

FORTY YEARS OF ROMAN CATHOLIC CHURCH MISSIONARY

ENTERPRISE AT PAX

1928 - 1968

by

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DECLARATION

I declare that the dissertation for the degree, MASTER OF EDUCATION, at the University of the North hereby submitted, is my own work and has not previously been submitted by me for a degree at this or any other university, that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

M.J. KGANAKGA

A handwritten signature in cursive script, appearing to read 'M. J. Kganakga', written over the printed name.

DEDICATION

This dissertation is dedicated to my wife, Reshoketšwe and my children Molatelo, Tsaka, Matebogo, Mapula and Kope who, during the entire period of my study, attended to their own studies with the necessary devotedness thereby helping to cultivate a learning habit in our family.

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DEPARTMENT OF EDUCATION,
LEBOWAKGOMO

CONTENTS

DECLARATION	(ii)
DEDICATION	(iii)
ACKNOWLEDGEMENTS	(iv - vi)
<u>CHAPTERS</u>	<u>PAGES</u>
1. <u>GENERAL ORIENTATION</u>	1 - 10
1.1 Introduction	1 - 3
1.2 Aim of Study	3 - 5
1.3 Methodology	5 - 7
1.4 Limitation of Study	7 - 8
1.5 Programme of Study	8 - 8
1.6 Discussion of Sources	8 - 9
1.7 Literature	10
2. <u>THE ROMAN CATHOLIC CHURCH IN SOUTH AFRICA</u>	11 - 44
2.1 Introduction	11 - 12
2.2 Origin and purpose of the Roman Catholic Church	12 - 17
2.3 The Organization of the Roman Catholic Church	17 - 25
2.3.1 Introduction	17 - 18
2.3.2 The Pope	18 - 18
2.3.3 The Cardinals	18 - 18
2.3.4 The Bishops	19 - 19
2.3.5 Titular Bishops and Other Institu- tions	19 - 20
2.3.6 The Roman Curia and the Papal Secretariat	20 - 20

(VIII)

2.3.7	The Sacred Congregations	20 - 22
2.3.8	The Religious Orders	22 - 24
2.3.9	The Brothers of Charity	24 - 25
2.4	<u>MISSIONARY WORK OF THE ROMAN</u> <u>CATHOLIC CHURCH</u>	25 - 29
2.5	The Roman Catholic Church in South Africa	<u>29</u> - 33
2.5.1	Missionary Work	29 - 32
2.5.2	Education	32 - 33
2.6	<u>THE STRUCTURE OF THE ROMAN</u> <u>CATHOLIC CHURCH IN SOUTH AFRICA</u>	33 - 37
2.6.1	Introduction	33 - 34
2.6.2	The Archdiocese of Cape Town	34 - 35
2.6.3	The Archdiocese of Pretoria	35 - 36
2.6.4	The Archdiocese of Durban	36 - 36
2.6.5	The Archdiocese of Bloemfontein	36 - 37
2.7	<u>THE ROMAN CATHOLIC CHURCH IN THE</u> <u>NORTHERN TRANSVAAL</u>	37 - 44
2.7.1	Introduction	37 - 38
2.7.2	Doornspruit	38 - 39
2.7.3	The Contract in Ghent	39 - 41
2.7.4	The Brothers of Charity arrive in Pietersburg	41- 41
2.8	Critical Summary	42 - 43
2.9	Literature	44 - 44
3.0	<u>EARLY BEGINNING, REGISTRATION AND</u> <u>GROWTH OF PAX INSTITUTION</u>	45 - 120
3.1	EARLY BEGINNING	45 - 61
3.1.1	The Founders of Pax	45 - 54
3.1.1.1.	Introduction	45 - 45
3.1.1.2	Brother Juventius van Zandweghe	46 - 48
3.1.1.3	Brother Victore Declercq	48 - 51

(IX)

3.1.1.4	Brother Donald Koene	51 - 52
3.1.1.5	Brother Mansuetus Inghels	52 - 54
3.1.2	<u>THE FOUNDING OF PAX</u>	54 - 61
3.1.2.1	Introduction	54 - 55
3.1.2.2	The First House	55 - 56
3.1.2.3	Erection of Further Buildings	56 - 58
3.1.2.4	Change of Contract	58 - 59
3.1.2.5	Purchase of Farm	59 - 61
3.2	<u>REGISTRATION OF PAX</u>	62 - 88
3.2.1	Introduction	62 - 62
3.2.2	The Catechism School	62 - 64
3.2.3	The Primary School	64 - 72
3.2.4	The Teacher-Training School	71 - 88
3.2.4.1	Introduction	71- 71
3.2.4.2	Attempts at registration of Pax Teacher Training School	71 - 73
3.2.4.3	Brother Juventius writes to T.E.D.	73 - 74
3.2.4.4	The Amalgamation	75 - 77
3.2.4.5	Mr Tom Naude contributes	77 - 81
3.2.4.6	Further attempts to Register Pax	81 - 83
3.2.4.7	Pax Registered	83 - 88
3.3	<u>GROWTH OF PAX</u>	88 - 113
3.3.1	The Practising Schools	88 - 91
3.3.2	The Industrial School (Paxona)	95 - 92
3.3.3	The Pax Secondary School (Paxella)	99 - 102
3.3.4	Postulancy and Noviciate	102 -103
3.3.4.1	Background on Postulancy	103 - 104
3.3.4.2	Noviciate	104 - 106
3.3.4.3	Introduction into Pax	106 - 111
3.3.4.4	Conclusion	111 - 113
3.4	Critical Summary	115 - 117

3.5	Literature	118 - 120
4.	<u>THE AIMS, CONTENT, MEANS AND</u> <u>METHODS OF EDUCATION AT THE PAX</u> <u>INSTITUTION</u>	121 - 199
4.1	Introduction	121 - 122
4.2	The Aims of Education	123 - 246
4.2.1	Introduction	123 - 125
4.2.2	The Religious Aspect	125 - 128
4.2.3	The Moral and Ethical Aspect	129 - 131
4.2.4	The Physical Aspect	132 - 135
4.2.5	The Intellectual Aspect	135 - 137
4.2.6	The Social Aspect	138 - 140
4.2.7	The Emotional Aspect	140 - 141
4.2.8	The Historical and the National Aspect	142 - 145
4.2.9	The Aesthetic Aspect	145 - 246
4.3	The Content of Education	147 - 173
4.3.1	Introduction	147 - 147
4.3.2	Courses of Study	148 - 165
4.3.2.1	The Transvaal Native Teachers' Lower Course	148 - 156
	(a) The First Subjects	148 - 149
	(b) Additional Subjects	149 - 150
	(c) Languages	150 - 151
	(d) Content Subjects	151
	(e) Main Subjects	151 - 152
	(f) Non-Examination Subjects	152 - 152
	(i) Religious Education	152 - 153
	(ii) Manual Work	153 - 153
	(iii) Agriculture	152 - 154
	(iv) Woodwork	154

(g)	Revision of the Syllabus	156 - 156
4.3.2.2	The Native Primary Teachers' Course	157 - 158
4.3.2.3	The Primary School	160
4.3.2.4	The Secondary School	160 - 163
4.3.2.5	The Industrial Courses	163 - 165
4.3.3	The Extra Mural Activities	166 - 173
4.3.3.1	Games and Athletics	166 - 169
4.3.3.2	Pathfinders-Scouting Movement	169 - 170
4.3.3.3	Drama	170 - 171
4.3.3.4	Music and Singing	171 - 172
4.3.3.5	Debates	172 - 173
4.4	Means and Methods	175 - 195
4.4.1	Introduction	175 - 176
4.4.2	Means	176
4.4.2.1	The Teacher	176
4.4.2.2	The Student (Pupil)	177
4.4.2.3	The Medium of Instruction	177 - 179
4.4.2.4	Educational Media (The Teaching Aids)	179 - 180
4.4.2.5	The Library	181
4.4.3	Methods of Education	181 - 185
4.4.4	Practice Teaching	186 - 191
4.4.5	Evaluation of Means and Methods	191 - 195
4.5	Critical Summary	196 - 197
4.6	Literature	198 - 199
5.	<u>CONTROL AND ADMINISTRATION OF PAX INSTITUTION</u>	200 - 267
5.1	Introduction	200 - 201
5.2	External Control and Administration	202 - 209

(XII)

5.2.1	Control and Administration by the State	202 - 206
5.2.2	Control and Administration by the Roman Catholic Church	206 - 209
5.3	Internal Control and Administration of Pax	209 - 235
5.3.1	The role of Brother Superior	209 - 211
5.3.2	The role of Headmasters	211 - 212
5.3.3	The Role of the Staff (Assistant Teachers)	212
5.3.3.1	Introduction	212
5.3.3.2	Supervision and Control by Brothers	213 - 219
5.3.3.3	Staff Members with meritorious service	219 - 223
5.3.3.4	The African teachers at Pax	223 - 215
5.3.4	<u>THE ROLE OF THE STUDENTS</u>	225 - 235
5.3.4.1	Introduction	225 - 226
5.3.4.2	Rules and Regulations	226 - 228
5.3.4.3	The House System	228 - 231
5.3.3.4	The House System and Monitors	231
5.3.4.5	The Card system	232 - 234
5.3.4.6	How the card was used	234 - 235
5.4	<u>CONTROL AND ADMINISTRATION OF BUILDINGS</u>	235 - 242
5.4.1	Introduction	235 - 236
5.4.2	The Chapel (Church)	236 - 237
5.4.3	The classrooms	237 - 238
5.4.4	The Dwelling houses	238 - 239
5.4.5	The Halls	239 - 240
5.4.6	Dormitories	240 - 241
5.4.7	The Workshop	241 - 242

(XIII)

5.4.8	Other buildings	242
5.5	<u>CONTROL, ADMINISTRATION AND</u> <u>SUPPLY OF EQUIPMENT</u>	242 - 247
5.5.1	Introduction	242
5.5.2	Equipment produced at Pax	242 - 243
5.5.3	Equipment produced outside Pax	243 - 245
5.5.4	Equipment supplied by T.E.D.	247
5.6	Control and Administration of Finance	247 - 263
5.6.1	Introduction	247
5.6.2	Funds received from the Roman Catholic Church	247 - 251
5.6.3	Funds received from the South African Government	251 - 259
5.6.3.1	Grants-in-aid	251 - 253
5.6.3.2	Capitation grants	253 - 256
5.6.3.3	Salaries and Allowances	256 - 259
5.6.4	Funds received from parents (Boarding fees and School fees)	259 - 261
5.6.5	Funds received from pax	262
5.6.6	Donations	262 - 263
5.7	Critical Summary	264 - 265
5.8	Literature	266 - 267
6.	<u>THE ERA OF BANTU EDUCATION</u>	268 - 307
6.1	Introduction	268 - 270
6.2	The Passing of the Bantu Education Act	270 - 272
6.3	The implication of the Bantu Education Act	272 - 278
6.4	The Response of the Roman Catholic Church	279 - 284

6.5	<u>THE EFFECT OF THE BANTU EDUCATION</u>	
	<u>ACT ON PAX</u>	284 - 303
6.5.1	Introduction	284
6.5.2	The teacher training	284 - 289
6.5.3	The Primary Practising Schools	289 - 291
6.5.4	The Industrial School	291 - 296
6.5.5	The Secondary School	297 - 303
6.6	Critical Summary	303 - 305
6.7	Literature	306 - 307
7.	<u>THE INFLUENCE OF THE ROMAN CATHOLIC</u>	
	<u>CHURCH MISSIONARY ENTERPRISE AT PAX</u>	
	<u>INSTITUTION</u>	308 - 339
7.1	Introduction	308 - 309
7.2	The influence of the teacher-training college	309 - 312
7.3	The influence of the industrial school	312 - 315
7.4	The influence of the secondary school	316 - 319
7.5	The influence of the primary schools	319 - 321
7.6	The religious influence	321 - 325
7.7	The influence of Pax as a learning centre	325 - 328
7.8	The Roman Catholic philosophy of life realised	328 - 330
7.9	The "multi-racial" school	330 - 332
7.10	The Association of Old Students of Pax	332 - 333
7.11	Influence in the field of agriculture	333 - 334
7.12	Influence in other fields	335 - 336
7.13	Critical summary	337 - 338
7.14	Literature	339

	<u>PAGES</u>
SUMMARY	340 - 343
ANNEXURES	344 - 352
BIBLIOGRAPHY	353 - 360

LIST OF TABLES

NO. OF TABLE	DESCRIPTION	PAGES
I	Showing the first enrolment at Pax primary School	65
II	Showing Technology and Drawing in Third year Carpentry	97
III	Showing Record of Practical Work in tailoring	98
IV	Showing growth of Pax Secondary School	101
V	Showing list of Names of Brothers who qualified in Postulancy and Noviciate	114
VI	Showing Examination Entries, successes and failures in the Native Teachers' Course for the period 1935-1951	155
VII	Showing Examination Result of Higher Primary Teachers Certificate 1946-1957	158
VIII	Showing the Examination Results of the Catholic African Teachers' Certificate for the period 1958-1967	159
IX	Showing the Junior Certi- ficate Examination Results for the period 1961-1968	161
X	Showing Matriculation Examination Results for the period 1961-1968	162

(XVII)

NO. OF TABLE	DESCRIPTION	PAGES
XI	Showing final Test in Practical Work in Tailoring, Third Year	164
XII	Showing final Marks in Cabinet making, Carpentry, Third Year.	165
XII	Showing soccer matches for the year 1964	168
XIV	Showing Results in extra-mural activities	174
XV	Showing Superiors of Pax	210
XVI	Showing names of Brothers who served at Pax	217
XVII	Showing equipment and aids ordered from Chicago	245
XVIII	Showing examination scripts marked by the Brothers	259
XIX	Showing Boarding fees 1933-1968	260

(XVIII)

LIST OF PHOTOS

NO OF PHOTOS	DESCRIPTION	PAGES
1	Father Philemon Superior General and founder of Pax	38-39
2	Obituary: Father Philemon	38-39
3	Right Reverend Salvator van Nuffel Prefect Apostolic, Northern Transvaal	38-40
4	College of Little Flower (Sister College of Pax)	41-42
5	College of Little Flower: Laying of Foundation Stone	41-42
6,7 and 8	The founding Brothers	51-52
9	The Beautiful Chapel (inside)	56-57
10	The Beautiful Chapel (outside)	56-57
11	The Convent	56-57
12	The Right Reverend Abbot Bishop Frederick Osterrath O.S.B.	85-86
13	The early student-teachers	85-86
14	Lower Course Students Teachers	85-86
15	Woodwork Class	95-96
16	Basket work class	95-96
17	Black Brothers join the Congregation	106-107
18	Chief Minister Phatudi "The Governor" Visit Pax	106-107
19	The Native Higher Primary Teachers' Course Third Year Class	157-158

(XIX)

<u>NO. OF PHOTOS</u>	<u>DESCRIPTION</u>	<u>PAGES</u>
20	Matriculation class 1953	157 - 158
21	Matricularion class 1951	160 - 161
22	The Soccer Team "Bulls of the North"	167 - 167
23	The School Band	167 - 168
24	The Drama Group	170 - 171
25	Early Primary School Pupils	170 - 171
26	Right Reverend Abbot Bishop van Hoeck O.S.B.	206 - 207
27,28,29,30	The Assistants of the Superior General	207 - 208
31 and 32	Houses of the Brothers of Charity	208 - 209
33,34,35,36	Superiors of Pax	209 - 210
37	The present Superior	212 - 213
38	The Present Principal	212 - 213
39,40,41,42	Pax Products	231 - 232
43,44,45,46	Pax Buildings	236 - 237

(XX)

LIST OF FIGURES

NO. OF FIGURE	DESCRIPTION	PAGES
1. Area Map	: Showing Doornspruit and Pax Farm	41 - 42
2. Organogram	: Showing Control and Administration of Pax by the State 1935-1954	206
3. Organogram	: Showing Control and Administration of Pax by the church 1928-1968	208

CHAPTER ONE

GENERAL ORIENTATION

1.1 Introduction

To the Roman Catholics, missionary work has been a direct command from Jesus Christ Himself when he sent his disciples and commanded them to:

Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you, and behold I am with you all days, even unto the consummation of the world (4:87).

According to Reverend Father Fitzgerald, the above message is of vital importance:

With these words, our Divine Lord gives to his Apostles the foundation charter of the Church, and of the Missions (4:87).

Jesus Christ opened up the Ministry of the Apostles and sent them to conquer the world. This is the crux of the Roman Catholic Church missionary work.

Ever since this message was given to the Apostles, Reverend Father Fitzgerald says that the Catholic Church has never at any point stopped its missionary activities because:

First of all, the Faith must be planned, that is non-believers must be converted. Secondly, the Faith must take root by solid establishment of a particular church endowed with a sound concrete and complete Christian life. (4:87).

The Reformation, however, brought about rivalry between the Roman Catholics and the Protestants. On the other hand, the Counter-Reformation revived and revitalised the Church.

But the whole point of the Counter-Reformation lies quite simply in the fact that it was a corporate impulse in which individuals combined to revive the standard of Church life (2:195).

The whole life of the Church, including the missionary work, was revived: ".....evidence soon showed clearly enough that it (the Counter-Reformation) had led to striking changes in the life of the Church. This in its turn acted as a stimulus to social and political innovations" (2:192). When the Roman Catholic Church tried to enter South Africa to carry out its missionary work, it encountered the early Dutch and English Governments, which were Protestant.

At first, the missionary activities of the Church met with opposition in this country, but finally mission stations were established in many parts of South Africa. The mission station of prime importance and interest in this study is the one which was established in the Northern Transvaal by the Benedictines and the Brothers of Charity in 1928 at Pax. The educational activities of this mission station need to be studied carefully because it had considerable influence on the education of the black people in the Northern Transvaal, in particular, and the whole of South Africa, in general.

Initially the Government of South Africa did not want to co-operate with the Roman Catholic Missionary Enterprise at Pax. However, there finally occurred a co-operation which lasted for twenty years. This co-operation collapsed with the advent of Bantu Education in 1953.

1.1 AIM OF STUDY

The basic aim of this study is to trace and show the contribution made by the Roman Catholic Church Missionaries to black education in the Northern Transvaal, in particular, and the rest of South Africa, in general. The main attention is focused on Pax Institution because it became the main Catholic Centre for African communities in the Northern Transvaal.

At Pax the following schools were opened. the teacher-training school, the Secondary School, the industrial school, the four Primary Practising Schools and Postulancy and Noviciate. Much has been said and written about missionary enterprise in South Africa in general. The writer is of the opinion that there has been no complete work on the contribution to black education by the Roman Catholic Church at Pax covering the period of missionary work envisaged by this study 1928 - 1968. The only scientific work known is Professor M.C.J. Mphahlele's doctoral thesis: The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa 1903 - 1953.

However, he does not cover all the educational activities because his main concern was to deal with the teacher-training institution. Moreover, he has treated this branch together with three other teacher-training institutions which belonged to other missionary societies. The writer felt the need for a more comprehensive study of a Roman Catholic Missionary Enterprise at Pax specifically, rather than give a general survey.

The writer is of the opinion that this study might reveal a great deal of that which should be preserved, or even incorporated into the present education system.

It becomes even more imperative to retain and organise this information if we realise that the sun of missionary educational activities has set. There is the danger that the aims, content, means and methods which the missionaries put into practice might be forgotten.

It is the strong feeling of the writer that the educational activities of the Brothers of Charity should be recorded, because they lived a life of poverty, chastity and obedience for the sake of the education of black boys at Pax Institution. They should never be forgotten because they lived and died for the progress and the upliftment of the black child. It was the Roman Catholic Church which stood firm and steadfast against Bantu Education. They were the first to inculcate the spirit of the "multi-racial" schools by opening up their "white" schools to the black students.

1.3 METHODOLOGY

Donald Ary et al say "Research method refers to the general strategy followed in gathering and analysing the data necessary for answering the question at hand. It is the plan of attack for the problem under investigation." The same authors identify generally used categories for classifying educational research as follows: (1) experimental, (2) ex post facto, which is nearly similar to

The writer has used the "Historical Method" which comprises, in the main, three processes, namely, heuristics, hermeneutics and synthesis. The process of heuristics was applied as follows:- the writer gathered all primary source material, on the work of the college itself, such as minutes, school magazines, principals' reports, reports by inspectors and correspondence.

The principal of the secondary school, Brother Edwin Mantshiu, provided all the documents available on Pax. After making a thorough scientific and critical evaluation, the writer selected that which was considered to be the most relevant and significant. The writer visited and inspected all the buildings found at Pax, and studied all the available records and documents found therein. The writer stayed and worked at Pax for three full months.

Thereafter, he visited the institution occasionally, as the need required. Whilst at Pax, the writer interviewed some of the Brothers of Charity and some black staff members, who were former students of Pax.

Secondly, in accordance with hermeneutics or internal source criticism, the gathered and selected source material was scientifically interpreted and evaluated. Evidence which appeared authentic, for example, inspection reports, official correspondence, entries in the log books and minutes of governing bodies, was accepted.

Doubtful sources, such as newspapers, diaries and friendly letters, were thoroughly checked and examined in the light of the contemporary evidence before they were accepted. Oral evidence had to be confirmed by two or three competent participants or eye-witnesses before they were considered reliable by the writer.

In the final stage, the writer formulated the hypothesis that the Roman Catholic Church Missionary enterprise at Pax from 1928 - 1968 played a significant role, and had influence, on the educational development and upliftment of the black people, particularly in the Northern Transvaal. The writer's choice of the title was thus justified, and he consequently proceeded to weave the material at his disposal into the scientific document presented here.

1.4 DELIMITATION OF THE STUDY

Most of the records, books and documents dealing with the Pax Institution are written in Dutch, Afrikaans or French. The writer had to depend on translations which may not be as precise and as effective as the originals. The writer, who is not a Roman Catholic, sometimes met with problems. It was sometimes difficult to procure certain records. At times it was not possible to make appointments with the Superior.

Interviewing the Brothers of Charity needed patience and tact because all of them are very old people today.

The death of Brother Francis van Asten, the writer's personal friend, who was nicknamed "the Living Pax" came as a blow, because it occurred in the early stages of this study. There is no doubt that the gap in information opened by this death can never be filled.

1.5 PROGRAMME OF STUDY

In chapter one, the writer sketches the general orientation with regard to the envisaged study. In chapter two, the writer outlines activities of the Roman Catholic Church in South Africa with special reference to its missionary enterprise in the Northern Transvaal.

The actual educational activities of the Roman Catholic Church at the Pax Institution have been condensed to form chapters *three, four and five*.

Chapter six, deals with the era of Bantu Education. The last chapter deals with the influence of the Roman Catholic Church missionary enterprise at Pax on blacks in the Northern Transvaal in particular and in South Africa in general.

1.6 DISCUSSION OF SOURCES

The most authoritative sources consulted were *The Catholic church and Southern Africa* by Archbishop O McCann (Imprimatur) et al and the Catholic Directory. Both of these discuss the Church in general. The Brothers readily made available to the writer primary source material, on the work of the college itself, such as minutes, school magazines, principals' reports, reports by inspectors and correspondence. Brother Victure De Clercq, one of the founders of Pax, wrote an unpublished manuscript entitled "Enkele Pennetrekken uit de Geschiedenis van Pax, 1970" which is a brief, but very rich history of Pax written in Dutch.

Brother Francis van Asten, one of the superiors of Pax, who worked at this institution for more than forty years, has written two manuscripts. The first one is entitled: "Pax: Education Centre for Africans" (unpublished manuscript 1971). The second is: "The Northern Transvaal Mission (Catholic) and the Brothers of Charity," (unpublished manuscript 1978).

Of the secondary sources Professor M.C.J. Mphahlele's unpublished doctoral thesis: *The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa 1903-1953* of 1978 has been most valuable in information and has greatly inspired the writer. (4:703-839).

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CHAPTER TWO

THE ROMAN CATHOLIC CHURCH IN SOUTH AFRICA

2.1 INTRODUCTION

The Roman Catholic church is the largest of all the Christian churches in the world. The other Christian churches are the Eastern Orthodox churches and the Protestant churches.

The Roman Catholic Church has been a major spiritual force in the history of western civilization.

There are more Roman Catholics in the world than there are believers of any other religious tradition - not merely more Roman Catholics than all other christians combined, but more Roman Catholics than all Muslims or Buddhists or Hindus (6: 923).

From the above it should be clear that some understanding of the Roman Catholic Church, its history, its institutions, its beliefs and practices, and its place in the world, is very important. This background will help us to understand its missionary work in South Africa in general, and its enterprise at Pax in particular. The Roman Catholic church, like any other complicated and old institution, can be studied and interpreted from many and various perspectives. It can also be studied through one or several methodologies.

It is, however, not the writer's intention to make such an in-depth study of the Roman Catholic Church. The main purpose of this study is, for the sake of convenience to point out, very broadly and briefly, certain aspects of the Roman Catholic Church which are relevant to education. It is the writer's hope that such a brief exposition of the church's contribution to educational development should play a role to illuminate the specific point of view which the study intends to express.

2.2 ORIGIN AND PURPOSE OF THE ROMAN CATHOLIC CHURCH

The Roman Catholic Church was established by Christ Himself. The story of the establishment of this church can be traced back to the days of the Apostles of Jesus Christ. The Apostles should be seen as the first Christians, who learned from their Teacher about the universal, all-embracing catholic purpose for which Jesus Christ was born. The Apostles became familiar with the true vision of the greatness and the dignity of man as taught by Christ. The Reverend Father M.A. Geoghegan says:

When the stupendous truth of man's real destiny burned strong within them, they were ready to be evangelists and Christ let them go, to carry the good news of the kingdom through their own country-side. The news had to be shared. A new light, new hope had come into the world (4:5).

In the early stages, some problems were experienced because; "The Apostles, whose unity had been so solemnly consecrated by Jesus Christ at the Last Supper, clung together fearfully and in hiding" (4:6).

Jesus Christ strengthened them. One main advantage was that their faith in Him was great;

.....He gave them efficacious means of grace, instituting sacraments which should unfailingly transmit his grace (4.5).

Christ committed to Peter and to his successors His own authority over his flock. In other words Christ bestowed in Peter the necessary leadership to take after Himself. In this respect, the Ref. Father M.A. Geoghegan states:-

The Good Shepherd entrusts into his care all his lambs and sheep, formally constituting Peter his vicar in this world, the first Father of all his children, the first Pope. (4.6)

That was the early, humble beginning of the small, primitive church, which later became the Universal Roman Catholic Church.

The origin of this Catholic church is traceable to the Pentecost.

The first beginnings of the Catholic Church, then, are to be found in the short history of Christ's active ministry. It crystallizes into its final, mature shape on the day of Pentecost, and as such it is recognizable in the world today, and will be so until the end of time (4.6).

At this stage it should be clear that it was Christ Himself who created the church into existence. He guided its early activity, set before it the stupendous mission in which the sanctification of the world had to be undertaken through His help. The purpose of the church has been, and still is: "Unity in faith and charity, holiness of life and purpose, universality in aim, apostolicity in origin and mission." (4:7).

According to Rev. Father M.A. Geoghegan S.J., these were the traits of the early Christians, (in other words, the early Catholics,) to which the Catholic Church holds dearly to this present day.

Rome became the main centre of the early church:

Because Peter, whom Christ had made *Shepherd of the whole flock*, was led by Providence to Rome to be its first Bishop, all the churches looked naturally to Rome for that infallible, unfailing guidance in faith and morality guaranteed by Christ and by the indwelling Spirit of Truth (4:7).

To this day the Catholic Church still looks at Rome as its main centre and headquarters. The Pope, the head of the Church, is in Rome. According to Rev. Father Geoghegan the Catholic Church has not deviated from its belief in the Divine inspiration. He explains further that the Sacred Scriptures of the Roman Catholic Church did not change, and have remained exactly the same as in the days of Jesus Christ. This is also true of the moral teaching of the Roman Catholic Church which has been precise and to the point. Geoghegan says:

Today as in the days of Paul,
the moral teaching of the
Catholic church is that of
Christ; it takes no account
of the changing fashions
and prejudices of the hour,
but remains constant, and
will so remain. (4:7).

It is a strong belief of the Roman Catholics that dogmatic teaching should be based on divine revelation and not human speculation. "Yet though the foundation of dogma is a necessary means to sanctification, it cannot alone bring man to holiness. There is needed the vivifying, stimulating help which God has chosen to give by means of sacraments." (4:8) This help is the life which Christ came on earth to give in profusion.

This grace, this life, is the bond of charity and unity making of Catholics one body, raising gradually to a closer union with God all who dwell in the church and in its several members and enabling them individually to achieve the perfection to which each is called (4.8).

According to Rev. Father M.A. Geoghegan, a special revelation is that Christ came to this earth to redeem all mankind. This is the fundamental teaching of Christ Himself.

No longer was there to be a privileged race, a chosen people; the kingdom, by his death, became the inheritance of all. So Paul gave himself to the gentiles, and the Apostles dispersed to begin their world-wide mission (4:8).

Thus the Catholic Church does not believe in discrimination of people on the basis of their race or colour. Since the Church sees itself as a unity, it stresses the unity of men and the universality of mission. In this respect Professor M.C.J. Mphahlele writes:-

Souls have no colour and thus the Catholic Church's mission of God was to save all irrespective of race, colour or creed (5:15).

This point is put very succinctly by the Right Reverend O McCann when he says:-

The Catholic Church by reason of its origin and claims knows no boundaries or distinctions of class, colour or race. Its purpose is to carry out the command of Jesus Christ, its founder; "Going therefore teach ye all nations baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded". It seeks therefore to bring the light of the Gospel to all people (4:109).

It is this very belief that resulted in a clash between the Catholic Church and the South African Government's policy of *Apartheid* with its separate schools, separate sports, separate residents, separate churches and even separate governments in one country.

2.3 THE ORGANISATION OF THE ROMAN CATHOLIC CHURCH

2.3.1 INTRODUCTION

The Roman Catholic Church has a fairly complex structure:-

Thus the Roman Catholic Church is itself a complex institution, for which the usual diagram of a pyramid, extending from the Pope at the apex to the believers in the pew is vastly oversimplified. (6:932)

The Catholic church is organised along the lines discussed below. It is organised this way for the purpose of pastoral service and orderly government and administration:

2.3.2 THE POPE

The Pope is the supreme head of the Church. He has primacy of jurisdiction as well as honour over the entire church and all of its members. The Pope is addressed by all Catholics as follows:-

Bishop of Rome
Vicar of Jesus Christ
Successor of the Prince of the Apostles
Supreme Pontiff of the Universal Church
Patriarch of the West
Primate of Italy
Archbishop metropolitan of the
Roman Province
Sovereign of the state of the city
of the Vatican
Servant of the servants of God (1:92)

2.3.3 THE CARDINALS

Next to the Pope are the cardinals who are the senate of the Roman Catholic Church. They are the chief councillors and assistants of the Pope. The sacred college of cardinals has seventy members. The cardinals are freely chosen by the Pope, and when the office of the Pope falls vacant, it is the Cardinals who rule the church. It is also one of their duties to elect a pope. Today a considerable number of cardinals are Bishops of Sees throughout the world. It is the policy of the Roman Catholic Church to make the college of cardinals as representative as possible.

2.3.4 THE BISHOPS

The bishops in union with, and in subordination to, the Pope are the successors of the apostles in the Church. The bishops serve the people in their dioceses with ordinary authority and jurisdiction. They share with each other and with the Pope the general welfare of the church. They usually act in concert with the Pope and with each other in a collegiate manner for the sake of the church.

All bishops are directly responsible to the Holy Father. Bishops exercise their ministry of service to the people, in various jurisdictions of the church, throughout the world. Resident archbishops and metropolitans are heads of archdioceses. Resident bishops are heads of dioceses. Vicars and prefects apostolic are heads of vicariate apostolic and prefecture apostolic. Certain abbots and prelates, apostolic administration have, according to *Canon Law, Ordinary jurisdiction* over pastors, priests, religious, and lay persons.

2.3.5 TITULAR BISHOPS AND OTHER INSTITUTIONS

Subject to the Holy Father, there are also titular archbishops who have delegated juris-

diction. To these we add religious orders and congregations of pontifical law, pontifical institutions and faculties, papal nuncios and apostolic delegates.

2.3.6 ROMAN CURIA AND PAPAL SECRETARIAT

The Roman Curia, like the cardinals, has responsibility to the Holy Father. The Roman Curia performs a number of special duties in the church. The Papal Secretariat is yet another important body in the church. One of its major tasks is to assist the Pope in his relations with the universal church.

2.3.7 SACRED CONGREGATIONS

Sacred Congregations are permanent commissions for conducting the affairs of the church. Broadly speaking, there are the following Sacred Congregations:-

2.3.7.1 Congregation for the Doctrine of Faith serves in the protection of faith and morals.

2.3.7.2 Congregation for Bishops deals with delimitation of dioceses.

- 2.3.7.3 Congregation for the Eastern Churches deals directly with the Eastern Orthodox Churches.
- 2.3.7.4 Congregation for the Discipline of the Sacraments deals with matters concerning sacrament and eucharist.
- 2.3.7.5 Congregation for the Clergy has three offices:
One office looks after the spiritual life of the clergy, the other office deals with the ministry of the Word of God and the third office deals with the administration of the temporal goods of the church.
- 2.3.7.6 Congregation for the Religious and Secular Institutes has two sections: one section deals with religious orders and congregations, and the other deals with secular institutes.
- 2.3.7.7 Congregation for the Evangelization of the peoples is also called Congregation for the Propagation of the Faith and it deals with missionary work.
- 2.3.7.8 Congregation for Catholic Education has three sections: the first section is for seminaries, the second section is for Catholic Universities and the third section is for Catholic schools.

The church also has additional and very important structures such as Tribunals, the Secretariat, the

the Council for the Laity, the Commission for Justice and Peace, Pontifical Commissions for Social Communication, special committees and offices, et cetera.

2.3.8 RELIGIOUS ORDERS

Under this heading its members are referred to as "...persons of either sex who bind themselves to God by vows and rule of life" (4:35). The well-known vow is the one on "poverty, chastity and obedience."

There are many kinds of such religious orders. For instance, there are monks such as the Benedictines, Cistercians and Carthusians, who live in "self-contained communities under an abbot and devote themselves chiefly to prayer and worship of God". (4:35)

The monks also do some teaching, agriculture and other works as well. Each abbey is quite often an independent unit. The modern practice however is, to organise them into a number of loose federations.

The Friars are the Franciscans Servites, Carmilites, et cetera. They are usually gathered in smaller communities than the abbeys.

Besides the usual monastic life and worship of God, the Friars do apostolic work such as teaching, preaching, et cetera. Monks and friars have their female counterparts, the nuns and sisters.

Regular clerics such as the Jesuits came into being during the 16th century. Many more such religious orders, such as the Oblates of Mary Immaculate, Lazarists, Holy Ghost Fathers, and Salesians arose and flourished.

In addition to the above, there are also lay congregations of Brothers and Sisters. In South Africa, for instance, there are the Christian Brothers and Sisters, the Brothers and Sisters of **Charity**, Brothers and Sisters of the Sacred Heart, et-cetera.

Professor M.C.J. Mphahlele explains the difference between the lay congregation and other religious orders very clearly when he says:-

To non-Catholics the distinction between "Brother" and "Father" is usually not very clear Brothers are strictly speaking "lay" men though they have much in common with the priests, for instance, the religious vows, the industrious habit, and the observance of the Rule. Brothers do not and should not aspire to priesthood.

They dedicate themselves, in accordance with their Rules, as lay Brothers, to various industrial, spiritual and corporal works of mercy in the apostolate of the Church, such as education, care of the sick and handicapped, et cetera.

In this study the Brothers of Charity are of special note. It is therefore worthwhile to discuss them though briefly.

2.3.10 THE BROTHERS OF CHARITY

The Congregation of the Brothers of Charity was founded in 1807 by the Very Reverend Peter Joseph Triest. The Reverend Peter Joseph Triest was born in Brussels in 1760 and was ordained in 1786. He served at Assche as an assistant priest. He also served in the parish church of our Lady of Hanswyck, Mechlin, where he achieved distinction by an "unlimited spirit of self-sacrifice and charity towards his flock". (3: xx)

In 1802, Father Triest was appointed parish priest at Ronse. In the same year, Father Triest founded the Congregation of the Sisters of Charity. At this time he was transferred to Ghent, where in 1807, he was entrusted with the direction of a hospital for old men. For the service of this task he founded the Brothers of Charity.

The chief object which the Brothers of Charity have in view is to procure their own sanctification by the practice of the three simple vows of poverty, chastity and obedience, and by observance of the constitution.

The special object of the Congregation of the Brothers of Charity is to devote themselves to the sublime ministry of charity. This ministry is exercised in many and various establishments. It consists mainly of the following:

- maintaining and ministering to the aged, the sick and the insane,
- sheltering poor workmen,
- educating and instructing children of all classes, but principally the poor and the orphaned,
- educating juvenile offenders,
- provide for the deaf, the dumb and the blind,
- to work among young pagans in the mission fields,
- to perform any other work of the same nature.

2.4 MISSIONARY WORK OF THE ROMAN CATHOLIC CHURCH

Missionary work of the Catholic Church dates back to the days of the Apostles of Jesus Christ. It was Christ Himself who sent his disciples to conquer the world when he commanded them: "Go ye, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the son, and of the Holy Ghost" (4:87).

The above quotation sums up the essential aim of the

all nations of the world.

The Reverend Father J. Fitzgerald divides missionary work of the Roman Catholic Church into four different periods.

2.4.1 The first period is from the time of the Apostles to the fall of the Roman Empire. During this period, as it has already been stated, work was started by the Apostles themselves. Rome became the centre of all missionary work of the church. The Word of God spread across Spain, Gaul, Italy, Syria, Macedonia, Achaia, Asia and Egypt.

From the second century onward the little Christian Communities which dotted the Roman Empire, attracted more and more members by the sublimity of the doctrine, the fervent Charity of their lives, and not least by the promise of eternal happiness (4:88).

2.4.2 The second period is the Middle Ages, which stretches from the 5th century to about the 15th century. In this period, missionary work was spread across the whole of Western Europe.

Working almost exclusively within what is now Europe until the 13th century, Medieval Missionaries won over to Christ those people who had ravaged and overrun the Roman Empire. Thus the Celts, the Franks, the Germans, and the Slavs were converted (4:89).

The missions in Africa and Asia, during this period, did not have equal success because in these areas the Franciscan and Dominicans, who worked courageously and tirelessly, met with resistance from Islam and Buddhism.

2.4.3 The third period refers to the 15th to the 18th centuries. This was the period of great discoveries. The Spaniards and the Portuguese in particular spread their influence. It was during this period that the popes played a significant role in spreading the Word of God. The Gospel was spread to the heart of Africa, the Congo, Mozambique, Monomotapa, Angola, Guinea, Senegal, Egypt and Ethiopia. In Asia, Portuguese explorers made their influence felt. By 1498, the Christian Church was established in India. In South America, Spanish and Portuguese influences grew strong. The Franciscans and the Dominicans established churches in the West Indies as from the 16th century.

2.4.4 The fourth and the final period refers to contemporary missionary work. The 19th and 20th centuries represent intense missionary work. The reasons for this is firstly, the encouragement of popes such as Gregory XVI,

Pius IX, Leo XIII; and secondly, work was made easier by the advancement of technology. There was considerable improvement of the media and transport.

In the 19th century, missionary work made progress in England and the Netherlands, North Germany, and in the Scandinavian countries. Missionary work continued in the Far East, North Africa, Central Africa and Western Africa. The Roman Catholic Church Missionary Work in South Africa was slow and laborious until ~~round~~ about 1880. After this period, the Jesuits and the Trappists made reasonable progress.

Today the Roman Catholic Church flourishes in South-Central and North America, and Canada. The church has organised its missionary activities to suit the times. The pope shoulders a great deal of responsibility in this regard. Local administration of the missions has been approved. The Holy See has divided up the Apostolate and has placed it under the care of Bishops.

Missionary Co-operations have been founded to improve missionary work. The Society for the Propagation of the Faith has been formed with a purpose to help the missions, both spiritually - and materially, by collecting the offerings of the faithful.

The Association of the Early Childhood is yet another movement related to missionary work. Its purpose is to rescue the abandoned children by bringing them to the Christian Faith, baptising them, and preparing them for the future.

The Association of St. Peter, the Apostle, supplies the missions with priests. The Missionary Union of the Clergy is a spiritual formative and cultural missionary association. The non-pontifical works of the missionary co-operations are all those initiatives and associations founded to help the missions.

2.5 THE ROMAN CATHOLIC CHURCH IN SOUTH AFRICA.

2.5.1 MISSIONARY WORK

— It has been mentioned above that missionary work in South Africa by the Catholic Church was in the beginning rather "slow and laborious". The reason for this was the negative attitude of the early Dutch and English Settlers who were Protestant, and, in many ways, anti-Catholic.

The Rev. Father J.E. Brady, O.M.I., states in this respect:-

Within the next quarter of a century Europe underwent that terrible spiritual upheaval, the so-called Reformation. Its effects extended even across the seas and little more is heard of Catholicism in the Cape Colony for many years. In 1652, the Dutch settled at Cape Town and were extremely anti-Catholic, and the arrival of the Huguenot refugees added to the hatred (4:114).

Rev. Father J.E. Brady divides the history of the missionary work of the Roman Catholic Church in South Africa into three periods. The first period is that of humble beginnings. This was a period fraught with difficulties. The Catholic community was small and sparsely populated over a very extensive area. On the other hand, the priests were few and the means of communication in those days were rather poor. This period lasted a century and a quarter, that is, until the Batavian Republic took over in 1804.

From 1686 to 1804, the Catholic Church disappears from the pages of South African History (4:115).

This period of hardships continued up to when Bishop Griffith, an Irish Dominican, arrived in Table Bay on Holy Sunday;

The extent of the new Bishops territory was large enough to dishearten the bravest soul; it stretched from Table Bay across to Algoa Bay (4:116).

In 1848, the vast territory was divided into two, putting Doctor Devereaux as titular Bishop of the Paneas and Vicar Apostolic of the Eastern District of Cape Colony. In March, 1852, Bishop Allard O.M.I. arrived in Natal with the first band of Oblates of Mary Immaculates. The area they had to cover stretched from the Kei River in the south to Quilimane in the North.

When diamonds were discovered at Kimberley, Father Hidien crossed to Lesotho to do missionary work there. In 1870, the Zuid-Afrikaanse Republiek granted freedom of Catholic worship in their republic. Gold was discovered in 1874, in Pilgrimsrest in the Transvaal. Bishop Jolivet sent Father Andrew Walshe O.M.I. to work in that area in 1875.

The second period of the Roman Catholic Church in South African missionary work occurred when the country had grown industrially as a result of discovery of diamond and gold. Immigration improved and the primitive conditions gradually disappeared as technology gradually advanced. These new changes brought about a greatly increased flow of missionaries into the country. Church buildings grew in number and size. Church Presbytery, converts and schools also increased effectively.

It was at this time too that Pope Pius XI, "the Pope of the Missions", sent forth his stirring call on behalf of the mission fields. The call brought a ready response (4:120).

The third stage of the missionary work of the Catholic Church in south Africa is the period of stability and strength:

The seed planted in the ground has itself died, but in dying the plant has sprung up, developed into a tree and is now bearing fruit a hundred-fold (4:122).

"The pioneer priests and nuns were heroes, heroines and even martyrs of the Faith.." Today or (1951) there are fifty-six congregations of Sisters whose members have reached about six thousand nuns, with almost seven hundred Brothers and over one thousand priests, who care for the Catholic population of almost eight hundred thousands" (4:122).

Reverend Father J.S. Brady O.M.I., gives us the position forty years ago (in 1951). Today, in 1991, the situation must have changed considerably. It is regrettable that this information is not readily available. It would, however, not be an exaggeration to estimate that the numbers given above might have doubled after forty years of intense missionary work.

2.5.2. EDUCATION OF THE ROMAN CATHOLIC CHURCH IN SOUTH AFRICA.

Education in South Africa was coupled with missionary work, which has been explained above. In other words, where there was mission work there was also education;

In those far off days the first missionary priests were also school teachers of the youth in their congregations (4:124)

The priests did much of their initial missionary work among the white Catholics, who for years had been without priests. Later, when the church had established itself, it directed its attention to the education of black people as well;

In considering the education of the Native by the Church we must remember that this aspect of mission work was begun relatively late (4:130).

In this study it is Black Education which needs to be reflected upon. The first Catholic School for the blacks was established in 1864 in Lesotho, by the Holy Family sisters.

In Natal, in 1882, a school was opened for the Zulus at Marianhill. The pioneer in this respect was Franz Pfanner. In 1890, a school in Taung was established among the Batlhaping.

To conclude this chapter, the writer quotes Rev. Brother Dundon:

This period also saw the introduction of the Brothers of Charity in the Transvaal in 1928 (4:127).

2.6 THE STRUCTURE OF THE ROMAN CATHOLIC CHURCH IN SOUTH AFRICA

2.6.1 INTRODUCTION

It has been mentioned above that the

Roman Catholic Church sees itself as a unity. It is, however, a structured society which is organised into a hierarchy for the sake of pastoral service and orderly government and administration.

The hierarchical structure of the Catholic Church in South Africa should be seen as representative of the church as a whole. It should also be noted that this hierarchical structure has been changing to meet the requirements of the dynamic church.

On the 11th January, 1951, Pope Pius XII established, by Papal Bull, the Ecclesiastical Hierarchy in the Union of South Africa. At the present moment there are four archdioceses in the Republic of South Africa and each of these archdioceses or provinces has a number of suffragan dioceses.

2.6.2 THE ARCHDIOCESE OF CAPE TOWN

This is the mother diocese of South Africa. In February, 1818, Pope Pius VII erected the Vicariate Apostolic of the Cape of Good Hope and adjacent territories. On the 6th June, 1837, Pope Gregory XVI constituted the Cape of Good Hope, a separate vicariate, and appointed the Right Rev. Patrick Raymond Griffith, O.P., as the first

On the 24th May, 1872, the Prefecture of the Central District of the Cape of Good Hope was detached from the Western Vicariate. By the decree of the Sacred Congregation of Propaganda Fide, dated 13th June, 1939, the name of the Western Vicariate was changed to the Vicariate of Cape Town.

When Pope Pius XII established the ecclesiastical hierarchy in 1951, he set up the ecclesiastical Province of Cape Town, comprising of the metropolitan church of Cape Town, with the following suffragan dioceses: De Aar, Oudtshoorn, Port Elizabeth and Queenstown.

2.6.3 THE ARCHDIOCESE OF PRETORIA

In 1886 on the subdivision of the Vicariate of Natal, Pretoria and the surrounding district formed part of the Prefecture Apostolic of the Transvaal. By decree dated 9th April 1948, the Vicariate Apostolic of Pretoria was established, and confided to the secular clergy the Right Reverend Bishop J.C. Garner D.D.; Ph.D.

When Pope Pius XII established the ecclesiastical hierarchy in South Africa in 1951, he set up the ecclesiastical province of Pretoria. The suffragan dioceses are: Johannesburg, Louis Trichardt-Tzaneen,

Lydenburg-Witbank, Manzini, Klerksdorp, the Prefecture Apostolic of Rustenburg and the Abbey Nulius of Pietersburg.

2.6.4 THE ARCHDIOCESE OF DURBAN

It was first erected as the Vicariate of Natal on the 5th October, 1850, and was confided to the Oblates of Mary Immaculate. The first Vicar Apostolic of this area was Bishop Allard. This was originally a very extensive area whose boundaries were vague.

On the 15th March, 1876, a clarification was issued to Bishop Jolivet establishing the boundaries of the Natal Vicariate as following the coast from the Kei River to Quilimine. This huge territory was finally further divided, and, on the establishment of the ecclesiastical hierarchy in 1951, the Vicariate Apostolic of Natal became the archdiocese of Durban. This archdiocese comprises the following suffragan dioceses: Eshowe, Kokstad, Marianhill, Umtata, Ingwavuma and the prefecture Apostolic of Volksrust.

2.6.5 ARCH DIOCESE OF BLOEMFONTEIN

Originally the area of Bloemfontein was part of the Vicariate of Natal. Bishop Allard was appointed the Vicar Apostolic.

In 1886, the territory under Bishop Jolivet was divided into the prefecture of the Transvaal and the Vicariate of the Orange Free State, Basutoland and the Diamond Fields. Bishop Anthony Gaughren, O.M.I. was made to reside in Bloemfontein. The pioneer priest in this area was Father Hoenderwangers. For some time, Kimberley remained the Episcopal Resident in this area.

When Pope Pius XII established the ecclesiastical hierarchy in 1951, the Province (archdiocese) of Bloemfontein was set up. It comprises the following suffragan dioceses: Bethlem, Gaborone, Keimoes, Kimberley and Kroonstad.

2.7 THE ROMAN CATHOLIC CHURCH IN THE NORTHERN TRANSVAAL.

2.7.1 INTRODUCTION

In 1906 three Roman Catholic Priests, Father Eligins, Thomas and Victor, investigated the Northern Transvaal region with a purpose of finding out whether missionary work could be carried out.

On their return they expressed the opinion that the area had great possibilities. As a result of this positive report, Rome proclaimed the Northern Transvaal an Apostolic Prefecture by decree of propaganda in 1910, and assigned it to the Benedictines. The Right Reverend D. Ildefons Lanslots, O.S.B. was appointed Prefect Apostolic of this Prefecture. The Reverend resigned in 1921, and was succeeded by Right Rev. D. Salvator van Nuffel, O.S.B.

In 1927, the Prefect apostolic of the Northern Transvaal, the Right Reverend D.S. van Nuffel, a Benedictine, asked the general superior of the Brothers of Charity, the Reverend Father Philemon, for help in this area. When it became clear that a positive response was forthcoming, Mgr D.S. van Nuffel, accompanied by Father General Philemon, and Father assistant Gabriel, took a tour of the area to investigate a possibility of opening a school for the indigenous people in the service of the mission.

