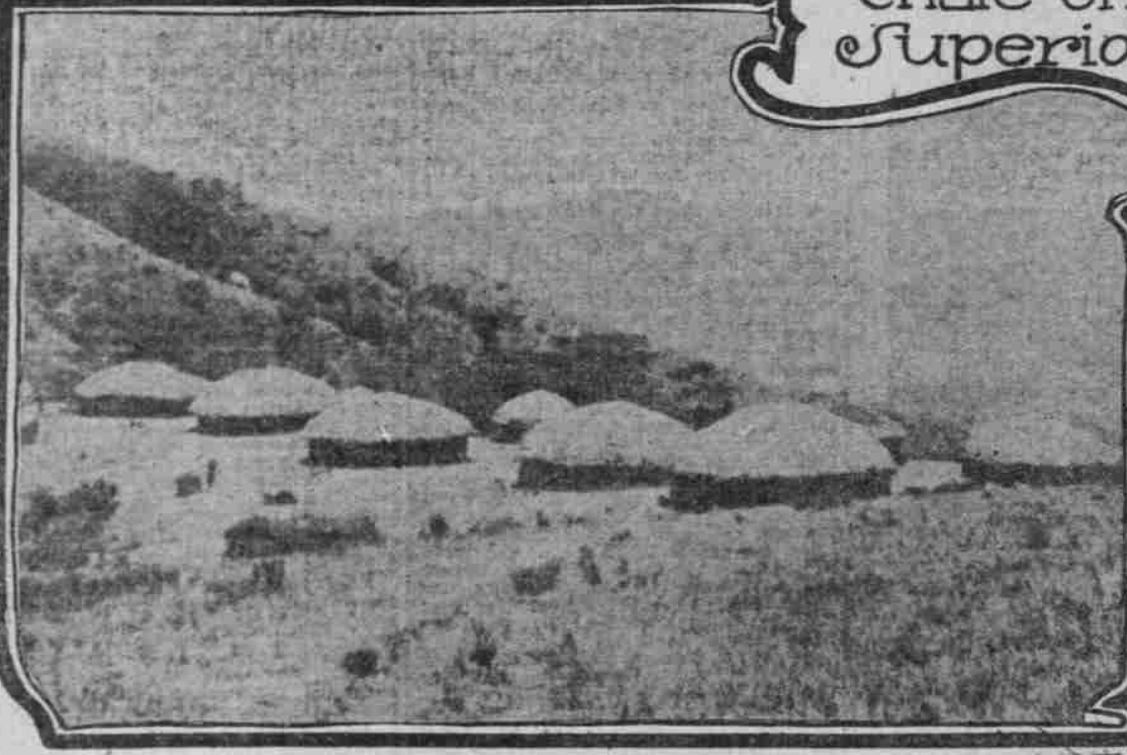


AMONG THE KAFIRS IN SOUTH AFRICA

Spirit of Unrest in the Negroes Who Chafe Under Injustice From the Superior Whites



KAFIR KRAAL



WIVES OF THE CHIEFS



BY FRANK G. CARPENTERS.

THE white people here are becoming excited over the negro question. During the past six months I have visited every colony south of the Zambesi, and the better class of Europeans everywhere have fears of a race war in the future. In the United States we have one negro to every nine or ten whites. Here the proportion is almost reversed. There are more than five black men to every white man, and the black men are beginning to appreciate their possibilities. Within the past year or so they have been stirred up by some missionaries of their own race, who are said to come from the United States. The sect is known as the Ethiopian Episcopalians and they are at work in Natal, Cape Colony and the Transvaal. Their pastors preach the equality of the races, and urge them to stand up for their rights.

I have seen negroes in all the cities of South Africa. They wear European clothes and the crowds I see about the stations are as fully clad as are the negroes of our small Southern towns. In many localities they are beginning to resent their treatment by the whites. In Johannesburg, for instance, they object to the laws which keep them off the sidewalks and allow them to go only in the middle of the road when walking along the streets. They do not like the Jim Crow trailers for the electric cars, and they are asking for more schools.

Educating the Kafir.

