

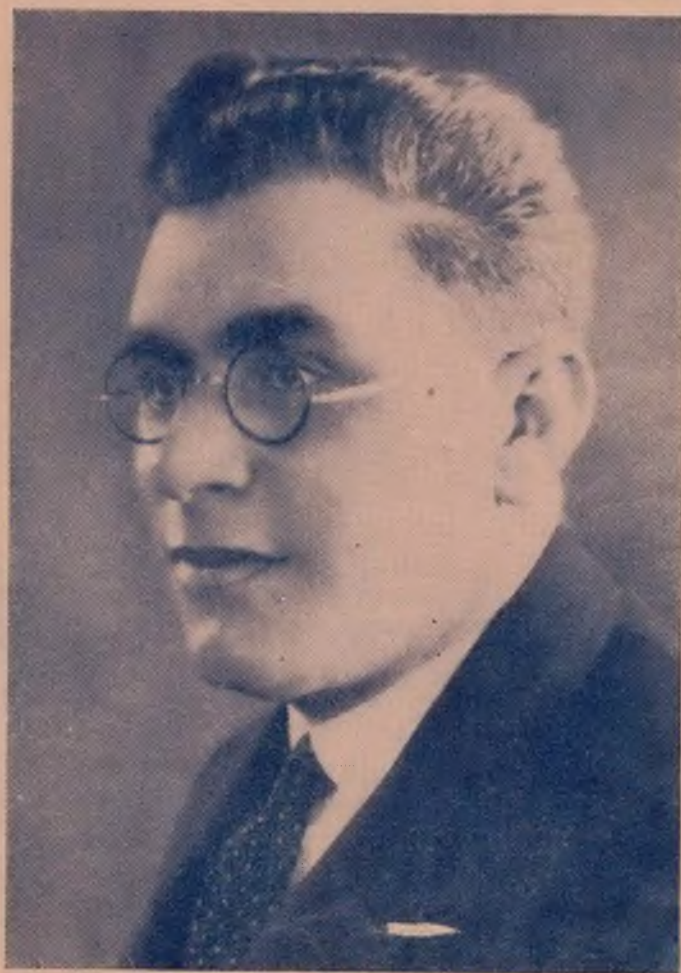
# THE NEW OUTLOOK

*A non-party magazine which caters for the educational needs of Teachers, Parents, Students and Men and Women of all classes, including the "Man-in-the-Street"*

Vol. 1.

APRIL, 1937.

No 1.



DR. EDGAR H. BROOKES, M.A., D. Litt.

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# THE NEW OUTLOOK

VOL. I

APRIL 1937

No. 1

## EDITORIAL

### The New Outlook

THE birth of this Magazine which caters for the educational needs of all races irrespective of colour, race or creed, marks a new era in the history of South African journalism. There are, of course, numerous dailies, weeklies and monthly Magazines, but all these nourish the principles of some particular race pride, tradition and consciousness.

In rejecting the advocacy of those narrow principles, the founders of this Magazine would ask: What underlies the principle of race pride and the like? Let the Europeans in their government of this country answer this question. The Europeans maintain that they have their own civilisation, tradition and standard, and in order to preserve these ideas they have introduced legislation to promote colour-bars, segregation and white labour policy. All this obnoxious legislation is the direct outcome of race pride. It is with the object of combating this evil that this Magazine has come to light.

When dealing with this most important subject of race relationship, we are at once reminded of the words of late Dr. Aggrey, the famous Negro orator, who said: "A nation is like a piano, you may get quite a good tune by playing on the black notes, and also quite a good tune by playing on the white; but to get harmony you must play on both black and white."

While organising this Magazine we met such petty questions as: What has it got to do with Indians? Why include Europeans in it? What is the idea of acquainting Natives with all these races? To these questions we reply:

(a) To our European friend—God has brought you in this African country for His own purpose, and it will be to your benefit to make friends with the Bantu as far as possible; (b) To our Indian friend—God brought you into South Africa as your destiny and it is for your good to live in harmony with the aborigines of this country; (c) To our Bantu friend, the Indian has come to stay in this country whether you like it or not

and it will be just on your part to take him as your friend. These are the principles underlying this Magazine. We do not believe in such things as race-pride, for the simple reason that the inevitable result of them is evil. Instead, we believe in race relationship and human brotherhood.

Our aim in bringing out this publication is to give a *New Outlook* to the many racial problems facing the citizens of this country. Problems, which, when viewed from a *New and Broader Outlook* make one seriously to think whether such problems should have existed at all.

There are to-day, in different parts of the country, various groups composed of selfless workers with a broader outlook on life striving to bring harmony and better relations between the races and it is to give support to this *New Outlook* that we have ventured in the field.

Our object is to bring harmony and better relation amongst the races which make the population of South Africa, whether they be brown, black, yellow or white whether they be the aborigines of this land or colonists from other parts of the world. We shall regard it our bounden duty to protect the interests of every section and strive to bring harmonious relation between them all. **THAT IS THE NEW OUTLOOK.**

### BROWN SOUTH AFRICA

IN writing an editorial, one is seriously tempted to proffer personal views on matters of importance affecting the peoples of "Brown South Africa." This conflicting maze consisting of economic struggles, bitter antagonism on racial issues, social legislation, repressionist ideals, philosophic buffoonery in political circles, fervid and anti-social nationalism "constitute the daily manna"

of the man in the street. Amidst the chaos of national strife warfare in the very mouth of the cannon of warring Socialism and Fascism, natural conquests and defeats, the race of nations in the struggle for "permanent superiority" when the very echo of the inhuman slaughter of 1914 has hardly died down, the repercussion of human mistakes in our so-called enlightened civilisation of to-day...amidst all this is slowly arising a young and enlightened "Brown South Africa," enthusiastic and ambitious, cautious by treading the path of progress by the wavering light of education, yes, an enlightened "Brown South Africa" thrusting aside blind prejudices illogical warfare, and adopting a self-lifting unity, yet to be realised in this famous land of anachorisms.

To day there is evidently a great need for a "digest" of the Black man's progress, for the man-in-the-street, a paper which is unbiased and fair to all setting and the thoughts, the views and the opinions of the dark skinned peoples of South Africa, is now filling this long-felt need. The rate of progress of the various units of the non-Europeans of South Africa, will not only be of importance to the non-European himself, but to all thinking people of the country at large. To-day a great deal of prominence is given to the anti non-European Bills being discussed in Parliament. What opinion does this vast seething, voteless mass of people hold on these Bills? Surely the Black man himself is reacting at least mentally, if not physically to these aggressive measures, especially at this period of growth when the nation is fastly attaining a "self-awareness" in life. Man, despite his colour, creed or nationality, is essentially a social being, a unit in somewhat incoherent and conglomerate whole. When Governments are fastly agreeing to dispense with this 'right' or that "right" of the non-European, surely this social unit must at the very least have a view of his own on the matter. Some people will even deny us that, if it were possible.

The position of the non European in South Africa is certainly a very precarious one. It is true that this vast group is made of several national minorities, but essentially every unit of even the smallest minority has or should have the elementary right to have a say in his own welfare. The clarion call for a united Brown South Africa is being sounded, and the enlightened units of this vast seething mass are rising to

the occasion. Young Indian and coloured intellectuals are prepared to sink their lot with the Bantu—"the 'oor-mats of South Africa." Hitherto it has been a common South African custom for all units to wipe their dirty feet on the Bantu—and this is a fact. This paper is attempting to bring these scattered pioneers closer together, thus bringing the millenium to a nearer fulfilment.

Educationally, the non European, despite the meagre facilities at his door, is striding like an "Eddie Tolan" to the tape of success. Our scattered readers throughout the length and breadth of Africa are watching this race very closely. Fort Hare, the Black man's University of the Southern Hemisphere is turning out dozens of graduates annually. Graduates, men and women of no mean educational attainment gained at the expense of the very 'bread in the mouth' of sweating fathers and mothers. We do not want our Black intellectuals to be lost in Life's fervid histle. Here, they are invited to air their views, giving their eager fellow-men the "Non-European's aspect on Life." Our peoples need them—they fear the substratum on which we hope to build a mighty, intellectual and feverful race.

Native slums, Native Reserves, Asiatic immigration, the mixed marriage Bill, Bantu Parliamentary Representation, the Victories of the National Indian Congress—how are we affected? Taking of their Bills, the Mixed Marriage Bill, we personally consider it a blight on the non Europeans. This Bill in no way solves the problem of mixed marriages, if there is such a problem at all.

Considered from a psychological viewpoint, underlying this Bill, one realises the characteristic fear-element in the mind of the white man.—Yes, the invoke fear of Race elimination. This cry of "Race purity" is nothing but 'bosh' and "Cant"—what man today, can say "I am racially pure," biologically speaking, and hope to get away with it. And yet this is exactly what is being done.



April, 1937.

America serves as an ideal melting-pot of the Races, and this is typical of all races. Even the Black man dare not boast of Racial purity. Can the Zulu plaud a pure blood strain, or the Indian for that matter. Ignorant of these elementary facts constituents are lulled into this wrongful mob-belief, by the slogans of their Representatives in parliament, and being gullible, they form an easy prey for the vote catcher.

Economically considered, this Bill if passed will have disastrous effects on all future trade relationships between India and South Africa. Remember, India with her teeming millions forms a splendid market for countries like South Africa. Because a paltry three or four Black men marry White women every year, the millions of non-Europeans of South Africa, who certainly hold no brief for mixed marriages are to be victimised and insulted? Supposing India retaliates by passing a similar measure preventing all mixed marriages in India, we wonder how the average orthodox Britisher will react? Have our legislators seriously asked themselves "who is responsible for the present coloured population of South Africa"? This Bill is certainly bringing into prominence that which should be left alone to solve itself. We hate to imagine people who fall in love with members of another Race evading the "sanctity of marriage" altogether, first to escape a law of this nature. The results will undermine national morality.—If it will deal a death blow to the social institution, marriage.

What about the vast population of South Africa? Does this not warrant legislation to prevent the White man using Black women, with impunity? What does the Blackman think of these 'transgressions' of the white man. This is a problem which though fraught with interest and meaning, touches the non-European very closely. This paper which stands for 'Fairness to all' invites our thinkers to publish their views.

It is our serious intention to draw together the various divisions of the non-

## THE NEW OUTLOOK 3

European peoples. This paper is essentially social in nature, and while we shall publish the News and Views of our contributors on political issues, these as such will constitute a minor portion of the paper, and will in no way represent the Editor's views.

"The New Outlook" offers a medium to the aspiring journalists of the country to essay their journalistic talents. News items, Essays, Short Stories, and poetry of merit will be welcomed and such contributors will receive monetary recognition for their efforts. The contributions must be typed if possible, or clearly written and sent in to our offices as early as possible. The success of this paper will depend on the high standard of the contributions. At this rate, we sincerely cherish a hope that "Brown S.

A" will be to the Non-European, what the "Times" is to the Londoner. Our correspondents and Agents are to be found in all important centres of Africa, and while this paper has a local publication, we wish our readers to understand that interests are South African.

"Aunt X" of the Children's-Section invite parents to encourage their children to send in their items as early as possible. Such items may be in the form of "Letters," "News" "Stories" and "Poems" etc.

We welcome to the Social Section of the paper, items of interest such as Weddings, Graduations Educational achievements, sporting news, movements in the Union; twenty first Birthdays etc. If it is possible, we should like contributions of this nature to be accompanied by a photograph for publication. Wit and humorous anecdotes will certainly find their way into this particular column.

The circulation of this paper will be monthly, until such time as there is a demand for a weekly issue. In arranging the price of the paper, the Board of Finance has been very reasonable in affixing the small sum of fourpence per paper, thus enabling the "Man-in-the-Street"—to procure a paper.

*An Independent Review of the Month's Foreign News*  
**The World In A Nutshell**

**S**PAIN continues to hold the eyes of the world. The result of the struggle remains doubtful, neither side being clearly on top. The Government side still suffering from internal divisions. The Catalorians, who live in the north-east corner of Spain (their capital is Barcelona) are on the Government side, but they really want to have an independent state, and do not want to be ruled by the Madrid government. In addition, there are many different groups and parties supporting Caballero, the Prime Minister—communists, syndicalists, and anarchists, socialists. It is not always easy to understand the difference between these groups. The communists follow the lead of Russia, and want to set up a dictatorship of the proletariat—that means, the factory workers and peasants will set up a strong government which will run the country exclusively for the benefit of the poor people, and deprive the rich, and the middle classes of their property. The syndicates also want to take the ownership of property away from the rich, and give it to the workers; but their scheme is that each great industry should be run by its own trade unions, without much of a central government. The anarchists want if possible, to have no government at all, and so far as they can, to let people live as they like. The socialists have the same purpose in the end as the communists, but they want to bring about changes more gradually, and do not want to deprive well-to-do people of their property by violence. Then there is still another group supporting the Government. These are the Basques, who live in the North-West of Spain. The Basques, unlike many of the other people on the Government side, are devout Roman Catholics. They are fighting to get some national independence for themselves. They speak quite a distinct language from the rest of the people in Spain and are in many ways different.