2.7.2 DOORNSPRUIT

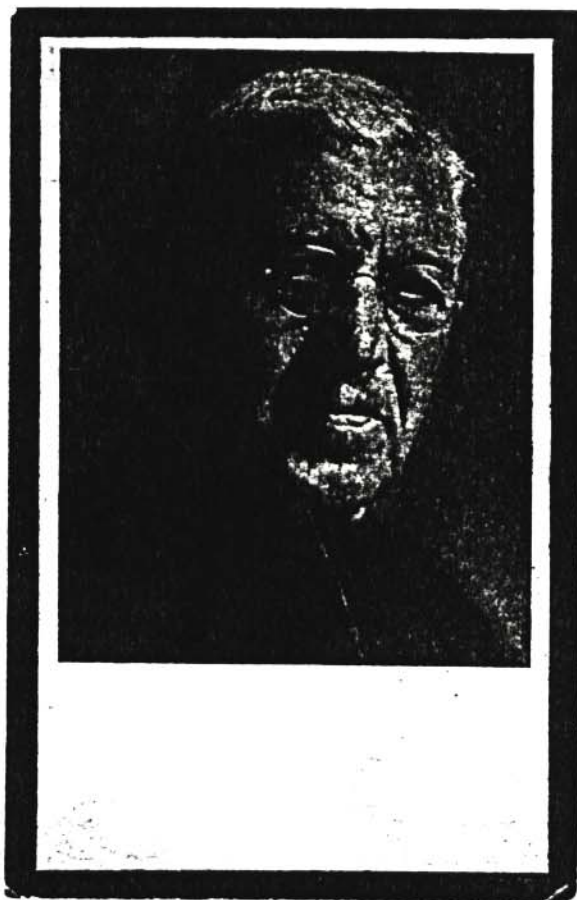
The Northern Transvaal Mission of the Roman Catholic Church had already bought



H. E. VADER PHILEMON, GENERALE OVERSTE SEDERT 7 DEC. 1922.
T. H. PÈRE PHILÉMON, SUPÉRIEUR GÉNÉRAL DEPUIS LE 7 DÉC. 1922.
M. R. FATHER PHILEMON, SUPERIOR GENERAL SINCE DEC. 7th 1922.

The Founder Of Pax: see next page for a brief life history

(



The Very Rev. Bro. Philemon S'Papen, Superior
General of the Brothers of Charity - The Founder of Pax.
Born at Antwerp, the 20th September, 1863. Entered the
Congregation, the 28 th September, 1880. Took the habit,
the 31 January, 1881. Was professed, the 24 September, 1883.
Was elected Superior General, the 7th December, 1922.
Passed away at Bierback, the 24th December 1945, fortified by
the Rites of our Holy Mother, the Church

a farm called Doornspruit. This farm was identified by Mgr D.S. van Nuffel and his team as a suitable place where the Brothers of Charity could begin with mission work. Here is an interesting description of the farm by the early Roman Catholic Missionaries:

"Doornspruit is a typical South African Farm; comprising of or about 5000 acres of land, and is situated approximately 21 miles west of Pietersburg. It is a vast expanse of hilly country with seemingly endless tracts of stoney land, but here and there one sees traces of thorny scrub. For the major portion of the year these regions present the sight of one huge desert; this is easily conceivable if one remembers that Pietersburg-District is in the neighbourhood of the Kalahari. When the all too rare rains of summer fall, then the green grass gives the deprived tracts of land an altogether festive attire; and the fields of newly sown 'mealies' and 'kaffir corn' enhance the beauty of the scene, until harvest time" (3:182).

2.7.3 THE CONTRACT IN GHENT

The Brothers of Charity then decided to buy a portion of Doornspruit so that it would be



The Right Reverend Salvator Van Nuffel O.S.B.
Prefect Apostolic of the Northern Transvaal
stationed in Pietersburg.

He invited the five Brothers to establish Pax

easier for them to discharge their duty. It has already been mentioned that the Doornspruit farm belonged to the Transvaal Mission of the Roman Catholic Church. It, therefore, became much easier for the Brothers to purchase a portion of this farm.

Brother Francis van Aasten, M.A., reveals that the contract, as could be expected, was entered into without fuss. He has recorded the contract as follows:-

The Northern Transvaal Mission, represented by the Right Reverend D.S. van Nuffel, Prefect Apostolic, and the Congregation of the Brothers of Charity, represented by the Reverend Brother Philemon, the Superior General, have agreed as follows:- The Brothers of Charity undertake to take care of primary school teaching and trade school teaching of Coloured boys of Doornspruit Mission. (7:1)

This was the first and the most important clause of the contract. The other clauses of the contract referred to the position of the Brothers of Charity in their venture. Brother Victore de Clercq puts it as follows:-

Dan Volgden enige Clausules die stipuleerden dat de Broeders volledige autonomie bezitten en het inwendige bestuur van de communiteit, dat die Missie de geestelijke zorg van de Broeders op zicht neemt, dat die Missie en al die noten en het onderhoud van

het missie werk zal voorzien, dat de overste van de Missie n maandelijks bezoldeging van £1 aan elke Broeder verschuldigd is, enz. (2:1)

Professor M.C.J. Mphahlele clarifies this matter further when he states that this contract, which was signed in Ghent on the 20th June, 1928, by D.S. van Nuffel and Brother Philemon S'Paepen, covered the provision of two schools:

One for the Africans; and the other one for European children. Thus ten Brothers were sent to South Africa in 1928, five for each. (5:707)

The first five Brothers established the College of the Little Flower for white pupils in Pietersburg, whilst the other five Brothers, whose activities are the main concern of this study, established Pax. Deus Caritas Est explains this relationship of the two sister colleges as follows:-

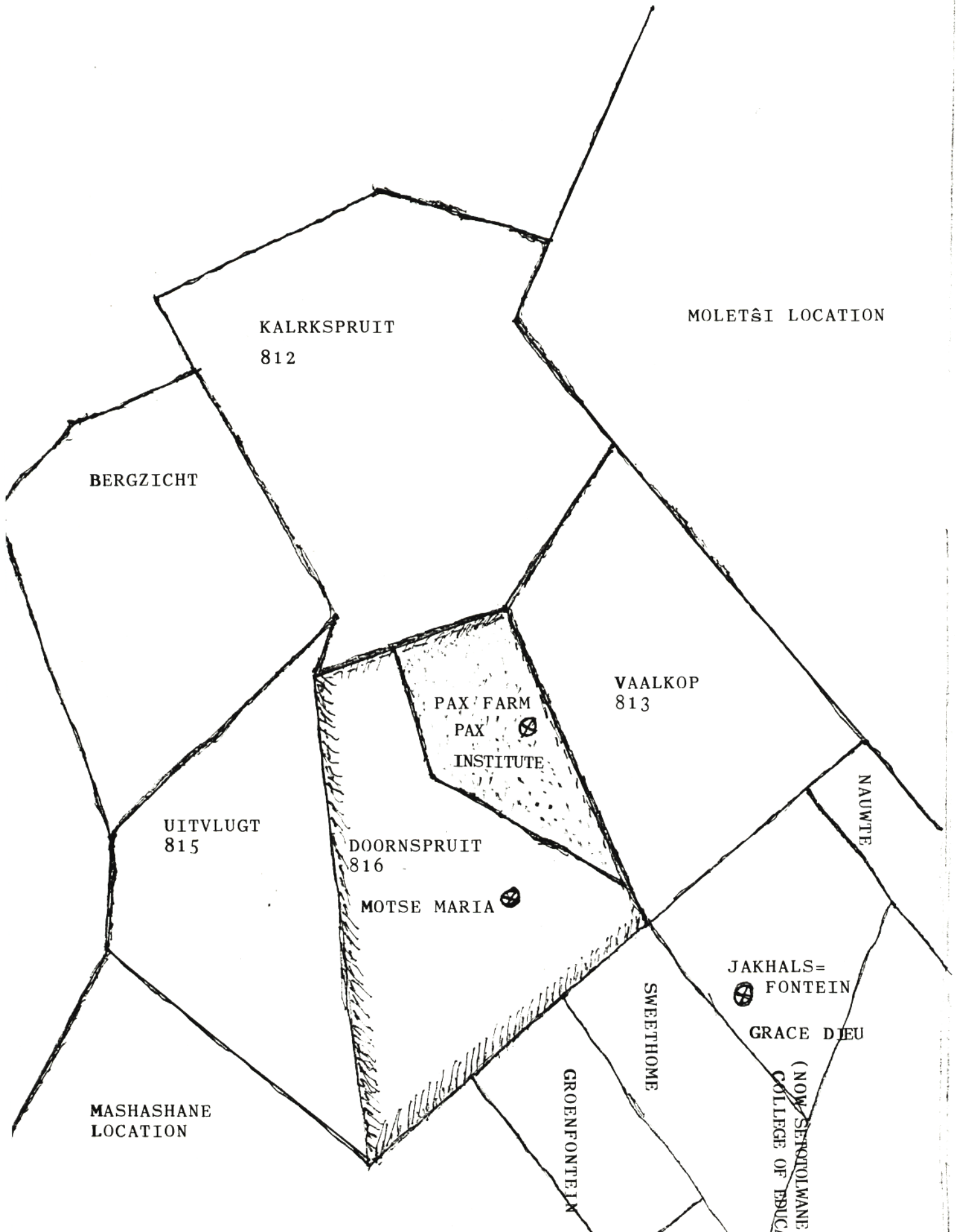
"In the early part of the year 1928, our most Honoured Superior General, accompanied by one of his Assistants, responding to the invitation of Mgr. van Nuffel, O.S.B. , Prefect Apostolic, undertook a visit to the missions of the Northern Transvaal in view of studying the possibilities of a new foundation in that district. His prime object was to open a school for the black children. Struck by the dire need of the European Catholic children in matters of religious education, our Superiors decided to add to the initial programme by building in Pietersburg, the centre of the Northern Transvaal, a boarding and day-school for Catholic white boys....

On the 28th of August, 1928, the pioneer group composed by ten Brothers set sail from Rotterdam, arriving at Pietersburg just a month later." (3:178)

2.7.4 THE BROTHERS ARRIVE IN PIETERSBURG

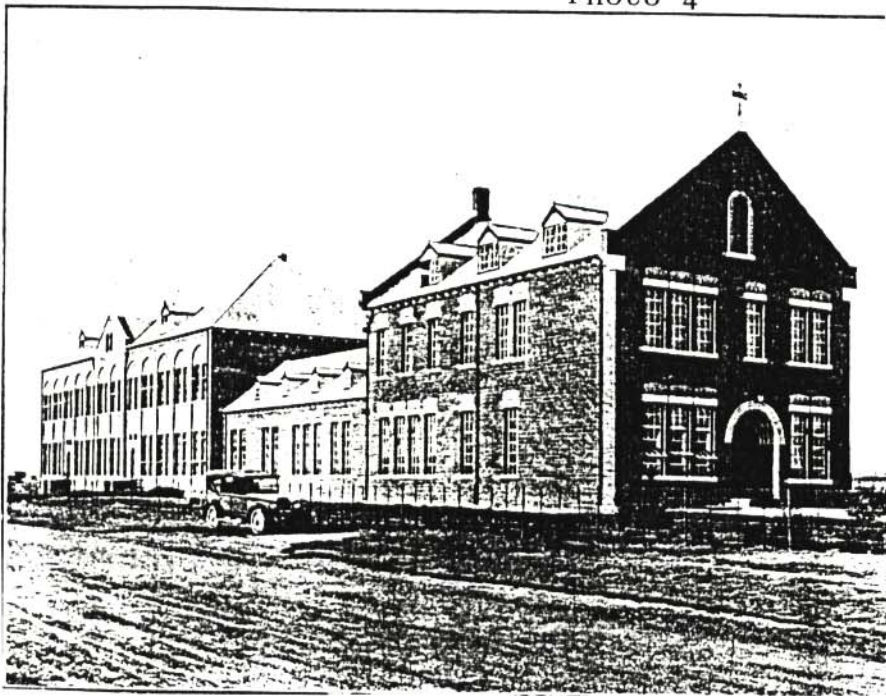
The ten Brothers arrived in Pietersburg, South Africa on 28 September, 1928. The five Brothers assigned to Pax remained temporarily in Pietersburg, because at the selected site there was no building at all. The Brothers of Charity named their institution Pax (which means peace). This was named after the motto of the Benedictines who, as we have seen, had signed a contract with the Congregation of the Brothers of Charity. Even the portion A of the Doornspruit Farm which the Brothers had purchased, was simply called Pax.

AREA MAP SHOWING THE POSITION OF PAX FARM (PORTION A
OF DOORNSPRUIT). FIGURE 1



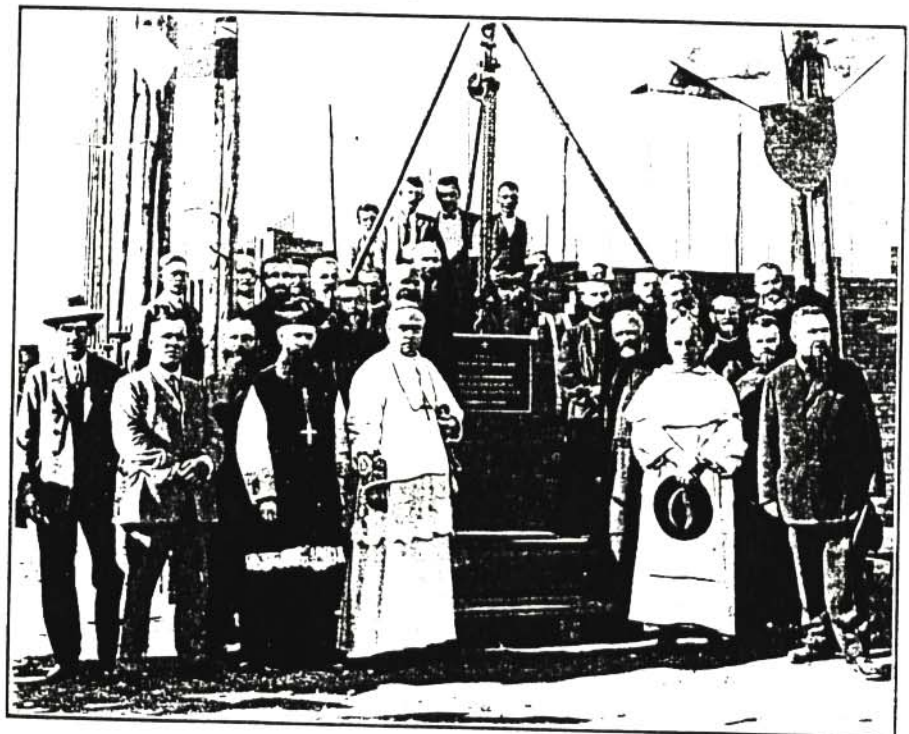
THE COLLEGE OF LITTLE FLOWER (sister College of Pax)

Photo 4



Convent and school at Little Flower

Photo 5



Laying of foundation stone of The College of Little Flower

2.8 CRITICAL SUMMARY

The Roman Catholic Church which had its humble beginnings is today a very powerful institution, and has sophisticated hierarchical structure, which governs it. The Pope has been, and still is, the supreme ruler of the church.

The missionary work of the Catholic Church in South Africa met with a number of obstacles. One of these was the Government of South Africa which was, and still is, Protestant, and its policy of *apartheid* made the work of all missionaries, especially the Roman Catholics, very difficult.

Today, in 1991, the Roman Catholic Church, has established itself in South Africa. It has four archdioceses manned by dedicated men and women whose untiring service in the church for the whole community of South Africa is a great asset. The church has participated in the development of Black education, especially in the Northern Transvaal for a period of about sixty years.

The Brothers of Charity who established Pax in 1928, had an advantage because the Benedictines who had asked them to do missionary work were the owners of the Doornspruit farm. The portion of this farm was sold to the Congregation of the Brothers of Charity. This portion was, like the institution itself, also called Pax. In this respect missionary work was started without fuss.

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CHAPTER THREE

3. EARLY BEGINNING, REGISTRATION AND GROWTH OF PAX

3.1 EARLY BEGINNING OF PAX

3.1.1 THE FOUNDERS OF PAX

3.1.1.1 INTRODUCTION

It has already been mentioned that the five Brothers of Charity were sent to Doornspruit to establish the Pax Institution. These pioneers were:-

- Brother Juventius van Zandweghe, the superior;
- Brother Victure Declercq, the principal of the teacher-training school;
- Brother Donald Koene, the builder;
- Brother mansuetus Inghels, the carpenter who died in 1943; and
- Brother Marcolinus Maes, who did not stay at Pax, and, therefore, "did not do any pioneering work because he left soon after his arrival at Pax, leaving the other four pioneers, and this is the reason why we do not have his record here" (17:1).

For the sake of perspective, a brief life history of the four Brothers is sketched hereunder:-

3.1.1.2 BROTHER JUVENTIUS VAN ZANDWEGHE (1896-1988)

Brother Juventius van Zandweghe was born on 31 August, 1896, in Belgium. His actual names were Rudolf Joseph Mario van Zandweghe. He assumed the name Juventius when he joined the Brotherhood in 1914. He completed a teachers' diploma at Ghent, in July, 1916, and taught at Ghent from September, 1916, to August, 1917. He was then transferred to Stropstraal from 1917 to December, 1919.

In 1927, he became principal of Stropstraal School at Ghent until August, 1928, when he, together with the other four Brothers, arrived in South Africa. He was appointed leader of this team of the five Brothers. In other words he was the first superior of Pax. He held this position without remission to 1948. In 1949, he was transferred to Ruanda Urundi in the Congo, (Zaire). In 1951 he came back to Pax to carry on with his work as superior.

Juventius was a dedicated man, hardworking and decisive. He was respected by both students and teachers. The students nicknamed him "Makgakga" (that is, the stiff one) He made a permanent impression on Pax. He was the real founder.

He followed up the problem of the registration of Pax with determination and with all the necessary patience of a pioneer, until he achieved success. He had the advantage of having been a principal of Stropstraal School in Ghent. He was a born leader, an awe-inspiring person. Brother Celeste van Buynder, who worked with him for more than forty years, describes him as follows:-

He was a calm man, seemingly cold, a hardworker, an excellent organiser, sticking to his plans and realising them with determination against all odd....

He was a strict and just disciplinarian and the students were rather afraid of him and all the same had great respect for him and better proved by word and action that they liked him (17:1).

He had also a great influence on the Brothers and teachers. His influence was also felt on the local inspector, Mr Liebenberg, and again on the immediate community of the practising schools.

Despite the Second World War he managed to get food and beds for the increasing number of pupils at Pax. In 1958, after serving Pax as superior for nearly thirty years, he retired. He, continued however, to work as a teacher, and for a number of years, he served as boarding master. He also taught the catechumens, to prepare them for baptism until 1980, when he was 85 years old, and when he felt it was getting too much for him and he retired.

In 1982, he went to Belgium, but he did not return because his memory was beginning to fail. The following message was sent to Pax by the Brothers of Charity:

On the 26 of August, 1988, we received the news that Brother Juvence had passed away on the 13 August, 1988, in the Old Brothers Home in Belgium. He was there since he fell ill during 1985 while he was in Belgium for a well deserved holiday (1:1),

The Brothers of Charity summed up his life as follows:-

Brother Juvence was a convinced and practising religious man, in work and deed. He was a good organiser with clear ideas of what to obtain. Sober and disciplined he was and demanded this from his teachers and students. He and his assistant, the late Brother Victure made of their teacher-students staunch Christians, practical teachers, hard workers, willing to help Christianization by word and example (1:1),

The message ended up by thanking all who had attended the condolence in honour of Brother Juventius:

For this we Praise him highly and thank him for all he has done for our black people (1:2),

3.1.1.3 BROTHER VICTURE DE CLERCQ (1899-1975)

His actual names are Gerard de Clercq. He assumed the name Victure when he joined the Brotherhood. Bro. Victure was born at Iseghem in Belgium on the 10 March, 1899. "He belonged to a group of students of the same class who were all clever." (17:2) He studied privately and obtained licentiate.

From the 15th September, 1919, to August, 1921, he taught at Bruges. From 1921, to September, 1923, he taught at a practising school of teacher-training college at Ghent. From the 9th of September, 1923, to July, 1928, he taught at Ghent Teacher Training College. Because of this experience the teacher training became his speciality. When he arrived in South Africa he got attached to the teacher-training section of the institution and remained its principal for many years.

Professor M.C.J. Mphahlele, who had an opportunity to interview him twice for his doctoral thesis writes this about him:

Apparently Bro Victure knew every thing about the whole institution - primary, secondary, training, tailoring, carpentry, postulancy and novitiate. (17:2),

Brother Celeste van Buynder, the only white brother who is still teaching at Pax (1991) worked with Brother Victure since 1933, when he arrived in South Africa. He says:

When Pax was started, he was one of the five Brothers who were the pioneers. With his brains, his dedication, perserverance, his ability in learning languages, hopes were high that he would succeed (17:2),

Of the five pioneering Brothers, Bro. Victure improved his qualification the most of all the Brothers.

In 1935, he successfully entered for the "Afrikaans Hoër Taaleksamen". In 1936, he was formally approved as principal of Pax Teacher Training College. He passed his B.A. Degree in 1940, majoring in Dutch and Northern Sotho (with distinction). His minor courses for his B.A. Degree were: French, Mathematics, English and Geography. He published three books in Northern Sotho: "Ditaba tša Beibele I"; "Ditaba tša Beibele II"; and "Dithuto tša Sepedi".

Brother Victure was apparently a very good teacher. He was praised by fellow teachers and students alike. Van Buynder says:

Brother Victure taught accountancy,
and one year his pupils came out
second best of the whole Union (17:2).

His energy as a leader was inexhaustible. He was such an untiring teacher. He would even teach private students from the neighbourhood. "They passed their examinations with high marks because their teacher taught them till he was literally worn out. (17:2)

Brother victure was also a great lover of plants. His botanical garden, which he worked on with his pupils is still there. There is a great variety of shrubs and trees, and the mounds on which he grew succulants were also used by the biology teachers and are still in regular use today.

Brother Victure was also the author of many historical documents on the Pax Institution. He wrote a brief history of Pax Institution in Dutch, entitled "Enkele Pennetrekken uit de Geschiedenis van Pax", which is a brief, but a very rich account of this institution. He also composed the Prayer of the Pax Teacher (See Annexure).

During the Easter Holidays, of 31 March, 1975, Brother Victure de Clercq died and was buried at Pax Institution, which he had loved and worked for almost all his life.

3.1.1.4 BROTHER DONALD KOENE (1885 - 1970)

His actual first name was Adriaan, but he assumed the name Donald when he joined the brotherhood. He was born in Tilburg, Belgium, in 1885. He first studied at the seminary of Hoogstrate in Belgium. "He did not like academic work and asked to be admitted to the Congregation of the Brothers of Charity on condition that he would not do academic work".

(17:3) Since the Congregation of the Brothers of Charity offers many different activities, such as farming, cooking, manual work, et cetera, he was quickly admitted. He was trained as a nurse, but was later appointed as an assistant in a school for mentally handicapped children at Manage, where he worked for 19 years." Here he showed his ability to do anything that required physical labour, plumbing, woodwork et cetera,"

(17:3)

THREE OF THE FIVE FOUNDING BROTHERS

Photo 6



Brother Juventius Van Zandweghe

First Superior of Pax

Photo 7



Bro. Donald Koene
Founder, Builder

Photo 8



~~XXXXXXXXXXXXXXXXXXXX~~

Brother Victore De Clercq
The Principal of the teacher
training school

When Pax was started, the Superior asked him to open metal work class, but there were no candidates. Brother Donald is often referred to as "the architect of Pax". In a literal sense, he qualified for the name because every building in the early stages of erection of the institution was built by him.

When Brother Mansuetus died, Brother Donald took over the carpentry at Pax. In 1948, Brother Donald started building again. His masterpiece, was the Church which he built with a couple of helpers.

Those who worked with him learned a lot from his dedication, courage and devotion (17:3),

3.1.1.5 BROTHER MANSUETUS INGHELĚ (1878-1943)

He was born in Bruges, Belgium, in 1878.

He adopted the idea of becoming a brother of charity at the primary school he attended. He then studied at the teacher training school of the Brothers of Charity and qualified as a teacher.

One day an inspector of the Brothers of Charity found nicely carved wooden pieces on his desk (17:4),

Those articles were the products of his hands. This talent in him gave the authorities the idea of sending him to the Congo, (now Zaire),

to start a carpentry class for Black children in Lusambo. He undertook this task with great success. When Pax was started, he was invited to start a carpentry class there. "The only unfortunate thing about the whole venture was that there was poor machinery." (17:4) Mansuetus, however, nonetheless managed to produce some good work, because a few years later some proficient carpenters emerged out of Pax.

We were pleased to see carpenters at work when they started to build the University of the North at Turfloop. Paul Magagane was an example of such a person. He was trained at Pax (17:4).

As Pax expanded, he taught the boys to make and fix doors, put roofs on the buildings, and make furniture for it. He kept to his work up until in 1942, when he became seriously ill:

Op 20 November, 1941, wordt Br Mansuetus de reeds n geruime tijd aan suiker= ziekte leed, naar Pietersburg Hospitaal gebracht in een ernstige toestand (3:8).

On the 26 December, 1941, he was taken to the Kensington Sanatorium in Johannesburg, where he underwent a serious operation. On the 28th January, 1942, he was transferred to Warmbaths to be cared for by the "Zusters van Heule".

m Ongeneesbare sukkelaar, slijt
hij daar ruim een jaar, bedlegerig
of in een rolstoel, tot een genadige
dood hem komt verlossen in Februarie
1943 (3: 8-9).

He had made a request before his death that he
should be buried at Pax. "Daar achter de tuin van
Broeder Victure, en niet en Doornspruit waar de
koeien op zijn graf zouten komen sch!" (3:9). He was the
first Brother to be buried at Pax: + "Daar rust
hij als de eerst begravene op ons klein kerkhof." (3:9).

3.1.2 THE FOUNDING OF PAX

3.1.2.1 INTRODUCTION

The five Brothers who were initially
housed at Little Flower, (A Roman
Catholic High School in Pietersburg),
for three months, arrived at Doornspruit
on 20th December, 1928, to establish
the Pax Institution.

It was into this semi-desert
that the first five Brothers
came on the 20th December,
1928, to establish a primary
school, a technical school
and a catechists' school
(6:182).

They met with many difficulties, but fortunately,
they were enterprising people who were prepared
to meet the challenge:

The first five missionaries counted the twinkling stars through their open roof during their first night's rest; they felt themselves extremely fortunate to be allowed to begin a mission such as *this* (6:182),

3.1.2.2 THE FIRST HOUSE

The Brothers then cleared their surroundings and built a temporary dwelling. It had the following divisions: a chapel, a dining room, a kitchen, a dormitory and an office for the superior.

This little convent was officially opened by Father Frederick O.S.B. - the vicar of Doornspruit. It was named "St Placid", thereby putting it under the patronage of Saint Placid. This was the humble beginning of a new community which the Brothers created:

A mission where one found nothing but blighted nature and people as poor as church mice. A mission of which they had dreamed, where one was, bereft of all earthly joys, of all life's little daily pleasures, of all conveniences. A mission where through hard labour and privations, deeply felt and borne for the love of the Sacred Heart of Jesus, they could draw abundance of God's love and mercy upon the despised and outcast Kaffirs (6:182-183),

On Sundays the Brothers walked to Doornspruit which was a distance of about 45 minutes.

This is where they attended their Sunday mass.

Later the Brothers were given a mule cart which made their travelling easier.

Neighbours became aware of the presence of the Brothers, and some watched with admiration how Pax developed. Mr Christopher Sehlapelo, who was a boy then, says:

My father was one of the people
who settled on Doornspruit farm..
We saw how the Brothers built Pax.
That was when I was a young boy.
The Brothers were hardworkers.
Most of the work they did themselves.
Sometimes they employed black people.
The Brothers were quite friendly
people and they were keen to learn
Sesotho. (15:1)

3.1.2.3 ERECTION OF FURTHER BUILDINGS

Erection of further buildings was a steady but certain process. The Brothers fetched water from the nearby Mogwadi River:

Elke dag gaan de Broeders hun
eigen was water met 'n emmer
'n halwe kilometer ver uit de
Mogwadi rivier scheppen (3:2).

Later on water was transported by sledges drawn by oxen. It was then stored in barrels. It has already been mentioned above that pioneering problems were many and various. One major problem was clean drinking water. The missionaries tried to dig boreholes to secure fresh drinking water but unfortunately:-

een eerst en een tweede boorput
bleken 'n fiasco te zijn (3:2).

Photo 9

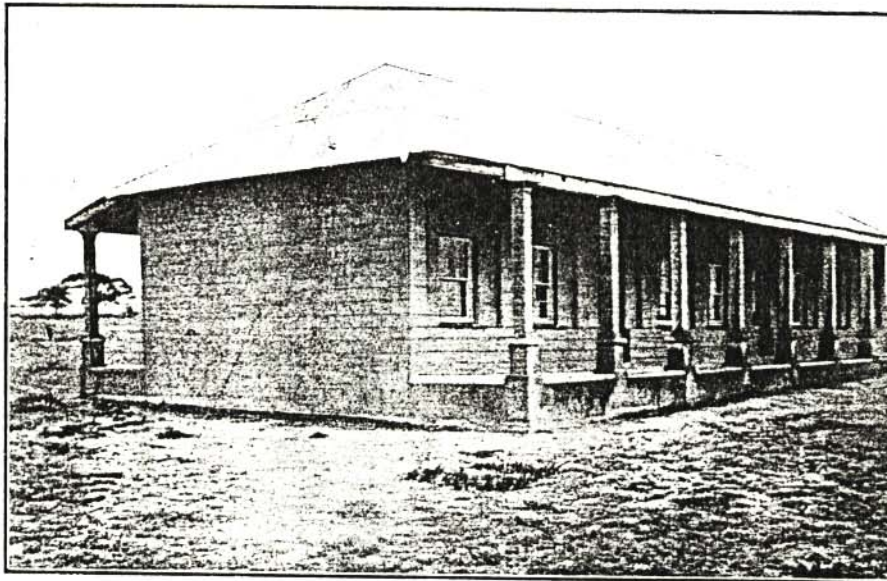


Photo 10



The Beautiful Chapel at Pax: Inside and Outside.

Photo 11



Het klooster.

Le couvent.

The convent.

A house built in the early stages at Pax: The photo was taken in 1932

They tried to build a small dam in between the rocks but with first rains, the wall was washed away. The problem became worse on the 15th January, 1929. Brothers Juventius, Victurius and Donald were admitted at Pietersburg Hospital because they had suffered an attack of malaria and typhoid.

Subsequently they were removed to Pietersburg where they lay on their beds of suffering for about two months (3:2),

The problem of labour in the erection of buildings was not a serious one, because the Brothers themselves were proficient in several trades, and they could do the work themselves. In addition, there were black people who were already staying on the farm, Doornspruit, who were ready to work whenever they were called upon to do so. By the end of July, arrangements were made for erecting a suitable and comfortable dwelling house. When the dry season set in, 250 000 bricks were baked. On the 7th June, 1929, Brother Donald completed the house. It was a small house for the labourers with a dining room, a dormitory and a dairy.

The actual building for the accommodation of the Brothers themselves was started on the 10th August, 1929.

It was an impressive building. In building this house the Brothers employed a white mason, who had ten African helpers. It consisted of 14 rooms, which included a chapel, a dining-room, a kitchen, an office and spare rooms. The cost of the building was R1 200 00, which was paid for by the Right Reverend Salvator van Nuffel.

En dit was nu de laatste cent uit
monseigneurs beurs; verder kon hy
niet meer helpen (3:2).

Brothers Donald and Mansuetus were practical men: one was a builder, and the other, a carpenter. The two men facilitated the erection of the institution.

When the Brothers had made sufficient progress in establishing themselves, they embarked on yet another important project, learning English and Sesotho. The Brothers were keen to learn more about the culture and the traditions of the Northern Sotho people. All these were done with a purpose: to enable them to do mission work, the main purpose of their journey from Europe.

3.1.2.4 CHANGE OF CONTRACT

The first contract which was signed in Ghent on the 20th June, 1928, did not suit the circumstances under which the Brothers were working. It became necessary to change it. According to this first contract, the Brothers of Charity were to work for the Prefect.

In 1930, this contract was renewed as follows:
the Brothers then were to work for the Congregation
of the Brothers of Charity. This new contract
was drawn up on the 13th October, 1930. It was
approved by D.S. van Nuffel. The following
were the main stipulations of the contract (a free
translation from French into English):

- a. The agreement of 20 July 1928 between the
said Prefecture and the Congregation of the
Brothers of Charity is abolished.
- b. The Prefecture assures the religious help
of the Brothers and they are free from any
rent to be paid to the Prefecture for their
religious help.
- c. The eventual subsidies paid by the state
should be allotted to the school of the
Brothers.
- d. The school fees of the boarders are to be paid
by the Prefecture itself, or by the parents
of the pupils (16:1).

3.1.2.5 THE PURCHASE OF PAX FARM

The General Council of the Brothers of Charity
made a decision on the 1st of December, 1930, to
buy their own farm. This decision was carried
when they bought "Portion A" of the Doornspruit
Farm, which was an area of 700 morgen, for
R6 000 00. (Six thousand rand).

The sale of this farm was done between van
Nuffel, Prefect Apostolic, who was the seller, and
S'papan Philemon, Superior General of the Congregation
of the Brothers of Charity, as the buyer. Father
Philemon was not there in person, but was represented
by van Driesche Theodor, District Superior

The original copy of this deed of sale has been kept in the office of the Principal of Pax and it reads as follows:

The seller hereby sells to the purchaser who hereby takes in purchase the hereinafter mentioned property upon the terms and conditions herein after more fully set out:

Certain piece of land called "Pax" being Portion "A" of the Farm Doornspruit No. 816, situated in the district of Pietersburg, measuring 700 morgen, upon the following terms and conditions:

- (a) The purchase price for the said piece of land is and shall be the sum of £3000 which amount the seller hereby acknowledges to have received from the purchaser.
- (b) The said piece of land which is hereby sold, includes all improvements thereon.
- (c) The purchaser hereby admits that he has already taken possession of the said piece of land and requirements thereon.
- (d) The cost of this deed of sale as also all costs and disbursements incidental to the passing of the transfer from the seller to the purchaser including transfer duty shall be payable solely by the purchaser.
- (e) The seller and the purchaser hereby affirm that the sale of the abovementioned property between them actually took place on the 1st of January 1931.

Thus done and signed at Pietersburg on this 16th day of August, 1932.

Seller: D.S. van Nuffel
Purchaser: van Driesche Theodor
lawyers: D Naude and Est M. Jooste. (4:1)

Once this farm had been bought, the Brothers of Charity gained a lot of confidence in themselves. Work was accelerated and activity was intensified considerably on the farm:

bosveld wordt ontgonnen en
zaailanden aangelegd de veestapel
uitgebreid tot 300 beesten, schapen
en geiten, klipmuur "beeskrale" gebouwd,
werf-opstallen opgetrokken voor het bergen
van landbouw producten 'n dip gemetst voor het
baden van die veestapel tegen bōsluizen
en ander ongedierte, 'n twee kilometerlange
watervoor wordt in die rots uitgekapt of
uitgeblazen om het revierwater in 'n 'leidam'
op te garen voor de besproeiing van die
landerijen voor oppomping tot nabij het
woonhuis, waar dan ook 'n groentetuin
aangelegd wordt 50000 gelling water wordt
daaglijks opgegaard. (3:4).

It was no surprise that after the purchase of the
Pax Farm the Brothers went on to purchase more farms.
They subsequently negotiated the purchase of an adjoining
farm owned by the Transvaal Consolidated Land and
Exploration Co Ltd. The deed of transfer No. 10305 was
signed in the presence of the Registrar of Deeds in
Pietersburg on the 31 October, 1933, between two of the
Directors of the Company and the District Superior of
the Congregation of the Brothers of Charity. The
Company thereby ceded and transferred quitrent Farm
Valkop No. 813, situated in the District of Pietersburg,
measuring 2216 morgen and 333 square roots, at £2881-10-6.
This deed of transfer was signed in the presence of:

Fred Lunnon
Brother van Driesche Theodor
Brother van Zandweghe and
L De Macker (5:1).

3.2 REGISTRATION OF PAX

3.2.1 INTRODUCTION

During the period under review, (1928-1968) the Brothers of Charity established a number of schools. It has already been mentioned that these Brothers were charged with responsibility of opening three schools, namely, the catechism school, the primary school and the industrial school. However, when it came to practice, events took on a different direction.

The primary aim of education, as conceived by the Brothers of Chairty, took place within the framework of the Roman Catholic Church itself. It was to evangelise the black people, so that they, in turn, could continue with missionary work among the masses of the pagan people of South Africa in general, and of the Northern Transvaal in particular. The aim is embraced in the motto of Pax, "Deus Caritas Est.," (which means God is Love).

The main objective of the missionaries was evangelization. Literary instruction was a means to an end.

3.2.2 THE CATECHISM SCHOOL

When the Brothers had finished their basic task of establishing themselves at Pax, they attended to their calling, the first and

foremost aspect of which was the catechism school, which they had to open with immediate effect. The main aim of this school was to train catechists, who in turn would perform their task among the "pagan masses". In this venture the Brothers met with failure:

De eerste en voornaamste bedoeling was een catechistenschool, maar geen enkele candidaat presenteerde zich en daar was geen aanvraag voor catechisten vanwege de Katholieke missionarissen voor de eenvoudige reden dat ze te arm waren om 'n catechist te bekostigen (3:3).

Professor M.C.J. Mphahlele puts it succinctly:

Although the Brothers worked like slaves and actually succeeded in erecting buildings and planting maize and ground nuts, they were not so successful with mission work - their main ambition (11:710).

At this stage the question: "Why wasn't there a single soul who presented himself to the catechism school?" may be asked. Brother Victor gives the reason that it was "simply that the African recruits were too poor to afford the charges for catechist school." This answer is questionable. It is possible that shortage of money may have been one of the reasons but it was not the major one. The real reason is that the Roman Catholic missionaries were late starters in the Northern Transvaal.

When they arrived, the Lutherans and the Anglicans had already made their influence felt. The Anglicans, for instance, spoke of "the Catholic menace the other side of the fence". Prejudice and rumours were spread that the Catholics had come to exploit the people. Whatever the reasons, the fact of the matter was that the catechism school failed. Brother Victore refers to this failure:

Wat dan gedaan? Het enige alternatief voor de Broeders was om het vooropgezette plan (werk) te wijzigen. Monseigneur had geen vaste plannen en gooide links en rechts voelhorens uit om voor hen n eventuele arbeidsveld te vinden: Zou Pax een klein seminarie worden, of wellicht een landbouwschool? Dit onzekere wachten werkte ontmoedegend (3:3).

Under these circumstances the Brothers decided to change and to try the alternative, a primary school

3.2.3 THE PRIMARY SCHOOL

After weighing up the advantages and disadvantages of the catechism school, Brother Juventius van Zandweghe, the superior at Pax, decided to start a primary school, hoping that "de rest met Gods genade wel zou volgen". On the 1st February, 1929 the Brothers started with their work:

One month afterwards, three Brothers began their apostolate work by giving instruction to heathen children. Three small cells with a desk, a table and a blackboard in each constituted the first school. The complete school population totalled only eight boys (6:183).

The classification was as follows:

TABLE 1

STANDARD	NO. OF PUPILS	TEACHER
A and B	2	Brother Victure
1 and 2	4	Brother Jarlath
3 and 4	2	Brother Juventius

(11:713)

Brother Ronald had started the two standards, one and two, but he did not want to stay at Pax. He was replaced by Brother Jarlath.

These initial numbers were very low indeed and Brother Francis van Asten remarked as follows:

African people are by nature suspicious and they first wanted to play a waiting game. However, mission work had started and who was going to check it? After six months there were seventeen pupils and Pax was officially recognised as an annex of the registered mission school at Doornspruit (16:2).

Growth was slow in the beginning, as Brother Francis had predicted. After a year, however, enrolment increased, and a hundred pupils entered the school. The Brothers started employing Africans on the staff. Boarders were also increasing and Brother Donald responded to the need by building a dormitory and three additional classrooms.

In 1932, the school enrolment at Pax had grown to 162 pupils who were taught by four Brothers and two lay teachers. This growth brought with it other problems. One of these was that the Provincial Administration of the Transvaal Education Department was reluctant to register the school.

Merk wel dat, tot en het jaar 1933, de lager school van Pax geen opzichze staande school was; ze was n deel van de geregistreeerde school van de Zusters van Doornspruit onder het superintentschap van Dom Frederick, de pastoor; de Broeders die en Pax onderwezen waren op de staf van de Doornspruit school (3:3).

The Brothers at Pax were convinced that unless their school was registered with the Government, they would find it difficult to compete with the rival missionaries of different denominations such as the Anglicans, close by at Grace Dieu. They realised that because they were not registered they were not receiving the financial advantage of government salaries and subsidies.

Thus, the Brother Superior diverted all his attention to the irksome problem of having his school registered with the Government as soon as possible, preferably early in the new 1932 in spite of numerous, obvious obstacles (11:714).

One problem experienced by the Catholics was that they were faced with an antagonistic Protestant Government, irrespective of whether it was English or Afrikaans.

In the early years of the period under study, the Pact Government of General Hertzog was in power. This government indicated in a number of ways that it was going to control and limit "the rights" of the black people, including their education. At this stage a brief reference to the political activities in South Africa with regard to the black people is necessary to illuminate the circumstances under which the Brothers of Charity found themselves. On the 23 July, 1926, General J.M.B. Hertzog, Prime Minister of South Africa "tabled three bills on native affairs.....The Native Land Act Amendment Bill was presented as an attempt to fulfil the Union Government's Obligation under the Land Act" (2:293). In this respect, Hertzog wanted to restrict land-ownership by the black people to about 13,6 percent of the total land of South Africa. The rest of the land had to be "white South Africa", despite the fact that the Blacks were by far in the majority, composing about eighty per cent of the total population.

"The second measure introduced by Hertzog, a Union Native Council Bill, aimed to establish a council of fifty Africans, of whom thirty-five were to be elected, as substitute for the nominated Native Conference set up under the Smuts Native Affairs Act of 1920" (2:293) The implication of the above is that General Hertzog was taking all possible measures to see that the black people should never be enfranchised.

Indeed, he wanted them to be "a voiceless majority". It becomes even clearer if we look at the third measure introduced: "The purpose of the third measure, the Representation of the Natives in Parliament Bill, was to remove the African voters from the common roll in the Cape, and as an alternative to give seven white representative in the House of Assembly to Africans from all Provinces, with the power to vote on measures affecting Africans only " (2:294).

The main aim of Hertzog then was to discriminate against black people in matters regarding land, franchise and representation in parliament. He said:-

"....territorial segregation of the natives is the only sound policy that can be followed both for the natives and the Europeans in South Africa"(2:293).

The above serves to reveal the attitudes of men such as Hertzog towards black people. Two of these bills were passed in 1936, and in many ways such acts played a major role in stifling progress in black education, particularly when the National Party of Dr D.F. Malan won the election and became the ruling party in 1948. Deus Caritas Est, an international magazine written in three languages, French, Dutch and English, observed, as early as 1932, during the Jubilee Celebration of 125 years of the Brothers of Charity that:-

The government seems not to favour the uplifting of the natives and thus native education gets very

little encouragement. Catholic instruction especially does not stand high in the esteem of the Protestant Government. Our school cannot reckon upon a grant from such a Government, so we live by the gifts of our benefactors; at the same time we try to increase our resources by means of agriculture. With the same intentions, plans for an irrigation system have been worked out which we hope and believe will prove a mighty help to us in our uphill struggle for life (6:184).

The church identifies two problem areas here:

The first problem is political in nature because it refers to the attitude of the South African Government towards black education. The second problem, religious in nature, deals with the clash between the Protestant Government and the Roman Catholic Church.

This is the position in which the Brothers of Charity found themselves: they had to establish Pax Institution, and to see to it that, like other mission schools, it was registered and thereby qualified for the Government subsidy which would enable it to grow. Quite obviously the Brothers had to do something to enable them to proceed through this "uphill struggle for life" which the writer refers to. One of their main advantages was that they were disciplined people with much determination. It appears that only such hardy people would have faced the tough Government of Prime Minister B.J. Hertzog, which was less than compromising, particularly on matters such as black education,

The other advantage which the Brothers of Charity had was their strong sense of leadership. Brother Juventius van Zandweghe was a calculating leader who would patiently wait for his chance, to succeed as we shall see. Another advantage of the Brothers was their great dedication. Perhaps the fact that they had no families of their own contributed to this dedication. Finally, the Catholic Church seems to be a well-organised body. All these factors contributed to the success of the Brothers in their venture. The second problem which concerned the Brothers of Charity at Pax was the establishment of the teacher training school. Brother Victure argues his point of view as follows:

Aangesien de meeste Katholieke scholen in Transvaal door Protestantse onderwijzers bediend werden, en er noch in Transvaal, noch in de Vrijstaat een Katholieke opleidingschool voor onderwijzers bestond, was het, zoals hoger reeds gezegd, vanaf 1930 de ambitie van de Broeders om een Normaalschool voor Katholieke leerkrachten te beginnen. Om verscheiden redenen scheen het echter een hopelose droom; het klein aantal Katholieke scholen bleek een opleidingcentrum niet te rechtvaardigen; het merendeel van die officiele ambtenaren waren van een diepingewortelde anti-roomse gezindheid; en het bestaan van een Anglikaanse kweekschool in de onmiddellijke nabijheid, "the other side of the fence", maakte de zaak nog ingewikkelder...(3:4).

3.2.4 PAX TEACHERS TRAINING COLLEGE

3.2.4.1 INTRODUCTION

The Brothers of Charity at Pax started with a post-primary school even before they had applied for its registration. On the 31 July, 1932, the Brothers prepared three candidates privately for the official teachers' examination which they had planned would be written at Grace Dieu, the neighbouring teacher training college for the Anglicans. Unfortunately, these students were refused entry into the examination by the Education Department.

As an alternative, Brother Victore arranged for the three students to write the Junior Certificate examination with the College of Preceptors in London. This venture was crowned with success because all the three candidates passed their examination.

Secondary school work had started whilst the desire and plan to go on with the teacher training was not thwarted by this refusal of the Provincial Government - indeed it was sharpened... (11:715).

3.2.4.2 ATTEMPTS TO REGISTER PAX TEACHERS TRAINING COLLEGE

A number of unsuccessful attempts were made to get the Pax Teacher Training College registered.

The Transvaal Education Department did not respond positively to the application. One day Bros Eucherius and Juventius travelled to Pretoria to plead for the case of the registration of Pax. Mr Burrough, chief clerk of the Secretary of Native Education, "eenvoudig en zelfs brutaal aan de deur gezet met de woorden: "

Pax will never be registered, not in ten 'years' time, not within twenty years (3:5).

This unfortunte utterance dispirited the two Brothers of Charity and dampened their admirable courage. On the other hand, the local inspector, Mr H. Liebenberg, was an understanding person. This was also true of the other inspector, J.C. Johns. The Brothers then decided to make use of these considerate people. Brother Juventius van Zandweghe, the superior at Pax, wrote to the inspectorate asking for advice on the registration of Pax. His letter dated 12 February, 1932, addressed to the inspector, Mr J.C. Johns, stipulated that the Pax School had already started with standard VII. There were four students who were following teachers' course. The letter went on to state that formal application for the registration of this primary school was available. It further stated that up to date industrial school was already established.

Our standard VII marks the commencement of the training school for teachers. We would be glad to see both institutions, the training and the industrial, registered (18:1).

The Brother Superior politely asked for the correct procedure to be followed, and the regulations to be observed in this venture. Inspector Johns replied to say that he forwarded the letter to the new inspector, Mr H. Liebenberg. He would call at Pax to discuss the problems. Mr Liebenberg proved to be sympathetic in this matter. He forwarded Brother Juventius van Zandweghe's letter to the Director of Education, and he further arranged that the Pax authorities should have an interview with the Director. In connection with the industrial school, Mr Liebenberg wrote to say he regretted that he had been unable to obtain a grant for it. However, he promised to investigate the matter further.

3.2.4.3 BROTHER JUVENTIUS WRITES TO TRANSVAAL EDUCATION DEPARTMENT

On the 7th July, 1932, Brother Superior, Juventius van Zandweghe, wrote a letter to the Director of Education, Transvaal Education Department, explaining his point clearly and politely. In his letter he raised the following three points:

- a. that the Catholics may not, in conscience allow their children to be trained by teachers professing a creed different to theirs.

- a. As to the proximity of Pax to the Diocesan College, we fail to see therein an impediments to our obtaining recognition as a Training College. Competition between schools promotes higher standards of efficiency and, therefore, deserves to be encouraged.
- b. Considering the period of depression through which we are going, we are willing, for the present, to carry the financial burden of Pax College, unaided by the Department of Education (18:2),

Brother Juventius went on to state that "Catholic Native Teachers" were rather scarce in the Transvaal. He indicated that there was a strong growth in numbers of the "Catholic Native Population". Parents of Catholic children preferred their children to be taught by Catholic teachers. Brother Superior also pointed out that the Provincial Government had no proper "Government Native Training College", but that instead it relied on the training institutions of different denominations. The implication of this situation was that there should not be any discrimination against any denomination since all of them were serving under the Department. He ended up by persuading the honourable Director to listen to his case sympathetically.

The tone of this letter reveals the rivalry which existed between missionaries of different denominations, particularly between Pax College and Grace Dieu, an Anglican Teacher Training College, established as early as 1906. The Anglican Church had already objected to the establishment of Pax. They had spoken of "a Catholic menace across the fence." (3:4).

3.2.4.4 THE AMALGAMATION

As a result of this problem of registering of Pax, as a training school, the inspector, Mr Liebenberg, suggested that the two institutions, (Pax and Grace Dieu,) should amalgamate. His proposition was as follows:-

- a. Pax sal aangeneem word as 'n sekondêre skool.
- b. Grace Dieu sal 'n Opleidingskool bly
- c. Aan die leerlinge van Pax, alhoewel in Pax gedoseer, sal die guns verleen word om spesiale opleiding-kursusse (Pedagogie, psigologie, metodiek, filosofie higiëne e.a) gegee deur die respectiewe onderwysers in Grace Dieu te gaan volg en om dan ook te gaan sit vir die jaarlikse oorgang= eksamen in die eindeksamen saam met die Grace Dieu se kweekelinge (9:3).

Brother Juventius replied on 21 October, 1932. He raised the following ten points in which he objected to the idea of amalgamation with Grace Dieu:

- a. Teoreties kan die suggestie as baie gelukkig doorgaan, maar prakties sien ons nie kans om hierdie skema uit te voer nie.
- b. Die afstand van Pax na Grace Dieu is 8 km. Die tydverlies vir ons pupille sal enorm wees.
- c. Die tug en albei kolleges sal ongetwyfeld nie deur die sisteem verbeter word nie. Vir Pax sal die nadelige gevolge van die heen-en-weer-geloop hom dubbel laat voel.
- d. Ongetwyfeld sal die heilsame kompetisie-gees wat tussen die twee skole nou heers plekmaak vir 'n konkurrensie-gees wat maar dien om die harte en geeste te verbitter. Die groot verskil in

in geloofsbelydenis sal daar ongewen maar seker toe bydra.

