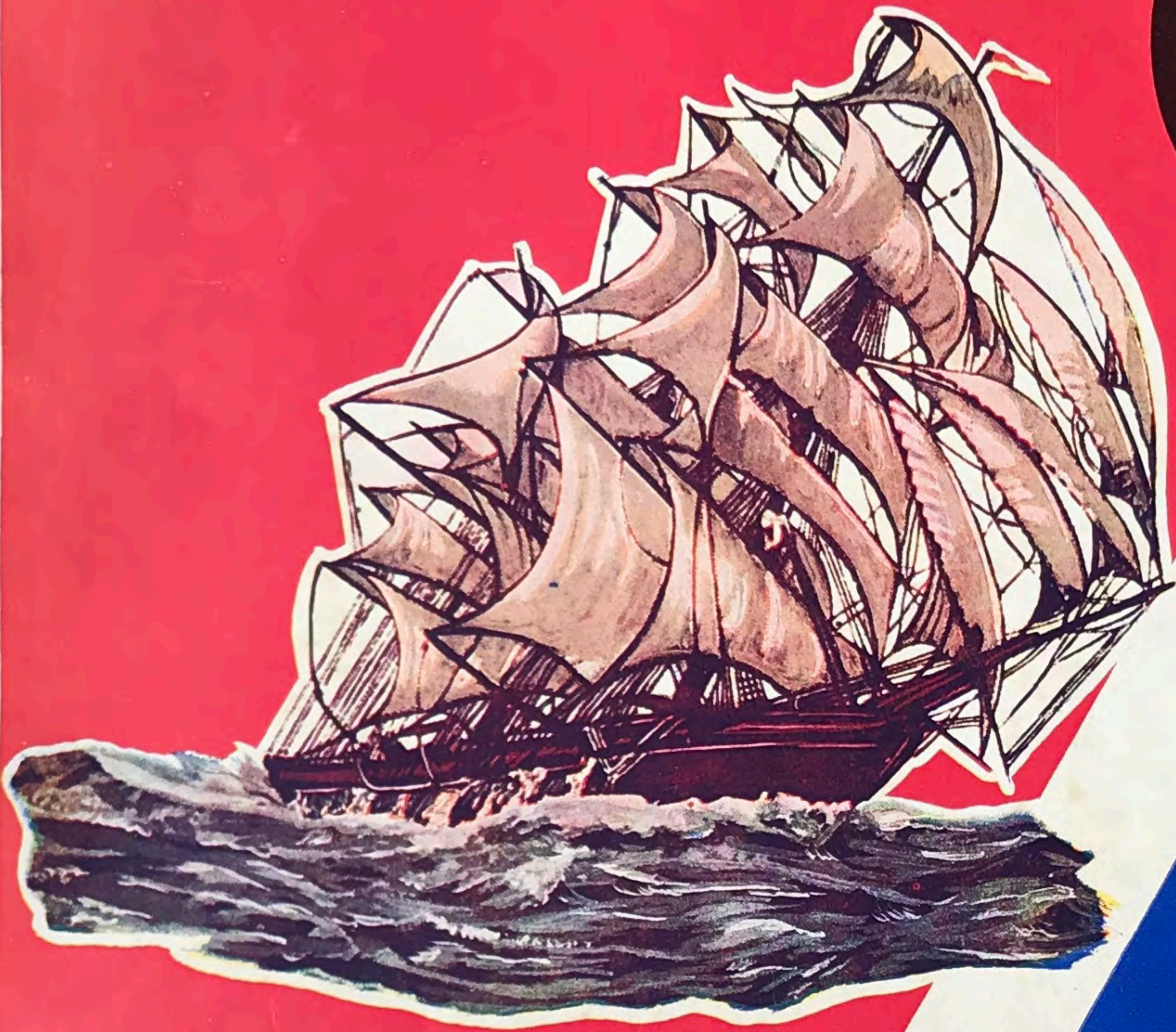


Supplement to Daily Dispatch, Friday, April 10, 1970

1820

Souvenir Issue



1970



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THE SETTLERS

A century and a half ago about 5,000 British men, women and children landed on the eastern coast of the Cape Colony. They started as farmers on a wild and dangerous frontier, many with a conspicuous lack of success. But they stayed in the area and became part of South Africa.

Their influence cannot be easily calculated. Some proud descendants of the Settlers overdraw their importance, others minimise it. But what is clear is that these 5,000 people had a profound and lasting effect on what was to be, nearly a century later, the Union of South Africa. And their importance is still evident 150 years later.

Hence the celebrations to commemorate their arrival, and hence this review.

All the articles in this review were especially commissioned from experts in their field. Much of the material has not been published before. A lot required an enormous amount of research.

The contributors have not merely rehashed old information in a new form. Their views are authoritative; some are provocative. Some of the contributors' conclusions may be challenged. But all will be read with interest and respect.

One of the writers uses the phrase "ancestor worship." This review does not merely publish sycophantic columns of blind praise to those Settlers. It attempts to analyse their strengths and weaknesses. And it still gives credit where it is due.

Three themes run through these pages. The first is the history of their departure, arrival and the early days. Second comes their heritage. And thirdly, there are several articles drawing together the first two themes into the South Africa of today.

It is hoped the review will not merely be read once, but will be kept as a valuable reference to those people we are honouring in 1970.

Land the Settlers left—and why

POVERTY AND REPRESSION AMID ROMANTIC PLENTY

BY 1820 five years had elapsed since the Battle of Waterloo had inaugurated the Pax Britannica — the great Victorian peace, during which Britain reached a position of power and influence approximating to that of Rome during the rule of the Antonine emperors.

But the recent struggle against the French Republic and the succeeding Napoleonic dictatorship was not fought for empire; survival itself had been at stake. Vast territorial possessions in India, and a web of commercial interest extending across the globe and protected by the victorious Royal Navy and strategic fortresses such as Gibraltar and the Cape, were the rich imperial inheritance incidentally secured and consolidated by the Battle of Waterloo and the succeeding peace treaty.

Supreme

Both in reputation and in terms of real power Great Britain stood supreme among nations: the future of her people and her empire was assured — for an entire century it later transpired. The urgent tasks of civilising and a rich commercial harvest beckoned. An age of renewed expansion, which was to bring the 1820 Settlers to the Cape, had begun.

The Age of Expansion was also, for Britain, an Age of Transition. Since the beginnings of history human society has rested upon either an agricultural or an industrial base. But the industrial base is a latter-day addition; and it was in Britain in the late 18th and early 19th centuries that this second foundation of Man's social and economic existence was laid.

The complex and controversial origins of the Industrial Revolution do not really concern us here: what is important is the effect of this transition on British society, in gen-

By
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eral, and on the future 1820 Settlers, in particular.

Mr. E. Morse Jones's invaluable "Roll of the British Settlers" lists the professions of the Cape immigrants.

Farmers and framewokers were well represented. Both categories had been affected — in some cases severely — by the Age of Transition. Oceans of ink have been poured out by authors on the evils of Britain's industrialisation. What most of them neglect is the fact that this industrialisation co-incident with the French wars. Inevitably, quarter of a century of struggle distorted the pattern of development — and this pattern was, if anything, further deranged by the precipitate arrival of several hundred thousand demobilised soldiers, sailors, and war-workers on the British labour-market in 1815.

Moreover, the population of Britain doubled in the long reign of George III, growing from seven to eight million in 1760 to some 15 million in 1820. With all these additional mouths to feed and bodies to clothe, the old methods of production soon proved obsolete.

The process of enclosing land into more efficient farming units was accelerated and the cottager class offered the choice of continuing as wage-labourers or seeking employment in the growing urban complexes. Numbers on the land probably remained static, but the surplus which the pop-

ulation explosion had produced was now forced to pursue new avocations in the towns, or emigrate.

At the same time the internal demand for cheaper clothes had risen sharply with the expansion of population. Inventions such as steam-driven spinning jennies, power-looms, water-frames, etc, rendered many of the old domestic industries uneconomic.

Invention and enclosure, therefore, affected the farmers and framewokers directly — and in many cases is the chief explanation for emigrating.

A further cause, already mentioned, is simply this expansion of population — which continued at a high level throughout the nineteenth century and enabled Britain between 1815 and 1900 to export some 25 millions of her people across the seas.

Undeveloped

Thus, the 1820 settlement scheme, which brought out 5,000 men, women, and children must be seen as a fraction in a vast shift of population from a virile, expanding centre to a relatively undeveloped periphery. And to this periphery the language, culture, and technical expertise of the centre were naturally communicated — ultimately to establish English as the lingua franca — the universal language — of the world we know today.

The Regency environment which the Settlers left behind in Britain had a superficial brilliance and glitter which continues to evoke a response in the reader of historical novels. How often has the juvenile fan of Baroness Orczy's "Scarlet Pimpernel" grown into the adult devotee of Georgette Heyer's bucks and beaus.

George III old, mad, and blind mercifully died in 1820, but in his place reigned his flamboyant son, the Prince Regent — or "Prinny" — of

former years. For a generation his frills and foibles, masques and mistresses had scandalised even the broad-minded aristocracy and enraged the lower orders. Seldom has the British monarchy's stock sunk so low than at his accession. Yet, in his highly individualistic way, the Regent personified par excellence the gilded upper crust of society.

The 18th century aristocracy had grown up in the age of rationalism: the classic principles of balance, reason, and control had disciplined art and architecture.

Banquets

But, by 1820, the new Romantic movement was at its zenith. With its cultural contribution went an ostentation and extravagance in aristocratic living before which even the 18th century's luxurious standards paled. In Brighton, for example, the Regent's modest Georgian pavilion was metamorphosed by successive stages into the florid, incongruous seraglio which still decorates the esplanade.

Here the gargantuan dinners laid on by "Prinny" typified the banquets which loaded groaning tables in dozens of country mansions and demi-palaces throughout England. Pates, partridges, pheasants, pies, sucking-pigs, joints and haunches of every conceivable meat and venison, whole sides of beef even, were borne out in endless succession from the kitchens by liveried flunkies to satisfy the ungoverned appetites of the rich and privileged.

But there was a price to be paid for this riotous self-indulgence: gout turned many by middle age into tottering cripples; and, as one wag said of the Regent: "If Prinny lets his corsets go, his belly reaches to his knees!"

As a class the aristocracy were, however, neither effete, nor ineffectual in the national life. In France, the Crown reduced the aristocracy to parasites, who played a querulous role in bringing on the revolution which finally neutered their class.

In England, by contrast, the parliamentary form of govern-

ment had been secured and protected by the action of the aristocracy — not least in the "revolution" of 1688. Understandably, they had entrenched their position in the legislative and executive divisions of government. They had their own house in the Parliament — the House of Lords, which in those days was very nearly as powerful as the Commons.

Moreover, their political influence extended to the Commons, where the weird, unreformed electoral system enabled nobles to control the elections in literally dozens of the borough constituencies.

This was the age of the "pocket" and "rotten" borough, where the election — always open, without the ballot-box — was a farce owing to the pressures to which the limited numbers of voters were subjected by the borough-patron.

Such influence on the law-making side was nicely balanced by power in the law-administering institutions. Able commoners with the right connections might certainly aspire to the highest posts in the land.

Values

But there were many in Regency England who had earlier despaired of ever substituting these new virtues and values for the high-living corrupt, unreformed "establishment" of the early 19th century. Instead, many of these "potential Victorians" (the Queen herself was only crowned in 1837) chose to move beyond the sea to environments apparently more amenable to their persuasions than the unredeemable homeland. The Shaws and John Ayliff, for example bear witness to this half-secular, half-religious urge. In their particular case, it worked itself out in missionary and church activity on the frontier.

The Pitts, father and son, demonstrate the exceptional flexibility of Georgian society when compared with the Continental monarchies. Without titles, both became first ministers of the realm but every ministry before 1832 — and indeed after, to a lesser degree — had its proportion,

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Problems in England's expansion

often a dominant proportion, of nobles.

Below the ministry, the departments of state were still staffed to a considerable extent on the basis of patronage: only much later was the system of competitive entrance examination for the civil service introduced. Under this system of perks for the "haves" men like Lord Charles Somerset, scion of the House of Beaufort and Governor of the Cape during the 1820 settlement, could engross many of the top administrative positions both in and outside Britain with comparatively little effort — and, of course, in Lord Charles's case, there was a special salary of £10,000 to go with the Cape post.

Significantly, Sir Lowry Cole, who was less well connected, had to be content with £6,000 — the more realistic sum to which the salary was reduced on Somerset's resignation.

Irksome

It is scarcely surprising that many "unconnected" men with initiative found such aspects of the hierarchical social system of the mother country irksome and stultifying. Beyond the seas the lands of opportunity, particularly America, beckoned. There Jack was as good as his master and accumulated advantage and hereditary privilege seemed less likely to determine a man's progress. This, surely, is another important factor explaining why the 1820 settlement scheme for the South African wilds attracted applicants.

Nevertheless with the Age of Transition, the Age of the Aristocracy began to draw to its close. The nobility had invested heavily in industrial projects; indeed, its capital financed much of the transition.

But new classes began to jostle for a say in government commensurate with that which gave them in the economic life of the nation. The families of the representative Victorian statesmen of the next generation were putting down their roots: Peel, Gladstone, Chamberlain — these names would dominate the politics of the new age and the House of Com-

mons would soon come to outweigh the Lords decisively.

With these new men would come new values. The flippant, scintillating, raffish society of the Regency was gradually to be subdued by the ponderous Victorian morality of the middle-classes. "Self-help," thrift, the patriarchal — and matriarchal — family virtues — these would be extolled as the true measure of Man.

Such attitudes had their origins partly in the Wesleyan movement and in the awakening conscience of the Anglican established church. John Wesley's call in the 18th century to a more vital and personalised faith combined with the associated campaign to abolish the slave trade, Elizabeth Fry's efforts to improve prison conditions, and Romilly's moves to mitigate the harsh penal code to produce the crusading zeal of the Victorian middle class.

When allied with the old individualistic ethic of the dissenting sects, this subsequently engendered a great optimism and confidence in their moral superiority among the Victorians and encouraged political, social, and economic experiment on an unprecedented scale.

Radical

By way of contrast to the saintly Wilberforces and Wesleys who hoped society could be reformed by example (and who were conservative in political matters) there were those who put their faith in more direct forms of action. Among the middle classes, certain dissenters formed a strong radical clique. They had their aristocratic sympathisers, especially Lord Grey, whose ministry was later to pass through the great first Parliamentary Reform Bill of 1832.

But in the early years of depression and repression after Waterloo, such an enactment had seemed a mirage on the arid political horizon. Inevitably, the middle-class reformers had turned for allies to the great "unwashed" proletariat which, almost overnight, was swelling villages to the proportions of cities.

Here the old machinery of parish or borough local government was quite unable to

cope with the novel problems of the urban environment. The absence of paid municipal officials, failure to lay on even rudimentary services, such as water supplies and sanitation, a soaring crime rate where no policing was provided all combined to make riot and civil commotion an endemic feature of Georgian and Regency England.

Often, the governing classes allowed situations to develop out of hand and were then forced into savagely repressive measures to restore order. In the Gordon riots of 1780 in London several dozen crazed humans had to be hanged, shot, or imprisoned before the disturbance was finally brought under control.

Protest

These particular riots may be seen partially as a blind protest at intolerable living conditions. In the later Regency period the lower orders tended to make their protests somewhat more peaceably, but also in more overtly political terms. Monster political meetings, addressed by popular orators demanding parliamentary reform and a greater say for the working man, were the customary form.

Haunted by the spectre of revolting 'sans-culottes' in France in 1789-92 — and even more frightening "Reign of Terror" which has followed — Britain's Tory governing class remained repressive after Waterloo. A climax was reached in 1819.

A monster meeting at St. Peter's Fields, Manchester, brought about a confrontation between the forces of local authority and the apparently formidable throng which had gathered — peaceably — to voice their demands for political change. The authorities decided that the impasse could only be broken by sending in squadrons of regular cavalry to disperse the crowds. In the ensuing commotion several of the vast audience were killed.

In Parliament the "Six Acts" passed shortly after this so-called "Peterloo Massacre" seemed to many lower and middle class men to confirm their conviction that the

governing class could neither be budged, nor would it budge voluntarily, from its repressive approach.

To these frustrated labourers, journalists, and artisans the lure of the freer, less governed colonial environments was often irresistible. And when such politically-aware men landed at places like the Cape, it was inevitable that they should soon join battle with those bureaucratic forces which seemed to them to personify their old opponents of the homeland. Against this background must be viewed the 1820 Settlers' disagreements with Landdrost Rivers and, indeed, the struggle for the freedom of the Press.

The years 1815-1820 were unhappy ones in Britain's domestic history. The dislocations in the economy which rapid industrialisation and precipitate demobilisation occasioned, left many unemployed or dependent on low, subsidised wages. At the same time political attitudes seemed unalterable as a result of the life-or-death struggle with the French "proletarian" republic.

But westward and southward there were new worlds to conquer. The impulses behind the emigration of South Africa — apart from the Government's wish for dense settlement on the Fish River frontier — are, therefore, easily divined.

But what is forgotten is the fact that these five years soon gave way to more progressive times in the homeland. After tentative administrative improvements in the 1820's the British Parliament was reformed in the 1830's, and many of the worst anomalies removed. The manufacturing classes came gradually into their own and Victoria was crowned. At the Great Crystal Palace Exhibition of 1851, Britain showed a wondering world the products of her manifold industries — and concluded herself that the gap between the rich and poor — the two "nations" of which Disraeli wrote — had been effectively bridged.

Perhaps this was smug and premature; nevertheless, the achievement by the half-century in social, political, and economic terms had been truly remarkable.



And this is one of the first views the Settlers had of their new country . . . Algoa Bay in the early 19th century was little more than a fort. Today, thanks to the Settlers, it is a bustling industrial and commercial centre.

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The land they came to — and what they founded

IN August, 1912, one of South Africa's greatest soldiers, General J. C. Smuts, paid his tribute to Colonel Graham when he laid the foundation stone of the present monument in the High Street. This marks the spot where, a century earlier, in 1812, Lt. Colonel Graham decided on the situation of the new frontier town which bears his name.

The tree, in whose shade Graham and Stockenstrom had reined their horses, was a landmark on the farm De Rietfontein abandoned since 1810 by the grantee, Lucas Meyer: it remained a landmark in Graham's Town, until it was blown down by a high wind in 1844.

Grahamstown began in 1812 as a frontier defence point: no less and little more. Seven years later, in 1819, five of the 33 erven first surveyed were still vacant, and it was reckoned that in addition to some 300 soldiers, there were only 32 civilian men capable of bearing arms.

Grahamstown stood isolated in the bush: an excellent point from which to hunt elephants, buffalo, hippopotami and even lions in the Fish River area. Roads were mere wagon tracks. To say that with its twin, Cradock, it commanded the Fish River frontier, is to make the wish father to the fact. Legally, and on maps, the Fish River was a boundary imposing a geographical apartheid between the Cape Colony on the one hand, and the Xhosa in Kaffirland on the other. It was in practice often an imaginary line.

The struggle for the Zuurveld which Graham seemed to have ended in 1812, continued nevertheless as a cold war. Disputes over land and cattle, and the unwelcome intervention of Lord Charles Somerset in Xhosa politics which he did not understand, provoked the great crisis of 1819.

In April that year led by Ndlambe and inspired by the prophet Makanna, the tribes began to muster in the dense cover and thick silence of the Fish River bush. If they had attacked by night, the day would have been theirs.

Defiance

Instead, they sent their challenge and attacked in full daylight. In overwhelming numbers, they swept over now what is Makanna's Kop, in open and magnificent defiance — as useless as the charge of the Light Brigade at Balaclava. The small Grahamstown garrison directed its fire and fought for survival, gun and bayonet against assegai.

Yet ever in deadly struggle, the Ndlambis held back their spears, so tradition has it, while Elizabeth Salt carried a keg of gunpowder swathed and cradled like a baby, to the east barracks at Fort England. Xhosa did not usually kill women. The garrison held the town and Grahamstown was saved: after 1819 it was to be often threatened, but never again faced a frontal assault.

They year 1819 was a momentous one for Grahamstown in two other ways. In October the Cape Gazette announced a verbal agreement between Somerset and Gaika whereby the official limits of Kaffirland were thrown back to the Keiskamma.

The area between the Fish and the Keiskamma, as far north as the junction of the Tyumie with the Keiskamma was declared a vast buffer zone. The hunter's paradise would be forbidden territory to graziers and hunters of all races.

This was a paper dragon. The neutral belt continued to be traversed from both sides, often with impunity.

Meantime 6,000 miles away in London, the Colonial Office, spurred on by Parliament's grant of £50,000 for emigration to the Cape of Good Hope, was making its final selection from 9,000 applications. Heads of parties were notified, the Navy Board was informed,

and before the year was out, the emigrant ships were ready to sail from Britain to the Cape. Lists vary, but close on 4,000 people, more than half of them women and children, landed at Algoa Bay during 1820.

The design was to fill in the vacuum in the Zuurveld left by Graham's victory in 1812. The Settlers would thus constitute the third line of colonial defence: first the neutral belt, then tenuous military patrols between half-completed posts along the Fish River, and then the settlers of Albany.

Since the so-called neutral zone and the Fish River defence did not operate as intended, unintentionally and unwittingly, the Settlers became a human Maginot Line.

The Settlers had seen themselves as a chosen few. They came prepared for self-help and hard work. But they had envisioned the green fields and rather concentrated mixed farming of the English countryside. Even indentured labourers hoped that by hard work they could save enough to become proprietors in due course.

Nightmare

In the event they found the sandy wastes of Algoa Bay, the groaning wagons, the harsh bushland and the blaze of relentless summer. The vision began to turn into a nightmare. Inadequate planning in advance of their arrival, a bewildered officialdom often harsh and hasty, and in due course blight, drought and flood broke up and dispersed the settlement as originally planned. Even in ideal conditions, the 100-acre farm designed for them was much too small an area for an Albany farm. Conditions were not ideal, but grim. To misery and in some cases near starvation, was soon added the burden of fear. By 1823, there was not only the perennial border problem of cattle-thieving: there was the cold fact that murder was done, and even the shepherd-lad must stow his books and learn to use a gun. True, there was no massacre, but 19 of the Settlers, three of them children, were probably murdered between 1821 and 1834.

By 1823 however, less than half the men and their families remained on the locations assigned to them. Some drifted far afield, to Cape Town or Graaff-Reinet. Most moved up to Grahamstown which was the military centre, a centre of civil government and a market. After 1819 Grahamstown began to grow from barracks to village; from a village to a town. Here the tailor and the saddler and even the labourer could find work, especially when new barracks, the Drosty buildings, the Wesleyan chapel and St. George's Church were contracted for as well as the humbler cottages on Settler's Hill.

But the Settler staple was trade, especially after Port Elizabeth became a free port. At first trade was by barter: a wagon load of lime from Bathurst would be entered against the cost of a saddle, for instance, made in Grahamstown. There was energy and enterprise everywhere.

Trade

Rafferty, who had come to the Cape in 1818, built up a miniature example of vertical combination. He had his own slaughter house and butchery: his own tan-yard and his own manufactory of saddlery and leather goods of all description. Including apprentices, he employed between 20 and 30 people.

Many Settlers, however, found their best opportunity was the upcountry or Kaffir trade. This was illegal, until fairs were held after 1824 at Fort Willshire. But long before 1830 when licences to trade were generally available, traders and hunters, defying authority, gambled life for for-

By
PROF.
W. A. MAXWELL,
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tune in Kaffirland. Here brass wire, beads and buttons could be bartered for ivory, hides, skins and cattle. In due course gun-powder was also smuggled.

The ledgers of one trader, who probably did not himself venture beyond the Colony,

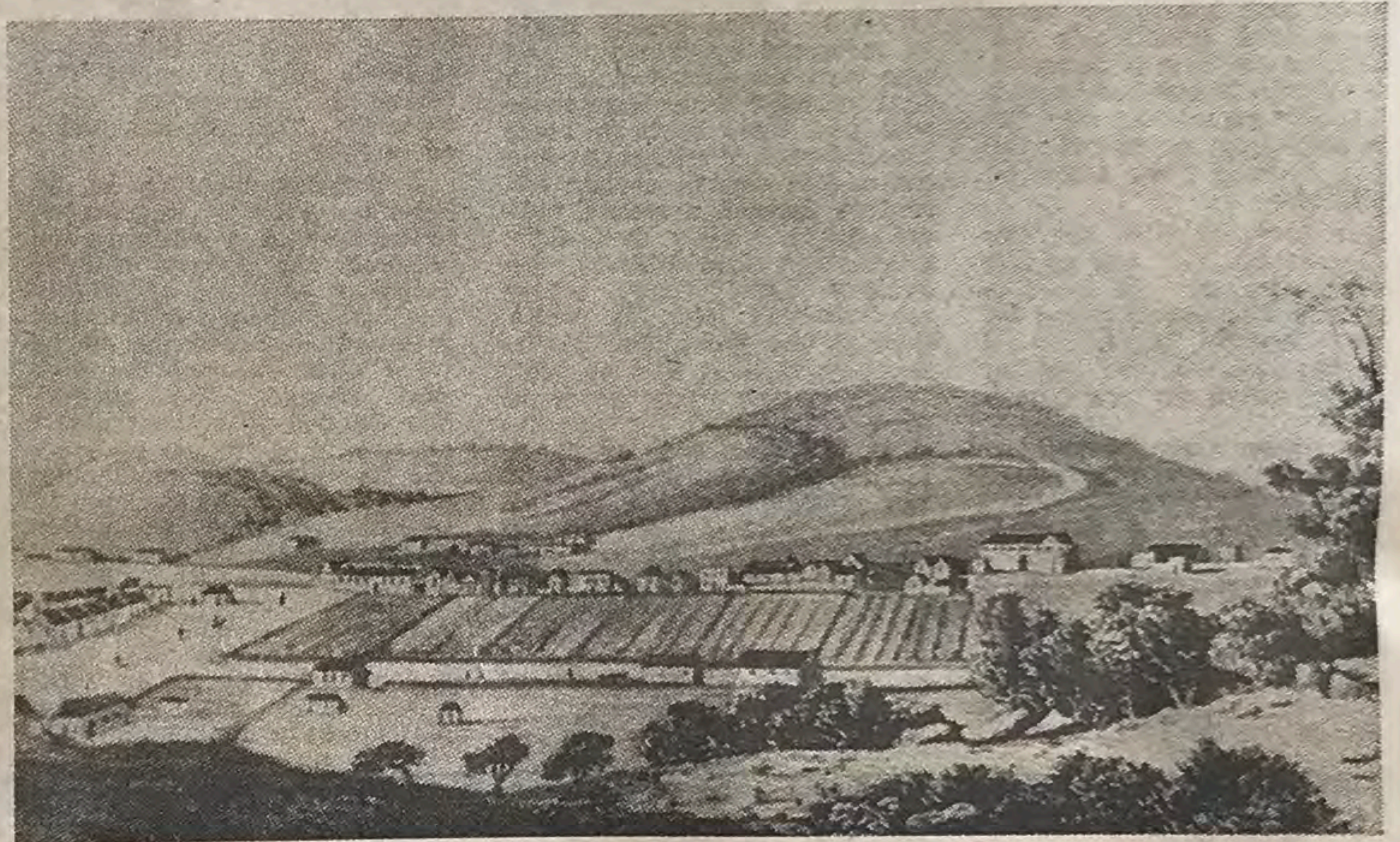
from 1823 had begun the transformation of Grahamstown into a centre of trade, and in due course there followed community undertakings and civic enterprise.

The building of churches, first the Wesleyan, then the Congregational, the Baptist, the Anglican and the Catholic: these broke the skyline of Grahamstown with towers very different from the grim and slitted oblong of the frontier forts. Here too, the service, the sermon, the social function, gave stability and confirmed faith.

Public subscriptions worked also for more earthly objectives. Public subscriptions built the Commercial Hall in 1832, financed the cutting

between 1837 and 1862 when it was fully incorporated, no less than 37 were of Settler stock. By 1845 the first supply of piped water had been provided, and the pipes set almost reverentially down the centre of the High Street. Cautiously and with some mis-giving, they placed the first street lamp in 1854. They struggled to support a succession of subscription libraries, and in due course, individual settlers, prominent among them Atherstone and Godlonton were among the sponsors of the museum and the botanical gardens.

Among the Settlers of Grahamstown, there are those about whom whole books could be written. There were many



The Settler City — Grahamstown a few years after the Settlers had landed. It was the Settlers who transformed Grahamstown from a military post to a centre of trade.

trace destitution changing to solvency. A store in Bathurst Street and one at the Kat River had enabled him by 1832, to establish himself as a pioneer sheep farmer. Since 1826, when wool was first sold at Somerset fair, farming for wool, pioneered by Settlers, was slowly promising to turn the Eastern Districts into a sheep walk. In Grahamstown bales of wool were now heaped beside farm produce, timber and the trade of Kaffirland.

In these early years, can be traced the patterns of ambivalence in a frontier zone. From the moment when Boer wagons transported weary immigrant Settlers there had been camaraderie. There was inter-dependence between Boer and Briton confronted as they often were by common hazards. But there remained a self-conscious retention of group identity.

There was probably even greater inter-dependence between European and Xhosa. But it was often torn apart by tension and fear and misunderstanding. One Settler bitter in experience but blunt in honesty, exposed the dilemma when he urged that the whole Kaffir nation should be destroyed; he added, however, if that were done, there would be no-one to trade with.

Frontier policy theoretically set them apart. Practical necessities made them inter-dependent, while trader and missionary strove to act as effective inter-mediarers.

Solution

Even civic government came to play its conciliatory part. By 1828 a Hottentot village contiguous to Grahamstown had been established: in due course, the Fingo Village was established, and it is arguable that Grahamstown fumbled to a solution of many difficulties, when the Civil Commissioners came to preside in fact over three adjacent communities. Together they became the City of Grahamstown.

The coming of the Settlers

and surfacing of Howison's Poort, and in 1837 began to raise money for a jetty at Port Elizabeth, then the gateway to Grahamstown.

In December, 1831, Louis Meurant published the first issue of the *Graham's Town Journal*. In due course, the Settler Robert Godlonton, first editor then proprietor of the paper, was to establish himself as "homo vulgus Northeliffii". He was not only a vigorous if sententious journalist: he was an excellent man of business who modernised his equipment and built up a miniature Press empire.

Wherever their travels took them — and they were often far afield — the Settlers wrote in to the *Journal* whose news service they provided gratis. For his party, Godlonton was their champion — almost the patriarch of Albany. Though he never wielded sword, he fought the Settler battles in season and out of season with his pen. Swords are now sheathed but the haunting presence of his books and his editorials, still casts his shadow before.

Survive

Wars are won by fighting. The Settlers did not make the policies which provoked the wars, but they did in many cases fight to survive them. Almost every homestead in the Eastern Districts has its tale to tell. In Grahamstown, some fought to save life; others fought to win contracts and make fortunes, but this has always been typical of wars. Had the Settlers done this and no more, the achievement would still have been noteworthy. But the "cockey pin-makers" as Fairbairn called them, quietly modified the image of themselves which they had brought to the Cape. They worked to secure municipal self-government as they did in 1837, and then worked harder to make it operate intelligently. Of the 48 municipal Commissioners elected for Grahamstown bet-

others, not wholly "perished as though they had never been" the quiet men and women, faithfully giving as well as taking: doubtless too, in a town with more canteens even than churches, there were scalliwags and wasters. They made their noise, but they did not set the tone.

Until the 1860's Grahamstown held its own as the merchant, not merely the military capital of the Eastern Districts. By that stage, the Eastern Districts Court (1864) and the foundation of great schools like St. Andrews and St. Aidan's, followed in due course by Kingswood, were already winning for it a different kind of pre-eminence.

Blended

In very subtle ways, the memorials of the past blended with the prospects for the future in a city of quiet metamorphoses. Selwyn Castle, colonial by-product of the Gothic revival, and once the official residence of the Lieutenant Governor, is now part of the university campus. The Drosty buildings, taken over for the military by Sir Benjamin d'Urban, have survived in part, and house the Institute for the Study of English at Rhodes University.

Dr. Atherstone, who performed what was probably the first amputation under anaesthetic on the continent of Africa, would find his able successors in ranks as varied as the medical profession, the Museum staff and the Geology Department at Rhodes.

