COPY.

19.25.2

Trans.Sc. H.Q.,
Johannesburg.
Nov. 14th. 1928.

Mr. Wilkinson,
Grace Dieu College,
PIETERSBURG.

Dear Wilkinson,

At the Union Council, Bloemfontein, the question of Pathfinders was put on the agenda by the O.F.S. The Freet State finds itself in precisely the position in which we were when the Coloured and Native Communities were demanding the right to organise Scout Troops, and the Free State has expressed great gratitude to the Transvaal for having faced this problem and provided the solution that Pathfinders afford. They anticipate that with the sample Badges and the photographs which I sent down they may also be able to persuade their coloured and native Brethren to fall into line, and I expect to hear more, aftnr they have held their meeting, at which I understand the Bishop of Bloemfontein will be present. For that Meeting they retain my samples and photos.

The Cape is violently opposed to any suggestion of Scouting or any compromise on Scouting lines for Coloured and Native peoples, and they are evidently imagining that they will overcome the difficulty by advocating the Boys' Brigade work, but although

the Cape authorities are as yet, I think, unaware of the fact, I happen to know that both in the Eastern and Western Provinces there will shortly be applications put forward to the Cape for the Registration of Native Scout Troops, and then Brothers Wathes and Manserge will have to face and meet the problem, and I think will also be thankful that the Transvaal has provided a way out.

Natal cannot entertain the thought of Asiatic Scouts at all, and their position is somewhat different to any of the other Provinces. In Natal, as you know, the Indians are putting up a very strong fight for equal political rights and general recognition with social and trading rights, and their demand for Scout Troops is not put forward with any idea whatever of benefitting the Boys by Scout training, but solely as a part of the Political Campaign, and I think that for the time being the Scout authorities are right in their uncompromising attitude and refusal to even consider the suggestion. Nevertheless, we are convinced that before long Natal will also have to meet the position.

It will interest you to know that the "REVEILLE" has not been adopted as the one Magazine for the whole of South Africa because we publish articles and other things in connection with the Pathfinders. The Cape asserted that it could not possibly be associated in any way with a magazine that gave prominence to such matters. Natal and the Free State were disposed to adopt the "REVEILLE" as their official organ, but the feeling at the Meeting was that it would cause unpleasant remarks and an awkward position if we were to appear as the official oogan of three Provinces omitting the 4th. and therefore the question is shelved

for twelve months. I do not know what you think, but it seems to me that I ought to debit the Pathfinders for about £150 a year for loss of possible business. Your cheque by return for the first year will be appreciated. (Please note that this is a PERSONAL not an official letter, as officially I am not in a position to acquaint you with the doings of the Union Council, and therefore you do not know anything about it.

Yours faithfully,

(signed) A. W. Marris.

PATHFINDER MOVEMENT.

TRANSVAAL PROVINCE.

(Under the control of the Transvaal Scout Council.)

Forward

Headquarters :
JEPPE ARCADE,
COMMISSIONER STREET,

P.O. Box 631.
Phone 611 Central.
Telegrams: "SCOUTCRAFT."

In reply please address The Secretary, and quote

Johannesburg 28th January 1929

at Florida

Kenneth Fleischer, Esq.,
Secretary,
S. A. Scout Council,
P. O. Box 631,
JOHANNESBURG.

Dear Mr Fleischer,

With reference to our conversation over the telephone yesterday regarding the objection of Coloured lads to the Pathfinders, I shall be grateful if you will take early steps to convey to the S. A. Scout Council my earnest hope that it will not consent to the establishment of another organisation for Indians or Coloured lads without having exhausted the utmost possibilities for agreement.

Many complications are bound to arise from the setting up of "colour-bar" organisations among non-Europeans. There are many institutions where Coloured and Native scholars are being educated together - all leading to the S. A. Native College at Fort Hare where non-Europeans of every section are found together. The whole trend of educational organisation is toward common institutions for all non-Europeans for the sake of economy, efficiency, good-will and a common South African citizenship.

The Pathfinder Movement recognises no "colour bar" as between non-Europeans - and it would have none at all if the Scout Council wished it ! - and I should regard it as a retrograde step if the Scout Council now agreed to racial organisations being set up.