- e. Die ouers wat hulle kinders vrylik na ons stuur sal nie goedkeur nie dat ons hulle seuns na 'n ander skool stuur. Die vertrou van Pax sal by albei ouers en pupille baie verswak.
- f. Pax het sy eie metodiek en sy eie didaktiek materiaal, dit sal moeilik wees om sy pupille - sy toekomstige onderwysers - 'n ander metodiek te laat volg.
- g. Daar is nog die kwessie van die tale. As ons sien dat dit gunstig is, verlang ons 'n groter belang te heg aan die Afrikaanse Taal. In Grace Dieu is daar min kans om ons leerlinge 'n hoë Afrikaans standard te sien bereik. Ons verlang ook dat almal ons onderwysers Sesotho magtig wees. Die onderwysers in metodiek in Grace Dieu kan nie Sesotho praat nie.
- h. Grace Dieu sal ongetwyfeld skoolgeld vorder van die Pax kweekelinge. Hulle sal dus dubbel betaal vir hulle studies.
- i. Ons distrik is nie ryp nie vir sekondêre naturelle - skole en die leefbaarheid van Pax as 'n sekondêre skool is baie twyfelagtig.
- j. Oor die algemeen sal die homogeniteit in die skool atmosfeer, baie onder die sisteem ly (18:3).

The question of the two languages, Afrikaans and Sesotho, proved to be significant. At Grace Dieu Afrikaans was given very scanty attention and Northern Sotho was neglected.

When the officials considered this point they found it to be substantial. It was to the advantage of the state to promote Afrikaans because it was in keeping with Government policy.

3.2.4.5 MR TOM NAUDE CONTRIBUTES

There occurred an incident which involved Mr Tom Naude, a lawyer and an influential Member of Parliament. Mr Naude later became acting president of South Africa. After a heavy rain in the neighbourhood of Pax he tried to cross Houtrivier back to his home when:

Zijn auto werd door de gezwollen rivier van de drift af gestoten en kwam in 'n diep watergat terecht. Rond middernacht zond hij 'n dringende boodschap naar Pax: "Asseblief stuur tog 'n span osse om my auto uit die rivier te sleep". (3:5)

Fortunately, the Brothers of Charity took the matter seriously. Brothers Juventius and Luan harnessed eighteen oxen and Mr Naude was helped. He was very thankful, he later sent a cheque of R20 00 to the mission as a token of thanks and he suggested that they could use the money for a little Christmas Party. Mr Naude went further to suggest that he help Pax, which made it easier for the Brothers of Charity to acquaint him with their problem, namely, of registering their institution.

Once Mr Naude understood the problem, he immediately wrote a letter to the Director of the Transvaal Education Department, Professor S.P.E. Boshoff, who was his friend. Mr Naude then pleaded for the registration of Pax:

Die ou hoof van die inrigting het my weer kom sien, en hy voel baie besorg. Hy sê hulle het duisende ponde daar spandeer in alle goedetrou, want hulle het geen die minste gedagte gehad dat daar enige besware sou wees, en ek mag terloops aan haal dat hulle die plaas gekoop het van een van die voorstaande lede van die Engelse Kerk, Mnr Wheelwright. Ek haal dit alleen aan omdat dit blykbaar vandag beskou word dat die skool opposisie mag wees vir die skool van die Engelse Kerk, Grace Dieu, wat ook in die omgewing is (12:1).

Mr Naude explained that Pax was more Afrikaans-inclined than Grace Dieu. At Pax, students were taught mother tongue, Northern Sotho, as opposed to Grace Dieu, where English was the main language. Thirdly, Mr Naude went on to say that Pax received its pupils from all over the Northern Transvaal, so its nearness to Grace Dieu did not have much effect on their enrolment of students. Mr Naude concluded by appealing for Government financial support for Pax.

The Director of the Transvaal Education Department, Professor Boschhoff, replied to Mr Tom Naude as follows:-

Die saak is al n tydjie gelede deur my verwys na twee inspecteurs vir n volledige rapport. Sodra ek hulle rapport ontvang, sal ek meer op die saak ingaan en n beslissing gee. (7:1)

Mr Naude then sent this message over to Pax.

The Brothers were impressed by the Director's reply. They immediately asked for an interview with the Director. This time, the Director, (like the local inspector) showed sympathy for the case of the registration of Pax, and he repudiated the old attitude shown by men such as Mr Burrough, the Chief Clerk. In Tom Naude, Pax had a reliable and an influential ally. Their request for the registration of Pax was no longer given a deaf ear.

Brother Superior realised the value of this influence and he took full advantage of it. He wrote yet another letter, dated 23 November, 1932, to Mr Naude, giving more details about Pax. Among others, he emphasised the importance of Afrikaans as a language as follows:-

Ons wil u verseker dat ons Afrikaans as taal ten volle wil erken, en in die studente die noodsaaklikheid van 'n grondige kennis van Afrikaans wil inboesem. Ons het dus behoorlik voorsiening gemaak vir opleiding in Afrikaans, en ons sal dit ook natuurlik in die toekoms doen (18:4).

At this stage the Transvaal Education Department gave Pax permission to train teachers, but the matter of registration of the institution remained unresolved. The Secretary of the Department of Education in the Transvaal wrote a letter to Pax to stipulate the conditions under which the college should continue to train teachers to qualify for the Native Teachers' Lower Primary Course. The Secretary set out the specifications as follows:-

- a. The candidates pay the prescribed fees for entrance to the examination.
- b. They take the examination at one of the centres established by the Department.
- c. Adequate and satisfactory provision is made in the training department of the school for the teaching of Afrikaans.
- d. (i) An undertaking is given by the Head of your Denomination that no institution of a similar kind to the Pax College will be established in the Transvaal.

(ii) An undertaking is likewise given that no primary or other school for the education of Native children will be established in the Transvaal without the knowledge and the written consent of the local inspector of Native Education.
- e. In the event of your failure to comply with the above conditions to the satisfaction of the Department the permission granted for your students to take the Native Teachers' Certificate Examinations may be withdrawn at any time (14:2).

These conditions did not satisfy the Brothers of Charity, particularly the Brother Superior. He wrote a letter in reply saying that under such circumstances as stipulated in the conditions, his students at Pax would be seen as 'outsiders', since they would be using a 'foreign' college as their centre for examinations.

The superior was once more at pains trying to correct the wrong impression created by the Department when they wrote or said: "an undertaking is given by the Head of Your Denomination...." He explained to the Department that "Die Pax College is volstrek die eiendom van die Broeders van Liefde, that is, Vereniging van onderwysers wat administratief en finansieel op haar eie bestaan".

Pax College was, in other words, not just a property of the Roman Catholic church. He corrected the Secretary not to address him as *Head* of your Denomination but should rather address him as *Head of Your Association*. The superior was not very happy with the conditions which possibly put him in a weaker position to Grace Dieu, his rival.

3.2.4.6 FURTHER ATTEMPTS TO REGISTER PAX

After waiting for some time, watching the developments with regard to the registration of Pax, the Superior decided to go back to the local inspectors to press the matter on a little further. Mr J.C. Johns, the local inspector, received a letter from the Secretary of the Transvaal Department of Education which, among others, stipulated:

With reference to your minute dated the 31st March, 1934, I am directed to inform you that a centre for the Transvaal Teachers' Certificate Examination will not be established at Pax school. Candidates from this school will be required to take the examination at the Diocesan Training College (14.3).

Consequently, Pax had no alternative but to allow its eleven candidates to sit for the 1934 examination at Grace Dieu. The registration of Pax at this stage was still a burning issue. The superior at Pax wrote a letter once more to Mr J.C. Johns, in June, 1935.

Pax het in 'n tydruimte van vyf jaar uitgegroeï tot 'n opvoedingsentrum van eerste gehalte. Sy studente aantal het gaandeweg vermeerder en op sluitingsdag van die laaste kwartaal het die skool bevolking 250 leerlinge bedrae. Hiermee het Pax de duidelike bewys gelever van

onbetwisbare leefbaarheid.
(14:4)

Brother Juventius informed the inspectorate that there were four well qualified black teachers on the staff. The rest of the staff was composed of white teachers who were trained overseas. At that time, (in 1935), two white teachers had just arrived, to fortify the Pax staff. The Brother Superior also expressed concern that there was not a single Roman Catholic teacher training school in the whole of the Transvaal. He concluded by inviting the inspectors to visit Pax to see for themselves.

From the tone of his letter, it became obvious that the Superior was perturbed by the delay of the Transvaal Education Department in registering his institution. He wanted to drive his point home so he wrote letter after letter, sometimes not even waiting for a reply. The Superior wrote yet another letter to the local inspector in which he stipulated:

- a. Pax se opleiding skool bied die Departement van Onderwys al die nodige waarborge aan om 'n suksesvolle opleiding skole te word:
 - (i) Ons besit 'n kompleks geboue, skoolkamers, skool meubelêr ens. wat volgens die opinie van kuiergaste en vreemdelinge beter is as in ander geregistreerde opleiginskool.
 - (ii) Ons besit 'n voltallige onderwyserstaat, wat speciaal voorberei is om opleidingswerk te verrig.
 - (iii) Ons het nou reeds twee oefenskole met 'n hoë bevolking.
4. Pax se applikante kom nie veral van die onmiddelijke omgewing nie; maar wel van die hele Transvaal.

- b. Die staf deel volkomme die sienswyse van die Agbare Heer Inspekteur, en van die Departement betreffende die opvoeding wat aan naturelle moet gegee word (18:6).

The Superior was convinced that Pax was going to achieve a high standard of performance. He had already studied the standard of two Catholic institutions in South Africa, *namely Marianhill* in Natal, and Mariazell in the Cape Province. These two were doing very well as teacher training institutions. The Brother Superior assured the local inspector, Mr H. Liebenberg, that Pax was going to be just as commendable.

It was at this time that it became known that Bethesda Teacher Training College, established by the Dutch Reformed Church, had been registered in a short space of time. This came as a surprise to the Brothers of Charity. The partiality of the Department became abundantly obvious: The Brother Superior did not hesitate to express his shock. Mr Liebenberg tried to cover up the situation when he replied that Pax had a problem because its teachers were not trained in South Africa, and secondly, that the students of other denominations were not admitted at Pax.

3.3.4.7 PAX REGISTERED

Brother Juventius was an untiring worker. When his attempts to register Pax were not successful, he went back to his old friend, Mr Tom Naude.

Mr Tom Naude was once again positive. He immediately replied in a letter to Brother Superior to say:

I again had a personal interview with the Administrator of the Transvaal and he informed me that the matter of the registration of your college will be brought before the Executive Committee tomorrow. He gave me his personal assurance that he was sympathetic and if he is sympathetic, you can more or less take it for granted that the request will be acceded to (12:2).

Hardly a month thereafter Mr Tom Naude wrote yet another letter, dated 18 June, 1935, which conveyed the good news:

You will be pleased to know that I have been notified by the Honourable Administrator that the Executive Committee has approved the registration of your school (12:3).

Before the Brothers could become too anxious the awaited letter from the Department of Education in the Transvaal arrived at Pax. It was dated 1st July, 1935, and it read as follows:

The Transvaal Provincial council has sanctioned the registration of Pax Institute for the training of Native Teachers with effect from 1st July, 1935 (14:5).

The Secretary went further to explain that the Provincial council had not been able to make financial estimates for Pax for the current year, (to pay salaries to the teachers.) Such estimates, the Secretary explained, would be made available.

The letter urged, the Brother Superior to forward the prescribed form T.E.D. 16A to the Department at the end of each term to the Secretary.

Brother Superior was advised to use the official attendance registers and to follow the code prescribed by the Department for Native Training Institutions. The letter ended by stating that the local circuit inspector, Mr H. Liebenberg, would issue out the necessary documents to the Pax Institution.

Thus the 1st July, 1935, was a red-letter day in the life of Pax as a teacher-training college. It was the last missionary institution to be registered which, and specifically served the people of, Lebowa (11:728),

There was a great happiness at the news in the whole Catholic community. The Brothers of Charity could hardly contain themselves when they thought of the painful struggle which finally ended in this joyous triumph. The local head of the mission at Doornspruit, (who later became Bishop of Pietersburg) cried out in happiness:

A training school is as the tower of the church..... and it is the flag on the tower. (3:6)

This struggle took five years before it was crowned with success: a struggle in which the main characters were the Brother Superior, the local circuit inspector, Mr H. Liebenberg, and, in particular, the politician,



The Right Reverend Abbot Bishop Frederick Osterrath O.S.B.
First Abbot Bishop of Pietersburg, who said, " A training sch
school is as the tower of the church...and it is the flag
on the tower."

Photo 13



The first and second year student teachers at Pax 1934 -1935
Brothers from left to right are:Victure,Juventius and ~~Idesbald~~
Idesbald.

Photo 14



Third Year Student Teachers of the Native Lower Primary
Teachers' Course 1938 - with Brother Victure, the Principal

Mr Tom Naude. These three people worked hard for this success. The Brother Superior wrote a letter of thanks to Mr Tom Naude, and said:

Die blye boodskap van Pax se registrasie het ons hele staf verheug en tegelykertyd ons met dankbaarheid vervul. Die dankbaarheid is trouens nie meer as billik nie, dis vir ons 'n dure plig. Ons besef immers hoe verbasend veel u verskuldig is. U simpatie het ons beslis ter syde gestaan en u gewaardeerde bemiddeling; is waarlik met sukses bekroon.

Ek vertrou, geagte heer, u nog persoonlik my opregte dank aan te bied; maar intussen betaam dit, dat ek u onverwyld my hartlike en onbegrensde erkentlikehid uitdruk (18:8)

There were letters of congratulations from far and near. Grace Dieu, the nearest teacher training college, however, did not join in these felicitations. Surprisingly it was Bethesda, a teacher training college of the Dutch Reformed church, also in the neighbourhood of Pax, which responded positively to the good news:

So is dan ook u strewe bekroon met sukses. Ek wil u hiermee geluk wens met wat u behaal het.....
hoewel ons mag verskil in ander opsigte ons sal saam werk in hierdie saak (11;729)

Brother Superior replied to Bethesda promptly that he was equally happy to receive an encouraging message such as the one from their teacher training college. Brother Juventius stated that the two training colleges were going to be centres which would spread the knowledge of Afrikaans among the Natives of the Northern Transvaal.

Despite the cultural and historical differences between the Flemish and the Afrikaners, common grounds to work in unity could be found. Here, Brother Juventius was responding to the 'difference' which Mr Brink, Superintendent of Bethesda, had referred to.

Pax presented Mr Liebenberg, the local circuit inspector, with the complete works of Guido Gezelle:

Inspecteur Liebenberg werd de volledige werken van Guido Gezelle en een stel Vlaamse gramafoonplaten uit dankbaarheid aangeboden (3:6)•

In June, 1936, the official examination for the teacher training took place at Pax Institute itself:

3 Juni 1936 voor de eerste maal had het officieel onderwijzersexamen na voleindeging van de driejarige cursus in Pax plaats. Vijf kandidaten shreeven het uitgangsexamen.....

In Juni 1936 einde van het schooljaar, waren er 61 kandidaten in training 10 leerlingen in de Industriële sectie en 276 in die lagere school (3:7)•

In 1945, the Native Primary Teachers' Higher Course was introduced and it started with eleven students. Pax Institution was growing fairly fast:

Het schooljaar 1947 opent met 296 inwonende leerlingen. Voor de eerste maal zijn de hogere cursussen voltallig: Junior Certificate, 3 jaren; Matriek, 2 jaren; Onderwijzerskursus, 2 jaren (3:10)•

One year of the Native Teachers' Lower Course was cut off to form the first year of the secondary school. During the period 1949 - 1951 the number of student teachers enrollment increased considerably so that it became necessary

to increase accommodation for boarders, and also to extend the facilities for the practising school and practice teaching: At the end of 1951, however, the Native Lower Primary Teachers' Course was discontinued.

In 1953, just before the introduction of Bantu Education, Pax had on her roll 101 student - teachers.

3.3 GROWTH OF PAX

3.3.1 THE PAX PRACTISING SCHOOLS

3.3.1.1 THE FIRST PRACTISING SCHOOL (PAXANA)

It has been mentioned above that the first school at Pax was a primary school. This was not, as it has been stated, a registered school, but it was kept as a branch of the Doornspruit School under the Sisters of Charity.

When the Pax Teachers' Training School was registered in July, 1935, it became even more imperative that the Pax Practising School should also be registered. It would appear that the Brothers of Charity had an impression that the mere recognition and finally registration of Pax Teacher Training College ipso facto implied that its practising school was also registered.

The Brother Superior in this respect was quickly disillusioned, because he soon realised that his interpretation of the facts was wrong. The two teachers, Saye Gerard and David Rachekhu continued to receive their salaries under the name of the superintendent of Doornspruit, instead of under the Superintendent of Pax.

The Brother Superior, applied again for the registration of the primary school as a practising school for the Pax Teacher Training Institution. The Transvaal Education Department replied that:

die registrasie van die Pax Opleiding vir die Naturelle onderwysers heeltemaal onafhanklik staan van die Primêre Skool....

Die Kwartaalstaat wat u moet opstuur in verband met die opleidingsinrigting moet betrekking hê alleen op die studente wat die opleidingskursus vir naturelle onderwysers volg, en moet die getalle vir die primêre afdeling nie insluit nie (14:6).

This reply from the T.E.D. forced the Brother Superior to apply again from scratch for the registration of the primary school, The natural channel was through the local inspector, Mr H. Liebenberg. The Brother Superior then wrote to the local circuit inspector as follows:

Nogmaals is ek in nood en ek weet seker, u sal my help. Toe ons opleidingskool geregistreer is, het ek gedink daardie registrasie sou ook erkenning van ons oefenskole behels het, wat myns insiens maar natuurlik was. Dit lyk nou asof hulle in die Departement van n ander opinie is (18:7).

The Brother Superior ended by appealing for help from the local circuit inspector. He (Brother Juventius) was once more prepared to visit Pretoria to discuss the matter with senior officials. During the December holidays of 1935, the Brothers at Pax, with the permission of the Superior General, built a primary school named Paxanyana to serve as a practising school "en tevens om de Katolieke invloed in de aangrenzende locatie Moletji uit te breiden". On the 17th January, 1936, the school was blessed by Dom Frederick and it was opened immediately "as a Catholic teacher was available". This school started with 65 pupils on the 26 January, 1936. The Transvaal Education Department, however, only agreed to register the school at the end of that year:

Op 1 December 1936 wordt de lagere school Paxana officieel geregistreerd als en onafhankelijke school onder de naam 'Pax Practising School' (3:7)

During the years 1940 - 1941 four new additional class rooms were built for the Pax Practising School, with the help of governments subsidy of R300 00 per classroom. When the Native Primary Teachers' Higher Course was introduced in 1945, it became necessary for the Pax Teacher Training College to extend the practising school, because the number of student teachers had almost doubled. During the period 1949 - 1951, eight additional classrooms were added to the Pax Practising School (Paxana which means "small Pax").

In 1953, just before Bantu Education was introduced, the Pax Practising School had an enrolment of 493 pupils, which made it the largest of the four practising schools.

3.3.1.2 THE SECOND PRACTISING SCHOOL (PAXENGWE)

During the winter vacation of 1937, another practising school for Pax Teacher Training Institution was built at a place called "Bergzicht" on the land of Chief Maraba. Despite a very strong opposition from the Lutherans who were influential in that area, this school was finally accepted.

This practising school was called "Paxengwe" ("another Pax"). It was blessed by Father assistant Magnile of Bulawayo on the 15 August, 1937. It was officially registered on the 16th, November, 1937, as "Paxengwe Practising School". During the period (1940-1941) the Government of South Africa gave it a subsidy of R600 00, (six hundred rand), to build two additional classrooms.

As a result of the introduction of the Native Teachers' Higher Primary Course in 1945, the number of student - teachers increased considerably. It then became necessary for the Pax Institution to extend accommodation for the practising schools. During the years 1949-1951, two additional classrooms were built at Paxengwe.

In 1953, the enrolment at Paxengwe Practising School stood at 443, which made it Pax's second largest practising school.

3.3.1.3 THE THIRD PRACTISING SCHOOL (PAXOLA)

On the 12th March, 1944, the Department of Native Affairs gave approval for the establishment of a third practising school for Pax Teacher Training College. This school was situated on the Trust Farm Mars, No. 819, some 28 kilometres from the Pax Institute. Because there was a catholic teacher available, it was not difficult to start the school immediately. This school was formerly used by white children who had abandoned it.

Official approval of the establishment of the school was given to "a Board of Trustees, consisting of the local Native commissioner, the inspector of schools and the Pax Training Institution."

According to agreement, the buildings of this school had to be insured for R360 00, (three hundred and sixty rands), in the name of the principal of Pax as occupier, and the South African Native Trust as owner; and the policy had to be ceded to the South African Native Trust. This new practising school was called Paxola (which literally means the other Pax).

During the period 1949 - 1951, when Pax was making the necessary extensions to accommodate the growing numbers of student teachers as a result of the introduction of the Native Primary Higher Teachers' Course, two additional classrooms were built at Paxola. When Bantu Education Act was passed in 1953, the total roll of Paxola was 230 pupils, which made it the smallest of the four practising schools for Pax.

3.3.1.4 THE FOURTH PRACTISING SCHOOL (PAXEŠO)

On the 6th April, 1944, a delegation arrived at Pax from a farm called "Jupiter". This delegation consisted of: "de induna en twee familiehoofden". The Mission of the delegation was a request on the Brother Superior, to be the superintendent of their small school. This request was accepted, and one unqualified teacher, Frederick Ledwaba, was appointed to take charge of the school with its 16 pupils. The school was named Paxešo (which means our own Pax). It remained the responsibility of the Pax Institute to register the school officially. In the period 1949-1951, when Pax was making extensions, only one classroom was added to Paxešo.

Paxešo Practising School grew phenomenally, despite the delay in its registration. The Transvaal Education Department was not keen to officially register this school.

In 1952, however, the Education Department finally agreed to the registration of Paxešo. Brother Victure de Clercq's letter illustrates to show the struggle as follows:

Na jarenlange bittere strijd en volharende pogingen werd eindelijk op de plaats Jupiter een school=terrein toegestaan en "Paxešo" werd officieel geregistreerd (3:13).

The enrolment of Paxešo had grown fairly well despite the struggle for recognition. By 1953, the roll at this practising school was 290, which means that it was the third largest practising school of Pax Teacher Training Schools.

3.3.1.5 THE FIFTH PRACTISING SCHOOL (PAXONO)

On the 20th May, 1944, yet another delegation from a farm named "Venus" arrived at Pax, once more to ask Brother Superior to be superintendent of their small school. The school had 50 pupils. This request was also accepted by Brother Juventius. A Catholic teacher, Elizabeth Madiba, was sent there to take charge of the school. This was the beginning of the fifth practising school for Pax Teacher Training School and it was named Paxono (this Pax).

On the 18th August, 1945, the Native Trust refused the application for a site for this school.

The school furniture which had already been provided was sent back to Pax Centre. It appears there was a move to arrest the expansion of the Catholic schools. It appears to be the same case of rivalry between the different missionaries and Government intervention.

3.3.2 THE INDUSTRIAL SCHOOL (PAXONA)

The Industrial School was one of the three initial schools which the pioneer Brothers of Charity had to establish. In the contract, which was signed at Ghent, the Brothers of Charity agreed to "take care of the primary school teaching and trade school teaching of the 'coloured' boys of the Doornspruit Mission."

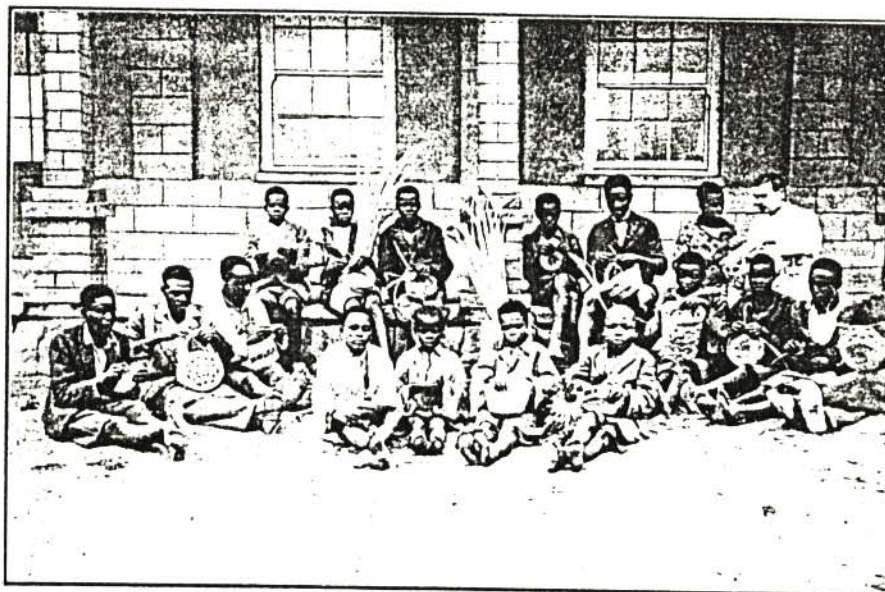
The carpentry course was started at Pax in 1930, and was put under Brother Mansuetus Inghels, one of the five founding Brothers of Charity at Pax. In 1931, at annual show for Black schools in Pietersburg, Pax came first three times. This shows that the industrial school was flourishing. However, the Transvaal Education Department did not want to recognize or register the industrial school as a separate and independent institution. When Brother Superior, applied for the registration of the teacher training school in 1932, he included the registration of the industrial school as well.

Photo 15



Woodwork Class, The Finalists 1951

Photo 16



Vlechtwerk.

Tressage.

Basket-work.

We would be glad to see both institutions, the training and the industrial, registered (18:1).

Mr Liebenberg, the local circuit inspector, was sympathetic towards the question of the teacher training. On the application for the industrial school, Mr Liebenberg replied as follows:

....I regret, however, to state that I have been unable to obtain any grant for your industrial school (9:1).

The tailoring course was introduced in 1937 and was put under Brother Plessington. At the end of that year, there were already 41 pupils who had enrolled for it. An additional carpentry class-room was built in 1937, and it was big enough to give the students of the ordinary teacher training space to do some carpentry, and some additional, related courses.

During the Second World War, 1939-1945, the South African Government became more open in a number of ways. Brother Victore de Clercq says:

De Zuid Afrikaanse regering, in het buiteland in oorlog gewikkeld en bezorgd om aan het thuisfront een bevredigde natuurlijke bevolking achter te laten, was buitengewoon royaal in het uitbreiden van het Bantoe-Onderwijs en het verlenen van hulptoelagen (3:8) :

On the 18th November, 1941, the industrial section at Pax was registered as an independent school by the Transvaal Education Department.

TABLE II

Table showing Technology and Drawing in Third Year Carpentry

(This information has been obtained from the records of Pax College).

PAX VOCATIONAL TRAINING SCHOOL

CARPENTRY DEPARTMENT

TECHNOLOGY AND DRAWING

(1956)

Kganyago	Joseph	19			6	4	9		4	41
Mathule	Daniel	21	15		7	9	9		8	69
Mkhabele	Joseph	15	14		5	2	3	1	2	42
Moleke	Raymond	19			8	6	7			40
Ramaboe	Vincent	19	15		7	5	8		8	62
Selelo	John	23	14	2	6	4	3		9	61
		1	2	3	4	5	6	7	8	TOTAL

This was a request that had stood for more than ten years. In 1943, Brother Mansuetus died and was replaced by Brother Donald in the carpentry section. Brother Donald, a jack of all trades, continued with the work successfully until 1946 when Brother Adjutus De Bruyne took over the classes from him.

In 1950 the tailoring section was extended and Brother Licinius was appointed head of the industrial school. *It* had 42 students. It was situated right next to the teacher training and it drew its pupils basically from the whole of the Transvaal, but some applicants even came from the other provinces. The teachers in the industrial school were both black and white. The industrial school followed the syllabus prescribed by the Transvaal Education Department.

3.3.3 THE PAX SECONDARY SCHOOL

The Pax Secondary School started in the early forties. It appears that the South African Government softened its attitude towards the Roman Catholics, or even towards the blacks in general, during the war years. Victore de Clercq writes:

Tijdens de oorlogsjaren kon alles in Pax regelmatig doorgaan, en zelfs tot bloei komen, hoewel we van de buitenwerêld afgezonderd waren (3:8),

This change of attitude coincided with the change of leadership. As the war broke out, South Africa became divided on whether to join the British forces or remain neutral. Hertzog, the Prime Minister, was in favour of neutrality, whilst Jan Christian Smuts, the Deputy Prime Minister, was in favour of fighting on the side of Britain and its allies. Unexpectedly, the political wave turned in favour of J.C. Smuts, who became Prime Minister of South Africa. Smuts was milder than Hertzog with regard to "Native question." Unlike Hertzog, Smuts for sometime even tried to work with the African National Congress to advise him on the administration of blacks.

It has already been mentioned above that during this period the South African Government acceded to the establishment of a number of practising schools for Pax. The Department also sanctioned the establishment of the secondary school, Victure de Clercq explains the whole process thus:

Op November 1942 geeft de staat toelating om in Pax een middelbare school te beginnen onder de naam "Pax Post Primary School". Merk wel de eerst Katolieke Middelbare School in Transvaal. De cursus begint op 30 Januari 1943 met 13 leerlingen en Broeder Celeste als titularis. De postprimere cursus wordt 4 Juli 1945 tot 'n onafhanklike school omgeschapen "Pax Sekondêre Skool" (3:8).

The secondary school grew much faster in size, and naturally it quickly became larger than the

teacher training college particularly when the matriculation class, was added to it in 1947. It appears that the Brothers of Charity were pressing for the introduction of the matriculation course because of the obvious advantages like prestige and bigger subsidies. Brother Victure says:

Eindelijk in 1947 wordt ook de matrikula=
tiekursus beginnen met 10 studenten.
(3:9)

From the period 1943 onward, the number of boarders increased tremendously. Apart from the primary school, the secondary school became the largest.

TABLE IV
SHOWING GROWTH OF SECONDARY SCHOOL
ENROLMENT AT PAX 1943-1948.

Year	Number of students
1943	220
1944	240
1945	272
1946	288
1947	296
1948	330

(3:9-10)

By 1954, the total enrolment of the Pax Schools, the Secondary, the teacher training, the industrial school, the primary practising school had "bereikt de bevolking.....duisendtal

en reeds meer dan 100 onderwijzerscertificaten werden en de normallschool behaald" (3:14)

The passing of the Bantu Education Act in 1953 signalling the end of all missionary enterprise among Blacks, coincided with Pax's "Zilveren Jubilee" of twenty-five years of Roman Catholic labour among the Africans. Brother Victure made a general survey of the achievements of the institution and he reports as follows:

Met de Zilveren Jubilee was de positie van Pax als volgt; 17 Broeders, 29 Naturelle-Onderwijzers; 7 geregistreeerde scholen;

School bevolking:	Industriële School	42
	Secundaire School	209
	Onderwijzerskursus	101
	Pax oefen School	493
	Paxengwe School	443
	Paxola School	230
	Paxeso School	290

(3:14)•

This position reflects that the institution had reached maximum growth. When Bantu Education was introduced, as we shall see, the Catholic Church, unlike any other church, in South Africa, resisted the Verwoerdian stand and refused to hand over their schools.

3.3.4 POSTULANCY AND NOVICIATE

3.3.4.1 BACKGROUND ON POSTULANCY

3.3.4.1 BACKGROUND ON POSTULANCY

Besides the secular education referred to above, that is, the teacher training, the industrial school, the secondary school and the primary practising schools, the Pax Institution also embarked upon ecclesiastical education in the form of postulancy and noviciate. Writing about postulancy Mr Joseph Ramokolo, a former postulant of Pax, says:

"Aspirant candidates for brotherhood have first to be admitted as postulants. In order to be admitted the aspirant must;

- a. be a practising and exemplary Catholic, the parish priest of the candidate must confirm this in writing.
- b. be born in wedlock and his parents must be good Catholics.
- c. have reached an acceptable level of literacy such as standard six." (13:1),

On admission into postulancy the candidate follows the normal stream such as the usual subjects studied in Junior Certificate. He is, however, accommodated with fellow postulants. It is interesting to note what actually happens during the period of postulancy. Mr Joseph Ramokolo says:

"During the period of postulancy emphasis is on the spiritual and moral guidance by the postulant master, who is fully professed member of the Congregation." (13:2),

Education is offered free to all postulants. The candidates are given a general orientation about the Congregation of the Brothers of Charity, their rules and regulations, history of the Congregation of the Brothers of Charity; the structure and the mission of this organization.

Brother Celeste van Buynder, who became the novice master for many years, explains the precautions taken in connection with the postulants during the process of training, as follows:-

"Throughout this training which may last up to five years, the candidate's mental, spiritual, moral and physical well being are closely guarded. Should the candidate fail in any of these respects he would either be given a second chance or advised to leave the congregation." (18:4).

3.3.4.2 NOVICIATE

Noviciate is the second stage of training for Brotherhood. In other words the candidate has satisfied the postulant master's assessment. Once the master is satisfied, he writes a letter to the Superior General of the Congregation, requesting him to accept the candidate in question for the first Profession. As soon as the Superior General gives his permission the candidate is given a period of initial orientation, During this period the novice is taught the rules and regulations of the Congregation.

The novice or "Friar" is given chance to assess his position to consider whether he thinks he can leave the life of poverty and celibacy. He is allowed to take part in the activities and the spiritual life of the Congregation.

"It is this participation which affords his confreres (fellow brothers) to study him closely and make their recommendation to the Novice Master:"
(13:3)

The novice master is, as it were, the mentor, the guardian, and is officially appointed by the Superior General. Such a master should have certain qualities. He should, for instance, be a compassionate person, exemplary, and a fully confessed member of the Brothers of Charity. Prior to the completion of his induction period, noviciate, the novice or "friar" makes a formal application for admission into the Congregation, The Noviciate master will also tender his recommendation in this connection. The local council of senior Brothers study the application and the recommendations presented to them. they in turn make their own recommendations which together with the documents handed to them by the novice and his master, are sent over to the Superior General. The Superior General is usually guided by these recommendation, but he has a final say on this matter. Candidates who are deemed to be unsuitable are informed accordingly

and those that are suitable are admitted.

The successful candidates receive the following information:

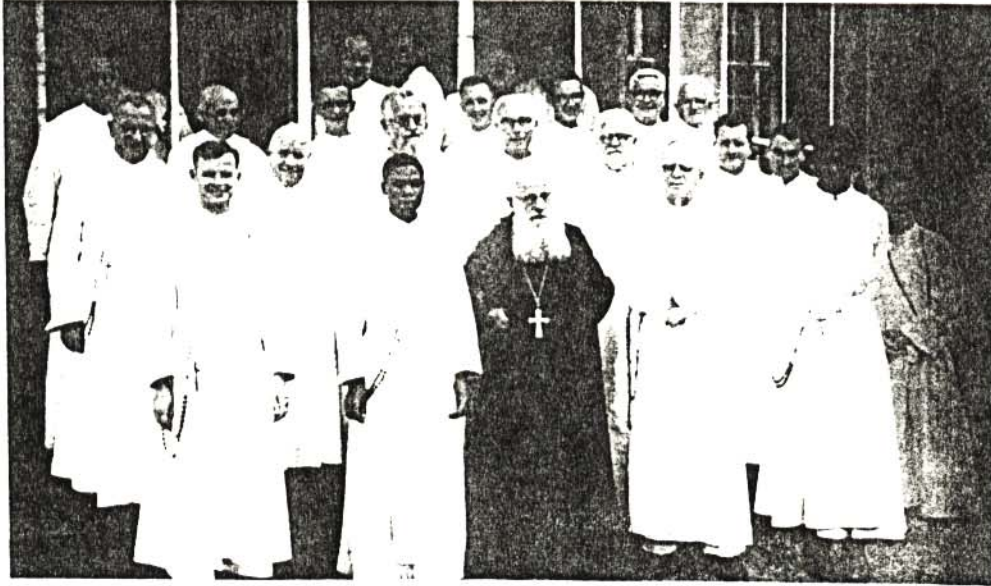
- a. They will take their first vows of chastity; poverty and obedience.
- b. They will be under observation for at least 18 months.
- c. They are given new names, for example Brother Francis Brother Salvator, Brother Gregory, et cetera
- d. They are told what specific role they will play as newly professed Brothers. They may be teachers, nurses, plumbers, et cetera depending on their ability, training and other circumstances, such as the needs of the community.
- e. The newly professed Brother shall be under the mentorship of an experienced Brother (13:3).

On the day of the taking of the vows the parents and next-of-kin of the Brother in question are invited to come and witness the occasion. The ceremony is usually preceded by the Holy Mass and later each Friar comes forward dressed in the congregation livery or habit and he makes the formal vows of poverty, chastity and obedience. After this formal occasion the newly inducted aspirants are no longer addressed as Friars but are now called Brothers. They are now fully integrated into the Congregation.

3.3.4.3 INTRODUCTION INTO PAX

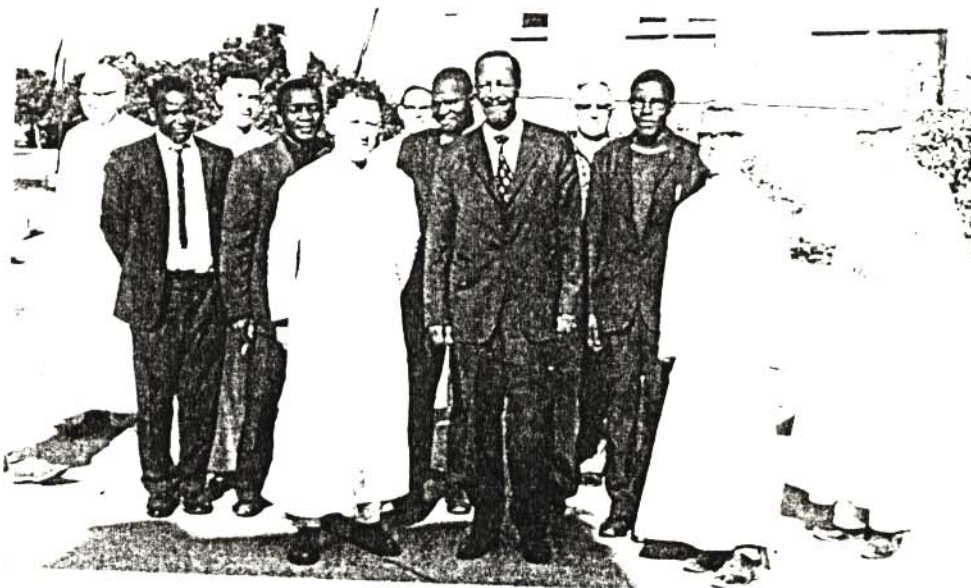
The idea to introduce postulancy and noviciate at Pax was discussed in 1946.

Photo 17



The first black Brothers join the Congregation of the Brothers of Charity at Pax in 1951. Bishop Frederick Osterrath is seen in the front row

Photo 18



The visit of the Hon. Dr. C.N Phatudi, Chief Minister of Lebowa, "The Governor", at Pax

On the 15 March, 1946 a letter was written to the higher authorities of the Congregation to find out whether it could be possible to admit black people as members of the Congregation of the Brothers of Charity, and the following answer was given:

In naam van de Generale Overste laat
Vr Assistant Theodose weten dat we
hoegenaamd geen beletselen bestaan,
maar dat die zaak hoeft geregeld te
worden met de Ordinaris Mgr Osterrath
en het district hoofd, Br. Eucherius (3:10).

After a period of five years the question of postulancy was decided upon. The first candidates were admitted into postulancy on 5th February, 1951. They were Kayemba Francis and Monate Gerulf.

In January, 1952, permission was given from Rome to begin with noviciate at Pax Institution. Documents in this connection were handed over to Mgr Osterrath. The two postulants, Francis and Gerulf, entered into noviciate under Mgr van Nuffel. They were later installed as novices in February, 1952.

Op 1 Februarie werden zij plechtig
in de kapel van Pax ingekleed. De
plechtigheid om 5 u nm werd door de
locale overste voorgezeten in aan=
wesigheid van de communititeit en
studenten. Pater Eugenius verte=
genwoordigde de bisschop, Paters
Andreas en Justinus, Father Rapholo
en enkele zusters van Heule waren ook
aanwezig. Francis Kayemba werd
Frater Vincent en Gerulf Monate
Frater Salvator (3:13).

Brother Celeste became the Novice Master and on the 24 August, 1951, he celebrated his silver jubilee. After working very hard he was given a well-deserved holiday. It appears that the number of aspirant postulants was rather low. The next postulants after the first two mentioned above are quoted by Brother Victure as follows:-

"Op 14 Augustus (1957) wordt de postulant George Masikhe ingekleed; de twee andere postulanten J. Mkhabele en J. Kunutu worden 6 maanden uitgesteld ten einde hen toe te laten het onderwijzersexamen te schrijven (3:18).

The two aspirant postulants, J. Mkhabele and J. Kunutu were later allowed to enrol for postulancy in 1958. Brother Victure reports their admission as follows:-

Op 1 Februarie 1958 worden de postulanten Mkhabele en Kunutu ingekleed, onderscheidelijk met de namen Frederick en Placid (3:18).

On the 2 February, 1959, Brother Rogatus, on behalf of the Superior General, conducted the service wherein the two postulants Frederick and Placid confessed their faith for the first time. "Frater Peter Masikhe was voor de retraite als ongeschikt weggestuurd". In 1960, three applicants for postulancy availed themselves and Brother Victure reports their activity as follows:-

Op 18 Juli 1960 worden James Mashiane, Stephen Mafokwane en Augustine Madubanya ingekleed en worden Frater Benedict, Raphael en Michael (3:20),

On the 18 July, 1961, Johannes Molepo had already done postulancy and he started with noviciate and was called Friar Martin. On the 6th January, 1962, Brother Michael en Raphael confessed their faith for the first time. Brothers Frederick and Placid confessed their faith for the second time on the same day. Joseph Mabitsela became Friar Stephen on 18 July, 1962, when he was admitted into noviciate. About six months after his admission into noviciate Brother Martin confessed his faith for the first time. On the same day the Brothers Michael and Raphael renewed their faith.

In 1963, another postulant was admitted into noviciate, Brother Victure reports as follows:-

Op de vooravond van St Vincentius wordt Joseph Ramokolo tot het noviciaat toegelaten onder de naam van Frater Gregory (3:23).

On 6th January, Brother Stephen, formerly Joseph Mabitsela, confessed his faith for the first time. The Brothers Michael, Raphael and Martin "vernieuwen hun geloften" on the same day. On the 2nd February, the Brothers Frederick and Placid, the first to be registered for postulancy confessed their "Euwige gelofte". This ceremony was attended by among others, the following Brothers; Patrick, Rodan and Rogatus who were at this time attached to the College of Little Flower.

On the 6th January, 1965, Brother Gregory Ramokolo confessed his faith for the first time. The ceremony was attended by almost all the Brothers of the district. In the same year Brother Optatianus became the Superior of Pax after Brother Juvininanus van Damme was transferred to Klerksdorp. Brother Placid Kunutu who had done postulancy and noviciate at Pax became second in command of the Institution. A new phase was starting at Pax Institution. The church had realised that the black teachers had to play a major role if the institution was to survive. The white Brothers were beginning to be scarce and some who were on duty in the institution were asking the authorities to allow them to return to Europe. Brother Victure writes:

Op 4 Mei (1964) nemen Brs Liborius en Licinius het vliegtuig neer, België, de eerste om niet meer terug te keren. (3:24)

On 6th January, 1966, Brother Firminus arranged for a ceremony for the renewal of faith by the following Brothers who were former postulants and novices of Pax Institution: "Martin Molepo voor 2 jaar, Brs Stephen en Gregory elk voor een jaar". On the 6th February, Novatus Noyez arrived at Pax "die reeds enkele maanden aangekondig werd als nieuwe novicemeester. Hij is ook district-secretaris...."

On the 6th July 1966 three postulants were admitted at Pax. They were John Matlakane (who later became Friar John) Daniel Lekalake (Friar Thomas) and Aaron Zwane (Friar Hubert).

Brother Victure explains that Friar Hubert did not qualify for admission into the congregation because on the 15 September, 1966:

De novice, Frater, Hubert Zwane, wordt wegers onregelmatigheid en ongeschiktheid weggezonden. (3:26)

On the 6th January, 1967, Brother Michael confessed his faith "zijn eeuwige geloften" in the meantime Brother Raphael, formerly Stephen Mafokoane had resigned from the Congregation. On the same date, Brother Stephen renewed his faith for the second time and Brother Gregory renewed his for the first time. On the 6th January, 1968, a celebration was held wherein two Brothers had to confess their faith. They were both former postulants of Pax, namely, Friar John Matlakane and Thomas Lekalake. The celebration was done in the presence of their parents and next of kin:

De plichtigheid werd voorgezetten door de districtoverste Br. Novatus. Pater de Graeve OMI, die hier was met de Chiro-meeting, celebreerde die H. Mis en preekte een treffend sermoen over het kloofsterleven (3:29)

3.3.4.4 CONCLUSION

During the period 1951 to 1968, 14 candidates availed themselves for training in Postulancy and Noviciate. Two applicants were not successful (see also the list of names of candidates who entered Postulancy and Noviciate 1951-1968)

The above record reveals that the applicants were merely trickling in. It is rather difficult to assess the reasons because in the other institutions, particularly the secondary school, the number of applicants was always very high. One reason why the number of the applicants for postulancy and noviciate was so low could be that the African people find it difficult to adjust to the life of poverty, chastity and celibacy.

Mr Ramokolo who was trained at Pax writes:

St Paul says "I will live with this thorn" I too had my own thorn missing my people obeying someone whom you regarded as less than perfect fighting to maintain even spiritual and moral keel (13:4)*

He goes on to say that "to live a full spiritual life as is required by the Congregations one needs to be fully committed. It is not an easy life..."(13:4)

He however, feels that in some way such kind of life can be worth while:

"I think with determination and prayer it is rewarding."

Indeed he recalls some happy and rewarding moments during the period of training:

For me the exposure and involvement with the Congregation has deepened and enriched my spiritual and emotional life. One learns self control, respect for fellowmen, loyalty to authority.....(13:5)

Mr Ramokolo notes with appreciation that at Pax good work is done.

He feels that by having associated with the congregation, he is a changed man altogether:

My brief Sojourn with the congregation where I taught has deepened my devotion to work, my love for pupils because we were taught to see Christ in every human being. (13:5)

TABLE V

LIST OF NAMES OF BROTHERS WHO QUALIFIED IN POSTULANCY
AND NOVICIATE AT THE PAX INSTITUTION.

ORIGINAL NAME	NEW NAME
Kayemba Francis	Brother Vincent
Monate Gerulf	Brother Salvator
George Masikhe	(Did not qualify)
J. Mkhabele	Brother Frederick
J. Kunutu	Brother Placid
James Mashiane	Brother Benedict
Stephen Mafokwane	Brother Raphael
Augustine Madubanya	Brother Michael
Johannes Molepo	Brother Martin
Joseph Ramokolo	Brother Gregory
Joseph Mabitsela	Brother Stephen
John Matlakane	Brother John
Daniel Lekalake	Brother Thomas
Aaron Zwane	Brother Hubert

3.4 CRITICAL SUMMARY

The founders of Pax Institution were the Brothers of Charity. The Benedictine Fathers, who are in charge of the Diocese, (Northern Transvaal) asked the Brothers of Charity to help them in their missionary work in the area. Thus the name *Pax* which means *Peace* was adopted because it is the *motto* of the Benedictines.

An agreement was finally reached and five Brothers were identified to do the missionary work at Pax. Two of these Brothers, Mansuetus and Donald, had an experience of working with the Africans because they had worked at the then Belgian Congo before their arrival in South Africa. Both of them were tradesmen, Brother Mansuetus was a carpenter and Brother Donald was a builder.

The other two Brothers, Juventius and Victure, were experienced teachers. They had gained their experience in Europe. They were outstanding in the manner in which they executed their work. Brother Juventius was able administrator, Brother Victure acted as secretary, an author and principal of the teacher training.

The founding of Pax had two phases. The first phase concerned signing the contracts, purchasing the farm, erecting building, farming, and initiating relationships with neighbours. All these were done almost without complication. Problems which occurred in this respect were manageable.

The second phase concerned the registration and the official establishment of the college. This was "an uphill, lifelong struggle". The Brothers faced a complex problem and they had to go about their task in a laborious way. There was a conflict of ideals; in this respect, Catholicism clashed with Protestantism. Secondly, there was yet another subtle clash of political nature. The white Government of South Africa Limited, harnessed and even undermined black development by way of discrimination and discouragement, of education for the blacks. The Catholics philosophy of life conflicted with that of the Transvaal Education Department. However, because this was basically political in nature, it was finally resolved through the help of Tom Naude.

Within a period of about twenty years the Pax schools, namely, Pax Teacher Training College, the Industrial School, the Secondary School, and the Pax Primary Practising Schools (Paxana, Paxengwe, Paxola, Paxešo and later Paxanyana) were finally established, officially registered and competently managed, enabling the Catholic influence to spread over a wide area in the Transvaal,

In 1953, the Pax Institution celebrated its jubilee of twenty five years work among blacks. It had reached a climax with 17 Brothers, 29 teachers and seven registered schools with a total enrolment of 1808 students and pupils. Unfortunately, this coincided with the introduction of Bantu Education which signalled the end of missionary effort among the blacks.

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CHAPTER FOUR4. THE AIMS, CONTENT, MEANS AND METHOD OF EDUCATION
AT THE PAX INSTITUTION.

4.1 INTRODUCTION

The previous chapter treats of the founding and establishment of Pax Institution.

We have seen that the Brothers of Charity encountered many problems.

The Pax Teacher Training School was finally established and officially registered. The other schools followed.

In this chapter, it is the writer's intention to make a brief survey of the aims, content, means and methods of education at the Pax Institution. These three concepts are closely related and quite often are dependent on one another. The aims of education refer to the purpose, motive or goal of education. In order to make ourselves clear when we refer to the aims of education, we should ask ourselves the following question: Why do we educate? If we try to answer this question we shall be dealing with the aims of education. It should be clear that education as a human activity is goal-directed, that is, it has certain objectives which it tries to achieve.

Content refers to the material taught; what we often call the subject matter. The different syllabuses which are grouped together in a particular course to make up its curriculum all fall under content. Content therefore is the "vehicle" which enables us to achieve our goals.

Means and methods always go together. Means refer to the medium or the path taken, in our methods. Means therefore refer to the facilities, whilst methods deal with the manner of instruction. If we ask ourselves the question: "How do we teach the subject matter?", our answer to this question will deal with both means and method. (In other words, the media and the manner). Quite often it is difficult to separate content from methods and say where one ends and the other starts.