But to multiply examples is to prove no argument: soldiers and settlers first founded then transformed Grahamstown into a city whose citadels have so far stood more for the arts of peace than those of war.

Here, certainly, ordinary men and women have done quite extraordinary things; and there have always been some willing to try and do the best things, even in the worst times — and without being too solemn about it.

THERE MUST BE A REASON



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Dynamic economic force is provided in East Cape

HISTORIANS continue to debate the extent to which economic motives were responsible for the Settlers abandoning their British homeland for a new life of great uncertainty and numerous hazards at the southern tip of the Dark Continent.

The traditional assertion that the 1820 emigrants were among those being driven to the colonies as a result of the depression which came in the aftermath of the Napoleonic Wars is now regarded with a certain degree of caution. While it is true that the five or six years immediately following the peace settlement of 1815 was a period of commercial contraction in Britain, marked by deflation, a relatively high level of unemployment, and a certain amount of civil unrest, the diaries and memoirs of individual emigrants do not lay undue emphasis on economic hardship as a motive for voyaging to the Cape Colony.

Adventure

In fact, like all large scale emigrations, the reasons for this one were numerous and often they overlapped with one another: for many, it was simply the call of adventure — an appeal to restless, pioneering temperaments; for others, there were domestic or family problems and difficulties; some departed because of politics, frustrated by a repressive post-war regime which refused to countenance collective bargaining, freedom of the Press, or electoral reform, certainly, too, many hoped for improved oppor-

By
PROF. M. ARKIN,
 Professor of
 Economics at
 Rhodes University

tunities for making a living.

But the very fact that the Settlers comprised a motley collection of artisans, sailors, professional men, half-pay officers, shopkeepers, gentlemen of leisure, labourers, pensioners, schoolmasters, with a leavening of farmers and husbandmen, is some indication of the variety of motives at work.

Moreover, the scheme was organised by the British Government, while at the same time the authorities were actively discouraging individual settlement either in South Africa or the North American colonies. This suggests that the prime factors at work were political and strategic, rather than economic. Not only were official policy-makers anxious to increase the number of English-speaking colonists at the Cape but (even more important) to provide a buffer of permanently occupied and closely settled farms in the much disputed Zuurveld area in an effort to stabilize the eastern frontier. Such an arrangement, it was hoped, would ultimately relieve the Treasury of the heavy expenditure of maintain-

ing garrisons of professional soldiers to keep marauding tribesmen from crossing the Fish River boundary.

In support of the scheme, Acting Governor Donkin ingeniously informed Secretary of State Lord Bathurst: "The object of these savage tribes is, as your Lordship is aware, to find large quantities of cattle and few men looking after them, whereas in the Zuurveld they would find comparatively few cattle and a considerable population."

This helps to explain why the emigrants themselves, before departure, were never told of the precise nature of their destination. The authorities were not anxious to advertise the fact that they were proposing to settle a dangerous area for military purposes, and all the Settlers knew was that they would proceed to "the south-east coast of Africa, some distance from Cape Town."

It is hardly surprising that the scheme was an abysmal failure from the authorities' point of view. The Zuurveld (subsequently to be known as the Albany district), in terms of soil, water, and climatic conditions, is predominantly a pastoral area and certainly unsuited to intensive wheat cultivation on 100-acre smallholdings.

The Settlers had not been selected with a view to their experience as farmers, and only a few of them had any practical knowledge of agriculture. But such inexperience was hardly responsible for the droughts which kept harvests small, for

the rust and insect pests which attacked the crops, or for the fact that the nearest market, Algoa Bay, was 130 miles distant, a return journey of nine days.

Even more significant for the Government, closer settlement had failed to discourage tribal incursions.

Within a short time, therefore, "having reaped little or no returns from the land they had cultivated for four successive seasons" and being "now for the most part in a state of extreme poverty," more than half the Settlers had abandoned their holdings in despair. In official circles, the whole business was regarded as something best forgotten and the government subsidy was discontinued in 1823.

Relief

For those Settlers who remained on the land, relief eventually came in the form of official permission to enlarge their holdings. Fortuitously, the late 1820s saw the rapid spread of factory mechanisation in the British woollen textile industry, and on the Settler farms there now took place a general switchover from uneconomic grain cultivation to commercial pastoralism.

Gradually, the suitability of particular breeds was determined, and a small consignment of fleeces was sent to London in 1830. Ten years later wool had become the Colony's principal export item, and this Settler-sponsored industry, by widening the Cape's commercial horizons, was helping to breakdown its traditional self-sufficient existence and earning valuable foreign exchange.

Meanwhile, soon after their arrival in the Colony, some of the more adventurous Settlers had begun to traffic with the tribesmen. The extensive bushlands of the Fish River valley abounded in elephants, which the Xhosa hunted for ivory tusks. Though the authorities at first tried to prohibit commercial contact between Briton and Bantu, by 1824 the ivory trade had reached such clandestine proportions that regulations were promulgated for its "proper control."

A garrison post some 13 miles beyond the Fish, Fort Willshire, was selected as a site for supervised bartering.

Three days a week coloured blankets, beads, and metal implements would change hands for ivory, hides and skins, with the military having the onerous task of ensuring that there was no traffic in firearms or liquor. The popularity of the Fort Willshire fairs and their peaceful character reflected a strong pull on both sides to make such trading contacts more permanent.

Accordingly, in 1827 a few Settlers merchants were given permission to establish permanent trading stations among the Bantu communities north of the Winterberge.

By 1830 the military fairs had been discontinued and traders had begun to move freely into the heart of Kaffraria, establishing stores in Tembuland and Pondoland, and coming to play a regular part in the lives of those tribal communities.

Although the elephant herds were rapidly decimated, greatly diminishing the ivory trade, by 1835 hides and skins to the value of £40,000 per annum were being bartered, and had come to account for more than a quarter of the Colony's total exports.

Products

During the mid-20s, many of the new immigrants had steadily gravitated towards the towns and villages of the Eastern Cape, where they soon discovered that a reasonable living could be made by providing the surrounding rural communities with goods and services of all sorts. Some of the Settlers had previously been skilled mechanics, masons, carpenters, wheelwrights, and other specialist artisans.

The products they now furnished gradually helped to break down the economic isolation of the eastern country districts, leading to a steady and allround enhancing of living standards.

The arrival of the 1820 Settlers, therefore, brought in its train an urbanization movement of some considerable

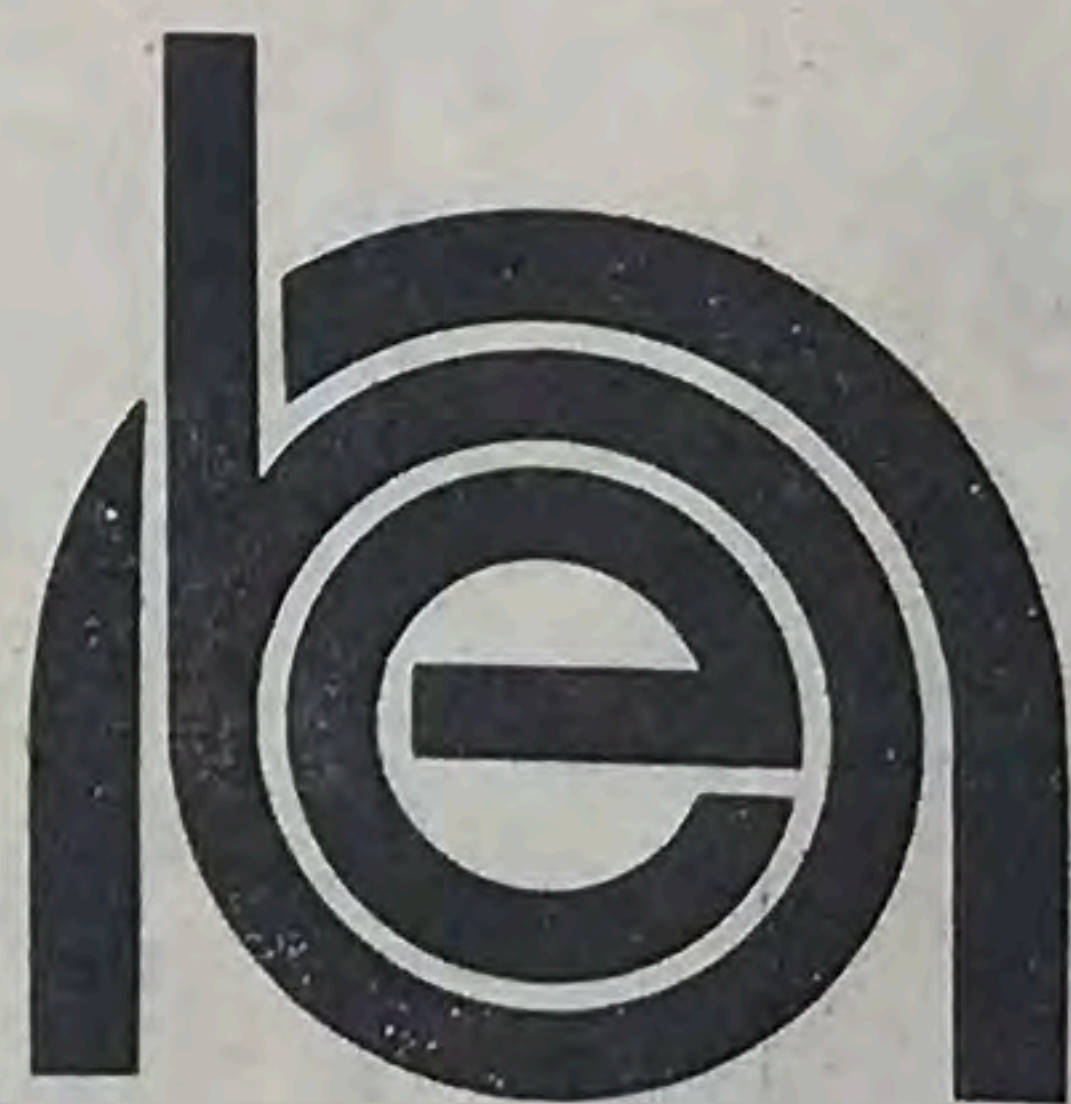
• Continued on Page 7.

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East London surpasses Kowie

significance. Grahamstown itself, which had rapidly ousted Bathurst as the focal point of immigrant activity, had become a comparatively large centre by the early 30s with nearly 4,000 inhabitants. Graaff Reinet "an assemblage of mud huts" at the turn of the century, had grown to a town of more than 2,000, with almost all the inhabitants living in "neat and commodious brick edifices." Further into the interior, smaller centres like Cradock and Colesberg were also becoming focal points of trade for the surrounding farming communities.

By 1835 a visitor to Graaff-Reinet was reporting:

"A considerable trade is carried on with the farmers residing in the interior districts, who bring down their produce, consisting of ostrich-feathers, ox-hides, soap, tallow etc., for barter with the inhabitants, these supplying them with British manufactured goods, purchased at Grahamstown, and conveyed across the country in wagons; thus avoiding a tedious journey . . . across the arid Karoo to Cape Town, whither they formerly resorted for their annual supplies — a practice now altogether discontinued."

Incentive

The new Settler economy had also provided an incentive for the development of the coastal shipping trade. Before 1820, such was the sporadic and uncertain nature of freight services between Algoa Bay and Table Bay, that charges in some instances were as high as for sending goods from Cape Town to England. By the early 20s supplies of wine, coffee, tea sugar, rice, and flour were in daily passage eastwards to Port Elizabeth, with cagoes of salted meat, hides and skins, and the products of the interior Dutch speaking farmers moving in the opposite direction; and as this coastal traffic became more continuous, a steady reduction took place in freight charges.

At the same time, the development of such coastal shipping services, coupled with

the rise of the wool export trade and the growing complexity of commercial life in the interior, encouraged the construction of harbour facilities along the south-east coast. The need to bring stores and implements to the struggling Albany settlements had witnessed a rapid upswing in shipping activities in Algoa Bay during the early 20's; a decade later a jetty was under construction, and by 1847 the overall value of exports from Port Elizabeth exceeded those from Cape Town.

On the site of present-day Port Alfred, at the mouth of the Kowie River, the Settlers hoped to establish an alternative port which would be more convenient and accessible to Grahamstown. In 1823 a Government surveyor reported favourably on Port Kowie's potentialities, but there followed an unhappy chronicle of schooners wrecked in the treacherous river mouth. By mid-century, however, after the Settler-sponsored Kowie Harbour Improvement Company had started erecting embankments and sea-walls, sailing ships and steamers (including the mail boats) had become regular callers, and in its heyday a dozen or more ocean-going vessels could be counted in Kowie harbour at one time. Ultimately, the continual silting up of the river mouth proved too costly, and Kowie was gradually abandoned as a major port of call.

Distinction

Thus, the mouth of the Buffalo retains the distinction of being South Africa's only river port. This was the natural discharging and loading point for the developing Settler trade with the tribal areas, and a rough stone jetty had been erected there in 1847, two years before Governor Sir Harry Smith proclaimed the area "the Port of East London." Thereafter, East London rapidly overhauled and finally eclipsed the Kowie as a port of call.

It is notoriously difficult to pinpoint the specific economic contributions of a single ethnic group in a society as

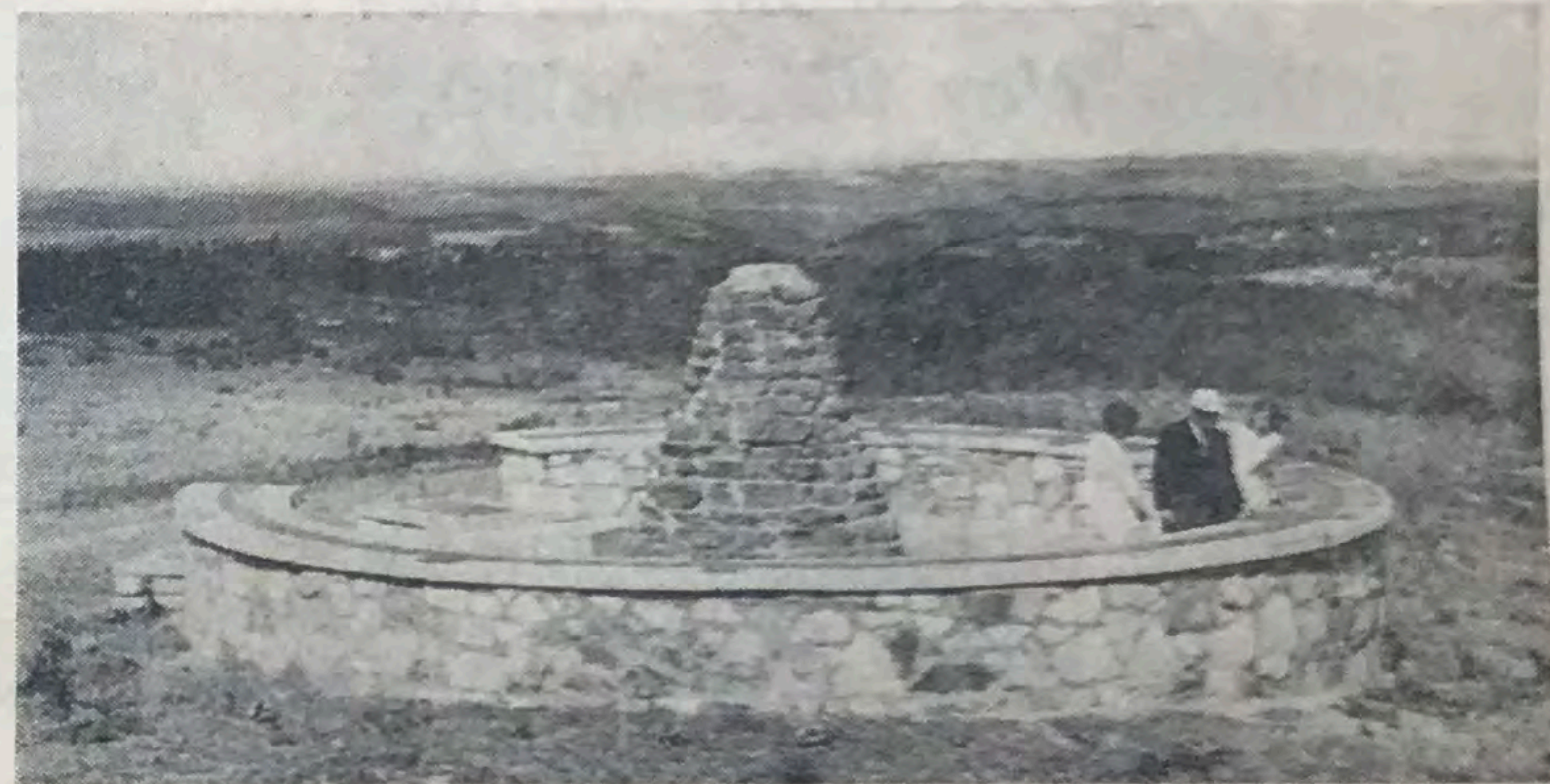
heterogenous as South Africa's and hence misleading to suggest that developments like the rise of commercial wool farming, the extension of the "Inland Kaffir trade", the growth of new urban commercial centres,

the emergence of regular coastal shipping services, and the building of harbour facilities — that all these things were due solely to the advent of the 1820 Settlers. But there can be little doubt

that the arrival of the British immigrants a century-and-a-half ago introduced a thrustful, dynamic force into the eastern Cape Colony, with positive repercussions on many aspects of economic life.

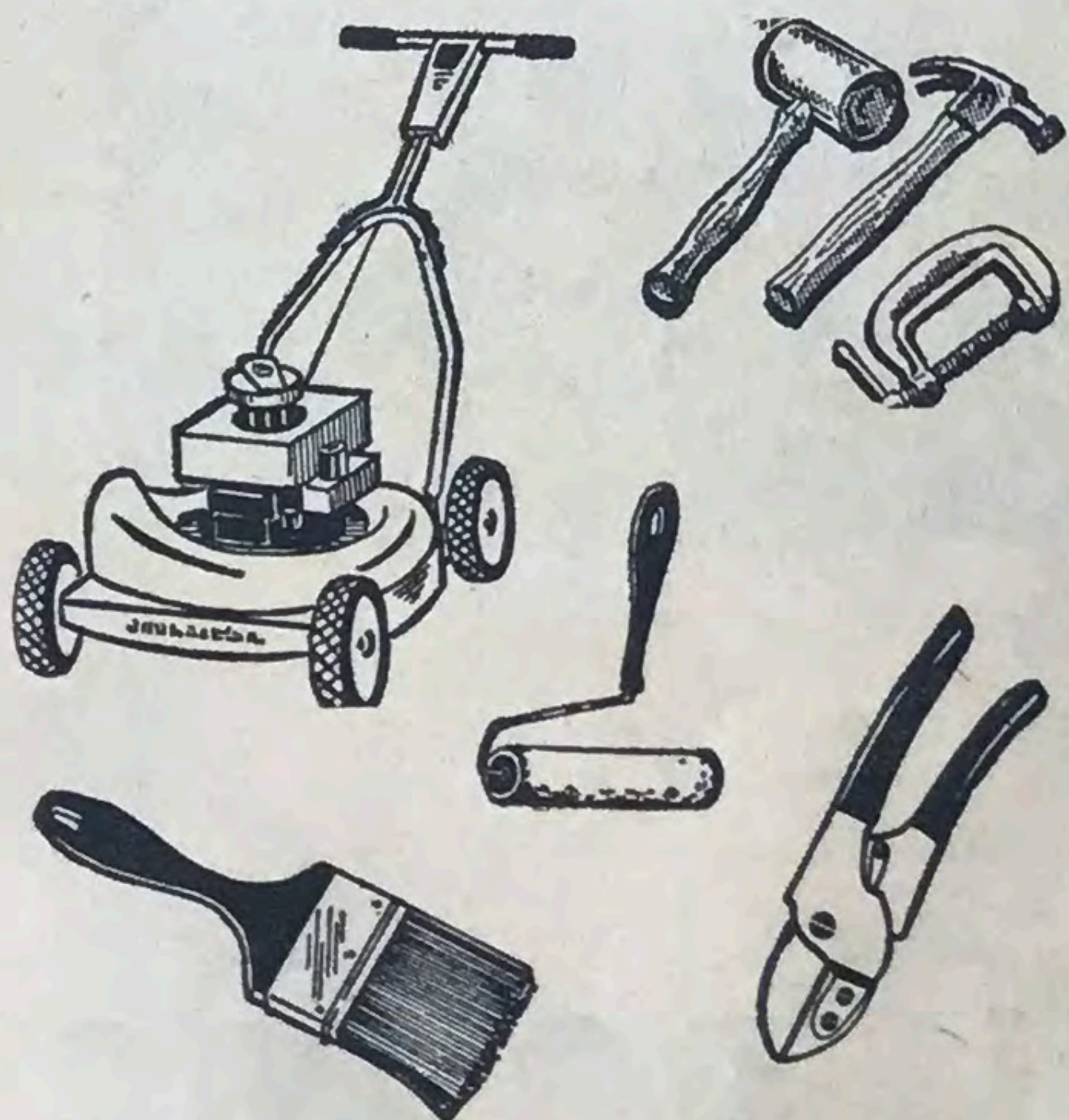


A Settler farm near Port Alfred. Kowie, as it is also known, was at one time considered to be the natural site for a harbour to serve the Settler hinterland, but because of various difficulties, East London and Port Elizabeth were preferred.



The toposcope memorial to the Settlers at Bathurst. Many Settler descendants still live in the area.

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Settler heritage: municipalities are started

IT was out of the early agitation of the 1820s and the insistence by the Settlers that there should be a separate Government for the Eastern Province, that the demand for municipal institutions arose in the 1830s. And although Grahamstown was not incorporated as a municipality until 1862, it was among the first townships to elect Municipal Commissioners and put into effect the Municipal Ordinance of 1836.

In tracing the history of these early Commissioners, Professor W. A. Maxwell, Professor of History at Rhodes University, emphasises the public spirit of these early Settlers, which she says was essentially a political spirit.

"So far as I can see, at least 50 per cent of the 1820 Settlers, had they remained in Britain, would have had

By
THELMA NEVILLE

tical agitation, a legacy of protest against Company rule in the 18th century.

"In the Eastern Cape there was not such a tradition for though there were many Dutch settlers up to and beyond the frontier, the impulse of the Trek Boer was to move beyond Government regulation and supervision. To trek was an attitude of mind, as well as the necessary habit of a pastoral economy. Because of this, the Great Trek was in part a large scale acceleration of a movement whose origin is at least a century older than the Trek itself.

"The attitude of the average British Settler was different. The Settlers had come out from a country where political radicalism, public meetings, the struggle for a free Press, were the background of popular politics; where the so-called "Massacre of Peterloo" was an ill-famous as Waterloo was famous."

Bitter

These were stirring and bitter days in the Eastern Cape. To most it seemed as if Glenelg's abandonment of Queen Adelaide Province, the virtual return to the Frontier of 1829, and the recall of Sir Benjamin d'Urban were but further proof that the problems of the Eastern Province were not only ignored but obstinately underestimated and misunderstood. In this conviction English and Dutch stood shoulder to shoulder

In 1836, in spite of the efforts made by a deputation of Settlers to dissuade him, Piet Retief, a builder of Grahamstown, decided to trek; in April 1837, Jacobus Uys was encamped outside Grahams-town and a committee in Grahamstown organised a sub-

scription for the presentation of a Bible to him. According to Professor Maxwell, neither the English nor the Dutch in the Eastern Province in 1837 regarded the Trek as other than it was: a characteristic protest.

Equally characteristic was the renewed determination in Grahamstown to secure some form of corporate political expression.

But it was not until June, 1837, that the Municipality of

Grahamstown was denominated into eight wards with eight Commissioners. And of the 48 men who served as Municipal Commissioners between this date and 1862, when Grahamstown was incorporated as a Municipality, 34 of them were 1820 Settlers or Settler children.

The first meeting was held at Beales Hotel, but as this seems to have proved unsatisfactory, it was decided to hire the west wing of the Commercial Hall, at the rate of £45 a year. This also did not last long and later they actually bought the Shaw Hall for a meeting place. But this, too, had to be abandoned as the townspeople objected to the purchase. They claimed that there were too many Wesleyans among the Commissioners and as the Shaw Hall belonged to the Wesleyan Church, the Commissioners were in fact buyers as well as sellers of the property.

During those first years the Commissioners achieved a great deal. Many new buildings were erected. There was a distinct improvement in the state of the streets. The water supply had been augmented. A sports club was established and housed in the Commercial Hall. A library boasted some 5,000 volumes.

In the space of one generation a metamorphosis had been wrought. In a decade of quasi-municipal control, the civic pattern had begun to be planned and organised.

The biggest problem which

confronted these early Municipal Commissioners was the difficulty of raising money for any large-scale undertaking. For example, the building of the much needed Grey Reservoir in 1861 was financed by the Commissioners themselves, who had to pledge private bonds for the sum of £6,000. The principal reason therefore for incorporating Grahamstown as a Municipality was to form a corporate body competent to raise money

Issues

So 25 years later, on July 1, 1862, the Municipal Commissioners gave place to a City Council, comprising 24 councillors. The first Mayor was Mr. George Samuel Wood, son of an 1820 Settler and father of Miss Josie Wood, founder of the South African Library for the Blind.

What were big issues in Grahamstown 100 years ago? The Grahamstown Journal records that these concern the temporary shifting of the military headquarters to King William's Town; the question of whether Kaffraria should be annexed; and the Separation movement to provide a distinct and separate Eastern Province.

Incidentally these issues were still before Parliament when Wodehouse decided to send Parliament to Grahams-town in 1864, for the first — and only — time.



Grahamstown's first Mayor, Mr. George Samuel Wood.

neither a municipal nor a parliamentary vote before 1867. Yet within five years of their location in South Africa the Settlers had organised an agitation which fixed on the clear principle that the only way to secure satisfactory social and economic reforms in the Eastern Province was to work for political reforms. In the Western Cape there was an established tradition of poli-



The first and last opening of Parliament in Grahamstown in 1864.

1882



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SETTLER HERITAGE

Farming gets a boost

MERINO SHEEP INTRODUCED

By
THELMA NEVILLE

OFTEN the English-speaker in this land is regarded merely as an enterprising city dweller; a business or professional man.

His story is linked to the development of commercial and financial institutions and the exploitation of the country's mineral resources.

This is true. But here is more to the story.

What is forgotten is the genius for the soil on the part of a people regarded in South Africa as essentially urban. What is forgotten is that many of the British Settlers came from farming stock; that the prosperity of the platteland today is due in great measure to the pioneering efforts of generations of English-speaking farmers.

John Bond summed this up in a special article entitled, "South African Farmers' debt to the 'Rooinek'" when he said:

"From their bluegums and wattles to their Merino sheep, from their mechanisation to their mealies, from their pig sties to their orchards of budded trees, our farms bear the imprint of one of the greatest farming races the world has ever known — the Anglo Saxons."

Triumph

The 1820 Settlers made a significant contribution to the advance of South African farming in the Eastern Cape.

Their perseverance in all endeavours was no less apparent in their struggle with the soil and their ultimate triumph in building up prosperous farms.

The tiny plots allotted them in the primitive and isolated bush country inhabited by wild animals and exposed to marauding Xhosas was a far cry from the roseate picture of the "beautiful and fertile Zuurveld" painted by Lord Charles Somerset. They were soon grimly aware of the significance of Colonel Cuyler's warning, when he left them in Albany: "Gentleman", said Cuyler, "when you go out to plough, never leave your guns at home."

Apart from the ever-present danger of hostilities, it was soon found that these holdings were far too small for economic farming and by the end of 1823 the failure of the locations to provide a livelihood

forced many to leave the land and seek their fortunes in other fields.

A hard core, however, continued to farm — some staying on in Ablany on extended grants and others moved to Somerset East and Graaff-Reinet

where they purchased large grazing grounds and cattle and sheep farming became the mainstay of those who remained on the land.

Their tenacity was rewarded a few years later by the prosperity that followed their successful efforts to convert the fat tailed sheep into wool-bearing Merino.

The Boers had hitherto devoted themselves chiefly to the breeding of haired sheep, suitable only for mutton. In 1826 the shipments of wool from the whole of the Cape Colony totalled only 53,500lb. valued at R1,090. In that year several 1820 Settlers imported Merino sheep and experimented with the breeding of Merino and other types of woolled sheep.

A decade later the value of wool exported from Port Elizabeth totalled R52,000. This

enterprise proved so successful that by 1841 the wool clip from the Eastern Province alone was estimated at a million pounds weight and valued at R63,300. Year by year the wool production increased and today the wool industry, founded virtually by the 1820 Settlers 144 years ago is easily the most important of all South Africa's farming activities.

Prominent among those early pioneers of wool growing were Major Pigot, Captain Duncan Campbell, Lieutenant R. Daniell, Major T. C. White, Charles Griffiths, Miles Bowker and David and Carey Hobson. Their descendants still farm in the Eastern Cape and are among the most progressive farmers in South Africa today.

It was also Settler descendants who introduced the

Here they flourished and after tending them for a few years he was able to offer the first Bathurst pines on the Grahamstown market. These are the plants from which all the pines in the district originated and which formed the nucleus of the present large pineries.

Prominent among the farmers who first experimented with pine growing were the Purdons, Bradfields, Longs and Timms, all grandchildren of 1820 Settlers.

The 1820 Settlers were the first to replace wheat with mealies as their main crop and later, with the German Settlers, extended commercial mealie growing eastwards. They also experimented with ostrich farming and cotton growing and it was they who introduced cheese making into the Colony.

Improve

Miles Bowker found an excellent market at the Kowie for "our cheese, which we make very good" as well as for his salted meat, fat and hides. "We have in very little been disappointed in this country" wrote Bowker.

At a banquet held in Bathurst in 1844 to celebrate the 24th anniversary of the landing of the Settlers, Mr. George Dyason, Resident Justice of the Peace, emphasised in his speech "the great and many improvements that have of late years been introduced into agricultural operations" when he said:

"...and that too, not by practical but chiefly by theoretical men who have taught the farmer to vary manures to meet the wants of different descriptions of land, have pointed out the advantages to be derived from an analysis of soils and have suggested the use of arsenic as the only effectual cure for smut in corn, together with many other surprising and profitable improvements, not only as respects the soil but as inventors of most of the best agricultural implements now used in England."

It was Mr. Dyason who also recommended the Settler farmers to establish a Farmers' Library, "which should consist chiefly, if not entirely of the best works upon agriculture."

"By so doing it might be easily accomplished that you would be enabled to see and judge for yourselves how the greatest quantity of labour is performed in the best manner at the least possible expense. You would see too that some of these agricultural machines would do more work for you, and that in a better way, than a whole host of Black fellows, aye, and of White ones too".

English-speaking farmers, like H. L. Hall and George Grainger, pioneered the vast citrus and sub-tropical fruit industry in the Transvaal. In Natal, the Byrne Settlers of 1849 to 1851 established sugar cane further from the Equator than it was then grown anywhere in the world.

Introduced

Among successful early cotton growers in South Africa was Cecil John Rhodes. It was he, and Pickstone, who proved that the Cape could grow deciduous fruit for export. Pickstone later introduced commercial fruit growing into the Eastern Free State.

English-speaking farmers have made an immense contribution to the improvement of livestock of all kinds, from pigs and poultry to dairy cattle and Angora goats. The dipping of cattle was introduced by Joseph Baynes in Natal.

It was Alexander Holm at Potchestroom who called the Afrikaner cattle breeders together some 45 years ago to register and develop our national breed.

The first South African creamery was started by Robert Wilkie, near Bedford, as the forerunner of our great butter industry to-day.

It was the 1820 Settlers who introduced into South Africa that incomparable Anglo-Saxon invention — the agricultural show.

Today, advances and innovations in agriculture come from both sections of the community but it is well to remember the debt this country owes to the 1820 Settlers and other English-speaking farmers.



A picture of the Graaff-Reinet Herald's front page showing an advertisement for Merino sheep first introduced by the 1820 Settlers.

Blackhead Persian Sheep into the Eastern Cape, prominent among them being Mr. W. Hockly, of Cullendale, Bedford, and Mr. John E. Wood, of Grahamstown. Others who played their part in the advancement of this breed of sheep are men whose names are part of the history of South African farming, the Fabers, Nortons, Murrays, Hobsons, Humphreys and Blomfields.