I can claim to have considerable experience of some of the difficulties facing the Scout Council on this issue, and it all goes to prove that once an institution is a going concern and working well all the non-European sections gladly avail themselves of it. Firmness at the beginning is always advisable.

The Wayfarers Movement is also concerned in this question, and the Wayfarers Association has so far

set its face against another "colour-bar" organisation. If the Scout Council adopts a different policy it will make the position difficult for the Wayfarers Association too. Both my wife(whos is Superintendent of the Wayfarers in the Transvaal and Natal) and I will deplore a decision of this character.

The matter is of such importance and promises may/easily be made by your Divisional Councils to non-Europeans who approach them that I shall be glad if you will arrange for the views expressed in this letter to be placed before the responsible officers of the Scout movement in South Africa at an early date.

I hope that in no case will any promise of any separate organisation be given before the new Pathfinder Council shall have had an opportunity of discussing the matter with the Scout Council.

Yours sincerely,

Chief Pathfinder, Transvaal,
and Chairman, Transvaal Pathfinder
Council.

Telegrams: KERR, Alice.
Telephones: College 20, Principal's, Residence 43
P.O. Box 8.

PRINCIPAL:
ALEXANDER KERR, M.A.

FORT HARE,
ALICE,
CAPE PROVINCE.

In reply please quote
No.....

7th April 1932

J.D.Rheinallt-Jones Esq M.A.
S.A.Institute of Race Relations
P.O.Box 1176,Johannesburg.

Dear Mr Rheinallt-Jones,

The minutes have all safely reached me and I thank you for them and also for your letter of the 4th instant that has come today.

I wish to give you a preliminary notice that at the next meeting of the South African Institute of Race Relations it is my intention to resign my position as member of committee.

My reason is that I find my position as committee member indefensibly inconsistent because while you are travelling round in the interests of the Pathfinder Movement ostensibly with my blessing and approval as committee member,I am myself Treasurer to the head Council of the Pioneer Native organization (i.e. a Council member thereof) which the Pathfinders are engaged in fighting against. And I cannot justify this position before the Pioneers with which I am definitely associated.

When I first accepted the position of being a member of the South African Institute of Race Relations I was attracted by the fine programme we had in linking up the Joint Councils and their work and the power I realised the Institute would attain in forwarding the work of establishing good relations between white and black through the Joint Councils and other public interracial conferences. There was no hint nor warning that this would be directed against the efforts of the Bantu in case the latter elected to conduct any movement in which they chose to make use of their own initiative power independently of the Joint Councils.

Inasmuch as this is the line adopted by the Pathfinders here,the line of enlisting the authority of Departmental agents to stifle the progress of a Bantu national movement like the Pioneers,I wish to set myself free to criticize such actions without being tied down by being a committee member of an Institute that is responsible for arranging your tours in the interests of the Pathfinders.

I think it desirable that you should know my intention thus at the earliest opportunity.

Sincerely Yours,

D.D.T. Jabavu

NTSELAMANZI PUBLIC HALL.

OFFICERS:
Chairman:
Headman. Sandy Mtule
Secretary:
Mr. Innes Vennah
Treasurer:
Mr. D. D. T. Jabavu, B.A. (Lond.)

Members of Committee:
Mr. T. Sopotela
„ B. Bokwe
„ F. Tshayi
„ J. Momo
„ S. Gqomfa
Mr. M. Ntlebi
„ T. Vanda
„ N. Mali
„ A. Balfour

Lovedale, C.P.

Fort Hare, ALICE, C.P. 23rd April 1933

J.D.Rheinallt Jones Esq M.A.
Box 1176, Johannesburg

Dear Mr Jones,

I thank you for your letter of the 16th instant and the circulars of the Race Relations Institute.

Concerning a meeting of representatives of the Pathfinders and the Pioneers it is impossible to get the heads of the Pioneers here outside of vacation periods. Nor do I think this is desirable at the present stage as it has been abundantly tried and no agreement was reached and both sides have carried on as they are now doing as a result of the failure to strike agreement at their last conference. And I too did talk this over with you when you were here last year and I do not think it is necessary for us to go over the same ground again with you.

