

Jabara joined P.F. Council Nov. 1929.

Council agreed to push Movel's

Pioneer. started in 19 Feb 1930

Offered to leave <sup>land</sup> to Native organ & but  
Council was <sup>instructed</sup> to  
Mr. J. refused saying "well wipe you  
out in 6 months"

Objected to P.F. on 2 grounds

(1) You are Europeans

(2) You are connected with Scouts

but Mr. J. wrote to Dept asking for  
Blessing of P. cont.

to denials having done anything against  
Pioneers. Dept never asked to work w/ Pioneers

Jabara attacked P.F. in an address at Ithaca

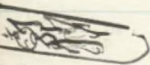
offer cooper.  
offer facilities.

See my letter to Jabara in 1930.

Agreed to suggest that a Round  
Table Conference be arranged  
between <sup>representatives of</sup> ~~Vincent~~ Council & of  
Pathfinder Council to arrange  
for the harmonious working  
between the two movements.

20

---



Mr. Fabian will know that for  
the present the Adviser's activities  
for the Pathfinder Movement are  
not regarded as an integral part of the  
Institute's work but are regarded  
rather as the Mr. Jones' own personal  
activities.



Headtown.

Sept 2nd 1932.

My dear chief:

Just a note - excuse paper.

Have met Jabari and had a very friendly meeting. He is obviously sincerely disposed to a new departure - forgetting the things that are behind "the

Enclose a draft of what we propose to put to the Councils. The phrasing <sup>is</sup> all except 7+8 are his - so I haven't changed it.

He was delighted when I told him I thought if two of their members came on it might save all trouble with the future of such close contact. He agreed and will press it.

Can <sup>we</sup> ~~it~~ do it. I suppose <sup>we</sup> ~~it~~ can within the new reqs? I must put it to the Divl Council.

Also said that in due time I hoped he would be able to accept Divl. Presidency - he said he was in favour of that also. But it could wait until <sup>the Pioneer</sup> his Council had come in out the Divl Council. It just shows what he is feeling when he said he expected in due course

that the Pioneers would join us. & become one -  
no details discussed. !!!

Just give us your sanction to  
the proposed agreement & I will get it through  
the Div. Council.

I could have objected to some of the  
paras. as unnecessary, but I don't think  
there is any necessary implication that we  
as P.T.s have not played the game - the  
suggestions are for the future.

I think you may consider the matter as almost  
closed and I am grateful for the opportunity of  
clearing things up - it will make a change  
over and strengthen us to go on. For your share  
in this I'm obliged.

So much for that - I'm sure you'll be  
relieved. We did not discuss lists - ~~that~~ but were out  
for general principles.

I've not heard a word of the Carnegie  
Bursaries - do your best for me - (I mean Continentals  
do). Please tell Sykes am sorry I haven't kept  
much but if he knows how busy I am - he'd excuse me.

I'm off to Cape Town for a week.

Yours truly  
H. Ball

? Any thing done at  
Johannesburg at  
Johannesburg during  
the holidays.  
I shall expect to be  
in the Presidency (native) place.

FRIENDLY UNDERSTANDING

between

PATHFINDERS and AFRICAN PIONEERS

In order to promote goodwill, and friendliness between Pathfinders and African Pioneers, it has been mutually agreed by the Councils controlling these two Movements:-

1. That these two organisations, while continuing to exist as separate entities, will work together with complete harmony and with a friendly spirit towards each other.
2. That neither will conduct efforts to win over members from the other.?
3. That on neither side will there be any attempt made to get school managers, Government Officials or others to discourage or suppress work that is being carried on by the other Movement.
4. That it is recognised that teachers should be in perfect freedom to choose to work for either body without being regarded as in any ways insubordinate in so doing. *Pathfinders or Pioneers!?*
5. That it will be made clear to all interested where necessary, that the African Pioneers Movement is not an anti-European Movement but a patriotic legitimate effort worthy of a free existence and public encouragement. *This I should challenge where the ulterior motive.*
6. That it is agreed that aboriginal Africans in general are ordinarily at liberty to form national Movements of their own initiative without necessarily being viewed as actuated by anti-white motives.
7. That where applicable - and in particular in the Cape Border Pathfinder Division - the Pioneer Council be represented on the Divisional Council.
8. That where training classes for Officers are run by either Movement Officers of both Movements be eligible to attend without compromising their loyalty to their own Movement.
9. That it is the earnest wish and hope of leaders of these two bodies that these and all other similar Movements the object of which is the upliftment of African children and youths, will be eventually brought together and amalgamated under a single control; and with that end in view the meetings of joint conferences of the existing independent bodies are to be encouraged.