The pineapple industry in the Eastern Cape is a result of early experiments carried out by Settler descendants.

The first plants were cultivated in Natal and pines are also grown in the Eastern Transvaal but by far the most extensive plantations today are to be found in the Bathurst, Lower Albany and East London districts.

Humble

The humble start of the industry in the Bathurst area makes the prodigious development all the more spectacular.

Its early history began in a hairdresser's shop in Grahams town in 1865. Mr. Charles Purdon (who came out in 1820 as a child) visited the barber, Mr. Lindsey Green, where he saw pineapples that had come from Natal.

Mr. Green gave Mr. Purdon some 30 to 40 crowns and as an experiment he planted those tops in his garden on his farm Thorndon, near Clumber in Bathurst. He later replanted them on open ground on a hillside.

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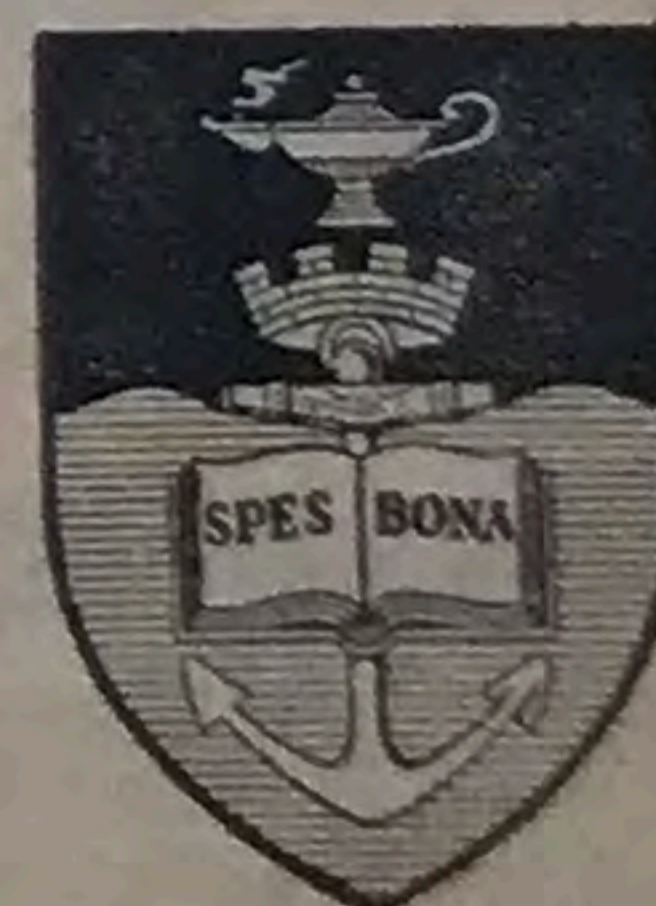
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SETTLER HERITAGE

The political tradition

THE 150th anniversary of the landing of the 1820 Settlers has called forth a spate of celebratory functions and newspaper articles in South Africa. There is a danger at such times of people losing perspective so that all that the Settlers did and stood for is considered good and praiseworthy and their bad points are ignored.

To my mind this is not only unhealthy, it leads to the falsification of history and dulls the perception. In an important sense, too, praise of one's ancestors implies self-praise. On these occasions Socrates' injunction "Know thyself" is perhaps more apposite than at most other times. In assessing the importance of British political traditions I shall therefore not hesitate to be critical where I deem criticism to be necessary.

What are British political traditions? Is there only one set of such traditions, or are there more than one? Perhaps to the average native Briton there is only one such tradition, a tradition of Parliamentary government built around the concept of "fair play."

To colonials and to the inhabitants of former colonial territories British traditions are likely to connote something very different from the ideas of the average Briton.

It would seem consequently, that either there are at least two traditions, or else that the one set of traditions can be interpreted in different ways. I take the view that there are indeed these two traditions, and this is what I shall assume for the purposes of this article.

Firstly there is the tradition of government in Britain itself with its two-party system, Rule of Law with the rights of the individual established in terms of the common law. The two-party system is so described because there traditionally exist two main parties both of which are viable alternative governments, and an examination of electoral results reveals a fairly regular swing of the electoral pendulum such that

neither party is in opposition for excessively long periods at a time.

A further feature of the system is the official recognition of the Opposition and the paying of a Parliamentary salary to its leader.

Secondly there is the tradition of colonial government abroad, a tradition of executive rule, gradually being transformed by progress to representative and then responsible government, the final goal in the process being independence either within or without the Commonwealth.

The goal, in British eyes is the development of a system modelled, usually with local variations, on the Westminster system. The development is meant therefore, to involve the one tradition giving way to the other.

But, as often as not, the earlier tradition continues to have an influence, and like most traditions, dies hard, surviving to conflict with the new tradition.

Colonial government usually starts with the appointment of a governor with full autocratic powers, so that the nature of colonial government at this stage depends to a large extent upon the personality of the governor. If he happened to be an autocrat, like Lord Charles Somerset, then he was likely to be most unpopular and the verdict of the governed unfavourable. If he happened to be benevolent and concerned with local opinion and interests like Sir George Grey, then he was likely to be popular and enjoy large-scale support. It was under Sir George Grey that the Cape was given representative government and this alone was sufficient to ensure his popularity.

A consequence of this British practice in South Africa, of the development from executive government to responsible government, has been that we have drawn from both traditions, so that today we still find a very strong autocratic tradition.

In the Cape we can discern the two traditions on conflict,

By
T. V. R. BEARD,
Senior Lecturer in
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University

with those who looked to the Westminster model favouring the extension of the franchise to all races, albeit on a qualified franchise, while there were those also who, looking to the other tradition, favoured full responsible government for themselves, while wanting to apply the autocratic tradition to the non-White peoples.

In Natal, Shepstone's policies epitomised this approach, with its assumptions that the Africans should come under a colonial type administration while the White settlers were demanding full responsible government of the Westminster kind for themselves.

The formation of Union brought about a clash between those in the Cape who looked to the Westminster model and wished the Cape traditions (as they saw them) to be applied universally to all races, and those who followed the Shepstone and Boer traditions of paternalism towards the non-White population.

The latter faction had their way, and first the Coloured people have been disenfranchised. The autocratic tradition seems still to dominate in South Africa.

It is appropriate to mention that among those who looked to the Westminster model for their inspiration were many of the rising African intellectuals. John Tengu Jabavu, the Rev. John Dube, and the Rev. Walter Rabusana, all three editors of African newspapers, protested at the time of Union against the failure to include non-Whites as citizens in the full sense in the Union Constitution.

Furthermore, most political movements among Africans in South Africa looked to the Westminster model and to the British style of conducting political campaigns until they were banned. Insofar as they have changed their style of politics and their aims the root cause is disillusionment and the failure of moderate policies. Westminster traditions can only work in a context of give and take.

In recent years, the autocratic tradition, taken over, modified and added to by Afrikaner Nationalists, has been used to establish rigid control over the non-White population. It has also been used to transform radically the nature and working of our parliamentary system, and, what is more, these changes have gained the increasing support of the English-speaking section of our population.

The traditional attitudes towards the Rule of Law have been eroded, and the growth of Ministerial powers and discretion, a fairly common feature in most countries of the modern world, has in South Africa undergone enormous growth not only in the field of what would normally be termed administrative law, but has made considerable incursions into the sphere of the criminal law. Thus people may be imprisoned, banished or placed under house arrest without trial.

Such powers are alien to the parliamentary tradition. The concern for the freedom of the individual in Britain is so strong that even during World War II, the House of Commons devoted three whole days to debating the conditions under which people who were suspected of aiding and abetting the enemy were interned in order to ensure that no injustice was done and that suspects were given every opportunity of exonerating themselves. This tradition would seem to have been lost by all but a small minority of English-speaking South Africans.

In the 19th century there is evidence that the English Settlers fiercely believed that every man had a right to his

own opinion, and that whenever there was the least excuse for doing so, committees were formed to take decisions in the common interest. The introduction of local government on the English model served to channel these propensities and the great success of local government is illustrative of this. More is the pity that English-speaking South Africans today play comparatively little part in government at any level, and the last 20 years has witnessed an opting out of political life at all levels by them. Is it possible to discern a trend in the opposite direction once again?

The South African Parliament is based upon the Westminster model. Both the House of Assembly and the Senate are strikingly similar in their procedures to their British counterparts, although of course, the latter is based upon an elective and not an hereditary principle.

Both chambers are rectangular in shape, and not semi-circular as in many European countries. The division in Parliament is between Government and Opposition, with the cross benches at the end, so crossing the floor involves, according to some writers, a great deal more than simply moving to a different position in a semi-circle.

This shape is said to be appropriate to a two-party system a system usual in Britain, and nominally at least, obtaining here. Whether the forthcoming general election will see a change in this respect, is another matter.

There are the same opening of Parliament ceremonies both here and in Britain, Mr. Speaker presides over the House of Assembly as does his counterpart over the House of Commons, and at both institutions Black Rod and the Sergeant-at-Arms may be seen.

These are the superficial similarities. A closer examination of the functioning of Parliament reveals that there are significant differences. In Britain the private member is far more important than he is here, and he will not hesitate

• Continued on next page.

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Have Settler descendents abandoned Westminster?

to make common cause with his fellows against the front benches of both government and opposition if it is felt that the rights and privileges of private members is in any way at stake.

In Britain Parliamentarians of all parties are concerned with the powers of Parliament as an institution, over and against the powers of government. Over the past few decades the British Parliament has tended to lose some of its traditional state with its vast powers of planning and the huge budget which it has to administer.

And when it is noticed it is extremely difficult to know how to deal with it. There can be no going back on a modern approach in a modern age. So Parliament has gradually lost some of its traditional powers, particularly those of controlling public expenditure. One of the difficulties is that there is not the time to scrutinise in detail, and as a result the powers of government have correspondingly increased. An attempt is now being made to introduce a new form of committee which will have much more control than committees have had formerly.

The same process has been at work in South Africa, but here we have not the same excuse, for it would be a simple matter, if a costly one, to extend the length of the Parliamentary session to enable Parliament to fulfil its traditional role.

The growth of administrative law has meant a reduction in individual rights, and in Britain a Parliamentary Commissioner has been set up to whom people who feel that they have been wronged by

the administration may appeal. And the Statutory Instruments Committee was set up some years ago to scrutinise the use of delegated legislation by the various Ministers of the Government. These developments show that every attempt is being made to retain the traditional powers and privileges of Parliament. As was mentioned, Parliamentarians of all parties are extremely jealous of the powers of Parliament, and back-benchers of all parties are prepared to combine if necessary.

The process has been one of slow and at times almost imperceptible erosion, and like other forms of erosion, it is not noticed very much at first.

Unfortunately there does not seem to exist in South Africa any such tradition. If it was ever there it has been lost. It is extremely rare for members of the governing party ever to make any public moves against their party, and rare too among the members of the Opposition United Party.

There appears not to be any bond uniting backbenchers as Members of Parliament first and as members of party only after that. Of course party is strong in Britain too, but in spite of this, over some matters Members are prepared to put what they see as the interests of Parliament as an institution loyalty.

In fact they would probably deny that they were in any sense acting against party, for they would want to make a distinction between Parliamentary prerogatives and party ones. In South Africa, this distinction, insofar as it is made, does not seem to extend in the same way to the question of the rights and privileges of Parliament. The sovereignty of the ruling party, leading to the further equating of the Govern-

ment with the State and of loyalty to the Government with loyalty to the State and indeed to the country at large. These distinctions, essential features of the Westminster system, are no longer present in our system. Whereas in Britain, members of all political parties would argue that British democracy depends upon these distinctions being rigidly adhered to.

Dominates

In South Africa party dominates, particularly in the case of the National Party, which has been primarily responsible for departing from Parliamentary traditions. The party which claims to cherish traditions has in fact been chiefly responsible for abandoning them, and, in doing so, for a system of government.

The autocratic tradition dominates our system, and in a sense we might be said to have come full circle.

One might even ask the question: "Of what present use is Parliament?" Does it not perhaps impede the efficiency of government? Parliamentary government is among other things, government by discussion. But of what use is discussion if no one pays any heed to it, and the merits of arguments are ignored? Are not debates a waste of time if the Opposition is going to be ignored? The Opposition seems unable to fulfil its traditional role. Can it even be considered as an alternative government?

The racial or ethnic com-

plexion of our party policies has concerted the Opposition into a permanent minority, and a permanent minority cannot, in the nature of things, fulfil the role and functions of an Opposition which has a real chance of being returned to power. A governing party has to take notice of such an Opposition, for if it does not, it does so at its peril, and may find itself out of power at the next election.

Break-up

The real significance of the split between the H.N.P. and the National Party lies in the as yet unanswered question as to whether or not it results in the break-up of the Afrikaner ethnic hegemony. Such a break-up might allow a return to a true two-party system once more, although this would seem most unlikely in this age of siege-politics in South Africa. Democratic government can not operate within the confines of a laager to which skin-colour is the criterion of entry. Racial discrimination implies laager or siege-politics, and siege-politics implies autocratic government. It is as simple as that. One may say that insofar as the descendents of the English settlers accept racial discrimination, to that extent they accept siege-politics and abandon Westminster traditions.

Of course there is another strand in the English traditions in South Africa, and that is the pioneer or frontier tradition. The early settlers in the Eastern Cape and in Natal were pioneers from the moment they landed, and the frontier wars in the Cape and the Zulu wars in Natal did a great deal to change Settler attitudes in the direction of autocracy.

Franchise

The antagonism between the Settlers and those missionaries who pressed for the extension of African rights and the recognition of African interests, reveals the antagonism of the Settlers towards accepting the Africans as an integral part of the body politics.

The Eastern Cape was never sympathetic towards the policy of "equal rights for all civilised men," and the non-racial although qualified franchise which it implied.

It is significant that the non-racial policies came from the Western Cape where the pressures of the frontier had long since ceased to have the immediate importance which they had in the East. So it was the Merrimans, the Schreiners the Hofmeyrs and the Rose Innes, all men of the Western Cape, who espoused non-racial politics and opted for the democratic tradition.

Natal, like the Eastern Cape, clung desperately to Shepstonian principles and autocratic rule over its African population.

The autocratic tradition has, as I have said, won the day, and English-speaking South Africans have learnt to their cost, or at least those who are sufficiently aware have, that there can be no adherence to the Rule of Law, to the principles of elementary justice, and to the principles of individual freedom under arbitrary autocratic rule.

Autocratic rule is by its very nature arbitrary rule, and this remains true even though most White South Africans turn a blind eye to it.

White South Africans are said to thrive on traditions, and to value them far beyond the so-called "permissive societies" abroad, but in truth this is not so. Both major sections of the White population have abandoned what was best in the traditions which they stood for in the past.

Democratic

Today much of what passes as traditional in fact consists of innovation, and so-called traditional policies are often little more than rationalisations conjured up to serve as justifications for new discriminatory and arbitrary policies many of which have displaced traditional policies. Every advance of autocracy spells the end to some aspect of the little that is left of the democratic tradition.



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SETTLER HERITAGE

Freedom of the Press

THE tradition of a free and independent Press, introduced into South Africa by the British Settlers almost 150 years ago, and maintained by their lineal and cultural descendants ever since, has been one of the most important influences on the shaping of our country.

Yet we tend to take our newspapers for granted. We expect them to be delivered daily, or to be conveniently at hand at a news-stand, with information about the latest events in Moscow and the local cricket results, cookery hints and the Stock Exchange prices, comic strips and editorial opinion. We take our newspapers so much for granted, in fact, that we fail to realise how important an influence the Press has in moulding our world and our attitudes towards it.

And we take it for granted that our newspapers should — apart from informing and entertaining us — have the right to criticise elected officials, to expose corruption where they find it, or to provide a platform for the expression of a diversity of views in letters from readers.

The relative freedom that our newspapers enjoy today, however, did not come as their birthright. They had to fight for it. And the process continues. In South Africa, at least, every generation of liberal — with a small "l" — editors has to fight to preserve Press freedom against the encroachment of an autocratically-inclined Government.

Attack

The Settlers came to South Africa from a Britain in which the principle, and practice, of free expression was firmly rooted. In London, The Times was already pursuing its independent course, and the ruling Tory party was under constant attack from a growing pack of "popular" journals that championed the exploited, restless factory workers and farm labourers.

The Settlers, in fact, arrived here fully expecting to continue their cherished right as British subjects to voice their grievances. One even brought his press with him, with the intention of launching a newspaper on the Eastern Frontier. This was Robert Godlonton, who was later to become known as the "father of the Eastern Cape."

Godlonton, and his companion Thomas Stringfellow, had been employed in a printing works before leaving England. When they emigrated their employer gave them a complete printing plant, on the understanding that he would be paid for it if they were successful in South Africa.

They arrived in Table Bay aboard the Settler ship Chapman in March, 1820. The authorities soon learned of the press aboard the Chapman, and Godlonton discovered that conditions in the Colony were less permissive than in the mother country.

Suspicious

Colonial authority, in the person of Sir Rufane Donkin, acting Governor of the Cape in the absence of Lord Charles Somerset, intervened. Although the Settlers were generally not allowed ashore in Cape Town lest they fall in love with the fair Cape and not want to continue to the Frontier, Stringfellow was summoned before Sir Rufane. Authority has, with much reason, always been suspicious of the free expression of ideas. "Why should freedom of speech and freedom of the Press be allowed?" Nikolai Lenin once asked. "Ideas are much more fatal than guns." And Napoleon remarked that "four hostile newspapers are more to be feared than a thousand bayonets."

So it is not surprising that Sir Rufane — otherwise an enlightened man, and highly popular among the Settlers — should have told Stringfellow that allowing them to proceed "would be equal to scattering

firebrands along the Eastern Frontier ..."

The press was seized, and to keep it out of harm's way, it was sent to Graaff-Reinet, and used to print Government forms. Godlonton and Stringfellow, deprived of their vocation, drifted from one job to another on the Frontier before joining the civil service.

Godlonton began as a constable in the streets of Grahamstown, and rose to the position of chief clerk to the Civil Commissioner. Stringfellow eventually became Civil Commissioner at Fort Beaufort.

Thus the first skirmish with the authorities was lost. But history took an ironical turn. Some nine years later, after the battle for the freedom of the Press at the Cape had been fought and won, the "Settler Press" Godlonton had brought out from England was put up for auction at Graaff-Reinet. It was bought by one Louis Henry Meurant, who decided to start up a newspaper in the fast-growing centre of Grahamstown.

The first issue of his Graham's Town Journal appeared on Friday, December 30, 1831, with the motto, "Open to all parties, influenced by none."

It must have been quite an occasion. Meurant recalls in his memoirs: "Early on the

By
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Rhodes University

seaports.

Cape Town is a typical case. It was the only large population centre in the Colony; Grahamstown, which came to rival it in the latter part of the 19th century, was no more than a military camp before the arrival of the Settlers.

As the only major seaport, Cape Town was a natural communications centre. News was brought from overseas by seafarers, from the interior by travellers and by farmers coming to market their goods. Being a trading centre, it had a merchant class large enough to support a newspaper with advertising revenue. In addition, it was the seat of the Government and the social and cultural hub of the Colony.

Under Dutch rule, there had been no attempt to establish newspapers, although there was a move to import a press

restoration of the Cape to Holland from 1802 to 1806, and the official Government Gazette, there was no journalistic activity until the arrival of the Settlers.

Thomas Pringle, before coming to the Cape in 1820, was involved in Edinburgh literary circles that included the fiercely critical Edinburgh Review. It was with this background that he was to wage the fight for Press freedom at the Cape.

Pringle headed the Scottish party of Settlers, who were located on the Baviaans River. He helped the party — many of them his relatives — to establish themselves, but the lure of a literary career became too strong, and in September, 1822, he left the frontier for Cape Town.

Library

His acquaintance with the influential man of letters, Sir Walter Scott, procured him a post as sub-librarian at the public library. Soon he had launched an academy for English-speaking pupils in Cape Town, and he decided he needed help in carrying out his ambitious projects.

In November, 1822, he wrote to a friend in Scotland, John

whom he described as "an arrant dissenter who had scribbled" for a journal in Scotland.

Pringle's application to the Governor to proceed was refused. He then raised the matter with the Commission of Inquiry that visited the Cape later that year, having been sent by the British Parliament to investigate the strained relations between Somerset and the Settlers. The commissioners advised Pringle and Faure to wait.

Some months later, under instructions from Lord Bathurst, Somerset summoned Pringle before him and, in Pringle's words: "After some admonitory remarks of his own, Lord Charles gave, with obvious reluctance, and with a very ill grace, his sanction for us to proceed with the publication." The first number appeared soon after.

Meanwhile, Somerset was being badgered on another front. George Greig, a printer who had been employed in the King's Printing Office in London, arrived at the Cape bringing with him a press and the determination to start a periodical, which would "combine the ordinary topics of a magazine, and more particularly such as are interesting to the commercial and agricultural parts of the community."



The front page of the first issue of the Graham's Town Journal in 1831. By then the struggle for the freedom of the Press had been won.

morning of publication, the street in front of the little office was crowded with anxious persons jostling each other who should get the first paper."

Meurant was helped by Lt. T. C. White until White was killed by tribesmen in the war of 1834-35. Godlonton then became a partner in the firm, and bought the business from Meurant five years later. Under his editorship the Graham's Town Journal became the spokesman for the Settlers on the Frontier, defending their interests against the sometimes sneering attacks of "Negrophilists" in Cape Town and London. The "Settler Press" had at last reverted to its rightful owner.

The Graham's Town Journal was bought by the owners of Grocott's Penny Mail in 1921, and incorporated in that newspaper. It still exists as Grocott's Mail, published twice a week in Grahamstown.

But this is getting ahead of the story. The honour of having first established the right of the Press to free expression in South Africa belongs to another trio of enterprising Settlers: Thomas Pringle, John Fairbairn and George Greig. It was their struggle with, and eventual victory over, the Colonial authorities that paved the way for the Graham's Town Journal and other successors.

It is natural that Cape Town should have been the arena for the struggle for Press freedom. Colonial newspapers, not only in South Africa but also in America, Australia and New Zealand originated in

to print Government notices. Nothing came of this as the Colony was handed over to Britain soon after.

In 1800, the Governor of the Cape, Sir George Yonge, authorised the Cape Town firm of Walker and Richardson to operate as Government printers. This was by no means a licence to run a newspaper — the same proclamation forbade private printing under penalty of a fine and confiscation of the press.

Walker & Richardson's Cape Town Gazette and African Advertiser made its debut on August 16, 1800. Although devoted entirely to Government notices, it did carry some paragraphs of news. Subsequent editions had articles by Government officials.

Lament

News fit to print was hard to come by. In the first edition, the editor laments that "in consequence of the non-arrival of any ships from England for a long time, we feel disappointed at not being able to lay before our readers any thing particularly interesting, especially to those who reside in and about the capital of the Colony ..."

It is difficult to imagine the editor of a modern newspaper being so forthright.

The paper had a short run, however. Within three months the Governor had withdrawn their printing monopoly, and bought the press. Apart from the Kaapsche Courant, which appeared briefly during the

Fairbairn, inviting him to come out to help run the academy, and suggesting they establish a journal. "There is not even a decent newspaper" in the Colony, he complained.

While awaiting Fairbairn's arrival, Pringle met a Dutch clergyman, the Rev. A. Faure, and together they planned a monthly periodical to be called the South African journal, with a Dutch edition to be known as De Zuid Afrikaansche Tydschrift.

By this time the Governor, Lord Charles Somerset, had returned to the Colony from leave in England. He ruled the Cape as a despot, tolerating no dissent, and ruthlessly persecuting those who dared inquire into his sometimes dubious dealings.

Typical of his style was a proclamation issued in May, 1822, prohibiting public meetings "for the discussion of public measures and political subjects" without prior permission, and stating that:

"It is my firm determination to put down, by all the means with which the law has entrusted me, such attempts as have recently been made to disturb the public peace, whether by inflammatory or libellous writings, or by any other measures ..."

It is small wonder, then, that Somerset reacted with alarm to the news that Pringle proposed an independent journal. "I forsee great evil," he wrote to Lord Bathurst, the Secretary of State for the Colonies. And he took an instant dislike to Pringle,

It would, he promised Somerset when asking permission to go ahead, exclude "personal controversy, and all discussion of matter relating to the policy or administration of the Colonial Government."

Permission was refused, but Greig, finding that there was no law against such a publication, went ahead anyway. The first issue of his South African Commercial Advertiser appeared on January 7, 1824. Greig edited the first two editions himself, after which Pringle and Fairbairn became joint editors.

Trouble

The two journals soon ran into trouble. Although there was never any direct criticism of the Governor, the South African Commercial Advertiser printed proceedings of a court case that dealt with allegations of corruption in Somerset's administration.

The Cape Fiscal, under orders from Somerset, demanded that Greig submit proof sheets of the next issue of the newspaper to him before publication. The 18th issue duly appeared under these conditions, but also with a notice declaring that "His Majesty's Fiscal having assumed censorship of the South African Commercial Advertiser ... we find it our duty as BRITISH subjects to discontinue the publication for the present in this colony ...". Angered, Somerset had the press sealed.

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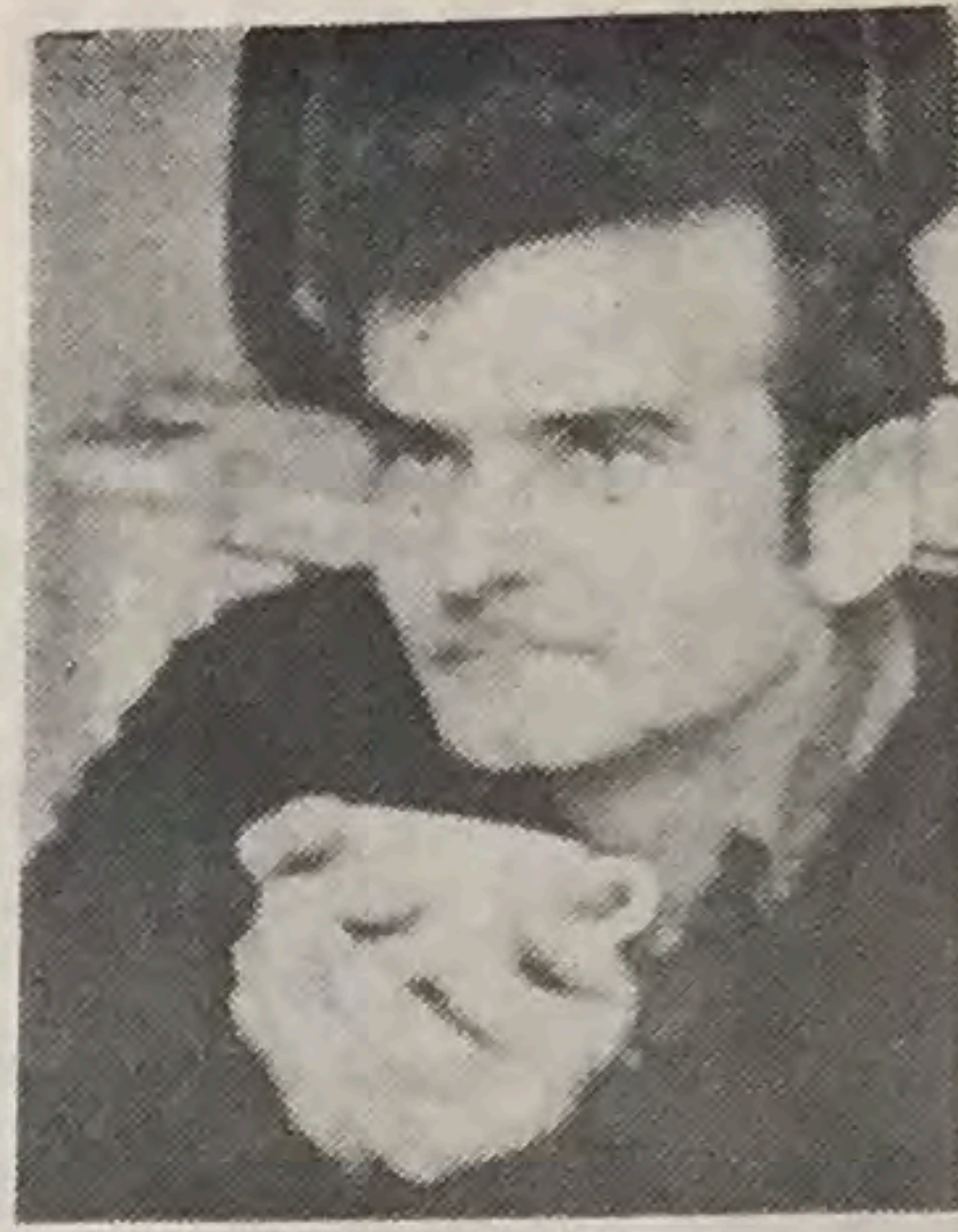
SETTLER HERITAGE

Splendour of the English language, literature

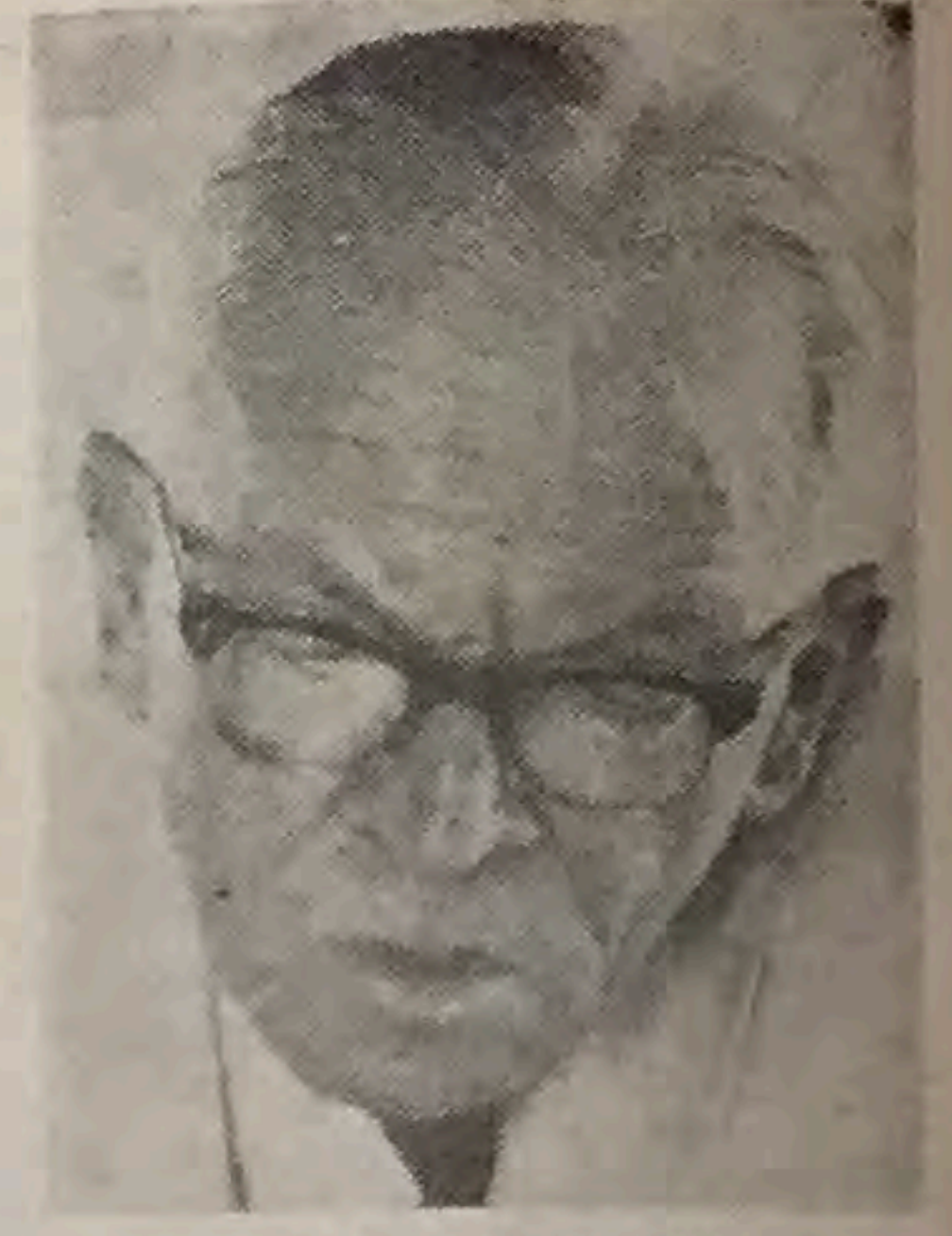
By
WILLIAM RICHARDS



GUY BUTLER



ATHOLL FUGARD



ALAN PATON

AN essential part of the present 1820 Settlers' celebrations is the festival of English. No celebration would be complete, which did not take note of the language the Settlers spoke, a language which has sung its splendour down a thousand years.