And what about the other side? Who make up the army of General Franco and his rebels? They too are a mixed lot. First, a lot of the Spanish army and navy particularly the officers. The army in Spain has always been like another political party, following its own leaders, and throwing out Prime Ministers if it disliked them. Then a lot of the Moorish troops, who live just across the strait of Gibraltar, in Spanish Morocco. They are fighting because General Franco has promised them their independence if they win. We can be sure that he is really deceiving them, because he means to be a dictator, and have an Empire to rule, like a little Mussolini. Further, there are the leaders of the Catholic Church. The Catholic Church is the only Church in Spain, and is a very different thing from the

churches as we know them in this country. In our country the churches are not very rich, but they do their best to help the people wherever they can. Now in Spain, although the country is very poor, the church is rich and owns a great deal of the land on which the poorest and most miserable peasants live. It is hostile to all liberal movements, and takes a great share in politics, supporting the great aristocratic landowners. Lastly, there are on the rebel side the Germans and Italians, who really are the most important of all.

□      □      □

Revolutions are no new thing in Spain. There have been at least nine in the last thirty years, not counting minor rows. But the world has never before taken such an interest in them. The reason is that this time the Spaniards are fighting about questions which are important for the whole world. All the dictators want Franco to win, and all the people who love democracy and liberty, and who think that the peasants ought to be free and possess their own land—all these people want the Government to win. The dictators, who live by getting the support of the rich and seeing to it that the workmen cannot grow strong by organising themselves into trade unions, are always afraid of revolutions in their own countries. And so they want to prevent a liberal or socialist Government from triumphing in Spain, which would be an encouragement to free nations all over the world, and would make the power of the dictators less secure. The dictators have poured over 60,000 troops into Spain to help Franco, as well as tanks, aeroplanes, and so on. In the last few weeks, however, under pressure from England and France, they have agreed that no more foreigners shall be allowed to fight in Spain, on either side. If they observe this promise, or if they can be compelled to, it is probable that the Government side will win, because nearly all the Spanish people are on their side.

□      □      □

At present the Government troops are fighting desperately to keep their lines of communication open between Madrid and their bases on the east coast. They feel that they are being betrayed by France and England, just as Abyssinia was their supplies will be cut off, while the Italians will probably let any amount through to Franco. Nevertheless the Government side are determined to fight to the last man.

□      □      □

The recent news in ABYSSINIA shows us two things. One is, that Abyssinian resistance is by no means at an end. The bombing of Martool



## The World In A Nutshell

Graziani, however hopeless as a plan of revolt was nevertheless a concerted effort of a number of chiefs. There are large parts of Abyssinia still unconquered, and there are at least 240,000 Italian troops still in the country. The other is a new revelation of the civilising mission of Italy. The horrible massacres that followed the bombing would thirty years ago have roused the indignation of the world. Today we seem to be growing so used to the infliction of physical suffering that we read of such a thing in our newspapers, and turn over to the sports page for something really interesting.



FROM INDIA there is news of the first elections under the terms of the new Constitution. The Indian Congress has won a majority of six out of 11 provinces, and is determined to wreck the constitution by refusing to take office. Presumably they will attend parliament, and defeat every law that is introduced.

Hartal (stoppage of work) was widely observed throughout India under the name of "Anti-constitution day" on April 1st. Although the new constitution has been launched the chance of its ultimate survival largely depends on Gandhi, whose influence is paramount in the Congress Party, despite the popularity of the President, Nohru. India's friends in India and London consider that the Congress acted against its own interest in refusing to form Ministers. They are now hoping that the Congress will change its views during the coming six months' respite before the new legislative councils must be convened. It is suggested the Viceroy, as the man with the profoundest knowledge of the new constitution, should invite Gandhi to meet him and explain to him the true constitutional position. "If Congress, which was denied any intention to confiscate legal rights, is not in earnest regarding agrarian reform," concludes the correspondent, "it should not be allowed to throw the responsibility on the Act or the Governors? If it is in earnest it should be given the all clear signal."



IN AMERICA, too, important things are happening. President Roosevelt is trying to get the Supreme Court of Justice changed, to appoint six new judges, and to retire the judges who are more than seventy years old. That may not sound very interesting, but actually it is. In America there is a constitution which cannot be altered except with great difficulty, and the judges of the Supreme Court have the power to disallow any laws passed by Congress (i.e. Parliament) if they think that these laws are in

consistent with the constitution. Several clauses in the constitution are very vague, and can be interpreted in various ways; and the judges, who are mostly very conservative, have used these clauses to prevent President Roosevelt from carrying out his New Deal schemes, to help the farmers, and control the big industrialists. Roosevelt wants to alter the Supreme Court so that it will support him.



The other great struggle is concerned with the strikes in the motor industries. Companies like Ford and General Motors have never allowed their workmen to belong to real trade unions, but in spite of them John Henry Lewis has organized great unions to compel them to accept collective bargaining (that is, employers will have to make agreements with trade unions as a whole, and not with individual workmen). At present Lewis seems to be winning. If he does, there is quite a chance that he may be the next President of the U.S.A. when Roosevelt retires in three years time.



THE news about ENGLAND in our paper reports hardly anything except the enormous armament programme; but three other recent events, though not discussed much in the newspapers, are worth noting. One is success of Sir Arthur Salter in the Oxford University Parliamentary by-election. He got a clear majority over the two conservatives who stood against him. In previous elections Oxford always had conservative members. Sir Arthur Salter was formerly on the staff of the League of Nations; he is a brilliant man, and a firm believer in saving European peace through making the League stronger. This is one of the many small things that show that the people of England have not abandoned the hope of saving European peace through a strong League, even though their Government shows no enthusiasm for this. The second interesting thing is the success of the Labour Party in the London Country Council elections. They have increased their majority, contrary to expectations, and are safely in power for another 3 years. The third is the astonishing growth of the left Book Club. This was started less than a year ago by Victor Gollancz the publisher, and already has 40,000 members. Important new books about socialism and liberal politics are sold every month to members at the very low price of two and sixpence each. Clubs for studying these books are being formed all over England. We shall put in more details about the Left Book Club next month.

# What is the Meaning of Civilisation?

By  
ISMAIL C. MEER

**I**F we open a dictionary to find the meaning of civilization we may find something corresponding to this:— (L. *civilis*) life and training of a citizen; state of being civilized; culture; refinement.

In the present era the word has come to have a different meaning. Most of the people who claim to be fit to apply the word 'civilized' themselves define a civilized man as one who has a fair complexion, who attends dances and other gay functions in most fashionable attire, and one who can drive a new automobile, coupled with the knowledge of using wine-glasses. They look down upon those who do not possess these qualities and have darker complexions as inferiors or in other words uncivilized. These people may be forgiven for thinking, as they listen to their wireless or drive themselves in their cars to see the latest film, that the modern Babylon in which they live is the final product of this process known as civilization.

A civilized man is not identified by his colour or creed but by his personal refinement and culture. It is wise to know that the personal qualities of a man makes him civilized and not fair complexion and the knowledge of using wine-glasses.

The process of Civilization is closely linked with Evolution. As man rose from the animal stage to better himself he began to become cultured and refined. He began to see the necessity of social order and so there grew up a code of laws which brought him on the way of social progress which leads directly to the material height of civilization reached by humanity today upon our planet. There has been a continuous growth of civilization, for there have been not one but many civilizations and who knows many more there are to come. They have arisen, flourished for a time and fallen again leaving a few traces of their splendour behind them. The causes of this waxing, and waning have been numerous. Some archaeologists believe this to be due to internal loss of vigour, barbarian invasion and even to climatic changes.

What ever the reason may be, the present civilization has not yet reached the final summit. We can say that civilization is like the ascent of a mountain. At the present stage we have reached a peak, and each succeeding peak seems to be the final one, but is in reality cut off from another perhaps higher ridge by a valley of greater or less depth.

Most people are aware that a high degree of civilization existed in ancient Egypt, Mesopotamia and the Indus Valley even long before Western Europe had its loosely-knit civilization of individual hunters. Before 3,000 B. C. the Egyptians had evolved a genuine civilization.



*The writer who is a student at Sastri College*

In N. India and Persia there had been evolving civilizations from the fourth millenium B. C. not incomparable in their culture and standard of living with what existed in W. Europe up to the beginning of the Industrial Revolution.

It was not until so recent a date that successive scientific discoveries and forms of transport completely changed European ways of life. It is probably true to say that if an Englishman of the early 19th century could have been transplanted back to those remote-times he would have been able to adopt himself quite comfortably to the habits and customs of his hosts. He would certainly not have felt that he had fallen back into savagery.

One may then ask that how does a civilization rise to its higher glories? The answer to this is that it must have some sort of social organization in which men can live together for mutual advantage. Time must be devoted to bringing about a greater link of friendship between different nationalities without which improvement cannot come. There must be leisure to think, to cultivate the intelligence as well as the practical abilities, so that there will develop an enlarged mental outlook. Above all race hatred or prejudice must be abolished so that men can become tolerant.

In his impressive appeal for tolerance General Smuts addressing at the University of Cape Town on March 2nd said:—"To remain true to our higher human ideals, to practice a wise tolerance amid the clashes of to-day, and to cultivate that spirit of forbearance and understanding, that openness to the light whence soever it may come, which is an expression of our best humanity. Tolerance is indeed the very essence of our civilisation. In this country especially we are called upon to practise the larger faith, and follow the larger



vision. In this South Africa of ours there is a variety of race, colour, language, religion, tradition, and civilization, which calls for real generosity of outlook, breadth of view, and sweep of statesmanship.

Only in this way can our differences be woven together into a common pattern which will, in future, give South Africa distinctive character among the countries of the world.

More than perhaps any other country in the world, South Africa is a great human laboratory, where experiments in racial co-operation are essential to our future success." Such are the sentiments expressed on tolerance by one of the greatest and most cultured Statesman of the present age.

But do the present so-called civilized men follow or put into practice these beliefs? No! Instead, they spend all their energy in devising different means by which to destroy a great quantity of human lives. Gas-warfare is the symbol of these brutal inventions. Most of the leisure of young and old is spent on military training. Race hatred or prejudice is practised without any consideration. Even in S. Africa new legislations are frequently introduced to prohibit people with darker complexions from enjoying freedom in different spheres of life while their fellow beings with fair-complexions enjoy a complete freedom.

Money is another controlling factor of our present civilization. It is very unevenly distributed, for we find some living in the lap of luxury while others are starving. Thus the intelligence and refinement of the poor is unexplored. The unemployment question is becoming very alarming. It is true that "money is the only universal oil which greases the wheels of our civilization."

In Europe the preparation for a great war is at its maximum. The Nations are armed to the teeth. The cry of guns instead of butter is rising.

All the great powers are spending millions of pounds annually on armaments with the result that instead of opening schools for cultural im-

provements a bulk of money goes towards the manufacturing of various instruments for the destruction of human lives and imposing pieces of cultural productions.

Take for example Spain. It is involved in a civil war with practically no logical reasons. It appears that the Spaniards are bent on destroying all the magnificent buildings, which arose under the Muslim Crescent during the Moorish reign.

Cordova perhaps the finest flower of Moorish Culture and for hundreds of years the centre of *only* civilized state in Europe had within its walls many a magnificent buildings, spacious squares and gardens in which, to quote an Arab poet, "the silver fountain laugh, as from a girl's fair throat a broken necklace sheds its pearls," bath and libraries and thousand of well built houses.

Rising high above the Capital's dome and roofs was the great mosque, a superb specimen of Moorish Architect and at one time one of the finest buildings in Europe. Over twelve hundred pillars supported its roof and at night hundreds of lanterns illuminated its glittering walls.

The Spaniards regardless of all the care the Moors took in putting up these imposing pieces of architect, depicting the finest culture of the past and the present times ascend high up into the air and drop bombs on them. Thus destructing these structures in a few seconds although it may have taken the Moors years to build them.

The reasons for doing this they themselves do not very well know.

When great nations are thus engaged have they got leisure to improve their culture and refinement?

In the past when men's minds became indifferent towards culture and refinement, their civilizations fell. So is it not possible that soon the present civilization may also vanish into thin air as its predecessors have, and leave behind it the gas warfare as its so called highest splendour.

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# Native Accommodation In Urban Areas

(By an "Urban Native")

NATIVE law has been undergoing large changes in the last two years. It looks as if the Government is interested in altering the law to suit the changed social economic and educational conditions of the South African Natives.

Another small fact seems to show which way the wind is blowing. The Rev. John L. Dube, one of the leading educationalists, has been honoured with the degree of Ph. D. by one of the South African Universities.

It is important that this new legislation be framed with a proper knowledge of the individual needs of different kinds of Natives. The present laws do not sufficiently recognise how much difference there is between the Kraal Native and the educated Mission Native. Take for instance, one or two provisions of the Native Law Amendment Act 1937. Europeans with more than five Natives employed within the Urban areas must provide accommodation for them. This must be approved by the Labour authority.

There is very little recognition of the fact that African Natives belonging to the educated class need a different kind of accommodation from the Kraal Natives. Some provision is made in the single quarters of Native locations, but it hardly seems to be adequate when in a room large enough for a single person one finds three beds to welcome three people who are strange to one another. The educated Natives live more or less to the standard of Western civilisation. It is surely possible to provide living quarters which will recognise this fact. Quite a lot of Natives live outside the Native location single

quarters. This is not because they object to locations, but because there is no adequate accommodation. That is why they have been willing to pay a higher rent outside. For an ordinary decent room in town the rent is not less than £1. Why should not the urban authorities try the experiment of putting up a building containing, say 20 single rooms; perhaps 10ft x 10? Let this be specially reserved for educated or Mission Station class of African Natives, charge them the same £1 that they pay as rent in town, and let them be responsible for their own furniture, general cleanliness and custody of the room. We want to stay in the locations.