*this is/acknowledgment to recognition, - & opens up an important question of principle. I do not think we should panic, - I believe we're strong enough to tell them so.*

*I hope our P/P will not attend courses conducted by Pioneers, they would not be recognised courses under our scheme of training. - I don't see how we can train Pioneers other than on Pathfinder lines, if they are willing to be trained as Pathfinder courses, why not be Pathfinders.*

*This is the only clause I would vote for.*



FRIENDLY UNDERSTANDING  
between  
PATHFINDERS and AFRICAN PIONEERS.  
-----

In order to promote goodwill and friendliness between Pathfinders and African Pioneers, it has been mutually agreed by the Councils controlling these two Movements:

1. that these two organisations, ~~while continuing to exist as separate entities,~~ will work together with complete harmony and with a friendly spirit towards each other.
2. that neither <sup>organ</sup> will conduct efforts to win over members from the other.
3. that on neither side will there be any attempt made to get school managers ~~or~~, Government Officials or others to discourage or suppress work that is being carried on by the other Movement.
4. that it is recognised that teachers should be in perfect freedom to choose to work for either body without being regarded as in any ways insubordinate in so doing.
5. that it will be ~~recognised~~ made clear to all interested, where necessary, that the African Pioneers Movement is not an anti-European Movement but a patriotic ~~and~~ legitimate effort worthy of a free existence and public encouragement.
6. that it is agreed that aboriginal Africans in general are ordinarily at liberty to form national Movements of their own initiative without necessarily being viewed as actuated by antiwhite motives.
7. that ~~where applicable - and in particular~~ in the Cape Border Pathfinder Division- the Pioneer Council be represented on the Divisional Council.
8. that where training classes for Officers are run by either Movement Officers of both Movements be eligible to attend without compromising their loyalty to their own Movement.
9. that it is the earnest wish and hope of ~~these~~ the ~~existing~~ leaders of these two bodies that these and all other similar Movements the object of which is the upliftment of African children and youth, will be eventually brought together and amalgamated under a single control: and with that end in view ~~the~~ meetings of joint conferences of the existing independent bodies are to be encouraged.

10. That it is understood that all these & similar <sup>understanding</sup> ~~agreements~~ are subject to the approval of the central body of each organisation.

(b) The Bantu as a people new to Western organizations are bound to try their hand at Banking, Trade Unions, Associations of Teachers, Farmers, Voters, Savings and Burial Benefits and Commerce.

They will make blunders and go on wrong lines until they learn to go aright from actual experience. We who know better should not stand in their way and compel them to work only under our guidance and control when they prefer to learn by experience, but rather we should encourage and even join them ( when we feel it desirable ) and guide them from within. If they want their own Boy Scouts organization let us not squash it merely because they have not sought our aid or cooperation but rather welcome the sign of self-induced activity for their own uplift.

The Bantu have already shown some ability in organizing People's Banks, Associations of Farmers, Teachers, Voters and Political Congresses, and the attitude of the Institute should be neutrality, if not that of actual help.

By implication, even if we admit, for the sake of argument, that the Pathfinders possess all the efficiency of Western standards, we need not therefore squash Native endeavour on the same lines, but rather remain neutral.

As this letter anticipates some of the explanation I intend to make at our next meeting, you may show it to Mr. Jones and Professor Brookes and others interested, at your discretion.

Yours truly,

(Sgd.) D. D. T. Jabavu.



THE PATHFINDER MOVEMENT  
of the South African Boy Scouts Association.

CAPE BORDER DIVISION.

From:—

Divisional Pathfinder E. A. Ball.

Heraldston,

Fort Beaufort, C.P.

November 20th 1932.

J. Rheinall Jones Esq. M.A.  
Chief Pathfinder  
P.O. Box 1176  
Johannesburg

My dear Chief:

Thanks for yours of Oct 11th & Nov 18th.

1. I have sent Calabas story onto Malcolm. I think it a very fine effort. Provided the association with baboons doesn't give offence - I don't think it will myself. Should like a copy for myself some time. I think a good deal of 'cut' work can be based upon it. Do the rest think a departure from 'wolf' stories - necessary? Or is it Scout wishes that are being respected? I think the matter should come up for discussion at Blaemfontein. I see you do mention 'Tracker' work for discussion.

2. Awfully sorry in some ways about Midlands - though it was bound to come. I don't think Grahamstown would do at present. You wouldn't care to postpone the matter until 'Pioneers - Pathfinders' difficulties are over? It might be a persons

gesture to put Mkozenkulu in charge - tho' it  
would perhaps be doubtfully wise. Young  
Houghton would do splendidly well at it. I stand not  
in Grahamstown. What about I stand Chapman  
of the Council & H. Houghton D.P.? This would  
perhaps work.