It was here before they came, true, but the Settlers helped to entrench it as a part of South African life. Since they came, it has been enriched here. It has gained new words, a new flavour.

English was one of the treasures the Settlers brought with them. What a rich harvest of interest it has produced for the language itself.

Schreiner, Adams, Clouts, Fugard, Livingstone, Butler Cloete, Paton — names picked out of a hat almost, — and every one having given something to the language to the literature.

These are just a few, of the names one thinks of when one is told that English is "in danger" or may "die out."

Even Professor D. R. Beeton,

Professor of English at the University of South Africa, says the English language is deteriorating, and adds that this is a matter of concern in every English-speaking country in the world.

He does not speak lightly. He is worried by high-powered, superlative-laden, insincere advertising and sales talk. Journalism with its inevitable stock words, vogue words and cliché thinking, troubles him.

Prof. Beeton points out that these are influences which affect the language all over the world. He adds that there are extra difficulties in South Africa. There is a desperate shortage of English teachers.

He means real teachers of English; not merely men or women who can convey the mechanics of grammar, but people who can use the language themselves with love and vigour and inspire their pupils with a similar love, stimulate a similar vigour.

Prof. Beeton is astringent yet constructive. He accuses a

lazy, English-speaking population for leaving the job of teaching English to others.

He also points out that the presence of other languages here leads as much to lazy usage as to enrichment.

In a caustic comment not so long ago he said: "We can't live in this country in terms of southern England. We must find new words for our own environment."

"What should our attitude be? Do we keep to a standard or let the language take care of itself?"

His answer is emphatic. There must be a standard.

He shows himself as the sort of person who can inspire love of the language.

Not for Prof. Beeton, the absolutes of grammar; not for him the rigidities, even, of correctness; rather, the grand sweep of the man who cares. His love of the language is his standard.

His example of a writer is Herman Charles Bosman. He broke every rule in the book,

yet he breathed the breath of life into his English. This is what mattered.

Prof. Beeton has a refreshing approach to Afrikaans words. His hands are not raised in horror when they are used in English sentences.

His approach is surely in the tradition of the language. Always, it has adapted. Always, it has absorbed. Its vocabulary is immense.

Besides the "native well of English undified" there is the spawn of so many invasions, so many occupations that nearly half the world will find words it knows spoken wherever the language is heard.

Prof. Beeton's approach is that Afrikaans words should be used if they convey a specific

meaning which can be understood immediately by outsiders. Clarity is the keynote, and that calls for the utmost simplicity, he says.

The spoken word does not escape his attention. He would rather hear the accents of Johannesburg's southern suburbs than a bogus Oxford accent.

And Afrikaans words are common in English — apartheid, biltong, kloof etc.

Language is not competitive. It should be a unifying, not disruptive force.

When the Settlers landed, they brought something as precious and more durable than the baggage in the ships' holds. They brought their language. It was part of their heritage, as it is today.



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Statue in the Nature Reserve, Grahamstown, of the 1820 Settler ... he brought the English language as a force to South Africa.

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Press struggle carries on

● From Page 15.

Pringle, too, refused to submit to censorship. The second number of his South African Journal carried an article by the editor on "The Present State and Prospects of the English Emigrants in South Africa," which listed the causes of the failure of "this ill-planned and ill-conducted enterprise." The Fiscal warned Pringle that his article had displeased the Governor, and demanded that he pledge not to make similar comments in future. Rather than submit, Pringle abruptly suspended publication of his journal.

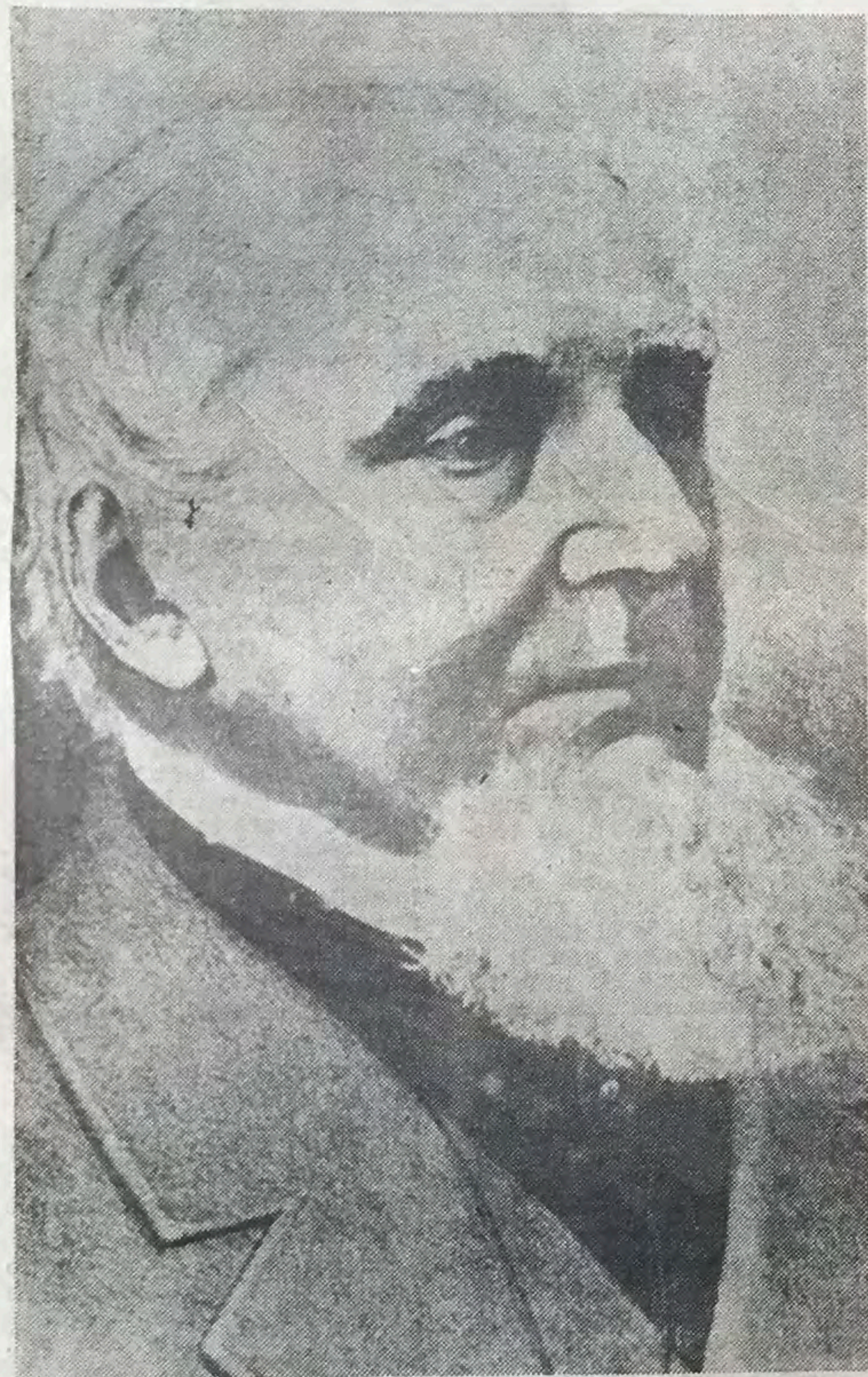
Pringle was summoned before the Governor, whom he found with the South African Journal, lying open before him.

As Pringle records it: "So, Sir, he began, 'you are one of those who dare to insult me and oppose my government,' and then he launched into a long tirade of abuse; scolding upbraiding and taunting me, with all the domineering arrogance of mien and sneering

in Cape Town in 1881 includes the names of more than 125 assorted journals, from the Adelaide Standard to the Worcester Weekly News.

The Eastern Province had more than its share. In the words of Anthony Delius: "The bush positively bristled with guardians of the rights, liberties and morals of the citizens." A hundred years ago, most of the major Eastern Province newspapers were already established. Others published at the time have fallen by the wayside.

The English-language Press in South Africa has come a long way since its earliest days. The old hand-operated wooden presses gave way to steam-driven presses, then to the massive modern machines that spew out thousands of newspapers an hour. Readership has grown from a few hundred subscribers until today roughly a million English newspapers are sold in South Africa every day. News-



One of the pioneers in the struggle for the freedom of the Press, Robert Godlonton.

insolence of expression of which he was so great a master ..."

From then on the struggle was carried on in London. A memorial asking for Press freedom at the Cape was sent to Earl Bathurst in December, 1824. Greig himself took his case to Downing Street, where he was given permission to resume publication of his newspaper — provided he adhere to the terms of his original prospectus. Within a month of Greig's return, his Commercial Advertiser reappeared, this time under the sole editorship of John Fairbairn.

Pringle, his enterprises at the Cape having come to nought, returned to England to pursue a literary career.

Although there were further difficulties, the fight for an independent Press at the Cape had in effect been won. Final victory came in April, 1829, after Somerset's recall, when the new Governor, General Bourke, removed the last irritating restrictions on the Press.

From then on, expansion was rapid. New newspapers were started in Cape Town, then Grahamstown, and quickly spread north and east as the Whites penetrated the interior. A list of newspapers filed with the Colonial Office

papers have grown in bulk and in advertising revenue.

News coverage is immeasurably faster and more complete.

In a sense, however, the basic functions of our newspapers are unchanged. They still inform and entertain us, reflect the opinions of the society they serve, and in turn help to mould that opinion. And when the newspapers catch a politician with his hands in the biscuit tin, or attack what they consider to be inequitable legislation, they are doing exactly what Pringle, Fairbairn and Greig did during Somerset's administration.

The Settler demand for the right to dissent has never been more important than it is now. Our Press is under constant pressure to curb its independence. Press restrictions already are such that one sometimes has to read details about South African events in the overseas Press because to print them here would be to invite prosecution.

The struggle, then, continues. And our leading editors are every bit as alert as their forerunners in resisting any encroachment of the freedom that has become part of our tradition. I suspect the Settlers would have been proud of them.

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Although specifically called the 1820 Settlers' National Monument, it will in fact honour all English-speaking settlers; those who came from England and Scotland and Wales and Ireland; those who later came from America and those who emigrated from many parts of Europe and made English their home language. All English-speaking settlers, who came here, who came to stay and who have contributed to the growth, prosperity and stability of South Africa.

Waves

There have been many waves of English-speaking immigrants to these shores. All groups have been important; all have made their contribution. It is accepted, however, that the 5,000 settlers of 1820 were the largest and most significant group. And it was in the Eastern Province and Border, in the Albany district, that they first took root; endured their baptism of fire and flood, built their homes and their farms and made Grahamstown the centre of the English settlement.

Until their arrival, the 128,150 square miles of the Cape Colony had been inhabited by about 47,000 Whites, of whom only about 4,000 (excluding British troops) were of British descent. The infusion of so large a body of people into the

Colony, seeking new and better lives for themselves and their families and bringing with them their language and culture, their traditions and experiences and talents, could not fail to change the shape of the history of the Cape and eventually of South Africa.

The effects of their coming can be seen in almost every facet of history in subsequent years and their endeavours have contributed to the development of this country.

Qualities

It is their story, particularly, that emphasises the pioneering qualities of our forebears. For long the English-speaker in South Africa has been accepted as the enterprising city dweller; the shopkeeper, the business and professional man. The story of the 1820 Settlers reminds them that the ancestors in South Africa were frontiersmen, soldiers, teachers, missionaries, trail blazers, road builders, the planters of traditions and the bearers of a language.

There was danger, however, of these achievements being forgotten.

Many people recognised this grave danger — Afrikaners as well as those of British descent — but it was the late Mr. T. B. Bowker, MP for Albany, and his dedicated committee, who finally did something about it. And it is to them that we are indebted for the idea of a monument that will record the achievements of the British settlers and the contribution they made to the opening up and the development of South Africa.

Right from the start any kind of "shrine" was rejected. There was equal rejection of any kind of memorial that might help to perpetuate suspicions and animosities between groups within a society.

The eventual plan combines the conflicting demands of commemoration and utility in a many faceted monument that has a general appeal. Form of the monument: to

date three features of the monument are in operation. They are the cultural museum, a gift to the monument project from the Cape Provincial Administration. It specialises in material that reflects the heritage of the British Settlers and provides a storage place for its preservation.

Yet another contribution from the Provincial Administration is the floral reserve, in which period gardens are being developed and which will be unique in South Africa. The educational programme is so far represented by two scholarships.

The visible aspect of the monument, the 1820 Settlers' Memorial Centre, will be erected in the middle of the floral reserve, on the top of Gunfire Hill, which overlooks the Settler City of Grahamstown and beyond to encircling Settler country.

Memorial Centre: As the purpose of this memorial centre is one of utility, the design of the building has been determined by its functions, which are to provide conference facilities and a festival auditorium. The commemorative significance, however, has not been overlooked and the grandeur of design of this aspect of the monument is one of the most exciting and inspiring features of the building. It creates the idea of a lofty cathedral, the effect of which is heightened by a lantern tower, which rises to 150 feet — higher than the nave of Westminster Abbey.

This has been achieved by an open foyer which embraces the entire central volume of the building, covering five levels in height and spread over a space of 60 feet in width. A grand staircase, successively receding on each flight, winds up to the top level of the central volume which is projected vertically into the tower from which light is directed to the foyer.

The spirit of the British Settlers will be commemorated on the walls by murals and other works of art. The whole expanse will be visible from the various galleries which

lead from each level.

Conference centre: This will cater for conferences of up to 2,000 people. The main conference chamber will seat 700; a small hall will accommodate 200 and there will be two committee rooms for 50 each. With very large conferences, these rooms will be used together with the auditorium and closed circuit television will be installed.

Every effort has been made to meet the known requirements of all kinds of organisations and societies and it is hoped that regional, national and international congresses will meet here.

The inclusion of a specially planned conference centre emphasises the functional and forward looking concept of the memorial. People come to conferences for constructive talk and exchange of ideas on matters that concern the future. Things happen at conferences. This is all in keeping with plans to make the monument a place of activity.

Festivals

Auditorium: This will accommodate an audience of 1,000 and the stage will seat a further 500. Every skill has been employed in the design, which follows the latest trends and layout of the most modern theatres overseas.

It will be used for entertainments and cultural events in which both language groups can share; for symphony concerts and music festivals at every level and for dramatic productions of all kinds.

Particularly, it is intended to become the main venue for regular English language festivals, where South Africans can enjoy the delights of their literary heritage; a festival which we hope will help preserve the English language and project it into the future.

The festival will not only provide opportunities for established writers — it will open the doors for experimentation. It will encourage new writers, new poets, new dramatists and by its continuity, give an impetus to indigenous creative works.

The auditorium can be used in conjunction with Rhodes University theatre and other halls in Grahamstown so there could be several performances going on at the same time. And it is hoped that a kind of fringe society will grow as has been developed at festivals overseas, where apart

from the main events, opportunities are provided for new writers and new talents.

There is the possibility of holding special festivals, aimed primarily at attracting teachers and senior pupils. At such a festival one might produce some of the set plays and lectures on set books could be given by qualified people. There is also the idea of holding festivals for particular groups and moving towards something that offers a wide range of interest for all members of the family.

There are all sorts of exciting possibilities.

The festival can co-incide with summer schools or short courses organised by the Institute for the Study of English in Africa; with exhibitions of all kinds and with guided tours to the many historic spots in the area.

As an added attraction to visitors there is Grahamstown itself with its many Settler associations and its rich and varied architecture.

Finance: One of the most encouraging aspects of this whole monument scheme has been the support it has received from both language groups.

Within six months of launching a fund raising appeal, R1,350,000 was collected. Contributions came from all sections of the community. Big and small donations came in with equal enthusiasm. Later the Government generously contributed R1,750,000.

This provided the green light to proceed with plans to erect the memorial centre.

On October 1 last year a joint meeting of the 1820 Settlers' National Monument Committee and the trustees of the 1820 Settlers' National Monument was held in Grahamstown and approved the formation of the 1820 Settlers' National Monument Foundation to replace the Committee and the Trust.

The Hon. Dr. J. N. Malan was elected president of the Foundation and Dr. W. J. B. Slater the chairman.

The Foundation has been registered as a non-profit company in terms of the Companies Act and is finalising negotiations with the builders who will start work shortly on the erection of the memorial centre.

Education: To erect a building, however, is not enough.

To become a living memorial the building must develop into a centre of activity that will help propagate and perpetuate the English language and culture and encourage, through conferences, the democratic process of discussion.

The educational programme which is an integral part of this many faceted memorial should be extended.

Two scholarships are already in operation. They are the 1820 Settlers' National Monument Scholarship for historic research at Rhodes University, endowed by the Ernest Oppenheimer Trust, and a scholarship awarded by the South African Wool Board for the study of wool and sheep technology at the University of the Orange Free State, in recognition of the major contribution of the Settlers to the wool industry.

The South African Mutual has offered R10,000 for the establishment of a scholarship for post-graduate study at any university in South Africa and university in South Africa and university in South Africa and university in South Africa.

The Foundation aims to build up a special educational fund through gifts and legacies, which will help to finance the establishment of further scholarships, associated with the monument.

Monuments in general are not popular in South Africa. Why has this particular monument fired the imagination of most of the country?

Primarily because it is essentially a practical project. The building itself will be used. Its aims are forward looking. It is a venture that will appeal to the youth. It is non-sectional in concept. And while it honours the dead and commemorates the past, it will inspire the living. It will reflect the best traditions which our fathers planted and which our fathers planted and which our fathers planted and which our fathers planted.

No wonder this is no ordinary monument. It is an opportunity. It is a challenge.



This Settler group was made by Mrs. Dorothy Randell from Grahamstown clay and presented to the Prime Minister and Mrs. Vorster in 1967 when they laid the foundation stone of the Memorial Hall.

An example to all

"THE descendants of the British Settlers have distinguished themselves in all fields of human endeavour and the fruits of their labours are here for all to enjoy.

"It is fitting and proper that the pioneers should be honoured. They are an inspiration not only to their own descendants, but an example to all to serve unselfishly as they did." — The Prime Minister, Mr. Vorster.

"A MONUMENT of this kind . . . is a bold endeavour in an area where much has happened, much is happening and where much is about to happen.

"This is a national monument and we want the whole nation to have a stake in its future. That means all of us — the ordinary man and woman." — The Administrator of the Cape, Dr. J. N. Malan.

"THE monument is intended as an inspiration and encouragement to the coming generations from early British Settlers.

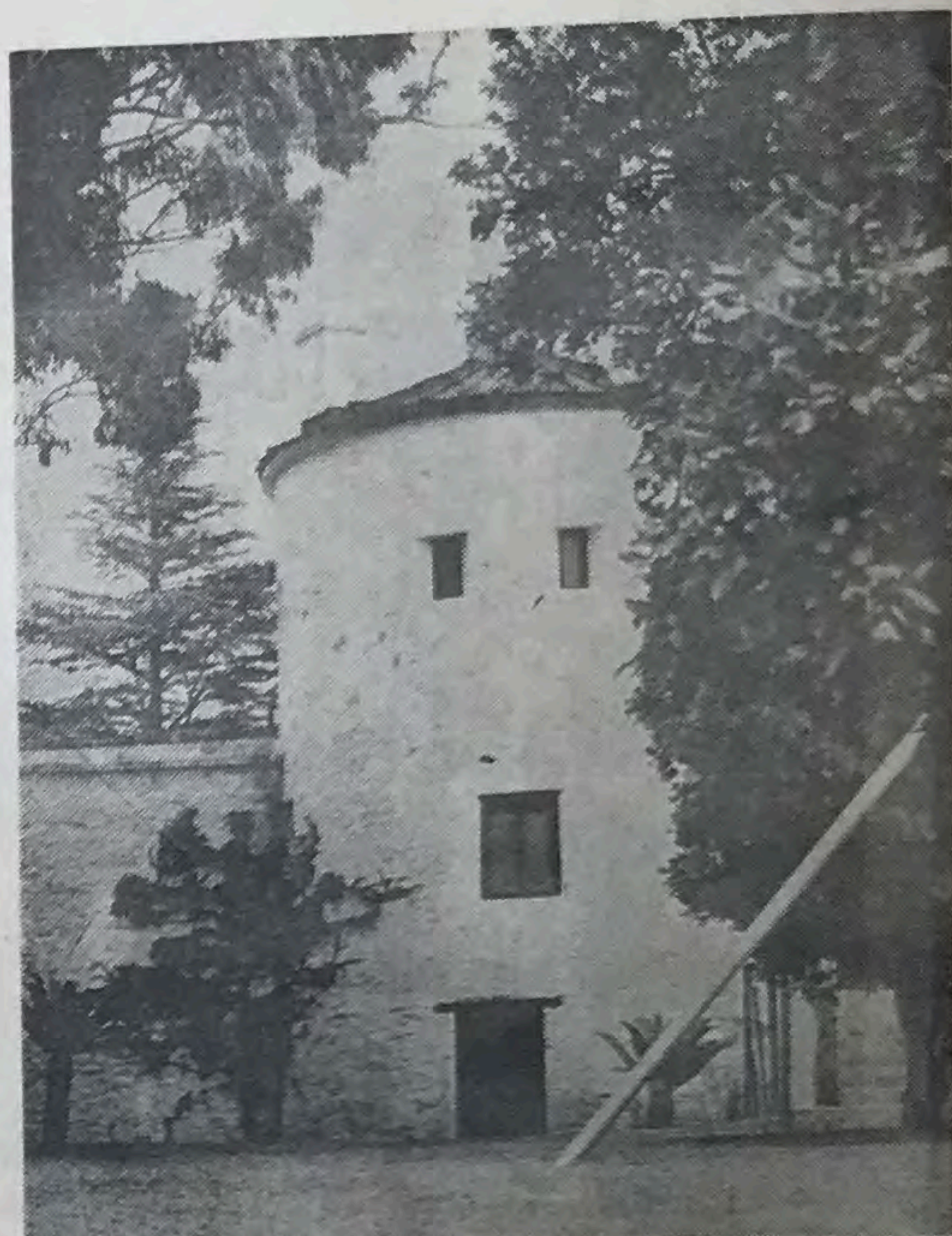
"We want the whole nation to share in its symbolism. We have been much encouraged by the sympathetic attitude and practical assistance of many of our Afrikaans-speaking fellow citizens." — The chairman of the 1820 Settlers' National Monument Foundation, Mr. W. J. B. Slater.

SETTLER HERITAGE

The 1820 architecture



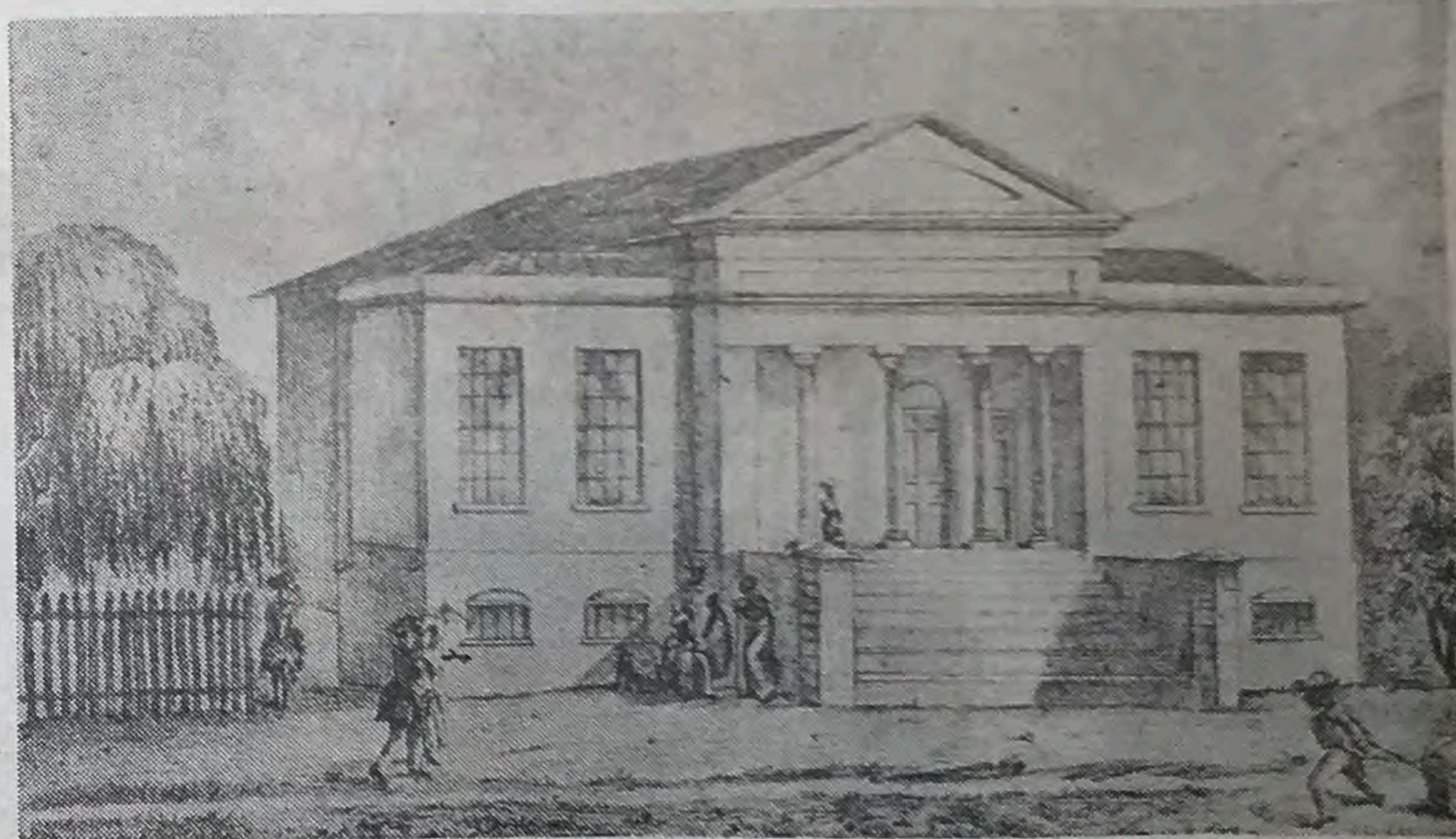
A row of old houses in Macdonald Street, Grahamstown, which have been partially restored. The city has discovered a new interest in its historic buildings built by the 1820 Settlers or their immediate descendants and a private company is removing many of them.



The Drostdy in Grahamstown, one of the first buildings in the Settler City. It stands next to Rhodes University.



A Bathurst hotel which stands on the main road between Grahamstown and Port Alfred, also built by later descendants of the Settlers.



The Commercial Hall in Grahamstown which was completed 17 years after the Settlers arrived. It was later sold to the Government and the first circuit court was opened in it. The present Supreme Court is now on the site.

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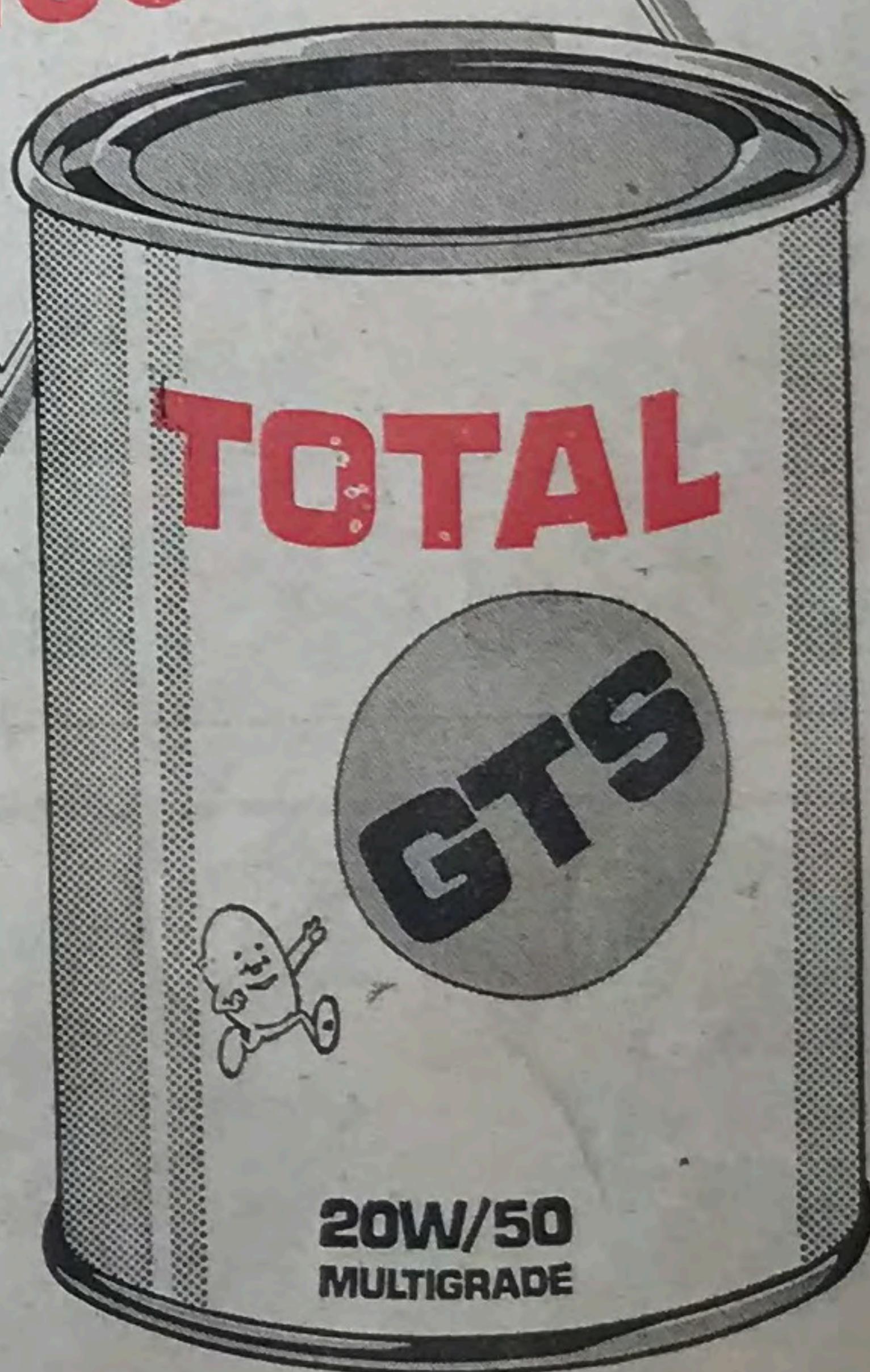
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SETTLER HERITAGE

The habits of free men

By
DONALD WOODS

THERE will never be total enthusiasm for projects related to the 1820 Settlers. There will be periods of great enthusiasm and periods of fruitful campaigning for projects connected with commemorating the Settlers — but there will never be total enthusiasm.

The reason is that those who might be expected to rally round the Settler project — the English-speaking South Africans — are too much like the Settlers.

That is to say, too Anglo-Saxon. Too unexcitable. Too difficult to get enthusiastic about anything and impossible to whip up into any sort of fervour short of self-defence in moments of truly grave crisis.

We tend to put the 1820 Settlers on a pedestal and to invest them with qualities they simply did not have. We praise them for making their way over the seas to bring civilisation to Africa and to implant in our soil lively sentiments of democracy, justice and liberty.

Deceived

But they weren't like that at all. And they did not come here to do anything of the sort. It would be too un-English to do that sort of thing — in fact that sort of thing is the last sort of thing any normal Englishman would do.

No, they came here basically because they did not have jobs. They came here because they thought the pickings would be a bit better. And their motives were not high-minded plans to implant great ideals into Africa. Their motives were that a hundred-odd acres of ground sounded pretty juicy.