There is also the question of the ownership of land in urban areas. No Native may acquire any land within the urban areas unless with the approval of the Governor-General. Here again there is a difference between the position of the kraal and the educated Natives. In all the urban areas there are now Native locations and hostels, eating houses, shops, shoemakers, tea-rooms, social centres. There are herbalists, sports associations, Native newspapers, Native doctors, Natives owning their own free land properties. All these activities are creating an urbanised class which is no longer at home in the kraal. In spite of any theories of segregation, it is impossible to turn these people into kraal Natives again. The only alternative is to accept the fact that they belong to the town and to recognise their need for an adequate place in it.

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# Teaching of History in Native Secondary Schools

By  
Wycliffe M. Tsotsi B.A.

A COUPLE of years ago I made an inquiry from over a hundred students of a certain Native Secondary School as to which subject in the curriculum they liked best, and I was not a little disappointed to find that History had the least appeal. Subsequent investigations have convinced me that this dislike for History is universal among the Bantu Students. Of course most teachers would like to feel that the fault lies with the students, but I venture to think that the teachers themselves are to blame. Very often they give the pupil the impression that history is just notes that must be "swotted" if success is to be entertained. The student finds himself crammed with information whose relation to the life around him he cannot see. Little wonder, no sooner is the information poured in than it leaks out despite the soldiring prescription of punishment. I wish to make occasional suggestions through the medium of this new and very welcome Magazine, as to how history should be taught in Native Secondary Schools. In this issue I want to try to answer the question, "What is History?"

This subject ought to form the first lesson in History in any Secondary School. The students must never be allowed to learn history without a knowledge of what it is. Very few people like to taste what they do not know; even if it is a variety of pudding. The dish once explained the appetite begins to function, as with pudding so with history.

Perhaps the most widely accepted definition of history is "The Story of the development of mankind," which really means the story of the development, of any aspect of human affairs, or of any people, at any time.

HISTORY IS A STORY OF DEVELOPMENT, Hence the idea of growth from barbarism to civilisation must be stressed. To stamp the idea of evolution history must be taught from the past to the present, from the primitive to the modern. There are evidences of development in a Native village which the pupil readily recognises. The local church, the school, the shop, the cultivator, the magistrate—all these are evidences of development, and the teacher must start from them. The Native has been thrown into the vortex of a rapidly changing environment. From the hut to the mansion from the simplicity of tribal rule to the intricacies of modern Government, from Communism and cattle economy to Capitalism and money currency, from the mysteries of animism and superstition to the clear explanations of science—this is the experience which is common place to the Native Student; this is experience which spans



*The writer who lives in Blythwood, C.P.*

the whole course of Human history. Hence an intimate knowledge of native life and customs is indispensable to the teacher of history in a Native Secondary School.

HISTORY IS THE STORY OF THE DEVELOPMENT OF ANY ASPECT OF HUMAN AFFAIRS. It is not only concerned with the development of our political institutions, but it is also concerned with economics. Architecture, Art, Education, Commerce, Tools weapons and Utensils; Agriculture, Religion, dress, Government—all these fall within the ambit of history. Nor must it be thought that these developments are foreign to the natives mind. From the Native but to the school room is evidence of development in buildings. From Native barter to the local trader's cash system shows development in commerce. From horse and oxwagon to car and lorry, from clay utensils to iron utensils, from wooden plough and the doctoring of lands, to the iron plough and the manuring of lands, from chief or headman to Magistrate—All these are traces of development in conveyance Tools, Agriculture, Government respectively. The teacher should not tell his class of these evidences or civilization. He should be told them by the class, even if that sounds impudent.

HISTORY IS THE STORY OF THE DEVELOPMENT OF ANY ASPECT OF THE AFFAIRS OF ANY PEOPLE. Students should be made to realise the universality of history.

*(Continued on page 24)*

## Our Special Interviews

“FOR the first time in the history of South Africa the Bantu race has been given the opportunity of selecting their representatives to the Senate,” declared Rev. N. Nduli, in an interview with our representative. “This decision on the part of the Union Government is important and historical, indicating as it does the fact that the South African Parliament is now beginning to recognise the Bantu race as being not merely a nation of hewers of wood and drawers of water, but a people whose voice deserves a proper representation in the making of the laws of this country.



*Rev N Nduli.*

“Important though this decision may be, however,” continued Mr. Nduli, “let it not be forgotten that it does not comply fully with the requirement of the Bantu race in this connection. The Bantu race is anxiously awaiting the day when he shall be allowed to send men of his own nation, kith and kin, to represent him into the House of Assembly. Nobody could deny the fact that it is quite a different thing for one to be represented than to represent himself. No one better understands his difficulties than oneself.

“Now that the day of selecting or voting for such representatives is fast approaching the Bantu is faced with a difficult situation of selecting a better European who will represent him in the Senate. There are about six gentlemen proposed for candidatureship and they all appear to be men of best brains and outstanding personalities, but the question arises as to what should qualify them for this all-important post. Their

professional careers are very excellent indeed—amongst them being magistrates, solicitors and educationists, but these contribute very little to the qualification of this post. Of late we have read a lot of analysis in the press as to the fitness of these gentlemen. Some writers advise us to take the magistrate because he has a wide experience about native life, and some the solicitors because they can challenge the law, and some suggest Prof. Brookes for his education and political tactics. But to me, all these testimonials do very little to contribute towards the qualification for this extraordinary task of representing with all sincerity the man who is neglected and rejected.

“Asked as to what would qualify for this post of senatorship, Rev. Nduli exclaimed: The Bantu wants a man who will wear the crown of thorns and bear the sins to the cross of Calvary, the man who will shun all the insults and stigmas that may be cast upon him and climb the mountain of Golgotha to nail his body there for the cause of the bottom dog. Can magistrateship, solicitorship and professorship do it? I doubt very much. But we are compelled to select one of these gentlemen. As I pause to think on this question, I can imagine some one whisper to my ears: ‘What is your selection?’ Well, well, I think Prof. Brookes is a better man. There is something remarkable about his political life. To a man of his type, Christ says: “Greater love hath no man than this that a man lay down his life for his friends,” This is the qualification which makes Prof. Brookes superior to his colleagues. It is a quality very wanting amongst the great men of to-day. Great men of to-day have one viewpoint. They go a long way to do anything as long as it does not reduce or deprive them of their material gain, they sit side by side with the Bantu, and attempt to talk his language they may plead his cause in the Court Houses and disregard all the insults that may result from that, so long as such services contribute a long way in swelling their purse. What differs Prof. Brookes from the general type of great men is that he seeks for the truth, is never dictated as long as he believes to be on the right, never-mind whether such an attitude may be bad to him losing friends; never-mind whether it may put him in the street to look for a new job. This is a rare personality by which Dr. Brookes may be regarded as fit for this post of representing the rejected man. As all may remember, Prof. Brookes is an Englishman but when he thought he was right to differ from his English people in principle, he did so and joined the Dutch people again he found the Dutch people were wrong he dissented from them and thus lost his important post as Professor in the Pretoria University. He did all this in search of the truth. When he



found that he was wrong by helping to make laws that suppress the black man, he repented and made a declaration to that effect by publishing a pamphlet. Is there anything greater than that. In addition to this, I may say that Prof. Brookes is a born politician, and as educationist, ranks with the best we have in this country. During his few years of appointment as head of Adams' Mission, he has shown greater ability in working towards the improvement of Bantu education. He is taking keen attention in studying the Bantu race and has the credit of being one of the founders of Race Relationship Movement. His story is more like that of St. Paul who was known as the Soul when he went about destroying all Christians but after repentance

did wonderful work for Christian. I can rightly call him St. Paul of the Twentieth Century. I would therefore recommend him for this post. With his love for both educated and uneducated Bantus I believe he will be able to do the best he can to the political, social and educational advancement of our down-trodden race."

In reply to a question as to whether Prof. Brookes would be successful in the final election which is due to take place in June, Mr. Nduli said that the decision of the Chiefs and people in favour of Dr. Brookes during last month's preliminary election, is in itself an indication that the Professor will win the respect of being the first man to represent the Bantu race of South Africa.



BILLY PADARATH

(The man who promoted boxing as a lover of sport.)

"LACK of promising boxers in the non-European boxing in South Africa at the present time is my reason for not promoting fights," is the considered opinion of Mr. Billy Padarath, the well known Indian promoter.

Mr. Padarath's career started in the ring as a boxer. He toured India in 1930, at the time when the late Jimmy Dixon was supreme in the non-European boxing in the Union. After a successful tour he returned to South Africa to find public interest in the non-European boxing, some what neglected, after the death of Jimmy Dixon.

He strove to revive waning spirit but found himself confronted against formidable odds: Being a thorough sportsman, he attended an amateur boxing contest at St. Aidain's College. The Star bout of evening was between Bud Gengan and Young Swaraj. Mr. Padarath was elected to referee the match and was so impressed by the fine performance of Bud that he resolved to take that promising young boxer under his care. He felt Bud would go a long way but soon afterwards he was sadly disappointed when he endeavoured to interest likely promoters to match Bud. Promoters after promoters assured him that boxing at that period was a "mug's" game and that there was no chance whatever of arresting the interest of the public for the time being. Undaunted by these disappointments, Mr. Padarath undertook to promote a match himself if no one would do it for him. With this resolution, he promoted a contest in the Victoria Picture Palace, Durban. He was pleasantly shocked to see that he was extremely successful; a novice in the game had triumphed over the expert opinions of experienced "pukka sahibs" of the ring. The hall was overpacked.

Mr. Billy Padarath is the first licence holder in the non-European ring and is the first non-European person to have been introduced at the S.A. Board, where he successfully passed the tests for a referee's licence. There was a rumour that Mr. Padarath had lost his licence, but this is definitely untrue. Mr. Padarath does not promote contests, not because he has lost his licence (which is untrue), but because of the "lack of promising boxers in the non-European boxing in South Africa, at the present time."

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# "KAFFIRS" AND "COOLIES"

By

MOHAMMED A. MEHTAR

NO one in S. Africa is more acutely familiar with the words Kaffirs and Coolies than the Natives and Indians. These words are, unhappily enough, daily flung at these distressed peoples—the peoples to whom S. Africa, were it aware, owes no small debt for the development of prosperous industries and a garden Colony.

Let us investigate the meanings of these words and find out if they in themselves are of an offensive nature. "Coolie" is an Indian word, meaning an unskilled labourer. In India, the original land of its birth, farm labourers are generally termed Coolies; railway porters are seldom referred to as porters but Coolies.



*The Writer*

The word "Kaffir" is Arabic. It means an unbeliever. Not an unbeliever in the religion of Islam as it is generally believed, but an unbeliever in the existance of God; an atheist, an idol worshipper. In such sense, it would be impossible in the present time to find any acknowledged "Kaffir" in the Union of S. Africa among the Natives of the country; but Kaffirs could be found with ease amongst the so called civilised and "intelligently advanced" Europeans.

From this it is clear that there is no stigma attached to these words if applied discriminately, in the lights of their original definitions, "Coolie" in that sense could be safely levelled and with true significance at Ramsay MacDonald, J. H. Thomas and the great majority of white South Africans who are engaged in the agricultural occupation. The meaning of the word "Coolie," at the present time, is not con-

fined to farm labourers and porters alone, but it applies equally to all manual labourers irrespective of their callings. This is known, too well, to students of modern India.

As we have seen, no stigma attaches to the word "Coolie" in the lights of its original meaning. But words are known to change their meanings in usage; and this word (Coolie) though still retains its original significance in India, has not remained so in S. Africa. The word Coolie as well as the word Kaffir are to-day used indiscriminately and with a deliberate intent to offend. When "Coolie Lawyers," "Kaffir Doctors" and "Coolie Merchants" are words often heard uttered by thoughtless Europeans whenever they chance to refer to the high class, intelligent and educated Indians and Natives, the contention that the utterance is deliberately contemptuous cannot be doubted.

Natal owes a great deal to the introduction of Indian labourers,—the original coolies. That they did not trespass on a prohibited land is now a historical fact. The prosperous sugar industry's foundation is based on Indian toil; in fact the conversion of this hilly bushy province into a Garden Colony is largely due to the Indian labourers. The original "Coolies"—farm labourers who emigrated to this country are to-day in their third and fourth generation. They have striven and are still striving to better themselves with such small mercies as their rulers condescend upon them, and are to-day a people that could stand shoulder to shoulder to-morrow with any civilised nation in the world should equal and just opportunities be given to them to do so to-day. But while denying them such opportunities for progress, the people who rule the destinies of this country are bent upon adding insult to injury by doing everything in their power to molest the peaceful Indians.

Where would the prosperous S. African gold and diamonds mines be if cheap native labour was unavailable? Surely the brilliant industrial and agricultural success S. Africa has to its credit through the instrumentality of the natives deserves a better reward than the stinging "Kaffir," flung at him by any Tom Dick and Harry of a person boasting of a white skin.

There is no more degrading rudeness to be met with anywhere on the face of the earth than the rudeness of some of the South African whites in their treatment of non-Europeans. Everywhere the Indian and Native is treated as a pariah, an untouchable. He is debarred from every conceivable place; hotels refuse to serve him, the best stores and even public departments treats



him with undisguised contempt and as something to be tolerated out of sheer necessity,—that of extracting revenue or custom.