It can be said briefly that these three concepts, namely aims, content and methods, form a unity, a kind of a triangle. In this respect A.P.P. Mokwele says:

.....It is clear that firstly, the teacher must prespecify the outcomes of his teaching; Secondly, that the teacher must adopt those means which he has reason to believe will lead to prespecified outcomes. The means would be, firstly, the content through which the outcomes would be achieved. And, secondly, the particular methods employed by the teacher. The aims, the content and the method tailored to achieve these aims and the final evaluation, would seem to be the educational-teaching model (10:58).

4.2 THE AIMS OF EDUCATION

4.2.1 INTRODUCTION

The aims of education emanate from a philosophy of life. A.P.P. Mokwele describes a philosophy of life as follows:-

The means by which man tries to understand himself and the world he lives in. It is man's guide in looking at life and human conduct; it is man's guide in determining his ideals and the way he utilizes these ideals (10:42).

The Roman Catholics have their own philosophy of life. This philosophy of life refers to their beliefs, practices, ideals, interpretation and also to their outlook on life. The New Encyclopaedia Britannica refers to this philosophy of life as follows:-

Such questions are essential to the definition of Roman Catholicism itself, even to a definition that adheres strictly to the official view according to which the Roman Catholic Church has maintained an unbroken continuity since the days of the Apostles, while all other denominations, from the ancient copts to the latest storefront church are deviations from it (20:923).

The above quotation reveals that the aim of education, as viewed by the Catholics, is to evangelise. In general terms, this aim is the same as that of the missionaries of the other denominations. However, specifically speaking, the Catholics are different.

The Catholic Church at Pax needed to convert the boys to Catholicism, to become part of the whole, to become fully fledged members of *the Church*. In other words the boys should be Catholics, not just Christians.

The Catholic Church however did not discriminate, on the contrary, the Government and the Dutch Reformed Churches believed in discrimination and separation on the basis of race, colour and creed. For this reasons there was a constant clash in educating the black people during the period under study.

Writing about the aims of education of the Roman Catholic Church, Professor M.C.J. Mphahlele says:

Whilst the religious aim was certainly the overriding aim with all the missionaries - the Catholic included - it was certainly not an end in itself, but a means to an end, the cultural, social, educational and political development of the indigenous people (12:735).

The aims of education therefore are in nature multi-dimensional because:-

A human being is a trinity, with a body, heart and soul, and it is not possible to "train" any faculty in isolation. Spiritual training therefore had to go hand in hand with physical as well as intellectual training (12:736),

It is therefore worthwhile to examine the aims of education as viewed by the Roman Catholics more closely.

A multi-dimensional approach is the most desirable,

A.P.P. Mokwele comments:

Any comprehensive and universally valid aim of education confirms or ought to conform to certain fundamental aspects of the idea of adulthood. Some of these aspects are the physical, the emotional, the intellectual, the social, the historical and national, the aesthetic, the ethical and the religious. (10:58).

Before the various aspects of the aims of education are discussed it should be mentioned that there is usually a close relationship between them. It is often difficult to separate these aspects into watertight compartments. A good example of these close relationships is found between the religious and the intellectual (academic) aims of education. The two aspects are so intertwined that it is sometimes difficult to deal with the religious aim without referring to the intellectual aim. In other words, the two aims are understood better if they are dealt with together:

The other two aspects which are closely related are the ethical or moral, and the religious aspects:

The one is a continuation of the other, and there is a great deal of overlapping.

4.2.2 THE RELIGIOUS AIM OF EDUCATION

The religious aim of education was the overriding one with the missionaries. To achieve this aim, the founding Brothers thought of opening a catechism school. Brother Victore de Clerc writes

Maar de Broeders verlaagden vlug met hun eigenlijk missie werk te kunnen beginnen. Doch hier haperde iets fundamenteels. De eerste en vernaamste bedoeling was een catechistenschool. (4:2-3).

When the Brothers realised that the catechism school was not a success, they changed their approach so that they could achieve their aim by using other means. They opened a primary school. The Brothers hoped to achieve the same aim through this school. They soon introduced the teacher training courses:

Because the Brothers at Pax had realised that "In Bantu community a teacher was a very important man" they proposed educating teacher catechists who would be able and ready for Christian apostolate among their own people (22:2).

The Rev. Brother Dundon endorses the above point when he describes the aim and purpose of education as conceived by the Roman Catholic Church as follows:

Fundamentally the Catholic schools stress the supernatural destiny of the child, regarding him, even still in this twentieth century, as a soul for whom Christ died. The ultimate purpose and aim, therefore, of our system of education is "to co-operate with Divine Grace in forming the true and perfect Christian, that is to form Christ in those regenerated by Baptism" (9:123)

This belief is further interpreted by the most Rev. Archbishop Owen McCann as follows:-

The aim of the church is the firm establishment of full Christian life so that a genuine Christian culture may develop...

The planting of the church solidly is manifest in the raising of the members of the indigenous peoples to the ranks of priesthood and to the religious life. (9:112).

In order to realize the religious aim the Brothers at Pax decided to open a teacher training institution:

By 1933, the Brothers were firmly convinced that it was absolutely essential to start "a Catholic Teacher Training College for the native and the expansion of it" because the Protestant missionaries "had teachers over the length and breadth of South Africa paid by the state....." above all this scheme would "produce excellent catechist (catechumes) of a particularly suitable age with educational experience which will have a strong influence on their people (12:736).

In 1935, Pax College was approved and registered as a teacher training institution by the Transvaal Education Department. In the following year the principal emphasised that Pax would teach and uphold the following:-

When and how to pray; duty of Sunday Masses; and the practice of daily High Mass; Frequent and good Holy Communion; Free confessions; Meaning of self sacrifices; duty to pray for parents, devotion towards Our Lady; Jesus presence in our churches (5:8).

The principal warned the staff that the religious influence which they exerted on the pupils should not be limited to the catechism lessons only. He encouraged his staff to teach their pupils in such a way that the pupils should be able to spread the Gospel.

Generally, the religious aim of Catholic education received appreciation from a very wide scope.

For instance, the Press appreciated what was happening at Pax in the following words:

... the pioneer educators of Europe were monks and it was upon Christian doctrine and morality that they based civilization. At Pax, the same principles are applied and the same methods, adapted, however, to African conditions and environment and to Bantu people and mentality (12:737).

It should be noted that this religious aim was in some way different from that of other missionaries:

It should, however, be pointed out that at Pax and other Catholic schools the emphasis was not only on general Christian principles and morality, but also on Catholicism in competition with the Protestants. At a meeting of Catholic African Teachers Federation, it was stressed that "all efforts must be made to train *Militant Catholics*" and that could only be done through a thorough knowledge of religion and "a genuine apostolate which entails character building" (12:738).

Thus the Catholics emphasised training "Young Africans" in leadership. They had already realised some danger if they relaxed in this respect:

We get them or the communists get them. We are badly in need of Catholic African leaders. It is more than time to consider this problem seriously... By the time the students left college "they have drunk some of the most liberal and anti-religious literature which can only prepare them for indifferentism in religious matters."

To the monks this must have been too ghastly to contemplate - the very anti-thesis of their labours among the Black people of South Africa (12:738).

4.2.3 THE ETHICAL OR MORAL ASPECT

The ethical or moral aspect as an aim of education refers to the student's sense of judgement of good and bad. The student's sense of appreciation is kindled in such a way that he should have the freedom to choose for himself. He should be able to weigh up and make decisions on those matters which are beneficial for him and reject the bad which, he should realise can destroy him. At Pax the ethical aspect was given full attention. The card system which is fully discussed in the forthcoming chapter, on the control and the administration of students, is a good example of how the Brothers encouraged students to develop good morals.

One of the things which the Catholics feared would destroy their boys was communism. The Catholic Church had realised that the boys should be taught in such a way that they should be *Militant Catholics*. Receiving an ethical foundation would pay dividends because if they were taught properly, they would not be easily swept away by Communism. The church realised two alternatives; that if they kept a distance from the boys and did not take them fully into the church (as it was the case with some Protestant Churches,) the communists would snatch them.

The second "devil" which the Catholics feared would destroy the moral growth of the boys was "liberal literature"

"Liberal" literature was dangerous in the sense that it was anti-religious, so that if the boys kept reading it, by the time they leave college they would have a warped moral outlook.

The Catholics believed in moral growth which is nursed and nurtured by the Christian religion. This is exactly what the Brothers at Pax taught the students. Whatever values and judgements, the students had, they were to be guided by their religion. When a student makes his choice in life he was expected to be guided by the Christian Faith within him. The student's freedom of choice should thus function within the boundaries of his religious beliefs and practices - this is the Catholic philosophy of life. The principal typed out "Directions" to his staff and bound them so that they could remain guidelines in the running of the college. In one of these "Directions", dated January, 1935, the principal wrote as follows:-

Politeness is an integral part of moral education, Before all other ideals keep in mind that you have to bring souls nearer to God - first your own soul (5:1).

It is not surprising, therefore, that at Pax the following practices, common at many schools, were unheard of:

- a. Corporal punishment, no matter what form it may take;
- b. Use of profane language and humiliating sarcasms and epithets;
- c. Detention of pupils in class during play-time;
- d. Sending a child home without obtaining permission from the superior;
- e. Removing a pupil from the classroom (5:5).

The principal instructed his teachers that discipline was very necessary in a class situation because it develops the mental and the moral characteristics of the pupil.

The teacher's conduct in class, was of paramount importance, since it contributed towards the ethical or moral development of the child. The principal indicated that the teacher must practise what he preaches. He puts it succinctly in the Pax Quarterly:

He (the teacher) must be fair
in his dealings with the children;
he must be just in his estimates
of his pupils; he must be temperate
in his words and actions; prudent and
tactful in meeting pleasant and
unpleasant situations (17:5).

From the above it should become clear that the principal's intention was that the Brothers should take the lead in kindling the ethical or moral growth in the students.

The appropriate conduct of the teacher referred to above was formative and would serve as an example to the students. Such a fair conduct of the teacher would influence the students' sense of appreciation as well. The main idea behind all these was that the student should be given a fair chance to weigh and judge judiciously for himself.

4.2.4 THE PHYSICAL ASPECT

The physical aim of education refers, among others, to healthy growth and development of the body. This includes good and sound hygienic habits, such as exercise. It is usually said that a healthy mind dwells in a healthy body. The physical aspect also includes the acquisition of specialised skills, usually manual in nature.

The physical aspect was particularly catered for at Pax. The Brothers of Charity had initially signed a contract to open a primary and an industrial school. The industrial school was finally opened and was registered in 1941. Basically two educational activities took place at the industrial school, namely, - carpentry and tailoring. The aim behind these two activities was clear: the Brothers wanted the African boys to acquire specialised skills.

In general, the Brothers emphasised manual work. Professor M.C.J. Mphahlele says that the Brothers of Charity were of the Benedictine Order, which emphasised manual work, just like the founder of this Order St Benedict, of Nursia who said that his followers should work seven hours a day. Five of these seven hours should be devoted to manual work whilst only two hours were to be devoted to book work.

The Brothers at Pax were just as busy as the monks of old. Pax was instrumental in starting the new industry of mat-making with jute, angora wool, and artificial silk. Brother Victure mentions that at the Pietersburg Native Show in 1931, and 1932, the Silver cup was won by Pax Institution. (4:4) The Committee which presented the Silver Cup expressed their satisfaction with the standard of workmanship.

In his "Instructions" of 1936, the principal emphasised the importance of manual work. He indicated that it is not a degradation to do manual work because "that shows that your teaching about physical benefits of manual work is not merely idle talk." The principal went on to stress that "the pupil must never come under the impression that a teacher is exempted from manual work". The pupils should be constantly inspired to do manual work.

Even the public were aware that the Brothers were keen on physical activities. The Zoutpansberg

Review reported:

It is the conviction of the staff of Pax Training College that it is enormously important in a native training institution to uphold the dignity of manual work and labour.

The pupils are engaged daily for several hours in the flower and vegetable gardens, in the botanical park, in the dry and irrigation lands, and in the industrial workshops (12:750).

The principal explained that it was wrong to think of work in terms of money. He emphasised the correct attitude towards work. As is the case with all the other aims of education, even the physical aspect was tied to the religious aim. Whilst the principal agreed that work required great effort, pain and endurance, he, encouraged negative attitude towards work. He stressed that work should not be seen as punishment. He concluded on a religious note that God Himself is a hardworker who created everything in six days. God ordered man to work hard, to multiply and fill the earth, to subdue it, to earn bread by the sweat of his own brow. It is therefore wrong for one to be lazy. Another feature which demonstrated the virtues of hard work was the Pax Farm itself. Here the pupils were taught practical agriculture, such as irrigation, planting trees, gardening, et cetera. At first the students were reluctant to plant trees other than fruit trees. Finally they had learnt the value of it and started to appreciate the practice.

Gradually they developed an appreciation of their own garden as they studied or strolled quietly in it.

Other physical activities were extra-mural in nature and they have been discussed above.

The fostering of hygienic habits were also one way of emphasising the physical aim of education.

Cleanliness was properly taught and emphasised: cleanliness of the body, clothes, class-room, dormitories and sports fields had to be maintained at all costs. The inspectors reports all refer to this high standard of cleanliness and they praise it in one report:-

Klaskamers, slaapvertrekke, eetkamers en Kapel word daaglik gegee en onderhou deur die leerlinge. Ook word die paaie, blomtuine en pleine reëlmatig deur hulle onderhou. Waskamers en sanitêre inrigtings word daaglik deur jongens skoongemaak (12:793).

Most former students confirm this. They explain that cleanliness was a prominent feature of Pax. Mr Vincent Nkhumishe, a former student of Pax says: "students at Pax were taught to be clean all the time" (13:2).

4.2.5 THE INTELLECTUAL ASPECT

To the Catholics, the intellectual aim of education had to be correlated with its overriding aim, namely, the religious aim. In all the Roman Catholic Schools pure academic work came second to evangelization. This does not mean that the Catholics were not dedicated to academic work. They did excellent work in this respect. Professor M.C.J. Mphahlele says that the impression must not be created that academic work was neglected.

Nothing could be further from the truth, Catholics through the length and breadth of the Republic of South Africa are wellknown for producing excellent examination results year after year. (12:742).

The standpoint of Pax is stressed in the Pax Quarterly:

We seek to impart a reliable ensemble of secular instruction, because it is the necessary vehicle of philosophy of life rather than because it leads to the threshold of career. (17:1).

In this respect Professor M.C.J. Mphahlele explains as follows:

They (the Catholics) were painfully aware of many educated Africans who were caught up "in the cogs of white commercialism" which "strip them of their individuality". Material benefits were of secondary importance. What counted most was "that precision of thought which an understanding of Christian ethics postulates." (12:742)

The Brothers who were the founders of the Pax Institution found it necessary to explain what they themselves stood for:

Pax is a Catholic Institution entirely committed to apostolic and social work. Its sole aim is to be instrumental in the propagation of the faith and the inculcation of the Gospel truths and Gospel obligation upon the every day life of the African people. *Pax was not set up for the purpose of presenting diplomas and certificates, whether academical, educational or professional, to youths entrusted by their parents to our care, but in order to make of these youths apostles with certificates.* (12:743).

The above quotation reveals that the Catholics aimed at a multi-dimensional academic instruction. In other words when students obtain certificates they should be mature not only academically but in other aspects as well.

For the school to be truly Christian, truly Catholic, it had to produce "convinced and active Christians as the Church and the modern world need". Thus their education was successful only if "it turns out boys, always new and youthful and enterprising, with a dynamic, enthusiastic, conquering Christian faith. Anything else is a failure." (17:2).

The Catholics did not want to create intellectuals who were not Christians, that is, "educated devils". To them intellectual development was correct only if it was done within the context of religion. Anything outside it was unacceptable.

Emphasis should thus be on simplicity, honesty and virtue. The intellectual aim was never lost by the Catholics. In 1929, when they opened the primary school, they had already planned to broaden the curriculum for the sake of intellectual development:

Met ingang 1945 wordt, naast de bestaande Lagerè Onderwijzerskursus de Hogere Onderwijzer ingehuldigd met elf kandidaten. Eindelijk in 1947 wordt ook de matriculatie - kursus begonnen met 10 studenten (4:9).

The Junior Certificate started in 1943. Pax was ready to phase out the Native Teachers' Lower Course because it had a lower qualification entrance, (Standard VI) in favour of the Higher Primary Teachers' Course whose entrance qualification was Junior Certificate. It chose the matriculation of the Joint Matriculation Board which had a reputation of the highest academic standard as compared to the other matriculations in the country.

4.2. THE SOCIAL AIM

The social aspect of adulthood refers to man as a social being. In the social sciences, it has been established that man is essentially gregarious by nature. The common expression 'no man is an island' shows how important it is for man to relate to other men:

Man's existence therefore essentially means co-existence. The social aspect of adulthood as also an aim of education thus means the student himself must be given a chance to adopt a standpoint in the social sphere, to make his own choices and bear responsibility for them, and at the same time to accept responsibility for the welfare of his fellow men (10:64).

At Pax the social aim of education was catered for but was also practised within the context of the religious aim. The many social gatherings by way of silver and golden jubilees, were attended by both Brothers and the students. Teachers, priests and congregants came together for a common purpose. Such occasions had a socialising effect on the students. Most of these gatherings had a religious tone and were basically Catholic:

30 September 1950 met de gebruikelijke plechtigheden en de intieme receptie van de Broeders en uitgenodigden religieuzen, en met 'n gala concert van de studenten, wordt de dubbelè jubeleum van Brs Rogatus en Licinius, hoofden respectievelijk van de secundaire en de industriële sectie, gevierd (4:12).

There were various sporting activities which took place time and again to broaden up the social sphere of the students. The most popular of these was football. Pax was nicknamed the 'The Bull of the North' because it had the best school team in the Northern Transvaal. Only exceptional football teams could manage to beat Pax. It was always an occasion to go to the football fields to watch the boys practise. There were seventeen football fields in all.

The House System also promoted the social aspect. A House should be seen as a family or a social unit. In charge of the House was a prefect. These Houses had teams which challenged one another in external matches. Athletics and music were also given internally. Pax College did not take part in the music competitions which were organised by the African Teachers' Association of South Africa (ATASA). More than ninety per cent of the black schools in the Republic of South Africa took part in these competitions. Perhaps it was because of their secular nature that the Catholics were not enticed to them.

This was a deprivation to the students' desire for entertainment and social intercourse. Another area which should have broadened the social sphere of the students at Pax was athletics. School records reveal that it was kept at a minimum. Pax did not take part in inter-denominational activities such as the Students'

Christian Movements. Social contact with other institutions were restricted to the Catholic circles only. That was unfortunate.

4.2. THE EMOTIONAL AIM

The emotional aspect of a human being develops well in an atmosphere of love and trust. Where there is love, there is also security and respect. The Brothers of Charity created an atmosphere of love at Pax. Almost all former students of Pax speak very well of love, trust and mutual respect which existed there. Mr Shadrack Masipa, who was a student at Pax in 1939 and later principal, and inspector of education, Kwa-Ndebele, says:

Although I was not Catholic myself, the Brother Principal of the Teacher Training, showed me very clearly that he trusted me. He delegated to me a number of responsibilities. I remember that he would call me to his office to talk to me very fairly and frankly about the matters concerning the institution (8:1).

This acceptance and trust in the students by the Brothers of Charity encouraged the students in turn to love and to appreciate their institution. It should be remembered that the Brothers of Charity were people who had taken the vows of poverty, chastity and obedience. To them Pax was a big family of which they were proud because, to a great extent, they had created the family by the sweat of their brow. Evidence of this was their motto. *Deus Caritas Est.* (which means "God is love"). The name of the institution Pax, which means peace, is suggestive of the inner attitude of its founders.

When Brother Superior of the District, Theodor van Driesche, visited Pax in 1935, he praised the work done there in glowing terms. He praised the healthy atmosphere which reigned in the institution. He said: "the work surpasses my expectations in all respects...." This shows that there was a spirit of mutual respect between the teachers and the students. The principal once told the staff that:-

Consider Pax as being yours. If your heart is not together with your task, you cannot be but a failure in our school... (5:1).

The question of mutual respect between the Brothers of Charity and their students is evidenced by the fact that for a period of more than thirty years, Pax never experienced a strike.

We are not surprised then to hear that in every teacher there lives a mystical person, an apostle. "You do not teach what you know but you teach what you are... (17:1).

In such an environment, the boys grew up with self respect and confidence. It is true that the Catholic Brothers at Pax wanted to be respected as well, and that they in turn respected 'the boys' entrusted to them willingly by their parents. Such a mutual respect built the boys up emotionally. They grew up to be balanced personalities.

4.2.8 THE HISTORICAL AND NATIONAL AIM

The Historical and National Aim of Education refers to the national sentiments in the students. The student must be taught in such a way that he should be familiar with the religion, traditions, customs and history of his people. This question of national sentiments includes national pride and aspirations. The very Reverend Archbishop Owen McCann says:

The aim of the Church is the firm establishment of full Christian life so that a genuine Christian Culture may develop. The use of the vernacular, the systemization of the indigenous languages, the exploration of Native Customs and traditions and its adaptation to Christian principles, have been features of the missionary labours of priests, brothers and nuns (9:112).

Some of these features were practised at Pax.

All the Brothers had to learn Northern Sotho, which was the language spoken by the majority of the students.

Brother Victure, the principal of the teacher training school, took it as one of his major subjects for his B.A. Degree. He passed the examination with distinction: After only a short stay at Pax, the Brothers realised the love of the Black people for their cattle. They taught them scientific methods of pastoral farming; treating the cattle for ticks, injecting them against diseases, et cetera.

In learning the African languages, traditions and customs, the Catholics throughout the Republic of South Africa have been admirably successful. Even their church music has been adapted, to some extent, to the African beat and rhythm. The Catholic Church penetrated the African communities to such an extent that they clashed with the South African Government in a number of ways because of its policy of Apartheid. The Catholics indicated that discrimination was interfering with their work.

The social injustices which the black people faced on daily basis were a great concern of the Catholics. Roman Catholic Church was the only church that refused to hand over her schools to the state in 1954 when Bantu Education was introduced. It was also the first Church in South Africa to allow the black people into their white schools.

On the question of national sentiments and pride the Catholics did not express themselves as the Anglicans or the Methodists did.

Perhaps they feared Government interference. It should be remembered that when Pax was established in 1928, Hertzog's Pact Government was in power. Prime Minister B.J. Hertzog indicated tougher restrictions on Blacks. Matters came to a head when the National Party won the elections in 1948. African Nationalism was given no chance at all. It is not surprising, therefore, to read the principal's message:

Ons is vanoordeel dat 'n opleidingskool 'n gesonde tugstelsel moet besit en dat dit gevaarlik en roekeloos vir die toekoms van hierdie land sou wees, moes 'n opleiding sentrum 'n broeines van opstandigheid en verwaaring word (12:780).

A confidential letter from the Native Commissioner, which was written during the Second World War, to the principal of Pax, says:

As there is reason to believe that Nazi propaganda is being widely disseminated among Natives, and my Department has therefore decided on a campaign to prevent any fifth column activities in native Areas, I have been instructed to request that you be good enough to assist in this work ... (1:1).

The above letter carried confidential political message which was directed against the black students in particular. This should have embarrassed the principal who stood for the upliftment of the students. The letter requests the principal to assist. In other words the principal had been given the work of a spy in a community which trusted him. Imagine if a Black staff member had, by chance, seen the letter. That would ruin the whole institution.

In 1954, Dr H.F. Verwoerd, Minister of Native Affairs, stipulated the position of Blackmen in South Africa as follows:

There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive a training which has as its aim absorption in the European community, where he cannot be absorbed. Until now, he has been subjected to a school system which drew him away from his own community and misled him by showing him the green pastures of Europeans society in which he was not allowed to graze (10:68).

By "school systemmisled him" he was clearly referring to the missionary education in general.

The national aspirations of the black people of South Africa, however, have not been realised.

Dr Mokgethi Motlhabi, after discussing the role of the churches in Black Resistance against Apartheid, says:

Another Church which is worth mentioning in this examination is the Catholic Church. This Church has a public reputation like that of CPSA (The Church of the Province of South Africa) but with rather fewer spokesmen. Internally although, its bishops have spoken against apartheid, it is one of the most conservative churches politically.....One of the church 's most outspoken leaders, the Rt Reverend Archbishop Dennis Hurley of Durban seems to have recognised the shortcoming of the Church in South Africa. According to him, the "purity of faith" here has been "suffocated by identification with certain narrow cultural national experiences... " (11:21-22)..

4.2.8 THE AESTHETIC AIM

The aesthetic aim of education refers to the experience and appreciation of beauty.

Such knowledge, experience and appreciation in turn enables the student to be creative in aesthetics, the science of analysing beauty.

At Pax, the aesthetic aspect of education was taught both formally and informally. The Chapel for instance, is decorated by beautiful pieces of art. All the religious pictures in the chapel, classrooms and the library are very beautiful and artistic.

In the industrial school, carpentry was taught with a sense of beauty. The students produced very beautiful articles for the Church and the school. The students were also taught to appreciate the beauty of nature when they were taught horticulture. They were, for instance, asked to name all the herbs known to them in Sesotho as well as in the official languages. The Catholics taught church music for appreciation. When they discovered that the African boys liked music and singing, they took advantage of this and taught them church music which was adapted to African rhythms and beats.

Penmanship was one of Pax fortés. The beauty of man's handwriting was given such attention that to this day, it is not difficult to recognise the Paxonian script because most students use a very careful, beautiful, cursive handwriting.

4.3 CONTENT OF EDUCATION

4.3.1 INTRODUCTION

The subject matter taught at Pax Institution during the period under study, 1928 to 1968, can be classified into two sections. The first section dealt with courses of study and their various subjects, as determined by the Department of Education. These school subjects were selected because of their value in life.

The following courses of study and their curricula were offered:

- The Transvaal Native Teachers' Lower Course
- The Transvaal Native Primary Higher Teachers' Course.
- The Primary School.
- The Secondary School,
- The Industrial School.

The second section dealt with the extra-mural activities, such as clubs, societies, games, athletics, scouting and pathfinders, debates, choral singing, drama, tennis, swimming, and even traditional games, such as moruba.

4.3.2 COURSES OF STUDY

4.3.2.1 THE TRANSVAAL NATIVE TEACHERS' LOWER COURSE.

(b) THE FIRST SUBJECTS

Pax started to train teachers in 1933. The following subjects were offered in 1934:

Sesotho (Padišo, Tlhalosapolelo)
 English (Reading, Compositions, Grammar)
 Afrikaans (Leesles, Taal)
 Arithmetic (Mental and Written)
 History
 Geography
 Hygiene
 Penmanship
 Music (Theory and Practice) (18:2)•

Religious Instruction was not added to the curriculum. One would have imagined that a mission school of this nature would have emphasised the teaching of religious education.

With regard to this subject as well as the other subjects it would appear that there was a conflict of objectives. This argument is supported by Prof. M.C.J. Mphahlele who reveals that there was no stability in the construction of the curriculum:

Nothing was apparently clear because the following year the T.E.D. Secretary instructed the principal of Pax to "forward suggested questions for *School Management* and *History* in the Teachers' Certificate Examination to Mr H. Liebenberg, Inspector of Native Schools, not later 7 December 1934". In another letter, a circular, the Secretary informed Pax that with regard to Hygiene that:

- a. The examination questions will be in English.
- b. The examiner will not penalise candidates who use English terms in answering questions. (12:745).

(b) ADDITIONAL SUBJECTS

In 1935, the following four subjects were added to the curriculum:

School Management
 Blackboard Work (Drawing and Penmanship)
 Physical Training (Theory and Practice)
 Practical Teaching (18:1).

In 1937, three new subjects were added to the curriculum as follows:

Religion
 Agriculture
 Industrial Work (Woodwork and Gardening)
 (18:3).

Another change in the curriculum was that the three languages, (Northern Sotho, English and Afrikaans), were subdivided to include; reading, recitation, oral composition. First paper and Second paper. The Department made too many changes in this regard and Professor M.C.J. Mphahlele says:

It seems there was no end to the addition of new subjects and subdivision of subjects as well as modification of old syllabuses. Everything was more or less in a state of flux right up to 1937 (12:746).

(c) LANGUAGES

A letter dated 27.08.1936, which was written by the Chief Inspector of Native Education, W.W.M. Eiselen, to the principal of Pax, stipulates:

Two other languages (English or Afrikaans, and one Native Language) shall be included in the course of the institutions as compulsory subjects for examination.

Candidates will be required to obtain a minimum of 40 % in two of the three languages taken and 30 % in the third language in order to obtain a pass in the examination (18:4).

The principal of Pax worked consistently at placing English and Afrikaans on an equal footing. This is revealed by his attitude in a letter dated 28.06.1934 to enquire about the most suitable books for the study of the English language, that is, readers, books for grammar and compositions. "So as not to create the impression that he was inclined more to English than to Afrikaans, the Principal applied for Afrikaans books as well" (12:745).

The compilation of an Afrikaans syllabus was fraught with difficulties. The Inspector of Native Schools took a positive step by writing a letter to the principal of Pax. The contents of the letter were as follows:-

Die leergang sal drie jaar beslaan, naamlik, vir die kweekelinge - Groep A - wat Afrikaans reeds op die laerskool geneem het. Hierdie sillabus moet n voortsetting wees van die kursus vir die laerskool.

- a. Watter stof moet, volgens u oordeel, in die leergang ingelyf word, en hoeveel daarvan?
- b. Hoe moet dit oor die drie jaar ingedeel word?

Vir Groep B, dit wil sê kweekelinge wat nog geen kennis van Afrikaans opgedoen het nie, sal daar n supplementêre sillabus opgetrek word en wel op so n wyse dat hulle gedurende die laaste jaar, of die laaste twee jaar van hulle opleiding dieselfde werk as Groep A sal doen (7:1).

Furthermore, the inspector wanted to know whether the principal had some plans for the future with regard to the teaching of the official languages. He concluded by asking for the recent syllabuses for English, Afrikaans and Sesotho.

(d) CONTENT SUBJECTS

The sullabuses for History and Geography, which were called "content subjects", were revised in 1937. The Department realised that instructions for these subjects were vague and unsatisfactory. The suspicion was that this anomaly had caused a high failure rate in the final examinations. Draft syllabuses were sent to the principals of the teacher training schools, asking them to submit their suggestions and criticisms.

(e) MAIN SUBJECTS

The curriculum was revised to indicate the main subjects. These were: English, Afrikaans, a Native Language, Arithmetic and Hygiene.

The principals were asked to submit their suggestions for these subject to five inspectors as follows:-

SUBJECT	INSPECTOR
School Management and Method	Dr W.W.M. Eiselen
English	A.D. Achterberg
Afrikaans	H. Liebenberg
Arithmetic	O. Spruyt
Native Language and Hygiene	G.H. Franz (12:748)

The curriculum for the Native Primary Teachers' Lower was too full, giving rise to criticism by the association of teachers. (T.A.T.A.).

The Transvaal African Teachers' Association (TATA) discussed the draft syllabuses and wanted to know from the Advisory Board of the Education Department as to whether subjects like music and blackboard work were non-failing subjects. The Rev. C.M. Jones, L.Th., Vice-principal of Diocesan College, felt that "In the present circumstances, one should not choose one or two subjects and make them non-failing, as there would be no knowledge of where to stop." (12: 748).

(f) NON-EXAMINATION SUBJECTS

The non-examination subjects were: Religious Instruction, Agriculture, Woodwork and Manual Work. These subjects were nonetheless taken seriously at Pax. The Brothers of Charity showed total commitment to the so-called non-examination subjects.

(i) RELIGIOUS INSTRUCTION:

Religious Instruction at Pax received priority over all other subjects.

In 1938, the staff published their first book in Northern Sotho, entitled *Ditaba tša Beibele*, (Bible History), for the Primary School. It was the aim of the Brothers that every child have a copy of this book.

According to the Principal's Directions of 1936, Religion was to be "the most attractive subject of the curriculum, made interesting through preparation, followed up with study circles and discussion clubs". The principal went on to warn the teachers "Never shrink your Religion lesson.. Those who completed their teachers' Course were encouraged to continue having their sacraments, and they were urged "never to stay away from the church."

(ii) MANUAL WORK

The Brothers of Charity believed that by setting an example in manual work, the black people would learn about the dignity of manual labour. Furthermore, they believed in teaching their students art and crafts, which, according to them, would help in civilizing and evangelising the African population.

(iii) AGRICULTURE

There was a well-equipped farm at Pax where the pupils were taught practical agriculture, such as irrigation, planting of trees, gardening, dry land farming, et cetera. Brother Victore reported on 4th May, 1935, that:-

Daar is 'n ommuurde groentetuin vir intensiewe produksie

'n Boomtuin

3. n Kruidtuin vir inheemse gewasse word aangelê waarin ons die bome, bossies en oorblywende plante van die platteland versamel en klassifiseer. Hier het die studente n buitengewone geleentheid om met die ryke flora en fauna van die Transvaal kennis te maak.
4. n Dam maak die irrigasie van 20 tot 30 morge moontlik.
5. 200 tot 300 morge landerye word behou gedeeltelik deur die student (12:751)'

The students who had no desire to keep themselves busy by planting ordinary shade trees, started off by loathing this activity, but later on, they developed an appreciation for it and finally enjoyed the experience. The notion that only fruit trees need to be planted was dispelled. These gardens are still there, they tell a silent story of the great and dedicated pioneering work done by the Brothers of Charity.

(iv) WOODWORK

The Brothers showed interest in woodwork from the very first day they arrived at Pax. They had already signed an agreement in Ghent in 1928 to open an industrial school for the boys of Doornspruit. The Brothers wanted this industrial school to be independent and not just a branch of the teacher-training.

Woodwork was also taught to the student-teachers. In 1937, Brother Donald extended the buildings to accommodate more students for woodwork.

TABLE VI

SHOWING EXAMINATION ENTRIES, SUCCESSES AND FAILURES IN THE NATIVE
TEACHERS' LOWER COURSE EXAMINATION FOR THE PERIOD 1935 - 1951

(This information has been obtained from examination records of
Pax Institution (1928 - 1968).

Year	No of Candidates	No of Successes	Percentage Successes	No of Supp.	Percentage Supp	No of Fail	Eventual Percentage
1935	16	15	93,7	-	0	1	94%
1936	15	15	100	-	0	-	100%
1937	17	15	88,2	2	11,8	-	100%
1938	13	12	92,3	1	7,7	-	100%
1939	18	13	72,2	5	29,8	-	100%
1940	21	18	85,7	3	14,3	-	100%
1941	17	14	82,3	3	17,7	-	100%
1942	26	22	84,6	4	15,4	-	100%
1943	22	19	86,3	3	13,7	-	100%
1944	30	22	73,3	8	26,7	-	100%
1945	33	26	78,7	7	21,3	-	100%
1946	30	25	83,3	5	16,7	-	100%
1947	28	23	82,1	5	17,9	-	100%
1948	30	26	86,6	4	13,4	-	100%
1949	34	25	73,5	9	26,5	-	100%
1950	27	20	74,0	7	26,0	-	100%
1951	24	23	95,8	1	4,2	-	100%
TOTALS	371	307	82,7	63	16,9	0,4	100

Een timmerij wordt nu gebouwd,
groot genoeg om ook studenten van
de Normaal school gelegenheid te
geven lessen in Houtbewerking te
nemer (4:7).

Their zeal was, however, watered down by the attitude of the Government which did not encourage activities such as woodwork.

(g) REVISION OF THE SYLLABUSES.

The syllabuses for the Native Teachers' Lower Course were revised just before the new teacher training course, (the Native Primary Higher Teachers' Course), was introduced in 1945. The first year of the Native Teacher's Lower Course was also the first year of the secondary school. The new curriculum of the Native Teacher's Lower Course was as follows:

- Group I Principles of Education; Child Study; General method of Lower Primary School Teaching; School Organisation; Teaching Practice (Demonstration and Criticism lessons plus 50 hours of continuous Teaching).
- Group II Vernacular; English; Afrikaans; Arithmetic (Mechanical and Problems; Method)
- Group III Scripture; Health and Physical Education; Environment Study; Music; Gardening Needlework; Arts and Crafts; Blackboard Work and Teaching Aids (18:7) *

In Group II, the languages had three sections, namely:- oral, content and method. In Group III, the subjects had the following three sections: Content, Method and Practical.

4.3.2.2 THE NATIVE PRIMARY TEACHERS' COURSE

This was introduced in 1945. The entrance qualification was a Junior Certificate. The subjects of the Native Primary Teachers' Course were similar to those of the Native Teachers' Lower Course. They were grouped as follows:

- Group I Principles of Education; Child Study and General Methods of Primary School Teaching (Sub Std. A up to Std. VI); School Organization and Teaching Practice.
- Group II English
Afrikaans
Vernacular
Arithmetic
- Group III Scripture; Health and Physical Education
Social Studies; Nature Study and Gardening; Needle Work (For women)
Gardening and Handicrafts (for men)
Music; Art and Craft;
Blackboard Work and Teaching Aids (18:8).

In Group I the subjects for the Native Teachers' Lower Course were almost the same as those of the Native Primary Teachers Higher Course, except that General Method for the Native Primary Higher Teachers' Course was wider than that of the Native Primary Teachers' Lower Course. In Group III, the N.P.H.T.C. did Social Studies instead of the Environment Study done by the N.T.L.C. A new subject was Nature Study.

Besides the subjects mentioned above, the following subjects were offered for the N.P.H. T..C: Biology, Physiology, History of Education, Woodwork, Basketry, Lettering, Clay work, Metal and Leather work, Primary Crafts and Child Study, (called psychology).

PHOTO 19



The Native Teachers' Higher Primary Course Final Year Class
1953 - with Brother Victure in the second row

PHOTO 20



Matriculation Final Year Class 1953 - with Brother Francis

TABLE VII

SHOWING EXAMINATION RESULTS OF HIGHER PRIMARY TEACHERS CERTIFICATE
1946 - 1957

(This information has been obtained from examination records of
Pax Institution) (1928 - 1968)

Year	No of Candidates	No. of Successes	Percent % Successes	No. of Supp	Supp %	No. of Failures	Eventual % Successes
1946	4	4	100%	-	0,0	-	100
1947	12	10	83,3	2	16,7	-	100
1948	7	7	100%	-	0,0	-	100
1949	26	22	84,6	4	15,4	-	100
1950	27	18	66,6	9	33,4	-	100
1951	36	32	88,8	4	11,2	-	100
1952	37	36	97,2	1	2,8	-	100
1953	49	41	83,6	8	16,4	-	100
1954	57	48	84,2	9	15,8	-	100
1955	47	42	89,3	5	10,7	-	100
1956	42	38	90,4	4	9,6	-	100
1957	21	19	90,4	2	9,6	-	100
TOTALS	365	317	86,8	48	13,2	-	100

TABLE VIII

SHOWING EXAMINATION RESULTS OF THE CATHOLIC AFRICAN TEACHERS'
HIGHER CERTIFICATE 1958 - 1967

(This information has been obtained from the examination records of
Pax Institution (1958 - 1968))

Year	No of Candidates	No of Successes	Percentage Successes	No of Supp	% Supp	No Fail	Eventual % Successes
1958	15	8	53,3	7	46,7	-	100
1959	12	10	83,3	2	16,7	-	100
1960	10	10	100%	-	0,0	-	100
1961	6	4	66,6	2	33,4	-	100
1962	10	8	80,0	2	20,0	-	100
1963	14	8	57,1	6	42,9	-	100
1964	18	11	61,1	7	38,9	-	100
1965	19	12	63,1	7	36,9	-	100
1966	17	11	64,7	6	35,3	-	100
1967	21	14	66,6	7	33,4	-	100
TOTAL	142	96	67,6	46	32,4	-	100

4.3.2.3 THE PRIMARY SCHOOL

The following classes were offered: Sub-standards A and B; and Standard I, II, III and IV in the primary school.

By 1932, the Brothers had added three more standards: V, VI and VI. In other words the Brothers had already started with the first year of the Teachers' Course. The primary school was therefore the ladder which led to the teacher training. This primary school later served as the practising school of the teacher training school.

The following subjects were taught at the primary school: Scripture, Northern Sotho, English, Afrikaans, Arithmetic, Nature Study, Geography, History, Hygiene, Music, Physical Education (Drill), Industrial Subjects and Manual Work.

4.3.2.4 THE SECONDARY SCHOOL COURSES.

Two courses were offered in the secondary school. The Junior Certificate was approved in 1942 and started in 1943. The Junior Certificate was a three year course after primary school education. Pupils in the final year of the Junior Certificate wrote external examination of the Transvaal Junior Certificate.



Matriculation Final year class 1951 with Brother Francis van Asten" "Stichter en Bezieler van de Matriekkursus."

TABLE IX

SHOWING THE JUNIOR CERTIFICATE EXAMINATION RESULTS FOR THE PERIOD
1961 - 1968

(This information has been obtained from the examination records
of Pax Institution (1928 - 1968).

Year	No of Candidates	Pass JX	Pass JI	Pass J2	Pass J3	Fail	Percentage Pass
1961	54	-	14	35	2	3	94,4
1962	56	-	7	33	12	4	92,8
1963	40	-	6	30	4	-	100%
1964	55	1	17	27	10	-	100%
1965	46	-	14	23	8	1	97,8
1966	48	-	16	22	8	2	95,8
1967	50	-	13	19	11	7	86,0
1968	39	5	14	18	2	-	100%
TOTALS	388	6	101	207	57	17	95,6

TABLE X

SHOWING MATRICULATION EXAMINATION RESULTS 1961 - 1968

(This information has been obtained from the examination records of Pax Institution).

Year	No of Candidates	Pass M1	Pass M	Pass S	Fail	Pass Percentage
1961	34	-	3	6	25	26,4
1962	36	-	8	18	10	72,2
1963	25	1	13	9	2	92,0
1964	23	-	7	10	6	73,9
1965	27	-	1	14	12	55,5
1966	30	-	16	11	3	90,0
1967	32	-	18	6	8	75,0
1968	19	2	14	1	2	89,4
TOTAL	226	3	80	75	68	69,9

The subjects studied for this course were: English, Afrikaans, Vernacular, Arithmetic and later Mathematics, History, Geography, Religious Education, Manual Work, Physical Education, Agriculture, General and Physical Science and Biology.

Students who passed the Junior Certificate were qualified to take the newly introduced Native Primary Higher Teachers' Course, which started in 1945.

The second course which was introduced at Pax in the Secondary School was Matriculation which was introduced in 1947. This was a two year -course after the Junior Certificate. Students who passed the Matriculation Course were allowed to enter universities and other tertiary institutions to further their studies. The subjects which were offered at Pax Institution for matriculation were English, Afrikaans, Vernacular, Biology, History, Geography, Mathematics, Physical Science and Religious Education.

4.3.2.5 THE INDUSTRIAL COURSES

Two industrial courses were offered at Pax. The carpentry course was started in 1930. It was put under one of the founding Brothers, Mansuetus Inghels. The second course was tailoring, introduced in 1937. This course was put under Brother Plessington. The course started with 41 students, who enrolled on 2nd of August, 1937. Carpentry was the more popular course of the two.

TABLE XI

PAX INDUSTRIAL SCHOOL

SHOWING FINAL TEST IN PRACTICAL WORK FOR TAILORING COURSE
(THIS INFORMATION HAS BEEN OBTAINED FROM THE RECORDS OF PAX COLLEGE)

TAILORINGFINAL TEST IN PRACTICAL WORK 1956

NAME OF CANDIDATE	SUBJECT	TIME TAKEN FOR		MARKS			TOTAL 100
		DRAWING	WORK	DRAWING	WORK	80	
Ledwaba Phillip	S.B. jacket, button 2 slacks trousers	1 $\frac{3}{4}$ hrs	38hrs	11	59		70
Sclopyane Jack	D.B. jacket, button 2 tailor made trousers	1 $\frac{1}{2}$ hrs	44hrs	10	49		59
Tshabangu Harry	S.B. jacket, button 2 U.S. trousers	1 $\frac{3}{4}$ hrs	39 hrs	12	50		62

TABLE XII

PAX VOCATIONAL TRAINING SCHOOL

SHOWING FINAL MARKS IN CABINET MAKING CARPENTRY IN THIRD YEAR.
(THIS INFORMATION HAS BEEN OBTAINED FROM THE RECORDS OF PAX COLLEG).

CABINET MAKING CARPENTRYFINAL TEST IN PRACTICAL WORK, 1956

CANDIDATE	SUBJECT	TIME		MARKS		Total%
		Drawing	Work	Drawing	Work	
Kganyago Joseph	a) to plan: small office desk	$1\frac{1}{4}$	132...		34/50	69
	b) stud. Design: Drawer (left middle)	$3\frac{3}{4}$	5	5/10	30/40	
Mathule Daniel	a) to plan: Filing Cabinet		205...		36/50	66
	b) stud. Design: Drawer (left lower)	$2\frac{1}{2}$	$4\frac{1}{2}$	8/10	24/40	
Mkhabele Joseph	a) to plan: Filing Cabinet		205...		30/50	57
	b) stud. Design: Drawer (left top)	$3\frac{1}{2}$	$5\frac{1}{2}$	5/10	22/40	
Moleke Raymond	a) to plan: Filing Cabinet		205...		31/50	60
	b) Stud. Design: Drawer (right top)	$3\frac{3}{4}$	$5\frac{1}{2}$	4/10	25/40	
Ramaboa Vincent	a) to plan: Filing Cabinet		205...		35/50	69
	b) stud. Design: Drawer (right lower)	$\frac{3}{34}$	5	6/10	28/40	
Selelo John	a) to plan: Large office desk		204...		36/50	69
	b) stud. Design: Drawer (right middle)	$2\frac{1}{2}$	$\frac{3}{44}$	7/10	26/40	

4.3.3 THE EXTRA-MURAL ACTIVITIES

The extra-mural activities are also valuable and they influence the student to play an important role in the community. They are also well organised and systematic activities of the school but are done in a different manner from the formal curriculum:

These activities are not planned to have specific learning outcomes as with the curriculum... though they are officially approved of because they further the students' knowledge, skills, and social competence. Unlike the formal curriculum, where intentions are explicit, the intentions of these activities are more implicit. (10:109).

4.3.3.1 GAMES AND ATHLETICS

These activities were taken very seriously at Pax. The college authorities had keen interest in as many activities as possible:-

The main aim was the beneficial influence which is exercised by sports upon the intellectual and moral development of the "Native Youth". These activities were encouraged "in a very special manner among the college pupils." (12:752)

By the year 1936 many soccer fields were placed at the disposal of the pupils. The boys had enough time to play soccer and tennis.

Professor M.C.J. Mphahlele discovered that:

The official list of extra-mural activities was more impressive than that quoted by the press. According to report, the boys had ample scope and every opportunity to indulge in soccer, American Basket ball, Cricket and Tennikbit (12:752).

In the late forties Pax had already constructed tennis fields with cement floors. It was, however soccer which was more popular than any other game.

Every boy who went to Pax had to buy himself a pair of soccer boots and prove himself in the soccer field that he was not talented in the game. The seventeen football fields had to be made full use of. Invalids, weaklings and cripples had to produce medical evidence; but even they too served as referees, linesmen, ball boys, caretakers, et cetera (12:752).

As a result of this thorough administration and preparation, Pax College became one of the best institutions in soccer in the Northern Transvaal. They were called "The bulls of the North" because it was difficult to raise up a team to beat them.

The standard of play was improved by regular practices, expert coaching, inter-class competition, inter-course competitions and inter-House competitions. (16:1)

The inter-House competition was very popular. There were ten Houses, namely, St Placid, St Benedict, Christ the King, St. Paul, St. Peter, St. Joseph, St. Francis, St. Mary, Little Flower and Secret Heart. House competitions embraced soccer, athletics, tennis, Moruba (an African game), hunting and physical training.

PHOTO 22.



Pax Soccer Team in 1953;
"The Bulls of the North."

PHOTO 23



Pax School Band, leading the Procession

TABLE XIII

Showing Soccer Matches for the year 1964

(This information was obtained from the records of Pax College).

NO	DATE	TEAMS	VENUE
1	February	Pax Versus Khaiso	Khaiso
2	February	Pax Versus Saints	Pax
3	March	Pax Versus Caritas	Pax
4	March	Pax Versus Hebron	Hebron
5	March	Pax Versus Stone Breakers	Pax
6	April	Pax Versus Potgietersrus Pick Team	Potgietersrus
7	April	Pax Versus University of the North	University of the North
8	April	Pax Versus Khaiso	Pax
9	May	Pax Versus Lemana	Lemana
10	July	Pax Versus Saints	Pietersburg
11	August	Pax Versus University of the North	Pax
12	August	Pax Versus Stone Breakers	Pietersburg

The inter-House competitions were taken with all the necessary seriousness and they could be very stiff and fierce. Athletics was unfortunately taken up to inter-House level only and it was regrettable that Pax did not take part in the interschool competitions organised by the Department of Education. The Pax boys were very lucky because in addition to the games mentioned above they had an opportunity of swimming, which, in South Africa, is almost a privilege enjoyed by whites.

The Brothers did the coaching and they provided the guidelines in the different activities. The main duty of running all these games was done by prefects, captains and other student-leaders and to a great extent the African staff members such as Mr David Rachekhu in the early days of the college.

4.3.3.2 THE PATHFINDERS

The Pathfinders Movement was started two years after Pax College was opened.

By 1930 a Boys Scout Movement was in existence at Pax, and in 1931, Pax was requested to state the day on which they would be ready for annual inspection of their troop. (4:4).

At Pax, Scouting gathered momentum under the inspiration of Mr David Rachekhu who was one of the African Staff Members employed by the institution in its very early days. Later on Mr Malebana joined hands with Mr Rachekhu to build up a much stronger

Mr Christopher Sehlapelo is closely related to Pax. He was a former student. Later he joined the teaching staff of the teacher training section. He became the Principal of Paxana for many years. Now he is a retired teacher. He says:-

I still can remember very vividly the Pathfinders in their uniforms and kidbags and staffs. There were also drummers and buglars who used to take trips to the nearby areas (19:1)•

Unfortunately, Mr David Rachekhu left Pax and went to the Southern Transvaal, to take a post at Orlando School, and Mr Emmanuel Malebana also left the Institution to go and work in Soweto. There remained no black teacher to take charge of the pathfinder.