As regards the transfer to Grahamstown - I  
don't know what to advise. In some ways I  
think Grahamstown should be left attached to Bodei  
because of an undoubted reassignment of Dinario  
that has to come fairly soon.

3. Delighted you had such a good time  
at Kilsnochan.

4. As regards Peirce - Pathfinder matters  
these are proceeding fairly well - tho' a snag might  
soon arise. I held a meeting at Bodei - the  
teacher wanted a class - no work was being  
done by either Movement - tho' both Movements  
had been down about 2 years ago. Since I  
initiated a class the Peirces have decided  
to run one also. Jabavu - whom I told  
about our camp - told me about their intentions.  
He didn't say 'don't run it' or 'do run it' but  
hoped the Pioneer Council would not take over  
amiss. I was again first in and I am  
advised to go. I have written to the  
teachers - if they write to me to go on I  
think I shall - if they say 'hold your  
hand' I shall. I think that fair. Somehow  
I don't think much trouble can come from it.  
We held our Div. Council on the 3rd December  
to consider their suggestions.

5. I am up to my eyes in work - we  
have three training classes for would be P.T.s.



THE PATHFINDER MOVEMENT  
of the South African Boy Scouts Association.

CAPE BORDER DIVISION.

From:—

Divisional Pathfinder E. A. Ball.

2

Healdtown,

Fort Beaufort, C.P.

Next year we must stop this elementary work and go in for more advanced classes for these actually in the work. We must get the Institutions to give us P.P.Ms & I in a scheme now to give them a course for training of P.P.Ms - much more preferable than running unsatisfactory 'Rovers'. Then a single class for more advanced work of 1st class & badge (proficiency) could be run to give the P.P.Ms an increasingly wider outlook.

Personally I'm always in fears that I may have to relinquish much of the work - soon of the S.P. ship. Though I've got a good band of European lieutenants I feel often that I should pre-empt the Command. I shall not do it without a good deal of thought and only if I can find a suitable man to take on. If we could afford a Native Officer the position would be a different one & I would keep the control in my hands. This question of finance worries me a bit. I wish I had your reserves up there - is there no source of income that you could tap for us? If we had an officer

In Midlands & Border on the loan of one to  
say about three months in the year we should  
manage better work. Think the matter our pres.  
Considering our difficulties as a Rural Area  
we should be helped.

6. Lastly what about the Native  
Chiefs - have you written Noto, Moshesh  
& Dabindyebo? Have they consented - if so  
write me next week in time for the Council  
meeting. If not I must call on them  
during the holidays.

My wife leaves me in December for  
an excursion trip home. I shall give my  
best attention to R.F. matters though it  
may be of the nature of a 'Swan Song' &  
I have so much to do at Skeldown  
now that Foley goes I shall have more.

Cheerish and all the very best. Am  
keenly anticipating Blaenfontein to meet  
all the 'lads' and a fair.

With kindest greetings  
Yours sincerely  
Ea Ball

FRIENDLY UNDERSTANDING

between

PATHFINDERS and AFRICAN PIONEERS

In order to promote goodwill, and friendliness between Pathfinders and African Pioneers, it has been mutually agreed by the Councils controlling these two Movements:-

1. That these two organisations, while continuing to exist as separate entities, will work together with complete harmony and with a friendly spirit towards each other.
  2. That neither will conduct efforts to win over members from the other.
  3. That on neither side will there be any attempt made to get school managers, Government Officials or others to discourage or suppress work that is being carried on by the other Movement.
  4. That it is recognised that teachers should be in perfect freedom to choose to work for either body without being regarded as in any ways insubordinate in so doing.
  5. That it will be made clear to all interested where necessary, that the African Pioneers Movement is not an anti-European Movement but a patriotic legitimate effort worthy of a free existence and public encouragement.
  6. That it is agreed that aboriginal Africans in general are ordinarily at liberty to form national Movements of their own initiative without necessarily being viewed as actuated by anti-white motives.
  7. That where applicable - and in particular in the Cape Border Pathfinder Division - the Pioneer Council be represented on the Divisional Council.
  8. That where training classes for Officers are run by either Movement Officers of both Movements be eligible to attend without compromising their loyalty to their own Movement.
  9. That it is the earnest wish and hope of leaders of these two bodies that these and all other similar Movements the object of which is the upliftment of African children and youths, will be eventually brought together and amalgamated under a single control; and with that end in view the meetings of joint conferences of the existing independent bodies are to be encouraged.
-

**Collection Number: AD1715**

**SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974**

**PUBLISHER:**

*Collection Funder:- Atlantic Philanthropies Foundation*

*Publisher:- Historical Papers Research Archive*

*Location:- Johannesburg*

©2013

**LEGAL NOTICES:**

**Copyright Notice:** All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

**Disclaimer and Terms of Use:** Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.