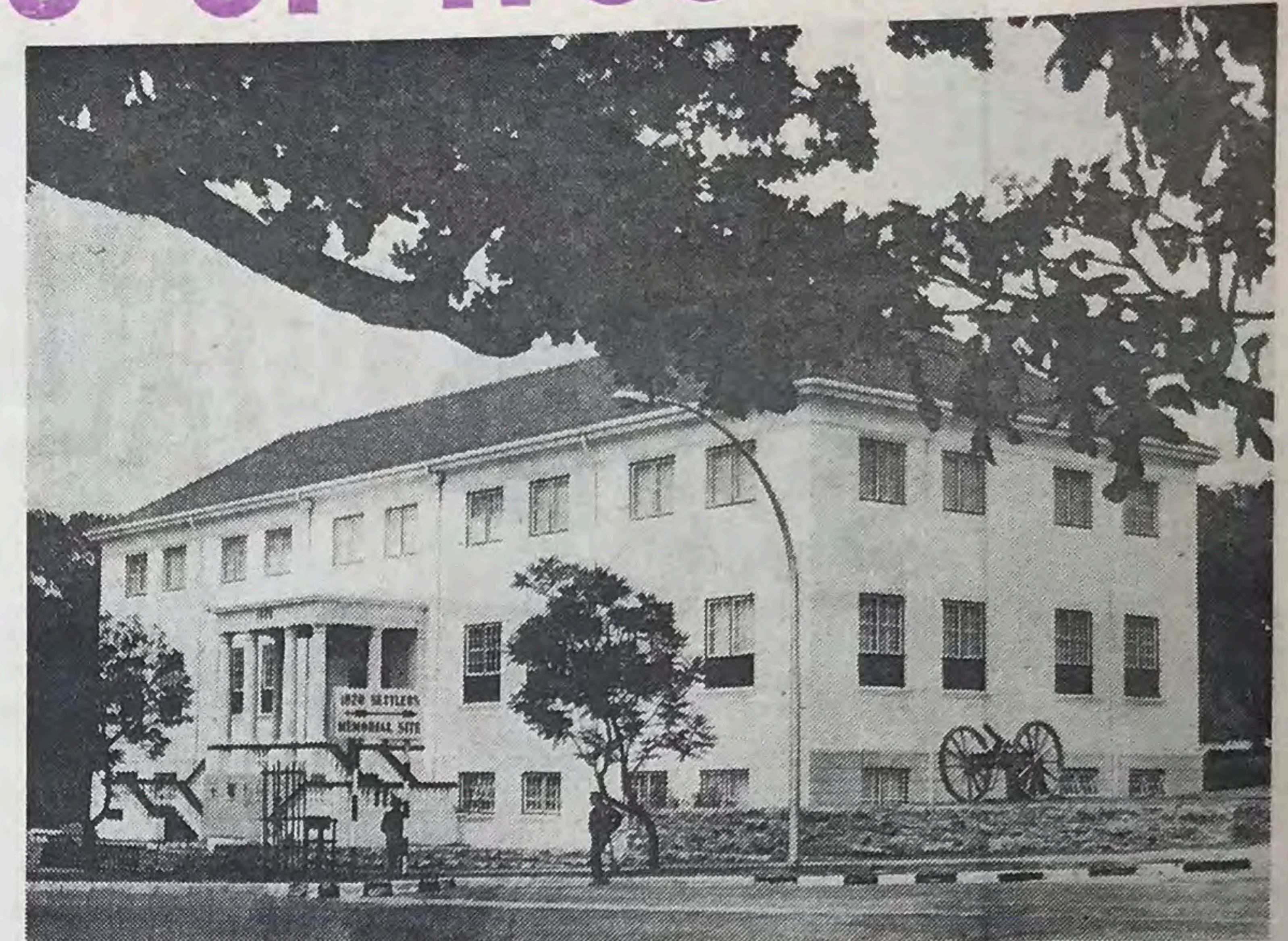
And we must face another fact about the Settlers — they were deceived into coming here. Hoodwinked and foxed. They were given the impression that they would be provided with rich farmland and that they would have a good life — but in actual fact they were lured to South Africa to provide the filling in the sandwich between primitive Blacks on one side and unsophisticated frontiersmen on the other.

Catalyst

Oddly enough, their descendants are still fulfilling this function, and as unwillingly as the Settlers did, being a sort of catalyst between the modern Afrikaners and the non-Whites.

When the Settlers arrived they soon found that the fancy promises they had been made simply could not be realised and that the generous tracts of land that had sounded so enticing in job-scarce Britain were not as economical to farm as tracts of land one-fifth that size in Britain. Moreover, they also found themselves shepherded into various "locations" to provide a buffer strip against the Caffres, as they were called in those days. The word "location" persists to this day, and its application is not all that different to its application to the Settlers, for they were indeed placed in position and told to stay put.

So there is the unvarnished truth about our Settler forebears. Not fired by high ideals



The Settlers' Museum in Grahamstown. Although much has been done to commemorate the Settlers, the author says their will never be total enthusiasm for such projects.

but for the good old Anglo-Saxon need for more cash at a better rate of interest; not arriving with open eyes to found a nation, but being duped into settling a restless border, they can hardly be credited with all the noble qualities with which writers so often invest them today.

When I hear some of our politicians eulogising the Settlers I imagine what those Settlers would have to say today if they could reply!

Now the above may sound unduly cynical — but in fact it is merely the prelude to an appreciation of the true merit of the Settlers, for I happen to believe that they did in fact contribute more to South Africa than any other section of the community of that time. And with all due respect to the Whites already in the country at that time — the forefathers of the Afrikaners — I maintain this claim.

What were the Settlers and what did they bring that was so good for South Africa?

Right

They brought the HABITS of free men. They brought the acceptance, as part of their English life, of the fact that men are innocent until proved guilty, that men have the right to say what they like within the normal limits of law, that men have the right to print what they like and read what they like within these same limits, and that every man is entitled to a decent living if he works for it.

They were not conscious of these as ideals, and they were probably not conscious that these were even the habits of free men. A person is seldom conscious of a habit.

So they did not consciously bring with them a way of life. But they brought it nonetheless, and their bringing of it had a tremendous effect upon this country.

It later gave rise to the successful campaign for a free Press, among other things, and it led also to the development of a proper Parliamentary system of government in this country.

One does not have to read Settler dairies to guess what sort of people the Settlers were. One has only to look at their descendants, and this is what we will now do.

I think the late Tom Bowker was a pretty typical Settler descendant. He was only untypical in that he was interested in the 1820 Settler Association but in his behaviour patterns he was typical enough.

Basically, he was a non-political character. In the House of Assembly I often noticed that while his fellow MP's were arguing about apartheid and its ramifications, Uncle Tom was more concerned about the menace of jointed cactus. And he was right, in a Settler sort of way.

It will mean more to the South Africa of 100 years hence that jointed cactus was well checked than that hours were spent debating all the blue-prints which the politicians are drawing up for the ordering of our racial behaviour. Uncle Tom knew this too.

He knew that all the plans and policies will one day be worth no more than the paper they were written on but in the jointed cactus he saw an enemy that could persist if it went unchecked.

In this way, he was so much like most English-speaking South Africans. They are simply not political animals. They happen to supply 90 per cent of the country's taxes, but they prefer to spend their time making money to pay these taxes rather than getting excited over how the politicians spend these taxes.

Realise

Perhaps they also subconsciously realise that what the politicians do today will be negated by the inexorable march of history. The best laid plans of mice and men, and all that.

But hard cash, now, that is something you can get your hands on. That is something to be engrossed with — far more interesting than political party congresses. And, don't forget, hard cash leads to the pleasant enjoyment of life and

the pursuit of sound Anglo-Saxon pastimes like golf, cricket, rugby, soccer, tennis, badminton and so forth.

Notice that all these pastimes involve doing some form of violence to a ball with bat or boot, which leads to a pet theory of mine. It is that Britain can be regarded as the most civilised country in the world because its crime rate is one of the lowest in proportion to its population, because it is one of the few countries in the world where cruelty to an animal will make front page news and because the natural aggressive instincts in man — which are a throwback to the days when we had to hunt food with clubs — have been translated by the British into harmless forms of kicking or smiting a ball with an implement of some sort.

That is why most of the major ball games originated in Britain.

So because your English-speaking South African of today is more interested in the cricket test scores than in the Part Appropriation debate; more interested in the stock exchange prices than in the 1820 Settler monument project and more interested in his family's pursuit of happiness than in their future participation in politics, we must not too hastily write him off as a factor in South African life.

He is merely repeating the pattern of behaviour brought here in less sophisticated form by his 1820 Settler forebears.

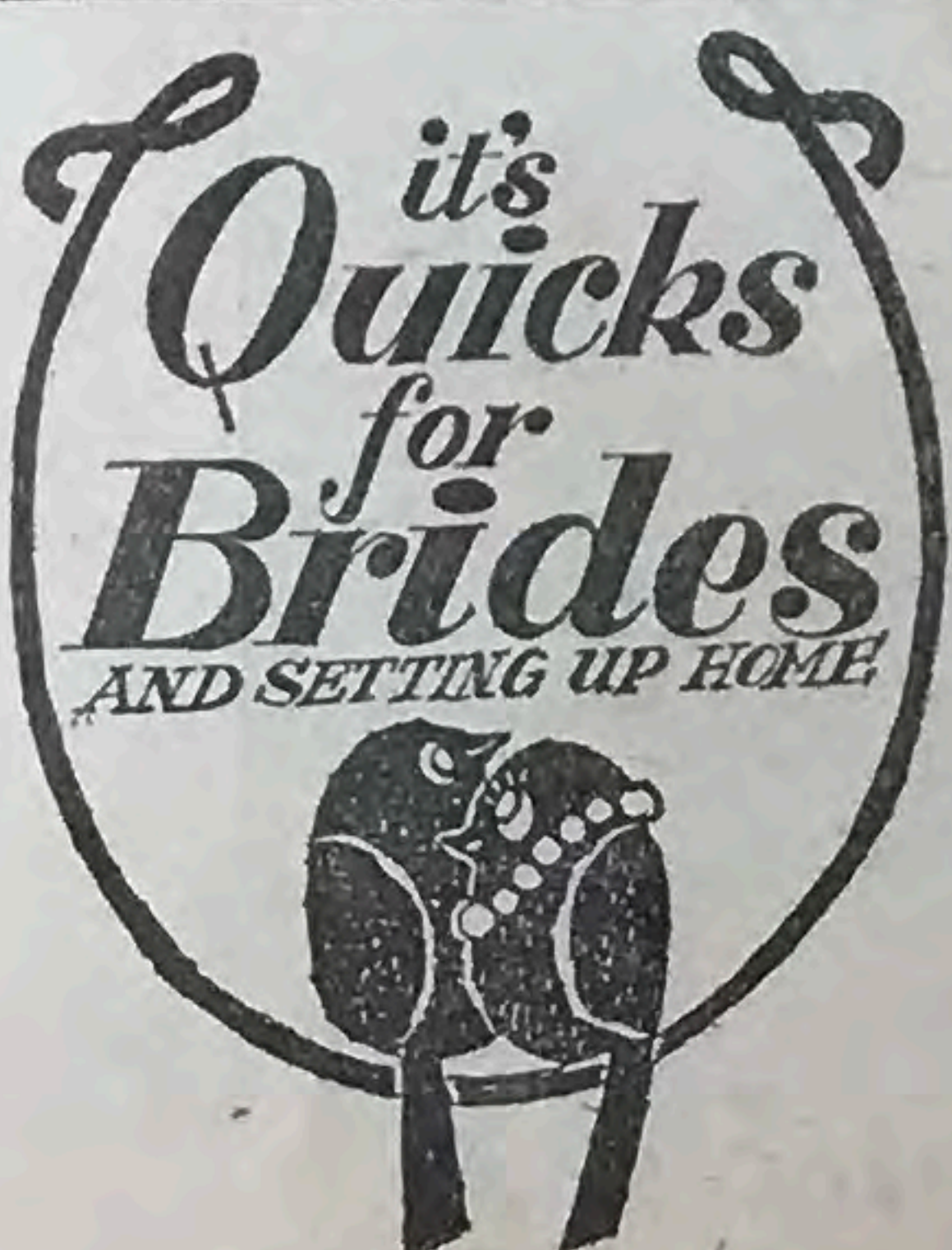
They were not found wanting when the need arose to defend themselves or their territory, and their descendants were not found wanting when South Africa needed soldiers in both world wars.

The English-speaking South African is not easily aroused to aggression. Like his 1820 forebears, and like his cousins in the Britain of today, he really has to be up against the wall before he will fight.

But there are compensations. Because his daily life is not devoted to agonising over



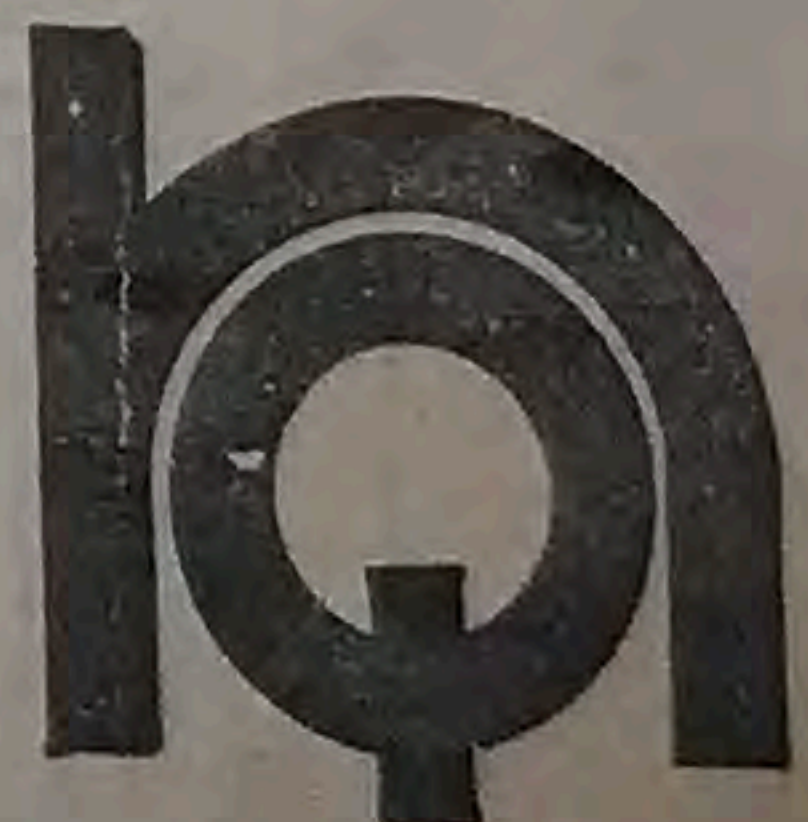
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Liberal tradition of Anglo-Saxons

politics or the preservation of his race or the contemplation of wars before they have to be fought, he is not living on his nerves.

In contrast to this, the Afrikaner tends to be more excitable, more engrossed with political and racial matters and more on the edge of his chair when contemplating all the challenges that face South Africa.

In this respect, the Afrikaner is rather teutonic. He tends more towards militarism, authority and discipline, and he seems to need a father figure or volksleier.

The English-speaking South African tends to resist this trend, and would probably regard any would-be father figure with great suspicion, and possibly amusement. The nearest thing to a father figure that he will accept is probably Bobby Locke or Dudley Nourse.

There is not necessarily any great merit in this attitude, just as there was not necessarily any great merit in the humdrum attitude of the 1820 Settlers. I am not particularly proud, for instance, of the apparently apathetic attitude of my fellow English-speaking South Africans to much of our race legislation in this country.

I have no doubt the Settlers would have regarded such legislation with equal apathy once they had got over their surprise at its conflict with their habits of free men.

But a point worth making here is that the English-speaking South African is possibly underestimated in this regard. There is some evidence to suggest that he has not accepted the inroads upon his inherited habits of free men. He may be apathetic in his actions

— but he is nonetheless disturbed by every indication of a contravention of the rules of basic fair play as he understands them.

And for all his apathy in this regard, his institutions — cultural, religious and educational — are certainly doing their bit to preserve the habits of free men.

The English-language universities, the English-language churches and the English-language newspapers are doing a pretty fair job of upholding these habits of free men, and one does not have to be a skilled historian to deduce that they will win the argument in the end.

Paradoxically, it was an extremist Afrikaner who summed up this fact more clearly than anyone when Dr. Albert Hertzog said recently in Parliament that English speaking South Africans are rooted in a liberal tradition.

On this score, Dr. Hertzog is right — much as it may shock the average English-speaking South Africans to hear it.

There is simply no denying that the Anglo-Saxon tradition is a liberal one, and that its institutions in this country are liberal.

The country will simply have to learn to live with this fact and to expect the manifestations of it to increase in the future.

At the present time such institutions do not have a great deal of influence, particularly upon the electorate, but there is probably no country on earth of which it can be said with more truth than one can say of South Africa that any resemblance between the future envisaged by the electorate of today, and the future as it will actually be, is purely coincidental.

In other words, the habits of free men implanted in this soil unknowingly by the 1820 Settlers are hardy plants which will survive the present political drought. They have taken root, as the Settlers had to do, or die, and they will

endure as the Settlers did in their time.

What does all this mean in relation to the present challenges facing South Africa? Being a descendant of the 1820 Settlers myself, I can only reply that it is all rather vague and academic to me, and I am not over-excited about it all.

All I know is that my fellow English-speaking South Africans will continue to play a major role in the development of this country, willingly or unwillingly, consciously or unconsciously, and that I have a quiet confidence that our traditions will outlast many of those slogans and policies

which are being advocated by others with so much vehemence in the name of patriotism today.

The inevitable need for Anglo-Saxon compromise will become realised by all South Africans at some stage, and such compromise will have to be supported by the commerce which will benefit from it — and we know who runs this commerce, don't we?

Well now, that is enough of that. It is getting uncomfortably close to the sentimental, and when sentimental matters rear their heads there is only one thing to do — turn the attention elsewhere, for instance to the prospects of the coming cricket season.



"We been foxed, mate...."



Taking it out on a ball

FORT BEAUFORT had its beginnings as a military outpost. In 1822 the site of the present town was selected for the erection of blockhouses which served as strongholds against continual invasions of the marauding Native tribes.

With the advent of the 1820 British Settlers, who gradually infiltrated through Grahamstown into the district of Fort Beaufort, the military post gained in importance as a refuge point for the surrounding farming community.

Fort Beaufort has developed into a thriving modern country town, and has been earmarked for the Government's Border Industrial Development Plan. Surrounded by the famous Hogsback, Katberg, Winterberg and Elandsberg Mountains, the scenery is simply magnificent.

The main farming interest is citrus farming. The veld grass is sweet, with sour veld in the mountains. Cattle, sheep and Angora goats thrive in these conditions.

Fort Beaufort can offer excellent educational facilities at the F.B. High School. Also a new Agricultural School will shortly be built on a 2,000-morgen site, and the new dam —



capacity 10,000 morgen feet of water — has just been completed.

The climate is good, cold and bracing in winter, with frost but never snow, although snow can often be seen on the surrounding hills during winter. The summers are hot, but we have a public swimming pool run by the local MOTHS to compensate.

We cordially invite you to visit our town, Fort Beaufort, of which we have every reason to be proud. Among other places of interest is our Martello Tower (Historical Monument) and the Fort Beaufort Historical Museum, both well worth a visit.

Further details from the Town Clerk, Fort Beaufort, C.P.

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Great historian's views on the Settlers 50 years ago

By
MURRAY SUTHERLAND

THIS is not the first supplement the Daily Dispatch has produced to honour the 1820 Settlers. In 1920 we printed a supplement in book form, including an introduction written by the Governor-General, the Right Hon. Viscount Buxton of Newtimber, PC, CGMC, and articles by the great South African historians Sir George Cory and G. M. Theal.

Professor Cory of Rhodes University College contributed an article on the history of Grahamstown.

In his opening paragraph he exposes the fallacy of the idea that Grahamstown was founded directly by the 1820 Settlers:

"Although a few years after their arrival the Settlers had more to do with Grahamstown than with any other town in the Cape Colony, and though it is true that that place was so intimately associated with their vicissitudes, sufferings and successes, it is a mistake to suppose that the Settler movement was in any way connected with its foundation or early start."

Prof. Cory says it was decided to establish a military post at a point equidistant from the twisting Fish River. Sir Andries Stockenström reconnoitred the territory and

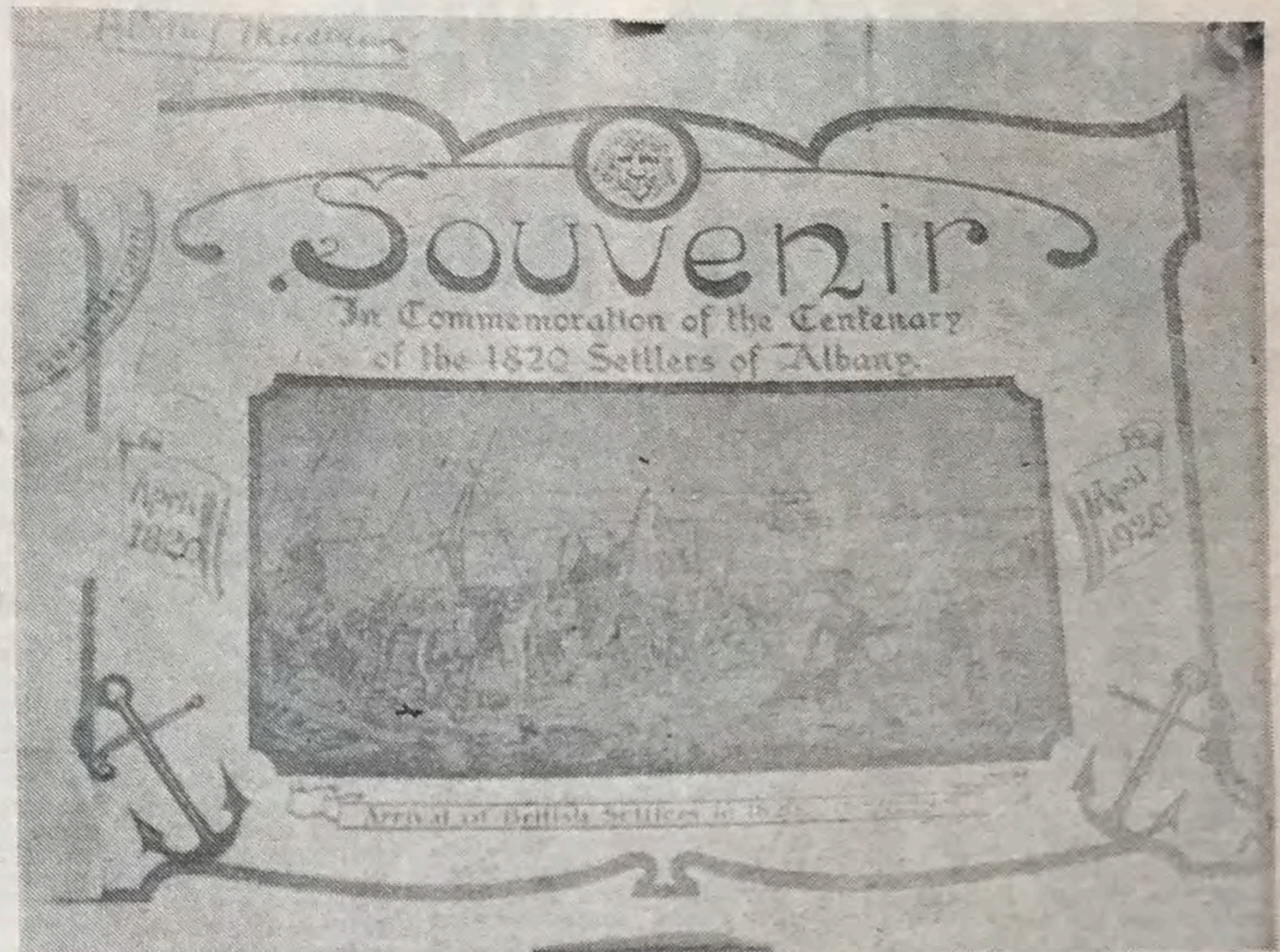
settled on the farm Rietfontein as being well placed strategically and well supplied with water. So on August 14, 1812, the Governor of the Cape, Sir John Cradock, issued a proclamation that "the military cantonment be known henceforth as Graham's Town ..."

From 1822 onwards Grahamstown could be aptly named the "Settler City" as it was that date on that Lord Charles Somerset allowed the Settlers to leave their original locations. Many Settlers decided to move to Grahamstown.

In summing up the value of Grahamstown as a centre of historical interest Prof. Cory writes: "Grahamstown is as full of history as an egg is full of meat, or perhaps it is no exaggeration to compare it to a jar of Bovril, for a small portion of almost any part of it might by proper and judicious treatment be expanded into a large volume of matter."

Grahamstonians can take pleasure from Prof. Cory's last sentence: "... Grahamstown has grown in the course of the century from a small yellow house to a flourishing city and a centre of all that is altruistic, wise yet enterprising."

Prof. Cory's article is both



The cover of the supplement produced 50 years ago by the Daily Dispatch to mark the centenary of the arrival of the 1820 Settlers.

interesting and entertaining. However he is certainly not objective — he refers to the Xhosa frontiersmen as "kaffir thieves and marauders" and "vermin."

Mr. John Hewitt, director of the Albany Museum for 48 years from 1909 to 1958, wrote an article entitled "Notes on the Eastern Cape in pre-Settler times."

He makes the interesting point that in the latter half of the 15th century "Bantu tribes first made their appearance on the eastern borders of the Pondoland coast." This tends to refute the view that the Dutch farmers and the

Xhosas both arrived in the Eastern Province towards the end of the 18th century.

Mr. Hewitt describes the trials of Diaz and Da Gama and the efforts of the Portuguese to map the Eastern Cape coast.

Wild animals in wide variety roamed over the Zuurveld in the early years of the 19th century: "In this region, lions, leopards, wolves (that is brown hyenas), hyenas and other beasts of prey were abundant, but the antelope fauna of the Zuurveld had already suffered from the incursions of the Kaffirs, and scarcely a springbuck was then to be seen."

There is another article in the supplement by Prof. Cory called "The coming of the 1820

Settlers." In it he describes the journey from England and the trials the Settlers had to endure in the early years.

Prof. Cory writes of conditions in England: "In England, the winter of 1819-20 was the worst which had been experienced for many years. For weeks continually the thermometer had registered several degrees below freezing ... As far down the Thames as Debtford the river was so thickly covered with ice that, not only was it perfectly safe to walk from one side to another, but so some who saw it tell us — stalls and booths were erected in the middle of the river, where refreshments of gin and beer were supplied to those who danced to the fiddlers' tunes."



A beauty competition was arranged by the Daily Dispatch in 1920. The winner of the "beauty portrait competition," open to women descendants of the 1820 Settlers, was Una Kidson, of King William's Town (left). She was the great-granddaughter of William Kidson who came to the Eastern Cape in the ship Belle Alliance. Second was Florence Daphne Underwood, of Fort Beaufort (right). She was the great-great-granddaughter of Richard Ralph.

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1920 and 1970— drought with a general election

"No consideration of drought or paltry ephemeral happenings of a general election should serve to put us off the Settler celebrations!" So wrote a Mr. J. S. Preddy to Grocott's Penny Mail 50 years ago. "If you neglect it you will live to regret it."

The people of the day did regret it. Because of the general election and at the insistence of the Prime Minister, General Smuts, many of the main celebrations to mark the centenary of the arrival of the 1820 Settlers were postponed and some eventually abandoned.

Now in 1970 history is repeating itself. Once more we have a drought. There is also a general election. Fortunately no one has suggested postponing the celebrations to mark the 150th anniversary of the landing of the Settlers.

In tracing the events which led up to the programme devised for 1920, Grocott's Mail reports that the first meeting was held in Bloemfontein in August, 1919.

Here it was decided that in addition to national festivities, the centenary would be marked by four distinct schemes. They were:

- Immigration assistance;
- Hospital in Grahamstown;
- A permanent monument;
- Scholarships.

The scholarships plan was aimed at selecting boys of the public school class in Britain to come to South Africa.

"Boys who will be a credit to this country and will help maintain British ideals and traditions and who are prepared to combat that outstanding evil and menace which is so seriously threatening the whole world and which is undermining law and order. I refer to Bolshevism," said the Mayor of Grahamstown, at the time, Councillor C. H. Whiteside.

The object of immigration was to populate, with the right type of British immigrant, "this sparse country denuded more than ever by the loss of so many of its sons in the Great War."

The idea of the commemoration was greeted with enthusiasm throughout the country and the immigration scheme, particularly, fired the imagination of the public.

By October, 1919, Professor George Cory, the Settler historian, was touring the country

By
THELMA NEVILLE

and arousing interest through lectures and lantern slides. Centenary committees were formed throughout the land and a fund raising campaign was launched.

Fitness

The Star called on the whole nation to celebrate the event: "It is entirely fitting that Grahamstown should be the scene of the official centenary celebrations and memorials but the event inspiring these local activities has a far wider significance. It is a landmark in our history."

The Daily Dispatch, in an editorial on August 18, 1919, admitted "the fitness of the proposal to mark the centenary by the establishment of a permanent memorial ... in all probability a local committee will be formed in East London which includes among its population many of the 1820 stock".

In Cape Town, Senator Denys Reitz, at a meeting in the City Hall, suggested the event be marked by a public holiday. "We of Dutch extraction have our Dingaan's Day. I hope the law will establish a Settlers' Day..."

In Maritzburg, the Mayor of Grahamstown told a large audience that the executive committee aimed at raising £250,000 "if the Dutch people could raise £200,000 for the Helpmekeer Movement ... we could raise £250,000 to celebrate the centenary and help immigration," he said.

In inviting Settler descendants in Natal to the celebrations in Grahamstown, Councillor Whiteside gave the assurance that the accommodation problem would be solved by means of railway carriages put at their disposal by the Government. Tents would take the overflow.

Whiteside and Cory must have been busy. There are reports of addresses they gave in Alice, Kokstad, East London, Port Elizabeth, Dordrecht, Cape Town, Kimberley, Benoni, Durban, Maritzburg and Johannesburg.

A meeting was organised in Matatiele, however, did not

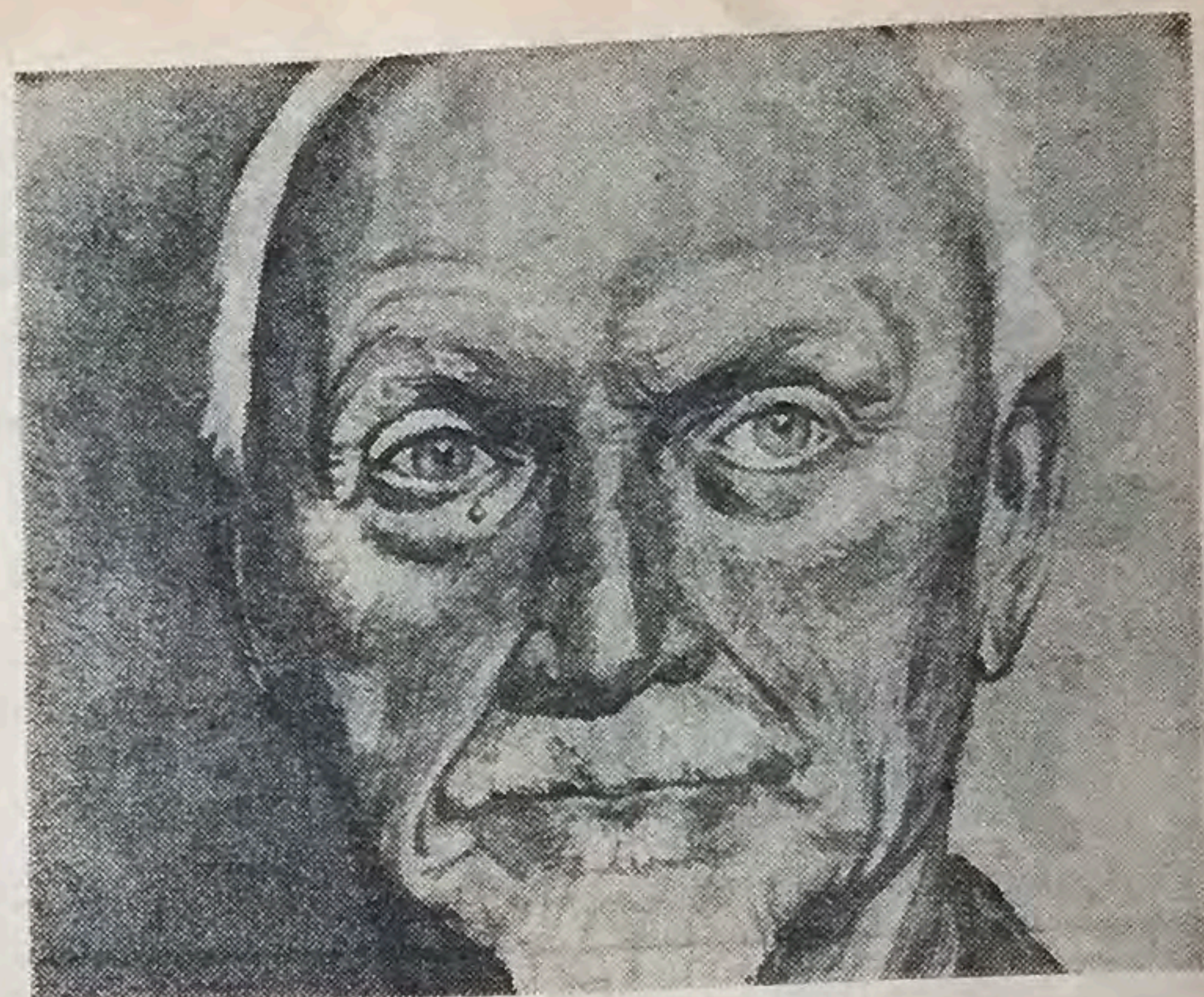
come off. The hall was there. The audience was there but Mayor Whiteside and Professor Cory did not turn up. A telegram was received saying they could not get beyond Kokstad.