The Drummers and the burglars remained for sometime under the leadership of the Rev. Bro. Idesbald. Even to this day one can still see the drums and the bugles which were used in the forties and the fifties. These drums and the bugles were for a very long time used for the procession and other such activities... (19:1)•

4.3.3.3 DRAMA

Drama received attention at Pax. In the early days of the institution not much dram was done. After 1947, when matriculation was introduced, the activity of drama increased.

Brother Francis van Asten was in charge of Drama in the fifties and he was assisted by Brother Idesbald.

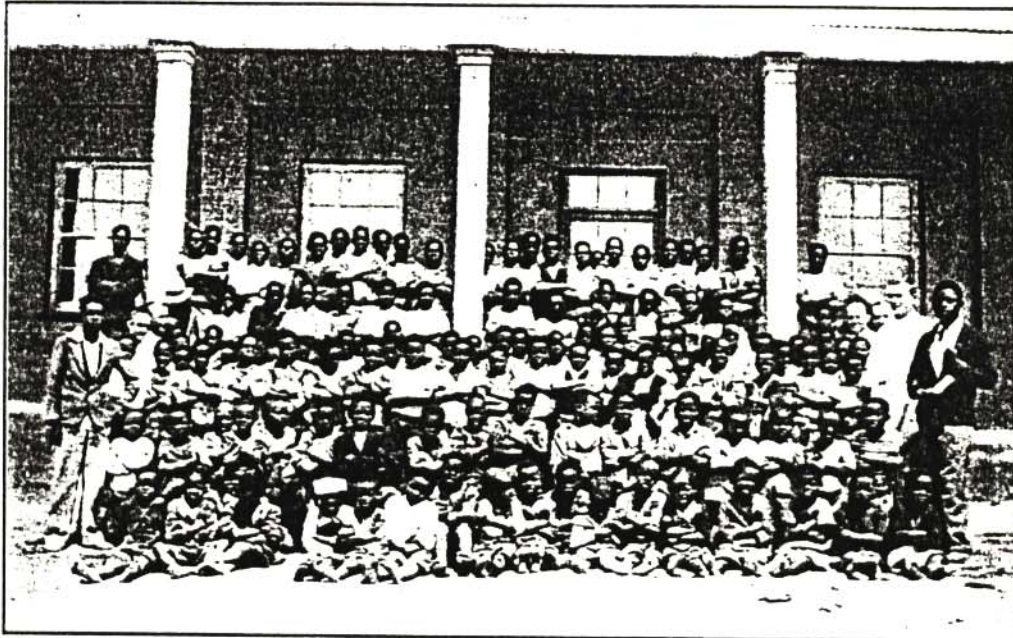
PHOTO 24



Drama: Julius Caesar by William Shakespeare

Staged at Pax on the jubilee of Brother Celeste

PHOTO 25



Een groep leerlingen.

A group of pupils.

Un groupe d'élèves.

The early pupils of the Primary School (Paxana): The photo was taken in 1932

In 1953, for instance, Pax celebrated its Silver Jubilee of twenty five years of work among the Africans of the Northern Transvaal. During that festival Brother Victure reports:

Na een reeks recepties en een royaal feestmaal werden al de bezoekers vergast op een welverzorgd gala concert waarin vooral "Julius Caesar" (Br Optatianus) en "De duiwel in Duiwelskloof" (Br Idesbald) bijval genoten (4:14).

Brother Optatianus was another name for Brother Francis van Asten.

Occasionally the Pax students performed at the Little Flower, a Catholic School, situated in Pietersburg. Former students of Pax still recall their hey-days when they used to perform in the school drama of the Pax Institution. One of such students is Mr Vincent Nkhumishe, who writes:

Personally the teachers, especially my English teacher, influenced me to like and love debates, drama and public speaking very much. I remember that it was in 1964 that I was selected to represent Pax College during the Drama Festival in Lebowa where I won cash and trophy for my school (13:2).

4.3.3.4 MUSIC AND SINGING

Music was also given attention at Pax. At first there was hymn singing but later choirs were organised. In the early years of the institution Brother Victure, who had passed a Licentiate, a Senior Diploma in music, taught the students Latin and Southern Sotho songs. Most of these songs were hymns.

Later Brother Lycinius took up the activity of singing, and was assisted by Bro. George Juvinianus van Damme.

The Brothers also discovered that "they are fond of singing" (that is the students) and therefore decided to teach "the people" how to sing and even what to sing. They would take advantage of this love and talent of singing "to teach them our Catholic songs to replace the Protestant hymns of which the music is adapted to unfit words." (12:759-760).

With regard to choral singing the College was divided into Houses as was the case with other activities. Each House was expected to raise up a choir. Prefects, with the help of the House, chose a choir conductor who was a student. The following were the names of the choirs in the different Houses: Merry Darkies, Piuos Choir, Nightingales, Sweet Home, Memorial Choir, Southern Choir, and the Chinese Choir. Choir competition ended up at inter-House level.

4.3.3.5 DEBATES

Debates have a special place in a school situation. They improve the literacy and the fluency of the students. The general knowledge of the students becomes widened and perhaps even deepened. It is indeed an art to speak brilliantly, relevantly, clearly, briefly and to the point. Such an art which our African youth need so badly can be learnt in debates. Above all, debates are a social activity which widens the social sphere of students in such meetings as the inter-class, inter-House and class meetings.

Debates were encouraged and there is evidence that the debating society was formed very early in the days of the institution. Professor M.C.J. Mphahlele, dealing with the extra-mural activities of the teacher-training school at Pax, refers to an early Pax College report written by Brother Victure dated 26 October 1931 in which it was said:

...In addition there was a debating society and a choral section (12:752).

It appears that debates were performed internally as was the case with singing, athletics and other games, such as tennis. However, a letter by a former student explains that in the early sixties the institution took part in the inter-school competitions. Mr Vincent Nkhumishe says:

My English teachers, influenced me to like and love debates, drama and public speaking very much (13:1).

It appears that debates were administered by language teachers, particularly the teachers of English. This is also confirmed by Mr S.M. Thema, also a former student, when he says:

Yes, in our time there were debates and a lot of activity was done in that direction, particularly in English which was the most popular language. It was the English teacher who encouraged us to the full (21:1).

Another source of information in this regard is found in some of the points which were raised by Mr M. Hoste.

TABLE XIV

Results of House Competitions in extramural Activities 1948

(This information was obtained from the records of Pax College).

Name of House	KIND OF EXTRA-MURAL ACTIVITY							Total	Position
	Hunting	Moruba	Tennis	Oneless	Swimming	Slow Cyc. - ling	Suck the coin		
Christ the King	2	3	2	3	4	3	2	19	4
Little Flower	1	2	1	2	5	4	1.	16	8
Sacred Heart	3	1	2	3	3	4	1	17	6
St Benedict	1	2	1	4	3	5	2	18	5
St Francis	2	1	3	5	4	6	1	22	2
St Joseph	1	3	3	2	5	3	3	20	3
St Mary	2	1	1	3	3	3	2	15	9
St Paul	4	1	2	0	3	5	0	13	10
St Peter	3	2	2	1	4	3	2	17	6
St Placid	5	5	3	6	4	7	4	34	1

He, was already critical of "Use of big words and nonsense expressions in English just to show their knowledge and superiority....They are fond of speeches and meetings where they come on the foreground."

4.4 MEANS AND METHODS

4.4.1 INTRODUCTION

The third component of this chapter deals with means and methods. The means and methods depend upon the aims and content of education. Content of education was basically prescribed by the Transvaal Education Department. With regard to the methods and means of education the Brothers were fortunate in the sense that a great deal of these had to come from them. The Brothers had to improvise or devise feasible means and methods of education under the circumstances. This was possible because they were with the students for the rest of the time.

On the other hand, it is also true that even in this respect the state, through its inspectors, could dictate the nature of means and methods which the Brothers had to use. Professor M.C.J. Mphahlele noted this point when he says: "It appears quite logical, if not exiomatic, that he who plays the piper should call for the tune; that is, he who finances an education institution should control it" (12:771).

The Brothers used their own means and methods effectively. In this respect they did not meet with opposition.

4.4.2 MEANS

Just as the aims of education depend upon the philosophy of life of the particular community, methods are dependent on the means of education.

It is important to note that:

Means help indirectly with the realization of the particular aims of a course of education (12:756),

In other words means are determiners and facilitators of methods of education.

4.4.2.1 THE TEACHER

The teacher helps in many ways to determine a particular method because he is in many ways a means or a medium of expression of particular methods. It is therefore noteworthy that:

One of the most important means is of course the teacher himself, the way in which he carries himself, organises, manipulates and presents his matter to achieve his goal or ideal (12:756).

As teachers, the Brothers of Charity at the Pax Institution were like the monks of old. They were particularly strict. They believed in routine for themselves and for the boys as well. The boys were never in doubt as to what was expected of them every minute of the day or even of the night. The motto of the Brothers was 'Practice makes perfect'.

4.4.2.2 THE STUDENT (PUPIL)

The student, like the teacher, helps in many ways to determine a particular method.

The students were divided into groups, teams, Houses, et cetera, for the purpose of their studies;

The other means of attaining success at Pax was to encourage "team spirit" even before the school was officially registered, the principal suggested to his staff that they should introduce "team spirit", dividing the pupils into "teams" and allotting marks to each team for such things as "punctuality, attendance, conduct, et cetera and deducting marks for indiscipline whenever a member of the team "kicks over the traces" (5:2).

4.4.2.3 MEDIUM OF INSTRUCTION

The language which is used for medium of instruction is very basic to effective teaching, because language is a very important means of acquiring knowledge. In other words, language as a medium of instruction can serve as a facilitator or barrier and can influence the examination results of the students drastically.

The medium of instruction was English. This medium was foreign to the teachers who were either Flemish or Dutch and also to the students who were predominantly N. Sotho.

The authorities had informed Pax to use English as a medium of instruction from as early as 1933. The teachers, however, were inclined to use Afrikaans which is closer to their mother tongue, Dutch. At this time Afrikaans was improving in status as an official language of South Africa, parallel to English. Since 1925, when Afrikaans replaced Dutch as an official language, it grew fast. It outgrew the early prejudices that it was "kitchen" language spoken by people of lower class. Intellectuals were beginning to use it in places such as universities and other places of social standing.

When the principal of the teacher training was thinking of switching over to Afrikaans as a medium of instruction, the district Brother superior, Theodor van Driesche, advised the Brothers to learn English and Sesotho.

In 1945, the Department of Education made an instruction with regard to the medium of instruction at the teacher training institution. In the Native Lower Primary Teachers' Course there would be three media of instruction as follows:

- a. One third of the subjects were to be taught in vernacular.
- b. One third of the other subjects were to be taught in English.
- c. The remaining third of the subjects were to be taught in Afrikaans. (18:8)

In the Native Primary Teachers' Higher Course the position with regard to media of instruction was as follows:

- a. Mother tongue was used for Scripture and vernacular.
- b. Half of the remaining subjects were to be taught in English.
- c. The remaining half of the subjects were to be taught in Afrikaans (18:8).

From the above stipulations by the Department of Education it appears that the political motive was made to override the educational principle that two foreign media of instruction were not suitable to the student, particularly if such media were both foreign. The addition of the mother tongue increased the media of instruction to three. The African child was unfortunately caught between two poles, English and Afrikaans. English as the international language had to be learned, and Afrikaans was the language of the ruling party, and mother tongue was the natural home or first language to be studied. However, against all these odds, the Brothers succeeded in producing good examination results.

4.4.2.4 EDUCATIONAL MEDIA (TEACHING AIDS)

The teachers made good use of a variety of educational media (aids) in order to make their teaching more effective.

It appears that the teaching media were given very serious attention because:

As early as 1935, it was reported that the Institution is well equipped with various up to date didactic materials, consisting of the following:

- 2 Ball Frames
- 2 Arithmetical Wheels
- 2 Number Impression Frames
- 1 Arithmetical case
- 1 Syllabic Wheel
- 1 Dictation Frames
- 1 Series of Number Impression Boards
- 1 Projection Frame
- 1 Set of weights and measures
- 1 Series of picture about the History of civilization
- 2 Series of Biblical pictures
- 1 Set of maps: Pietersburg, Transvaal, South Africa, Europe, Asia, Australia and America.
- 2 Globes
- 1 School Library
- 1 medical Chest
- 1 Case for Exhibits
- 1 Typewriter
- 1 duplicator
- 1 Harmonium (15:2).

In addition, there were wall charts and pictures of various kinds which were at the disposal of the teachers for use. The principal encouraged the teachers to realise that the chalkboard was the basic, easiest and most available teaching medium. He wrote as follows in connection with the chalkboard.

The sight of a well prepared blackboard when the pupils enter, stimulates a keen interest in what will come. The blackboard is your best intuition means, and I notice that some of you are no more afraid of drawing a rough sketch (5:3).

In addition, the Brothers encouraged innovation and invention of as many as possible of the teaching aids by the students themselves. The teaching staff had prepared many teaching aids for their own use

4.4.2.5 THE LIBRARY

The library is one of the media or means of education, a facilitator of a method of education. The Brothers of Charity did not lose sight of this fact. After establishing the postprimary classes they immediately thought of the library. Indeed in 1936, a year after the official registration of the institution, the principal placed an application for financial assistance by the Department of Education to purchase library books. The Department replied the principal to ask for the list of books which the institution intended to purchase.

The students were allowed and even encouraged to make good use of the library. This is evidenced by the article of a former Pax student, Alfred Madiba, who wrote in the Pax Record, the school magazine, about the library as follows:

A library is a silent teacher outside the hours who has a great influence on the mastery of the languages and on the education of our moral outlook. It inspires our compositions and our speech. It furnishes practical application to the rules taught in the class (16:3).

4.4.3 METHODS OF EDUCATION

In section 4.1 above a very brief explanation of the concept method was done. A.P.P. Mokwele says "Method is therefore, the means by which the teacher has access to the enquiring mind of the student." (10:126).

He goes further to quote Nichols and Nicholls who say:

the teaching method involves the relationship between students, teacher and materials, the organisation of content, its manner of presentation to the students, and the activities the student and the teacher carry out. (10:126).

From the above explanation it should become clear that one single method is seldom used by teachers. The question of teaching methods received thorough attention at Pax. This was evidenced by the remarks of the District Superior, Theodor van Driesche, who visited Pax in 1935. After his visit he wrote back to Pax to report his impressions of the activities of the institution. Among others the District Superior enumerated a few hints on the "methods of teaching" to the Brothers. He emphasised the importance of methods of teaching when he said: "How to teach is more important than what to teach.", and he continued to say:

- a. I feel you should do more for the preparation of your lessons - not the mass of things is important, but the method and the system.
- b. For lessons in Religion, be simple, be practical.
- c. Instructing is more important than memorizing.
- d. Control is the soul of progress, check regularly all the boys' tasks.
- e. Revise regularly by means of tests.
- f. Take your own professional training to heart. You have the time and the opportunity (6:1).

These hints from the District Brother Superior improved instruction at Pax. The principal of Pax gave "Directions" to his staff, that activity was one of the most important qualities for the teacher in his work. By this he meant that the pupils should be kept active in their classes. The principal was against "the sit-still-and listen method" where the children spent a lot of time watching the activity of the teacher but never ever forming part of the lesson. The principal went further to recommend to his staff short and brief preparations for their lessons. He also urged his teachers to give their pupils individual attention in their methods. He urged the teachers that they should refer and adapt their teaching and lessons to circumstances under which their pupils live.

The principal advised his staff to be practical in their approach, particularly in teaching Religious Education. He went further to emphasise a good and sound student - teacher and teacher - student relationship. The principal explained further.

The white members of staff came from various countries in Europe. They differed in many respects, not least in national training. Thus they needed unity of action to be more effective and successful in their educational work: (12:758)†

The Brothers were successful in their unity of action and effort. Their approach to the African student was proper and sound.

This was endorsed by the Zoutpansberg Review:

The Brothers of Charity have their own methods, their own didactic material, and they make their own school booksexample, Kgašapeu, Pax Quarterly, Ditaba tša Beibele etc.) They study the customs of the Natives, their ways of learning and even their prejudices. They study also their language. All the members of the teaching staff have to know the Native Tongue. They do not make of the Native caricatures of Europeans by imposing upon them our customs, but they are to build up a progressive Native population (12:759) .

This shows that the Brothers were working hard to adapt their methods to the practical situation which prevailed in the life of the students. These circumstances in which the students lived included, pastoral farming which needed a knowledge of animal husbandry,

The students were also taught how to prepare and cultivate their plots. When the Brothers discovered that the students loved singing they took advantage of their love for the activities. They discovered considerable talent in them and they taught them many songs and various Catholic Hymns.

One of the main activities at Pax was revision of work. Lessons were taught and revised time and again. Parallel with revision of work, there was drill work. The Brothers drilled the work so thoroughly that even the weak student was given chance to catch up. This was confirmed by many former students of Pax. Mr S.M. Thema, at present circuit inspector in the Ramokgopa Circuit in Lebowa says:

Of course the teaching methods of Pax were very good.

One thing sure was the thoroughness in almost everything the Brothers did. The drill work was done very well so that the average and the weak managed their studies. Another point in this connection was frequent revision of work through tests. These tests were short and to the point. Above all, the Brothers were themselves diligent and dedicated in their work and they in turn demanded the same from all students. This is the reason why Pax did so well (21:1).

With regard to short summaries which the teachers gave to their pupils the principal wrote to remind the staff:

Children cannot remember everything that you "have told them", give them summaries of the matter taught (5:5).

The principal encouraged the teachers to make consistent repetition as they went about their work:

Repeat and repeat again as preparation for coming examinations. Teachers who have got experience in the matter know that the results are always less than they had expected. Put the question in various ways. Revise your syllabus and your monthly division to see whether no point has been neglected (5:5).

The popular methods of the Brothers of Charity can be summed up as follows: repetition of lessons, drill work and summaries. In addition a great deal of student activity, which discouraged the sit-still-and-listen method, was practised. Frequent tests and assignments and the division of students into groups and teams improved the situation. Above all the supervision of the pupils work, their studies and other relevant activities became a cornerstone of the success. Added to this proper discipline of the students, and the dedication of the Brothers, it becomes easy to understand why Pax was such a success.

4.4.4 PRACTICE TEACHING.

Closely related to the subject of methods of education is practice teaching. In practice teaching we deal with methods in two ways. Firstly, the teaching staff of the teacher training institution should adopt methods, means and strategies to teach the student - teachers. In other words the teaching staff of the teacher training institution should be exemplary in the sense that their teaching methods themselves have a lot of impact on the student-teachers. Secondly, the student-teachers need to be taught the methods which they in turn are going to use at the practising school, observed by those who taught them. In other words the question of means and methods becomes subject matter of the student-teachers.

In any teacher-training institution the practising school is the testing ground for the success or the failure of the methods taught and suggested, that is, it is a testing ground for the practical application of the theoretical principles. The success or failure of the teaching aids supplied and applied is also tested there (12:767).

The first circular which was issued by the principal in connection with practice-teaching was in 1936, a year after Pax was registered as a teacher-training institution. This circular dealt with what was to be expected of both the class-teacher or methods master and a student-teacher during the period of criticism lesson. The principal provided a format on the "Notes of a lesson".

The following suggestions were advanced to guide both the critic, who is the method master, and the student-teacher:

PREPARATION

- i. Carefulness of preparation
- ii. General appearance must be good

SUBJECT MATTER

- i. It must be suitable to the class - just enough, not too much for the time available
- ii. Teacher must have command of the matter
- iii. Teacher must distinguish between important and secondary points

METHOD

- i. Did the method suit the matter and the class?
- ii. Did the teaching stimulate the observation by the senses of the children (intuition)?
- iii. Did the teacher succeed in keeping up the interest of the class?
- iv. Was revision skilfully conducted at the end of the lesson?

AIM

Did the teacher achieve the proposed aim?

LANGUAGE

- i. Was it correct and suitable for the class?
- ii. Was the teacher not talking too much?

QUESTIONS

- i. Did they demand thought?
- ii. Were they well-prepared?

TEACHING AIDS

- i. Were they made good use of?
- ii. Was the handwriting on the board correct?
- iii. Were the children kept active?

CHILDREN

- i. Were they well kept in hand?
- ii. Were they interested?
- iii. Did they behave well?
- iv. Did they make any personal efforts?

TEACHER

- i. Was he sympathetic, encouraging and energetic?
- ii. What about his posture, position, manners and dress? (5:7).

Practice teaching was taken very seriously by both the student-teachers and the teaching staff of the Pax Institution because it was "obviously the most important subject...." The "boys" were there primarily and essentially to be trained as teachers, to teach in junior schools. This is confirmed by one of the early students of Pax, Chrysostum Lekoloane, who was in third year in 1943. He wrote in the Pax Record as follows:

Besides weekly demonstrations and criticism lessons publicly discussed, the pupil-teachers have the first week of each month set aside for practical teaching.....you should see them, march out....note books and class textbooks under the arm, zealous and bold, they set out to cover several miles on foot. At a regular hour in the afternoon they file in again, dog tired and hungry, the days teaching is over, but the preparation for the next day is still ahead....Our days are full indeed. (16:10),

This is an interesting description by a participant. It shows very clearly that the students were kept busy. It was indeed true that:

Their days were full, there was no time for idling at Pax. Those who were not busy with preparation of lessons, were kept extra-busy at manual work and study. (12:768),

It is interesting to note that the students, and indeed almost all former students of Pax one meets and talks to, were positive towards this hardwork. They did not see it as undesirable toil but viewed it with a sense of appreciation as Chrysostum Lekoloane says:

I love Pax on account of this atmosphere of study. It gives a hard time to a newcomer used to loitering away his precious moments; but soon he follows suit. Excluding our lesson periods, we have thirty minutes study every morning to revise our lessons of the day, thirty minutes at noon time to read our set books and one-and-half hours at night before retiring to learn our lessons and make our homework. To a Paxonian love of study becomes a natural tendency... (16:10).

The Brothers of Charity at Pax applied the different teaching methods discussed above successfully. They also emphasised dedication to work in general, devotion to studies, perseverance in all undertakings and determination of purpose. All these became a success because of the good discipline in the institution. The writer, with twenty seven years of teaching experience, seven of which were spent as principal of a college of education, believes, very strongly that means, methods, teaching strategies or techniques may not bring about the desired result without discipline and diligence.

The Brothers had realised that in the process of preparing their trainees for the difficult work which lay ahead in the teaching field, hard work was unavoidable.

All this hard work and earnest study aimed at equipping pupil-teachers for their main task at the practising school. The main aim was "without doubt to couch up the pupil-teachers in school practice" because their first lessons especially required "the utmost vigilance on the part of the teaching staff (12:769).

The principal of the teacher training was Brother Victure, an outstanding person. He gave his teaching staff mature guidance with regard to teacher education in general, and practice teaching in particular. One of his instructions with regard to practice teaching was that staff members should interfere with a lesson if "a pupil-teacher was not able to manage the subject or the class or both."

On the question of the evaluation of lessons the principal expressed his ideas as follows:-

Do not call a lesson excellent, unless it cannot be improved any more...Such vague terms should be avoided, they only show that either the teacher had no idea about what has been done or that the report on the pupil-teacher was hurriedly done in three minutes. Rather write down facts to illustrate your sayings (5:7).

On the question of the quality of teaching and proper methodology, the principal gave his staff hints such as to improve the lesson by making use of apparatus and illustrations. He said that good teachers were resourceful people.

Such a teacher would always find it necessary to innovate or even to invent one teaching aid after the other according to the need.

4.4.5 EVALUATION OF THE MEANS AND METHODS OF EDUCATION AT PAX.

We normally base our evaluation of educational endeavour on the examination results. The obvious conclusion is that the means and methods of education were excellent because year after year Pax produced hundred percent passes. The examination results of the Transvaal Native Teachers' Lower Certificate were very good indeed. Failures in this course were very few. In fact for the period 1935, when the first students were allowed to write this examination, up to 1951, when the course was stopped, only one candidate failed the examination:

The first candidate to fail an examination at the new school was one Solomon Ramaboea. Ironically, he was one of the "leaders" (leiers). The principal was naturally disappointed and upset and consequently wrote a letter to the Department pleading for his promotion (promosie) into the second year. A prompt reply after only three days, came in the negative because "Ramaboea gesak het in Gesondheidsleer en dat hy die hele eksamen sal moet oorskryf, aangesien eerstejaarskandidate nie in aanmerking kan kom vir promosie nie." (12:760).

So, Ramaboea had to repeat because in those days first year Native Teacher's Lower Course was a public examination which was taken very seriously according to the time table and regulations of the Department.

Besides the supplementaries, he was the only one who had to repeat as prescribed. From this experience Pax learned a lesson and improved. In the Native Primary Higher Teachers Course, from the period 1946, when the first examination was written, up to 1956, when the course was abolished, there was no total failure at Pax. There were few supplementaries, mostly experiencing problems in Arithmetic.

In the Junior Certificate examination, the results were equally good. From 1946 up to 1970 Pax was rated as one of the best not only in the circuit but in the rest of the country; producing distinctions, first classes every year.

With matriculation the situation was slightly different. In 1947, out of ten candidates only one passed, his name was John Langa. Pax then strengthened the staff to man the matriculation classes properly. In 1948, Brothers Optatian van Asten and Prosper van Dingenen arrived from Europe with a special mission to boost the matriculation classes. The matriculation results showed a remarkable improvement.

In the Industrial School, work was excellent and at the end of every year there was hundred percent pass until the school was finally closed as we shall see in the forthcoming chapter.

The former students, were all positive. The writer has so far not come across anyone who was disappointed by the standard of work at Pax.

This has been a constant feature, as Mr Vincent Nkhumishe, a prosperous business man and former student of Pax college writes:

When I was admitted at this College as a Form I student I hardly realised that I was going to undergo such a great process of change. For the five years 1961 - 1965 the Brothers of Charity changed me altogether through their dynamic methods of teaching. The teachers at Pax were dedicated, hardworkers and they were available at all times to assist us (13:1).

Inspectors' reports also bear testimony to the good work done at Pax. It was indeed report after report by the panels of inspectors which spoke very well about the "good spirit which reigned" in the school.

Voor inspectie en het afnemen van het mondelinge en praktische werk in verband met de eindeexamens van de leerlingen onderwijzers bezoeken achtereenvolgens panelen van inspecteurs onze inrichting: ze zijn hoogst tevreden met het werk hier verricht en sparen geen lofprijzingen. Pax gaat in bloeitijd te gemoet. (4:9).

The inspectors gave a general assessment of the institution; on cleanliness, presentability, arrangement of work, the general tone of the institution, discipline, the quality of teaching and teaching media, preparation of work and control, and administration of work done by the students.

All these and many other school features have been evaluated by the inspectors and were found to be up to standard. One of these reports has been pulled out from the files of the secondary school as an example. It is dated 27 March, 1956. The inspectors made the following observations:

Die meeste van die staflede wat in die sekondêre skool onderwys gee, is terselfdetyd ook dosente aan die Normaal Kollege (15:1).

The inspectors started their inspection by giving a general assessment of the institutions:

ALGEMEEN: Die geboue waarin daar klas gegee word sien daar baie mooi skoon en netjies uit, en so is ook die ameublement. Die mure is goed voorsien van opvoedkundige prente en tekeninge gemaak deur die staflede self. Die registers word netjies en op datum gehou. Dit is ook die geval wat betref die skemas vir die jaar en die daaglikse voorbereidings werk. Die skema word stiptelik nagevolg (15:1).

After giving its general impression the panel went into the different classes to get a feel of the actual teaching situation. All the individual reports by the different inspectors expressed satisfaction and finally the inspectors concluded by giving a combined "impression" of their experience. In this particular case the inspectors wrote as follows:-

ALGEMENE INDRUK: Die algemene indruk wat ons van die staf gekry het is dat daar deeglik, hard, en konsensieus gewerk word. Die resultate van '55 se einde eksamens toon ook aan dat die vrugte van hierdie arbeid beloon word; want in die matriek het 9 uit 11 kandidate geslaag en in die Juniorsertifikaat het daar slegs 1 uit die 34 kandidate gesak (15:3).

The inspectors were surely impressed because all was positive and impressive. Small wonder that they ended their report with the following words:

Ons wens die prinsipaal en sy staf
ook hierdie jaar alle sukses toe.
(15:33).

4.5 CRITICAL SUMMARY

The Roman Catholic Church at Pax aimed at producing its own teachers in the first place. Secondly, such teachers had to receive education which was well balanced and multi-dimensional in nature. In other words the envisaged education catered for the religious, moral and ethical, intellectual, physical, emotional, national and historical and aesthetic aspects. Thirdly, the religious aspect was the overriding aim. The Brothers' main aim was to produce Catholics who were spiritually highly motivated and dynamic. In short the Pax students had to be "Militant Catholics."

Fourthly these aims of education as viewed by the Brothers of Charity at Pax Institution differed basically with those of the South African Government. The latter viewed education as an instrument to fit in an individual into a particular place in society, a place determined by the race, colour or creed of that individual. This conflict in ideologies culminated in frequent frictions.

Fifthly, another basic difference between the Roman Catholic Church and the South African Government emanated from religious grounds: One party was Protestant whilst the other was Catholic.

Sixthly, the state prescribed the curriculum to all institutions and colleges.

This curriculum was divided into two main parts, namely the intra-mural and extra-mural activities. The success of any curriculum depends upon the teachers who teach it. Under unimaginative and unenterprising teachers the curriculum can be as dead as a door nail. However, in the hands of lively and creative teachers, as it was the case with the teaching staff of Pax, the curriculum became vigorous and lively. This explains why the Brothers at Pax made a success.

Finally, the Roman Catholics at Pax had their own Peculiar methods of education such as repetition, drill work, constant and consistent revision of work, regular tests, careful supervision and control, team work, group studies, the card method and strict discipline. All these coupled with diligence, dedication, perseverance and determination culminated in a great success at Pax.

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CHAPTER FIVE

5. CONTROL AND ADMINISTRATION OF PAX INSTITUTION

5.1 INTRODUCTION

In the previous chapter the aims, content and methods of education were discussed. In this chapter a brief survey of the control and administration of the Pax Institution is given. Control and administration form an integral part of the whole educational spectrum, and are closely related to the aims, content and methods of education. As cited above 4.2, 4.3 and 4.4 the aims of education relate directly to the *philosophy of life, whilst content embraces what the pupils should learn and methods of education refer to how the pupils should learn.* The manner of control and administration of the Pax Institution influenced the aims, content and methods. In other words, proper control and administration enabled Pax to realise its aims; to teach the prescribed content effectively; and to apply the means and methods correctly. The terms, 'control' and 'administration' are used in their widest connotation. Administration in this context includes:

"...the process of planning, organising, staffing, directing, coordinating, reporting and budgeting (10:93).

Control on the other hand includes, amongs others, managing, supervising, leading, maintaining law and order, whilst at the same time applying authority and discipline.

In this chapter the following shall be considered: Activities directed from outside and inside the institution; management of the finances: establishment of buildings; dealings with the staff and students; and the supply and administration of equipment. There was cooperation in control and administration at Pax. On the one hand, there was the state, the Transvaal Education Department (T.E.D.) which financed such institutions, and

In this regard Pax was not different to the other training institutions which were subsidised by the Transvaal Education Department, since 1903, and, therefore, was subjected to and controlled by it (11:771).

On the other hand, there was the Roman Catholic Church.

The Brothers put up buildings themselves, selected the students to be trained, bought some of the equipment, recruited staff mainly from Europe initially, and raised funds locally to enable Pax to survive, but relied more on government subsidies for it to succeed as a teacher training institution of note (11:771).

This co-operation culminated in a conflict between the two parties. The climax of this conflict, resulted in the termination of Government subsidies to Pax when Bantu Education was introduced.

The control and administration can be divided into two parts: The first deals with the external bodies which controlled and administered the institution, the second, with the internal control and administration of the institution.

5.2 THE EXTERNAL CONTROL AND ADMINISTRATION

As cited above, in item 5.1.1, the state and the Roman Catholic Church, were responsible for the external control and administration of Pax. These two exercised authority directly or indirectly outside the premises.

5.2.1 CONTROL AND ADMINISTRATION BY THE STATE

The state controlled and administered the institution through the provinces, that is, the Transvaal Education Department (T.E.D.). At the head of the T.E.D. was the Director of Native Education, the highest official, responsible only to the Minister of Native Education. The minister was a politician elected by the whites of South Africa, a member of the cabinet of the Union of South Africa. The next important official was the Chief Inspector of Native Education who was second in command to the Director. The next rank was that of the inspector of Native Education, under whom was the Supervisor of Native Education. The minister, director, chief inspector and inspectors were all white. The Supervisors were all black. During the period 1928 to June 1935, there was no real co-operation in the control and administration of Pax because the state had not yet recognized or registered the institution.

Real co-operation occurred from July 1935, onwards when Pax was officially registered.

For twenty years, 1935 to 1955 Pax remained a government-aided school regularly inspected by Government Inspectors, and generally subsidized by the Transvaal Education Department. The Department issued syllabuses, regulations and paid the teachers' salaries, as well as rent and equipment grants (11:773).

This does not mean, however, that during the period 1928 up to June 1935 the state was altogether uninvolved in the control and administration of Pax. Indeed its control and administration was felt at the very beginning when it was established because, it was part of the Doornspruit school of the Sisters of Charity, which was registered and, therefore, government controlled. Control at the beginning was indirect.

Registration was an integral part of control and administration of the institution by the state. It is therefore important to note that:-

To qualify for grants - in - aid, this institution had to satisfy the conditions stipulated by the state. Further, they had to be periodically inspected by the Government Black Supervisors and White Inspectors (11:772).

Pax apparently qualified for the conditions stipulated because:-

As early as 1932, even before the school (Pax Institution) was officially recognized and registered, "the inspector of Native Education", Mr H. Liebenberg, visited Pax College and "expressed himself satisfied and pleased with

Dr M.C.J. Mphahlele writes about H. Liebenberg that:

"Even when on holiday in Europe, he did not forget his "friend", Brother Superior of Pax - he bought him a New Year present." (11:772).

Liebenberg was not the only inspector who was impressed by Pax.

His English predecessor, J.C. Johns, was sympathetic to Pax:

"From that date (1932) on, the relationship between Pax College and the Inspectors, on the whole, seemed to have been excellent. Whenever they visited Pax on inspection they occasionally slept there" (11:772).

Inspector B.J. Kriel was the third official who showed respect and sympathy for Pax. He wrote a letter to Brother Superior in 1944 and the tone was very friendly. For instance, the salutation of the letter read "Vader Zandweghe" and the basic message of this letter was to thank the Brother Superior for the excellent hospitality which was offered to the inspectors. Mr Kriel went on to say:

Dankie vir die populier plantjies
.....vir die gawe mis.....en
ek stuur nog my leegsakke....met die
vriendelike versoek om hulle maar weer
vol te laat maak (9:1).

The letter by inspector Kriel reveals friendliness throughout, for instance, the conclusion reads "U opregte vriend".

Reports by the government inspectors are quoted in chapter four, the basic message of which was appreciation of the good work done in the institution, the friendly spirit which prevailed, thorough discipline and the healthy climate.

Despite all the praise by the state, the bitterest clash occurred between the two parties. The main problem emanated from the state: Brother Victure De Clerc writes:-

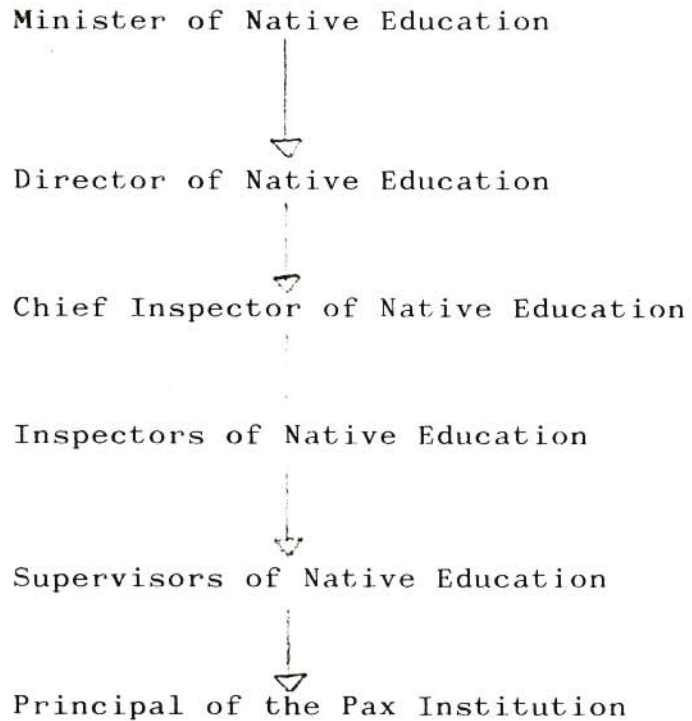
In het begin van 1954 wordt het Naturelle-Onderwijs, dat tot dan toe door de verschillende provincies beheerd werd, door het Centraal Gouvernement overgenomen. Op 2 April ontvangt Pax een eerste omzend-brief van het Departement van Naturelle sake die het algemene beleid schetst ten opzichte van de re-organisatie van het Bantoe-onderwijs.....

In Augustus 1954 barstte de onweerswolk van de apartheidspolitiek boven Pax los... (5:15).

According to the author, Bro Victure, the new policy was like a thunderous downpour ("barstte de onweerswolk") on Pax, which implies the power and the might with which the new policy was applied. One detects the disappointment and the hopelessness of Bro Victure in this respect - "de onweerswolk van de apartheidspolitiek boven Pax los". In other words the new policy did not augur well for Pax.

Figure 2

Organogram of Pax Institution for the period
1935 - 1955 .



5.2.1 CONTROL AND ADMINISTRATION BY THE ROMAN CATHOLIC CHURCH

In chapter two the organisation which the Church exerted was dealt with briefly. It should be realised that a great deal of mission work of the Roman Catholic Church is done by the religious orders or institutions:

Non-clerical or lay institutes of men are the various brotherhoods whose non-ordained members are engaged in educational work, hospital work, missionary work, et cetera. The Brothers of Charity who started Pax, belonged to such an institute or Order (11:774).

Photo 26



The Right Reverend Abbot Bishop
Clemens Van Hoeck who encouraged
the formation of Pax Former Students.

There are various religious orders such as the Brothers of the Sacred Heart, the Christian Brothers, and the well-known Brothers of Charity. Its structure explains how it governed Pax. The Congregation of the Brothers of Charity is ruled by a Superior General, assisted by four Councillors. It was initially divided into five Provinces and four mission districts. The Congregation grew into vast establishments spread over the following dioceses: In Belgium: Bruges, Ghent, Mechlin, Liege, Namur, Tournai
In Holland: s-Hertogenbosch, Haarlem, Roermond
In England: Lancaster, Salford, Liverpool, Westminster
In Ireland: Gasory
In Canada: Montreal, Quebec, Nicolet, St Hyacinthe
In the U.S.A.: Boston. (6:IX)

The initial mission districts were the then Belgian Congo, (now Zaire), Ruanda, Urundi, Java and South Africa, specifically the Northern Transvaal which is the focus of this study.

In 1928, the Superior General was Father Philemon, who was appointed to this position on 7th December, 1922, (see picture). The Brother General Superior is stationed in Ghent on Rome. He, like all other Catholic institutions, owes his allegiance to the Pope. He is, therefore, the link of the whole institution of the Brothers of Charity to the Catholic Church. Under him is the Brother District superior. In the case of the Northern Transvaal Mission District, the District Superior was stationed in Pietersburg.

Photo 27



EERW. BR. THEODOSE, ASS.

Photo 28



EERW. BR. VIRGILE, ASS.

Photo 29



EERW. BR. MATTHIEU, ASS.

Photo 30

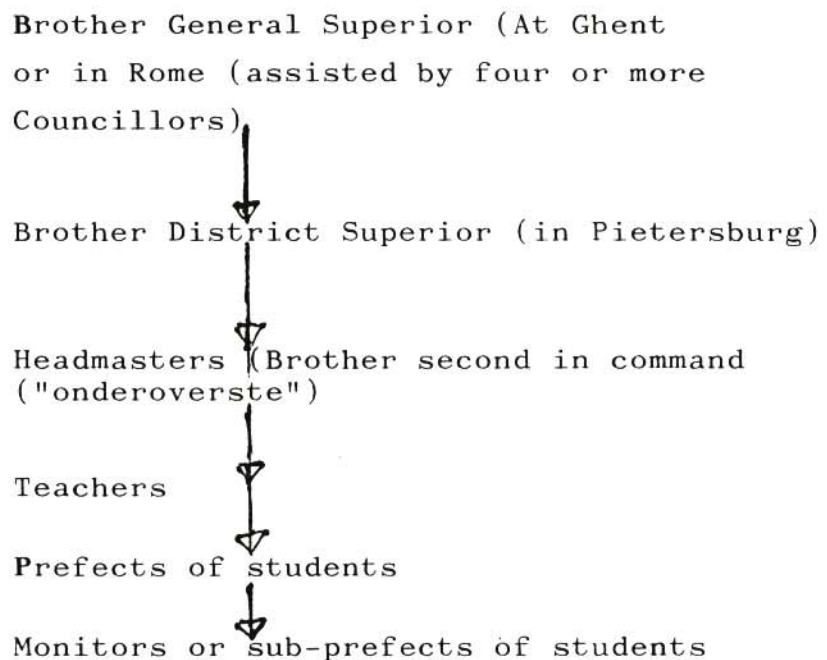


EERW. BR. MAGNILE, ASS.

When Pax was established, the Brother District Superior was Theodor van Driesche, who visited the institution in 1935, and who was second-in-command to the Superior General. Under the District superior was the Brother Superior, who was the Superintendent of Pax. At the time of the establishment of Pax, this position was occupied by Brother Juventius van Zandweghe. Under the Brother Superior came headmasters who were also stratified. The most senior headmaster was called "second in command" (onderoverste). He was a deputy of the superior. Under the headmasters were teachers. The church also worked with students' prefects, monitors, group leaders, team leaders, et cetera.

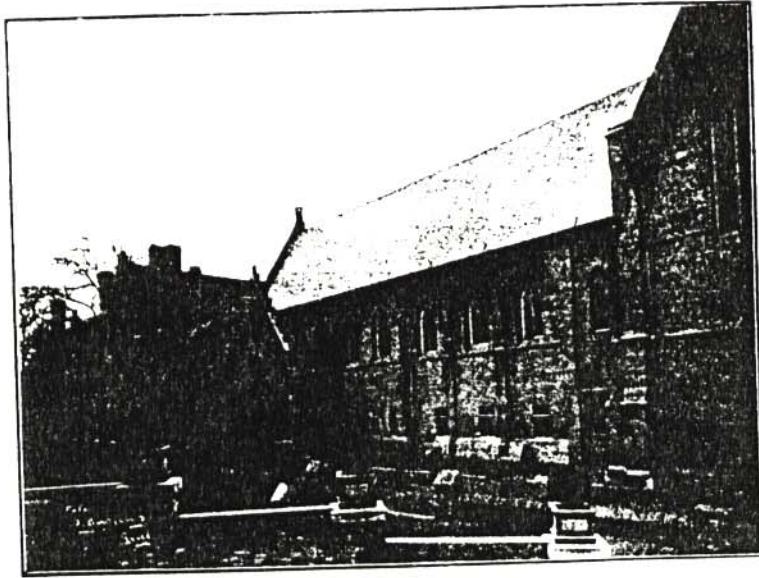
Figure 3

Organogram of Pax by the Roman Catholic Church,
1928 - 1968.



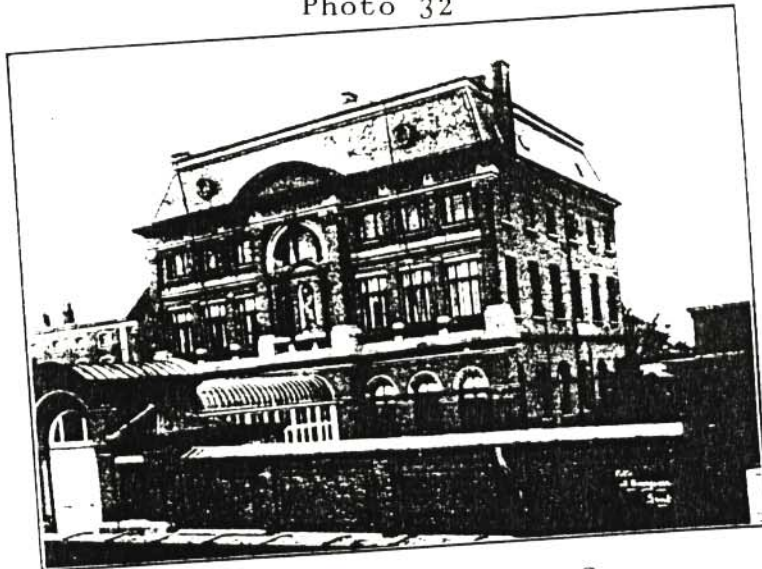
HOUSES OF THE BROTHERS OF CHARITY IN BELGIUM

Photo 31

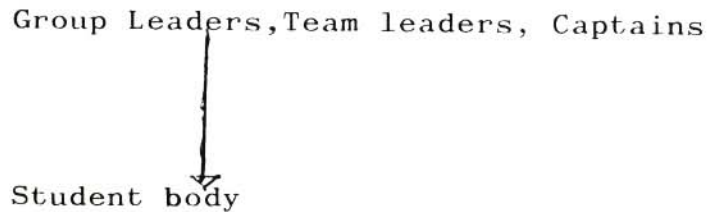


ONS EERSTE HUIS : DE BILOKE TE GENT.
NOTRE PREMIÈRE MAISON : LA BILOQUE A GAND.
OUR FIRST HOUSE : THE BILOKE AT GHENT.

Photo 32



ZETEL VAN HET HOOFDBESTUUR TE GENT.
SIÈGE DE L'ADMINISTRATION CENTRALE A GAND.
RESIDENCE OF THE CENTRAL ADMINISTRATION AT GHENT.



5.3 INTERNAL CONTROL AND ADMINISTRATION OF PAX

The internal control and administration was basically in the hands of Brother superior who was the superintendent. Brother Superior was in turn helped by others inside the institution, such as the headmasters, staff and students to carry out his work.

5.3.1 THE ROLE OF BROTHER SUPERIOR

Brother Superior was appointed by the Superior General stationed in Ghent. This appointment was recommended by Brother District Superior who was an immediate senior of Brother Superior.

Brother Superior had absolute power over the institution. No person could challenge him on internal control and administration. The only person who had authority over him was the Superior General, who could dismiss him for maladministration. Some of the responsibilities of the Superior were as follows:

Photo 33



Brother Juventius Van Zandweghe
First Superior of Pax



Bro. Victure de Clercq
Founder, Principal Normal, Recorder

Photo 35



Brother Optatian - Francis Van Asten

Photo 36



Brother Rogatus Hoste

Superior of Pax

He had to see to it that all the Brothers kept their religious vows of chastity, poverty and obedience. It was also his duty to guide the other Brothers under him with planning and decision-making. He had to provide dedicated leadership and relevant delegation at all times.

Brother Superior also acted as the legal owner of the farms, the schools, the college, the church, the stock and all other property at the disposal of the Congregation. He had both administrative and professional duties to carry. He also was the official link between the institution and the outside world.

Although Brother Superior was given such extensive powers with regard to internal control and administration, he obviously needed assistance in order to succeed: It was necessary for him to share his power with subordinates, that is, the headmasters, staff and students.

The Superiors of Pax Institution for the period
1928 to date (1991). TABLE XV

PERIOD AS SUPERIOR	NAME OF SUPERIOR
1928 - 1948	Brother Juventius van Zandweghe
1948 - 1948 (October)	Brother Gerulf Boogaerts
1948 - 1951	Brother Victure Declercq
1951 - 1958	Brother Juventius van Zandweghe
1958 - 1962	Brother Rogatus Hoste
1962 - 1965	Brother George van Damme
1965 - 1970	Brother Francis van Asten
1970 - 1974	Brother Patrick van Cool

1975 - 1975 (October)	Brother Licinius Sae
1975 - 1978	Brother Francis van Asten
1978 - 1965	Brother Celest van Buynder
1986 - 1989	Brother Francis van Asten
1989 - to date	Brother Patrick van Cool

5.3.2 THE ROLE OF THE HEADMASTERS

Headmasters were directly accountable to the Brother Superior and were therefore an important component of the whole internal administration and control of the institution. The headmaster who was in charge of teacher training played a major role. This position was held by Brother Victure for many years. Indeed, Brother Victure was the founder of the teacher training. The headmaster of the secondary school also became an important person because the number of the students in this section increased consistently, particularly when the matriculation courses were introduced. The third headmaster was in charge of the industrial school. He also played an important role in that this section was instrumental in the building of the institution and the manufacturing and supply of equipment. Finally, there were headmasters of the four primary practising schools, who were specifically related to the teacher training section.

One letter which Brother Superior wrote to the Secretary of Bantu Education states that:

Die Pax - skole maak saam n natuurlike en integrale geheel uit: die oefenskole, die sekondêre en die normaalskool. Die oefenskole is die onmisbare proefveld vir die leerlinge van die opleidingskool; die sekondêre skool is sy onmiddelijke

All instructions from the Brother Superior concerning the administration and control of the schools were given through the headmasters.

It, however, appears the three practising schools outside the Pax campus enjoyed a certain autonomy as opposed to the other schools on the campus. The explanation for this is simple because the distance of these schools from the Pax Centre was about 25 kilometers.

5.3.3 THE ROLE OF THE STAFF (ASSISTANT TEACHERS)

5.3.3.1 INTRODUCTION

In chapter three a summary of the activities of the first teachers at Pax was given that is, the Brothers of Charity themselves. The African teachers also played a significant role, particularly when the institution grew in size. In all the schools, that is, the teacher training, the secondary school and the industrial school, black teachers worked hand in hand with the white Brothers in their task.

Since the Brothers did the bulk of the administration and control, it is necessary to discuss them separately from the functions of African teachers. Additional facts on some teachers with meritorious service at Pax are also given.



Brother Patrick Van Cool - Present Superior

Photo 38



Brother Edwin Mantshiu: the Present Principal of Pax High School.

5.3.3.2 CONTROL AND ADMINISTRATION BY THE BROTHERS OF CHARITY.

Brother Victure kept a record of the Brothers of Charity who taught at Pax, indicating the date of their arrival, and, in some cases, even the duties which were assigned to them. They were guided by the old monastic principle: "One monk was set aside to exercise a constant supervision over two novices by night and day" (2:107).

The Brothers did their work during school hours and after school when the African teachers had left the campus. In this respect, Brother Superior wrote a letter to the inspector to explain that:

.....al ons blanke onderwysers is buite hulle werk as dosente, belas met die bewaking en toesig van leerlinge van die vroeë more 5.30 vm tot laat in die aand 9nm is hulle by die studente (11:777).