So far the most of the education of the Kafir has been by the missionaries. There are now something like 5,000,000 of him south of the Zambesi, and his school children are numbered by the tens of thousands. In Cape Colony there are no government schools for the natives. Their education is carried on by the mission schools, which are aided somewhat by government grants and are under government inspection. The natives have to pay fees, which cover a large part of the cost, and in some districts they have given money for the building of schoolhouses. The government grants are about one-third as much per pupil for the natives as for the whites, and the education given them is but little more than the three Rs. It is the same in Natal and also in Basutoland and Rhodesia. There are now about 80,000 pupils in Cape Colony, 8000 in Natal and 10,000 in Basutoland.

The Kafirs of the cities are fast coming to the realization that schooling pays and they are now anxious that their children should learn. A Johannesburg merchant told me of a Kafir tenant of his who was educating his 16-year-old daughter. He was asked how he did it and replied that he had noticed that the white man was of little value without an education, and if so, why not the black man? He said that he did not know that his girl would teach school, but that he was bound she should learn.

At present the negro here has no opportunity to go to a college education. He is not allowed to go to the universities of South Africa, and as a rule the people would rather keep him uneducated. They look upon the natives as their God-created hewers of wood and drawers of water, and they want them to continue so. They would rather that they should not own real estate nor go into business. The mechanics and foremen, among the whites, would rather employ the blacks learn trades, and they desire to keep the labor of the two races distinct.

Lovedale Co-Educational Scheme.

As to the co-education of the races there is only one place in South Africa where that is carried on to any extent. This is at Lovedale, about 50 miles northeast of Cape Town. There is a missionary training institution of the United Free Church of Scotland at that place, and in it the whites and blacks are educated together. It is a sort of boarding school with something like 800 pupils; and it might be called an academy, although it has all the branches from the kindergarten to the normal training school. This school is doing much in making teachers and native preachers. Many of the teachers of the mission schools throughout South Africa have been educated there, and it has done much in bringing its European pupils to an understanding of the native character. The institution consists of a large central building, a score of dormitories, many workshops and a hospital. Connected with it is a farm on which the boys work and all sorts of manual training are taught. The morning hours are devoted to study and recitations, and a part of each afternoon to work upon the farm and in the gardens and shops. The school has its military drills and physical training. It has a brass band, and the white and black boys play cricket together. Every Friday evening there is a literary society and there are occasional lectures, papers and debates.

The girls have their own industrial work, and learn dressmaking, cooking and laundering during their stay. It is not difficult for a Lovedale graduate to get a job. Many of the former students



HALF-DOZEN NATIVE POLICEMEN

are now interpreters, some are clerks in the government offices, while others are employed in the stores.

3 Cents vs. \$1 Per Day.

In Kimberley and Johannesburg, the great centers of the gold and diamond industries, natives are now paid about \$1 per day. This is considered enormous wages for this part of the world. Only a generation ago natives were paid 3 cents for 10 or 11 hours' work. Then an ax would buy an ox and a string of glass beads pay a negro for carrying a load of 20 pounds a hundred miles through the wilds. These are the wages that still prevail in parts of Uganda, British East Africa and German East Africa, and the white men there will tell you that it is wrong to pay more.

I remember a talk which I had with a government official of British Central Africa. We were talking about the native labor and I asked whether it was possible to get any work out of the blacks of Nyassaland. He replied:

"Yes, we get some work from them, but both the government and private individuals are spoiling the labor market. The African is a great big child, with the muscle of a man. He ought to be treated as a child and be punished when he is bad. It used to be so that the officials had this power. If a native did not obey he was brought up for punishment. He was then laid down on the ground and given 10 lashes or so with a hippopotamus whip. This hurt him somewhat, but he took it as a matter of course and did better thereafter. Now the laws are such that we can only imprison him for small offenses, and we have to try him before we can give him corporal punishment."

"As to labor," this man continued, "the negro works all right if you do not raise his wages. When he first entered British Central Africa, he was satisfied with a shilling. They gave him 3 shillings, and now private parties have come in and are building a railroad; they want steady labor and are offering 6 shillings."

"Six shillings? A dollar and a half a day?" asked I.

"No, 6 shillings a month. It is too much, and the worst of it is that the native will expect that wages right along, and he cannot see why he should not have it. It is a great mistake."

Taxing the Natives.

"A dollar and a half a month is 5 cents a day," said I. "That does not seem much to me. And even out of those wages I suppose the natives have to pay taxes."