I will here, illustrate my point with an incident which concerns a friend of mine who is an educated man engaged by a well known and respected overseas firm as a commercial traveller. One day he called on a European businessman in the Transvaal. After receiving a large order the young Indian salesman courteously offered to shake hands with his white client before taking his leave. The European businessman was apparently a very sincere person and must have been a staunch believer in the Gospel of white supremacy, preached in season and out by racially minded cranks. He looked at the proffered hand of the young Indian and unflinchingly uttered:—

"I am sorry Mr—, But it is against my principles to shake hands with a Coolie!" The Natives and Indians meet this same arrogance in every walk of life. Sad to relate, it is at times even encouraged by government officials and those who are acknowledged to be the backbone of the nation. Coolies and Kaffirs are words used not infrequently even by members from the lofty sanctuary of the Parliament during debates.

That this snobbery is due to the snobbery of class is evident by the open declaration of some South African Government officials that this country shall remain and flourish as white South Africa and that they as a white community are trying to keep this country and their community pure, i.e. 100% white.

There is a distinct line between the non-European and European. The European section hold the complete power to rule over the country; and the non-Europeans are totally voteless except in the Province of the Cape. Why then, in God's name, must the whites add insult to injury, by flinging gratuitous insults at these "tragic" communities? What purpose could they ever hope to serve by using "Kaffirs" and "Coolies" as synonyms of Bantus and Indians, knowing full well that their prosperity and well being have always depended and will still continue to depend upon the toils of these depressed classes.

I have mentioned elsewhere that even the Government encourages this abominable snobbery, inasmuch that this blemish is inculcated in the classrooms, under the direct supervision of the authorities. In text books the Indians are generally referred to as Coolies and Bantus as Kaffirs. Imagine the significance of this if you consider the impression on the child. The child is the most innocent mite and knows no hatred beyond that which it is taught: and the impression of the education a child receives re-

mains unaltered throughout its life. Must S. Africa tolerate this class snobbery, realising that this race-hatred blemish would for ever disturb the harmony of races and must inevitably react against its sponsors of to-day? Must Indians, Natives and the non-Europeans in S. Africa for ever remain "tragic" communities?

Why should it be "detested Kaffirs" and "unwanted Coolies"? Surely no one could put forth a better claim on South Africa than the natives of the country. All British subjects should next have an equal right to live in this Dominion; and why should Indians be singled out and attempts be made, legislatively and otherwise, to oust them from the country of their adoption which is the birthplace of 80 per cent of the total Indians population in S. Africa? When so, when alien European races have hitherto entered lived and proposed on equal footing in this country? Those European politicians who sow the seeds of this bitter disharmony,—those who foster the policy of hatred—fear the awakening of liberalism in this country and are sowing this seed of racialism to gain their own ends in party politics. It is with thankfulness that one observes such noble politicians as Mr. J. H. Hofmeyr who recently said that: "I can see no solution of what I refuse to call the Native problem, what I shall call the problem of race relations, save on the basis of the recognition that White man and Black man are possessors of a common humanity—that they are in fact equal at the very least in the sense of being equally God's creatures and in all that implies."

What is far more distressing to an observer of the growth of racial prejudice in this country specially in view of this awakening liberalism is the adoption of this snobbery by non-Europeans themselves. People have grown up from among the Bantus, Indians and Coloureds who contemptuously refer one another as Kaffirs, Coolies and Bushmen. These non-European people who ape the racially inclined politicians apparently consider that anything done by these racialists is worth white adopting. An illiterate person has an extremely receptive attitude and he very readily copies the ways and manners of those whom he considers his betters. It is now left to those enlightened Bantus, Indians, Coloured and the fair minded Europeans generally to expose this racial poison and foster an everlasting bond of cordial relations between all the races in S. Africa. This could easily be achieved if the different races joined hand in hand and resolved to the cultivation of a freer inter-racial intercourse, which would undoubtedly promote better understanding, a perfect unity and a New Outlook among the various peoples resident in the Union of South Africa which will go to make this a better, saner and a really civilised country to live in.

WOMEN'S PAGE

## Easy And Practical Ways of Cooking.

OUR aim is to make this paper of use to all its readers, and this page is to be run for the benefit of the women of the house—and we hope that it will help to solve some of those problems which face every house wife at some time or another. The best way to run such a page is to do it by answering special problems so that if anyone has a particular difficulty about cooking, or they want to know the right food for baby, or they want to make the house look smart without spending much money on it, or they want to learn simple patterns to crochet or knit, or any of the hundred and one difficulties which appear about the house they should write to the Editress, the Women's page "The New Outlook."

Of course the Editress is only human, and if any one has any particularly good house keeping ideals we would very much like them for the use of the readers of this page—and we would be very thankful if any generous reader would send such ideas to her—Then when somebody who is in difficulties or wants a question answered she could give her the solution which some other reader has sent her—in this way we could have a constant exchange of house keeping ideas amongst our readers—all leading we hope to better and brighter homes and families.

In the meantime since the weather is still hot enough to make cold foods rather a pleasant one at a meal we are putting in some recipes for things which are pleasant to eat cold.

**SNOW PUDDING:** 3 tablespoons of corns flour or maizena; 10 tablespoons of sugar; 6 tablespoons of water; juice and the peel of one lemon; 3 egg whites. Mix the cornflour or maizena add the sugar together. Add about a tablespoonful of cold water to this mixture and stir it up very carefully. Boil up the rest of the water and add the sugar cornflour and cold water to it very carefully, add it slowly and stir all the time, go on boiling, stirring all the time until the mixture is quite thick, but it should not be lumpy. When it is quite thick take off the stove, and stand it away from the heat while you heat up the egg whites. When the egg whites are quite stiff add the mixture from the saucepan to them, and mix them gently together. Then grate the peel of the lemon, squeeze the juice out, and add peel and juice to the mixture. If you have no greater just add the juice—when everything has been mixed rinse a China basin in cold water and pour the mixture into it while it is still wet. Stand the basin in the window where the draught will keep it cool; when it is quite cold turn the basin upside down on to a plate, and the pudding

will slip out easily, and is ready to be eaten. The pudding is quite nice eaten by itself, but if you are feeling very grand or you want it for a party it is very nice eaten with a custard. As there are the three yokes of eggs which were used in the pudding still to be used up, they can be made into a custard which can be eaten with the pudding or by itself.

**THICK CUSTARD:** 3 egg yokes; 6 tablespoons of sugar; 1 tablespoonful of Maizena of cornflour;  $\frac{1}{2}$  pint of milk. Put all the milk except one tablespoonful into a saucepan with the sugar, and heat it up gently. Mix the tablespoon of cold milk and the cornflour or maizena together carefully, and add the egg yokes. Stir this mixture and add to the warm milk and sugar, stir it well and go on stirring it till the mixture boils. The really difficult thing about custard is to keep it smooth, if you do not stir it hard all the time it is cooking, it will go lumpy; but if you have the energy to stir it all the time it will keep smooth and nice. This custard will be quite thick and makes a very nice pudding by itself, especially if you add a flavouring of some sort or some sliced banana. It can be made thinner so that it can be poured over another pudding by adding more milk, or if you have not any more milk to spare by having on one of the egg yokes and only using half a tablespoonful of cornflour instead of a whole table spoonfull.

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## Education for Women

By Miss G. Naidoo

I have chosen this subject in preference to the varied interesting topics that present before me because it is a subject which is paramount in my thoughts at the moment. Forgive me if it proves boring, but I am carried away by the enthusiasm that fills me as I sit and ponder the past, present and future state of ours. What does education mean to women? This was a question put to me by my elders some years ago. I made a brave attempt to answer it in concise a manner as possible but failed pitifully for I discovered that the question did not condense itself in a nutshell form as was expected. Where lay the difficulty that confronted me in such a subtle and cruel manner? It was certainly no mythical or farical theory I was to explain. What does education mean to women? The answer is so fully based on concrete facts and examples that what astounded me was the utter futility of debating on a subject which in my opinion was untenable. I am a materialist. The present day conditions demand that of every individual no matter how philosophical his



trend of thoughts are. Science is built today not on abstract theories conundrums but on Evolution where we are searching not in vain for the missing link.

How can my elders question me in this problematical way was the complex state of my mind which was undergoing a battle royal at the time. But it was Euclid's theorems for them and they anticipated a geometrical proof. To a confused and chaotic mind a ready reply was not at my command; consequently I accepted my failure in a victorious manner. It is want of appreciation and incidentally lack of cultural environments that betray the thinking powers of a great number of our people, bamboozle us and take us unawares with questions of this and similar nature. The young undeveloped mind is suddenly thrown into the sea of perplexity and we all at some time or another realise how easy it is to fall a prey to a condition where the brain ceases to function temporarily. It is due to a super excitable nervous stimulus. How can any reasonably educated person whose heritage is the perception and appreciation of the vital instruments of life dispute or lend himself to seek refuge behind the cloak of ignorance is a point that baffles me. Humanity is unkind, but let us forgive it. There is consolation in every thing that life affects us. It satisfies me to repeat these simple yet encouraging words. "Where ignorance is bliss his folly to be wise." Our philosophers and poets can at all times be summoned to heal our wounds by their soothing balms.

To retrace our steps to my subject, let us take an aerial view of this temple of ours, Education whence emanates Knowledge, Learning, and Culture. Man should not be deprived of the privilege of possessing education if his economical means assign him to be the master of this organ. I term it such, as the importance attached to it is likened to the most reverential feature of ours—our eyes. They were made to see and to appreciate the beautiful things the world gives us so generously, the sense to realise and value the wonder of the universe. How many of us avail ourselves of the opportunity of acquiring education when it has knocked at our doors? There has always been a barrier, an unsurmountable obstacle or an innate feeling that education is not a dire necessity. Women content themselves with a life that offers the least resistance, they are supremely satisfied with married life without realising the pitfalls the children might succumb to. A child whose fate and destiny it has been to possess a mother devoid of the elements of culture and learning is impeded in its mental progress and development. Nowhere else does the true condition reveal itself in a more clear and definite manner than in the case of a young child on whom home life and environmental factors play the major role towards the attainment of a brain that is going to be an as-

set to the community. The greatest and most precious inheritance a child can be bestowed with is the faculty of developing himself to understand, value, and in virtue of these qualities, assimilate education which will help him to achieve a successful career in life. The young mind is most amenable to acquire these gifts that we older ones strive in vain to absorb. The educated mother is conscious of the benefit of training the child and sowing the germ and promise of higher developmental taste and directing it in legitimate channels which later unfolds itself in a definite purpose and aim in life whose usefulness to humanity cannot be overestimated. A brain that has cultivated the love for learning will exhibit it in a radio-active manner and can prove an inexhaustive fund of help and thereby contribute strength to a nation. The future of a nation that is at once active, vigorous and purposeful lies at the unstinted mercy of our mothers. We silently cherish the ideals of the Spartan mothers but we dare not adopt their principles for fear of trespassing on forbidden grounds!

Education alone is the salvation of a down-trodden nation like ours. This is the sole right of way we have our power to, better ourselves and to emerge from that state of ignorance and stupidity that has been the means of centuries of persecution by other races of mankind where motto is might versus right. Man is not a stationery object. It is unspeakably pernicious to look upon humanity as something fixed and completed but, we can hinder the evolutionary progress of man by being content with smaller realities of life instead of probing deeper into that vessel of limitless riches and wealth which education yields.

The dawn of the emancipation of women is the greatest era of modern history. It has been rapid in other countries without I should say passing through the stage of transition. It has been a metamorphosis in European countries. The East, the ever changes East, so fitly termed, is tardy to awaken from this slumber, one would maintain through economical, social and political diseases. But whatever is at the root of this thwarted progress we who live at arms length from our Motherland are similarly afflicted in this deplorable manner that unless we exert ourselves to the full realisation of our neglected, inert and indolent lives soon we shall have to abandon ourselves to a life filled with barren emptiness.

We are warped by traditions, conventions and formalities; we seem to worship at the shrine of inactivity and lethargy with such extraordinary ardour that we are completely oblivious to the march of world events.

The only reed to which I cling so desperately to is the fictitious Hare and Tortoise race where the East plays the part of the Tortoise.





**SPECIAL CLASSES.**

**ORIGINAL COMPOSITION SECTION.**

- 114.—Original Sonnet—  
Winner, Alexander Lazarus.
- 115. Original Poem—  
1st, D. Sarawan.  
2nd, V. K. Naidoo.
- 116. Original Prose Writing—  
1st, S. Cooppan.  
2nd, D. M. Bassa.  
3rd, S. Naicker.
- 117. Original Short Play—  
Winner, Amir Khan.  
Highly Commended, Subhan Khan and  
V. K. Naidoo.
- 118. Public Speaking (Open)—  
1st, S. Cooppan.  
2nd, S. Gopal.