The matter of my intended resignation from the committee of the Race Relations Institute we shall discuss more fully as I wish you and the other members of it to be quite clear on my reasons for taking the step I have decided to take.

Yours sincerely,

D.D.T. Jabavu

Copy.

S.A.Native College,
Fort Hare,
Alice, C.P.

9th May, 1932.

Howard Pim, Esq.,
Box 1331,
Johannesburg.

Dear Mr. Pim,

I hasten to assure you that my mind is not irrevocably made up to resign from the Race Relations Committee.

My position, in a nutshell, is just this: I am still heartily in sympathy with the work we all set out to do when we entered upon our joint task which was the culmination of the various efforts we had all been engaged in since the memorable Johannesburg European Bantu Conference of 1923, for which we had previously worked in various ways.

Till this far I have enthusiastically supported Mr. Rheinallt Jones , backing up his efforts with which I am in agreement. But he has entered into debatable ground now, that of being the Chief Pathfinder and of including as a definite item in his itinerary the propaganda of Pathfinders. Opinion on Pathfinders is violently divided. Some Natives up-country have from time to time levelled their criticism against Pathfinders , for their own reasons. Down here in my part of the land there is a section of Natives conducting strong opposition to the Pathfinders, for reasons I need not explain. Myself, I belong to a branch of Native self-improvement social activities that we had established long before we had ever heard even of the name of Pathfinders. We worked without any reference to the Pathfinders, there being no conflict because the Pathfinders had caused no disturbance in our work. But two years ago our work was challenged, assailed and seriously disturbed by the arrival of the Pathfinders in the locations that we were working in. Thus began the conflict. I discussed this matter last year with Mr. Jones but got no satisfaction, for he said he was not in a position to intervene because although he was the Chief of Pathfinders, he was technically unable to interfere with his subordinate officials who were the cause of our complaints.

This at once made my position in the Race

/ Relations

Relations Institute untenable, for in all appearance, I am responsible for sending Mr. Jones round on a mission that fights my own work.

The problem therefore is that either Mr. Jones must drop his Pathfinder activity, or I must drop out of the Institute Committee. I cannot face both ways. I cannot presume to ask Mr. Jones to give up his Pathfinder activity. Hence I felt the way out was for me to arrange to resign my position. It is Hobson's choice to me unless you and Professor Brookes can bring about a modus operandi between Mr. Jones and myself.

I feel strongly on the matter that Native initiative should not be thwarted even by a well meaning group like the Pathfinders. There are two vital principles that I wish to have clearly understood:-

(a) That the activities of the Race Relations should be confined to activities with which all of us members of Committee are in complete and cordial agreement, such as those embodied in the records and reports of the Bantu-European conferences of Johannesburg, 1923,1924, Cape Town 1926, 1927, 1929, Fort Hare. 1930.

All that is true common ground . In it there are no differences of opinion as between those who have the interest of the Bantu at heart . It is a vast field and one worthy of our hardest efforts . I have always regarded myself as patriotically hide-bound to throw the utmost of my energy in this direction and that is why I have joyfully identified myself with the Race Relations Institute work for which I wish to work till I die.

My principle here is that we should keep the Institute clear of all propaganda producing disunion and divided forces, such propaganda, for instance, as the Pathfinder Movement in the light of its actions in the districts where I happen to live. I equally emphatically rule out the activity of the African Pioneers (with which I am identified) from being introduced in the programme of this Institute . This Institute must keep to its broad objects just outlined and not be involved in the smaller work that can be better done by local people. The position held by Mr. Jones should not be entangled with these minor activities, whatever be his personal leanings toward them. Neither should I introduce the Pioneer Movement into the Institute whatever be my own predilections. In my capacity as Council member I should confine myself to the big questions.

/(b)

SOUTH AFRICAN INSTITUTE of RACE RELATIONS

PATHFINDER and PIONEER MOVEMENTS

On May 25, 1932, Mr Jabavu and Mr Rheinallt Jones met at Lovedale to discuss the situation created by Mr Jabavu's notice of intention to resign from the Committee of the Institute because of Mr Jones' activities on behalf of the Pathfinder Movement in view of the friction exisitng between the two Movements in the Lovedale area.

