

EDITORIAL

By R. R. WRIGHT, J., Ph. D.

THE PATH OF LIFE

By R. A. Adams

The path of life has never been
Easy to tread.
More true it is, as oftentimes
It hath been said,
Those who attain the heights sublime,
Life's steep acclivities must climb!

Life's battles never have been won
By sitting down;
No laggard ever did obtain
A victor's crown;
But such has been reward of those
Who win 'gainst forces that oppose.

Successful voyage never was,
Nor e'er shall be,
Sailing along, with gentle breeze
On placid sea;
Who in things worthwhile would avail,
Must drive his ship against the gale!

(Literary Service Bureau)

personal - Professional Education

October 18th. 1933.

Messrs E. R. Moore Company.
932, Dekin,
Chicago. Ill.
U.S.A.

Gentlemen,

I have been informed by Mr. C. W. Patterson Registrar Northwestern University School, Chicago that you could supply me with the Cap and Gown for the M.D. degree of the above mentioned University described as follows:-

" Mortarboard Cap with green tassel, The Gown is the regular Doctor's gown with black velvet trimming on the sleeves, and collar. The Hood is made up with the trimming of purple, the Northwestern color, and green designating the profession of medicine".

Mr. C. W. Patterson knows me as a former student and on his recommendation trust you will undertake the making of the required articles at your most reasonable charges, and declare them in the most suitable manner to avoid the necessity to pay any excess duties, which are rather high for this class of goods entering the Union Of South Africa; drawing on me at sight draft at my bank Barclay's Dominion, Colonial, & Overseas Bank, Commissioner Street East, (Branch), Johannesburg. South Africa.

Attached herewith is a sketch showing my measurements taken by a local tailor, and I trust that you will be able from

October 18th. 1933.

Messrs E. R. Moore Company.
Chicago.

Continuation.

to obtain sufficient data to make the articles.

Thanking you in anticipation of your accepting my
commission, and dispatching same at the first available moment

Yours faithfully,

for Doctor A. B. Xuma.

Race Relations

B **M** **S** **C**
BANTU MEN'S SOCIAL CENTRE.

"STRONGER IN BODY, MIND, SPIRIT AND CHARACTER."

ABX 3310 21

PHONE 33-8110.
P.O. Box 4767.

ELOFF STREET SOUTH,
JOHANNESBURG.

Dr A.B.Xuma,
104 End Street,
Doornfontein,
Johannesburg.

21st Oct 1933.

Dear Sir,

At the last meeting of the Executive Committee, you were elected to reply to the Speech of the Minister of Mines (Mr Patrick Duncan K.C., M.P.,) on "Bridgman Memorial Day" i.e. 26/10/33. I shall therefore be pleased if you will very kindly make the necessary preparation for same.

Then at the same meeting you were also elected to represent the above Institution on the Executive Committee of the South African Institute of Race Relations. I shall therefore be pleased if you will write confirming this, so that I can inform the Institute accordingly.

Thanking you in anticipation.

Yours faithfully,

J. Richard Botter
Secretary.

(copy)

ABx331027a

Fifteenth Episcopal District
(SOUTH AFRICA)
African Methodist Episcopal Church
Rt. Reverend David Henry Sims, Bishop
Official Address: 28 Walmer Road
Woodstock, C. P., South Africa

October 27, 1933

Mrs. E. B. Morake
Wilberforce Institute,
Evaton, Transvaal

My dear Mrs. Morake:

Per my announcement to the teachers at Wilberforce last May, and in keeping with the decision of the Executive board of Trustees at their last session, June 7, 1933, the cuts in salary became effective with the beginning of the present quarter. The Teacher's Committee, of which Dr. A. B. Xuma is Chariman, was given plenipotentiary power to adjust the scale. Please see that said adjustments have been fully understood, recorded and carried out.

You will recall that the Board ordered the employment of only one cook, who is to do the baking if you find it necessary. The Board felt that our small boarding department did not warrant the expenditure of salary for more than one cook.

In the interest of economy the Board also suggested the employment of a teacher of sewing who would be able to serve as matron and give detailed supervision of our girls. I have been duly apprised that the Teacher's Committee has complied with this order by securing Mrs. Montsioa, whom I am sure will be a great asset.

In regard to school secretary, the Trustees suggested that that work might be done in the Principal's office and save the salary of that position. However, they thought it not opportune or just to ignore the continued service of the present incumbent during the crisis at Wilberforce. I think that a re-arrangement of the work might be made with satisfaction of all concerned. I am sure you can and will do that with justice to all interests.

In keeping with the Board's suggestion that we have a Treasurer, I have hereby appointed Dr. A. B. Xuma to serve in the interim. I am apprising him of said action and hoping that he will accept the position for the good of the cause in spite of his busy program.