**DRAMATIC SECTION.**

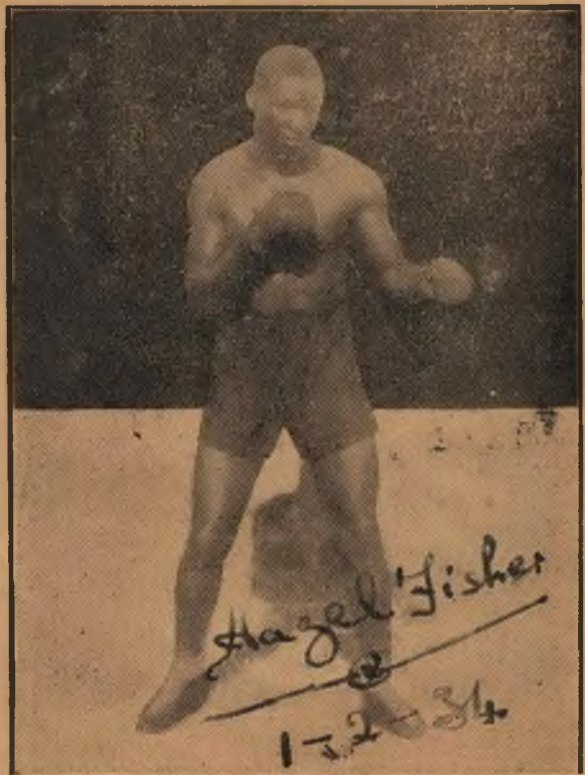
- 119. Sketch (Schools, Infant)—  
1st, Centenary Road School — — 83  
2nd, Clairwood Girls' School — — 64
  - 121. Sketch (Schools, Primary)—  
1st, St. Paul's School, P.M.B. . . . 70  
2nd, Clairwood Boys' School . . . 63
  - 122. One-Act Play (Schools, Primary)—  
1st, St. Aidan's Girls' School and  
St. Paul's School, P.M.B. . . . 75  
2nd, St. Aidan's Girls' School . . . 72
  - 123. One-Act Play (Schools, Secondary)—  
1st, Sastri College . . . . . 82  
2nd, Sastri College . . . . . 81
  - 124. One-Act Play (Open Class)—  
Muslim Youth Brigade . . . . . 85
- The Grand Finale Concert and Distribution of Prizes will take place at the City Hall, Durban, on Tuesday, May 4th, 1937, at 7.45 p.m. Tickets may be obtainable from the Treasurer, c/o Amod Haffejee (Pty.), Ltd., 99 Field Street, Durban.



**Mr. A. M. YUSUF :**  
well known Manager of Bud Gengan, whose puglistict art has won him fame and respect.



**DAWOOD ALLY :**  
(Bantam Weight.)



**HAZEL FISHER :** (Middle Weight)  
who is sparring partner of Bud Gengan.

18 April, 1937.

THE NEW OUTLOOK

# South Africans You May Know



DR. DON. G. S. MTIMKULU, M.A. Ph. D.  
First Bantu to qualify for M. A. degree  
in South Africa, who has recently  
gained the Doctorate of Philosophy  
at the Columbia University. He is  
now taking studies on Social  
Anthropology.



MR. A. D. LAZARUS, B.A.,  
who is sailing for America, in June 1937,  
to continue his studies in Education and  
Sociology at the Yale University.  
Mr. Lazarus is a Lecturer at the Sastri  
College, South Africa's only Indian  
Secondary Institute. He will travel  
via England and France, and while  
in England will be the guest of the  
Rt. Reverend Bishop Smythe, M. A., D. D.  
Mr. Lazarus has won a Carnegie Scholarship  
enabling him to take the Master's  
Degree, in Social Science.



MR. T. S. GABRIEL, B. A.,  
a graduate of the University of South  
Africa, and an Ex-Fortarian, has been  
appointed on the Permanent Staff of  
the Sastri College.



MR SELBY NGCOBO, B. A., who is a  
Head Teacher of the High School at  
Adams Mission College, Amanzimtoti



## South Africans You May Know.



Miss GETRUDE LAZARUS:—First Indian girl of South Africa to go to Fort Hare. Miss Lazarus has been a highly successful student of the Mitchell Crescent Indian Girls' School, where she recently matriculated. The Natal Education Department has offered her a Bursary.



MISSSES D. D. KABANE and V. S. PAKADE  
Prominent Lady-Teachers of Queenstown, C. P.



MR. G. H. E. PARUK (BABOO.)  
Committee member of the Orient Club and Captain of all sporting activities of the Club. He is distinguished for having given good prizes in connection with the social activities of the Bantu Social Centre, Durban; a Tennis enthusiast, playing member and official of the Moonlighters Tennis Club.



MR. VINCENT LAWRENCE:  
Commissioner of Oaths, Member of the King Edward VIII Hospital Advisory Board, President Indian Social Service Committee, Vice-President Natal Indian Congress, Executive Member South African Indian Congress, Vice-Chairman Indo-European Joint Council, Vice-Chairman Indian Hospital Advisory Committee and Trustee of the Indian Hospital Advisory Committee Trust, was Hon. Secretary of the Particular Council of the Society of St. Vincent-de-Paul, was President of the Catholic Indian Society for 18 years, Member of the Consulting Committee of the Coloured and Indian Labour Exchange, Member of the Consultative Committee of the South African Institute of Race Relations, was Chairman of the Durban and District Indian Educational Advisory Committee, was Hon. Secretary of M. K. Gandhi Library, was President of United Indian Sports, Natal Indian Football Associations and Durban and District Cricket Union, and one of the Founders of the Durban Indian Welfare Society.

# NOTES AND COMMENTS

## A SURVEY OF S. AFRICAN NEWS

We read a lot in the newspapers nowadays about South Africa's new armament programme. The latest news is that a million pounds are to be spent on training new pilots for the air force.

There is also to be a special division trained to fight against tanks. Further, the Government is proposing to erect munitions factories in the Union, to supply us in case supplies from Europe are cut off. The epidemic of military fever that has spread all over Europe in the last two years has now reached South Africa too. We are beginning to hear a good deal about the need for increasing physical fitness. It is curious how little one hears about this in more peaceful times. Apparently there is no need to be fit to live, but it is very important to be fit to be killed. One further sign shows which way the wind is blowing. Our supplies of petrol mostly came from overseas, from Persia and America; apart from the Union Spirit (which is not petrol but alcohol really), and which is extracted from oil-shale and sold in the Transvaal, we depend almost entirely on imports. Now a successful submarine campaign by some great European power might cut off our supplies, and cripple the whole industry of the country, as well as hampering our Air-Force. So the Government is very anxious to find other sources of supply, and have been trying to make arrangements for making petrol from coal in the Union. This is a pretty forlorn hope. The Germans, who find it very difficult to get enough money to buy petrol from abroad, have worked out a method, and this stuff is largely used in Germany now. But it costs about three times as much as natural oil; and most of our South African coal is of a much lower grade than the German coal, so that it would be a still more difficult process here, and would be terribly expensive.

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All this is very interesting, but what most of us really want to know is who we are expecting to fight, and what for. Curiously enough, this is the sort of question that is never explained by Cabinet Ministers, but still it is not difficult to make a guess. Germany is making very loud demands for the return of her lost colonies, and it is not impossible that one day fairly soon she may attempt to take them back by force, if nobody shows much enthusiasm for giving them freely. But that is not the main problem just now; for if Germany were mixed up in a European war she would be far too busy to spare men for an expedition to South West Africa until the main affair was settled. The more immediate threat is Italy. Italy has an army of at least

150,000 white troops, and an enormous number of black troops. If there came a war between Britain and Italy. Britain could at once close the Suez Canal, and cut off the Abyssinian army from its supplies. Now this army might strike north and try to capture Egypt and the Suez Canal; or it might strike South towards the Union. Hence our armament programme.

Our rulers intend to rely on a small but very finely equipped army; they might quadruple their numbers by imitating the French and the Italians, and arming the native people. But they will not do this. And probably from their own point of view they are right. As everybody knows, the power of the white man in this country rests ultimately on force, not on good will, and this power is sure only so long as the white men keep the monopoly of arms. The people of the country will never be united and whole-hearted in their resistance until the power of their government rests on good will instead of force. So if this war comes the natives will only be used as Camp-followers, cooks, porters, and so on.

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(Continued from page 30)

career were those spent there. In the Theatres, the Indian student is made to feel that he is essentially a student of the University. This is even more marked in the practical classes dissecting halls when the students are thrown closer together and when each get a closer insight into the character of his fellow student, nor as this friendliness merely affectation it is genuine and sincere. All privileges afforded to the European student under the jurisdiction of the University such as the use of literaries, museums tea-rooms tennis courts and swimming baths are given to the Indian student. The European student has accepted the Indian student not only in the lecture room outside as well, and the Indian may join any society in the vassally he wishes. Besides these amenities, at times the Indian will come across a few of the European students to whom colour means nothing then he will not only invited tot heir houses and made to feel at home. Yes, the dawn of a new era is at hand, and either sympathy and friendliness sown by the European student to as the Indian a faint glimmer of light is seen in that dark Region of educational and racial prejudices and differences. It is true, the glimmer is but faint but never the less it is there and if pampered and fostered by the Indian student himself, must eventually grow and blossom out into the day when all other Universities in South Africa will follow the lead given them by the University of the Witwatersrand.

May that day be not far distant.



**A NOTE TO READERS**

Everybody's life contains at least one good story. Most people's lives contain a good many. Indians, Bantu, Coloured, you all have experiences that would interest others. Try to put these down on paper, and send them to us. Here are a few titles to try your hands at—The Bantu Comes to Town, Experiences of a Country Native in Town, Day-to-Day Life of a Market Gardner, Some Strange Children I have Thought, Life in the Coal Mines, A Mine Compound Snake Stories, Tales of the Witch-Doctor, Looking for Wory and Scenes in the Police Courts

You can probably think of more titles for yourselves. Help us to make our Magazine a picture of South African life, with all its colour and interest

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Messrs Panday & Mohamed, promoters of the Boxing contest which took place in the City Hall recently, wish to express their grateful thanks for the splendid support given to their venture by boxing enthusiasts. They hope that the same spirited enthusiasm will prevail, in the future contests when they shall endeavour to do their very best to satisfy their Supporters

**NATIVE REPRESENTATION ACT**

The New Native Representation Act is now coming into operation. It is very important for all Natives to understand this Act properly. The representation offered is a poor sort of thing, but if it is well used it may become very valuable. Next month we shall publish a special article, with notes on the various candidates.

For separate elections are involved: there are now eleven thousand natives in the Cape who have the right to vote for Parliament; they will elect three members of Parliament, and two members of the Cape Provincial Council. Then there are to be four Senators representing all the natives of the country—each from the Transkei, Natal, and the Cape, and one from the O. F. S. and Transvaal combined. All of these representatives must be Europeans. Then, what will probably be the most important of all, there is the Native Representative Council, which will have 22 members. Five of them will be Government officials (the Secretary for Native Affairs, and the four chief Native Commissioners); four will be natives appointed by the Governor General (in effect, by the Government); and twelve will be elected by the native taxpayers.

for

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CHILDREN'S PAGE

By "AUNT X"

## A Story About Food

LONG long ago when man was very young on earth he did not know all the things he knows now; he was only starting to find things out, and his life was very difficult for him. There were so many animals which were stronger than he was, and they wanted food as much as he did—so, he had to be very careful to keep out of their claws. The smaller animals which men were not afraid of, but wanted to eat could often run faster, so that it was not always easy to catch them. At some seasons of the year there were fruits, plants, eggs and things like that

which could be got without much trouble, and then life was not so hard. These good times did not last very long, and for most of the year everyone's life was taken up with the search for food. They looked for food all day, and they dreamt of food all night. The older men told stories of their young days, and the hunts they had had to inspire the young men with courage to go out and bring home meat: but it wasn't always easy to bring home meat, and there were days when everyone was hungry very hungry. Now in those days there was a small tribe and

## YOUNG SOUTH AFRICANS



BHUPATRAL, son of Mr. and Mrs.  
P. J. PAV, of Durban.



SYLVIA PASHE, aged 6, daughter of  
Mr. and Mrs. PASHE, of Durban.

it was very hungry; hunting had not been good and it was the end of the bad season. The people watched daily for the rains which would make the green things grow, but they had not come yet.

After a night when they had heard the jackal hunting their prey the men had set out before dawn to see if by chance anything had fallen into their traps, or if by chance they could find any remains of the jackal's kill. They went first to their traps. These traps were big holes dug in the ground near the water where the animals come to drink. The top of the whole was covered over with light branches, leaves and grass so that it should not look like a hole to an animal coming that way. Sometimes the animals did

not notice them and walked on, then when they stepped on them the light branches broke, and the animal fell into the hole and could not get out again. It did not happen very often of course, but it did sometimes; so every day the men went to look at the holes, full of hope.

Next morning as they came near to one of the holes they saw with joy that the branches and leaves had been disturbed and they stopped to listen for any sounds coming from the whole. As they stopped one of the men saw something small struggling in a bush just near him. He was going to show it to the others but they had heard sounds of stamping coming from the hole and were too excited to pay attention. So he went over the bush by himself and found a very



young jackal there, it had some how got its leg caught and could not get away. As the man came near it stopped struggling and lay still with fear. So frightened was it that, though the man kept his spear to kill it if it should bite him, he was able to free its leg and picked it up without any trouble. Then he went on to the hole with it, and found there a large buck, large enough to feed the tribe for many days.

Now that they had meat to eat the tribe laughed at the man with his small jackal, and mockingly asked how many people he thought it would feed. But the man was wise, and did not mind their laughter. "You can laugh now: he said, you have got meat, but wait till the time comes when we are hungry again. Then you may think that even this small thing was worth catching." So he kept the jackal alive and fed it on very small pieces of his own share of the kill and anything else he could find. Everyone laughed and laughed and called him a fool, but he kept it.

The tribe was hungry no more that year. The rain came the next day, and they found another buck in one of the holes, and caught a third which kept them fed till the green things grew for them to eat. So the young jackal was not killed for food; indeed some of the people said he must be lucky, for ever since he had been with them they had had enough to eat. Wherever the man went the jackal went too. At first he had kept it tied, and when he had found that it did not want to run away anymore and that it seemed pleased when he came near he let it run freely, and always it ran after him. He soon became quite fond of it, and gave it a name as he would have done to a child if he had any, and after a while the jackal knew when it was being called and would come to him. So he kept it through the good months, until it had grown big and strong.