"Yes, we collect 5 shillings a year from the well-to-do and those who have the cash; and we make all others give us a month's work on the roads, or he must bring a certificate from his employer showing that he has done work to the amount of 3 shillings, when his taxes are remitted."

"In other words, every black man must

give one month of every year to the government," said I.

"Yes, it amounts to about that," was the reply.

In South Africa the natives are charged a hut tax, and they also have to pay dog taxes and wife taxes. Every time a man is married he pays 10 shillings to the government, of which a portion goes back to his chief. In Cape Colony he pays a license fee of from 62 cents to \$1.25 on every dog over three months old, and the dog tax of Natal is about the same. In one year the natives of Natal paid \$13,000 in marriage fees, and I am told that a black man has to pay \$5 to the government there when he gets a divorce. The hut taxes of Cape Colony are about

30 shillings per year per family. Fourteen shillings is the amount of that tax in Natal and 10 that of Rhodesia. They recently raised the tax in Basutoland to \$5, and in Natal a higher rate is paid upon all houses of European construction. These taxes may seem low to Americans, but they are large in comparison with the wages of the people, and so large that they lead to the crowding of the natives, several families or unmarried adults often living in one hut.

Among the Kafir Workmen.

So far only a small proportion of the South African negroes has been greatly influenced by the whites. There are altogether between five and six million abo-

rigines below the Congo Free State, and I venture that those employed in the mines, on the farms and in the cities will not number, all told, more than 300,000. There are something like 100,000 in the gold mines. Kimberley had 20,000 before our panic caused the De Beers Company to cut down its labor force, and there are something like 20,000 employed in the great diamond mine at Cullinan. In all these places the natives are kept in compounds, or walled inclosures; and as far as those connected with the diamond mines are concerned, they are not allowed to go outside during the terms of their contracts. They must buy their food at the company shops; and although the rates there are low, the companies probably make a profit. Not long ago at a meeting of the De Beers Company one of the officials stated what had become of the profits made from the compounds that year, saying that \$5,000,000

to the sanatorium, \$10,000 to the library, \$15,000 to the town hall, \$10,000 to the school of mines and \$10,000 to the Kimberley schools. None of this money helped the natives from whom it was taken.

As far as I can see, the natives are fairly well treated by their employers. The several governments try to protect them, and each has its native labor inspectors, who go through the mines, above and below ground, and report as to the treatment of the negroes. Nevertheless, the white mine overseer is omnipotent, and he can abuse the native if he will. I asked the American foreman of the underground workings of a mine in which 4000 negroes were employed, whether he could punish his men if they did not do as he wished. He replied:

"There is no trouble about that. If you want to punish the face of a negro down here all you have to do is to see that you get him alone in one part of the workings. You can then treat him as you will, and if he makes any complaint you can say he assaulted you. The word of the black man is never taken here as against that of the white man, and so we can run things about as we please."

Kafir Lands.

The Kafirs own land all over South Africa. In many places the land still belongs to the chiefs, subject to the rights of their tribesmen, and the chief has no right to sell or trade it away. In Southern Rhodesia the native commissioners assign the land for huts and grazing, giving each kraal so much. When Cecil Rhodes died he ordered that the natives on his farms be undisturbed, and large blocks of government lands have been set aside for agriculture in different parts of Rhodesia. In Natal something like 8000 acres were transferred to a trust more than 50 years ago, and his trust was to give all the rents and profits from it to one tribe.

A few years later another native trust was given 2,000,000 acres, and this is still administered for the Kafirs of Natal. Within the last few years the native lands have been fenced off from those of the Europeans, and the boundaries between the tribes defined. In that colony about one-half of the negroes live in kraals, on private lands, paying from \$5 to \$25 per hut to the owners of these farms, which consist of from 150 to 5000 acres each. One of these farms will have a group of natives upon it, and the group will be governed by its hereditary chief or headman. Every kraal will cultivate from five to ten acres of land, and the remainder is used for grazing in common.

In a Kafir Kraal.

I had a good chance to see something of the wilder Kafirs during my stay at Matabeland and Bechuanaland, and I also met strange tribes who are allied to them in Northwestern Rhodesia. Nearly all the natives live in what are known as kraals. These are little mud villages surrounded by mud walls or fences of brush.