The darker days which confront us will pass, if we only work hard, be wise, organize, pray and be patient. Some day those who have made a sacrifice for Wilberforce will be happy on account of the part which they played in making her the ideal Institution for which we strive.

Faithfully yours,

ABX3310276

Row R. d. atore

DR. LOUIS FRANKLIN FREED,

M.B., CH.B. (ST. AND.)

RESIDENCE AND
CONSULTING ROOMS:

"CHELSEA,"

88, 10TH AVENUE,
MAYFAIR.

'PHONE 660 MAYFAIR.

CONSULTING ROOMS:
3, BARBICAN BLDGS.,
OPPOSITE CITY HALL.

'PHONE 33-5778.

CONSULTING HOURS:

11 TO 12 A.M.

4 TO 5 P.M.

27/10/33

27. X. 1935.

Dr. A. B. Xuma,
104, End St.,

Dorchester.

Dear Sir,

I take the
liberty of congratulating you
on your splendid and
courageous speech which you
delivered yesterday on the
occasion of the Bridgman
Memorial Celebrations. Those
of us who have or
hear the welfare of your
people cannot refrain from
P.T.O.

2.

associating ourselves with
the views which you
expressed.

I shall be very glad
to make your acquaintance.

Kind regards,

Yours truly,
Louis + Fred.

Fifteenth Episcopal District
(SOUTH AFRICA)
African Methodist Episcopal Church
Rt. Reverend David Henry Sims, Bishop
Official Address: 28 Walmer Road
Woodstock, C. P., South Africa

October 30, 1933

Dr. A. B. Xuma
104 End Street,
Johannesburg.

Religion - A. M. E. Church

My dear Dr. Xuma:

I hope this finds you and family well. It leaves us doing very nicely.

I am enclosing a copy of a letter sent to Mrs. Morake for your information. Please pardon the delay. I was just so absorbed in the many things which engaged my attention that it took me longer to get the letter off than I expected. I am also enclosing a copy of a letter which I wrote to Dr. Tantsi. You are one of the laymen I referred to in telling him of the three ministers and two laymen who had sought to alleviate my pains and responsibilities, personal and official. I did not mention your name for policy sake. If I had, he would have at once thought that I had based my conclusions on information given by you. I want to keep you out of the situation as much as possible. I am doing this because I will need you for referee in the whole matter later, perhaps, and a referee is not supposed to participate in the game. ha ha. Please keep this copy confidential. When I say "confidential" of course that does not exclude Daughter Xuma because we are glad to have her as one of our confidants.

We are just about three weeks now from our first conference at Worcester. I think we shall have a very fine time. You shall be hearing from me all along the line. Mother Sims sends her love to you and our two daughters. She will write Mrs. Xuma soon.

Yours very sincerely,

D. H. Sims

D. H. Sims, Bishop

PHONE.....32.....NEWLANDS.

PHONE CENTRAL 6348.

CONSULTING ROOM:

DR. A. B. XUMA.

104 END STREET,

DOORNFONTEIN,

JOHANNESBURG.

RESIDENCE:

49 TOBY STREET,

SOPHIATOWN. :: JOHANNESBURG.

October 30th. 1933.

The Secretary,
B.M.S.C.
P.O.Box 4767,
Johannesburg.

Race Relations

Dear Sir,

In your letter of the 21st. inst. you advised me of my election to the "Executive Committee of the South African Institute of Race Relations" by the Executive Committee of the B.M.S.C.

I thank the Executive Committee of the B.M.S.C. for the honour they have done me by electing me, but I regret to say that I would rather not serve in the capacity suggested. I therefore yield in favour of any one else the Executive may choose to represent the B.M.S.C.

Yours faithfully,

NATIVES & INTOXICATING LIQUOR.

By J.R. Cooper, Superintendent, Native Administration
Department, Bloemfontein.

"It has always been a cardinal and a very salutary principle of European administration that the Native must be protected from the stronger alcoholic liquors," says the 1930-32 Native Economic Commission's report. It further says: "The attempt to extend this to total prohibition, even of the mild alcoholic drinks of the Native, has had an effect diametrically opposed to that intended. It did not wean the native of his desire for beer, but as the possession of alcohol became a crime he turned his attention to the subject of how to avoid being caught."

The Select Committee appointed to enquire into the working of the Transvaal Liquor Laws in 1928 heard the evidence of numerous responsible officials and persons acquainted with the Liquor Laws in the Transvaal Province, including Police Officers and also representatives of the Chamber of Mines, Johannesburg Chamber of Commerce, the Transvaal Medical Council, the Women's Christian Temperance Union, the Council of the Order of Good Templars, representatives of most of the European Churches and religious bodies functioning in that Province, representatives of Liquor interests, the Transvaal Agricultural Union, the Native Recruiting Corporation, the Chinese and Parsee communities of the Transvaal and also representatives of the Administrations of Bechuanaland, Basutoland and the Transkei; also Compound Managers and others.