Now one day when the green things were beginning to get scarce again, and the bad season was coming one of the men of the tribe went out seeking for meat. On the plains they saw an old buck who was limping a little. They decided to chase him, and thought that as he was old and limping they might be able to run him down. The old buck felt that something was wrong and started to run before they were very near him, and he ran faster than they thought he could. As they all started to run the buck and the men, they saw something else running too. It started running behind them, but it could run faster than they could—and soon the astonished men saw the jackal who had been behind them leaping on the buck. The first leap it caught only the flank of the buck, but the buck stopped to shake it off, and the men got nearer. The second leap brought it round to the buck's head and the buck slowed down so much that the men got very near; and the third leap slowed the buck down so much that the men were able to run right up and kill it. When the man who had kept the jackal could get his breath back, for they were all panting after their run, he danced round and round with joy, and shouted; "Who

is it that laughs now? Didn't I say that even something as small as my jackal was then worth catching, and all you foolish men laughed at me. Now see who has helped to catch the buck which was running too fast for us. Now I can laugh." And he opened his mouth and he laughed and laughed at the other men, who had not got tame jackals to help run down buck, until they felt very foolish indeed, and all made up their minds to find young jackals for themselves as soon as they could.

And that was the beginning of dogs, or so the old story-tellers say.

This page belongs to the young people, and we want you to enjoy your page as much as possible. Now the best way to enjoy a thing is to do it yourself, so we think that you will enjoy the page most of all if you write it yourselves.

That might seem rather difficult at first, because it is difficult to write things down until you get used to it, but once you get started it's great fun. If you make up a story, or think of a new game, that interests your own friends it is sure to interest other children as well. If you will take the trouble to write these things down and send them to this paper, then every month we can choose the best of the stories, games and other things and print them on this page; and we hope that you will send us enough to keep the page full. Of course we cannot promise to print everything that is sent to us, the editor always has to choose what he thinks will be the best things to put on any page.

Don't be frightened by thinking that you cannot write anything long enough, or that your spelling or your grammar is not good enough. Those things are easily settled: it is just as easy to put several stories on a page as it is to put one: and the editor has a LARGE dictionary, and a LARGE grammar book which will help him to put the other things right if necessary—

So if you have any stories, games, poems, or anything interesting send them to: The Editor, The Children's Page, THE NEW OUTLOOK.

And at the end of your story, or whatever it is, you must put your name and address and age, all written clearly. And we very much hope that by next month you will have your own writings on this page.

### Story Competition

This month the editor is offering two prizes of five shillings each for the two best stories about "What I should do if I were a teacher."—The two stories which get the five shillings will be printed on this page—but remember: since this is the children's page no body who is more than 16 years of age will be allowed to compete for the prize. All the stories sent in for this competition must have the writer's name, address and age, at the end, and they must be signed by your school master or your mother or your father as well, that is what is called a guarantee of good faith.

All the stories for this competition must be addressed to the Editor, The Children's Page, "The New Outlook" 137 Grey Street, Durban, and they must be posted on or before 12th May.

Anyone who does not do all this will not have his story accepted, and the editor's decision is final.



Mr. & Mrs. Reginald Mis. Moses wish to thank all their friends who were present at their party at the Bantu Social Centre, Durban on Tuesday night 9th. March 1937, especially the organising party (Messrs E. Nkabinde, C. Buteletse, & Mr.

C. Makaluza) and the M. Cs. Messrs S. M. S. Pashé, & S. P. Nhlapo who were all responsible for the success of the party.

Further they wish to thank particularly the undermentioned for their kind, generous, and valuable present - Misses, E. Mnguni, S. Seate, S. Tshabalala, M. Miya, N. Ntuli, V. Nkehli, C. Mngadi, E. Nkabinde, C. Buteletse, C. Shandu, G. Mzolo, C. Mlaba, A. Moloi, L. Tshezi, E. Mtinkulu, A. Mtinkulu, E. Malie, S. Ndhlovu, R. Butelezi, A. Shago, M. Sibankulu. Mrs. P. Kotope, Mr. & Mrs. S. P. Nhlapo, P. D. Makanya, A. Mzimba, & A. Jonkers. Messrs W. Isaacs (P.M.B.) P. Mbambo, P. Basuto, D. Kanene, S. M. S. Pashé, P. D. Dube, O. Mtinkulu.

Among the various beautiful presents, the couple were presented with a Chest-O-Drawers by Mr. W. Isaacs a prominent business gentleman of Maritzburg, who made a special trip to Durban, in his car for this party.

## "BEWARE OF NATIVES"

I paid a visit to Johannesburg during the last days of the Empire Exhibition. Being my first visit to the Golden City I was thrilled and fascinated with the vastness of the city and its imposing skyscrapers; above all the great sand-dunes along the Reef area adjoining the gold mines attracted me very much and I could not resist the temptation of going to see these huge man-made mountains from near as possible. Concluding my sight-seeing of the City itself I motored over to the mines area outside the city along the Roodeport Road, and saw the mountainous heaps of the earth which boasted the honour of having rested in company of yellow-God of the modern world in the bosom of mother earth before it was disturbed by the ingenious device of modern invention.

What arrested my attention most along this road apart from the sand dunes was the huge boards erected beside the roads at every mine with huge letters crying at motorists to "Beware of Natives". I could not grasp the meaning or the significance of this warning and questioned my companion who was a Joburg resident. It was explained to me that the notice was placed to caution motorists to mind the natives who when released from their work, crossed the roads in huge groups.

But why "Beware of Natives"? A visitor to the Golden City ignorant of these facts could easily misinterpret the warning and would perhaps come to the conclusion that the warning was erected to caution passers by to be wary of wild native cannibals or gangsters. "Beware of Natives" has a sinister note which should be registered by all self-respecting natives. Why does

not the mine authorities erect the Caution boards similar to those the road authorities have near all the schools? The significance and the object of the warnings are identical. The caution diamond shaped board could have the word MINE instead of School.—"Observer".

## History in Native Schools

(Continued from page 9)

The history of civilisation may be likened to one great stream into which flow tributaries which are the contributions of all nations and peoples. The idea of that civilization is a special attribute of the European must be banished from the school-room and left to the remarkable ingenuity of politicians. It is generally agreed that the students should know most the history of their own nation and race. The duty of the teacher of history in a native secondary school is to indicate the influence of the Bantu tributary with the mighty stream of general history.

HISTORY IS THE STORY OF THE DEVELOPMENT OF HUMAN AFFAIRS, AT ANY TIME. Primitive men of any races and nations whether in Europe, Africa, Asia, or America bear a profound resemblance to one another, and, broadly speaking, their lines of development have been similar. But development in knowledge, power, social-unity and organisation has proceeded at different periods with different races, nations, and countries. The source of the stream of civilisation is in Africa and other lands around the eastern Mediterranean. Thence the stream has meandered throughout the world being reinforced and swelled at each twist and turn by tributaries, the contributions of the other peoples of the world.



# Animals in Fiction

(By G. B. C. GABRIEL)

STORIES adapt themselves to the times.

They have their fashions just like everything else, but it is not the actual characters, it is their costumes, customs, habits and gait that change. Few new figures are given a permanent place on the great highway of fiction.



Perhaps of all the characters that march along in the long and colourful procession through Book-land the animals are the only ones who have not needed a 'dressing up' to please a more sophisticated age. Yet they play still leading parts and are just as popular as they were in the very earliest of narrations. Perhaps the reason for this is because man has always observed a keen interest in his next of kin.



He is always seeing his own resemblance to them. Are we not constantly calling one another an ox, a goat and an ass? Moreover animals are introduced to us in our stories at a very early age, even before tales of human beings. What child is there who has not been fascinated with the doings of The Three Bears, The Ugly Duckling, and Whittington's cat, long before he has heard of Hansel Gretzel or Dick Turpin? These animal characters of fable, fairy-tale and legend are endowed not only with intelligence and adaptability, but with the finer traits of character—gentleness, courtesy, and comradeship. It is this last, happy quality, that has endeared them to us more than anything else. Still there are others who, though they entirely lack charm of manner and feature, nevertheless appeal to us. These are the grim, grotesque, and gruesome dragons, griffens and sea-serpents, with their wicked, rolling eyeballs, scaly skins, and firey breathe. Here are the villains of the animal folk, and what one of us has not had a sneaking liking for the villain of the piece? Much later, of course, we meet with werewolves and vampires, but these are merely horrible and loathsome, and disgust us.

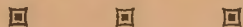


A more amiable group of man's animal acquaintances are those modest, affectionate, helpful and advice-giving animals, which, though they generally play a subordinate part

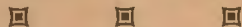
in the history, are, however, extremely loveable and unforgettable. Such animals are Puss-in-Boots, Black Bess, and the Falcon of Fedrigo.

Then there are the animals of the scriptures and sacred legends. Balaam's ass, the lions who refused to devour Daniel, St. Francis's lambs and flocks of birds who came to Church and the fish that listened to, and understood the sermons of St. Anthony.

It is not only in fairy tales and legends that we find animals playing important roles, but also in the more serious and classical gems of literature.



Black Beauty is certainly not a simple fairy tale, and we have all read the popular animal stories of Jack London, Stephenson Kipling, Poe and Daudet have all written tales in which animals have played either major or minor roles. Even Bernard Shaw has written a play about a lion. The classical legends of Greece are generally embroidered round an animal as the central figure. And these animals are constantly referred to in modern literature. Philosophers have utilised them as the medium to make clear the weakness and weakedness of man as instanced in the fame fables of Aesop. Mention may be made here of the nonsense animals in "Alice in Wonderland"—the March hare, the White Rabbit, the Walrus and the Cheshire Cat—these are enjoyed both by young and old, and may be classed among the immortals in the realm of literature.



Wells and the late Sir Arthur Conan Doyle have been instrumental in introducing to the reading public the fantastic and gargantuan monsters of the pataeoethic period.

Animals have even crept into poetry, verse and music. But perhaps the greatest advancement they have made is their appearance on the bioscope screen, where again they have gained star parts! Tom Mix and his his pony are co-stars, who by his very nature is decidedly a creature of fiction, threatens to eclipse even the brightest of the stars in the film firmament!

# Tuberculosis Among Africans

By the "PILOT"

THAT Pulmonary Tuberculosis (usually called Consumption) is widespread not only in Natal but in the whole Union and that there is urgent need for comprehensive action to be taken is indicated by the fact that other centres of the Union are at the moment doing every possible to combat this disease among Africans in their own areas.

A little while ago our Medical Officer of Health (Dr. Gunn) made the admission that Tuberculosis among Africans is getting the upperhand of the authorities in Durban areas.

This statement gives us a true reflection of the most unhealthy and disgraceful conditions under which Africans in Durban and around are compelled to live with their families.

Let us, therefore, consider the real cause and spread of Tuberculosis among Africans in the Durban area.

There are two factors known to be responsible and they are as follows:—

- 1 Factors outside the Africans control.
- 2 Factors under the Africans own control.

By factors outside the Africans control I mean Urbanisation, which is not only responsible for the spread of the disease but is to a large extent the Nucleus of Tuberculosis in this and other centres of the Union. The mines are now fortunately better safeguarded than the Municipalities

By Factors under the Africans own control I mean (a) Change of the African habits, as to exercise, food, housing and clothing. (b) Malnutrition largely a result of ignorance and a bad imitation of European modes of living, feeding and housing. (c) Poor economic conditions including money unwisely spent in useless tea, bread and poor cloths.

It is a well known fact that conditions such as overcrowding, lack of fresh air and poor diet are the main causes predisposing Africans to this disease.

As I have mentioned it is an admitted fact that Tuberculosis is getting the upper hand of the authorities in the Durban area but despite this fact what are authorities doing to prevent further increase in the numbers of death occurring? For some reason, it is a usual practice to advise people suffering, or correctly speaking, hopeless cases to go back to their homes. Of course it is the right thing to do in such cases, to let the patient go and die at his kraal among his people, but the unfortunate part of this practice is that no precautionary measures are taken to safeguard the healthy inmates of this man's kraal from infection while he is alive, and eating and drinking with the same utensils they use, with the result that there is every chance of passing on the infection to his family who will in turn pass it on later to others, and so on till there is a crop of the disease in that particular area.

The fact that Durban has a good number of qualified doctors tends to lead the authorities astray presuming that we all run to them and that these men are quite able with their knowledge to deal with these cases, but they seem to lose sight of the fact that Africans unlike Europeans through ignorance never think of consulting a doctor at the very first signs and symptoms of this and any other diseases, therefore allowing the disease to get a grip, and rendering any hopes or curing the patient impossible.

I am sure it is certainly high time for the authorities to look at this from a public health point of view, since it is quite obvious that merely treating this disease does not by any means check the spread of Tuberculosis.

Many people die even if well treated, and it is more important from a Public Health point of view to teach healthy and sick how to avoid contracting or spreading the infection than merely to put all efforts into treatment of the sick — PREVENTION IS BETTER THAN CURE.



# Our Social Entertainments

## Bantu Social Centre

The rapid growth of the work of the Bantu Social Centre was revealed at the Annual Meeting held in the Assembly Hall, 5th March, 1937.

