our land. We shall also remember, as we must, that there are traditions other than the Voortrekker tradition, and we shall have to consider in what way they can be integrated with it.

The value of this issue of Race Relations will be lost if there is any insincerity in the views expressed by the most varied contributories. It may be described as a national symposium. It will be a real privilege, therefore, to say frankly at the very beginning that there are aspects of Voortrekker policy with which, even at this season of good-will, it is impossible for me to express unqualified agreement. It will be far more fruitful if people like myself seek, in the history of the Great Trek and in the spirit of Voortrekker institutions, those positive elements with which agreement is for us not merely possible, but inevitable. That, I suggest, is bound to be more helpful than a mere pleasant interchange of compliments.

Facing the master in this spirit, then, I find myself led to indicate three aspects of the Voortrekker tradition which are essential in any modern handling of the race relations problem. The first of these is the knowledge of, and respect for, the actual facts. This sane and healthy practical outlook was a useful corrective to the sentimental optimism underlying much of the earlier nineteenth century thought on human relationships. The Voortrekkers were not, and could not be, a group of trained philosophic thinkers. But they did know the facts of the situation in a way in which few of their critics knew them. If at times they were too slow in building a secular temple on the foundation of mere instinct and tradition of the virile men who founded the great Calvinistic tradition, which has influenced much of the Christianity of the English-speaking peoples, the ultimate equality of all men is a cherished possession.

"Yes", or even by articulating our "No" in wavering tones. What is needed for such a situation is not less loyalty to principle, but more friendship. In the less "Virgin soil" spirit, less stress is laid on the sovereignty of God, the ultimate Leader of God in these modern problems. There is an appeal to fear, an appeal to the "Sacredness of our race". To my mind, it is impossible to build a secular temple on the foundation of mere instinct and tradition of the virile men who founded the great Calvinistic tradition, which has influenced much of the Christianity of the English-speaking peoples, the ultimate equality of all men is a cherished possession.

In the second place, religion played a very important formative part in Voortrekker life. It was not merely conventional, and it kept a pioneering society true to its founder ideals, but often been a useful corrective to the wild and sometimes unsuccessful into the wilderness. The best type of Voortrekkers, with Christian family life, practical kindness to servants and strangers, and a respect for decency, law and the courage to face difficulties, has formed a foundation on which a self-respecting South Africa must continue to build. If in the wilderness, through years of struggle, the Voortrekkers preserved and re-renewed their loyalty to the great Calvinistic principle of the sovereignty of God, we in modern times must not attempt the idle task of building a secular temple on the foundation of mere human good-will. When we are told, as we sometimes are, that there is an impenetrable gulf between the old Voortrekker traditions and the newer ideas and ideals of liberalism, we shall appeal to the old Voortrekker belief in the sovereignty of God, and ask if there are any gulf which He cannot bridge. We shall also believe that the process of bridge-building will be successful very largely in so far as we are able, together, to seek

The leading of God in these modern problems. There are greater victories still to be won than the triumph of Blood River. And these may be described as a national symposium. It will be far more fruitful if people like myself seek, in the history of the Great Trek and in the spirit of Voortrekker institutions, those positive elements with which agreement is for us not merely possible, but inevitable. That, I suggest, is bound to be more helpful than a mere pleasant interchange of compliments.

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The language difficulty lies at the root of the racial question as between English and Afrikaans. We do not understand each other, we do not appreciate each other, because we do not know each other.

So much for race relations between English and Afrikaans in South Africa.

Coming now to the Afrikaner standpoint on race relations as between black and white, I think I can definitely state that amongst the enlightened section of my people which I happen to belong—especially in Church circles, and as far as the rising generation is concerned—there is no conscious desire to repress, or to be unjust to, the African, but only a very firm resolution not to assimilate him racially or he assimilated by him! Just as there is in an exclusive Afrikaner section of the white people of South Africa, passionately nationalistic in outlook, and desiring to live apart, from the English-speaking section, so the Afrikaner thinks there ought to be a separate black African nation desiring as little contact as possible with the white race; and instinctively he feels that for ethological reasons race separation must be the foundation stone of race relations in this land.