During a frank discussion Mr Jones assured Mr Jabavu that the South African Pathfinder Council had laid down that all Pathinders must seek co-operation with all other bodies working for the good of Non-European boys and must in all cases observe a spirit of toleration and good-will. Mr Jabavu emphasised the need for friendly recognition of the efforts of Bantu leaders to develop Native organisations for the advancement of their own people.

Mr Jabavu made it clear that his action insending in a notice of intention to resign was based on the supposition that the Pathfinder Movement was now being recognised as an activity of the Institute, but Mr Jones made it clear that his connection with the Movement dated fraprior to his connection with the Institute and that his activities were entirely personal in this direction.

Mr Jabavu then agreed to withdraw his resignation and to move instead the following motion at the next meeting of the Council of the Institute:-

> "That for the present the Adviser's activities for the Pathfinder Movement be not regarded as aninteral part of the Institute's work but rather as Mr Jones' own personal activities."

It was also agreed to suggest that a Round Table Conference be arranged between representatives of the Pioneer Council and the Pathfinder Council to arrange for harmonious working between the two movements.

THE PATHFINDER MOVEMENT

of the South African Boy Scouts Association.

CAPE BORDER DIVISION.

FORWARD. — PAMBILI.

From:—
Divisional Pathfinder E. A. Ball.

Healdtown,

Fort Beaufort, C.P.

May 26th 1932.

My dear Chief:

Your phone message has just come through. I am sorry you cannot be at Lovedale this afternoon for I was looking forward to quite a decent rally there. I may pop over myself just to see into a few things but I doubt it.

I shall fix up a letter to Olafohn & Mancoba if I do go — otherwise I shall try to do it by phone.

I do hope that affairs with J. turned out satisfactorily. I must have a chat with you about things when I see you at Lovedale or on the road back.

I propose to get to E.L. about 10. I shall pop down to the Beach to see you & I think we shall probably have something of a rally arranged. I have not heard from the people there — possibly Wilson will tell you what he has arranged. If it is about 11 a.m. we can get along bit & still have a 'crack' before 3 p.m. the time of the meeting. Yergan proposes to reach us at 2 — the proper for a chat about scout relationships etc. I don't think there much more at present. Oh. I should like you to take the chair Saturday & propose is open & the meeting with prayer.

St George Shear has written — crossed my

letter to him - in which he says he hopes you will be able to hold the Sarnia meeting. I wrote saying that we should have to hold a Rally in the afternoon.

Yours sincerely

Dan Ball.

At East London,
May 27, 1932.

Professor D.D.T.Jabavu,
S. A. Native College,
FORT HARE, Alice, C.P.

Dear Mr Jabavu,

The rain having caused the meeting in the Location to be cancelled I have this evening been able to type out the minute of our talk on Wednesday, and I hope you will find the enclosed copy to be sufficiently accurate.

It is possible that the weather may prevent the holding of the Pathfinder Council tomorrow; in this case I will see to it that the Council receives a written message from me to work hard for harmonious co-operation with the Pioneer Movement.

I want to thank you for the friendly spirit which made our conversation on Wednesday so fruitful, and I especially appreiated your coming over to see me in the heat of the day. I sincerely trust that you and I are to see many years of close co-operation in the great cause.

I deeply sympathise with your anxiety to see Africans themselves undertaking betterment work, and I believe I see very definite progress in the last few years in this respect.

I return tomorrow to Lovedale to stay with Dr Wilkie for a few days and then go on to Grahamstown.

With kind regards,
Yours sincerely

At East London, May 27. 1932.

Dear

I am glad to be able to say that Mr Jabavu has agreed to withdraw his notice of intention to resign from the Council of the Institute, as the enclosed Minute(which must still be approved by Mr Jabavu). It would appear that his letters are not to bear the interpretation which, so far as I at any rate am concerned, has been put upon them.

4. There has been friction between the two Movements in this area, and there may be faults on both sides. I hope, because we are to get in touch with the Pathfinder Council, the Conference mentioned in the minute, and I have worked out with Mr Jabavu definite suggestions for co-operation to avoid ever-lasting friction and to make our own community. Troops are put on to health and other social work.