The Annual Report was presented by Mr J. E. Stubbings, the Superintendent, and hereunder is the extract:—

	£	s	d
Subscriptions 1935 amounted to	37	4	6
1936                                    "	90	2	2
Members during 1936 frequented the B. S. C approximately 18,000 times			
Gatherings of various descriptions during the year 1936	874		
Total number of people attending the year 1936	47,072		
Income Rise 1935	£135	17	10
"    "    1936	£361	16	2
Numerous Functions held during 1936:—			
Concert & Dance	91		
Wedding Receptions	2		
Ingoma Dance (Mhameyida)	6		
Boxing & Physical Exercises	155		
Cooking Demonstrations	2		
Boxing Tournaments	2		
Social & Committee Meetings	556		
Bioscope, people attended for 26 days	3549		
Natal Native Congress Meetings 2 days	900		
Special Intercassionary Service for King George V.			

Other organisations which held their meetings at the Bantu Social Centre were The All African Convention, Bantu Girls' Friendly Society, Durban Bantu Parliamentary Debating Society, The Joint Council of Europeans & Bantus, Durban Church Council, Bantu Women Society, Wayfarers & Bantu Little White Ribbons.

The Chairman in moving the adoption of the Report said that it did not reveal anything very spectacular, but showed a steady increase in membership and that the institution rested upon a sound foundation so far as members and their subscriptions were concerned. They were also grateful for the assistance received from European firms and others.

The question of supplying meals to members in the same way as is done in the Johannesburg Bantu Social Centre was noted for consideration by the incoming Committee at its first meeting.

The annual lease of the premises will expire somewhere in July, and in the event of inability to secure a renewal they would have to consider moving to other quarters and are trying to induce cor-

poration to provide them with a permanent home.

Debt to the Corporation would come up for consideration at an early meeting of the Executive. They owed a lot to the Durban Corporation and particularly to Councillor H. H. Kemp, who had been a constant visitor at meetings.

The Bantu Social Centre had served a useful purpose and was a relaxation for work. It is also a means of showing the European community the value of racial co-operation thence the interest taken by the Y. M. C. A. in the institution.

Mr G. Stewart seconded the Report and Councillor H. H. Kemp said he would not fail to report to the Council the very excellent progress that had been made in the past and the social intellectual advancement which had been worked.

The following were elected members of the Executive Committee for the current year. European Section:—MESSRS. D. G. SHEPSTONE, M. WEBB, D. S. B. ANDERSON, S. STEWART, A. F. BAUMANN and W. WANLESS.

Bantu Section:—MESSRS. W. D. MSIMANG, R. MOSES, C. P. MOTSEMME, A. J. SILELO, A. B. SIBANKULU & REV. F. M. CALUZA.

## Plans for the Future

OUR EDUCATION SERVICE. Many teachers, and others too, often want information that they cannot get from their own books. Our aim is to help the progress of education among all the non-European people of South Africa, and for this purpose we are arranging our unique information service. If any of our readers want information on any question, whether it is on literature or science or economic questions, or anything else, we will do our best to supply it. We do not claim to know everything, but we know quite a lot. If the question is of general interest, we shall print the answer. Otherwise we shall send it to the correspondent.

## CORRESPONDENCE

Lots of readers will have ideas and opinions on current questions that they would like to see discussed in our columns, if you have something urgent to say write "To The Editor, The New Outlook," 137 Grey Street, Durban.

## Football Amongst the Bantu

The game of Football has come to the Bantu and it has come to stay. It has been so established that one can, with safety, call it a "National Game." At the Sports Ground, Somtseu Road, one can find big crowds watching the game. These crowds are nearly of the same size whether it be on Saturday or Sunday. Conditions of the weather, and change of the seasons do not hamper the players in anyway—they love the game whole-heartedly.

There are many good friends amongst Europeans who help the Bantu in the running of Football games. Mr. F. D. E. Evans has done much to bring Football amongst the Bantu, to what it is to-day. As Chairman of the Durban Bantu Recreation Grounds Association, he has a chance (which he uses to his utmost) to help as much as possible. He is generally known as the "Father" of Bantu Football. Mr. N. Howard, Manager of Taylor Street Native Location has done much, and is doing much to help in every way possible. The present Native Welfare Officer is doing all he can to see the game go.

Relationship has been formed between European Football and Bantu Football in this town.

Messrs Middleton and Cooke also Rev. Webb all of the Durban & Districts Football Association have always been willing to give as much help as is possible. They clear all difficult problems. They train and examine Bantu Referees. They have stated that they are willing to do something for the Durban and Districts Africans Football Association (the name by which this Bantu Football is called).

**COMPETITIONS:** Local Competitions are entered into by the different clubs—about 50 of them with wonderful keenness. One sometimes watches what is called 'Master-Football.' There are also intertown games, and these are for the "Natal Cup" played for by Maritzburg and Districts, Ladysmith and Districts and Durban and Districts. There are also Interprovincial Competitions for the Bakers Ltd. Cup played for by the Natal, Orange Free State and Transvaal.

These games create very great excitement. They draw spectators from different parts of the Union. Very great care and skill are exercised in selecting players for these competitions.

**FACILITIES:** In Durban there are three Grounds used, which fall under the Grounds Association mentioned above. One has been

lent to the Bantu by the Manager of the Railway Compound Barracks, Mr. Hamilton who is very keen about Bantu Football. There is another ground lent by the Manager of the Power Station Native Compound. There is another one which is used through kindness of the Dalton Road Native Location Manager, Mr. Robinson, a lover of Bantu Football.

The African Explosive Co. at Umbogontweni, who are very very keen on this game amongst Bantu, have prepared a beautiful piece of Ground where play goes on. There is another ground at Adams used also by the Adams College Students, another one at Ohlange College which was prepared by Dr. J. L. Dube at very great cost. There is also one ground under construction at Inanda where the community is prepared to see that this game progresses. The Natal Sugar Estates at Mt Edgecombe have prepared a very good ground also where one can watch good game. All these grounds are used by clubs who have affiliated with the Durban & Districts Africans Football Association, which comprises about 50 clubs. It is needless to point out here how deficient the playing facilities are. Very often competitions are not completed at all owing to this shortage of grounds. However the Ground Association is struggling along very hard.

**MEETINGS:** An Annual General Meeting is held once a year where much Business is transacted, and new Office-bearers appointed.

The Monthly Meeting sits once a month, and there may be also a Special General Meeting to deal with urgent and extraordinary matters requiring immediate attention. These meetings are very orderly, and are well attended.

**INTERRACIAL GAMES:** Several matches have been played in very fine sporting spirit between the Bantus and Indians. It is hoped that European friends will cause matches to be played between the Bantu and Europeans without lowering the prestige of the latter.

**THE GAMES:** All games are conducted by qualified Referees with strict adherence to the European Football Association rules and Referees Chart.

**A BEAUTIFUL GROUND:** At the recommendation and request of the Durban Bantu Recreational Grounds Association, the City Council has put up a very beautiful Ground which is the best amongst all the grounds the Bantu have in this part of the country. It is not complete yet as there are improvements to be made on it.

S. P. NHLAPO,  
P. O. Box 88,  
Durban.



## TENNIS

Very few people know that the Africans in Durban are very keen in Tennis, especially the European section of the community. This, of course, is due to the fact that the game has not got as much of a grip on the African public as its sister game, Football, has.

On looking back on the life of Tennis to this day, we can hardly believe that there were times when there were only about a dozen enthusiasts, and those were the actual players. For a very long time there was only one club in Durban—DURBAN RICKSHAWS L. T. C. When the standard of play reached a higher level, it was found that the name was not quite suitable, and it was renamed DURBAN HARBOURS L. T. C., if my memory serves me right. At this stage another club sprang up, PRIMROSE L. T. C. These Clubs had inter-matches regularly. The Harbours changed their name to DURBAN STARTERS L. T. C. by which name it is to-day known. There was only one Tennis Court, and since the Starters was the first Club, they had the honour of monopoly of the Tennis Court. The Primrose hired a Court somewhere in Overport. For quite a long time there was no Court available on the Bantu Sports Grounds for this other Club. Later, thanks to the kindness of the Durban Corporation, three extra Courts were laid, and the Primrose's members were relieved of their rents.

In 1931, the present Durban & Districts Bantu Lawn Tennis Association was formed under the Presidency of Mr. Masiu, and later in the year Mr. Mazingi. During this season much ground was

covered under very adverse conditions. In 1932 Mr. T. H. D. Ngcobo was President with the writer as his right-hand man, and Mr. Motsemme the Secretary. In 1933 the writer was elected to Presidency, Mr. Motsemme returned as Secretary. In 1934 and 1935 Mr. A. W. Dhlamini & Mr. C. P. Motsemme were President & Secretary respectively, and in 1936 Mr. L. P. Radebe and Mr. M. T. Moerane, President & Secretary respectively.

The work put in by Mr. C. P. Motsemme during his term of Office is more than can adequately be put in writing. But all who have followed his doings will agree that he was the man who did the spade work. The F. C. Bank's Challenge Cup was presented through his efforts. The Wolfson's Stores Cup was also given through his efforts.

This Association has catered for Juveniles as well. We would gladly accept Trophies for which our Clubs can compete to bring the standard of Tennis to a higher level. Readers will have given us a real chance if they could assist in this direction.

By S. M. SYDNEY PHASHE.

## PRIMROSE LAWN TENNIS CLUB.

The Annual General Meeting of the above Club was held at the Bantu Social Centre on the 14th March, 1937. The progress made by this Club was highly commented upon by the President and the Secretary in their addresses.

The Office-bearers for the ensuing season are as follows:—

PATRONS:—His Worship The Mayor, Mr. F. Johnson and Mr. J. B. Rigby	
HON. PRESIDENT:—	Mr. A. J. Sillio
VICE "	" R. M. Moses
" "	" P. D. Dube
SECRETARY	" E. Ramrobi
ASS. SECRETARY	" M. Mota
CAPTAIN	" S. M. S. Pashe
VICE-CAPTAIN	" A. Segodi
LADY-CAPTAIN	" Miss E. Nkabinde

## Maternity and Child Health Clinic

(By Nurse E. L. SETABA)

THIS is a brief outline of what the Durban Corporation Clinic has been doing since its inception.

I feel that the needs of both the rich and poor families of Durban are well catered for by this institution. The Clinic doors are wide open to mothers and babies of all non-European races at 150, Brook Street, and they are given the privilege of coming on separate days. We have a morning set aside for our Bantu anti-natal mothers, Indians and Coloureds. Lectures are given to them about their health during their waiting period and they are given an opportunity of asking questions and are taught how to handle, bath, and dress their babies, after the 10 days either at home or in Hospital where the nurse on duty has complete charge.

After the babies are a fortnight or one month old the mothers are at liberty to bring them to the clinic every week to be weighed. A Lady doctor is in attendance once a week to see to cases that may need her. The clinic is very much bent on seeing that the babies' weights are right, and also to see and help the mothers to feed them the Natural way at least for six months; but if for some very sound reason a mother cannot feed

her babe, an artificial feeding is introduced under expert supervision. This is done by the help of Health visitors who visit mothers at their homes and see how this feeding is carried out. There are cases where mothers are apt to over feed the baby, hence the supervision of the health visitors.

I do feel that some good has been done for most of the babies who have been brought to the clinic with regard to mal-nutrition. Those mothers who carefully listened and tried their best to follow the instructions have had very good results. We have just recently had Zulu pamphlets printed which can be obtained at the Brook Street Clinic. They are all about how to take care of our newly born babies and feeding times. They are obtained free of charge.

As I said again, this is a very brief outline of what is being done for our non-European mothers as regards the management of their offspring which is a very important factor. My only wish is that more mothers will avail themselves of the excellent opportunities now brought about by the Durban Corporation and in so doing we will combat the very big death rate among the Bantu new born babies.

## Student Life In South African Universities

(By Leonard Christopher)

WITHIN the last ten or 15 years, there has been as one might say Renaissance in Indian Education. Before this time there was scarcely, any Indians had matriculated in South Africa and there certainly was none who had done post matric. work in any one of the South African Universities.

However, since then each year has been marked by the increasing number of successful Indian candidates in the matriculation examinations both amongst the girls as well as amongst the boys. Now to what can be attributed this sudden advance in Indian Education? surely it cannot be the fact that the Indians have just realised that they must needs be educated or else be left behind in the struggle for existence nor can it be the fact that the Indians on the whole have suddenly developed a greater quantity of brain matter where with to understand the intricacies of modern educational demands. I can see two outstanding possibilities for this sudden thirst after a higher education on the part of the Indian Student. Did I say sudden—no, not sudden, for I am positive the desire for a higher education was always there but in the past years the Indian youth had not the wherewithal to satisfy this desire; now with the opening of the Sastri College some—of the South African Universities to Indians, the Indians student has not been slow in availing himself of the privileges afforded him and today we find Indian students in all of the Universities in South Africa to which they are admitted.

When I speak of some of the South African Universities, I refer to the South African Native College. The University of Cape Town, and the University of the Witwatersrand.

The South African Native College, proclaimed a constilantent University College this year, was the first to throw open its doors to Indian students, and hard in the wake of this came the acceptance of Indian students by the Universities of Cape Town and the Witwatersrand.

Within the last year or two The Natal University College has made half hearted attempts to open its doors to Indians, whether this can be attributed to the authorities or student body is a question, but let us hope that it was through the latter for if the student body, as a whole, take the initiative, I am sure the day will not be far distant when Indian Students will wear the Natal University College blazer. So far, these half hearted attempts have resulted in allowing Indians to become external students and with this view in mind past matriculation classes are held at Sastri College.