In addition, the Committee carefully reviewed Transvaal liquor legislation, particularly the provision as affecting Coloured persons (which included Natives) between the years 1852 and 1902. In doing so particular reference was made to the heavy penalties provided for a contravention of the provision of the 1902 Ordinance prohibiting the supply of liquor (which included kafir beer in urban areas) to Coloured persons.

The findings of the Select Committee contained the following:

"These laws have undoubtedly had the effect of very greatly diminishing drunkenness, amongst the Natives, especially on the Witwatersrand, but the price paid for this, as was admitted by a prominent Temperance advocate, is 'terrible'; and the statistics of the loss of shifts in The Native Economic Commission Report (paragraph 755) reads:-

"Only a small proportion of illicit liquor transactions reaches the Law Courts. The heavy fines inflicted are readily paid, which shows how profitable the trade is."

Paragraph 756 goes on to say:-

"From whatever point of view we look at it, therefore, the attempt at prohibition among the Natives has failed, and worse, it has brought in its trail many evils."

Paragraph 758 again says:-

"Your Commission is so strongly under the sense not only of the failure of total (Native) prohibition, in regard to utywala, but also of the harm which it has worked, that we must conclude that its abandonment is the only reasonable course which can be taken."

Again we read in paragraph 773:-

"There is, however, a considerable amount of serious crime. During 1930, 14,416 Natives were convicted of offences listed as serious crime in the statistics of the Union. This represents 25.95 convictions per 10,000 of the Native population as against 13.39 for the Europeans, 10.7 for the Asiatics and 43.98 for other coloured. Crimes of violence,

frequently committed under the influence of drink, or in tribal quarrels, and stock theft account for a large portion of these."

Under paragraph 766 we find:-

"The Chief Inspector of the South African Police, Johannesburg, said that in his opinion, 75% of assaults to harm in his area could be traced to illicit liquor; and that fairly large numbers of Native women were convicted of serious assaults. They mostly belonged to liquor selling class."

The Native Economic Commission strongly under the sense, not only of the failure of total prohibition in regard to utywala (kafir beer), but also of the harm which it has worked, concluded that its abandonment is the only reasonable course that can be taken. As regards the demand for homebrewing (of utywala), the commission felt (paragraph 762) "that the demand of the Native in this regard should be considered not from the point of view that it can only be granted if a case is made out for it, but that it should only be refused if a strong enough case can be made against it," adding: "This follows from the Commission's opinion that the institutions and customs of the Natives should not unnecessarily be broken down."

Beyond a brief reference to the system of "wet" and "dry" areas in the Port Elizabeth Native Locations and a suggestion that alternative schemes for the brewing of utywala should be tried in different areas, particularly in labour centres, the Commission was apparently not prepared to recommend definitely any particular system that should receive immediate consideration with a view to the subsequent introduction of a well regulated and controlled supply of liquor (including kafir beer) to Natives in respectable surroundings for universal application.

As regards the system of "wet" and "dry" areas, this may be practicable in locations where the housing accommodation is Municipally owned, but in old established locations where the residents occupy their own properties it would appear that the introduction of a system of segregated areas, even if practicable, would create definite financial and administrative problems. It is difficult to expect a Native who has erected and resided in his own property for any period to vacate it for the mere sake of removing to a "wet" or "dry" area as the case may be. Apart from the Native's inherent love of his own home the possible question is a factor that cannot be overlooked. *Local option*

Until such time as this form of "local option," as it were, has found favour with the European I cannot conceive, apart from the seeming impracticability of its general application, that it would find favour with the Natives or offer a reliable remedy for the unsatisfactory conditions at present obtaining in many of our urban Native locations and European towns as a result of the traffic in liquor.

FAILURE OF PROHIBITION.

As we have seen, prohibition has not only proved a failure but has also given birth to many other evils. The towns abound with bars and bottle stores affording opportunities to the illicit liquor traffickers for supplying almost unlimited quantities of drink to the Natives. Total prohibition in America has broken down. The noxious concoctions so speedily and readily produced by the Natives would apparently render prohibition even more difficult in this country.

To strive for that which is forbidden is always attractive, which suggests the necessity for the removal of the source of

Bohannon

attraction; in this case the removal of the ban on the Native's right to satisfy his taste for liquor, legally and openly in congenial surroundings. Under the present form of prohibition the law will continue to be deliberately flouted, both by the illicit supplier and the Native receiver and brewer,

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A modification of the existing restrictions would no doubt be created by temperance advocates and others as an attempt to legalise the cultivation of a Native taste for strong drink. In anticipation of this I would refer to the crime statistics contained in paragraph 773 of the Native Economic Commission report, quoted above. Further examination reveals that crimes of violence, frequently committed under the influence of drink or in tribal quarrels and stock theft, account for a large proportion of these. Examination of the detailed figures shows that theft of stock (excluding poultry and domesticated game) (3,238 convictions), and assault with intent to do grevous bodily harm (4,459 convictions), represent 54.5% of these convictions. Other predominating offences are:-

Public violence	1,915.
Culpable homicide	821.
Theft by violence	472.
Indecent assault	383.