Former students recall that Brothers took turns to look after the boys almost twenty four hours around the clock. It appears that even when the boys were in bed there were always some Brothers on duty.

After 9 p.m. two members who were known as "boarding-masters" took over. But that did not mean that the other (white) members of staff were not on duty. They were on duty professionally and administratively, for twenty four hours a day. Fortunately, for them the boys had to sleep after 9 p.m. and it did not warrant more than two masters to look after boys who were fast asleep. (11:777).

The Brother Superior enumerated the duties of the Brothers of Charity.

Hulle hou toesig op die slaapkamers, eet-en leessale; hulle organiseer en kontroleer die daaglikse handwerkperiodes, sorg vir stortbaaie en vir die ordelike bestuur en netjies onderhoud van die hele inrigting. Hulle sien toe dat die studieperiodes nuttig en ernstig deurgebring word en hulle is teenwoordig by die debate en lei die sport aktiwiteite (11:778).

The close contact between the Brothers and the students was cardinal because, in addition to all the duties mentioned above, students were not allowed to read any book of their choice. The Brothers saw to it that:-

"...perverse en opruiende literatuur nie net buite gehou word nie, maar ook dat weerspanningheid en ondergrondse aktiviteite in die klem gesmoor word " (11:778).

In some instances it became clear to the white staff members that black staff members, as a component of the oppressed, could in many ways sympathise with students, particularly on matters of political nature. This could perhaps be the reason why they were dismissed after school hours. One former student of Pax, Mr Joseph Ramokolo, who stayed at the institution for seven years and became a Brother, (Bro Gregory), says:

The black staff members would leave the campus immediately after school and the white Brothers, would remain because black teachers were not given administrative duties after school hours (19:1).

In addition, the letter by the Additional Native Commissioner referred to above indicated that despite his religious differences, the superior, as a member of the white community, had certain political responsibilities to carry out. The letter gave the superior the responsibility to "watch politically active teachers" (3:1). The African teachers performed the usual official duties, and they were rarely involved in serious administrative matters. The Superior observed that the black staff members exhibited "weak" discipline over students. This difference between white and black teachers did not make any substantial difference to the total discipline of the institution. It is, however, important to note what Professor Mphahlele says:

It would seem that Pax was not alone in their mistrust of Blacks in the task of preventing their school from becoming breeding places (broeines) of unrest, mutiny and confusion; for at a meeting of all Catholic African teachers it was remarked that "general lay teachers (Africans) worry very little about discipline and supervision over their pupils especially outside the classroom and during recreation" (11:780).

Above all, there appears to have been a cultural gap, all the white Brothers were celibates whilst the black teachers were married. The Brothers of Charity approached the institution as a big family in which their roles were defined. They gave all their time to the students. On the other hand the black teachers had families of their own.

It is true that the Brothers had chosen the life of strict discipline. The average teacher would find it difficult to match them. The monastic life is explained by one Brother who wrote in Pax Quarterly as follows:

Of course it is hard to be a Brother! perhaps of all hard things you could choose, a Brother's way of life is the hardest. If you became a Brother, you will have to rise early in the morning, day by day, year by year. You will live by bells that awaken you in the morning, summon you to chapel and prayer, call you to meals, and send you off to bed.

You will have to obey the will of others, that means, you will eat food someone else plans for you, labour at tasks assigned by another, and listen to reading someone else chooses (17:5).

The above quotation goes to prove that it is unfair to compare the lay teachers with the Brothers of Charity in matters such as discipline because the Brothers had chosen the life of a vow. The discipline demanded by the Brother Superior from the Brothers, and in particular from the students and pupils, was of very high standard. He said:

We want a better discipline among our pupils. They must feel that they have masters. Keep your eyes and ears open. The end of the year proves itself to be very dangerous for our discipline. Remind the pupils about those dangers and duties during the holidays - not in vague terms but in concrete details (12:2).

This kind of discipline in turn exacted self-discipline from the teachers who had to emphasise a number of moral rules. The teacher had to possess moral integrity

He was expected to practise what he taught and to possess the following good qualities:

He must be fair in his dealings with the children. He must be just in his actions; prudent and tactful in meeting pleasant and unpleasant situations.

He must exhibit a genuine love for all his children; never show partiality, but take a kindly interest in everything that concerns each boy placed under his care. We must strive to imitate our Divine Master, the very Greatest teacher of all times. If we as Catholic teachers, do not follow His example, how can we hope to lead the children to imitate him? We must show them how to do so by our own example (17:5).

The above quotation sums up the quintessential aim of the teachers in the control and administration of Pax.

Names of Brothers of Charity who served at Pax Institution.

The following names have been provided by Brother Victure:

<u>NAME OF BROTHER</u>	<u>YEAR OF ARRIVAL</u>
Juventius van Zandweghe	1928
Victure Declercq	1928
Donald Koene	1928
Mansuetus Inghels	1928
Marcolinus Maes	1928
Ronan Luby	1929
Idesbald De Maecker	1931
Luan Hicks	1931
Brother Jarlath	1930
Flannan Scanlan	1931
Licinius Saey	1933

Rogatus Hoste	1934
Celestè van Buynder	1934
Plessinton Kerwin	1936
Carey Hyland	1936
Robinson Townsend	1937
Donnan O'Biord	1939
Wifredus Vanlerberghe	1946
Cantidianus Dierekx	1946
Adjutus De Bruyne	1946
Juvinianus van Damme	1946
Optatianus Van Asten	1948
Prosper Van Dingenen	1948
Dius Broos	1951
Piatus Janssen	1956
Liborius Vermeulen	1959
Badilon Brandt	1960
Edwin Beel	1962
Willen Netten	1965

From the above, it becomes noticeable that the number of Brothers allocated to Pax depended on its current rate of development. When the pioneer Brothers indicated that they had been successful in their work, five more Brothers were sent within two years to help them.

In 1934, just before the teachers' course was approved, two more Brothers were sent to Pax. After the approval of the teachers' course, an additional two were sent.

In 1946, four Brothers were sent at the same time because the institution was planning to start with the matriculation course. A year after the matriculation was approved when the result were, according to Brother Victure, not so convincing, two more Brothers were sent in order to stabilise the matriculation course.

After 1954, when Bantu Education was introduced, the number of the Brothers sent to Pax Institution dropped. From this period on, the activities of the institution began to decline until finally only the minimum, that is, secondary, one primary and postulancy and noviciate , were kept.

5.3.3.3 STAFF MEMBERS WITH MERITORIOUS SERVICE

5.3.3.3.1 INTRODUCTION

In general, the Brothers of Charity were hardworking people. There were, however, those who rendered meritorious service to the institution. Three of these have been selected and in this limited space, only a few aspects of their activities are given.

5.3.3.3.2 BROTHER FRANCIS VAN ASTEN 1911-1990

He was born at Heeze, Netherlands, on 3rd August, 1911. he started his profession on the 15th August, 1929. He excelled as a scholar, and having joined the Brotherhood at the age of 18 years, he qualified as a senior high school teacher. Being an avid student and not easily satisfied, he tackled his studies for two diplomas at the same time and was successful in both.

He was appointed as a teacher at his Alma Mater, and turned out to be very versatile. He was involved in a number of activities: Old Boys' Association, sports organisations, Catholic Students' Movements, school magazines, school plays, et cetera.

Brother Francis arrived at Pax in 1948.

Brother Victore calls him the "stichter en bezielier van de matrikkursus." (5:16).

He became the author of a number of documents at Pax. He wrote two unpublished manuscripts:

1. The Northern Transvaal Mission and the Brothers of Charity.
2. Pax: Educational Centre for Africans.

He played a major role in organising the Catholic teachers' associations. For the forty-two years that he was at Pax, he rendered a dedicated service as teacher, (excelling in the teaching of history), sports organiser, organiser of drama, superior of Pax, principal of the high school, a friend to the youth, and above all, he executed his religious duties rigorously. Indeed, he went furthest of all the Brothers in his studies by obtaining a Masters degree in history.

5.3.3.3.3

BROTHER CELESTE VAN BUYNDER 1909 -

His birth names were Leon Jean van Buynder.

When he joined the Brotherhood, he was given

the name Celeste. Before he arrived at Pax in 1934, he had taught at two schools in Belgium and at a secondary school in England. He became the pioneer teacher of the Junior Certificate which was introduced at Pax in 1943. He still recalls that "there were thirteen pupils, who dropped out gradually until five remained. The five wrote their final examination in 1945 and they all passed". When matriculation classes started in 1947, he became the main biology teacher. He also taught music, agriculture, hygiene, psychology and religion in the teacher training. He says:

During all these years (the fifty seven years that he taught at Pax) I have been teaching practically every subject: the three languages, arithmetic, mathematics, et cetera (20:2).

The writer has had an opportunity to live with him during the three months that he stayed at Pax. At 82 years of age, he has a surprising memory because he is able to recall detail in a most fantastic manner. Brother Patrick van Cool, the present superior, says: "It is surprising how he recognises our ex-students. He would remember the year and sometimes even the class of the student, and on occasion he would even remember the parents. Surely, Brother Celeste is a surprise " (21:1).

However, he is now shortsighted and he had an eye operation (retina transplant) but he still can read and write many pages for a man of his age.

5.3.3.3.4 BROTHER DONNAN O'BIORD 1915 -

Daniel O'Biord was born in 1915 in Ireland. He took on the name "Donnan" when he joined the Brotherhood. After being a cook in England, he went to Belgium for further training. He was then sent to Pax in 1939, "nicely in time to escape the war" (20:2).

He was nicknamed "Brother Cook" by the boys. He became one of the most popular Brothers. Brother Celeste says: "The boys liked him very much because he liked to talk to them at the window where they knew they would get an extra slice of bread and a piece of pudding."

He is a friendly person, kind-hearted and generous. Brother Celeste recalls that "At Christmas, he would receive more Christmas cards than any other Brother".

As a cook he had to stand long hours which gave him sore feet.

"Whenever we met our old students they would ask us: "How is Brother Cook?" because he was a figure they would not forget so easily." (20:2). Brother Victure also confirms what Brother Celeste has said above. He says that on the 30th September, 1954, it was the celebration of Brother Donnan's "Zilveren Jubileum" and "Het was een jeuglijke dag voor de jubilaris."

Die gebruikelijke ontvangst en het enthousiast avondconcert waren het duidelijkste bewijs van de liefde en dankbaarheid die de studenten voor hun populaire kok koesteren" (5:19).

5.3.3.4

THE AFRICAN TEACHERS AT PAX

African teachers joined Pax in the very early days of its establishment. In 1930, when the primary school started with eight children, there were only white Brothers. The numbers of pupils increased steadily and it became necessary to employ black staff members as well.

Brother Victure says:

Het eerste halfjaar sluit met 17 leerlingen op de lijst, het honderd tal wordt het volgend jaar bereikt, en een aanvang wordt gemaakt met naturelle - onderwijzers op de staf (5:3).

Mr David Rachekhu and Mr Albert Ledwaba were among the very first teachers to be appointed. In 1934, there were already four African teachers on the staff of Pax. Besides the two teachers mentioned above, there were also Gabriel Nzileni and Chrysostumus Likobela, followed by Emmanuel Malebana. The African teachers were usually attached to the primary school. In 1935, when the teacher-training was registered, it became necessary to establish a number of primary

This step increased the African teachers at Pax. When the teacher training itself grew larger, African teachers were allowed to teach there too.

Lagere onderwijzerkursus wordt dit jaar door het Department op 1 jaar gebracht. Naast de Broeders-onderwijzers zijn vier naturelle leerkrachten op de staf. Chr Sehlapelo, Sam Tabane, Phil Mojapelo en Vincent Mashaba. In het laatste halfjaar komt Samson Bopape bij voor Zuid-Sotho (5:11).

There was no distinction between the teachers attached to the teacher-training and those attached to the primary practising schools. Names were kept in the same register and their salaries were submitted together. Staff matters concerned all teachers in the Pax schools.

The above point is supported by the report which Brother Victure gave to the whole staff that:

op 19 Augustus 1947 wordt Henry Ledwaba, onderwijzer aan de Pax oefenschool die na een operatie voor appendicitis aan long embolism bezweek, op Pax/Kerkhof te ruste gelegd (5:11) ✓

A full list of the African teachers attached to Pax Institution is revealed by the introduction of the Group Areas Act, 1957, (Act No. 77 of 1957 as amended), by which the Superintendent of Pax was instructed to furnish the Bantu Affairs Commissioner with the names of African teachers attached to the institution.

The Principal's letter dated 1st April, 1963
replied as follows:-

"I am pleased to furnish you with
a list of the Bantu teachers of our
schools residing on the Doornspruit,
Pax (Section A of Doornspruit and
Vaalkop 813).

Christoph Sehlapelo No. 960709 residing on Vaalkop 813
Tlou Solomon Moloto No. 956075 residing on Vaalkop 813
Mokgođu Enoch Sehona No. 952011 residing on Vaalkop 813
Rakutu Tarasius Matsapola No. 1477133 residing on Vaalkop 813
Marokwe Joseph Semanya No. 621294 residing on Doornspruit 816
Matlhoko Ernest Madiba No. 1033955 residing on Doornspruit 816
Phoznoane Joseph Masinga No. 3633862 residing on Doornspruit 816
Marwasefenya Joseph Maruma No. 1008717 residing on Doornspruit 816
Kokele Wilson Modiba No. 478243 residing on Doornspruit 816
Matsobane Joseph Ledwaba No. 621210 residing on Doornspruit 816
Ramokgadi Daniel Ramphiri No. 3469431 residing on Doornspruit 816
Lesetja Lengin Sekhaolelo No. 620834 residing on Doornspruit 816
Matsobane John Masela No. 621361 residing on Doornspruit 816 "
(14:1).

5.3.4 THE ROLE OF THE STUDENTS

5.3.4.1 INTRODUCTION

The students played an important role in the control and administration of Pax. Their role can be better understood if it is divided in three areas as follows: The rules and regulations as prescribed by the Pax prospectus, the house system, and the card system.

The role of the students also developed with the institution. In the early days, when the institution was still at its infancy, the students did not play a significant role. However, after the institution had grown into the giant that it became, the students had to play an important role because the high numbers of students were exacting, and they needed more control and administration in areas such as feeding the students, supervising studies, conducting prayers, managing dormitories and running extra-mural activities.

The student-leaders which were given these responsibilities were the prefects. Monitors (or sub-prefects) served under prefects. Prefects were appointed by the Brother superior while monitors were appointed by staff members. There were also team leaders, captains and class leaders who had their own functions.

5.3.4.2 RULES AND REGULATIONS

The Pax prospectus stipulated a number of rules and regulations. These were helpful because they enabled some students to take up their positions of leadership. Examples of the rules and regulations were as follows:

- i) Be in time when the whistle is blown
- ii) Don't leave the dormitories in the evening
- iii) No physical jerks, boxing, et cetera are not allowed in or outside the dormitory
- iv) Washing at the taps is not allowed
- v) Strict silence in the dormitory must be enforced
- vi) Don't loiter about.

The regulations went on to forbid smoking, particularly at high mass.

Boys were not allowed to smoke before Holy Communion. No boy was allowed to rise before the signal bell. After the signal bell all boys were expected to be silent until the end of high mass. There were also strict regulations with regard to cleanliness. Boys had to keep themselves neat and clean at all times, and their surrounding had to be cleaned regularly. Pax emphasised the saying that "cleanliness is next to godliness."

The institution also taught their boys to respect others, but in this respect the boys were taught to start by respecting themselves, and only thereafter could they extend their respect to the community. On the question of respect, the prospectus were so strict that corporal punishment was prohibited because quite often this kind of punishment humiliated the student. The use of vulgar words was not accepted. The Brothers were also very careful to avoid all kinds of derogatory punishments.

The rules and regulations encouraged the students to exercise self-discipline. Student-leaders with self discipline would possibly become responsible community leaders.

For thirty years Pax never experienced a strike. This indicates that there was proper control. The first strike occurred on the 28 March, 1960.

Brother Victure reports as follows:

28 Maart 1960 - De invloed van politieke gebeurtenissen neemt onverwachts een betreurenswaardige wending in Pax; een "strike" breekt uit onder enkel studenten van de matriekklas en verspreidt welhaast door schrikjagerij en bedreiging tot de andere klasse....Veiligheidshalve wordt de hulp van de politie ingeroepen. 8 belhamels worden buiten=gezet en zowat 'n 90 tal andere verlaten de inrichting uit vrees voor weerwraak van die leiders. De goede geest krijgt daarmee 'n ferme deuk, al smeken veel van de weglopers reeds de volgende dagen om terug aangenomen te worden (5:20).

It is clear from the above description that, despite the strike situation, there was control and supervision in the institution.

Rules and regulations were not the only means of control and administration: Two other means were also used at Pax. These two measures were the House System and the Card system.

5.3.4.3 THE HOUSE SYSTEM AND PREFECTS

The House System was introduced and evolved to attain effective control and administration of the students. It was introduced when the number of the students increased. For instance, by 1943, when Junior Certificate was introduced, Pax was divided into ten Houses and each House had about nineteen members. The leader of a House was a prefect.

Hierdie prefekte word regstreeks deur die administrasie van die inrigting benoem. Op hulle beurt kies die prefekte self hulle helpers (11:782).

One of the Brothers, Celeste van Buynder, says
this of these House System:

The House refers to a group of boys who are students of the institution, who are friends or companions because of a number of qualities. These students sleep in the same dormitory and sit together in the dining hall. This means that the boys belonging to one and the same House behaved as a family. At the head of each House was a prefect (20:2).

He goes on to explain that the House System was used "in many directions and facets of the Institution, also in the extramural activities such as sports, fishing, swimming, athletics, etc." The prefects who were in charge of these Houses co-operated closely with the Brothers. Mr Joseph Ramokolo says every House headed by a prefect always had a Brother of Charity. This House System was welcomed and praised by inspectors. One inspector's report gives the duties of these prefects as follows:-

Prefekte en sub-prefekte dra die verantwoordelikeheid, reelmatigheid en netheid in hulle slaapkamers. Maandeliks word onder voorsitterskap van die Superintendent in vergadering belê waarin die belange van die verskillende Huise bespreek word. Die prefekte vorm die Huis-Komitee (11:782).

Professor M.C.J. Mphahlele describes the competitions which were organised by the different Houses. (See table showing different competitions). The House system pervaded nearly all aspects of student's lives.

.....House competition system was not one-sided, emphasising proficiency in sporting activities, (the hallmark of the fame of Pax,) but it was used to achieve almost all noble objectives expected of an ideal institution. example good examination

results, industry, good behaviour, study, and of course, sportsmanship (11:784).

The House System offered an effective method of management and organisation of the whole student body. The House prefects called for period meetings with the members of their Houses.

One former student of Pax realised :

They (the prefects) neither bullied nor punished their members; on the contrary they controlled us in such a way that we grew used to discipline, to self-respect, politeness, civility, and cheerful obedience (11:785).

Such thoroughness persuaded even the most hard-headed boarder to toe the line of proper discipline, hard work and progress in his studies. All these attitudes collectively resulted in a general good organisational climate.

Professor M.C.J. Mphahlele quotes Vincent Manthata, a prefect of St. Francis House in 1943, who explained how he carried out his task as a prefect:

When dealing with my House members and trying to teach them refinement and good conduct, I soon found out that one must not be short-tempered; they needed a kind, meek leader, but one who was strict and persevering in his actions (11:785).

In constituting the House members the prefects played a part:

In most instances, the leaders choose such members as their friends or home boys, or boys with the same tastes and inclinations as themselves, so as to make of the House a homogenous group, fit to become a strong and willing team (11:786).

This system was in line with the whole policy of the Brothers of Charity and the Benedictines, to which the Brothers were committed. They aimed to discourage apathy from the boys and to keep them busy every minute of the hour.

Clearly the Brothers were of the opinion that the boys were to be kept busy, very busy, to keep them away from evil and misbehaviour, and the prefects were the willing instruments in that respect (11:786).

5.3.4.4. THE HOUSE SYSTEM AND MONITORS

Monitors too worked within the whole structure of the House System:

Monitors were minor functionaries who saw to it that there was order in the classroom, in the dormitories, in the library, in the dininghall, and in the studyhall. As a rule, a monitor reported to the prefect, and in his absence to the Brother in charge. (11:786).

This indicates that each monitor was accountable to a particular prefect: It was hierarchy in which a prefect had a number of monitors under him. Their appointment is outlined below:

"Whereas all prefects were appointed by the superior himself, monitors were appointed by the other Brothers..." (11:786).

The duties of monitors were as follows: they administered and controlled dormitories; they looked after the cleanliness of students in the kitchen and the hostels.

PAX PRODUCTS

Photo 39



Mr S.M. Thema, B.A.
Inspector of Schools,
Lebowa

Photo 40



Chief M.M. Marishane
Minister of Health, Lebowa

Photo 41



Dr Percy Qoboza
Journalist, Editor

Photo 42



Dr M. Bopape
Prof. in Social Work, UNIN

Phillip Merafe, a table monitor in 1945, wrote an article in Pax Quarterly to explain his daily duties:

A monitor at the head of each table supervises the distribution of food-stuffs; he is responsible for the tidiness of his table and sees to it that the ten gentlemen under his care behave in a gentlemanly way. Food is brought in clean dishes by group of 14 servers. As monitor I am aware of healthy competition we endeavour to achieve the cleanest table and to educate our table companions in manners (11:787).

5.3.4.5 THE CARD SYSTEM AND DISCIPLINE OF STUDENTS

The House System facilitated good administration. The Brothers of Charity, however, were not easily satisfied: they wanted to make doubly sure that sound discipline was achieved. One of the main systems which were employed to achieve sound discipline was the card-system, of which the main aim was to discourage mistakes by students. Each card was divided into four columns. These columns were: politeness; conduct; regularity and diligence. Ten points were allotted to a student each week. When a student committed a mistake in any of the four categories, marks were subtracted. The teacher decided on the severity of the misconduct or irregularity. Sometimes the teacher would subtract a full mark or a fraction. The teacher did not customarily subtract two marks. When this was done the student had, according to the teacher, committed a serious mistake. When this happened, it even necessitated a certain kind of punishment for the student.

The usual punishment given to students was digging holes to plant trees and other kinds of manual work. In extreme cases, the student was expelled, because corporal punishment was not meted out to students. Explanation of the points scored on the card was as follows:-

MARKS CREDITED TO STUDENTS	MARKS SUBTRACTED FROM STUDENTS	REMARKS
1 mark	9 marks subtracted	A very bad student
2 marks	8 marks subtracted	A bad student
3 marks	7 " "	A poor student
4 marks	6 marks subtracted	Unsatisfactory
5 marks	5 marks subtracted	Almost satisfactory
6 marks	4 " "	Satisfactory
7 marks	3 " "	fairly good
8 marks	2 " "	good
9 marks	1 " "	Very good
10 marks	0 " "	Excellent

At the back of the card it was explained that a student would obtain a poor mark if:-

- he was impolite (that is under the item "Politeness")
- he was disrespectful or disobedient that is under the item "conduct")
- he was late or absent from class or hostel, without a good reason (that is under the item "Regularity")
- he had not done his homework and tasks, or did not know his lessons or was not attentive (that is "Diligence")

The card, therefore, was completed on weekly basis.

At the end of a week a total was calculated. Besides the four columns, there were two additional ones, the first for the weeks and the last for the totals:

The card, looked as follows:

WEEKS	POLITENESS	CONDUCT	REGULARITY	DELIGENCE	TOTAL
1st					
2nd					
3rd					
4th					
5th					
to 20					

5.3.4.6 HOW THE CARD WAS USED

The card carried the teacher's remarks about the student. These remarks were then read out once a week on Sundays. Students with high marks subtracted, for example six marks, were then punished. Such students were also instructed to write a warning letter to their parents. If the students wrote warning letters to their parents three times, they were running the risk of being expelled.

In other words, all the "complaints" about students at Pax were to be found on the card. Fortunately the "points" of one week were not added to the points of the following week, or of the previous week (11:791).

These cards were read out to the student body by various people in positions of authority. At one time it was the superiors' task to read the cards, then at another stage it was the white Brothers' task to do so.

The prefects and monitors contributed towards the subtraction of marks because they were charged with the responsibility of internal control: a prefect would simply report the culprit and the marks would then be subtracted.

5.4 CONTROL AND ADMINISTRATION OF THE BUILDINGS.

5.4.1 INTRODUCTION

The first task of the Brothers of Charity in their endeavour to establish Pax was to erect buildings. Reference has already been made to the establishment of the first house and subsequent buildings.

Op 10 Augustus 1929 wordt 'n aanvang gemaak met de bouw van 'n definitief huis voor de broeders; 14 kamers, insluitende kapel, refter, keuken, bureel en slaapplatsen. Met de hulp van een blanke metser en 'n tional naturelle werklieden trekken Brs Donald en Mansuetus iets treffe-lijks. Op iets wat Mgr van Nuffel zowat £600 kost (5:2).

Almost all buildings at Pax, the first house, classroom, the hostels and the chapel were built by one man, Brother Donald Koene.

In 1936, it was reported that Pax was developing fast and would soon have grown to a unique Centre of high grade native education (11:795).

Prof. M.C.J. Mphahlele quotes the Zoutpansberg Review of 1936, page 3, which was appreciative of the progress made in the construction of buildings:

Their elaborate work of construction is carried on day by day with zeal and enthusiasm which we may call amazing. Their unceasing labours, performed solely for the love of God and the benefit of the poor natives, has worked wonders. Where six years ago the wilderness prevailed, has risen beautiful gardens and magnificent buildings. (11:796).

Those who visited the institution will realize that The Zoutpansberg Review was not exaggerating. The buildings at Pax are of high quality and up to this day they compare with the best in the Northern Transvaal. Brother Victure reported on the progress with great precision:

De uitbreiding van het Pax-complex gaat intussen in volle vaart voort. Br. Donald gunt zichzelf en zijn werklieden geen tijd om op adem te komen. Achtereenvolgens verrijzen; een wasserij, een "kombuis" (keuken) voor de kostleerlingen een verblijfplaats voor naturelle-onderwijzers, een twee slaapplaats voor inwonende studenten, een machine - en een koelkamer, een watertank berekend voor 20 000 gelling. n Windmolen wordt op de dam geplaatst en waterleidingen voor de verschillende gebouwen aangelegd. electriciteit wordt aangebracht....enz. (5:5,6)

The buildings at Pax can be classified as follows: chapel, classrooms, dwelling houses, halls, dormitories and a workshop. A brief survey of these buildings will shed more light on this subject.

5.4.2 THE CHAPEL

The most impressive building on the Pax campus is the chapel. All visitors approaching the institution are first of all confronted with the statue of the King of Love in front of the chapel, and then the chapel itself

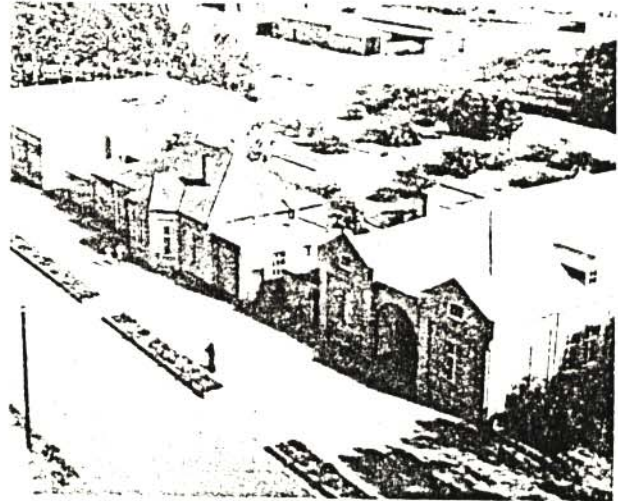
PAX BUILDINGS

Photo 43



General View

Photo 44



Administrative Block

Photo 45



Central Square

Photo 46



The statue of the Sacred Heart

which explains the missionary spirit behind the whole enterprise of the Brothers of Charity at Pax. It is indeed the tallest building on the campus. Prof. M.C.J. Mphahlele describes it as

a massive construction in Roman style started in April 1934... the most outstanding building of Pax "Towering high above the most beautiful complex of building". (11:798).

Brother Victure believed that the church building at Pax would not fail "to make Pax College the pearl of all the mission stations in the Northern Transvaal." This church building seems to have achieved its target because both students and teachers have shown appreciation of it. Theophilus Mofoka, a former student, wrote in the Pax Record that the beautiful flowers and the beauty of the church building gave each students " a sense of safety." Up to this day the Pax campus is dominated by the church building:

From a distance one's eyes first see the tall spire of the church which towers over all cluster of buildings. One cannot help but get the religious atmosphere when entering the main gate of the premises (11:798).

5.4.3 THE CLASSROOMS

The classrooms were built according to Government stipulation. The measurement of each classroom had to be "twenty two feet by twenty five feet." Each class had to have three large windows on the sides. The carrying capacity of each class had to be about forty pupils.

Pax added to these requirements by putting into each class-room an asbestos ceiling. In each class-room there is a large chalk-board. The desks in the classrooms are of a very high quality.

The class-rooms were therefore fairly big, well-ventilated. The Brothers insisted on cleanliness.

The surroundings were kept clean by students themselves during manual work periods, usually at 8 to 8.30 a.m. every day except on Sundays (11:797).

Two big blocks were constructed to accommodate all students. Class-rooms have since been added according to the needs of the institution. During the Second World War the South African Government paid out some monies so that additional classrooms could be built. Since the Brothers built the class-rooms themselves, Pax never really experienced an acute shortage.

5.4.4 THE DWELLING HOUSES

There are dwelling houses for the staff. Dwelling houses for the Brothers were built on the Pax campus whilst those for the African staff members were built outside the campus. Housing for the staff, has improved with the times as the institution grew.

Met het begin van Juni 1936 wordt en met het bouwen van een nieuw woonhuis voor de broeders aangevangen. Het bevat een refter, een recreatiezaal, een bureel en een slaapkamer voor de overste, een ziekenkamer en twee ontvangskamertjies. Op 8 November wordt daar een afzonderlijke keuken voor de communauteit aan toegevoegd (5:7).

One other impressive dwelling house was the guest house behind the church building. It has a ground floor and a first floor. It is well-ventilated and is furnished with particularly beautiful beds. It has modern curtaining and the floors are covered with carpet. New dwelling houses for the Brothers have been built recently. An impressive block built of red-brick facing east-west accommodates both black and white Brothers. It is kept very clean and has a telephone system inside.

5.4.5 THE HALLS

A number of halls were built at Pax, the most important of these was the study hall. Michael Modisane who graduated in 1945, wrote about it as follows:

(die studie-saal) was een van die pragtigste geboue in Pax... dit lyk so aantreklik dat n mens se eerste gedagte is: hoe lyk dit daar binnekant? en selfs haastige besoekers wil absoluut die genot hê om die lang rye lessenaars in die blou-en rooïkleurige saal te bewonder (11:799).

New students have found this study hall a marvel too and if they were asked how their new study hall looked, they usually gasped for air to show their wonder because they had never seen one like it in their areas.

For that reason it was not easy for newcomers to concentrate on their books because they would still be marvelling at the "groot elektriese bolle wat soos sã-glasende sonne lyk" (11:799)•

In 1948, when the Superior of Pax, Brother Juventius, was transferred to Ruanda Urundi, he was replaced by Brother Gerulf who stayed for a very short period at Pax. One of Brother Gerulf's contribution was that he built a hall.

Gedurende zijn verblijf in Pax laat Br. Gerulf een grote hall bouwen met teater en kunstvljht studio voor de snel uitbreidende Normaaalskool afdeling (5:11).

There was even a sick bay which was started in 1949 and was finished in 1950.

Een ziekenzaal wordt in 1949 naar de plannen van Br. Wifredus opgetrokken (5:12).

Two other outstanding halls were the two dining halls which accommodated all the students. They were planned very well with wide, large doors. They were used for other occasions as well, such as celebrations and other gatherings of students. When the numbers of the students began to decline, particularly after the closure of the teacher-training college, the other dining hall was used as a gymnasium.

Next to the art-room was a big hall which was called the "slaapsaal".

In 1951 wordt een grote slaapsaal met 21 compartiment, elke voor 6 bedden, voor de senior sectie gebouwd (5:12).

5.4.6 THE DORMITORIES

Not far away from the dining rooms are the hostel dormitories. They are solid buildings built in Roman style. Each dormitory accommodates about six beds. These dormitories are well-ventilated and their surroundings are very clean. Every boy is expected to wake up early in the morning, make his bed and keep the dormitories very neat.

The dormitories are supplied with lockeries, and each hostel has a big storage place. There are four hostels next to each other. Around these dormitories are tall jacaranda trees which provide shade in summer. The lilac blossoms are uplifting to see in spring, when the trees begin to bloom. Next to the hostels are washing sheds, which are well looked after.

5.4.7 THE WORKSHOP

It was composed of "Houtbewerking", "Houtmagasyn" and the section on "Saagmasjiene" The workshop is one of the oldest buildings. It played a major role in the building of other houses because it was a source of the supply of equipment of the institution.

Everything was done in the carpenters' workshop which was nick-named "Mother-House" by Patrick Mothapo because "there is not one building, large or small, which can claim independence of the workshop."

Starting with the chapel, the oak altar, the marvellous arched ceiling, the large choir-gallery, the numerous benches all have been fitted at, modelled and shaped in the Mother-House (11:800).

Brother Celeste van Buynder speaks very well of woodwork students. According to him the general attractiveness and beauty of the Pax Institution depended to a great extent upon the carpentry department.

The beautiful hostels, "and the recently completed verandah will remain a lasting memoray to our present day carpenters" (11:800).

5.4.8 OTHER BUILDINGS

There are other important buildings at Pax such as the administration block, the library, the kitchen and special class-rooms such as the art-room and drawing-room which was formerly the tailoring room.

Recently, with the help of a donation from Anglo-American Corporation, Pax has managed to erect additional buildings and has modernised the older building, as well. The Administration, the heart of the institution, was the first to be modernised. (See sketch map of distribution of buildings).

5.5 CONTROL, ADMINISTRATION AND SUPPLY OF EQUIPMENT

5.5.1 INTRODUCTION

Equipment used at Pax can be divided into three types depending on the supplier, manufacturer or producer: Most equipment were locally produced that is, by the institution itself, particularly by the industrial school students. The second type of equipment was either bought in South Africa or from overseas. Equipment which was ordered overseas came from Europe and America. The third kind of equipment was supplied by the Transvaal Education Department.

5.5.2 EQUIPMENT PRODUCED AT PAX

Local equipment included many teaching media such as the chalk boards, class-room desks,

wall charts, teachers' tables, easles and easle boards, built-in-cupboards, et cetera. In the principals' report dated 4-5-1935 it was explained that all class-rooms were well equipped and "the whole school is so well organised and so well-furnished, that many a teacher from our rural schools for European children would stand amazed at the adequacy of the school equipment of Pax College." (11:800).

The students of Agriculture also contributed greatly in this connection. The teacher-training section was greatly encouraged to build up as much as possible their own teaching aids.

5.5.3 EQUIPMENT PROCURED OUTSIDE PAX

The Institution could not manage to manufacture all the necessary equipment required, (such as the many teaching media required in the laboratories and libraries). Such equipment was ordered from any place in South Africa where it was available, or overseas. Brother Victure describes some of this equipment which was ordered in 1938:

Die uitbreiding van Pax gaat ondertussen voort; achtereenvolgens worden opgetrokken: een slagterij toilet en badplaatsen voor de broeders, gemakken en stortbaden voor de kostgangers, een grote studiezaal en leeskamer voor de leerlingen (5:8).

The equipment which was imported from overseas was among others:

Een bakerij met oven uit Toronto besteld een woonhuis voor de onderwijzer van Paxana "Sancta Familia"....(5:8).

There was also more sophisticated equipment which was manufactured in heavy industry which was needed in the institution. All these were ordered as the need required. Brother Victure writes as follows:

Een electrisch "plant" van 6 kilowatt, 220 volt wordt voor de verlichting door Hubert Dawies opgericht in vervanging van het "Delco light plant" met accumulatoren dat voor vijf jaar in gebruik was geweest (5:8).

one of the basic requirements for the institution to survive was a proper programme of feeding the boarders. Preparation of food was therefore an important activity, together with a supply of water. All these functions needed modern equipment:

Die keuken krijgt een koelkamer met pekelbad, een machinekamer met elektrische motor van 5 H.H.P. wordt bij de windmolen gebouwd ten einde water op te pompen als de wind ontbreekt (5:8).

Some of the equipment which was needed could be bought from other churches. In 1947, the Pax Institution purchased for itself

een kleine drukkerij met voet-en handpersen, 'n snijmachine en 'n hoeveelheid lettertypes word van de Wesleyaanse Minister van "Good Hope" afgekocht en Br. Licinius wordt als drukker aangesteld. (5:10).

Supply of water demanded a serious attention, a hydraulic ram had to be ordered:

Om te voorsien in die noden voor wassen en tuinbesproeiing word in Juli 1945 een "hydraulic ram" geplaseerd, die het rivierwater 9 000 gelling in 24 uur, tot boven het gebouwencomplex opgestoot. Tevens word een reusen-opgaartenk van ongeveer 40 000 gelling in de "Botanical Garden" boven de kapel gebouwd...(5:10).

Professor M.C.J. Mphahlele reports that some equipment was imported from the United States of America:

Table XVII showing equipment and aids ordered from Chicago in 1941.

<u>QUANTITY</u>	<u>DESCRIPTION</u>	<u>U.S. DOLLARS</u>
1	Sexless Torso & Head Model	139.50
1	Manual	n-c
1	Model of the eye ball	12-00
1	Model of the ear	14.00
1	Model of the skin	6.50
1	Fielder Anatomical Chart	6.50
2	Phillips Scriptural Maps	7.50
12	D.G. General Biology Charts	30.00
1	Manue	n-c-
7	Anderson Balsle Charts	21-00
1	Window Manual	1-50
1	Vatican City Pictures & Key	4-15
3	Kenwood Scriptural Maps	10-50

(11:801).

During the war, in 1942, the Principal of Pax ordered equipment from Llewelyn in Uruguay, South America.

This equipment arrived in South Africa in 1943.

In 1944, Pax received the anatomical Models and boxes of maps which were ordered from International Expeditors Inc.

5.5.4 EQUIPMENT SUPPLIED BY T.E.D.

The South African Government supplied equipment to schools through the provincial education departments. Principals wrote letters to the Department to indicate the type of equipment they needed. The Department would reply and finally purchase the equipment which was affordable. Professor M.C.J. Mphahlele writes:

In 1943, for instance, the principal of Pax wrote to the Secretary, T.E.D. and solicited "your permission to use unpaid grant of £ 75-0-0 of 1941 to purchase other equipment material that was mentioned in my letter T/79 of 11-4-1941" (11:802).

Brother Victore, the principal of Pax, was an active person devoted to work. He wrote letters to the Transvaal Education Department to ask for an equipment allowance. He wrote a letter dated 24-04-1948 wherein he pleaded for a subsidy for laboratory apparatus. He was informed by T.E.D. that the supply depended upon the availability of funds. In many instances the government failed to respond to letters of application because of a "shortage" of funds. Many requests were made to the Transvaal Education Department with regard to government subsidies in connection with books for the library, apparatus for the laboratories, et cetera but the Department did not respond positively in most cases.

5.6 CONTROL AND ADMINISTRATION OF FINANCE

5.6.1 INTRODUCTION

The control and administration of finances was one of the most important features in the life of the institution. It became one of the determining factors for the nature of the buildings, quality of education, number of students admitted, courses offered, *et cetera*. It was therefore, of utmost importance and it warrants a careful study.

Pax, like other missionary enterprises, was started at great cost to the Roman Catholic Church, and specifically speaking, to the Congregation of the Brothers of Charity. In the early days of the College, the funds which were forwarded to the enterprise came from the Catholic Church. For a period of about twenty years, (1935-1955) Pax became a government-subsidised institution. During this period, the government partially subsidised the development of Pax, as it did with other mission schools. Funds received from parents for school and boarding fees also played a role. Pax also created its own financial sources.

5.6.2 FUNDS RECEIVED FROM THE ROMAN CATHOLIC CHURCH

According to the initial agreement, the Northern Transvaal Mission would provide the funds because the Brothers of Charity were to work for the prefecture.

However, this contract was later revised on 13th October, 1930. The Brothers at Pax then started to work for the Congregation of the Brothers of Charity. In other words for the period 1928 up to October 1930, funds for actual establishment were forwarded by Van Nuffel on behalf of the Prefecture of the Northern Transvaal which was not as financially strong as the Congregation. This was noted by Brother De Clercq when he says at the end of building one of the houses of the Brothers:

En dit was nu de laatste cent uit
Monseigneurs beurs: verder kon hij
niet meer helpen (5:2).

Brother Juventius anticipated that the Prefecture of the Northern Transvaal was going to experience financial problems in financing the whole enterprise. He immediately realised that the original contract signed at Ghent in June, 1928, would not work. Victor De Clercq writes:

Al heel vlug wordt Br. Juventius gewaar
dat de financies van de Prefectuur van
Noord-Transvaal niet schitterend zijn en
dat Mgr. van Nuffel geen bussiness man is,
met het gevolg dat het werk niet opschiet
en dat er voordurend aan het contract
gepeuterd en wijzigingen aangebracht
worden. Beter ware het dat de Congregatie
zelf de hele zaak op zich nam (5:3)

This decision by Brother Superior gives one the impression that the Congregation of the Brothers of Charity was in a better financial position than the Prefecture itself.

Professor M.C.J. Mphahlele shares the same opinion when he writes:

The Universal organisation of the Brothers of Charity, of the Catholic Church, must be a rich body because all the members have taken the vow of chastity, obedience and poverty. They are hardworking men who bring in money in various ways. Most, or all, are professional people; for instance, all the Brothers at Pax were qualified teachers, and their salaries, paid by the state, were naturally ploughed back into the common fund. (11:803).

It is, however, difficult to establish the above. The Congregation may not release financial data because it is by all means a confidential matter. The Congregation is an international body, the greater part of which is spread over technologically advanced countries such as the U.S.A., Canada, Britain, Holland, Ireland and Belgium. Professor Mphahlele goes further in this respect to indicate that:

From the rich countries of Europe and America the Brothers of Charity must have collected large sums of money, especially from the Catholic communities and sent them back to their Head quarters at Ghent. Besides these Brothers lived soberly and thriftily because of the vow of poverty they had taken. (11:803).

The quality of the houses built at Pax, (particularly if it is compared with that of the other missionaries of different denomination, for example, Anglicans next door at Grace Dieu,) is a solid indication of the financial strength which the congregation possessed.

It is, however, not easy for one who is not a member of the congregation to establish the extent of the financial strength of this body. Prof. M.C.J. Mphahlele established the cost of one dormitory as follows:-

Accounts of W.D. Johnstone	£ 245-0-0
Accounts of Crital-Hope	£ 37-0-0
Accounts Baker & Roos	£ 97-0-0
Cost of 81, 000 Bricks made at Pax	£ 81-0-0
Labour	<u>£ 187-10-0</u>
TOTAL	<u>647-10-0</u>

The dormitory was built in the same year as the study hall and the library. These buildings cost the conregation £1 316-13-11. The total sum was divided as follows: (11:803)

W.F. Johnstone	£ 686-5-0
Hunt, Leuchars and Hepburn	£ 83-7-3
Lews Berger and Son	£ 11-2-4
Baker and Roos	£ 160-0-0
Herbert Evans	£ 20-10-10
Rand Electrical Co.	£ 19-12-0
British General Electrical	£ 15-12-0
P.W.A. De Jager	£ 5-6-9
75 000 Bricks formed at Pax	£ 75-0-0
Labour	<u>£ 240-0-00</u>
TOTAL	<u>£ 1 316-0-00</u>

The source of funds was always labelled "Private", and as long as it was in agreement with the South African Government's stipulation, it was approved. The principal of Pax wrote to inspector Liebenberg to give him an idea of the expense incurred in the establishment of Pax.

This letter gives an idea of how much was spent in the early days to build it. Perhaps the principal wanted to indicate how much the Transvaal Education Department should pay by way of a subsidy. He indicated that in its first year the total costs of Pax was as follows:

Vir die aankoop van die plaas, die oprigting van die geboue en die inrigting van die instituut het ons ruim £ 8 000 (R16 000) gespandeer. Voeg daarby nog die onkoste van onderhoud en die maandelikse uitgawe aan salarisse. Aan die natuurlike onderwyser alleen word ieder maand £ 20 (R40) uitbetaal (11:804).

This was obviously a considerable investment particularly, if we think in real terms of the value of money during the period under study. Few missions had access to that much money.

5.6.3 FUNDS RECEIVED FROM THE SOUTH AFRICAN GOVERNMENT.

There were various ways in which the government subsidised the missionary institutions. One way was through grants-in-aid. Capitation Grants were yet another way in which subsidies were received. The third way was to pay the salaries and allowances of the staff.

5.6.3.1 GRANTS-IN-AID

Grants-in-aid were paid by the Department to the mission schools by way of rent payments. The rent was calculated on the basis of the total amount which was used to build the school, of which the Department paid five percent of the

In the case of Pax, a number of problems were experienced in this regard. When Pax was registered on 1st June, 1935, the following explanation of financial assistance by the Department was given:

No provision had been made on the estimates of the current financial year for the payments of salary grants to the teachers at Pax, and that no such payments could be made until necessary financial provisions had been made. "It is hoped that it will be possible to make provision for the estimates for the year 1936-1937."
(11:728).

Pax had to wait a full year before the subsidy was paid. After that, the principal submitted applications for grants-in-aid of rent. The plan of the whole institution, drawn to scale of the buildings for which rent grant was claimed, was submitted to the Department. the first application was done in 1938. At that time, the inspector was Mr O.W. Spruyt. The value of the building was at £15 00 (R3 000 00). The Department replied that they were aware of the good quality buildings of Pax valued at £15 00-00, but they went on to voice their concern that because of a shortage of funds, they could only pay a grant-in-aid for a maximum total amount of £600 00. In other words, the Department were prepared to pay Pax a grant-in-aid to the tune of £30-0-0 (R60 00) per annum, which was five percent of the stipulated maximum of £ 600 (R1 200 00). The principal of Pax wrote letters to ask for an increment and the maximum the Department ultimately paid was:

n huurtoelaag van 5 % per jaar
op die bedrag van £620 (1 240)
ten opsigte van genoemde geboue
te betaal...volgens die regulasies
neurgelê in die offisiele handboek.
(11:805).

Therefore the request that the Department should pay
more was not considered:

This request was apparently never
acceded to because even in 1953,
when Bantu Education took over all
African Education, the Principal of
Pax, as instructed, submitted the
following information in request for
grants-in-aid rent:

- a. In die slaapkamer waarvoor huur=
toelaag van 5 % op £600 betaal word is
59 leerlinge gehuisves.
- b. In die drie slaapkamers waarvoor
huurtoelaag van 5 % op £700 betaal
word is 56 leerlinge gehuisves.
(11:806).

5.6.3.2 CAPITATION GRANTS (GOVERNMENT SUBSIDIES)

Capitation Grants were subsidies given for equipment.
In 1937, the principal submitted the following
application for capitation grants in his letter,
addressed to the Chief Inspector, Transvaal Education
Department dated 29-04-1937. The application in the
letter was as follows:

For 12 school desks	£	17-0-0
For 2 dozen brooms		3-0-0
For chalk		2-0-0
For paint		6-10-0
For 2 tables dining hall		2-4-0
For timber (manual work)		10-0-0
For light		14-0-0
For firewood		8-10-0
For teapot in stainless steel		37-10-0 (11:806).

The Department replied and explained the capitation grants as follows:-

On the average, capitation grants were calculated at £2 (R4.00) per head and were to be "regarded as subsidy towards the equipment of the school and should not normally be used for the equipment of boarding establishments." (11:807).

The secretary went on to indicate that it was important for the principal to briefly indicate how he was going to spend the capitation grants annually. It became clear that the principal of Pax had over-estimated the capitation grants, because he had exceeded their limits by including the subsidies of the hostel as well.

To clear up this misunderstanding he (the principal) visited the Department, in Pretoria and interviewed Dr. Eiselen... (11:807).

The principal's letter for grants for 1938, however, was within the limits of the stipulation made by the T.E.D. He excluded the boarding section in his subsequent application. He explained to the Department that he intended to make use of the capitation grants as follows:-

Books: student library	£	24-10-0	
New Blackboards		4-16-0	
Tools for gardening		18-0-0	
Timber Manual Work		21-0-0	
Stationery		16-0-0	
Wall maps		6-5-0	
Upkeep of buildings		28-0-0	
Outlay of football grounds		16-9-0	(11:808)

The Department approved this application. In 1940, the application for capitation grants by the Principal of Pax was as follows:-

Bestek van benodighede	Normaal skool	
8 swart borde	£ 10-0-0	
1 Biblioteek kas	13-0-0	
Afrikaans boeke vir Biblioteek	5-0-0	
Engels boeke vir Biblioteek	5-0-0	
Natuurelle Tale of sake	5-0-0	
4 Tafels vir die leessaal	14-0-0	
1 Springkas	19-5-0	
1 klok vir die studiekamer	<u>3-0-0</u>	
TOTAAL	<u>74-5-0</u>	(11:808)

The principal ended his letter by expressing the hope that the Department would be good enough to approve the application. Within weeks the Department wrote back to Pax to approve the application for the Capitation grants. The Department wrote a letter dated 3-5-1943 to the principal explaining that the equipment grants for post primary classes had been fixed at 5/-(50c) per capita, calculated on average attendance of pupils for the first quarter.

This stipulation was too low for its purpose:

The superintendent at Pax was not happy that since 1933 "until this date not a penny has been paid to us in the form of part-time grants...."

He was also not happy with the stipulations on how such grants should be used. He requested that the grant be paid out in a lump sum to the institutions concerned because "the superintendents of the training schools are the only persons in a proper position to judge where and how this capitation grant should be preferably spent". (11:809).

In 1949, the capitation grants were increased to £3-0-0 (R6.00) per capita for all post-primary boarding students, as stipulated by a circular letter from

However, the principal did not lose courage. He kept on making applications for capitation grants. For instance, in 1953, before the implementation of Bantu Education, the principal sent in his application for capitation grants.

5.6.3.3 SALARIES AND ALLOWANCES

Payment of teachers' salaries by the Department was anticipated from the early beginning of the establishment. This payment of salaries was one of the major sources of the success of the institution, particularly the teacher-training section. The principal of Pax was well aware of this in the final analysis:

At colleges like Pax, staffed by monks, the salaries would naturally be ploughed back into the coffers of the Brotherhood (11:810).