"Twas ever thus", wrote the editor of the Matatiele Mail on November 4, 1919. "Owing to ignorance of South African geography, which prevails in Government circles — and which we regret to see is no better in Grahamstown — they fancy that the 'territories' is a few small districts around Umtata and that a motor car can do the trick in a few days. Never once in the lifetime of this generation has an official visitor, on his first visit, been able to keep his appointment in Matatiele so the centenary delegates can console themselves with the reflection that they are in good or bad company".

The Prime Minister, General Smuts, was the main speaker of a meeting in Cape Town.

The Settlers started a great mission to reproduce a new civilisation for this continent", he said. "We must not exploit the Black man but carry him with us. In our forward march we must remember the lessons of toleration, forbearance and magnanimity in relation to the aboriginal population of South Africa.

"If that is done, as the centuries roll on, not only shall



GENERAL J. C. SMUTS

we have made a success in this great experiment but those who follow us will recognise more and more that a great and decisive event has happened by the coming to our shores of those Settlers."

General Smuts hoped that during 1921 there would be an opportunity to celebrate the coming of the British Settlers on a scale "which will be worthy of South Africa".

To avoid conflict with the general election in 1920, Smuts had appealed to the Central Centenary Committee to defer the celebrations until the following year. An inducement was the proposed visit of the Prince of Wales.

The Times of London, in a special editorial, applauding the decision to postpone "until the Prince of Wales would be present to associate himself with this fitting observance of so memorable an event".

Many Settler descendants, however, thought differently. There was vigorous opposition to the "weak and extraordinary attitude of the central committee" in acceding to Smut's request.

Despite public indignation the main celebrations in Gra-

hams were postponed although there is a record of the pageant having been held. Port Elizabeth abandoned its programme and the E.P. Herald suspended publication of a souvenir brochure. There is no report of Cape Town honouring the event.

In other parts of the country, however, festivities proceeded according to plan, although for the most part on a smaller scale.

Pretoria held a Settlers' exhibition in April, 1920. Johannesburg set up a marquee and erected a Settler sailing vessel, "which created a reputation." According to the Dordrecht Guardian (April 15, 1920) flags were hoisted and special church services were held.

In Magaliesburg the Rev. A. A. Kidwell delivered an address. In Salem, where Sephton's party had settled, a paginat, a thanksgiving service and old time maypole dances on the village green marked the event.

In the Baviaans River Valley, near Bedford, a religious service was held on the historic farm "Eildon," where 100 years previously the Scottish Party under the leadership of Thomas Pringle, had gathered for their first Sunday service. Among those present was 96-year-old Mr. R. P. Pringle, the oldest living descendant at the time.

Nowhere were the celebrations carried out with such gusto as in the Settler village of Bathurst. Here the festivities lasted for two days. The first day was devoted to the "sober side of the business" and at a combined church service, the Reverend Cawood

"waxed eloquent in tracing the history of the Settlers".

Later a cornerstone of the Settlers' Memorial Hall was unveiled. Contributions towards the building were spontaneously laid on the stone. R400 was collected in one afternoon.

On the second day the crowd "was out for enjoyment". Young and old took part in the sporting events, which included the sack race, the potato race, potato race on horseback, tug of war, and a donkey race. Throughout the day the Grahamstown Coloured Band "discoursed sweet music". "The time and tune was good and there was no discord". There was also a service for non-Whites and no doubt, attracted by the "harmony of the singing" nearly all the Whites present attended.

A lecture by Professor Cory attracted a large crowd and the evening was devoted to dancing which was kept up until the small hours of the morning. A good time was had by all.

Commenting on these celebrations, an Albany descendant wondered what future generations would think of their "modest attempt to honour the founders of the village by erecting a Settlers' Hall".

Special

Newspapers throughout the country marked the event by publishing special articles and editorials during April, 1920. The Daily Dispatch brought out an illustrated souvenir supplement "which was worthy of note" and which sold for R1, post free. This has now become a valuable piece of Africana.

Meanwhile plans to inaugurate the immigration scheme were intensified. At a meeting of the National Executive of the Settlers' Centenary Committee held in Grahamstown on April 13, 1920, and presided over by Sir Charles Crewe, it was resolved:

"That recognising the great value of the British Settlers of 1820 their work and devotion to the best interests of the land of their adoption... good results already achieved by the British Settlers and those who followed, an association be formed, comprising Settler descendants and those in sympathy, to be known as the 1820 Memorial Settlers' Association, the object being the introduction of suitable settlers in the Union of South Africa and Rhodesia and arranging for their reception on landing and such further aid as may be necessary".

Except for the erection of the new Settlers Hospital in Grahamstown, for which funds were collected from the Eastern Province only, nothing came of the other two resolutions adopted at the Bloemfontein conference.

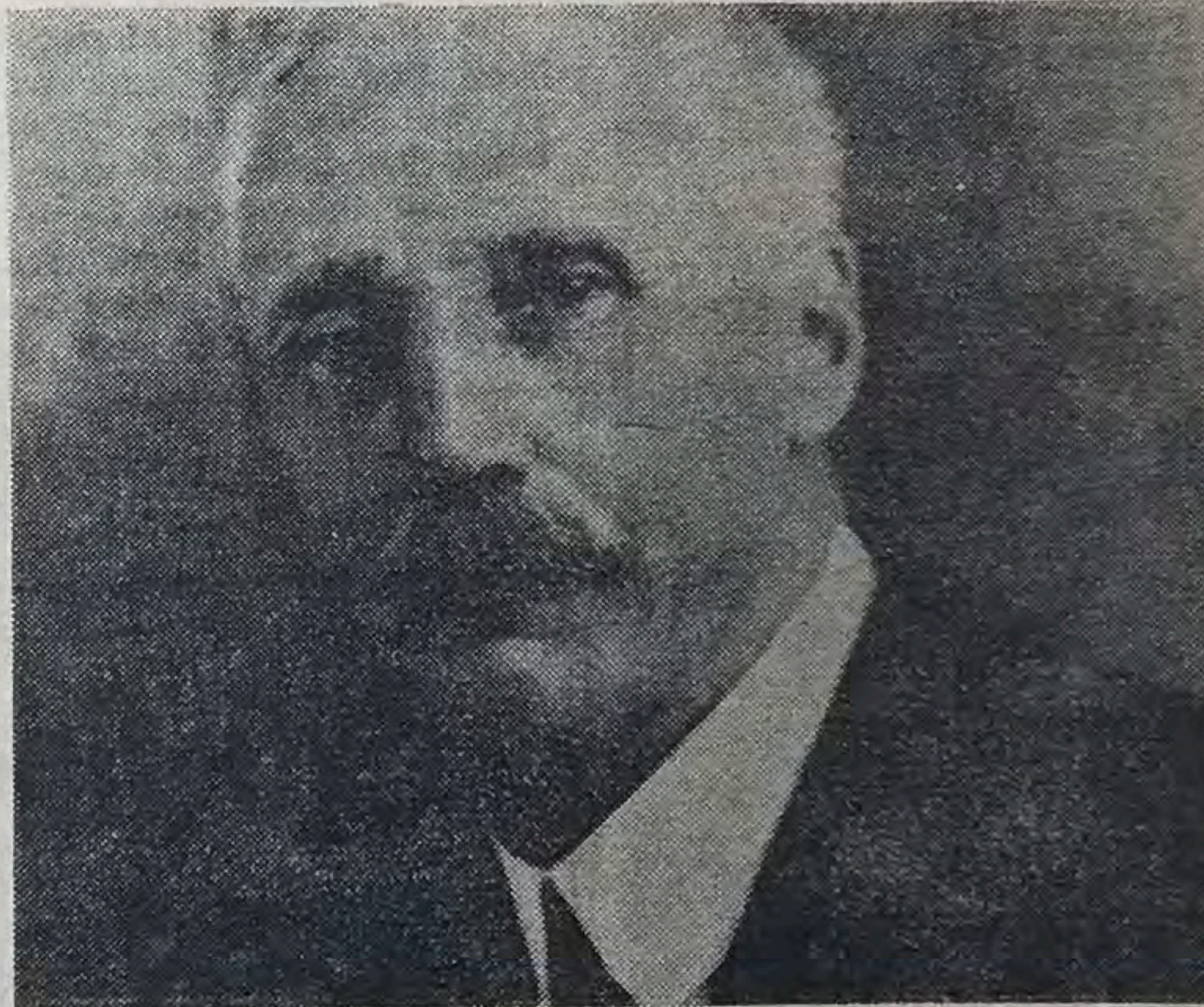
The ambitious scholarship project was abandoned.

Plans for the "lasting memorial" in Grahamstown were postponed pending the arrival of the Prince of Wales in 1921 who was to have laid the foundation stone. His Royal Highness waited several more years before visiting South Africa and the blueprint of the monument gathered dust in the files of the architect.

The campaign to build a monument to the Settlers was not resumed until 40 years later when the late Mr. T. B. Bowker, MP for Albany, started his crusade to revive pride of heritage among the English-speaking South Africans.

The 1820 Settlers' Memorial Association, however, went from strength to strength and during the past 50 years has done magnificent work in bringing out immigrants to South Africa.

This week the 100,000th Settler Family was welcomed to Cape Town.



SIR CHARLES CREWE

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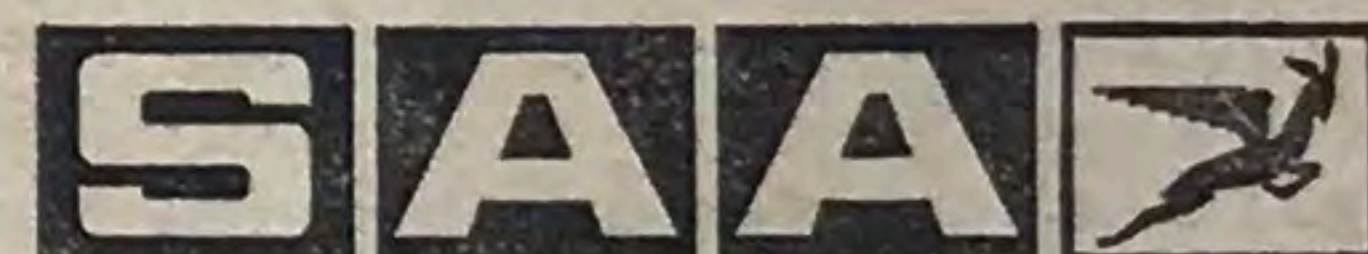
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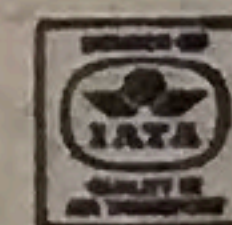
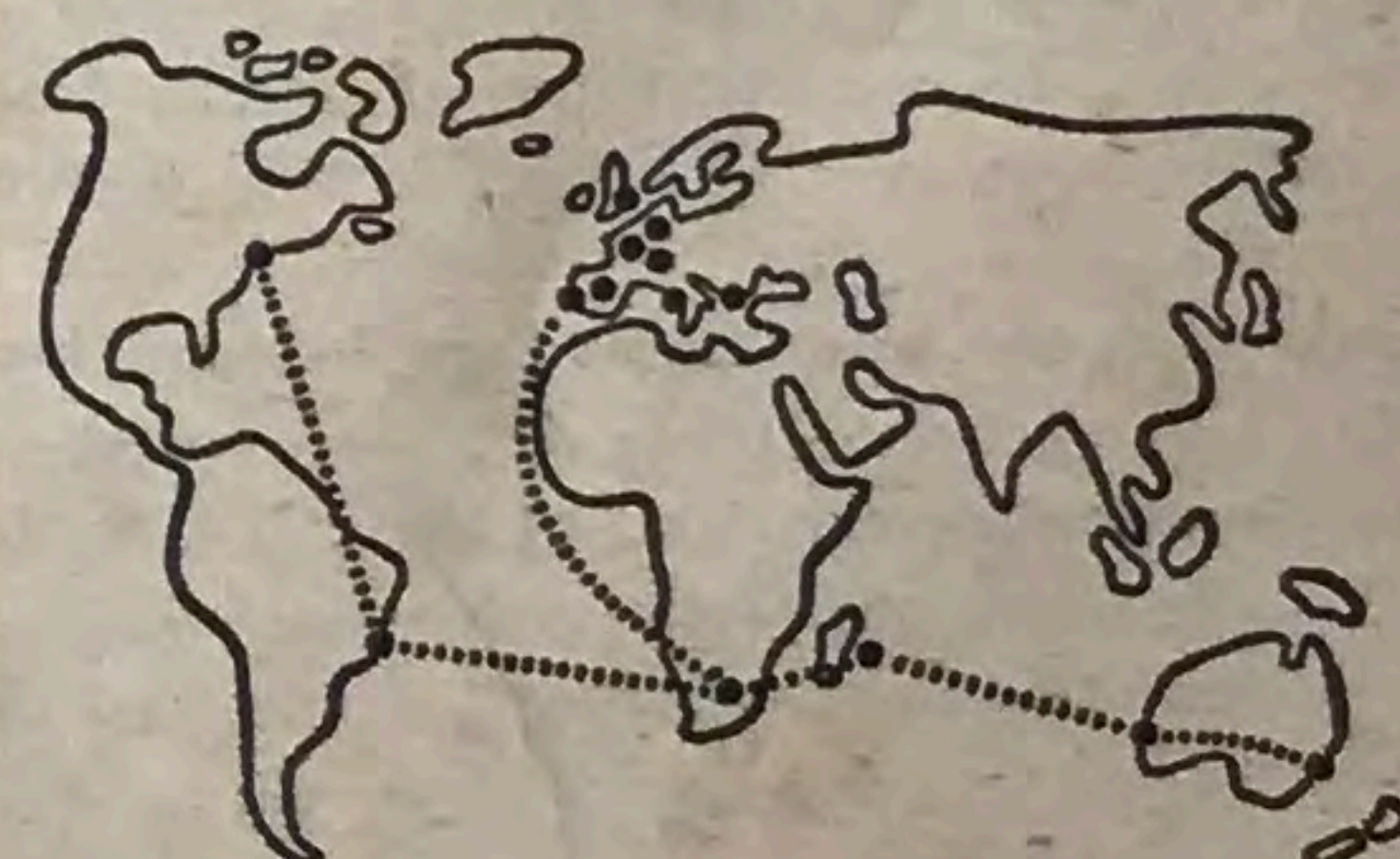
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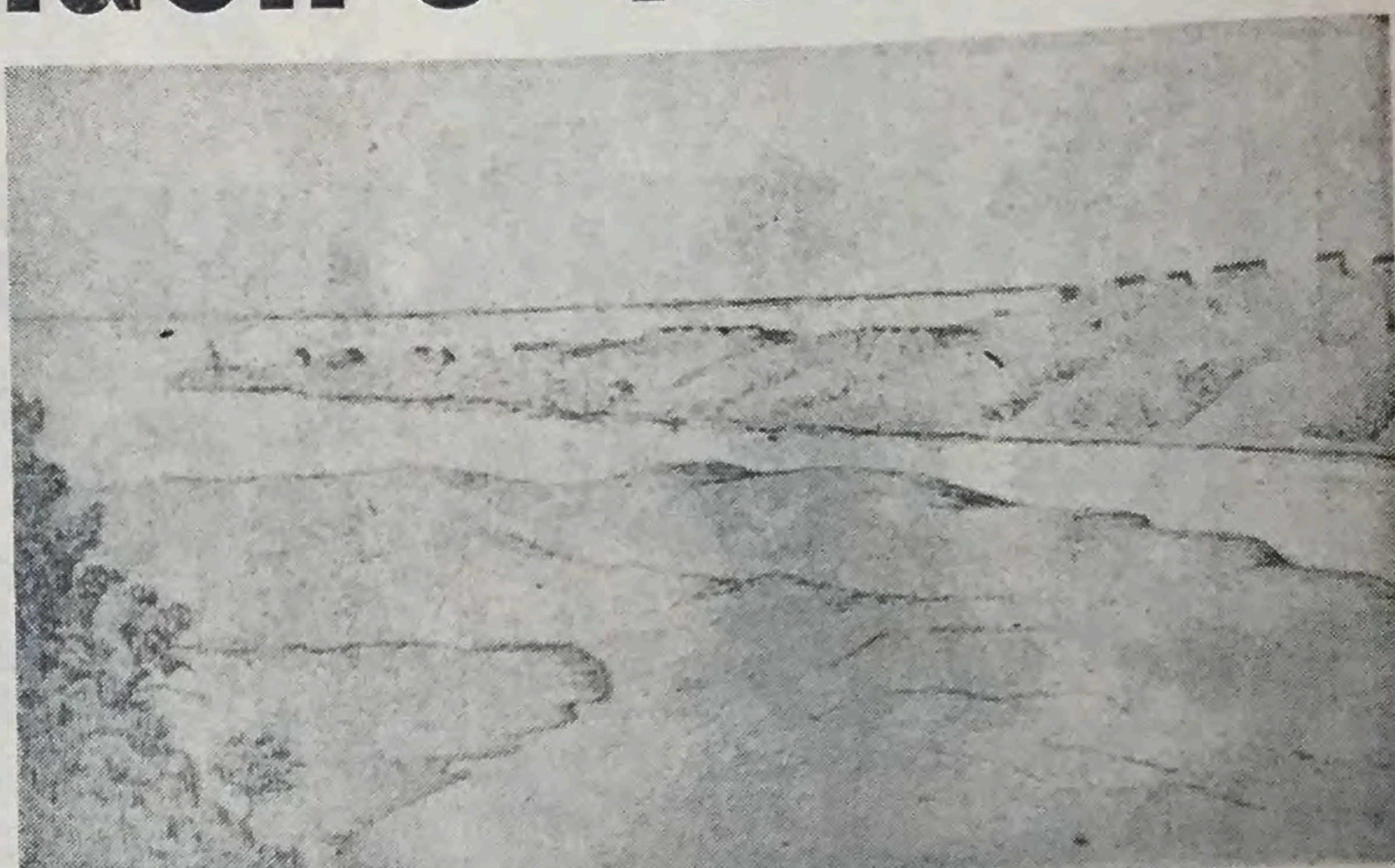


SOUTH AFRICAN AIRWAYS



East London's restless Settler founder

By
DONALD ROGERSON



The mouth of the Buffalo River harbour at East London in 1859.

EAST LONDON and Port Elizabeth are often referred to as twin cities. Both have nicknames — the "Fighting Port" and the "Friendly City" and both owe their existence to the efforts of the 1820 Settlers.

Both were started in the 19th century as small ports. Today they are thriving industrial and commercial centres, serving vast hinterlands. And both have reputations as hospitable tourist resorts.

One owes its origin to a Royal Navy lieutenant who came out as an 1820 Settler, John Baillie. The other to a man who was responsible for receiving the Settlers, Sir Rufane Donkin.

Baillie was born in 1789, the son of an officer in the East India Company. He appears to have been an energetic and conscientious naval man, for he rose from midshipman to lieutenant before leaving at

the age of 30. That was just at the time when the British Government announced its scheme to promote immigration to the Cape Colony's eastern districts.

Baillie had been educated in France at the Polytechnique before entering the Navy in 1803. He visited the Cape in his ship in 1809 and, at the Foreign Office in 1817, had worked on the proposed emigration scheme.

So Baillie joined. He formed a party of 256 people, mainly from the county of Middlesex, and they sailed on the Chapman which was one of the first two ships to arrive at Algoa Bay in April, 1820.

The party's location was between the Wellington and Palmiet rivers, and their centre was named Cuylerville, after a Colonel Jacob Cuyler.

But Baillie, while he might have been a good naval officer, was not a good peace-time

leader of people in a strange land. Perhaps the failure of Baillie's location was not that inexplicable. The party he had led consisted mainly of people unskilled to farming. Middlesex, whose principal city was London, was, even then, hardly a rural area. Its principal activities were silk textiles, commerce and shipping.

And Baillie was something of a martinet, hot-headed, quarrelsome and rather tactless. The twin factors of unsuitable immigrants in a land not ideal for farming and an awkward leader appear to have co-incided. Soon his party, together with dozens of

others, began to drift away to Grahamstown or Port Elizabeth.

The leader stayed, however, until he lost one of his sons in the 1835 war. His farm, too, was ruined.

In 1836 he joined a brig belonging to George Rex. The brig anchored off the mouth of the Buffalo River to land stores for troops on the frontier.

During the two-month stay, Baillie did some exploring of the wild coast. He climbed to the top of the nearest high ground to survey the surrounding country. On top, he cut a rough pole from the bush and hoisted the Union Jack.

In Baillie's eyes at least, East London had been founded.

He urged the Governor of the Cape to have the area surveyed, realising the value of the Buffalo River as a harbour.

But it was only years later, in 1847, that any action was taken.

Another naval man, Lieutenant Charles Forsyth was sent by the Governor, Sir Henry Pottinger, to inspect the mouth of the Buffalo and to report whether it was suitable to land troops.

Military

As in many cases, the expansion to the Buffalo was dictated by military reasons: the Government wished to establish a chain of posts along the frontier. The 1846 War of the Axe had erupted and there was still considerable unrest. Waterloo Bay, near the Fish River mouth, had been used to land troops but sea and weather conditions often made it risky. A safer place was needed: the Buffalo provided the answer.

Forsyth arrived at the Buffalo in HMS Beagle — which a few years earlier had carried Charles Darwin on a famous voyage round the world.

His report being favourable, troops were moved to the spot under a Lieutenant Jervois. He was instructed to build quarters which could accommodate 300 men, which was named Fort Glamorgan.

Problem

The first inhabitants were the officers and men of the 73rd Foot, later known as the Second Battalion Black Watch.

The there was the problem of how to feed the soldiers. At first stores were sent by wagon, but roads were bad or non-existent and the supplies irregular. So the Government decided to do what Baillie had been doing in 1836: to land stores at the Buffalo mouth.

A barque named the Frederick Huth was loaded at Cape Town and eventually reached the Buffalo. How to unload? The mouth was shallow and, of course, there were no facilities.

But a Captain William Baker, one of the officers of the 73rd Foot, who had discovered a spring near the present West Bank lighthouse which supplied the garrison with most of its water, got to work.

His men built a rough stone jetty and the stores from the barque were unloaded.

The early history of East London also has a few tragedies. On the barque's second voyage to the Buffalo, a boatload of stores overturned, drowning all but one of the sailors. The survivor, a ship's boy named Walter Ogilvie, became East London's first permanent resident: after the accident he refused to go to sea again.

And shortly afterwards Captain Baker was one of five officers killed returning to a camp near Komgha by the Gcalekas. Baker and the other officers were buried within the walls of King William's Town's Holy Trinity Church.

Murder

Meanwhile, Baillie had moved north of the Orange River with one of his sons. In 1846 he quarrelled with a Field Cornet, Du Plooy, and in a fight the Boer was killed.

The two Baillies were arrested and charged with murder. They were found guilty and condemned to death. But the sentence was commuted to life imprisonment.

In 1847 Du Plooy's widow gave additional evidence which showed that the shots had been fired in self-defence, as the prisoners had maintained all along. After 18 months in jail the two were released and given a free pardon.

Baillie went to Natal. In July, 1852, he died in a bid to rescue the crew of the barque Hector which was wrecked on the coast.

Name

Trade followed the flag on the Buffalo. With the establishment of military posts in the area, civilians started to settle at the mouth of the Buffalo River.

But what was it called? At first it had been Port Rex, named after the owner of the brig Knysna which had stopped there in 1836. On December 28, 1847, the Cape Governor, Sir Harry Smith, issued a notice which finally named the settlement East London.

A week later East London and the district for two miles around it was formally annexed to the Cape.

The town's growth was slow: before the coming of the German Settlers in the late 1850s the total White population was only 124.

And even after the German immigration, East London did not experience any dramatic boom. In 1874, however, authorisation was given for the construction of a railway line between East London and King William's Town.

And in 1886 a dredger arrived: since then the harbour has not looked back.

With these two developments East London was well on its way to becoming what it is today: a thriving port with a healthy industrial and commercial base.

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Education comes to the Cape

By
DUNCAN BANKS



The entrance to Rhodes University, Grahamstown, which grew out of the education system promoted by the world's first Superintendent-General of Education, James Rose Innes.

TEACHING the youth of the White race is a task for hoboos. That, apparently, was the contemporary view in South Africa in the first three decades of the 19th century.

To remedy the situation came a man whose family name has been associated with a number of important events in the history of the sub-continent: Rose Innes.

The first was James Rose Innes who came to the colony not as an 1820 Settler but as one who could claim that he missed the boat by only a year. The Cape Governor, Lord Charles Somerset, offered the young Master of Arts from Aberdeen University the task of founding the Colony's educational system in 1821.

He accepted and later became the first professional Superintendent-General of Education in the Cape — or the world.

Education has come a long way since then, although critics will say the problems are just as acute now as they were when Rose Innes arrived. But certainly few educationalists have had to contend with the problems he had: no clerical staff, no accountants to draw up costs, no inspectors besides himself.

English

Until he retired in 1859, Rose Innes was the only inspector of schools in South Africa; he also drew up his own syllabuses and wrote the first indigenous textbook, records John Bond in his book "They were South Africans".

Rose Innes may have seen himself as the first of the teachers; Somerset had a different aim — to anglicise the Boers. The teachers (several others had come out with Rose Innes) were to be employed throughout the colony "for the purpose of facilitating the acquirement of the English language to all classes of society," the Governor announced.

With that, he ordered that English should be used exclusively "in all judicial acts and proceedings as from the first day of January, 1827".

Rose Innes went to the Eastern Cape for his first post: to Uitenhage. And his teaching was successful. He learned Dutch and the embryonic Afrikaans; defying Somerset he used the language in the classroom. By late 1823 he had 76 youths in school, more than half of them Afrikaners, and was giving private secondary tuition to half a dozen boys.

For the next seven years the school prospered. Innes travelled further east and saw the beginnings of education take root in Settler country proper. At the same time he saw fellow-Scots starting education for Africans in Kaffraria.

In 1830 Rose Innes was invited to apply for the chair of mathematics at a South African College. He accepted, resigning from his Uitenhage school. So he went to Cape Town.

The first move towards higher education in Southern Africa was made in 1829 with the founding of the South African College in Cape Town, which prepared a small number of students for the matriculation examinations of London. Young people who wanted a university education went overseas, mainly to the British universities.

The first government aid — from the Cape Colony's Treasury — came in 1834 when the S.A.C. was given a grant of R400. Until the 1850's the S.A.C. was the only institution which could claim any kind of higher education.

Particularly during the rule of Sir George Grey as Govern-

nor of the Cape (1854-60), a number of similar institutions were founded. It was Grey who laid the foundations of South Africa's educational system, both at school and post-matriculation levels. Institutions founded during his governorship included the Diocesan College in Cape Town (1849), St. Andrew's in Grahamstown (1856) — both run by the Church of England — the Grey Institute in Port Elizabeth (1856), Grey College in Bloemfontein (1859), and the Graaff-Reinet College (1860).

These institutions, however, mainly did the work of high schools. Some grew into university colleges — and later fully-fledged universities — while others remained purely as high schools. The Cape Government paid annual grants to these institutions for higher education, and as each was established the bill for education grew.

In 1858, again largely through Sir George Grey's influence, a Board of Examiners was established to conduct the matriculation and post-matriculation examinations — the first, but not very successful, attempt to regulate education through the state. This Board of Examiners was the embryo of what later became the University of the Cape of Good Hope.

In 1874 the Cape Prime Minister, Sir John Charles Molteno, introduced the Higher Education Act in the Cape Parliament. The colony had just gained responsible government, and the Act was part of an effort to streamline administration. It abolished the old Board of Examiners, replaced it with the University of the Cape of Good Hope (an examining body only; there was as yet no university as such), and regulated the government grants to the various institutions which claimed to do higher education work.

Five qualified for this grant: the S.A.C., Diocesan College, the Grey Institute in Port Elizabeth, Gill in Somerset East, and Stellenbosch High School. Also in 1874, the S.A.C. split into two distinct institutions. The South African College School (today known better as Sacs) was formed when the S.A.C. discontinued its lower classes.

The third major educational event of that year was the foundation of the Huguenot Seminary for Girls at Wellington by Andrew Murray, which became recognised as a college in 1898.

Numbers

In the two Boer republics there were no facilities for education of a university standard, and young men were usually sent — often on government scholarships — to universities in Holland. Even in the Cape the number of students doing post-matriculation work was small. In 1883 there were only 76 students; this rose to 243 by 1891. The difficulties of a small White population spread over a large area hampered development. The University of the Cape of Good Hope conducted examinations, while actual university teaching was done at S.A.C. and the Victoria College in Stellenbosch. This latter institution had been established as the Gymnasium in 1866. In the 1890's university education was carried a step further.

In that decade the S.A.C. and Victoria College increased their staff, limited themselves purely to post-matriculation work, and carried their work into more genuine university spheres than before. In 1897 the School of Mines was established at Kimberly, and this institution developed into the Technical Institute in Kim-

berly. Further development was interrupted by the Anglo-Boer War (1899-1902). In 1906, when life returned to normal, the School of Mines became known as the Transvaal University College. But it reverted to its old name a year later when classes were duplicated in Pretoria, and that institution became known as the Transvaal University College.

In 1904 Rhodes University College was established in Grahamstown, taking over the higher educational classes of schools like Grey, Gill, and St. Andrew's in the Eastern Cape which had qualified for government grants for higher

education.

In the interval, the lower grades of education had been developing. Rose Innes left the South African College in 1839 to organise free state education for South Africa — with a budget of £3,460 a year. A couple of years later he made a trip to Scotland to recruit more teachers.

And while he eventually ensured that state schools were comparatively well organised, mission schools were not. To solve that, Innes proposed that the schools would get grants towards the cost of paying teachers if religious instruction was restricted to the Bible. This grant system

helped the missions to enlarge their schools and also ensured that standards were raised, for Innes inspected these schools.

Then he extended education to farm schools. When Innes retired in 1859, he had fostered the growth of nearly 190 schools of various types throughout the Cape. Equipment was often totally inadequate, books were rare — but it was education.

Dale, Selborne, Queen's, Graeme, St. Andrew's and others: the Border and Eastern Cape schools which have a reputation throughout the country all owe at least part of their founding to the efforts of the 1821 Settler.

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The 1820 Settlers Remembered with pride for their great contribution to the making of South Africa - The Directors & Staff of Today's Bank

Opening up the Border Queenstown

By
TED HOLIDAY

QUEENSTOWN did not originate as a mushroom does.