5. With patience, I hope, our difficulties should be overcome by a friendly active participation in the Pathfinder Movement, but after careful thought and consultation with other leaders of the Movement. I am sure that the cause of race relations will be served in a very special way by my remaining at the head of the Movement. The main reasons are

1. I have been able to steer the Movement through one crisis in which bitter racial controversy would have resulted otherwise.
2. I have been chiefly instrumental in maintaining friendly relations between the Scout and Pathfinder Movements, and in developing these relations to the point where shortly Non-Europeans will either be admitted as Scouts in the South African organisation or the Pathfinder Movement will be placed on an equal basis with the Scout Movement in federation with the World Scout Movement. Matters are at a delicate stage now, and most confidential too, and my withdrawal now may seriously prejudice the position.
3. At many centres it has been possible to secure the services of many Europeans trained in Scouting to assist with the training of Pathfinder officers, and this is resulting in definite interest on their part in Native welfare. Developments in this respect are among the most hopeful signs of improved racial relations. Recently I addressed a camp of 120 Rover Scouts and in response to my appeals twenty or thirty young men have entered on service for Native boys.
4. I regard the Pathfinder and Wayfarer Movements as two of the most practically helpful agencies among the Natives today. Every effort is being made to make them able to train the young people to serve their own community. Troops are put on to health and other social work.

PTO

5. With patience I hope to assist the Pioneer Movement and the Pathfinder Movement to co-operateactively .
6. Please excuse the personal pronoun appearing so often. It is explained by the fact that as Chief Pathfinder I am vested with rather wide powers -like the Supreme Chief in the Natal Code.

Professor D. D. T. Jabavu,
S. A. Native College,
FORT HARE, C.P.

Lovedale, May 31,1932.

Dear Mr Jabavu,

I am glad to say that the Border Pathfinder Council at its meeting last Saturday very warmly approved of the suggestion that representatives(by the way, in my letter to you last week I omitted the word representatives) of the Pathfinder Council(Border) should meet representatives of the Pioneer Council to discuss means for co-operation between the two Movements. You will be receiving a communication from the Secretary in due course. The meeting gladly agreed to put behind it resentful thoughts and to seek with an earnest heart for harmony between those who are seeking the welfare of the youth of South Africa. Imost devoutly pray that from this will come fruitful co-operation, and I am only sorry that I shall not be here to take part in the conversations.

I have made suggestions to the Council of ways in which co-operation can be secured - on the lines of our conversation, and no doubt these will be explored.

My time here has been very fully occupied, and I find "days and moments quickly flying". It was a great privilege to address the fine assembly here on Sunday night - that fine gathering of the flower of young Bantu life with its promise for the future. How I pray that all the promise will be realised in the progress of the people.

With very kind regards to Mrs Jabavu and yourself,
Yours sincerely,

Keep for my file

Please return to RJ

E. A. Ball, Esq., M.Sc.,
HEALDTOWN.

At Lovedale, May 31,st 1952.

My dear Ball,

PATHFINDER MOVEMENT

I had a delighfful time this morning with the Lovedale Pathfinders. I enrolled eight or nine and distributed Service Stars to quite a number. They were a joyous lot and their singing was full of gusto. I had to speak a little plainly about care of uniform, and I hope that it won't be taken amiss. Asplendid lot of Wayfarers turned up, looking so very attractive in that, to my mind, nicest uniform in Africa. I asked the Pathfinders to have a good look at them and notice their clean tidy uniform. Then I talked to them of the meaning of Union Day, and how we should use it as a means of inspiring us to seek a union of hearts in our own land and in the world so that peace might come. They listened well.

My mind is turning a good deal to the forthcoming conference between you and the Pioneers. I am most grateful to you for the ready lead you gave to the Council last Saturday, and I am confiddnt that you will "seek peace and pursue it" in your conference. It will I know require a great deal of grace and forbearance; but it will be a great opportunity to show the Pioneer people the tru spirit of Pathfinders -goodwill.