Among the Zulus these kraals are circular in shape, with the cattle pen in the center and the huts running

around it. In Matabeland they are somewhat irregular, and in other regions they are built like a horseshoe, with a cattle kraal near the opening. The cattle are herded during the daytime and are always kept in the kraals at night.

The kraal usually contains all the houses of the village. These are of different shapes in different localities. In Matabeland they consist of a framework of twigs woven together and plastered with mud, and in Zululand they are thatched down to the ground. In many parts of Rhodesia the houses are made of a framework of sticks, smeared with the clay from the white ant hills. This is a natural cement, and is used for all sorts of buildings. In that country the negroes have granaries of mud, and they also make pigeon houses of it and put them on high poles to protect the birds from the wild animals and dogs. The ordinary granary is the size of a hog-head or larger. It has a hole in one side, which is stopped up with clay after the grain is put in. In Zululand the grain is kept in huge baskets inside the huts.

Own Several Houses.

In a kraal like this one man owns several houses, corresponding to his number of wives. In the principal hut he will live with the "great wife," and on the right of that will be the hut for the spouse known as the "wife of the right hand," while on the left will be that devoted to the "wife of the ancestors," whose children are supposed to carry the honors of the family. If there are other wives their huts are built farther over. Each wife is supposed to own her own hut, and the husband is expected to spend a week in each before he goes to another. In the same way each wife has her own garden or field, which she cultivates, and for which she alone is responsible. The women do all the planting, hoeing and reaping, and the more wives a man has to work for him the richer he is.

As far as the stock is concerned, this is usually cared for by the men. Milking time is 11 o'clock in the morning, and then the men, stark naked, do the milking. They take the milk in watertight baskets to their huts and pour it into skin bags, where it is allowed to stay until it ferments. The Kafirs never drink fresh milk, but they eat this Koumiss or fermented milk with their boiled grain or mush. They always have their first meal at noon, when the men eat first, and the women and children eat what is left.

Cape Town, November 1.

Its First Telling.

Puck.

Eve had fabricated her first biscuit. "Just like my mother used to make!" declared Adam, fulsomely.

Tears sprang into Eve's eye.

"If you hadn't eaten that apple, you would never say so!" she protested.

Yet it was no biscuit lie, on the whole, than plenty of men have since told in those identical words.

BOSTON MAN IS ENTANGLED IN A MAZE OF SENSATIONAL DAMAGE SUITS



MRS. MARTHA MABELLE DUNPHY.



MRS. GERTRUDE WHITTEMORE.



CHAS. E. GILES, JR.

NEW YORK, Dec. 5.—(Special).—One of the most sensational breach-of-promise cases ever brought in this country is that of Mrs. Gertrude Whittemore, of Boston, against Charles E. Giles, Jr., a member of the famous Ancient and Honorable Artillery Company. Mrs. Whittemore wants \$20,000 from Giles. At the same time the husband of another woman has sued Giles on the charge of alienating her affections. The woman in this second case is Mrs. Martha Mabelle Dunphy, formerly Mrs. Julius Silverstone, of Portland, Or. Mrs. Dunphy is a great deal prettier than her picture. Mrs. Whit-

temore was a widow when she met Giles. He was married, but he did not let her know it, and he succeeded in winning her affections while she believed he was free to marry her. In 1904, after Mrs. Whittemore had learned that Giles was married, Mrs. Giles got a divorce on the ground of cruelty. Then Mrs. Whittemore claims Giles promised to marry her. While engaged to her, he obtained from her \$1500 on the plea that he wanted to invest it for her, and later he got other sums, the whole aggregating \$1000. In February, 1907, he secretly married Mrs. Beattie Frost, and then told Mrs. Whittemore that he was traveling with her.

Lately he brought a charge of larceny against Mrs. Dunphy, charging that she had robbed him while they were traveling together. This brings the case to Chicago, where the theft is said to have occurred. Mrs. Dunphy's husband has gone to that city to defend her, and incidentally has brought suit against Giles for \$25,000 for alienation, basing the charge on Giles' claim that Mrs. Dunphy and he were traveling together. Meantime, the first Mrs. Giles has married the brother of Giles, and is apparently happy with him. The courts will have a lively time getting Mr. Giles of the Ancient and Honorable straightened out.