It was established on the "Komani or Bush River" as an outpost primarily for the purpose of defence.

The war against the Tambookie tribes had ended.

"Certain lands allotted to the Chief Mapassa and others in the district of Victoria presently unoccupied and now declared forfeit" were now to be settled "by a numerous population of farmers and others not only willing to develop the resources of that fertile country but capable when united of maintaining their position."

In 1852 Sir George Cathcart had given preliminary instructions to a Provincial Land Committee for the laying out of erven in Queen's Town. The Commission consisted of the Rev. H. Calderwood (president and civil commissioner of Victoria), M. Robinson (assistant Surveyor-General), W. Shepstone, J. J. Zeiler ("a Dutch gentleman") and H. Bowker ("an English gentleman"). Their names today are commemorated in Calderwood, Shepstone, Zeiler and Bowker Streets, and in Robinson Road, Queenstown.

Red tape

By November 29, 1852, 20 applications for lots of half an acre had been received. The town area had been surveyed and included a commonage with a two mile radius.

There was little or no red tape in those days, for on February 11, 1853, Sir George Cathcart was able to inform Lord Grey, Secretary of State for the Colonies that "a village called Queenstown on the Komani in the District of Victoria had been commenced." Eight hundred applications for farms, erven and town lots from people in England and of Dutch descent had been received.

The proclamation appeared

in Government Gazette No. 2501 of September 22, 1953, signed by Sir George Cathcart and dated September 10, 1853.

The first erf was sold to Mr. John Staples for £2.0.0, who paid a further £1.10.0 for survey fees and £1.0.0 towards a dam. The only condition of sale of the erven was that property to the value of £40.0.0 should be erected.

The first issue of the Queenstown Free Press appeared on Wednesday 19, 1859, 5½ years later. The paper was later incorporated in the Daily Representative.

Featured in its columns was the fact that landed property on which buildings had been erected were valued at £46,080.0.0 and that £7.10.0 erven were now being sold for £200.0.0 each. Public buildings in the town included a Wesleyan Chapel, Episcopal Church, a Dutch Reformed Church, Town Hall and Public Library.

Hexagon

There were 16 merchant shops and stores, wholesale and retail, three hotels, one private boarding house, three saddlers, four shoe-makers, two tailors, four wagon-makers, two blacksmiths, one gunsmith, two apothecaries, three bakers and confectioners, and six carpenters.

There were masons, brick-makers, builders, town carriers (night-carts), painters, glaziers "and there were day and boarding schools for young gentlemen and ladies." There were two notaries public.

One of the unique features in the lay-out of Queenstown was its Hexagon. With the defence of the town in mind, Surveyor M. Robinson laid out six streets projecting from a central hub. This form of defence was never needed.

Of the many original settlers or their direct descendants, Thomas Holden Bowker was one of the founders of the town of Queenstown.

At the age of 12 years he

had arrived with his parents in Algoa Bay on the Weymouth in 1820. They were among the 3,487 families chosen out of the 90,000 who had applied to come to South Africa as Settlers.

Commandant Bowker had already achieved fame as a soldier in the Kaffir Wars and especially in the defence of Whittlesea.

Bowker was an "odd fish" in his habits. He was a man who seldom went to bed but slept in a chair with a blanket wrapped around him.

On shoots Bowker kept his own pace on horseback, never hurried, never flustered. But he was the one who always came home with a buck, frequently shot at a distance of a thousand yards.

Many farmers in the Queenstown district are direct descendants of the 1820 Settlers. When the forfeited lands of the Tembus were proclaimed the District of Queenstown on May 20, 1853, a Land Commission was appointed to survey and apportion it out in farms to the most deserving frontiersmen who had served in the Kaffir War of 1850 and later against Moshesh.

Four hundred farms were surveyed, the average size of which was 1,500 morgen. They were allotted on the condition of military tenure which remained in force until 1863. For every thousand acres above the first thousand there was to be one armed man on the farm.

The original Queenstown District, it seems, stretched from Stutterheim to Aliwal North and as far as Adelaide and Fort Beaufort.

There were 2,000 applicants for the 400 farms and the selection made, though one of great difficulty, was much approved.

One of the first to be granted a farm was the Hon. Thomas Hilman Brown. He named it Guildford, where his parents lived before they sailed for South Africa with Cock's party in the Weymouth.

Today great-grandsons farm at Guildford.

Great-grandsons of five Filmer brothers, who were granted farms in Tylden district, are also still farming there today, though not on the original farms.

John Miles was granted the farm Hilton in the Tylden district. Today a great-grandson is on Hilton. He is one of about 30 of the grantee's direct descendants farming in the Queenstown district today.

John Miles, and his brother William, who came to the Queenstown district later to farm on Rietkuil, were the sons of Robert and Ann Miles, who came out to South Africa with Ford's party in the Weymouth.

Ann was said to be the belle

of all the parties on board ... "and was probably the handsomest lady among the 1820 Settlers" records an illustrated history published in 1920 to celebrate the centenary of the Settlers' arrival.

Among many other sons of Settlers who came to farm in the Queenstown District in 1854 was John Leach. Not a grantee, he first leased and then bought Poplar Grove, part of which was sold to the late Mr. S. R. Hayes in 1918 by one of John Leach's sons.

King William's Town

By
LES GARDNER

ALTHOUGH King William's Town has no direct link with the 1820 Settlers, its early history and activities, until the arrival of the British-German Legion and the German Settlers in 1857-59 was largely directed by people of British origin.

In fact, the man who built a mission station on the east bank of the Buffalo River in 1826, the Rev. John Brownlee, was a member of the London Missionary Society, and is acknowledged as the founder of King William's Town.

That early attempt to bring Christianity to a part of South Africa peopled by heathen Black men, ended in the destruction of the mission station — the Buffalo Station — and the flight of the Rev. Brownlee and his family.

Role

The Buffalo Station was rebuilt, but in the troubled times that prevailed, it was again destroyed by fire.

On May 10, 1835, the Province of Queen Adelaide was proclaimed by Sir Benjamin D'Urban, and the burnt-out ruins of the Buffalo Station were repaired to provide a dwelling house for the Military Governor of the new province, while a fort was built almost opposite it. (The house used by the Military Governor has been the home of King William's Town's Magistrates for many years. Known as The Residency, it is situated off Reserve Road, in the area where King William's Town started).

This was the time of the Frontier Wars, and until they ended in 1878, King William's Town was destined to play an important role in the establishment of law and order in the Ciskei and the Transkei.

On May 24, 1835, the site of the Governor's residence was officially proclaimed to be the capital of the Province of Queen Adelaide and named King William's Town after the reigning monarch, King William IV.

But the newly-created Province of Queen Adelaide was shortlived, for after only seven months British Government policy decreed that the frontier territory should be handed back to the Xhosas, and the proclamation was repealed.

The Rev. John Brownlee returned to his mission station and trading activities in the area progressed until the "War of the Axe" in 1846-47, when the mission station was again destroyed by fire.

This outbreak of violence brought military rule back to the territory and on December 23, 1847, the Governor, Sir Harry Smith, proclaimed the Crown Colony of British Kaffraria with King William's Town as its capital.

At this time the town started to take shape, with the laying out of the first streets, the erection of buildings and a Military Reserve was established, to provide a basis for the future layout of the town.

In 1850-53 King William's Town was the headquarters of eight regiments of Imperial troops, and the Military Governor presided over military and civil administration. A bank, a Post Office, hospital and a church were all founded by the military authorities.

In 1857 more than 2,000 German Legionaries who had fought for Britain in the Crimea, were brought out to Kaffraria as settlers, but for various reasons they did not make good colonists, and so, in 1858 and 1859, it was decided to bring men, women and children from Germany as settlers for the area. Over 2,000 of these people landed at East London and many were given land in the King district.

Thus, it was the Germans of 1857-58-59 (with more in 1862), who did for the Border what British Settlers of 1820 did for other parts of the Eastern Cape.

But the role of the British soldier and administrator must not be minimised or forgotten, in the story of the Border. Many sacrificed their lives to ensure the peace and prosperity which followed for men of all colours and creeds — and graves in King William's Town and other parts perpetuate these sacrifices.

Here are some of the names that will remind posterity of the part played by Britishers in the Border's early history — Mackintosh, Nesbitt, Armstrong, Johnson, Little, Brown, Canavan, Cooper, Ferris, Hicks, Lamb, McGuire, Shearing, Heath, Stickley, Smart, O'Rorke, Stockdale, Magill, Waddell, Marwood, Deacon, Loveren, Kearns, Fallick, Haslett, Adderley and Cheatele.

And the names of some of the British regiments associated with this 135-year-old town: Royal Marines, Queen's Regiment, Imperial Cape Mounted Riflemen, Norfolk Regiment, Duke of Cornwall's Light Infantry, South Wales Borderers, Middlesex Regiment and Royal Berkshire.

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From blockhouse to business centre

A SOLITARY small stone blockhouse, manned by a handful of Redcoats, who scanned the surrounding bush for signs of a restive neighbour ... that was the birth of Fort Beaufort.

By EDITH VERSCHOOR

Puny symbol of order and discipline in a vast and untamed land, the blockhouse was destined to grow within two decades into a sturdy garrison settlement which would weather half a century of ceaseless frontier turbulence. When the assegai's point had been blunted and the musket barrels cooled, the once-tiny outpost would emerge unscathed as a thriving Border town. Its loop-holed fortifications which once spewed smoke and death would come to be used for the peace-time pursuits of humanising and healing.

Meeting

Shortly before the Settlers arrived there took place what must surely have been one of the strangest meetings in the annals of our country. The Governor of the Cape, Lord Charles Somerset, with a formidable entourage resplendent in scarlet and gold, journeyed to within a mile of the present site of Fort Beaufort to meet the Chief of the Gaikas. They made a solemn pact of peace, but the concord reached by the knobkerrie and mace was short-lived. Gaika, overthrown soon after by his rival, Ndlambe, sought the help of his new White ally, and when the Cape government came to his aid, a sudden attack was launched on Grahamstown in April, 1819, and fighting flared along the whole frontier.

After the war had ended, Governor Somerset devised his plan for a neutral zone to act as a no-man's-land between the sore-pressed colonists and the constantly marauding tribes. The idea seemed sound and practical, but too many covetous eyes were cast on the fertile Kat River Valley and gradually encroachments on the neutral strip took place from north and south.

Link

The depredations from Kafirland and the consequent reprisals from the colonists continued. It was this state of affairs which led Lord Charles Somerset to issue instructions in 1822 for the erection of the blockhouse on a little plateau in one of the wide upper reaches of the river Kat. The tiny garrison within its walls was to keep a vigilant eye on the unquiet Xhosa beyond the Colony bounds. As the blockhouse was to be but one link in a chain of frontier fortifications, it had to have a name. It was christened Fort Beaufort, the name being taken from the ducal title of Somerset's father.

The Beaufort family still survives and has a long, proud history. It was interesting to read just recently that when Prince Charles of England made his debut in the House of Lords this year, he was introduced by the Duke of Beaufort, Master of the Queen's Horse.

In the immediate environs of the blockhouse, little buildings to house the garrison officers sprang up and traders soon erected diminutive shops. No sign of the blockhouse remains today. It has crumbled into the dust of history.

Unrest

Despite this chain of outposts and the show of Colonial might, the border unrest continued. In 1829 there was trouble with the chief, Macomo, and he had to be driven beyond the Tyumie river. A settlement of Hottentots was placed in the Kat River Valley to act as a buffer state, but neither defeat nor exile could curb Macomo's desire to possess this fertile region and in 1834 the fiercest war yet experienced erupted. Within a week, we are told,

Macomo with 12,000 tribesmen had devastated the border area, destroyed some 800 homesteads and carried off over a quarter of a million head of stock.

After the war the new Governor, Sir Benjamin D'Urban, decided to strengthen the chain of frontier fortifications and so in 1835 the first permanent fort was erected on the site where the present Town Square stands. This stouter bastion was called Fort Boys, named after its zealous commander.

This fort, too, was apparently later demolished, for no vestige of it now remains. Its name died with it, relegated to oblivion, while that of the original tiny blockhouse, Fort Beaufort, is the one that has survived.

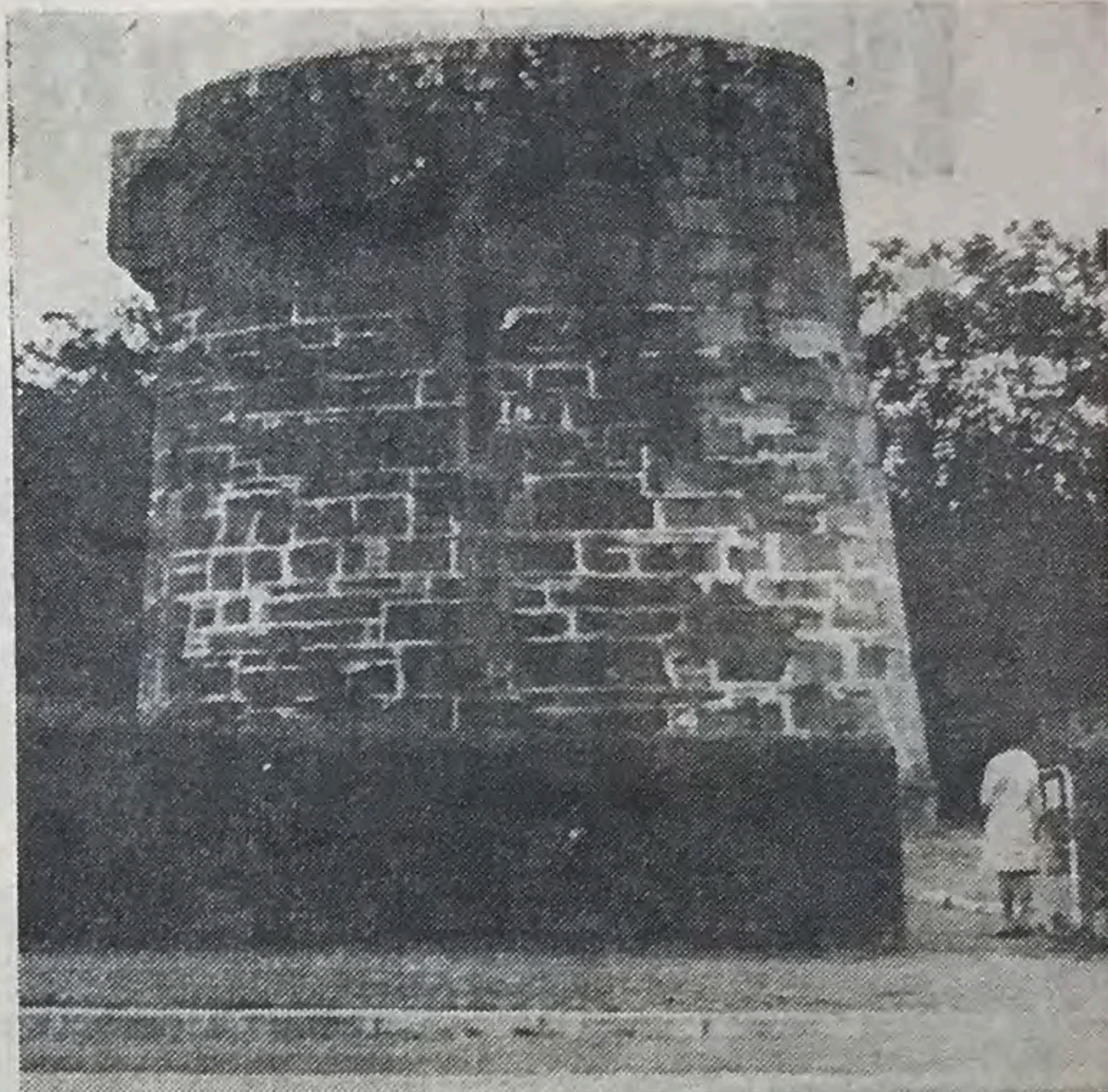
By 1835, when Fort Boys was erected, the garrison settlement must have expanded considerably. Photographs dating back to the early 1840s show a respectable sprinkling of small square houses and small square shops. A daily market had by then been instituted, which seems to imply brisk trade and a vigorous farming community around the growing town. An officer

of D'Urban's military staff was apparently quite impressed by what he saw on a visit, for in July, 1835, he wrote enthusiastically: "A village was destined to arise here, in the centre of one of the most promising districts of the Colony."

Chain

In fact, Fort Beaufort had become by then the military headquarters of a line of defence stretching from Fort Brown in the south right up the Kat River Valley to the foothills of the Winterberg. Captain A. B. Armstrong was the first commander of this chain of forts, invested with military, legal and civilian powers. The famous Martello Tower was also erected at about this time as part of the military defence system of the town which was, by this time, redoubtable and extensive, comprising a military hospital, officers' quarters and mess, stores and stables and well-placed picket and guard houses.

From this time Fort Beaufort developed rapidly. A group of retired British soldiers settled here and British Settlers began to gravitate around the settlement, building their fortified farm-houses. One fine example of these which remains remarkably well-preserved to this day is Sipton Manor whose outer



The Martello Tower in Fort Beaufort, part of the defence system in the old Frontier War days. The 1820 Settlers were another aspect of the defence of the Cape Colony against African tribes.

defence wall and loop-holed watch-tower both still stand. Another fortified homestead was Rietfontein, property at the time of the Ayton family. From 1840 onwards churches also began to be built and congregations of various denominations were established by the middle of the century.

Maturity

The town had now reached maturity. It was no longer regarded merely as a military stronghold guarding the frontier, but was recognised as a civilian centre as well. Its troubles were not yet over, as it was still destined to face the 1850 Kaffir War which was perhaps the worst of all, for it

dragged on interminably, especially around the wooded heights near Fort Fordyce, and claimed more blood.

Eventually the war-cries were stilled in the valleys and the smoke of battle drifted away over the hills. Peace was restored once more and now there was no stopping the development of the town. In March, 1853, the first rate-payers' meeting was held and the first municipal regulations adopted.

From its humble birth as a single blockhouse in 1822 a fully-fledged town with a flourishing business and a lively social life had grown. Its development promises to continue ever more rapidly as its 150th birthday nears.



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UMTATA

Men and their families who built up Alice

By
SHIRLEY MATTHEWS

THE town and district of Alice, dating back to 1819, resting at the foot of the Amata Mountains is rich in history and stories of brave early settlers and colourful anecdotes of the Kafir Wars.

This area along the Fish and Keiskama rivers was part of the Eastern Frontier where the southward migrating cattle-owning Africans and the eastward trekking White stock-farmers met in the latter half of the 18th Century. The contact between these two cultures was violent and relentless, especially in these parts where 19 Frontier wars were fought

between 1779 and 1877. The settlers of this district were brave men and women. There were many occasions when they were attacked by marauding Africans, one of the most famous was the Woburn massacre when 91 men and boys were killed on Christmas Day, 1850. Only the women and children who managed to escape to Fort Hare survived. Today, Woburn, owned by the Ballantyne family, is one of the largest privately-owned citrus estates in the Republic. An old house on the farm still has a hole through the roof and ceiling. A rope went through



Five brothers with a combined age of 412 years, all grandsons of the 1820 Settler Joseph Ralph. This picture was taken at a family re-union in 1965. Front (left to right): J. G. Ralph, of Alice (then 81), K. O. Ralph, of Johannesburg (90 then, now dead), and R. S. Ralph, of Alice (then 88, now dead). Standing: S. R. Ralph, of Johannesburg (77), and G. Ralph, of Alice (76).

these holes enabling the occupants to ring a large bell on top of the roof to summon help in times of trouble

To this day there are descendants of many of the 1820 Settlers in and around the Alice district. Some have married into other families and no longer bear the early settler names, but others such as Atwell, Cockeroff, Emslie, Jakins, Loyd, Smith, Slater, Thomas, Ralph and Matthews still carry the names of the original 1820 Settlers from whom they are descended.

On the farm "Kingston" in the Alice district the sons of the present owner, Mr. Elliot Cockeroff, are the seventh generation in South Africa. Charles Cockeroff came to South Africa in 1820 at the age of 25, with three sons. They settled at Shaw Park in the Grahamstown district where they donated land for the first Methodist Church, built in 1860. In the same year one of the grandsons, William Cockeroff, married Elizabeth King, another Settler descendant, and came to farm at "Kingston", near Alice. William Cockeroff was a Field Cornet and records, kept in beautiful copperplate writing, describe how parties of settlers in this district went out to track and reclaim stolen cattle.

Also recorded are prices of everyday commodities which would send competitive supermarket owners reeling. Butter was sold for one shilling a pound — the old butter press is still on the farm — while coffee was one shilling a pound, sugar sixpence a pound and eggs five pence a dozen. Two shirts cost six shillings

and eight oxen were sold for 12 pounds sterling. Today the Cockeroffs are a highly respected farming family producing top quality cattle.

The Slater families in the Alice district are descendants of Thomas Slater who came to South Africa by chance. "A quiet scholarly man of independent means" who was advised to come to South Africa in 1820 by a physician, for health reasons. Two of his sons became members of the Legislative Assembly, while two other sons became farmers.

In 1870 his grandson Samuel Carey Slater settled in the Alice district. One of his sons was Francis Carey Slater the author and South African Poet Laureate, who grew up here.

Two other sons and two grandsons of Samuel Slater still farm near Alice.

One family of Slaters lives at Fort Willshire, a farm of great historical interest. It was built in 1819 as a military outpost and in 1824 became the first place to hold fairs where White settlers bartered with the Africans on Wednesdays, Thursdays and Fridays under military supervision. Ivory, hides, basket-ware and gum were exchanged for tools, blankets, beads, cooking utensils etc. Trading was so brisk that in the first six months 50,000lb. of ivory, 17,000lb. gum and 15,000 hides had changed hands.

Although the name "Knott" cannot be found in the records of the 1820 Settlers, reference was made in books on the Settlers to the hospitality given by Mr. G. Knott to the military on his farm in as early as 1823.

It is believed the first Knott settler took the place of a would-be 1820 Settler who backed out at the last minute shortly before the ships sailed. Today the Knotts are well known farmers in the Alice district, one of whom is reputed to be the largest private cattle dealer and speculator not only in the Republic, but in the world.

Another farming name in the Alice district is that of Lloyd.

Church

These families are the descendants of Henry James Lloyd who came out on the "Chapman" in 1820. The Settler had a son of one year, Charles Lloyd and it is Charles Lloyd's grandsons who farm near Alice today. Charles Lloyd owned farms in the Peddie district and fought in the War of 1850-1853. In 1855 he gave land for a church to be built in the Fort Peddie district. He had a son Alexander who at the age of 18 years, persuaded his father to allow him to buy property in the Alice district, where he started farming in 1877.

The town of Alice would be without its present Town Clerk if a young English boy, John Todd Jakins had not run away from school to stowaway on a ship coming to South Africa. After a few days at sea he declared himself to the Captain and was put to work in the galley. When the ship

hove to near Port Elizabeth, John Jakins decided he would rather jump overboard and swim for it than return to England. This he did and the immigration officials decided to let him stay. When it came to spelling his name the lad was not literate enough to correct the officials who misspelt it Jakins. To this day it is spelt Jakins instead of Jackins.

Jakins settled at Seven Fountains in the Grahamstown district and married a Miss Norman. They had 11 children and the oldest living descendant today is the father of the Alice Town Clerk, Mr. N. Jakins, of Durban. Born in 1876, Mr. Jakins will be 94 this year.

Two well known families in the town of Alice, are the Ralphs and Emslies.

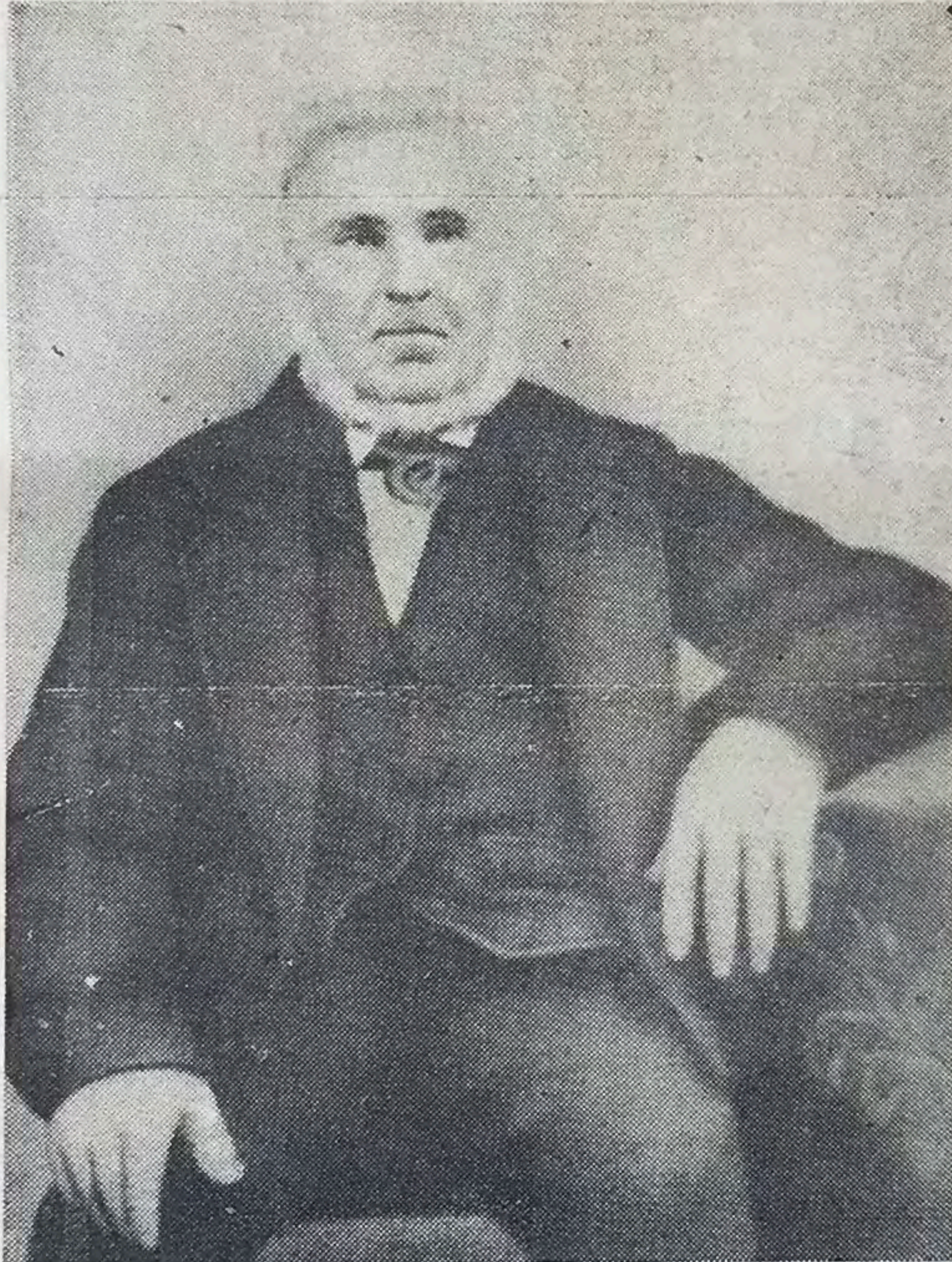
Brothers

The Emslies came to Alice from Seven Fountains in the Grahamstown district. This couple are both descendants of 1820 Settlers. Mr. Emslie's father was William Norman Emslie, the eldest son of the 1820 Settler William Kenward Emslie. Two of Mr. Emslie's sons are now living in East London where one is the vice-principal of Selborne College.

In 1965 the Ralphs made news when the five Ralph brothers met for a family reunion. All men were direct descendants of Joseph Ralph who came out to South Africa on the Weymouth in 1820 with his brother Richard. What was newsworthy in 1965 was that the ages of the five brothers totalled 412 years. Today three of the brothers are still alive aged 86, 83 and 81.

Mr. W. H. Matthews who came out from England in 1820, on the ship "Aurora", in Sephton's party. He had fought in the Napoleonic War in France and was taken prisoner by the French. He was offered the opportunity of learning a trade, or of receiving further education. He decided on the latter course. When this party of Settlers arrived in Salem, the provision of adequate schooling on the settlement was immediately recognised as a pressing and urgent necessity, and in the beginning of 1821, William Henry Matthews, encouraged by the Rev. William Shaw, opened a boarding school, which although not very large, was called Matthew's Academy. Although only 26 years old when he landed at Algoa Bay, he had the advantage of a wide experience of life. After carrying on for two years, Mr. Matthews was granted in January, 1823, the sum of £22.10.0. per annum. He was also appointed special Justice of the Peace, a position he held until he relinquished it in favour of his only son, William Henry Dawson Matthews.

Scholars from distant parts attended Matthews Academy, some of whom became famous in South African history. They included Charles and John Brownlee and Theophilus Shepstone, who later on became Governor of Natal.



One of the original 1820 Settlers, Charles Cockeroff. His descendants still farm in the Alice district.