The status of the Indian student at the South African Native College is a happy one and as a student who spent two years there I can assure prospective students that once they are there will feel quite at home. The Bantu, although an

entirely different race, does every thing that is possible to make the Indian feel at home in this he more than successful. There, the Indian student, while preserving his identity, seems to forget that he is an Indian, and mingle freely with the Bantu. He keenly vies with him in the class room, and not always is he successful, for no matter what, his earlier environment, education, or past traditions might have been, the average Bantu student is every while as intelligent as the Indian. This keen rivalry between the Indian and the Bantu exists in lecture room alone, for once he is outside, the Indian forgets himself as an Indian, and thinks in terms of a hostel, thus any success he attains in athletics, in tennis or on the rugby, soccer or checkered field, and these have not been few, is not laid at his own door or that of his community, but rather at the door of his hostel. The Indian student has indeed proved himself to be adoptable person and though the table afforded by the College is far from his native diet, he seldom ever grumbles; but after a few weeks succumbs to the inevitable and happily resigns himself to the new aut.

After a year's stay at the University he is granted the full status of the student and is eligible, and many have been, elected to various student governing bodies, such as the students representative Council, The athletic Union, the Debating, and Dramatic Societies and the different sporting bodies.

My experiences at the University of Cape Town are but limited as I have been there but a short while, in that short time there was one fact that was impressed upon me—that whilst the authorities admitted, and were indeed sympathetic towards, the Indian student, the European Student body just tolerated them. There is little of any contact between the two in the lecture room and there certainly is none in the social sphere outside the University, on the sportfield or elsewhere. The European students seem to have resigned themselves to the fact that Indian students were there, but there was to be no contact between East and West there were to be no "confabs" which are so necessary and which make at a vaisesti so pleasant. It is a great pity, but let us hope that time will improve the relationship between the two student elements.

x x x x x

As a student who spent some considerable time at the University of the Witwatersrand University, I can safely say that the Witwatersrand University is an ideal place to be at, for such things as social and colour prejudices are non-existent, both with the authorities as well as the student body in general. Both do all in their power, even going out of their way to make the Indian student feel at home, and as far as I am concerned the happiest days of my scholarstic



# Why This Armament Race?

By  
W. DUNCAN EVA

*What is the way out of the present plight with the forces of strife playing havoc with the world? Below we publish an answer to this question from the orthodox Christian point of view. It is needless to say that we do not necessarily all agree with the views expressed by the writer and we invite the views of other writers on the topic.*

THE dark-ominous clouds of war that loom on the horizon portend trouble of a greater magnitude than the world has ever before been called upon to face. To the man-in-the-street the true condition existing may pass un-realised, but as we pause to take our bearings, the international situation cannot fail to strike fear into our hearts. A darkness, as complete as that of Egypt's night, has fallen on the earth. As blind men the nations are groping for some ray of hope—for something that will save the world from the doom that is imminent, impending and, humanly speaking, unavertable.

Listen to the words of General Smuts' broadcast from Capetown on February 10:

"Somehow mankind appears to me to have been losing its way during the past few years. The trail towards international collaboration, world peace and security, which we have been steadily following since the peace has recently become more and more shrouded, until now it seems almost lost. The best efforts of our statesmen have been unable to allay the confusion and fears which are driving the nations further apart, and in a spirit approaching panic, they are all arming and preparing for defence or war, on a scale never known and such as the world cannot long endure."

Those words from one who has earned the respect and admiration of the world for his far-sighted statesmanship, cannot pass unnoticed. The world has lost its way! Almost panic-stricken the nations are arming on an unprecedented scale!

But, it is asked, is not this armament talk all "bluff?" In answering this question let us turn to actual figures gathered from different authentic sources and let us remember that the instruments of war possessed by the nations is a close-guarded secret of which we can know only a part.

The efficiency of guns and cannon has increased wonderfully since the Great War. A new machine-gun driven by a small petrol engine capable of expelling at great velocity no



*The Writer.*

less than 9,000 bullets per minute, has been perfected by a Japanese inventor. There are no cartridges, the bullets are fed into a hopper.

A cannon has been manufactured the shell of which after travelling 30 miles, pierces 14 inch steel leaving a hole large enough for a man to stand in.

A bomb weighing 1,800lb. is sufficient to destroy a battleship and one 4,000lb in weight would blow one of our largest battleships out of the water. We can here only mention the modern incendiary bomb, the deadly poison gases and other death-dealing devices which will have the most devastating effects on cities and their inhabitants.

It is a well known fact that high efficiency in accurate bombing has been rendered possible with the advent of the "mechanical brain" which automatically calculates ranges, angles and other facts necessary to correct bombing and firing. Add to this the fact that aircraft carrying heavy loads of explosives have a flying range of 5,000 miles and it will be easy to see the vulnerability of the cities of the world to attacks from the air.

It might be mentioned here that a light cannon is being fitted to British fighting planes in addition to their machine-gun equipment.

Present-day navies are most efficient too. They have excellent equipment for aggressive and defensive warfare. The modern fleet is a masterpiece of co-ordinated organisation which will prove a great factor in the next war.

In many countries millions of money are being spent on the fortification of borders and such bases as Singapore are being fortified and re-fortified rapidly. In all the cities of the continent plans are shaped with an eye to conditions in the next war. Gasmasks are in readiness and

the civilian populations are being drilled as to how to act in the event of war.

Let us turn now for a moment and notice the enormous cost of this armament race to the nations. The Russian estimate for armaments for 1936 was placed at £950,000,000. The estimates for the United States and Great Britain for 1936 were £240,000,000 and £200,000,000 respectively. Germany, it is said, planned to spend the enormous sum of £800,000,000 for the same year.

At the time of writing the British Government is seeking power to borrow £400,000,000 for armament purposes, but it is candidly admitted that it is imprudent to contemplate the total expenditure on defence during the next five years at less than £1,500,000,000!

The world has gone mad! Why, O why this endless suspicion, fear, anxiety and preparation for war when all want peace? Why are all nations entering madly into the armament race? Why are the statesmen of the world so impotent to stem the tide of woe rushing on the world? Why have peace pacts and agreements done so little good in the establishment of permanent peace? Where can we turn to find a solution for our troubles—a way out of the mess the world is in? Where will we find true peace?

I invite you to give consideration to what to me seems the only source of comfort in these troublous days. There is nothing unreasonable about this source of comfort, and as we investigate it in the light of present-day events—in the light of the facts and figures given above—it gives a definite and everlasting basis for a hope of peace. I refer to the Bible. Reader, you may not believe this book, but it is a sign of true broadmindedness and culture to give unbiased consideration to that which the other man has to offer.

The central theme of the Bible is salvation through Jesus Christ fully realised at Christ's second advent to this world to fetch His followers (John 14: 1-3.) Christ's second advent is referred to in the Bible no less than 2,500 times and is made clear that it is to be a real, literal, personal return of the Saviour in the clouds of heaven (Rev. 1: 7)

That his followers might be ready to meet Him, Christ gave definite signs by which they might know when He would return. A definite programme of the events to take place just prior to Christ's return to earth is given in the Bible. The events of to-day are, as we shall see, striking fulfilment of Bible Prophecy and great signs of the second advent of Christ.

In reply to the question as to what would be the signs of His coming and of the end of the world, Jesus replied in part, "Ye shall hear of wars and rumours of wars—for nation shall rise against nation and kingdom against kingdom." Matt. 24: 6,7.) He continued, "And upon the

earth distress of nations with perplexity..... men's hearts failing them for fear and for looking after those things which are coming upon the earth" (Luke 21: 25, 26.)

Pause here for a moment. "Distress of Nations," "Perplexity," "Men's hearts failing them for fear." Is there a more graphic picture of our world as it is to day. Compare these words with the last sentence in the quotation referred to earlier in this article from General Smut's speech at Cape Town and you will find a more than ordinary similarity.

"Nation shall rise against nation" Can we deny that this is specially true of our time? "Ye shall hear of war and rumours of wars." Do we not even now hear the booming of the guns in Spain and the murmurings of the rumours of war in Europe and in the Far East?

We are not left here, however, with only the prophecy that the day just prior to the Christ's second advent will be dark with the clouds of war. It is pointed out in scripture that conditions will become worse and worse culminating in a great and final clash of the Nations at the "Great day of God Almighty." [See Rev. 16:12-16.] Joel, beholding this time in vision saw what we witness to day, the great armament race in preparation for that great battle. Listen to his significant words, "Proclaim Ye this among the Gentiles. PREPARE WAR. Wake up the mighty men—Beat you plowshare into swords and you pruning hooks into spears." What a striking prophecy of our day! The implements of peace converted into those of war! Do we not even to day hear the echo of Joel's cry in the words. "We will have guns, not butter!"?

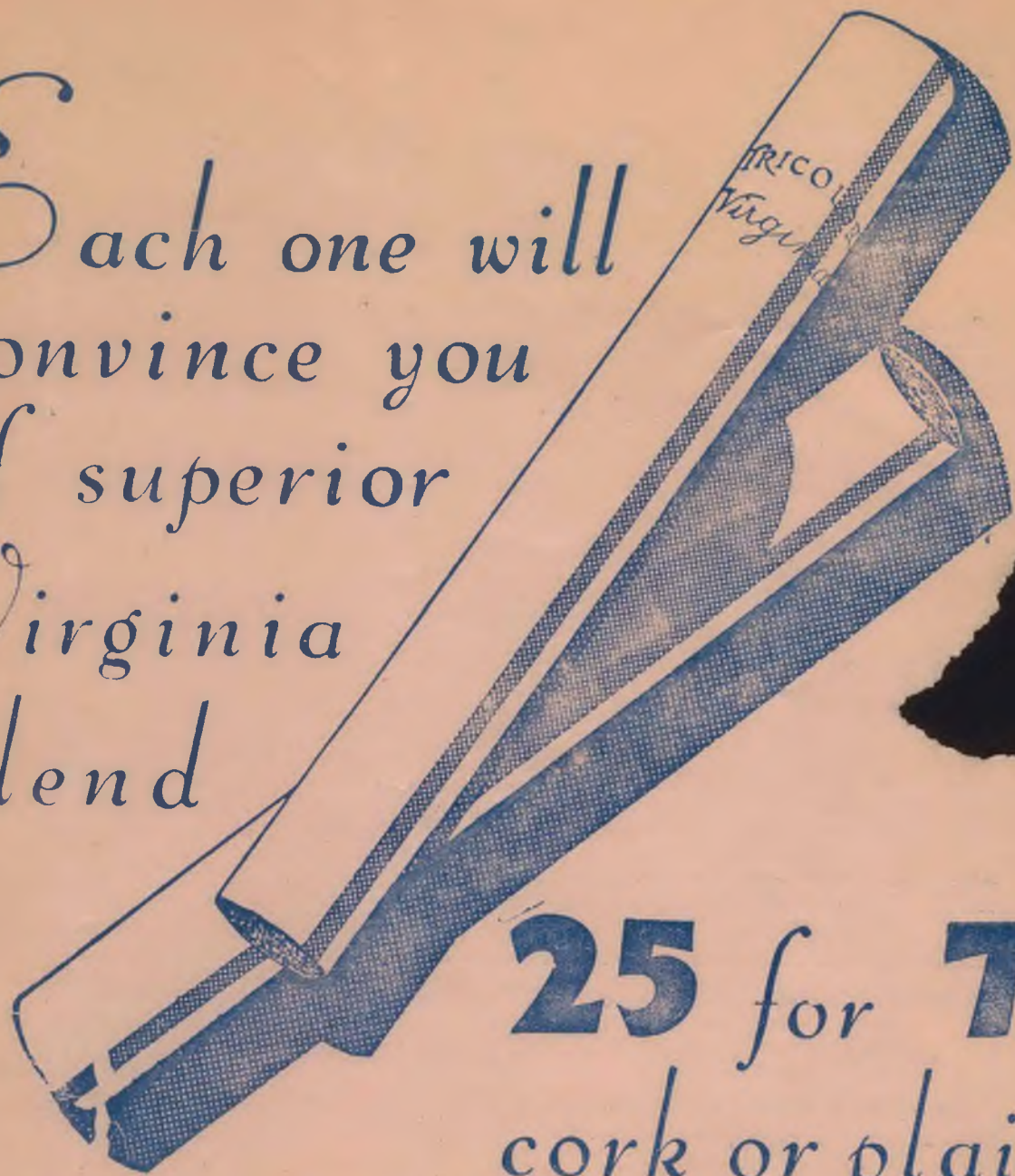
Space does not permit the reference to many more portions of scripture which emphasise the same truth, but what has been given should be sufficient to convince the open minded that the Bible speaks with authority and precision on the events of to day. It gives in prophecy the order of events to the close of this world's history.

May your attention be directed once again to Rev. 16:12-16 to notice that the great battle for which nations are preparing, takes place just before Christ's Second coming. (See verse 15) Events thus far clearly corroborate Bible Prophecy. This being so is it not reasonable to believe the rest of the Bible Prophecy yet unfulfilled? Is it not reasonable to accept the Prophecy of Christ's literal and speedy return to earth since the signs given have been so strikingly fulfilled. It is, in fact most unreasonable to reject it.

This is the sure basis on which to build our hopes of peace—the return to earth of Jesus Christ to destroy the existing order and the unrepentant and to establish His Kingdom (2. Pet. 3: 10). Every other hope of peace will prove futile and illusive.



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***PUBLISHER:***

*Publisher:* Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

*Location:* Johannesburg

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