Perhaps also because the Afrikaner feels that his own nation, born out of the soil of the land, is the embodiment of his "soul", he cherishes its integrity and wants carefully to guide its evolution. I presume that an individual Britisher feels himself so strong as part of a great nation that he has no fear of that nation being submerged or weakened, if a fellow-Britisher were, for instance, to become desacralized and lose his race-consciousness. There are many Britishers, MacDonalds, Wilsons, etc., in this country, who have become Afrikaners-speaking South Africans, with a purely Afrikaner outlook on life, but I do not think the average Britisher worries about them. There are thousands, millions, of other Britishers in the home country, and what matters it if one or two lose their nationality? Similarly, if a Britisher in West Africa or in Pondoland were to forget himself and live with an African woman or produce a mixed offspring, the British nation would not suffer, for he is one of the British nation.

The first thing is that the Afrikaner-speaking people of South Africa are divided into two sections, the one having the other of narrowness and of being imbued with the fear complex, while the other retaliates by accusing the former of lack of national feeling and of not understanding the traditions of Oos Volk—"Our People". Even at the risk of being misunderstood I want to explain what I mean. There are Afrikaans-speaking South Africans who definitely refuse to include in the term "our people", South Africans who have lived in the country for generations and bear Dutch names, but whose home language is not Afrikaners. Down at the Cape, for instance, there are old Colonial families, like the van der Byls, the Cloetes, the Bums and others, who have become English-speaking and are now looked upon by some of us as verenigels (neglected), and therefore not true as members of Oos Volk.

On the other hand, these verenigels South Africans have little time for the views of the exclusively Afrikaners-speaking section, considering them instinctively, narrow-minded and bigoted. I see that Professor Fourche is contributing an article to this journal on the historical side of the Great Trek, showing the development of the country from its "feast-complex". If I were to say that my people are motivated by a fear-complex, I would immediately be called up by a section of them and asked to explain my reasons for making so false a statement. It is quite clear, therefore, that it is almost impossible for an Afrikaner to dogmatize on the subject of race relations from the point of view of the Afrikaans-speaking South African without inviting criticism, if not from one quarter, then from the other.

The second observation, really a corollary of the first, is that there is an "Afrikaner Nation"—as distinct from a "South African Nation". The South African Nation is made up of all citizens of South Africa who have made this land their home, and whatever ties they may have with another home-land, South Africa is, and will always be, the country in which they live and in which they intend that their children shall live after them. Such South Africans can be bilingual or monolingual.

Whilst politicians have repeatedly made certain pronouncements about the existence of a "South African Nation", it is an unpardonable fact that a very large part of this South African Nation considers itself, outside the limits of the Afrikaans-speaking South African, as the Afrikaner Nation. I do not think anybody who has a true knowledge of conditions throughout the country will seriously challenge this statement. It seems to me this historical entity is more or less a parallel to the position that exists in Ireland where there is a national section of the Irish people who, after having been governed and taught and influenced by Britishers for years, have remained an Irish nation, and are now reviving the use of the Gaelic tongue and culture apart from the English.

A third observation I wish to make is that the main reason for misunderstanding between the English- and Afrikaans-speaking groups is that there is not sufficient mutual respect of each other's point of view, and tolerance of each other's way of thinking, mainly as a result of the language barrier between them. How many English-speaking South Africans, for instance, subscribe to and regularly read an Afrikaans daily paper? I read the Star at night and the Transvaal in the morning. If I had to base my outlook on South African affairs purely upon what I get out of the correspondence columns and leading articles of the Transvaal, I would think very differently from what I would if the only interpretation I had of South African affairs was what I gather from the pages of the Star and the Daily Mail.