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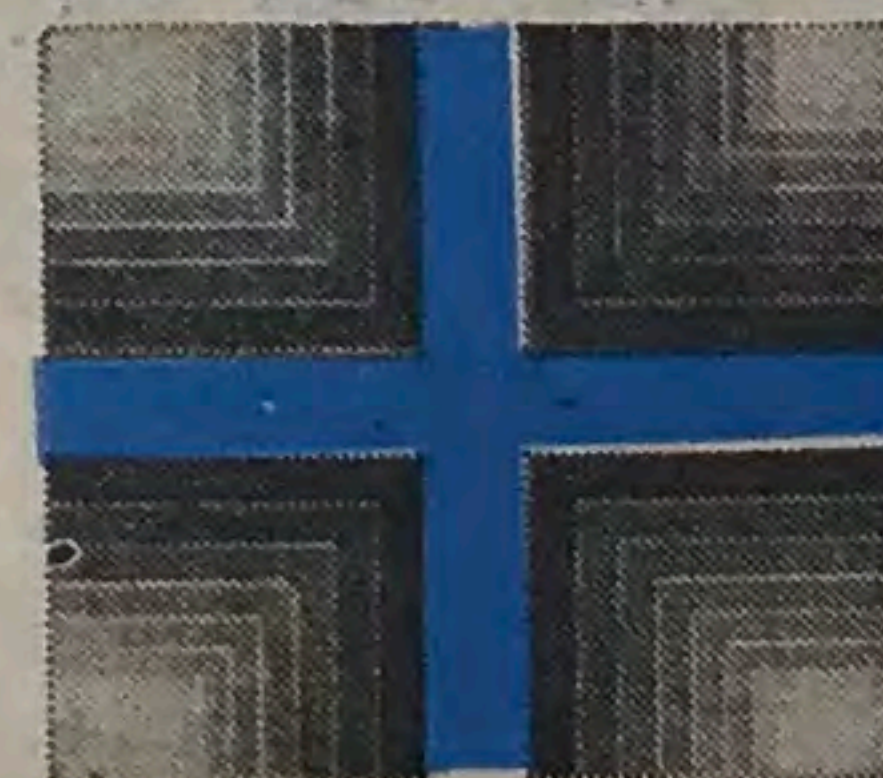


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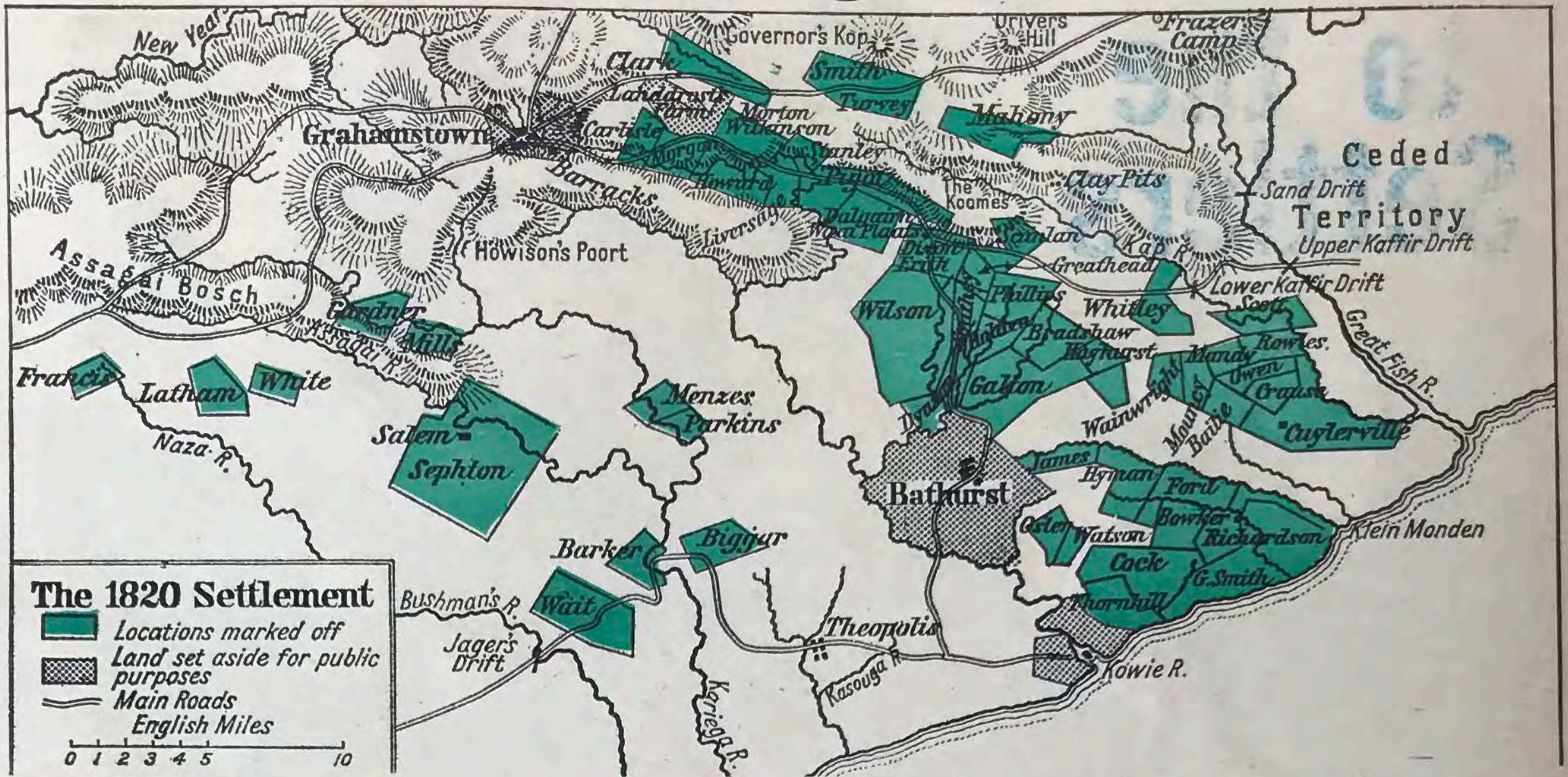
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Where the immigrants settled



The Bailie family crest



The Bowker family crest



The Howard family crest



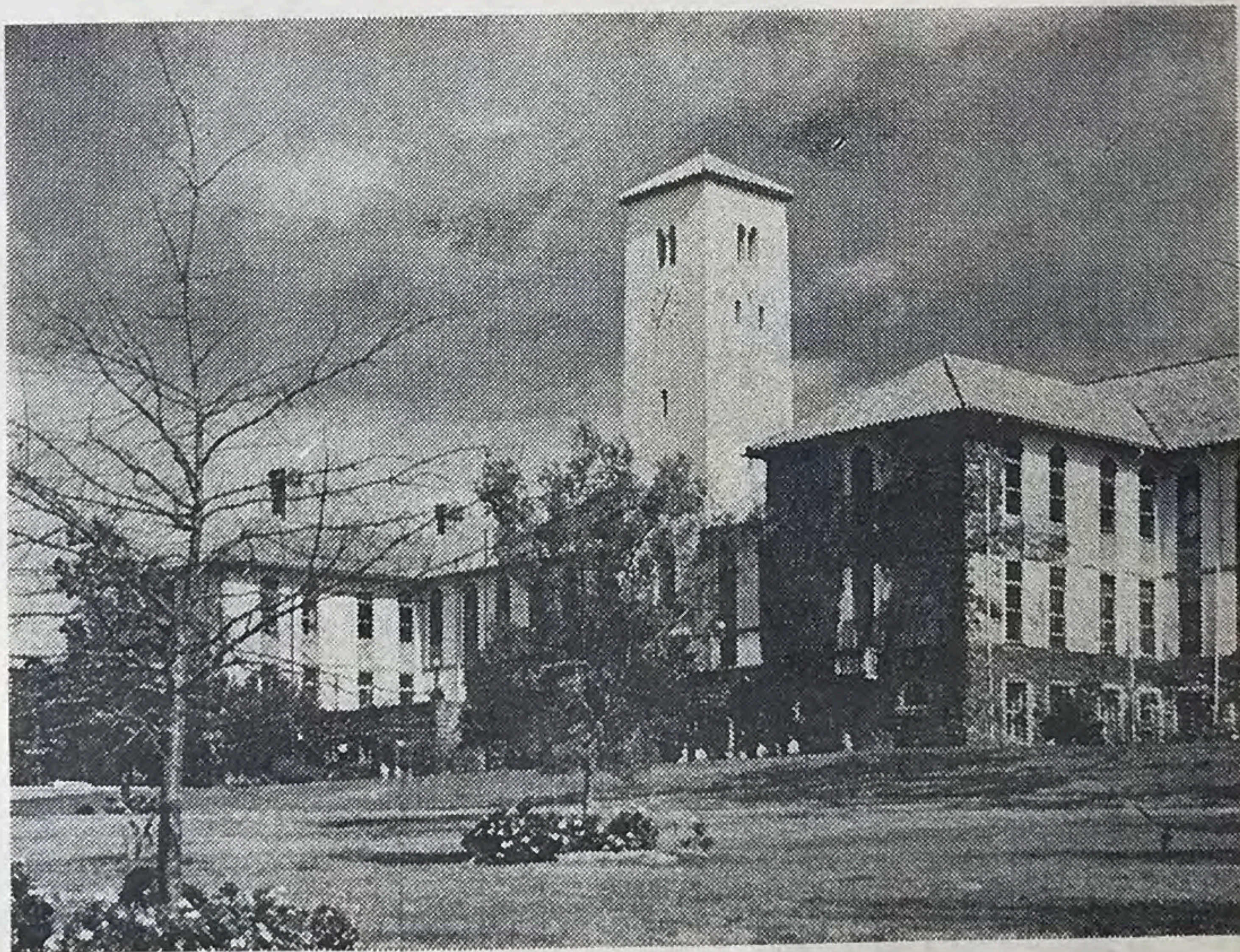
The Pringle family crest



The Southey family crest



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"... Rhodes University stands as the supreme educational monument to the British Settlers and to the prominent South African figure whose name is perpetuated in the famous Rhodes Scholarship."

Panorama, August, 1962

"The University also stands as a living monument to those who brought civilisation to the Eastern Cape—a civilisation so virile and rich in high ideals that it could rise from virgin soil to sustain higher education within half a century and an established University not much later."

E.L. Daily Dispatch, June, 1964

1820 Settlers celebration greetings

HATS off to the forefathers of a very large proportion of our South African Nation. Their sterling qualities were instilled in their many descendants. May they, side by side with the Afrikaner, face the future with determination and absolute faith in building our Nation. — Dr. L. A. P. A. Munnik, M.E.C., and Mrs. Munnik, Driefontein, Dordrecht.

BEST wishes to all those, who like us, are descended from the original 1820 Settlers. — R. G. Conway, 26A Graham Road, East London.

BEST wishes to all those who are descended from the original 1820 Settlers. — A. H. Schafli and family, 63 Devereux Avenue, Vincent, East London.

AS a direct descendant of an 1820 Settler, I welcome the opportunity to associate myself with the issue of your Souvenir Supplement in honour of those settlers who played such a great part in the settlement and development of the Eastern Cape and Border. — (Mrs.) C. B. Young, Penthouse 2, Kennaway Court, Esplanade, East London.

TO those, like us, who are descended from the 1820 Settlers, our best wishes. Are we and our children worthy of this good Earth which those Settlers paved a road with blood and sweat for us to enjoy? — C. O. Foulkes-Smith, Flat No. 3, Van Lida Court, Burns Street, Quigney. —

WE are grateful to them and are mindful there will always be an England. — W. A. Thompson, 9 St. Patrick's Road, East London.

GREETINGS to all descendants of those brave and intrepid people, the 1820 Settlers. May they rest in peace, knowing we are worthy of their coming. — Ainslie, Aqualea, East London.

GREETINGS and best wishes for a blessed future to fellow descendants of 1820 Settlers. May this wonderful country of South Africa benefit through our labours, as much in the next 150 years as it has since the landing of our forebears. — Harold Sissons and family, 510 Kennaway Court, Esplanade, East London.

GREETINGS to the descendants of the 1820 Settlers, who, like us, proudly remember and treasure our heritage. — J. M. Hilliam (Mrs. Rupert), 56 Pearce Street, Berea, East London.

Strong economy — thanks to the Settlers

By
REG WILLIAMS

TODAY South Africa's economy is strong, with an income enjoyed from mining, industry, commerce and agriculture. In this national economic scene the Border and Eastern Cape plays its full part. But it has not always been so.

When the Settlers arrived in South Africa in 1820 they landed in a country completely foreign in most respects to all of them — climate, indigenous growth and existing population.

They brought their possessions with them — and these did not include mining and industrial machinery, or office equipment. This has developed in the years that have since passed — and largely in the last 30 years.

Very few, if any, existing industries in this area can be traced back directly to the time of the Settlers, although this is not so with agriculture.

Probably one of the oldest industries is King Tanning Company, which has been in operation on its existing site at King William's Town for well over 100 years.

Leather

Today it is a rapidly expanding, go-ahead concern, which had diversified into many aspects of the leather trade and, almost daily, is capturing new markets.

King Tanning first came into being to supply leather for harness and shoe repairing for the town's early Settlers, and for the military forces stationed in the then capital of British Kaffraria.

This, then, is an industry with a very close link with the Settlers. Since those early days it has grown beyond the wildest expectations of its founders and now supplies employment for 770 people and has an annual wage bill of about R740,000.

But what of all other industries in the area? They, too, owe much to the Settlers.

Playing a large part in the contemporary economic scene is the canning industry, which relies to a large extent in this area on supplies from the pineapple farmers.

The first step in the pineapple industry was taken, quite by accident, in Grahamstown in the early-middle 1850s. Today it is a multi-million rand investment, earning considerable foreign income for South Africa by way of its exports.

Agriculture, generally, however, has played a major part in South Africa's industrial development. When the Settlers first ploughed their farms with the portable instruments they were able to bring with them — or which were turned out by the local blacksmith — they could have had no conception of the machinery which would be used in present times.

As developments were made overseas in agricultural machinery, so the more wealthy of South Africa's farmers imported them to either ease their lot or to work bigger tracts of land.

More and more items of machinery were imported by the Settlers and their descendants, until industrial enterprise reared its head in this country. "Why import? Why not make it ourselves?" And that is what has happened.

The tractor replaced the horse and oxen, and began to draw ploughs and harrows made in South Africa. Then the tractors themselves.

Internal combustion engines began their lives in South African factories instead of overseas. The tempo of life speeded up. The farmer no longer came to the town and city markets in his ox-wagon, taking a full day to travel there, an overnight stop, a day's trading and another full day to return home.

A swing of the crankhandle (made in South Africa) and

started his truck (made in South Africa). He travelled, at least in part, on roads covered with bitumen (produced in South Africa) to the town or city market, returning home the same day.

One sad thing about this, as far as agriculture is concerned, was that many a farmer's son, once he had seen the "big city" had no further interest in working the land.

Farmers by the thousand left the land to go into industry. And, strangely, today we find industrialists by the thousand going into farming — but as a sideline and in advance of their retirement.

Economic

Tractors, vehicles and farm implements, however, are but a small part of the country's economic scene. Home-made sweets, for instance, were occasionally supplemented by gifts of similar goodies sent by friends overseas. This eventually developed into a major South African industry, as have pickles and chutneys; rusks (an original family factory is still in production at Molteno), and various other types of product which originated in the kitchens of the Settler farmers.

These varied and many industries required machinery, which at first was imported. When the demand reached the economical to produce its own, opened in South Africa to produce it — most of them offshoots of parent companies overseas.

Then steel imports to make these machines became such that South Africa found it economical to produce its own. Thus Iscor came into being, to produce not only steel for home consumption, but also to enter the international market with exports.

A country without harbours finds exporting a difficult problem. But South Africa is blessed in this respect. The Border and Eastern Cape has the only river port in the Republic in East London, where the growth is most noticeable.

It was through East London that the South African Maize Board decided to export the bulk of its maize crop. Until a few years ago this was done by hand, with bags of maize going on to the ships and being cut to release their contents into the holds.

Today there is the huge grain elevator, dominating the harbour scene, which can do in hours what previously took days.

To bring the maize to East London there had to be railways, and this brought added prosperity to the areas through which it passed.

With the development of the harbour, so commerce increased in the city. Importing and exporting agents, travel agents, shippers themselves. The wool clip — another inheritance from the early Settlers — resulted in wool stores opening up to handle the selling side to overseas and domestic buyers.

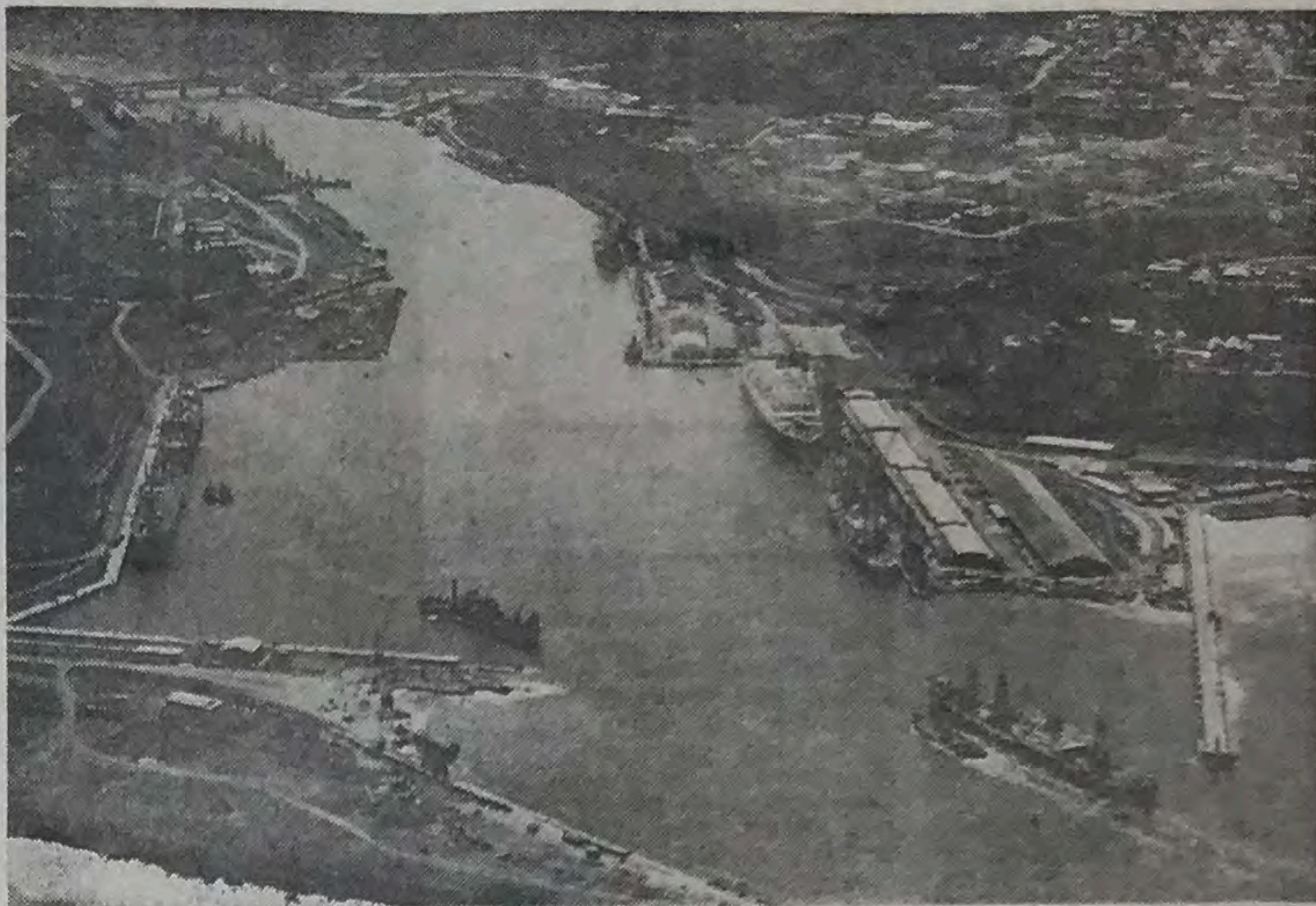
The farmers, paid by cheque, needed banks — and they abound in the city.

These commercial enterprises needed accommodation, not only for their businesses, but for their employees. In came the builders, the contractors and the building societies.


As each year passes so the growth of the country, and of Border and Eastern Cape in particular, progresses. What ten years ago was a luxury is today considered an essential. What today is a luxury will soon be a necessity. That is progress.

And so demand and supply has risen, until today South Africa is a highly industrialised, agricultural, commercial and mineral-wealthy country that, but for oil, is completely self-contained.

And to the question: What does South Africa owe the 1820 Settlers? The answer is — almost everything.



The only river port in South Africa is at East London, founded by an 1820 Settler, John Bailie.



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The Settlers: a symposium

Every South African has a share

By
JAC VAN WYK

ALL South Africans, and not only those whose forefathers were among the Settlers of 1820, especially the Afrikaner, will share in the commemoration of the Settlers arrival in South Africa 150 years ago.

In fact, each South African directly and indirectly, is under an obligation to do so.

Why? Because what they share today is partly a result of what these pioneers contributed towards to present.

It is therefore only right that the 1820 Settlers Monument should arise from its most appropriate site — Grahamstown.

It brings to mind the words of the Administrator of the Cape, Dr. J. N. Malan, when on the occasion of the laying of the foundation stones, he said.

"A bold venture in keeping with the bold imaginative actions and rapid developments in many spheres which has characterised South Africa."

He added: "This is a national monument and we want the whole nation to have a stake in it."

"We hope this monument will make a vital contribution to the growth of national unity."

In this Dr. Malan expressed the feelings of the Afrikaner in general.

The Afrikaner, especially those with close ties to the Cape, realise fully the integral part of the 1820 Settler era in South Africa's history.

He realises also that the commemoration of the Settlers' landing 150 years ago is not to create or stimulate sectional emotion, or to remember past battles, victories and defeats, but to strengthen cohesion that has never characterised English-speaking South Africa.

This is borne out by the Transvaal regional chairman of the 1820 Settlers' National Monument Committee, Mr. J. Douglas Roberts, when he said "In this way will this project (the monument) be sectional or exclusive. It is primarily a national project to commemorate the vast contributions made by the English pioneers to the building of South Africa as a nation."

The Afrikaner realises only too well that the Settlers in common with the Voortrekkers had only one aim, to build a nation, to know, to understand and to respect each other.

We have to be frank: unity between these two race groups and for that matter among other groups, as well, has not fully materialised yet, although much has been achieved in this respect.

The English and the Afrikaner today certainly understand each other better than they did a mere 20 years ago. They do so of their own volition in spite of a small extremist group who still propagates for a "one language" country.

The Afrikaner in general feels that the English, in their contribution through the years has as big a stake in this country as the Afrikaner.

In fact, it was an Afrikaner, in the person of the Prime Minister Mr. Vorster, who launched the national campaign to raise R1,500,000 for the monument. Other Afrikaners also have more than a general interest in the 1820 Settler movement, not forgetting that the State President, Mr. J. J. Fouché is the Patron-in-Chief.

The commemoration of the 1820 Settlers arrival, together with the impressive monument should be the final tie between these two groups on which solid unity could be built.

As an Afrikaner, I fully endorse what the Editor of the Daily Dispatch wrote three years ago:

"Not only did these people populate the buffer zone between hostile Black and White

in their time, but their sons built our seaports, our cities, our railways, roads, communications and economy.

"Today we their descendants, are the captains of commerce in this land, and the shopkeepers of any nation are those who turn that nation's wheels and cogs.

"We are essentially materialists — but not entirely. And so it was with the Settlers.

"For along with their materialism they brought other things, more durable and more noble, into South Africa."



By
GORDON QUMZA

THEY came, they saw, they conquered. The old Caesarian saying applies to the 1820 Settlers.

They were a group of men and women who had left the English shores to explore the vast expanse of the continent of Africa.

Not for a minute will I claim to be an authority in history. That is well left to historians.

These British Settlers who landed in Algoa Bay followed

in the footsteps of early philanthropists and missionaries who first came into contact with Africans and established mission stations in the Eastern Cape and elsewhere.

Indeed they were colonialists who colonised the country. The Settlers conquered us.

It was through them that Africans first came into grip with the realities of politics.

The Settlers have been blamed in many quarters. They are said to have been the people who instructed Nongquase to tell Africans a lie which resulted in the near annihilation of the Xhosas.

Nongquase claimed to have been a prophetess. She urged Africans to destroy all their livestock and burn crops. Then the Whites would leave Africa. In short she promised Africans the Moon.

After that sad day in 1857 many Africans lost their lives through starvation. The power of the Xhosa nation was destroyed.

On the credit side, it has to be mentioned that the Settlers brought with them justice and fair play.



Modern immigrant's link with 1820

EMIGRATION? Incredible.

Unimpelled by economic forces, reluctant to stir from blue-gloomy Celtic hearth with its fierce parental attachments, a headquarters with hill view and booming distance of the City Hall clock (when the wind was right).

And television too. No thank you. Stay put I would, where it rained unmercifully. Home it was, cartref and all that Cymric taal.

But emigrate I did, surprisingly, most of all to me, who agreed the French were foreigners and a Continental holiday was too far, too risky.

Zurich was Swiss and impersonal. A fuelling point with postcards was all. And outside the black night, thundering with jets.

Las Palmas was a warm awfulness in the a.m. and Luanda was a tepid bath, smelling Africa, full of sullenness. Salisbury has a rebellion in the sunshine and Johannesburg a litter of wrecked cars.

Then a rail amble along a dry tableland, hot, forever, with the runs to boot. Told



By GLYNN WILLIAMS

you so. Worst fears justified. Should never have come. Emigration. But why?

And then, piece by piece, the 1966 Settlers learned of the 1820 Settlers, and shuddered with wonder at the audacity of it all, lurching for weeks in creaking vessels, thrust ashore into a wilderness without an inn, ringed by spears. Why, why?

Impelled economically, yes. Conned, perhaps. And doubt-

less disillusion, bewildered under a burning sun and building houses better suited to damp Deptford. But human spirit resurged. Stubbornness, determination.

Their lot with that of 1966. No comparison — but yes, there was. The same homesickness, the revulsion at strange (and dangerous?) creatures, the terrible wet faces of departure, the man alone surrounded by silence, and almost everywhere venturing into the unknown.

And then again a link: resurgence, a determination, rejecting but not forgetting the old, learning to accept the new until one day the realisation that the break with the old country was complete.

Too cold, too wet, too crowded, too few opportunities and being a pioneer, bringing the skills of Europe to Africa and helping, if only in a small way, to forge a new land.

So in 1820 and so in 1966 — or 1970. The link is complete. Settler he and settler me. The 1820 man: I know him well, and feel for him.

It is strange to note that many of the very offsprings of those who dedicated themselves to serving the country in a just and equitable way seem to have turned against the principles of their forefathers.

Many have not been bold enough to stand up for human rights and the right of the underdog to live.

With all that has happened in this country during the past 300 years Africans have been looking to the Settlers as their mentors.

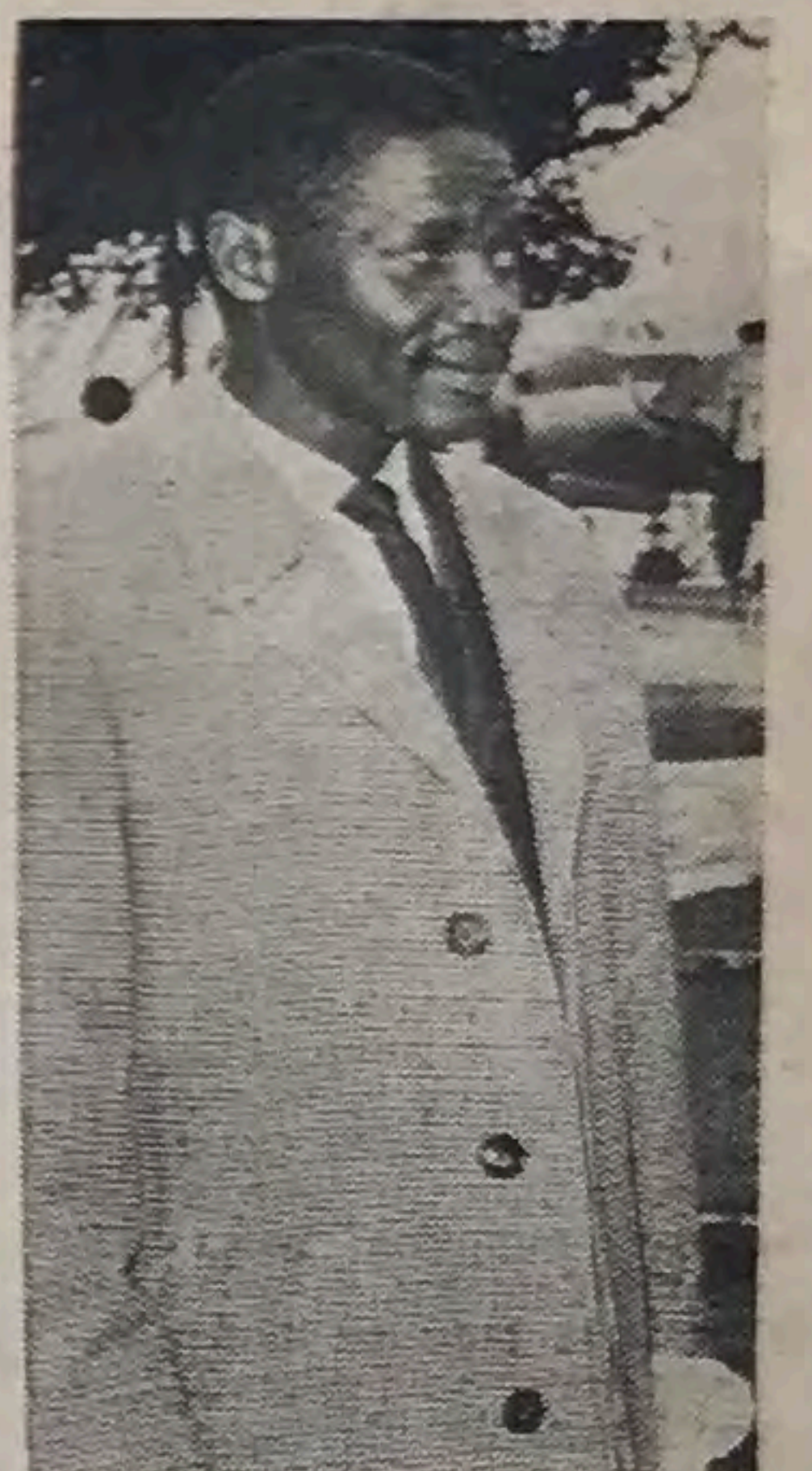
But some promises and ideals did not materialise.

For this and other reasons there seems to be a gradual trend of Africans drifting away from Christianity. They argue that Christian principles introduced in this country by dedicated men have not been upheld. Students of African politics know this better.

Much of the good that was done for the Africans has been tarnished.

Many avowed Christians have folded their hands and closed their mouths while the last vestige of individual freedom and dignity was taken away from Africans.

It was not surprising to hear the Minister of Justice in the Transkei, Chief George Matanzima, tell a gathering in Duncan Village the other day that the Whites first came as traders and thereafter used their rifles and cannons to vanquish the inhabitants of Southern Africa.





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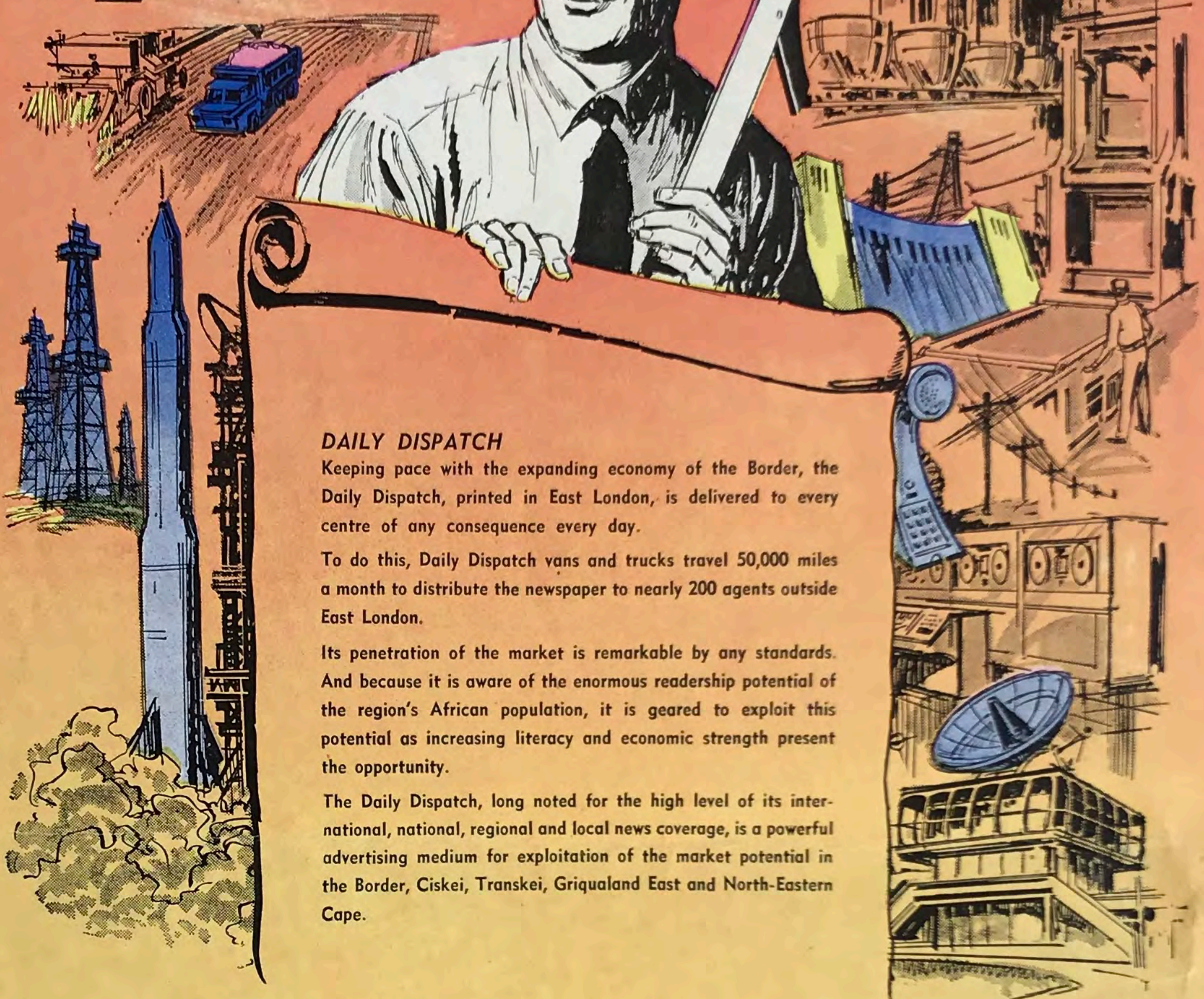
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LOOKING AHEAD



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Keeping pace with the expanding economy of the Border, the Daily Dispatch, printed in East London, is delivered to every centre of any consequence every day.

To do this, Daily Dispatch vans and trucks travel 50,000 miles a month to distribute the newspaper to nearly 200 agents outside East London.

Its penetration of the market is remarkable by any standards. And because it is aware of the enormous readership potential of the region's African population, it is geared to exploit this potential as increasing literacy and economic strength present the opportunity.

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DAILY DISPATCH