

native population of Bantu stock, is steadily increasing and, naturally enough, the two million whites see in their own minority a social, industrial and economic problem which is yearly becoming more desperate, and has so far shown no signs of solution. Viewed from this angle it is easier to discern the fundamental reasons for the "colour-consciousness" of the Springboks and, in truth, to sympathise with their position.

But less easy it is, at the outset, to understand the reasons for a lively friction which still persists between certain elements of the Afrikaans population (certain elements only) and South Africans of British descent, a friction which, at the outbreak of this war, threatened to cause domestic trouble on the lines of what occurred during the last war. Unnecessarily bitter feelings were aroused in the Orange Free State and Transvaal, while in Johannesburg enlisted troops were "beaten up" in front of the City Hall.

However, underlying reasons begin to emerge when we take a glimpse at South African history which, until little more than one hundred years ago, was a history of the birth and growth of the Afrikaans people, an independent sturdy folk, not Dutch, not Huguenot-French, not German, but a welding together of these and other European races on a Dutch foundation, carefully moulded and developed over three centuries of South African environment into a new race of people, justifiably proud of their distinctive history, language and culture. The South African of British descent, with little more than one hundred years at most of South African association behind him, has sometimes been inclined to disregard or to ride rough-shod over this almost patriarchal culture of his Afrikaans neighbour, with unfortunate results.

To provide but one example, since 1910, under the new constitution, South Africa has been bilingual, Afrikaans and English holding equal importance as official languages throughout the country. But, notwithstanding this, today many Afrikaansers allege that they are in danger of losing their valued cultural heritage, for though most Afrikaansers

learn English at an early age, far too few South Africans of British descent attempt to learn Afrikaans. Be this as it may, the result has been a sort of Afrikaans cultural-revival in the universities of Stellenbosch, Pretoria, and elsewhere, with an all-out attempt to establish a place for Afrikaans culture at least as prominent in South African life as the more recently introduced, though better known British culture.

As might be expected, this effort on the part of the universities and other organisations to check the encroachment of the English language



*A rickshaw boy of Durban.*

and Anglicized way-of-life at the expense of Afrikaans, has led not only to an antipathy towards anything culturally British but in more extreme cases has tended to establish a revival of anti-British feeling, which some of the teachers produced by these universities would appear, perhaps quite unintentionally, to be fostering.

It is true that, for the most part, a visitor finds nothing but the warmest hospitality when he stays on any Boer farm out on the veldt. These were the Afrikaansers who fought against the British during the Boer War, whose wives were placed in concentration camps and whose homes and holdings were burned and