Very often English friends ask why we Afrikaans-speaking South Africans do not belong to Joint Councils, to Church Fraternals, and to other social organizations, or participate more freely in general conferences. The real reason is that the average Afrikaner feels himself at home as a meeting where he cannot naturally and without apology use the language in which he thinks, and know that he is understood by everybody else. The Afrikaner says he has tried to learn English out of courtesy to his English-speaking fellow-citizens, but the compliment is not being returned, and therefore he does not feel happy when meeting English South Africans on unequal terms. Just recently, for instance, there was held in Johannesburg an important conference on African Juvenile Delinquency. Mr. Ballinger remarked on the absence of leaders of the Afrikaans-speaking community, but when a certain probation officer—the only one to do so during the conference—addressed the meeting in Afrikaans, several persons looked round as if surprised, and asked: "What does he say? Can you tell me?" To be perfectly frank, I myself went there to represent my Church, but decided not to speak Dutch, I thought because if I spoke in Afrikaans my English-speaking friends and those whom I most wished to inform, would not understand what I said, whereas if I spoke in English the Transvaal would never mention publish the fact, and some of my Afrikaans-speaking friends would lose confidence in my leadership!

The language difficulty lies at the root of the racial question as between English and Afrikaans. We do not understand each other, we do not appreciate each other, because we do not know each other.
In the same way, every Afrikaner instinctively feels that he cannot be party to any policy that is calculated to endanger the integrity of his race. With these reservations always at the back of his mind, he also feels that he may not grudge the African full opportunity for development or progress. That is why he has propounded a segregation policy as a solution of his difficulty, which, if fairly carried out, gives to every one has propounded a segregation policy as a solution of his difficulty, which, if fairly carried out, gives to the African an opportunity for the development of self-respect and national pride.

To substantiate what I have just said, I can do no better than quote a few extracts from the recently published statement of Native policy, drawn up by the Native Affairs Committee of the Federal Council of the Dutch Reformed Church, held in the four provinces, to express the considered view of the Afrikaner people. (The three and the Great Reformed Churches do not belong to the federated body.)

1. Education

"It is a secular education the following aims must be held in view:

(a) To develop the mind of the African in a way that will enable him not only to think for himself, but also to care for himself, and to supply his needs.

(b) To prepare him to fit into the framework of a Christian civilization and at the same time feel at home in his own natural environment."

The declaration of policy goes on to state that, in regard to education, certain essential facts must be kept in mind, and enumerates:

"(1) That the African will have to take his allotted place in the land and amongst his own people—which he will not be able to do if he has become a mere imitator of the white man.

(2) That full opportunity should be provided to prepare him to do this most effectively.

(3) That all education should be based on one's nationality, and for this reason the African's own language, his history and his customs (excepting only when the latter are abhorrent to the principles of Christianity) should be respected. Education must not tend to secularization."

4. That, in order that the African may be fully equipped for the economic battle, he should know both the official languages in addition to his own."

II. Social Contact

With regard to the social position of the African, the declaration of policy referred to above makes the following observation:

"The traditional attitude of the Afrikaner towards the segregation is due to his observance of the idea of racial inter-mixture. The Dutch Reformed Church emphatically declares itself against such racial inter-mixture and is adverse to everything that can conduce to it, but on the other hand it emphatically declares that it does not grudge the African as honourable a social status as he can attain. Every nation has the right to be itself and to endeavour to develop and rise to a higher plane. Where the Church declares itself against social segregation, in the sense of disregarding racial and colour differences between white and black in their daily contacts, it desires to encourage social differentiation with spiritual and cultural separateness in the interests of both sections."

III. Economic Problems

With regard to all the important economic question, which is a problem that lies at the root of the Native problem, the statement of policy declares that:

"The African must be helped to develop into a self-respecting Christian people. Through self-help and especially by the cultivation of self-control through enterprise and in the exercise of personal responsibility, the African must as far as practicable build up his own economic system, independent of the white. Where the white race however finds itself in the position of guardian to the black, it behoves the stronger to help and encourage the weaker, also by providing opportunity for work and development, and the making of reasonable reward for labour performed."

With the implications of the above expression of policy, approved by the Afrikaners, one cannot help feeling that a new era in race relations must dawn in the land. If this declaration is generally accepted in the spirit in which it is made, and all concerned feel that they can cooperate in striving for the attainment of the goal it enunciates, I think we need not be concerned about the future of race relations in this fair land of ours.