Brother Superior persuaded the Transvaal Education Department to, pay the teachers' salaries as soon as it was practically possible. He reckoned that it would be possible to pay the teachers even before Pax was registered. Brother Superior wrote letters to the Education Department through the well-disposed inspector, Mr H. Liebenberg. The Superior indicated that Pax was established for the sake of the black child, and for that purpose it was necessary for them to support the institution.

Obviously the question of salaries was the paramount issue as it was the most important source of revenue. It is therefore not surprising that this "application" was made even before the college was officially recognised and registered with the

It appears that the Transvaal Education Department was slow in the payment of capitation grants, grants-in-aid, subsidies, salaries and allowances to the Catholic teachers. The principal of Pax suspected that although there was shortage of money, the Protestant denomination, particularly, the Dutch Reformed, were somehow receiving greater support.

At Bethesda, (Dutch Reformed) unlike, at Pax its contemporary, state grants were not clearly reflected in their financial statements especially during the first five years of its official existence 1935-1940 (11:679).

Two kinds of discriminations are implied here, denominational and racial. According to the principal of Pax black children needed this kind of financial assistance and, indeed, deserved it:

....dit sal voldoende wees om u te oortuig dat Pax hom sware offers het getroos vir die welvaart van die naturelle kind.....Alleen na eers 'n fortuin vir die doel bestee te hê, kom ons eerbiedig versoek, dat ons van goewermentsweê 'n helpende hand sou toegereik word, by die uitbetaling van die salarisse aan ons onderwysers (11:810).

The letter by the principal dated April, 1936, to the inspector, Dr P.A.W. Cook, (successor to Mr H. Liebenberg), reminded the Transvaal Education Department of their promise that provision would be made for the payment of salary grants for the financial year 1936-1937. When the Department started paying the teachers, the principal was once more not satisfied because he discovered many irregularities in the payment of the white staff.

When one white Brother Mr. van Buynder Leo was appointed principal of the practising school he was paid the salary of "naturelle onderwyser". The principal reminded the Department "dat hoodfe van oefenskole dieselfde salaris-subsidie trek as assistente in diens aan opleidingskool". (11:811).

The principal once more implored the Department through the Chief Inspector to give urgent attention to the matter. He concluded his letter by requesting that the salary of Brother Van Buynder Leo be the same as those of the white Brothers.

An analysis of the paysheet reveals that salaries were not the same. White teachers got higher salaries than the black teachers. In fact a white teacher was getting almost three times more than his black counterpart. The table below gives an overview of salaries in the 1950's:

	WHITE TEACHER	BLACK TEACHER
Highest Payment	£115-0-0	£ 43-9-0
Lowest Payment	£ 69-11-7	£ 21-13-3

Besides the teacher's salaries, the Department paid allowances to teachers who performed additional duties. The following are some of the duties which were performed by the teachers: marking public examinations, acting as Commissioners of public examinations, acting as invigilators of public examinations and attending inservice courses.

In 1938 "the native Teachers examination" lasted for five days and the principal wrote to the Department, applying for "compensation". He furnished the following details:-

TABLE XVIII SHOWING EXAMINATION SCRIPTS MARKED BY BROTHERS

NAME OF STAFF MEMBER	SUBJECT	NO. OF SCRIPTS MARKED
Mr G. de Clereg	Afr. 1st jaar	58
Mr G. de Clereg	Afr. 2de jaar	46
Mr G. de Clereg	Music	29
Mr G. de Clereg	Penmanship	29
TOTAL		162
Mr L. Demaecker	Eng. 1st year	58
Mr L. Demaecker	Eng. 2nd year	46
Mr L. Demaecker	History	29
Mr L. Demaecker	Drawing	29
TOTAL		162
Mr R.P.G. Saey	Mental Arithmetic	29
Mr R.P.G. Saey	Written Arithmetic	29
Mr R.P.G. Saey	Geography	29
Mr R.P.G. Saey	Hygiene	29
TOTAL		116

(11:812).

5.6.4 FUNDS RECEIVED FROM PARENTS (SCHOOL FEES AND BOARDING FEES).

The third source of income received was money paid by parents for school. All pupils in the primary and secondary school paid minimum school fees. Student teachers had to be boarders and were expected to pay boarding fees. Problems in this regard were also experienced:

In the very year of official registration of the school, the principal complained that "this time the school fees are very slow in coming....They have to be paid at the beginning of the term". (11:812).

The principal went on to complain about the primary school pupils who roamed around the school on Saturdays with the intention of looking for work in order to pay for their school fees. He felt concern that some of the pupils were unable to pay school fees. Fees paid by boarders were not regulated by the Department, as a result there was no uniformity. There would, for instance, be a difference between two neighbouring institutions (such as Grace Dieu and Pax). However, boarding fees at Pax were fairly low, and it was (if we were to express it in terms of the local language) less than "the prize of an ox."

TABLE XIX SHOWING BOARDING FEES 1933-1968

YEAR	AMOUNT PER ANNUM
1933	R20
1943	R40
1953	R60
1968	R100

The Education Department began to show concern about the way boarding fees, were used by institutions. It was felt that there should be a proper explanation on how money received from parents for boarding fees were spent.

In 1938, however, the Department voiced its opposition to "the practice of debiting the school fees account with charges for rent of buildings belonging to the mission under whose name the school is registered." (11:813).

Many former students still remember that Brother Superior, who was the hostel superintendent, was very reasonable with regard to the payment of hostel fees. He exercised his patience and allowed his students time until money was available. He hardly sent away students home to fetch money.-

the authorities at Pax were very reasonable when it came to the payment of fees, not that the payments were irregular, but that the fees were reasonably low and that the superior annually applied to the Department for bursaries. Names of deserving students were submitted annually to the Department and invariably those applicants were successful. (11:814).

The money received from parents was not enough to cover costs. The principal was heard saying:

"(Catholic Parents) it seems, expect more material help from the Catholic Church than the Protestants".

The principal blamed the Catholic missionaries for this unfortunate attitude, of neglecting to train Catholics to make financial sacrifices for the church.:

... whilst Protestant Ministers, train, even press, their people to build their own churches and schools. The end result was that "natives who are too poor to be members of a Protestant Church join the Catholic Church. Thus we have more poor people who cannot manage to pay for a higher education for their children. (11:814).

This observation sounds subjective: It has a touch of prejudice because a yardstick to determine poorer "native parents" from the generally poor black community would be hard to find. Slow payment could never be one such yard stick. It is doubtful whether this comparison of Protestants and Catholics was factual or mere imagination. It is perhaps a case of simple envy.

5.5 FUNDS RECEIVED FROM THE PAX INSTITUTION.

The Brothers of Charity possess land of more than 3.000 morgen. They were very industrious people. Tilling the soil was one of the activities which they were prepared to do. They cleared away the bush and cultivated the land and

de veestapel uitgebreid tot 300 beesten, schapen en geiten, klipmuur "beeskrale" gebouwd, werf-ofstallen opgetrokken voor het bergen van landbouw production, n dip gemestst voor het baden van de veestapel tegen bosluizen en andere ongedierte. (5:4).

They also succeeded in planting maize and peanuts. They made very good progress in pastoral farming as well:

They made thorough use of their farm and sold farm produce and milk, especially during the holidays when the students were away. A few herd of cattle were sold "now and then".....

In 1931 for instance, there were already 300 cattle, sheep and goats on the farm and a specialist, Bro Luan, arrived just in time to look after them. (11:814).

However, farming was not the main work of the Brothers. Their main duty was to train the young blacks to become teachers

"The primary task of the Brothers was not literally working in the fields, but in training Blacks for the teaching and evangelising field". (11:815).

Therefore farm produce did not contribute substantial sums of money to their coffers. Income from this area was negligible.

5.6.7 FUNDS RECEIVED FROM DONORS

Pax was built without donations. Recently, however, the institution has received donations from Anglo-American Corporation to build a laboratory and to buy science equipment. Brother Francis van Asten, the principal of the secondary school and the Superior of Pax for many years, writes:

Our school buildings have been used for more than 50 years. And several are now beyond repair. Our architect, Mr J. Gernert, from Johannesburg, who planned the now *being built living quarters of the Brothers (financed by the authorities of our Congregation) and the new laboratory, (granted by Anglo American),* advised us that rebuilding would be wiser and more economical than renovation (20:3).

5.7 CRITICAL SUMMARY

When Pax was established through the initiative of the Benedictines (who were already busy with missionary work in the Northern Transvaal by 1928) they delegated the actual apostolic work to the Brothers of Charity. From 1928 up to 1935 the Pax Institution was basically controlled and administered by the Roman Catholic Church. In 1935, when the Institution was officially registered there was co-operation between the Transvaal Education Department and the Brothers of Charity. With the external control and administration of the institution, the State exerted a much stronger influence whilst (as it could be expected) the church exerted a much stronger influence in the internal control and administration of this institution.

The control and administration of the students by the Brothers of Charity was unique. The House System and the Card system were the two means of control and were typical of Pax. They had a long lasting influence in the school administration because they were very effective. The prefects and monitors had their special role. Training students in leadership was one of the good qualities of these two systems. Discipline at Pax was very high. Proper feeding of the students was also one of the main features during this period of study, so that for thirty years 1928-1958 Pax never experienced a strike. The first strike occurred on the 28 March, 1960, and according to

The main teachers at Pax were the Brothers of Charity because they were the ones who played the most important role and they were in the majority. These Brothers were efficient people who were dedicated to their work. The fact that they were celibates made them incomparable as teachers. There were some Brothers who were gifted and whose performance was far above average. The role played by these gifted teachers enhanced the name of the Institution.

From the beginning of the institution, Black teachers were employed to work closely with their white colleagues. It appears that the role of the African teachers for the period under study was, comparatively speaking, secondary to that of the Brothers of Charity. The Pax Administrators showed ability in the construction and administration of buildings. The Pax staff shared their duties according to their talents and training to ensure a high standard of work. The same approach was adopted in the supply, control and administration of equipment.

Finally, the financial policy of Pax was well calculated and disciplined. Proper control and administration of finances of the institution was one factor responsible for the admirable progress of Pax.

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CHAPTER SIXTHE ERA OF BANTU EDUCATION (1954 - 1968)

6.1 INTRODUCTION

In the previous chapter control and administration of Pax was discussed. The dual control by both the Government and the Roman Catholic Church was briefly referred to. It was also indicated that this had on occasions resulted in conflict.

The South African policy of *Apartheid* was generally repugnant to many churches. It was, however, the Roman Catholic Church which was more often than not perturbed by this racial policy, and reacted by not accepting it.

The promulgation of the Bantu Education Act, No. 47 of 1953, as amended, sounded the death-knell to missionary education in South Africa because by this act the South African Government attempted to take over all mission schools.

Many churches such as the Methodist, the Anglicans, the Presbyterian, et cetera, did not support the Bantu Education Act. The Roman Catholic Church waged the bitterest battle against this act and finally, refused to hand over her schools.

The Bantu Education Act of 1953 became very controversial : On the one hand, the Government argued very strongly in favour of the Act.

On the other hand, the black people, for whom this system of education was intended, indicated in every possible way that they did not want it at all for example, through the black political organisations, (such as the African National Congress (ANC), Pan Africanist Congress (PAC), the teachers' organisations, (such as the African Teachers' Association of South Africa (ATASA)). Many black educationist and academics also rejected Bantu Education. In addition many English speaking South Africans also rejected the Bantu Education Act. Finally, it was rejected by the black pupils themselves. Consequently the Bantu Education Act became one of the most notorious of the many *Apartheid* laws.

Even to this day, 1991, educationists and academics still argue whether there should be one education department for all South Africans, or separate departments. Some argue about whether black and white children should attend the same schools or separate schools, whilst others feel that education should be "separate but equal" because South Africa is multi-cultural. All these arguments, (and many more), have emanated from the discriminatory legislation in education - the Bantu Education Act No. 47 of 1953.

It appears, however, that the main motivation for the promulgation of the act tended to be more political than educational.

Whatever the case, the Bantu Education Act can only be better understood if it is studied against the background of the National Party's "Grand Apartheid Plan". This Act is in keeping with other discriminatory legislations such as the Group Areas Act, the Land Act, Mixed Marriages Act, Separate Amenities Act and many of these laws aimed at separating the people of South Africa on the basis of race, colour and creed.

6.2 THE PASSING OF THE BANTU EDUCATION ACT

The Eiselen Commission, which was appointed to study education of the black people of South Africa during the period 1949-1951, recommended that : "... the control and administration of Bantu Education should fall under a Union Department" (3:135). As a result of this, the Bantu Education Act No. 47 of 1953 was passed. The act stipulated that there would be three kinds of "Bantu Schools", namely: "The Bantu Government Schools", "The Bantu Community Schools" and the "Bantu Private Schools". The "Bantu Government Schools" would fall directly under the Department of Bantu Education. The "Bantu Community Schools" would be established and supported by the tribal communities, but would

The "Bantu Private Schools" would not get any financial assistance from the Government. Three options were put before church boarding schools such as Pax.

- 6.2.1 To lease or sell the school and hostels to the Government.
- 6.2.2 To lease or sell the school and retain the hostels.
- 6.2.3 To retain the school and hostels and run them at one's own expense without government subsidies for salaries and maintenance.

With the promulgation of this Act all mission schools in South Africa were faced with a major decision. The act had a great impact on the lives of the mission schools and the education of the black child. Like the many Apartheid laws passed by the South African Government, the Bantu Education Act was painfully restrictive. It offered very limited opportunity to the black child, and also for the black teacher:

It was further laid down that it would be an offence to educate any African unless permission to do so had been obtained from "the Minister of Native Education" (7:835).

This deprivation is also evidenced in the limited choices which the Act offered. The mission had either to lease or sell all or part of their schools or retain the schools at their own

alternatives because "leasing" and "selling" boiled down to the same thing, namely, that the missionaries had to evacuate their schools.

6.3 THE IMPLICATION OF THE BANTU EDUCATION ACT

The promulgation of the Bantu Education Act implied changes in the education of the blacks.

With the passing of the Bantu Education Act No. 47 of 1953 it meant that all schools for Blacks including mission schools like Pax, were to be handed over to the new Department of Bantu Education (7;835).

The dualism which had occurred for twenty years between the Roman Catholic Church and the South African Government at Pax had to be terminated because all churches had to decide on one of the three options put forward by the Bantu Education Act, either to lease or sell or otherwise retain the school at their own expense. It became clear to the Roman Catholic Church that the Act implied a serious threat to the spread of Catholicism.

Special inspectors travelled from one mission school to the other, explaining the implications of the Act to the owners of the schools.

Brother Victure confirms:

Op 28 Augustus komt een officiële delegatie, bestaande uit inspecteurs Prozesky en Jensen in Pax aan om de eventuele overdracht van de opleiding school aan de controle van de staat te bespreken (1:15).

The Bantu Education Act addressed itself very strongly to the teacher training section of the mission schools. Brother Victure reveals that this Act put the teacher training at Pax in real jeopardy:

Wat de normaalscholen betreft, alle moeten staatsscholen worden of heeltemaal verdwijnen (1:15).

The act also implied that there would be a change in Pax's primary practising schools, because once the teacher training was interferred with, it meant that the primary practising schools attached to Pax were automatically affected.

It is interesting to note that the interpretation of this act from the point of view of the Government was.

transfer aims at an increase in the *efficiency* of all aspects of the schools and it hoped that teachers will not be misled by *biased criticism* "but" will *co-operate* with the division of Bantu Education to the fullest extent (7:835). (*Italics are the writer's*)

The above statement emphasises three points: In the first instance, the Department of Bantu Education stressed the question of "efficiency of all aspects of the work of the schools". The impression created here is that the transfer, was a positive step. It was, in their opinion, a constructive move because it was aimed at "improvements". Secondly, the Department disliked and discouraged what they called "biased criticism".

It did not state from whom the biased criticism would come. The fact that it was biased indicates that it was undesirable and that it would not "benefit" the teachers.

Thirdly, the Department stressed co-operation of the teachers to "the fullest extent". Obviously, the Department needed an undivided support of the teachers in order to succeed with the implementation of Bantu Education.

If we look at the other side of the controversy, a number of points come to mind. On the question of efficiency it is an anomaly that the Department did not support the monks and nuns of the Catholic Church because they were very efficient teachers. However, they received restriction by law instead, and finally became discouraged. This frustration of teachers such as the Brothers of Charity, had an underlying motive.

The inspectors' reports made on Pax proved that the quality of teaching was very good, which was a common feature of many mission schools, but the options which were given to the missionaries by the South African Government resulted in

: Some of the very founders of black education, were thrown out altogether, unless they complied with government criteria. Black education was then placed in the inexperienced hands of school boards and the school committees . They (School Boards and Committees) were overwhelmed by great responsibility of black education. All this was done in the name of "efficiency". If the government had been striving for efficiency they would have found a way of integrating the missionaries into their education system.

As for "biased criticism" the department did not welcome any criticism at all : Not even from black parents themselves. It is well known that the vociferous opposition to the Bantu Education Act came from the English speaking churches such as the Methodist, the Anglicans and above all the Catholic. The African National Congress offered very distinct opposition too. There were also black academics and activists who criticised the policy of Bantu Education. When the Minister of Bantu Education referred to "biased criticism" he was, directing a warning at them, among others

The Minister went on to warn all those who criticised him that they should "never mix education with politics". The introduction of Bantu Education brought about serious limitations and deprivations with regard to the education of black people. Enlightened black parents were found in churches and organisations. It was these legitimate bodies which the minister did not want to address. As a way out the Department of Bantu Education (like its predecessor, the Department of Native Administration) placed limited authority in the hands of the traditional black authority, the chiefs.

The crux of the matter is that the whole of the Bantu Education Act was based on a principle which was basically unethical : At the head of Bantu Education was a Minister who was white, a member of the cabinet of the then Union of South Africa, that is a politician elected by the white people of South Africa. The implication was that the Minister of Bantu Education would run his Department according to the wishes of those who elected him, that is the white people of South Africa. This means that the white people of South Africa were responsible for running two systems of education; their own, (which was divided into provincial Education and National Education), and Bantu Education, which catered for the African child.

They, therefore, decided through the Minister what kind of schools should be there, what syllabuses, control and administration, et cetera for black schools.

In this respect there are many questions:

- 6.3.1 Would the whites agree that the two education systems should be run on an equal basis?
- 6.3.2 Would they run black education as efficiently as they would run their own?
- 6.3.3 Would they budget equally for the two systems?

The Minister of "Bantu Education" appointed a secretary of "Bantu Education" who was white as well. There occurred a sophisticated hierarchy in the control and administration of "Bantu Education", the top echelon of which was occupied by white people. Blacks in almost all cases occupied, positions of less importance, in which no serious decisions could be made.

Therefore the Government used parliament to strip missionaries of authority in education, thereby initiating the politicization of black education. In the language of the Minister they were the first to "mix education with politics".

The legitimate bodies, (the churches and associated black organisation) were excluded altogether because

they were extra-parliamentary bodies and chose not to conform to the new policy.

The Bantu Education Act was, in its origin, control and administration, undemocratic because it failed to consult the legitimate parties, that is the black parents, churches and the missionaries, et cetera.

With regard to the third argument by the Department, that is that the teachers must co-operate with the division of "Bantu Education" it is clear that at time they could visualize no other alternative. Many teachers were forced to conform because they were not merely teachers, but, were parents. Under the circumstances "Bantu Education" became half a loaf which was better than no bread.

When Bantu Education was introduced many teachers were disappointed. Some teachers left the teaching profession altogether. Most teachers were demotivated because they saw it as a means of oppression. This negative attitude of the black teachers towards Bantu Education was also noticeable in their organisations. In short black teachers rejected Bantu Education.

6.4 THE RESPONSE OF THE ROMAN CATHOLIC CHURCH

Many churches disliked the Bantu Education Act and saw it as interference with their pioneering work, because it stifled their initiative without consultation.

There was a bitter opposition to this take over by almost all missionary Societies the greatest and the fiercest resistance was from the Catholic Church (7:835).

Since the bishops are the ones who play a significant role in the administration of the Catholic Church, they were forced to come to grips with the Bantu Education Act. At a conference of Bishops, the Board took a decision to send the following message to the principal of Pax:

Representations have been made to the Minister and the outcome is being awaited. The Board has asked for an interview with the Minister and nothing can be done till a reply is received. Be assured, however, that the Board has the matter in hand and will fight hard (7:835).

The Board was indeed prepared to fight hard: It went further to inform the principal that it was aware that there was a commission which was to visit the Pax Teacher Training College,

and it advised the principal that the commission should not be given any commitment or agreement without the Board's endorsement. The Bishops were still under the illusion that they could negotiate with the iron fist of Dr. H.F. Verwoerd and Mr J.G. Strijdom. They under-estimated the Government's determination. In this respect, Prof. M.C.J. Mphahlele writes:

In as far as the state was concerned, the administrative control of "Bantu Schools" was transferred to the Bantu Education Division of the Department of Native Affairs as from 1st January 1954 and the interview with the minister.... would obviously be fruitless (7:835).

The Catholic Bishops, however, showed great courage in their opposition. They tried with all their might to retain the Catholic schools. They arranged many interviews with government officials. Brother Victure recorded some of these meetings:

Op 11 November 1954 woenen Brs Juventius en Victurius een meeting bij in Pretoria door de raad van de Z.A. Bisschoppen bijeengeroepen, om eenvormigheid te bespreken en verband met de overdracht van de Katolieke Normaalscholen (1:16).

Even before this, there had been an important meeting in Pretoria in connection with Pax, which was held on 25 June, 1954, and was attended by Juventius and Victure among others and was in connection with

....de positie van Pax opleiding-
scholen vanaf 1 January 1956
(1:16),

Those who were present were:

Mnr, A.A. De Villiers, Ondersecretaris
van het Bantoe onderwijsdepartement,
Mnr Prozesky, van Bantoe - opleiding-
scholen; artbisschop Garner van
Pretoria, Mnr O' Brien van het
Secretariaat van de Bisschopsraad
(1:16).

After many meetings the Roman Catholic Church
made a final decision:

Pax persisted, assisted financially
by the Fund of the South African
Episcopate for as long as it would be
possible. The following year the
principal, Brother Juventius, sent
out a circular letter to all the
applicants informing them that
"Roman Catholic Schools now
classified as Government Bantu
Schools will continue as such only
until the 31st December 1957" By
then Pax "shall have very clearly
entered a new phase in its history,
seriously curtailed but still
thoroughly Catholic". (7:837).

The church took a decision in accordance with
its aims and objectives. Before the end of "the
period of grace", the Department of Native Affairs
sent out a circular, dated 12th February, 1957,
to the managers of Roman Catholic Mission Schools
entitled:

REGISTRATION OF SCHOOLS: The circular reminded them that "At the end of this year mission schools cease to receive subsidises and because of this will have to be registered as private schools if they are to continue as schools in 1958. Application forms for the registration of each school should be completed and submitted to the local inspector of Bantu Education as soon as possible. The circular went on to explain the condition under which such private schools were to be registered:

They also had to supply the undermentioned information:

- 6.4.1 The reference number of the right of occupation and/or full particulars in respect of ownership of the property, where and how it is situated (e.g. Native Area, Mission Farm, European Area, Town Location).
- 6.4.2 The number of baptised adherents of the church in the area served by the school - the area must be clearly defined.
- 6.4.3 The number of pupils who are adherents or who are children of members of the church concerned and the number of pupils who are not concerned with the church concerned.
- 6.4.4 The race, sex, qualification and emoluments of the teachers.

From which Fund are the salaries and other expenditure in respect of the school met?

- 6.4.6 Are the pupils or their parents expected to contribute towards a compulsory or voluntary levy, and if so, how much?
- 6.4.7 Is the applicant willing to provide education to conform with the Departmental syllabus in respect of all subjects with exception of Religious Instruction for which subject a syllabus, drawn up by the church, will have to be submitted for approval?
- 6.4.8 In the case of existing schools, what was the date of recognition or subsidy formerly received and from which date? (2:1,2).

The above points reveal that the bone of contention between the Church and the State was not religious instruction because the State allowed the Church to construct its own syllabi in this subject. With regard to the other subjects such as Mathematics, History, Geography, the Church was prepared to follow the syllabi as dictated by the Department. In this way, this was not an area of friction too. The main cause of friction was that the Government wanted to implement its policy of apartheid which was repugnant to the Catholics.

Unlike the other English speaking churches, the Catholic Church became recalcitrant and kept to its pledge and:

True to this pledge... the Brothers of Charity applied to the Regional Director of the Northern Transvaal in 1957 to have their school, Pax, registered as a private school. The Director replied the following year (7:837).

At the beginning of 1958, Pax became a private school which signalled the end of the dual control by the Church and the State. When the Regional Director replied to the decision taken by Pax, he gave them the conditions under which private schools were to operate. The conditions sounded a deathknell to the very existence of Pax as a teacher training institution.

6.5 THE EFFECT OF THE BANTU EDUCATION ACT ON PAX

6.5.1 INTRODUCTION

The introduction of Bantu Education brought about drastic changes at Pax. The first was that the relationship between the Catholic and the Government became strained as a result of their clash of ideals. There were, however, other noticeable changes in all the schools which were part of Pax.

6.5.2 THE TEACHER TRAINING (that is PAX COLLEGE)

The main aim behind the Bantu Education Act was to make the teacher training, *without exception, government* institutions. When the Catholic indicated that they were determined to keep the Pax Teacher Training as a private school, they were given the three conditions:

- 6.5.2.1 Geen student mag op enige direkte of indirekte wyse aangemoedig of beïnvloed word om enige statutêre Wet of artikel van enige wet of Regulasie daaronder aangekondig te verontagsaam.
- 6.5.2.2 Die reg op die inspeksie van die skool word deur die Departement voorbehou.
- 6.5.2.3 Dat dit duidelik in die prospektus vermeld word dat studente wat hier ingeskryf word na voltooiing van hul studie nie aan enige staatsbantoe- of staatsondersteunde skool aangestel sal word nie. (10:1).

These reveal the real motive of the Department of Bantu Education. The first stresses their fear of political power of the black youth once influenced by the missionaries. The Government had a deep-seated fear that the church would conscientize the students politically.

From this date, 1957, the Department refused to recognise teachers trained in Catholic institutions. This was unfortunate because the communities, whose children were taught, were not consulted. Above all most parents were Catholic and would have preferred Catholic teachers. In short the State was undemocratic in the decision.

Professor Mphahlele comments as follows in this connection.

As if these conditions (the three conditions above) were not severe enough to deter the Catholics from continuing with their school, Pax, as a Private training college - which would train teachers who would not be employed in any Government subsidised school - the principal was further notified that "Sy Edele die Minister mag verdere voorwaardes van tyd tot bepaal" (7:838).

Despite all these restrictions, the Catholics were determined to forge ahead with their plans to continue the teacher training *

Brother Victure writes:

We ontvang en op 17 May het besoek Aart-bisschop D. Hurley, Bisschop van Hoek en de Paters Ochs en St George, om te verneem of Pax bereid is met de opleiding van Katolieke onderwyzers na 1957 voort te gaan wanneer de normaalschool ophoudt als staatschool te fungeren en dus van alle geldelike steun beroofd zal zijn (1:17).

Brother Juventius supported the decision of the Church to declare Pax a private school. He realised that once the institution was handed to the Government the apostolic work of the church would be in danger ;

en de studenten van de katolieke private opleidingscholen een studiebeurs van £15 P. jaar het bisschopsfonds zal aan de opleidingscholen zel n jaarlikse subsidie van £250 per leerkracht betalen (1:18).

Pax decided to start a new era:

31 December 1957 - met het einde van het jaar houdt de "Pax Bantoe-staatsopleidingschool" om te bestaan. Vanaf heden zal die school als 'n private opleiding-school voorgezet word, sonder enige geldelike steun van die regering (1:18).

By the beginning of 1958, the Roman Catholic Church established its own teachers' certificate called "Catholic African Teachers' Higher Certificate", which was officially registered and approved under the following conditions by the Government:

1. "niks mag gedoen word wat ongehoorsaamheid teen statutêre landswette of weerspanningheid teen die Bantoe beleid by die leerlinge kan aankweek.
2. "die prospektus moet duidelik vermeld dat die uitgereikte getuigskrifte geen toegang tot staats - of gemeenskapskole verleen nie" (10:1).

At the end of 1958, the first certificates were issued in favour of the graduates. The certificates were signed by Brother Rogatus, the new superior of Pax who took after Juventius, and Mgr van Hoeck representative of the Board of the South African Catholic bishops. For the next ten years Pax continued to issue the private teachers certificate until 1967, when they had to review their policy.

The following was presented to the higher authorities of the Church on 29th November, 1967, with regard to the Catholic African Teachers Higher Certificate:

- . There were two classes in Pax teacher training which consisted of only 21 pupils (but required more staff).
- . There were very few applicants (The course was not popular).
- . Since 1957 the Pax diploma has had no official value.
- . The students doing this course were usually of poor quality, (not quite up to standard).
- . Most of these diplomates stayed in teaching only temporarily, until they found better work.
- . Catholic education can benefit from Junior Certificate and matric pupils who, train as teachers in recognised institutions.
- . Possible Catechist candidates can be recruited through the Evangelist Centre at Dwarsrivier.
- . At this stage we cannot hope for assistance from overseas.
- . It remains very difficult to recruit suitable and competent student-teachers.
- . The white Brothers in Pax are all at or over retirement age.
- . The loss of our 5 African Brothers of whom four were in secondary school, was a tragic loss of personnel (These Brothers resigned from Brotherhood).
- . The 2 brothers who had arrived could not be incorporated immediately.
- . The higher authority of the Congregation has already for some years reduced the activities of the institution (1:28).

Mgr. John T. Durkin, MSC, Apostolic prefect for Louis Trichardt, supports these recommendations in his letter of 19 October:

My own personnel view is that candidates for the teaching profession be encouraged to enter the Department Training Colleges for their teaching course. I have also heard many of our priests agree on this point as the most practical solution in the present situation (1:28).

With this background, the church authorities finally decided to discontinue with the private teachers course altogether. This had a considerable influence on the primary practising schools.

6.5.3 THE PRIMARY PRACTISING SCHOOLS (that is PAXANA, PAXENGWE, PAXESHO AND PAXOLA)

In chapter three, as cited above, the establishment and growth of Pax was discussed. It has been mentioned that when the teacher training became registered it grew faster. This growth brought about the establishment of a number of primary practising schools. Brother Victure reports as follows:-

Om hieraan tegemoet te komen en tevens mee te werken aan de ontwikkeling van het katoliek leven werd Paxanyana gebouwd op eigen grond rechtover Pax (1:23).

As from 1937, three small schools (namely, Paxengwe, Paxesho and Paxola) were built in neighbouring location, in the same undaunted spirit, and with the same goals in mind, with permission of the Government.

While the teacher training was fully active, and the Government was paying the teachers salaries, no problem arose. There was continuous contact between Pax Teacher-Training College, in the main campus, and the primary practising schools which were some 20 to 25km away from the campus. During the period of practice teaching the student-teachers came to work in the practising schools as part of their training. The staff members had to follow them so that they also had contact with the practising schools. However, when Bantu Education was introduced the teacher-training almost collapsed. In short, contact between the primary practising schools and the main campus of Pax was considerably reduced.

The committee presented the following picture to the church authorities that "Presently, the four primary practising schools are of no use to Pax any longer. The teacher training has only about 20 students and there is an abundance of practising opportunities at Paxana" (1:23).

The Board of Executive Committee decided to make the following suggestions:-

- that the Brothers should hand over the three primary practising schools to the Bishop.
- that the Bishop should be the owner of the buildings of the three practising schools.
- that the Bishop should pay the teachers in the three schools.
- that the Bishop should be responsible for supervision and control of the three schools, so that the Brothers should limit their attention to Pax Central (1:23),

The congregation answered on the 17th February, 1963 with an idea that had been evaluated and accepted in Ghent.

Op 11 Maart ontvangt hij een conclusie van hogerhand om bovengemelde "overgrave" te implementeren. En nu ging de klip aan het rollen, berg - af: (1:23).

The Brothers retained one school, Paxanyana. The other three became "the Bantu Community Schools". All three were renamed. Paxengwe is now called Natile Primary School, Paxola is now Letlakana Primary School and Paxesho at Jupiter is now called Malopeng Primary School.

6.5.4 THE INDUSTRIAL SCHOOL (that is, PAXONA).

Like the teacher - training and the primary practising schools, the industrial school had to exist as a private school.

ook al de andere Pax - scholen verliezen staatshulp: de bezoldiging van al de Broeders en van nagenoeg een dertig naturelle - onderwijzers, die de laatste drie jaar telkens met 25% verminderde, houdt vee helemaal op. De Heer alleen zal nu in die behoeften moeten voorzien (1:23).

The church had to improvise: The main problem was financial, otherwise many parents were prepared to support the Roman Catholic Church. Despite the fact that the Department discouraged pupils to enrol in Catholic institutions many parents sent their children to Pax. However, Pax experienced shortage of funds. The Board of Bishops convened a special meeting:

op 'n voltallige zitting van de Raad van Z.A. Bisschoppen worden de volgende resoluties aangaande de schoolkwestie getroffen: alle leerlingen van de secundaire en industriële scholen moeten vanaf het, volgende jaar hogere schoolfooiën betalen. (1:18).

The authority at Pax decided to apply for the approval of the industrial school to exist as a private school. Fortunately for Pax a prompt reply from the Department of Bantu Education arrived in time stating that:

1. Approval has been obtained for the re-registration of the Paxona School as an Industrial Unaided Church controlled school. *Subject to a permit being granted under the Group Areas Act.*
2. Registration certificate no X 000158 in duplicate is enclosed (11:1).

The reply allowed Pax authorities to go on with their plans. It must have been difficult because a year thereafter (in 1959), the tailoring course was discontinued by the Church itself. The application for re-registration as a private school had to be repeated every year. The industrial school operated smoothly for two years. A letter dated 14 September, 1960, duly signed by C.A. McDonald, Regional Director, soon totally derailed Pax's plans:

In accordance with departmental policy vocational training will in future only be done at a few Government Bantu Schools in the Bantu areas and all such courses at any other place will have to be closed down (5:1).

The letter went on to inform the manager of Paxona Vocational Training school that

You are therefore advised not to admit any new pupils to this course at the beginning of 1961 and the scholars now in training must complete their course not later than the end of 1963. Please acknowledge receipt of this letter (5:1).

On the 22 September, 1960, the principal of Pax, Brother Rogatus, wrote a very long letter in reply. He, among other, mentioned the following:

- . the vocational school had been established as early as 1930 and had ever since been doing good work.
- . the many reports by the inspectors in praise of the good work done in this school were ample assurance that it was necessary to continue.
- . Catholic schools had been allowed to go on as private schools why then should the Catholic Vocational School be stopped?
- . Only a very limited number of pupils were admitted in this school and they did not pose any danger.
- . It is true that Paxona, the vocational school, did not lie in a Bantu area but it was within reach of the many neighbouring Blacks.
- . As in the past the Institution was prepared to follow Departmental syllabuses (12:1).

It is clear from the tone of this letter that the principal was perturbed and keen to keep the vocational school as part of Pax. He concluded his letter by saying:

Moontlik sal U Departement ons geval nog nie as finaal afgehandel sal beskou nie, as u, geagte Heer Streekdirekteur, stappe wil aanwend by die hoër instansies om ons skool van die ondergang te red. Daarom doen ek hiermee 'n beroep op u gewaardeerde invloed te gebruik dat Paxona sy goeie tradisies mag voortsit van ons dankbaarheid weens u tussenkoms mag u dan ook ten volle versekers wees. (12:1).

When the Brothers realised that a positive reply was not forthcoming from the Department, they thought of their old friend, Tom Naude,

the politician, (the then Minister of Interior at the Union Buildings in Pretoria).

At first, Mr Naude replied the Brothers' letter dated 12 October 1960 that:

Ongelukkig is dit nie toelaatbaar vir my as Minister om my te bemoei met die aangeleenthede of administrasie van 'n ander Minister se Departement nie en tot my spyt kan ek dus nie aan u versoeke voldoen nie (8:1).

The Brothers had no sooner received Mr Naude's letter which disheartened them when a second letter arrived carrying more encouraging news, with regard to the vocational school at Pax. Mr. Tom Naude had suddenly revised his stand of non-interference in other Minister's affairs, and decided he could not leave his old friends in the lurch, so he wrote a letter dated 7 November, 1960, to say:

As verteenwoordiger van Pietersburg het ek gevoel dat ek graag persoonlik sou wil verneem wat die redes is waarom die Pax Vakopleidingskool moes sluit.

Dit is vir my dus 'n groot gehoeë om, na ek Minister Marée oor die saak gespreek het, die aangehegte afskrif van 'n brief wat ek van hom ontvang het, aan u te stuur (9:1).

Mr Tom Naude had attached to his explanation, a letter by the Minister of Bantu Education, Mr W. Marèe, explaining that Paxona was not required to close, and that the regional director would correct the error officially (4:1).

It was a great relief to the principal of Pax when he received the awaited letter from the regional director dated 18 November, 1960, stating that:

...Weens n fout wat ingesluit het, is die Katolieke Vakopleidingskool ingesluit in die lys van skole wat sal moet sluit. Dit was nie die bedoeling om hierdie skool, wat onder die Bantoe Onderwys Wet, 1953, geregistreer is, te sluit nie (6:1).

The letter went further to explain the new policy that vocational schools were allowed to go on only in "Bantu areas". The main requirement for Paxona Vocational School, however, was that it should follow the syllabuses prescribed by Bantu Education, so it had to reduce its courses. Such were the circumstances under which the Pax vocational school had to continue to exist:

6.5.5 THE SECONDARY SCHOOL (that is PAXELLA)

As stipulated in circular No. 43121 dated 12th February, 1957, the secondary school, Paxella, had to reapply for re-registration as a separate unit. In 1958, the approval was granted with the certificate of registration. The covering letter stated that "approval has been obtained for the registration of the Paxella School as a secondary unaided church controlled school subject to a permit being granted under the Group Areas Act". (The Group Areas Act was yet another controversial law which aimed to settle the population of South Africa on racial basis, which implied that schools for black children should be in black areas). Unfortunately, the Catholic missionaries were all white and had established schools in "white areas".

The approval letter enclosed registration certificate No. X 00160 (induplicate). It was written by the secretary of Bantu Education who instructed the Regional Director of Bantu Education in Pietersburg to submit a report on the enrolment for the present term, to establish whether the

enrolment exceeded 275 pupils, (as it was stated in the secretary's minute No. 25/302/8930/1 dated the 6th March, 1958). It went further to instruct the Regional Director to:

Kindly inform the manager of the school that any contravention of the conditions of registration stated in paragraph 1 to 16, on the registration certificate, will lead to the closing of the school(13:1).

The certificate read as follows:

*CERTIFICATE OF REGISTRATION OF AN UNAIDED
NATIVE SCHOOL*

I hereby certify that Paxella Secondary Unaided Native School situated at Pietersburg and maintained under the proprietorship of the Board of management of Pax, resident at Pietersburg has this day been duly registered in terms of subsection 1) of section nine of the Bantu Education Act 1953 (Act No. 47 of 1953) as amended, and the regulation promulgated under the act (13:1)

The positive point about the response was that at least there was agreement that the school should continue to function. However, the certificate was granted under sixteen conditions:

1. In the abovementioned school no pupil may be encouraged or influenced in any director indirect manner, to disobey or disregard any statutory Act or section of any statutory Act or regulation published thereafter.
2. With the exception of training colleges, no tuition fees may be charged in any direct or indirect way.
3. The Departmental syllabus shall be followed in its entirety, with the exception of Church controlled schools in which case the adherents of the church concerned will be permitted to take a course in Religious training drawn up by the church concerned and approved by the Department.
4. All public examinations, with the exception of the Teachers' Training Examinations, which are provided by the Department of Bantu Education shall be conducted by the Department.
5. The right of inspection is reserved by the Department.
6. No classes other than Form 1 to Form V may be instituted without prior Departmental approval.
7. No boarding establishment or extension to existing boarding establishment facilities may be provided without prior departmental approval.
8. It should be clearly stated in the prospectus, in the case of training schools, that candidates for the courses will on completion not be considered for appointment in Government Bantu Schools or Government Aided Schools.
9. In the case of post primary schools, the Department must be provided with a list of all teachers attached to the school and notice must be given of all staff changes.
10. The total number of pupils enrolled may not exceed 275 boarders without prior departmental approval.

11. The Minister may determine such further conditions from time to time as he may deem fit.
12. The residence of boarders in boarding establishments on European owned land in European rural areas requires approval in terms of Section 34 of Act No. 18 of 1936 (Native Trust Act).
13. Only Roman Catholic adherents may be admitted.
14. The Departmental requirements in respect of the medium of instruction be complied with:
15. Quarterly returns must be rendered punctually.
16. The Zulu speaking pupils are authorised to complete their course of training thereafter the school is to cater for Sotho speaking pupils only.

The certificate was signed by the Secretary, Department of Bantu Education, Private Bag X212, Pretoria, 4.4.1960, with an addendum stating that "Attention is drawn to the provisions of Regulation No. 6 of Government Notice No. 2567 of 1954 concerning the surrender of this certificate". (13:2).

The certificate of registration reveals that the Bantu Education Act was inseparable from the Group Areas Act and aimed at bringing about effective restriction. The Church was not allowed to admit non Catholics. In this way its missionary work was reduced. Another restriction was that the number of students to be admitted was restricted to 275

The certificate also refers to separation on the grounds of ethnicity. Pax should register only Northern Sotho pupils.

Admission of Zulu pupils had to be stopped and those who were already admitted were given a warning to complete and leave.

Despite all these limitations and restrictions, Pax continued to do good work. In the Northern Transvaal the academic performance of Pax could only be compared with Motse Maria, its neighbour, which is a high school for girls belonging to the Sisters of Charity, St. Brendans High School of the Brothers and Sisters of the Sacred Heart at Dwarsriver, St. Mark High School of the Anglican Church at Jane Furse in Sekhukhune, Guardian Angels Girls' High School at Glen Cowie, and St. Bedes High School in Subiaco Mission in Chief Molepo's area. All are private schools. Brother Victure occasionally reveals the progress which was made at Pax. It is unfortunate that he often failed to make a complete record. He, however, gives the record of Pax in 1961 as follows:

Uitslagen van de 1961 eksamens
 Standard VI 6 eerste klas certificaten
 en 21 tweede klas. Timmerwinkel: 5
 geslagden; ook slagden 3 kandidaten
 en het praktisch examen van de "Union
 Department of labour". Vorm III (J.C.)
 14 eerste klassen en 37 tweede klas
 (100%) Onderwijzerskursus: 5 behaalden
 het Katoliek Hogeronderwijzerdiploma.
 Matriek: 4 matriek en 6 "school leaving".
 (1:22).

These results are good because in most cases there was a
 hundred per cent pass. The results appear even
 better if they are compared with those of the
 community schools. The 1962 results were even
 better and brighter. Brother Victure reports
 as follows:

Uitslagen van het jaar 1962: Standard
 VI: 11 eerste klas, 26 tweede klas.
 Timmerj. 14 geslaagden; 6 het diploma
 "Union Department of Labour".
 Onderwijzerkursus: 9 Katolieke
 Diplomas.
 Vorm III: 12 eerste klas, Matriek:
 8 matriek 16 school leaving.
 Afrikaans Taaleksamen 6 voorbereidende
 en 6 laer sertifikate. (1:22).

One of Pax's best performance was in 1968. These
 results were not only good in quality but in
 quantity as well. It should be remembered that
 by this time the teachers' course was discontinued.
 Brother Victure gives us the record of the
 results as follows:

Examenuitslagen voor 1968: Junior
 Certificaat: 5 distincties, 14 eerste
 klas, 18 tweede klas, 2 derde klas
 100% geslaagd: Matriek: 2 eerste klas,
 14 tweede klas, 1 school leaving
 certificaat, 2 druipelingen (1:29).

Recently, 1991, in the standard 10 examination of the Department of Education and Training an analysis of the results showed that Pax had a total percentage pass of 91.8% compared to the 31.8% which was average percentage pass of all the community schools in Lebowa Department of Education. In addition two students from Pax High School, Masehela Mafora Calvin and Chuma Chris Masebe Benedict scored positions 9 and 10 respectively in the top twenty candidates in the country.

6.6 CRITICAL SUMMARY

When Bantu Education was introduced as a result of the promulgation of the Bantu Education Act No. 47 1953, following the Eiselen Commission of 1949-1951, all mission schools had to be handed over to the new Department of Bantu Education.

There was opposition from many quarters of the greater South African Community, notably from organisations (such as the ANC), associations (such as the ATASA) and the English speaking churches (such as the Anglican, the Methodist and the Presbyterian).

It was, however, the Roman Catholic Church which waged the bitterest battle against Bantu Education. This clash, between the Catholic Church and the South African Government, ended in the Government's withdrawal of the subsidy from all Roman Catholic Schools, including Pax. Consequently Pax was declared a private school, as was the case with all Roman Catholic Mission Schools.

This ended the co-operation in the control and administration of Pax by both the Church and the State. This step resulted in closure of some sections of the institution, notably the teacher training, some primary practising schools, and finally the industrial school. The secondary school, the Paxana Primary School in Pax campus, Postulancy and Noviciate are currently still active.

What was unethical about this conflict was that whereas it was a clash between the "White Government of South Africa" and the "White Roman Catholic Missionaries", the bone of contention been education of the black people, none of the two parties allowed the black people to play a major role.

It was as if both parties were convinced
that the black people were not "good enough"
to decide for their future.

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CHAPTER SEVEN7. THE INFLUENCE OF THE ROMAN CATHOLIC CHURCH
MISSIONARY ENTERPRISE AT PAX INSTITUTION.

7.1 INTRODUCTION

In the beginning the Roman Catholic Church set out its aims and objectives in the establishment of Pax Institution. At this stage it is necessary to consider to what extent these aims and objectives were realised.

The overriding aim of the Roman Catholic Church missionary enterprise was to evangelise. To achieve this the church ventured into a number of undertakings which, together with evangelisation, were responsible for the development and upliftment of the people of the Northern Transvaal in particular, and the whole of South Africa in general.

At this stage an assessment of these activities is necessary to evaluate the extent to which they were a success. Such an assessment can only be done in general terms because it is difficult to make a precise evaluation of the whole enterprise.

Pax had a far-reaching influence particularly on its neighbourhood and the whole of the Northern Transvaal. In fact the presence of the Roman Catholic Church at the Pax Institution was felt throughout the whole of South Africa.

To make a balanced assessment of the influence of the Roman Catholic Church at Pax, it is necessary to deal with the areas and the activities with which it busied itself: the teacher-training college, the secondary school, the industrial school, the primary practising schools, the farm activities, the catechism classes, postulancy and noviciate and other activities.

7.2 THE INFLUENCE OF THE TEACHER-TRAINING.

The establishment of the teacher-training college was a burning issue: it became, in the words of Mgr Osterrath, "the tower of the church" and "the flag on the tower". This success of the teacher training has been expressed by Professor M.C.J. Mphahlele as follows:-

The main task of Pax was to train "Catholic" teachers to be employed in "Catholic" schools, so as to spread and perpetuate Catholicism in the Transvaal. Within the first decade of its existence, 1944, Pax had already produced over a hundred qualified such teachers. During the next decade the number of the lower course trained at Pax almost doubled, which meant that the total number of teachers who left Pax with a lower certificate by the time of the introduction of Bantu Education in 1954 stood at more than three hundred. The higher course which had been in existence for a decade, 1945, had produced, to be exact, 256 teachers. The total number of teachers trained at Pax during the Missionary Era, therefore stood at about six hundred. (5:867).

These activities did not stop in 1954.

There was a period of grace of three years:

In other words the Government withdrew gradually over three years. The Catholics did not hand over the institution to the Government, they went on with teacher training until 1968. All this indicates that six hundred as provided by Professor Mphahlele above is a conservative figure. The Brothers of Charity estimate the final number of teachers trained at Pax to be about eight hundred, to be exact there were 878 teachers trained at Pax (see tables of results).

If we imagine that each one of these 878 teachers was to become influential in the education of the black people throughout the country we realise that the Pax influence was tremendous indeed. Above all, the Pax authority had a habit of following their students' progress. The superior and his staff supported newly qualified teachers to such an extent that there was complete mutual confidence between the two parties. Former students were even asked to recruit new trainees for Pax.

Professor Mphahlele refers to a circular in which the superior wrote to his former students to explain to them the kind of trainees they should recruit. Such people had to be "good and decent pupils, industrious workers and not street loafers" (5:868). The principal concluded his circular by assuring former students that their recommendations would be considered favourably.

The principal kept loyalty to Pax alive in the hearts of former students by inspiring them with words of great encouragement from time to time.

.....be aware of the heritage entrusted to you. The duty of every one of you is to pass on this heritage to others so that the spirit of your school may become an inspirational force in the lives of the African intelligentsia- especially of the teachers- and that it may permeate the masses. Never forget that unselfish service is the key note of a life true to the high ideas which were built up, developed and maintained during your training (8:1).

That the students got a worthwhile education of which they were duly proud is evidenced in an article written by a former students of Pax, Theophilus Mafoko, (a student leader).

Here they come to take long draughts of the waters of wisdom. Here the weary minds were refreshed by vistas into the infinite, and every illusive fata morgana was dissipated. Here they were looked after by willing and experienced guides who transformed the desert into a vineyard for the Lord (5:869)..

Brother Celeste, who worked at Pax for nearly all his life, speaks very well of the quality of the teachers produced in the institution. He says that the value of this teachers will be increasingly recognised as time goes on because he believes they will prove themselves.

The completers in all these departments or sections became "die lewende en blywende simbool van die ware die Goeie en die skone" They perpetuated the Motto of Pax: "Deus Caritas Est" (God is love) (5:869).

Brother Francis wrote in appreciation of the high performance of the Pax Teacher Training in his unpublished manuscript, that the work of Pax was "...too good to last long" (12:3). Up to the present, Paxonians express the same feeling. The writer has interviewed more than twenty former student-teachers of Pax and they all express very strong appreciation of the quality of work done in the institution. Mr W.A. Kgomo, who is presently attached to Pax Secondary School as a teacher, says:

Pax Teacher Training was good because it had outstanding teachers such as Brother Victure. You should remember that men such as Brother Victure were trained in Europe...I feel that the kind of dedication shown by Pax was too great, in fact it was unparalleled and it was rather difficult to match. Young men were taught thoroughly and well (2:1).

7.3 THE INFLUENCE OF THE INDUSTRIAL SCHOOL.

Of the four Pax schools, the industrial school was the most unfortunate for the following reasons: firstly, most people preferred white collar jobs. There was a general belief among the black communities that an industrial education should be taken by less intelligent children.