It may be advisable for you to consult Mrs Grant as to the desirability of the Wayfarers being drawn into the conference at the initial stage. Unfortunately she left today for the Transkei and will probably not be back for two weeks or more. Perhaps after all it will be better for you and your fellow-representatives of the Border Pathfinder Council to explore with the representatives of the Pioneer Council the practical steps that are possible for cooperation before drawing in the Wayfarers. Should you fail(which I pray may not happen) the Wayfarers will not have been compromised. If you succeed you can invite the Wayfarers to come into the arrangements.

Mr Jabavu and I discussed at our meeting last week what arrangements could be made, and these are what we thought might be possible. I leave them with you, and you are not bound by them:-

a. The two Movements to prepare lists of places where each has work actually in existence, & the names of those doing the work.
b. Lists of places where work is proposed to be discussed in conference, and agreement sought.
c. The two Movements to keep each other informed of places where each proposes, in the future, to commence work, and an effort made to avoid over-lapping.
d. Training Courses to be open to officers of either Movement.
e. Transfers of boys from one Movement to the other to be freely

provided, amd some arrangement reached for the recognition of badges gained before transfer. This will be difficult I am afraid.

f. Criticism of either Movement, wither in speeches, press articles or in talks to groups to be severely discountenanced by the leaders of both Movements.

g. Where Pathfinders can give help in Pioneer work they can do so and feel that they are acting in accordance with the spirit of the Pathfinder Movement.

I realise that it will not be an easy conference to carry through, and I shall think ~~and~~ of you with every sympathy and shall pray for your success.

Your splendid loyalty to me as Chief Pathfinder touches me deeply, and it adds tremendously to the pleasure I have in the great work we are trying to do. I thank you too for bringing me so comfortably here from East London: that talk was most helpful to me.

With the best of Pathfinder Greetings,

Yours ever,

P. S. If you do come to Grahamstown I shall be delighted.

COPY

Imperative

St. Andrew's College,
GRAHAMSTOWN,
Cape Province.

June 30th, 1932.

My dear Rheinallt Jones,

Nkosimkulu came to see me yesterday in great trouble. He fears that your position as Chief Pathfinder is going to cause a split in the Joint Council ranks, and if Jabavu resigns from his position on the Committee of the Institute and dis-associates himself from the Joint Council movement then the Joint Council movement will cease to be a power among the Native people of South Africa. His point is that you, as the head of the Joint Council Movement, should be in a position to be absolutely impartial as between Pioneer and Pathfinder. He himself would give you credit for being able to be impartial, but he says that the Native people will never believe that you can be Chief Pathfinder and at the same time look upon the progress of the Pioneers with a friendly eye. I am bound to say that I can very clearly see his point.

When Nkosimkulu said "Would Mr. R.J. resign his position as Chief Pathfinder to save the Joint Councils?" the obvious reply was "Would Jabavu reconsider his resignation from the Institute for the same reason?" Nkosimkulu then asked me if I, as Secretary of the Joint Council, would write to Jabavu, and suggested that he (Nkosimkulu) should write to you. This I thought a good suggestion and it was put forward with a real desire for compromise. For me to ask you to consider dis-associating yourself from the Pathfinders would be impudent, but if it really comes to having to choose between saving the Joint Council movement and giving up the Pathfinders you will probably feel as I do - that if the Joint Council ideal goes there is no hope for anybody in South Africa.

I fear that since your visit, friction in Grahamstown between the Pioneers and Pathfinders has increased. I am always fearful that one or other of the sections in the Joint Council may withdraw, and here, where all our able native members are in the Pioneer camp, if the latter withdrew our Joint Council would have to close down.

The position is very difficult. I do hope a way out may be found.

I enclose a copy of my letter to Jabavu of which Jacques approves. Jacques is working hard for compromise.

Hope you are fit. Best wishes from us all.

Ever yours J.E.H. MYLNE (Signed).

No 27 Victoria Road,

GRAHAMSTOWN.

29th June, 1932.

Prof R. Jones,
Witwatersrand University,
JOHANNESBURG.

Dear Sir,

As a strong believer in the Joint Council Movement and Leader of the A. Pioneers I feel that it would be in the interest of racial co-operation if the Adviser on Race Relations for the present resigned from the Position of Chief Pathfinder.

I fear otherwise that the progress of Joint Council movement may be impeded, and view the possible resignation of Prof Jabavu from the Joint Council with alarm.

I am Sir,

Yours faithfully,

THOS NKOSINKULU (Signed).

C O P Y

Mr. D.D.T. Jabavu,
S.A. Native College,
Fort Hare,
ALICE,
Cape Province.

Dear Sir,

I have had a long interview with Mr. Thomas Nkosimkulu. He is one of the staunchest members of our Joint Council and came to tell me that it was his opinion that if you resigned from the Committee of the Institute of Race Relations (because of dissatisfaction at the Adviser on Race Relations holding the post of Chief Pathfinder) the Joint Council movement in South Africa would steadily lose ground.

I expressed to Nkosimkulu the view that the Pathfinder and Pioneer movements, although of real value, were but small things compared with such a thing as the Joint Council ideal for without the rapid extension of the Joint Council ideal in South Africa I can see no hope for the future of Black or White. Upon this point Nkosimkulu and myself are, I believe, in complete agreement, and he has asked me as Secretary of our Joint Council to write to you to express the hope that you and the Adviser on Race Relations (to whose splendid work for Joint Councils both Knosimkulu and myself pay tribute) may find a way out for the sake of the Joint Council ideal upon which we believe that the future happiness of South Africa depends.

Yours faithfully,

(Signed) J.E.H. Mylne.

P.S. Our Joint Council draws no distinction whatever between Pioneer and Pathfinder; we look upon both movements with equal favour and I personally support both.

761, Park Street,
Pretoria,
15th July, 1932.

My dear Jones,

I am returning herewith the enclosures to your letter of the 14th.

The position is more serious than I realised, and I sincerely hope that the Round Table Conference will reach a solution.

Do you suppose that Jabavu would bring his organisation into the Pathfinders if made Asst. Chief Pathfinder? — A mad idea, probably.

Mylne is a very level headed man. If he writes as he does, we shall have to face a serious situation should the Conference break down.

We must not worry; but must frankly face the situation what is to be done in the event of continued disagreement. It is a shame that things like this should hinder splendid, constructive work like that of the Pathfinders. Let us hope that they will not do so.

Yours sincerely,
Edgar Brookes

MF

EXTRACT - FROM 'THE SUN', FRIDAY, SEPT. 30, 1932.

The news that the local Boy Scout leaders "are mostly in favour of their movement being extended to Coloured boys" is one of the surprising events of the week, and will no doubt be looked to with interest by many of our youngsters who have always recognised the organisation as being for Europeans only. The main issue is not uniform or name, but what the organisation stands for, their activities, and as stated the "character-forming" movement that is so much needed "even more than the white boys".

There are somewhat similar institutions for the Coloured youth under the jurisdiction of the churches, quite worthy bodies, namely the Boys' Brigade and the Church Lads' Brigade, unfortunately with a military flavour, and its accompanying principle of military dicipline. We favour an organisation which has a policy of uplift, where the lad has an opportunity of using the initiative and originality of his mind, brain and hands, in fact to bring out the best that is in him.

We regret that one of the leaders has said the Coloured boys "were not willing to join the 'Pathfinders' because its members were nearly all Natives"; the latter movement is not generally known, and it is as well to state here that as well as there are Native boys in the church institutions, so there may be Coloured lads in the "Pathfinders", where they are established, but we cannot vouch for the objection stated above.

Copy sent at the request of Professor D.D.T. Jabavu.

Fort Hare,
Alice, C.P.

3rd October, 1932.

Dear Mr. Pim,

I am glad to inform you that I now see every hope of seeing the trouble between the Pathfinders and Pioneers amicably settled and if my hope is realised I will no longer have any need to worry about my withdrawing from the South African Institute of Race Relations.

Of course the negotiations between the groups are still under way and far from being completed, but as I happen myself to be the chief intermediary and am doing my utmost to bring about reconciliation, I feel I have good reasons for my optimism, and I write to make you also feel happy over the prospect.

Kindly inform Professor Brookes and Mr. Rheinallt Jones, and any other Council members sufficiently interested in the matter.

Yours sincerely,

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

J. D. Rheinallt Jones, Esq.,
P. O. Box 1176,
Johannesburg.