Most black parents encouraged their brilliant children to follow law, medicine, ministry and teaching. People such as carpenters, bricklayers, tailors, plumbers, electricians et cetera were usually viewed with prejudice.

Secondly, the Government did not encourage black people to receive technical education. For a very long time, the Government discouraged establishment of technical schools for blacks. Above all, the South African Government through legislation, discouraged black people to pursue industrial education.

Die bepaling van die Wet op vakleerlinge van 1922 en later Wet Nr. 37 van 1944 soos gewysig het implikasie meebring dat natu-
relle nerêns as ingeskrewe vak-
leerlinge "in diens" opgelei kon
word nie in dus verplig was om 'n
sogenoemde industriële afdeling by
te woon (7:2).

This limited the influence of the Paxona Industrial School. It did not become as popular as the teacher training and the Secondary School. When young men had finished their technical education, (unlike in the white collar jobs) they met with discrimination and many other hardships. Mr Herbert Muller, organiser of technical education in Bantu Education, writes:-

Die probleem is dat daar nog
geen fasiliteite bestaan om
leerjongens in bogenoemde vakke
(kleremakery, keerwerkes stoffeerdery,
werktuigkundiges ens.) in te skryf nie.
Die enigste oplossing is dat nywerhede
aangemoedig of gestig moet word vir die
*Bantoe om te verhoed dat hierdie
leerlinge by blanke ondernemings diens*

The political motive of protecting whites from competition of blacks has always been one of the major reasons for depriving the blacks of technical education. This deprivation was, therefore, not only experienced by the Roman Catholic Church Missionary enterprise at Pax: The missionaries of the other church denominations, (such as the Methodist and the Anglicans), also met with the same difficulty. Mr A.P.P. Mokwele quotes Father W.A. Palmer, former principal of Grace Dieu College, as saying:

So far the policy of the respective education departments has been to spend money on the training of teachers only with the deplorable result that in all native institutions the many boys and girls who have no vocation or wish to be teachers are forced to take the teachers' course because the education departments provide no other. At St. Matthews, Cape Province, all the useful manual work instituted by the late Canon Taberer was stopped by the Cape Education Department, and where such work is been done it is at the cost of some missionary society. Missionaries are very keen on trained manual work, but the Government gives no assistance in this direction (6:102).

This does not mean, however, that the industrial school did not have any influence at all. The Paxona Industrial School, which was established in 1930 became very effective indeed. First and foremost, its influence was felt within church circles:

Ons probeer dus om leerlinge van ons kerk deeglik op te lei dat hulle later ons skole mag uitrus, en so moontlik op 'n goedkoper manier, vermits aan alle kerklike skole alle subsidies en salarisse ontnem is (10:1).

The workshop of the industrial school was nicknamed "Mother House" because it had "given birth" to the many beautiful buildings of Pax. The contributions made by the industrial school are many: chairs, chalkboards, doors, roofing wood et getera, were products of the industrial school. There were two major courses, namely, carpentry and tailoring. Carpentry was more popular than tailoring and, therefore, had greater influence than the latter. Brother Celeste van Buynder says:

Every boy in the completing class was given a complete tool box before leaving the institution (13:2).

He expressed confidence in, and appreciation of, the kind of work which was done by the industrial school:

Of course our boys were well trained. Their work was of very high quality. You can see for yourself the church building which they helped to built. Look round and see the quality of buildings in the institution. That speaks for itself. It does not end up here. Wherever they went in the outside world they did good work and they represented us very well (13:2).

Brother Celeste went on to mention major establishments such as the University of the North, where some of the key people, such as Paul Magagane, were educated at the Paxona Industrial School.

7.4 THE INFLUENCE OF THE SECONDARY SCHOOL

The secondary school became the vital force of Pax. When both the teacher training and the industrial school were closed, the secondary school continued to function. It was the main source of students for the Pax Teacher Training because many students who passed Junior Certificate continued to do their teachers' course there. In the early sixties many matriculants from Pax Secondary School proceeded to go to the University of the North and other black universities, such as University of Zululand and Fort Hare.

Professor Mphahlele quotes Brother Francis who was the superior for many years, as follows:-

It is a "delicate and risky affair" to try and gauge the impact and influence of Pax Institution on the development of the Blacks of the North (Lebowa) in particular. The safest thing, he contends, is to furnish statistics showing the numbers of those who were trained at Pax. (5:870).

It is true that such figures will in turn only give an idea of the situation, but they cannot give the actual picture. This is true of the Secondary School which is still exerting an influence to the present day.

Undoubtedly facts or numbers tell us that Pax in the course of its existence has trained more than 880 teachers, 400 carpenters, 150 tailors and that more than 1200 were entered for the Junior Certificate Examination and 729 for the matriculation examination (5:870)

Brother Francis was referring to the influence of Pax in 1975: the secondary school had numbers higher than the teacher training and the industrial schools put together that is about 2 000 pupils

The figures provided by Brother Francis may have doubled by now. However, Brother Francis explained that he was not keen to over-emphasise the acquisition of mere knowledge and qualifications but was happy that:

Those youngsters and young men have undergone at least one year's character forming in the religious atmosphere of Pax and enjoyed the friendly spirit that always existed between staff and students (5:871).

Brother Francis van Asten believed that to draw a list of academic honours of former students would be unfair, because there were many students with hidden merits and unnoticed achievements. He pointed out that it was rather difficult to reveal the full true facts of the matter. There would, in most cases, be underestimation. However, despite this argument, he nonetheless gave the following information:

Many people who left Pax became prominent persons in their environment as teachers, principals, civil servants, social workers, church leaders and business men. Some obtained doctor's degrees-Prof. Dr M. Bopape, Dr V. Ralushai, Dr F. Hlahla, Dr K.A. Mogoṭlane and others Bishop Mgr. B. Buthelezi, became a priest as well as Fr A. Khoza, Fr. P. Mkhatswa, Fr. G. Bam, Fr. Mmela, Fr. Rapola and Fr. Rasimati.

Some became prominent in public life, for example Mr Percy Qoboza, a well-known journalist and editor, and G. Mathole and Chief Marishane, politicians. Mr G. Motlhasedi of Botswana, Mr Albert Mohale a UNO representative of Lesotho, and Mr A. Matjila of Caprivi. (5:871).

These facts were made available in 1978. If we imagine that today (1991) it is almost fourteen years ago since the above was made available. Brother Francis' statements that a list of names based on merits would not give us the actual picture is certainly true. This list has grown much longer because the influence of Pax is still continuing. It is sufficient to note that Pax is among the very best schools in Lebowa.

The present superior, (1991), Brother Patrick van Cool sums up the contributions of Pax by giving a global picture of its development:

From the outset 64 years ago, The Brothers of Charity at Pax, inspired by the charisma of their Order, have had in mind the uplifting of the black people. They believed in sound Christian training, development of the mind, improvement of social conditions.

Pax has grown from the original tiny building, measuring 9 meter by 15, to what it is now: a sight pleasing to the eye: a cluster of many buildings around the monumental chapel.

Pax though is much more than just buildings. Pax at present is a dedicated staff of local people. Pax in 1992 are the thousands of men: Old Paxonians, who stand out in society; who occupy leading positions in their community and the Church.

Pax is the education and training which Paxonians brought back home with them, education which came to further fruition in their own young families. Pax: the hundreds of students, who are privileged to have the opportunity to study in a competitive atmosphere and to prepare their own future and the future of their country.

It is the fervent wish of the Pax Community that our local Brothers, driven by the enthusiasm of the early pioneers of 1928, may continue to be leaders in the field of education (14:1).

7.5 THE INFLUENCE OF THE PRIMARY PRACTISING SCHOOLS

According to Brother Victure de Clerc the total enrolment of the four primary practising schools in 1954 was 1456. This high number of young children, all receiving a Catholic education in one single year, gives us an idea of the extent of their influence. It should also be borne in mind that the early impressions gained by these children had a strong impact on their lives.

The above figure enables us to interpret the hidden facts, for instance, it gives us an idea of the beginners in all four schools. Roughly, a third of that number would have been beginners, which implies that approximately 500 pupils could be added every year to the total number: It is a considerable growth rate. The sphere of influence of these schools reached a high rate of recruitment, that is, some pupils went so far as to enter the order of the Brothers of Charity.

To reveal this influence Brother Victure writes as follows:-

"30 Juni 1962 Matthias Teffo, oud-leerling van Paxola, werd in Doornspruit tot priester gewijd." (1:22).

Paxola Primary Practising School obviously encouraged Father Matthias Teffo to become a priest.

Their sphere of influence was noticed by the local people and also by the Transvaal Education Department itself. The local people at Bergzicht, as we have seen, were not pleased when the second primary practising school, Paxengwe, was opened in their area. They had claimed the area as a "Lutheran Sphere of Influence". The Transvaal Education Department also refused to recognize the fifth primary practising school, Paxono. The probable reason for this refusal was to arrest the development of the power of Catholicism. Mr Mashao Felix, (an elder in the Lutheran church, who was a teacher in the forties) agrees with the above statement. He himself witnessed the Brothers of Charity working to spread Catholicism in the whole of Mashashane area, where he was born and bred. He says:-

Although the Catholics were late-comers in spreading the Word of God in the Mashashane area, they worked very hard to compete with the Anglicans and Lutherans who had begun many years ago. Today it is difficult to say which of these churches has more followers: in those areas which we knew to be more Lutheran or Anglican, one finds just as many Catholics. (4:1)

Finally the influence of the primary practising schools is noteworthy in the sense that to this day the numbers of Catholic congregations is high in the area where these schools were established. In other words whilst Pax Centre was the main Catholic fountainhead of learning in the Northern Transvaal, the primary practising schools became the foundation for the growth of education and the spread of Catholicism locally in the Mashashane, Matlala and Moletji areas.

7.6 THE RELIGIOUS INFLUENCE

The spread of Catholicism was the main objective of the Roman Catholic Church missionary enterprise at Pax. The other undertakings discussed above were but stepping stones to achieve this main overriding aim - evangelisation. This religious influence is noticeable even in the physical structures such as the buildings of the institution itself: any visitor who enters the Pax campus will sense the "story told" by these buildings in their silent language. Architecturally, the buildings symbolise a spiritual hierarchy. The chapel towers over the other buildings, which seems to kneel in obeissance to it. The aim behind this style of buildings was to remind everyone on campus that God is the axis of all creation. The chapel is the busiest building on Pax campus: Every morning the boys kneel down in the chapel and pray.

The religious influence of the Roman Catholic Church at Pax is still an ongoing process. It should be remembered that the Brothers of Charity never neglected their religious activities in favour of secular education.

Their starting point was always the church.

Pax Institution has always been used as a base to reach outlying areas to co-ordinate missionary activities. Brother Victure indicates

some of these activities:

24 January 1938, Brs Eucharis en Juventius, worden op informatie=reis naar Katuma en het vicariaat van Salisbury (Rhodesië), gezonden, en onderhandelingen beginnen met het oog op de eventuele overname van de normaalschool aldaar. Het Middelbaar=bestuur wijst het voorstel af bij gebrek aan personeel (1:8).

An area of exchange of Brothers for the sake of progress of missionary work was the then Belgian Congo (now Zaire). Pax got a number of teachers from Zaire and, in return, it allowed its teachers to give Zaire a helping hand:

Op 28 Juni 1944 kwam Br. Marses De Bryckere uit Belgisch Congo onaangekondigd in Pax aan, met het verzoek om hem gastrijheid tot het einde van de oorlog te verneem. Hij heeft hier verdienstelijk werk geleverd op boerderij en boubedrijf tot 23 June 1947 wanneer hij naar Belgie teruggeroepen word. (1:10).

Particularly in the late fifties, Pax increased its evangelisation activities. It became effective in its religious influence perhaps because it had to meet the challenge that the South African Government had given when it stipulated that the institution should admit Catholics only. This was a "negative" motive, but Brother Victure reported the progress as follows:-

24 September 1959 - en het Pax center werden 65 studenten plechtig door pater Andreas gedoopt. 46 in Paxana, 38 in Paxengwe, 26 in Paxola en 13 in Paxešo, totaal 188 (1:20).

Brother Victure expresses his appreciation of this success in the following words:

hoe hoopvol, bijzonder als dit gezien wordt tegenover het departementele beleid om alleen maar Katolieke kinderen en onze private scholen toe te laten (1:20).

In the following year the records shows that 48 were baptised at Pax, and 185 outside the campus. More than two hundred people were baptised per annum at Pax Institution.

With the introduction of Postulancy and Noviciate the religious influence of the Roman Catholic Church at Pax became even stronger. The celebrations and installations of the new Brothers were important occasions when Catholic dignitaries were the guests of honour. This event attracted many people in the neighbourhood. Brother Victure reports the first celebrant's occasions as follows:-

Derhalve begonnen de twee kandidaten voor het noviciaat him retraite op 24 January onder leiding van de Abt. Mgr. van van Nuffel. Op 1 February werden zij plechtig in de Kapel van Pax ingekleed. De plechtigheid om 5 U.nm door de locale overste voorgezeten in aanwezigheid van de communitieit en studenten. Pater Eugenius vertegenwoordigen de bisscop; Paters Andreas en Justinus, Father Rapholo en enkele zusters, van Heule waren ook aanwezig. (1:13).

Brother Victure reports that when the church planned to open up a new area for missionary work in Swaziland and Botswana, they engaged Brother Francis van Asten, the superior of Pax, and Brother Ferminus of Klerksdorp to do so. Brother Francis reports the findings of the mission as follows: "Near Serowe a good place for christianising and developing was discovered". (1:25).

The Pax Institution also collaborated with the College of the Little Flower in Pietersburg. The two institutions had opened at the same time and both of these colleges were served by the Brothers of charity. They became partners in missionary work, despite the fact that one college catered for white children and the other for *black pupils*.

8 December 1963 - De jaarlikse retraite van de Broeders wordt in Pax gepreikt door de Provinciall van de Vlaamse Oblaten, Eerw. P. Alberts. *Tien Broeders van de CLF (College of Little Flower) volgen mee (1:24).*

This facilitated an exchange of staff:

Brother Rogatus had problems with the Security Branch of the South African Government he was simply moved to the College of the Little Flower. Brother Victure writes that "Br. Patrick (who was at Pax) wordt

Op 13 Juni 1958 naar Pietersburg geroepen om en als overste in de CLF aangesteld te worden.

Brother Victure mentions that on 1 February, 1965, there was yet another exchange of staff because "Broeder Willen Netten Komt in Pax Wonen en Broeder Maurice Brandt verhuist naar Pietersburg."

The Pax Institution also worked hand in hand with the newly established Roman Catholic Centre in Klerksdorp. It appears that Pax played an important role when this centre was established:

5 Februarie 1965 - sluiting van het Regulier Bezoek door Br. Ass. Vicaris Orest: Broeder Optatianus van Asten wordt als overste aangesteld in vervanging van Broeder Juvinius die naar Klerksdorp verhuisd (1:25).

Whenever there were candidates for catechism classes, the Brothers always used the opportunity to teach them. Brother Victure reports that:

Gedurende het schooljaar 1945 werden 105 leerlingen door het H. Doopsel en de H. Kerk opgenoem (1:10).

Such classes were conducted in the primary practising schools as well. Brother Victure endorses this:

Van den beginne werden regelmatig elke jaar een aantal catechumen uit de Pax Scholen gedoopt. In 1958 was het aantal doopeling 207. Het juvenaat telde 7, juvenisten en 3 novicen bereiden zien voor on geprofest te worden (1:19).

7.7 THE INFLUENCE OF PAX AS A LEARNING AND MEETING CENTRE FOR OTHER CATHOLICS.

Pax became an important learning centre for the Roman Catholics in the Northern Transvaal in particular,

and the rest of South Africa in general. It was visited by Catholics from various parts of the country. In 1951, for instance, when the Prime Minister of Belgium visited South Africa, he visited Pax. Brother Victure who was the host to the Prime Minister, reports the visit as follows:-

Op 3 Augustus 1951 ontvangende we een bezoek van Mr Pholien, eerste minister van België, op rondreis in Zuid-Afrika. Hij was vergezeld van de hoofmagistraat van Pietersburg, de secretaris van de minister van Naturellesake, drie industrie-magnaten van de Rand en een tolk (1:13).

Many important meetings of teachers and priests of the Roman Catholic Church took place at Pax. Brother Victure de Clerc gives a vivid description of such a meeting:

1-5 Januari 1953. Het Congres van de C.A.U. (Catholic African Union) en de C.A.T.U. (Catholic African Teachers' Union) wordt in Pax gehouden. Aasrtsb. Hurley van Durban, Mgr. Osterrath van Pietersburg, Mgr. Whelan van Johannesburg, Mgr. Riegler van Lydenburg, Mgr. Barneshi van Swaziland woonden de werksaamheden bij, benevens meer dan 40 priesters en niet minder dan 120 afgevaardigden van de hele Unie. (1:14).

In this meeting Pax became a host of representatives of the Roman Catholic Church from all over South Africa. Very important personalities such as Archbishop Dennis Hurley and Bishop Whelan of Johannesburg attended the meeting.

Brother Victure reports yet another important meeting which took place from the 24th June, 1963, and lasted for three days. It was a meeting of the "Katolieke Onderwijzervereeniging van het diocess" held under the chairmanship of the Bishop. About forty teachers had attended and they all took part in the discussions. "Mgr. Durkin van Louis Trichardt was ook aanwesig met enkele priesters". (1:23).

Pax also became the main centre for Catholic social activities in the Northern Transvaal. It exerted its influence on such occasions directly and indirectly. One of these social gatherings took place in 1953, when the institution celebrated its 25th anniversary. Brother Victure reports that on this day important personalities such as Mgr. van Nuffel and Osterrath, were present.

The greatest social gathering ever organised at Pax was the celebration of 150th anniversary of the establishment of the Congregation of the Brothers of Charity. Brother Victure reports this gathering as follows:-

De 150 verjaardag van de stichting van de Congregatie wordt hier op October 1957 plichtig gevierd. Omtrent 170 oudleerlingen woonden de feestelijkheden bij (1:18).

It was at this gathering that Mgr. Van Hoeck made his unforgotten speech during "de Missa Cantata" where most of the priests were present.

Bishop van Hoeck expressed the wish that:

*de oudleerlingen in hun scholen
en gezinnen een stevige geest
zouden ontwikkelen nu vooral
in de moeilike omstandigheden
waarin Bantoevolk verkeerde (1.18)*

Because it was such a successful learning centre, Pax became a great encouragement to the Roman Catholic Church to establish more such centres in the Northern Transvaal. The Brothers and Sisters of the Sacred Heart established St. Brendans High School at Dwars River. St Bedes High School caters for Catholics at Subiaco Mission in the area of Chief Molepo. Guardian Angels Girls' High School has been established in Sekhukhuneland, at Glen Cowie Mission. St. Scholastica is in the area of Chief Molema. Pax has grown fairly fast because it is currently bigger than Motse Maria Girls' High School of the Sisters of Charity to which it was initially attached.

7.8 THE ROMAN CATHOLIC PHILOSOPHY OF LIFE REALISED

The Roman Catholic Philosophy of life was implanted in pupils. They were taught that they belonged to the one and only Divine Church. According to this approach, Catholics are a large family of nations. It was on the strength of this argument that when all the churches were, oppressed by the policy of segregation in the form of Bantu Education, the Catholic Church refused to surrender its institutions, because it was tantamount to surrendering Catholicism.

In this inevitable conflict the Catholics automatically became friends and allies of the people because many academics, church people, politicians and political activists also disliked all forms of Apartheid. In this clash of ideals, the sincerity of the Catholic philosophy of life, and vows, of chastity, poverty and obedience which the Brothers had taken, was put to test. It stood steadfast and firm against those forces which divided the people on the simplistic basis of race and colour. In particular, the Catholic Church taught a life of dedication. The Benedictines, and the Brothers of Charity taught their pupils about the dignity of manual labour. Indeed when the labourers worked with dedication, they were rewarded. Many of such instances have been quoted by Brother Victure. One of such celebrations took place on the 17th May 1964 when "de Naturelle kok" James Ledwaba was given "n splinternuwe fiets" on the

on the day of "het Zilveren Jubileum
van goede en trouwe dienst in de
keuken van de kostleerlingen(1:24).

Mr William Ledwaba referred to this kind of dedication when he said in a parents' meeting at Pax that "These people (the Brothers of Charity) taught my father, they taught me and now they are teaching my son". (9:1).

The authorities at Pax taught their students that it was wrong to think of work in terms of money. The authorities argued that "~~work is not primarily a thing~~

work is not primarily a thing
one does to live, but the
thing one lives to do...it requires
great effort, pain and endurance...
work is neither for punishment nor
for amusement.

Professor M.C.J. Mphahlele explains that the Brothers emphasised the nobility and the philosophy of work.

He says:

By "philosophy of work" he simply meant the love of work. God Himself was a hard worker, "primal worker", who created everything in six days. He ordained man to work hard, to multiply and fill the earth, to subdue it, to rule it, to earn bread by the sweat of his brow. It is therefore "an aberration to be lazy, to depart from one's nature and not to work: work ends with death (5:749).

7.9 THE MULTI-RACIAL SCHOOLS

The Roman Catholics were the first to open the gates of their white private schools for the blacks. This step, together with the fact that they had refused to surrender their schools to the government in 1954, had a great impact on the black community as well as the Government of South Africa. It was an impact of socio-political nature in the sense that the Catholics over the length and breadth of South Africa were viewed as true opponents of Apartheid by many black academics, church people and apolitical activists. Many black parents of higher social standing sent their children to these so-called multi-racial schools. These schools have consequently become topical.

In the late sixties, the South African Government once more experienced a conflict with the Roman Catholic Church in the field of education. This time the Government could not threaten the Church with "financial withdrawal" because most of the white Catholic schools were private. Once more the Roman Catholics won the battle as they did in 1954 because the government failed to stop the integration. Ever since this brave step, multi-racial schools have increased. Indeed the concept of non-racial schools is gaining ground. Today (1991) the Government has come up with the "Model System". *The Citizen* explains the *Models* as follows:-

Model A is a private school at which the teachers are in the employ of the board of governors/management body of the school which is state-subsidised with 45 per cent of the operating costs.

Model B, which seems to be favoured at least by the English-medium schools, is a State school which determines its own admissions policy and where the management council has mainly advisory powers. These schools have been admitting black students while remaining white.

Model C is a school in which the parents, through a governing body, manage and control many facets of the school and have a wide range of decision-making powers. Salaries of all staff on the approved staffing establishment are paid by the education authorities. Other expenses related to the day-to-day running of the school are met by parents.....

Model D school is an open (non-racial) school which receives State subsidy. There are also status quo schools which are State schools... (11:4).

Broadly speaking the "Model System" agrees to the concept of racial integrated in schools, although there are still some restrictions to the idea.

It can happily be said that credit goes to all missionaries of various denominations for their relentless effort to reject segregation in education. A special word of praise goes to the Catholics all over South Africa: At Pax, Marianhill, Mariazell and St Thomas. They have waged a brave war against the *Apartheid* virus which destroys the very essence of education in South Africa.

7.10 THE ASSOCIATION OF PAX OLD-STUDENTS

The idea of forming an association for former students of Pax was expressed as early as 1937, two years after its official registration. This idea was greatly welcomed by the authorities of Pax, because, according to them, "the students of Pax, even-ex-students, were members of the Pax family". The principal indicated that when the students leave Pax, "our solicitude and our affection accompany them not only in their various spheres of activity in life, but even beyond the grave." Professor Mphahlele puts it succinctly.

These "family ties" went "beyond the grave" because the Catholics believed in Prayer for the dead "that they may be loosened from the sins".

The Protestants on the other hand, rejected this purgatory as "a fond thing vainly invented and grounded upon no warranty of Scriptures, but rather repugnant to the Word of God," and thus did not have just a firm grip of their students and ex-students as the Catholics (5:830).

The Association became active and it revived the spirit of co-operation in the institution. Professor Mphahlele gives the names of founder students as follows:-

The founder members were: M. Ledwaba, W. Makhafola, M.T. Ramaboea, F. Ramokgopa, T.J. Ramaboea, J.V. Mphane, J.V. Masipa, H.J. Magaba, C. Mokone, B.C. Cindi, E.P. Malebana, L. Masipa, W. Mehlape and N.D. Ramokgopa. (5:830)

In 1957, at the 150th anniversary celebration of the establishment of the Congregation of the Brothers of Charity, Bishop van Hoeck revived the spirit of the formation of the association of ex-students. He suggested that the ex-students should join hands with their former teachers, parents, brothers and sisters to form a big family. Van Hoeck believed that such a move was necessary because the blacks were going through a difficult time.

7.11 INFLUENCE IN THE FIELD OF AGRICULTURE

Mention has been made of the Pax farm which in itself is a real enterprise. Many local people are employed on the farm where they learn many modern methods of agriculture from the Brothers of Charity. When a visitor enters Pax from the "Matlala Road" during the summer months, the maize fields of the people who stay on the farm can be seen in Vaalkop as well as the Pax farm itself.

Some of the corn is planted in rows, which is a clear indication that the lessons in Agriculture of the Brothers have landed on fertile soil.

Cattle farming on Vaalkop, Pax Farm and other neighbouring farms owned by the Brothers is a major activity. Local people are employed to look after cattle. There is always a Brother (who is a specialist) set aside solely for this task. This agricultural specialist is the one who teaches the people.

The Pax campus itself tells a story and it is a living lesson to the public. The beautiful garden on the eastern side of the Guest House is evergreen and highly productive. The jacaranda trees which beautify and make the whole scene a pleasant sight are something which aspiring principals could well emulate.

Brother victure explains that the Brothers then went on to buy more farms to do large scale pastoral farming, in particular, cattle farming. He says:-

Bedoeld als weiland voor
het vee, werden nog
gedeeltes van 3 farms
aangekocht: Klipfontein
Nr 601, 243 morgen;
Stoeifontein Nr 508,
161 morgen; Buitenge=
woonte Nr 896 230
morgen (1:14).

7.12 INFLUENCE IN OTHER FIELDS

Pax became wellknown as a champion of soccer in particular. There is no doubt that the Catholics contributed to the love of soccer shown by the blacks today. Soccer is without doubt the national sport in South Africa.

There were other games played at Pax as well, such as tennis, swimming, basket ball and tennikoit. There were also different sporting codes in athletics.

Catholic music which is heard in many Catholic congregations especially in the Matlala, Mashashane and Moletji areas owes its origin to the Brothers of Charity at Pax. Brother Victure reports about the Pax choir which used to sing during celebrations that on the 29 August, 1963:

Het Pax-koor zingt het proprium en de polyphonische Mis van de H. Familie (Singenberger) in de Kathedral van Pietersburg ter gelegenheid van de dubbel jubilee van Brs. Patrick en Prosper (1:23).

Brothers Idesbald and Francis also taught drama for many years, and Pax won many prizes in drama competitions.

With regard to the language and culture of the Northern Sotho speaking people who were local to the area of Pax, Brother Victure wrote a few books, notably Bible History in Northern Sotho.

Brother Victure also attempted a series of Northern sotho books called *Kgašapeu* (literally meaning 'spread the seed, broadcast'). This series did not gain popularity apparently it was overshadowed by the *Padišo Series* of P.E. Schwelnus of the Lutheran mission.

7.13 CRITICAL SUMMARY

The Roman Catholic Church missionary enterprise at Pax exerted widespread influence on the neighbourhood and also on the outlying areas. It is, however, not possible to assess this influence with great precision because it is a continuous process. The influence can, however, be expressed in general terms because some of its aspects are noticeable. It is true that the teacher training college which was officially registered in 1935 but had actually existed since 1933, up to 1968, had exerted a great influence in the Northern Transvaal in particular and on greater South Africa in general. Nearly a thousand teachers were trained at Pax, and are still engaged in their profession today. The industrial school made its impact particularly on the Catholic Congregations and Pax itself. The primary practising schools promoted Catholic education at an early stage of the child, and therefore facilitated the spread of Catholicism. The secondary school produced doctors, outstanding academics, politicians, priests, accountants, lawyers and many other people of high social standing.

The main purpose of the establishment of Pax was to evangelize the local inhabitants. This objective was achieved despite many obstacles. In the final analysis, with the interpretation of the statistical facts provided above one can arrive at a conclusion that Pax exerted a reasonable amount of influence in the field of religion.

Finally, Pax also exerted influence on various spheres of life of the local inhabitants. They were taught many sporting activities, dedication to work, more about farming skills, love of manual labour and organizational work.

In conclusion during the forty years under study (from 1928 up to 1968,) the Roman Catholic Church Missionary enterprise at Pax bore considerable fruits. The Brothers of Charity and the Benedictines sowed the seeds of spiritual upliftment in many ways, for all in their community, sometimes at the cost of great personal sacrifice, and in the face of relentless opposition. They held fast to their ideals, never wavering in their dedication to serving their community. In the process, many people were moulded behaviourally into advanced thinkers. The skills taught were later reinvested into the black Communities, and, in this sense their gift is eternal. In the words of Reverend Brother Dundon:

The seed planted in the ground
has itself died, but in dying
the plant has sprung up,
developed into a tree and is now
bearing fruit a hundredfold (3:122).

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S U M M A R Y

In 1928, five Brothers of Charity from Belgium were sent to the Northern Transvaal at the request of the Benedictines who were already working in this area and had purchased the Doornspruit Farm. The purpose of the Brothers was to establish a mission school in order to facilitate evangelization of the Roman Catholic Church.

The Brothers encountered a number of problems in their pioneering work. They, however, were able to overcome most of them because they were dedicated and hardworking people. There was, however, a conflict which occurred between the South African Government and the Roman Catholic Church. This conflict was two fold: In the first place it was a clash between Protestantism and Catholicism. Secondly, the South African policy of Apartheid was repugnant to the Roman Catholic Church.

In 1929, the Brothers opened a primary school which was attached to the Doornspruit School of the Sisters of Charity. In 1933, they established a teacher training school. For two years they tried in vain to register this school. With the help of a friend, Tom Naude, an influential politician, Pax Teacher Training School was officially registered in 1935.

From this date the Pax Institution grew from strength to strength to include the four primary practising schools, the industrial school, the secondary school and postulancy and noviciate.

The main aim of the missionary enterprise at Pax was accomplished fairly well and it became a great success because the Brothers employed very effective methods to teach the curricula which were prescribed by the Transvaal Education Department. For twenty years (1935-1955) Pax was controlled and administered by both the Church and the state. This dual control ended when the Bantu Education Act No. 47 of 1953 was passed. The Catholics refused to hand over their schools to the government. At the beginning of 1958, Pax, like all other Catholic Institutions, became a private school. In 1968, however, the teacher training section closed, consequently three of the four primary practising schools were declared "the Bantu Community Schools". Finally, the industrial school closed too. The secondary school, one primary school in the Pax campus (Paxana) and postulancy and noviciate are functioning.

In this period of forty years (1928-1968) Pax made substantial contributions to the Northern Transvaal in particular, and the whole of South Africa in general. To mention a few of these are the many teachers, priests, inspectors, authors, musicians, radio announcers, doctors, professors, politicians, carpenters, tailors, clerks, lawyers, et cetera, who played (and are still playing) an important role in the upliftment of the people of South Africa.

The influence of Pax is still going on and their motto: Deus Caritas est (God is love) is still followed.

OPSOMMING

Gedurende 1928 is vyf Broeders van Barmhartigheid van België gestuur na die Noord-Transvaal op versoek van die Benediktyne wie alreeds op daardie tydstep aldaar werksaam was en ook die Doornspruit plaas toe reeds aangekoop het. Die primêre doel van hierdie Broeders was om 'n sendingskool in die lewe te roep om evangelisasie van die Rooms Katolieke Kerk te bevorder.

Tydens die Broeders se pionierswerk was hulle gekonfronteerd deur 'n aantal probleme. In die opsig was hulle instaat om die meeste van hierdie probleme te oorbrug daar hulle harde werkers was. Daar het egter 'n konflik bestaan tussen die Suid-Afrikaanse Regering en die Rooms Katolieke Kerk. Hierdie konflik was egter tweeledig: Eerstens was dit 'n botsing tussen Protestantisme en Katolikisme en tweedens as gevolg van die beleid van Apartheid wat afkeuringswaardig was vir die Rooms Katolieke Kerk.

Gedurende 1929 het die Broeders 'n primêreskool geopen verbonde aan die Doornspruit Skool wat behoort het aan die Susters van Barmhartigheid. In 1933 het hulle 'n opleidingskool vir onderwysers begin en vir twee jaar het hulle ook tevergeefs probeer om die skool te registreer. Met die hulp van 'n invloedryke politikus, Tom Naude, is die Pax Opleidingskool vir Onderwysers amptelik in 1935 geregistreer. Vanaf hierdie datum het die Pax Instituut slegs van krag tot krag gegroei wat die vier primêre praktiesesekole, 'n industriële skool

asook n sekondêre skool, postulansie en novisiaat behels.

Die hoofdoelwit van hierdie sendingaksie te Pax was bereik en was n groot sukses omrede die Broeders effektiewe onderwysmetodes geïmplementeer het om die kurrikulum aan te bied soos voorgeskryf deur die Transvaalse Onderwysdepartement. Vir ongeveer twintig jaar (1935-1955) was Pax geadministreer deur beide die Kerk en die Staat. Hierdie dubbele kontrole en administrasie is beëindig met die aanvaarding van die Bantoe Onderwyswet No. 47 van 1953. Die katolieke het geweier om hulle skole te oorhandig aan die regering. In die begin van 1958 het Pax, soos alle ander Katolieke instansies, n privaatskool geword. Gedurende 1968 het die onderwysopleidingseksie gesluit, terwyl vier primêre-skole tot Bantoe Gemeenskapskole verklaar is. Uiteidelik is die industriële skool ook gesluit. Die sekondêre skool, een primêre skool op die Pax kampus (Paxana) asook die postulansie en novisiaat funksioneer nog.

Gedurende hierdie tydperk van 40 jaar (1928-1968) het Pax noemenswaardige bydraes gelewer tot die Noord-Transvaal spesifiek, en die hele Suid Afrika in die algemeen. Om n paar hiervan te noem is onder andere die onderwysers, priesters, inspekteurs, professore, politici, skrywers, musici, dokters, skrynerkers, kleremakers, klerke, prokureurs, en sovoorts, wie (en nog steeds) n belangrike rol gespeel het in die opheffing van die mense van Suid-Afrika.

Pax se invloed geld nog en gaan steeds voort en hul leuse Deus Caritas est (God is liefde) is nog steeds van toepassing.

ANNEXURE APRAYER FOR THE PAX TEACHER

My Jesus - I offer thee - my whole day -
My work - my struggle - my joys and sorrows
Teach me how to think through thee -
To work with thee - to live in thee -
Teach me how to love thee with my heart
To serve thee with all my strength.

I ask thee also this grace,
For all my fellow teachers -
May all the pupils entrusted to my care -
Sanctified in truth.

May thou be king in the towns - on farms -
In the locations - in the schools - in all homes

Help especially today - the young teachers
Exposed to so many dangers - let them have faith
In the guidance of Thy priests
They ever abide in thy grace.

Sacred heart of Jesus, bless the Pax teachers,
Sacred Heart of Jesus, sanctify the Pax teachers
Sacred Heart of Jesus, reign over Pax teachers
Queen of the Apostles, pray for us. A M E N.

T.E.D. 121 A.



TRANSVAAL EDUCATION DEPARTMENT.
(Native Education.)

This is to Certify that

MARTIN RAMAROEBA

has passed the TRANSVAAL NATIVE TEACHERS'
SECOND YEAR CERTIFICATE EXAMINATION
in the year 1936.

for DIRECTOR OF EDUCATION.

1ST. JULY, 1936.

ANNEXURE C

T.E.D. 121 A.



TRANSVAAL EDUCATION DEPARTMENT.
(Native Education.)

This is to Certify that

CLEMENT MOKASE

has passed the TRANSVAAL NATIVE TEACHERS'
FIRST YEAR CERTIFICATE EXAMINATION
in the year 1935.

G. a. c. Krunder.
for DIRECTOR OF EDUCATION.

1ST JULY, 1935.



THE TRANSVAAL EDUCATION DEPARTMENT.

NATIVE EDUCATION.

Teacher's Provisional Certificate.

This Provisional Certificate is awarded in accordance with the regulations of the Transvaal Education Department, to.

..... SOLOMON MONGALO

and is valid for three years from 1 JANUARY 1947

subject to an annual recommendation for renewal on the part of the Inspector of Schools.

PASSED IN SCRIPTURE

Director of Education

First Renewal

Second Renewal

[P.T.O.]



THE TRANSVAAL EDUCATION DEPARTMENT.

NATIVE EDUCATION.

Teacher's Certificate.

This Certificate is awarded in accordance with the
Regulations of the Transvaal Education Department

TO

SEKHABI, GILBERT.

F. J. O'Keefe
ACTING *Director of Education*

1.1.50.

T.O.D. 121 (a).
T.E.D.TRANSVAAL ONDERWYSDEPARTEMENT.
TRANSVAAL EDUCATION DEPARTMENT.

Naturelle Onderwysers: *Laer-Sertifikaat.* Native Teachers' *Lower Certificate.*

HIERMEE WORD VERKLAAR DAT
THIS IS TO CERTIFY THAT

MILLA THOMAS

die eksamenvereistes vir die
has satisfied the examination requirements for the

TRANSVAALSE NATURELLE ONDERWYSERS: LAER-SERTIFIKAAT
TRANSVAAL NATIVE TEACHERS' LOWER CERTIFICATE

nagekom het en in die volgende vakke geslaag het;—
and obtained a pass in the following subjects;—

BANTU-TAAL
REKENKUNDE
ORGANISASIE EN SIELKUNDE
BEGINSPELS EN METODIEK
GESKIEDENIS, AARDRYESKUNDE
GESONDHEIDSLER, NATUURSTUDIE
HANDWERK
MUSIEK
LIGGAAMSOEFENINGE
PRAKTIESE ONDERWYS
SWARTBOORDWERK
KUNSVLYT

BANTU LANGUAGE
ARITHMETIC
ORGANISATION AND PSYCHOLOGY
PRINCIPLES AND METHODS
HISTORY, GEOGRAPHY
HYGIENE, NATURE STUDY
HANDWORK
MUSIC
PHYSICAL DRILL
PRACTICAL TEACHING
BLACKBOARD WORK
ARTS AND CRAFTS

AFRIKAANS
ENGLISH


Direkteur van Onderwys,
Director of Education,
Transvaal.

Uitgereik met ingang van
Issued as from the beginning of 19 52

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This certificate is issued without alteration or erasure of any kind.

DIE TRANSVAALSE ONDERWYSDEPARTEMENT.
THE TRANSVAAL EDUCATION DEPARTMENT.

Naturelle Onderwysers: Hoër Sertifikaat

Native Teachers': Higher Certificate

HIERMEE WORD VERKLAAR DAT
THIS IS TO CERTIFY THAT

SEOPELA JOHANNES D.

die eksamenvereistes vir die
has satisfied the examination requirements for theTRANSVAALSE NATURELLE ONDERWYSERS HOËR SERTIFIKAAT
TRANSVAAL NATIVE TEACHERS' HIGHER CERTIFICATEnagekom het en in die volgende vakke geslaag het:—
and obtained a pass in the following subjects:—

REKENKUNDE	ARITHMETIC
ORGANISASIE EN SIELKUNDE	ORGANISATION AND PSYCHOLOGY
METODIEK	METHOD
GESKIEDENIS EN AARDRYKSKUNDE	HISTORY AND GEOGRAPHY
GESONDHEIDSLER EN NATUURSTUDIE	HYGIENE AND NATURE STUDY
HANDWERK	HANDWORK
SANG EN MUSIEK	SINGING AND MUSIC
KUNSVLYT	ART AND CRAFTS
LIGGAANSOEFENINGE	PHYSICAL DRILL
PRAKTIESE ONDERWYS	PRACTICAL TEACHING
SWARTDORDBWERK	BLACKBOARD WORK

AFRIKAANS

ENGLISH

H.SOTHO

Direkteur van Onderwys,
Director of Education.
Transvaal.Uitgereik met ingang van
Issued as from the beginning of 19 53Hierdie sertifikaat word uitgereik sonder verandering of uitwissing van enige aard.
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DEPARTEMENT VAN NATURELLESAKE.
DEPARTMENT OF NATIVE AFFAIRS.

AFDELING BANTOE-ONDERWYS.
DIVISION OF BANTU EDUCATION.

N. TRANSVAAL

Streek/Region.

Bantoe-onderwysers: Hoër Sertifikaat.
Bantu Teachers' Higher Certificate.

HIERMEE WORD VERKLAAR DAT
THIS IS TO CERTIFY THAT

MOGODI MAX

die eksamenvereistes vir die
has satisfied the examination requirements for the

BANTOE-ONDERWYSERS: HOËR SERTIFIKAAT
BANTU TEACHERS' HIGHER CERTIFICATE

nagekom het en in die volgende vakke geslaag het:—
and obtained a pass in the following subjects:—

AFRIKAANS
ENGELS
BANTOETAAL
REKENKUNDE
SKOOLORGANISASIE
KUNSVLYT
SOSIALE STUDIES
GESONDHEIDSLER
HANDWERK
BEGINSELS EN METODIEK
NATUURSTUDIE
LIGGAAMDOEFENINGE
PRAKTIESE ONDERWYS
SWARTBORDWERK
MUSIEK
BYBELLEER
HULPMIDDELS
.....

AFRIKAANS
ENGLISH
BANTU LANGUAGE
ARITHMETIC
SCHOOL MANAGEMENT
ART AND CRAFTS
SOCIAL STUDIES
HEALTH EDUCATION
HANDWORK
PRINCIPLES AND METHODS
NATURE STUDY
PHYSICAL DRILL
PRACTICAL TEACHING
BLACKBOARD WORK
MUSIC
SCRIPTURE
TEACHING AIDS
.....

Undersekretaris, Bantoe-onderwys.
Under-Secretary, Bantu Education.

Uitgereik met ingang van
Issued as from the beginning of 19 58.

Hierdie Sertifikaat word uitgereik sonder verandering of uitwissing van enige aard.
This Certificate is issued without alteration or erasure of any kind.

PRIVATE CATHOLIC SCHOOLS SYSTEM
PRIVATE KATOLIEKE-SKOOLOSTELSELCONDUCTED BY THE
BEHEER DEUR DIESOUTHERN AFRICAN CATHOLIC BISHOPS' CONFERENCE
RAAD VAN DIE S.A. KATOLIEKE BISKOPPE**Catholic African Teachers Higher Certificate**
Katolieke Naturelle-Onderwysers Hoër SertifikaatTHIS IS TO CERTIFY THAT
HIERMEE WORD VERKLAAR DATNGCASHENG PHINFA Shas satisfied the examination requirements for the
die eksamenvereistes vir die**AFRICAN TEACHERS HIGHER CERTIFICATE**
NATURELLE-ONDERWYSERS HOËR SERTIFIKAAT(Private Catholic Schools System)
(Private Katolieke-Skoolstelsel)at the PAX TRAINING INSTITUTION, PIETERSBURG, TVL.,
in die PAX-OPLEIDINGSKOOLO, PIETERSBURG, TVL.,and obtained a pass in the following subjects:
nagekom het en in die volgende vakke geslaag het:

Religious Instruction	Godsdiensoonderrig
Principles of Education and Child Study	Beginnels van Onderwys en Kinderstudie
General Methods	Algemene Metodiek
Practical Teaching	Praktiese Onderwys
School Organisation	Skoolorganisasie
Northern Sotho	Noord-Sotho
English	Engels
Afrikaans	Afrikaans
Health and Physical Education	Gesondheidsleer en Liggaamlike Opvoeding
Social Studies	Sosiale Studie
Nature Study	Natuurstudie
Music (theoretical & practical)	Musiek (teoreties & prakties)
Blackboard Work	Swartbordwerk
Arts and Crafts	Kunsvlyt
Teaching Aids	Onderwys hulpmiddels
Handicrafts	Handwerk

for the Pax Training Institution,
vir die Pax-Opleidingsinrigting,for the S.A. Catholic Bishops' Conference
vir die Raad van die S.A. Katolieke BiskoppeSuperintendent.
Bestuurder.Abbot-bishop, Abbey Nullius, Pietersburg
Ab-biskop, Abdy Nullius, Pietersburg.Issued as from the beginning of
Uitgereik met ingang van 1965....

REPUBLIEK VAN SUID-AFRIKA



REPUBLIC OF SOUTH AFRICA

DEPARTEMENT VAN BANTOE-ONDERWYS
DEPARTMENT OF BANTU EDUCATION

Juniorcertifikaat Junior Certificate

Tweedeklas/Second Class

TOEGEKEN AAN: AWARDED TO:

GABRIEL TSHOAGONG

Persoonsno./Identity No.....

Vakke waarin die kandidaat geslaag het.
Subjects in which the candidate passed.

N SOTHO A

ENGELS A

AFRIKAANS B

WISKUNDE

REKENKUNDE

ALGEMENE WETENSKAP

SOSIALE STUDIE

N SOTHO A

ENGLISH A

AFRIKAANS B

MATHEMATICS

ARITHMETIC

GENERAL SCIENCE

SOCIAL STUDIES

P. P. Nkomo

Eksamenbeampte.
Examinations Officer.

H. J. van Zyl

Sekretaris van Bantoe-onderwys.
Secretary for Bantu Education.

Uitgereik met ingang van:

Issued with effect from:

1.1.1970

Hierdie sertifikaat word uitgereik sonder verandering of uitwissing van enige aard.
This certificate is issued without alteration or erasure of any kind.

A. BOOKS

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2. Boyd, W., 1952, London : The History of Western Education. (Black).
3. Cadet, J., 1963, London : How the Catholic Church Works.(Birchall and Sons).
4. Davenport, T.R.H., 1977, Johannesburg : Southern Africa: A Modern History. MacMillan Publishers Pty Ltd).
5. Green, V.H.H., 1952, London : Rennaisance and Reformation, a Survey of European History between 1450 and 1660. (Edward Arnold).
6. McCann, O. Comp. 1951 Cape Town : The Catholic Church and Southern Africa. (Calvin and Sales).
7. McKenzie, J.L., 1969, London : The Roman Catholic Church. (Weidenfeld and Nicolson)
8. Morphet, E.L. Johns, R.L., Reller, T.L., 1974, New Jersey : Educational Organization and Administration; Concepts, Practice and Issues. (Prince Hall inc.)

9. Motlhabi, M., 1984, Johannesburg ; Theory and Practice of Black Resistance to Apartheid; a Social Ethical Analysis.(Skottaville).
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B. MISSIONARY (CHURCH) AND SCHOOL MATERIAL

1. Brothers of Charity Obituary Brother Juventius (1988)
Brother Rogatus (1986) Brother Francis (1990)
2. Catholic Directory of Southern Africa 1981
3. De Clercq Victure : Enkele Pennetrekken uit de
Geschiedenis van Pax (Unpublished Manuscript) 1970
4. Deed of Sale Pax Farm 1932
5. Deed of Transfer No. 10305 Vaalkop 1933
6. Deuz Caritas Est 1807 - 1932 Magazine Published
by the Brothers of Charity.
7. "Directions" 1935 - 1936.
8. District Brother Superior: Letter to the Superior
of Pax 1937.
9. Pax Annual Reports 1936 - 1956
10. Pax Logbooks 1942 - 1946
11. Pax Marksheets 1933 - 1969
12. Pax Prospectus undated
13. Pax Quarterly 1960 - 1969
14. Pax Record 1933 - 1953
15. Pax Registers 1931 - 1968
16. Rogatus Hoste Letters 1959 - 1963
17. Van Asten, F. The Northern Transvaal Mission (Catholic)
and the Brothers of Charity (Unpublished manuscript)
1971.
18. Op Cit.: Pax: Catholic Centre for Africans 1970
19. Van Buynder, Celeste: Letters 1991-1992
20. Van Cool Patrick : Letters 1992
21. Van Zandweghe, J. : Letters 1932 - 1935

C. GOVERNMENT REPORTS AND ACTS

1. Additional Native Commissioner: Letter to Pax Principal dated 7/6/1940
2. Bantu Authorities Act, No. 68 of 1951
3. Bantu Education Act, No. 47 of 1953
4. Bantu Homelands Citizen Act, No. 26 of 1970
5. Bantu Homelands Constitution Act No. 21 of 1971
6. Chief Inspector of Native Education: Letter to Principal of Pax 27-8-1936
7. Department of Bantu Education: Certificate of Registration 1960
8. Department of Native Affairs: Circular No. 43121 to Managers of Roman Catholic Mission Schools (entitled) Registration of Schools 1957.
9. Director Transvaal Education Department (T.E.D.) Letters 1932 - 1935
10. Eiselen W.W.M. : Report of the Native Education Commission, 1949 - 1951 U.G. No.53/1951
11. Maree, W. Minister of Bantu Education: Letter to Tom Naude dated 2/11/1960.
12. Muller, Herbert, Organiser of Technical Education, Department of Bantu Education: Memorandum (entitled) Vakopleiding 1958.
13. Education Act No. 25 of 1907
14. Naude, Tom : Letters 1933 - 1960
15. Owens D.H., Circuit Inspector - Pietersburg West, Letters to the Principal of Pax 1957 - 1968.
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Regulations and Circulars 1907
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D. PERIODICALS

1. The Bantu World 1932 - 1953
2. The Citizen 1992
3. The Star 1991
4. Zoutpansberg Review 1936-1943

E. UNPUBLISHED DISSERTATIONS

1. Mminele, S.P.P. 1983,
University of the North : The Berlin Lutheran
Missionary Enterprise at
Botšhabelo 1865-1955; An
Historical-Educational Study.
(Unpublished M. Ed.
Dissertation).
2. Mokwele, A.P.P., 1988,
University of the North : The Grace Dieu Experience
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blished M. Ed. Dissertation).
3. Mphahlele, M.C.J., 1972,
University of the North : The Methodist Venture in
Education at Kilnerton
1886 - 1962. (Unpublished
M. Ed. Dissertation).
4. Mphahlele, M.C.J. , 1978,
University of the North : The Development Role and
Influence of Missionary
Teacher-Training Institutions
in the Territory of Lebowa,
1903-1953. (Unpublished
D. Ed. Thesis).

F. INTERVIEWS

Valuable information on Pax, among others, has been received either in writing or verbally, from the following persons who possess (possessed) expert knowledge of the institution:

Kgomo W.A.

Mantshiu Edwin

Mapeka J.M.

Mashao Felix

Masipa Shadrack

Nkhumishe Vincent

Ramokolo Joseph L.

Sehlapelo Christopher

Thema Stephen M.

Van Asten Francis

Van Buynder Celeste

Van Cool Patrick