Europeans

Selling to Non-Europeans

Serious crime accounting for the greatest number of convictions of Europeans is also closely connected with Natives. Europeans convicted of selling liquor to Non-Europeans account for 990 cases, or 41% of the convictions of Europeans.

In the list of more important offences not classed as serious crime of which Natives were convicted in 1930 we find the following:-

Drunkenness	15,995.
Illicit possession of Native liquor	35,777.
Common assault	18,166.

The above, coupled with the reality that one-sided prohibition has proved a failure, that the "ideal" (total prohibition for both Black and White) appears to be a very remote possibility and, to use the words of a well known responsible and highly respected leader of Native opinion, "that drink is ruining our (the Native) race," must offer convincing proof that the time has arrived, if it is not overdue, when the question of the supply of liquor to Natives should be seriously and dispassionately dealt with, with a view to the introduction of a system whereby those Natives who have a taste for strong drink can obtain wholesome liquor of an approved alcoholic content under regulated conditions of supply and in respectable surroundings.

Even if it were possible to separate the "sheep" from the "goats," would the crying need for the protection of the thousand of young Natives, and the thousands yet to see the light of day, be met? It is to them we owe a particular duty and in suggesting a policy for the future their interests must be the subject of earnest and serious consideration.

SUGGESTIONS.

In our efforts to suggest relief it is felt that in addition to the foregoing other facts must be accepted. Among the more important and sufficient for our purpose I would mention the following:-

- (a) That a large section of the Native population

wants its beer (utywala) with which it is satisfied.

(b) That pure kafir beer (utywala) is of so low an alcoholic content as to be neither injurious nor intoxicating.

(c) That the time is fast approaching, or past, when the present one-sided prohibition with its attendant evils must be abolished or radically modified.

(d) That domestic brewing, in addition to presenting almost insurmountable difficulties of control, offers a loophole for the brewing of various poisonous concoctions.

(e) That the low alcoholic content of good kafir beer (utywala) does not satisfy a large and increasing number.

(f) Regardless of questions of administration and control can we on ethical and moral grounds withhold from the Native reasonable facilities for obtaining in a legal way and in decent surroundings that which he is easily able and in fact compelled under existing conditions to obtain illegally and which he is invariably driven to consuming in a demoralising and degrading atmosphere?

(g) In our efforts to shield him from temptation, are we not urging him to possess himself of those amenities enjoyed and so readily procurable by his "masters," the governing class, and thus forcing him to resort to subtleties and devices of the most pernicious nature to escape an inhibition imposed without apparent justice? NB,

(h) Have we not in the past concentrated our efforts on coercive measures, rather than directive and educative? NB,

(i) Whatever measures we may consider, it must be recognised that they will not immediately be effective in closing down the shebeens, arresting to an appreciable extent the illicit liquor traffic, or saving the hardened drinker.

(j) That by allowing matters to drift we are not only sacrificing the future of the rising generation and intensifying our already complex and difficult administrative problems, but are also adding to the difficulties that must be overcome when circumstances and conditions will demand that we face the inevitable.

The questions, therefore, which call for an immediate reply are:-

1. Should total prohibition, partial prohibition, home brewing, Municipal control or the tot system as the case may be, as at present obtaining in many different areas, be perpetuated?

OR

2. Should legal facilities be afforded Natives for obtaining intoxicating liquor under prescribed conditions as to quality and quantity?

In our effort to answer the above we would emphasise our regard for the opinions and convictions of the large numbers of advocates of Temperance and Prohibition, whose feelings, it is fully appreciated, are prompted by the highest motives. Where we disagree with them we would stress that it is with the intention only of joining issue on a question of paramount importance to the future material and moral welfare of both Black and White.

ILLCIT LIQUOR TRAFFIC.

Those whose duties bring them in daily contact with masses of urban Native residents of every description are constantly brought face to face with human derelicts and broken homes caused by the devastating effects of the illicit liquor traffic, which is largely a result of laws and regulations serving only to whet the Native's appetite and which are generally treated with contempt.

To enforce sobriety upon the Native by punitive measures alone would demand an army of police and officials and a decided increase in the number and size of our gaols.

As we have seen from reliable evidence, efforts in this direction have merely helped to feed our prisons and create a professional army of traffickers in liquor, both Black and White.

Can we therefore define our attitude towards this very vital question as logical, consistent or ethically sound? Can the outcry against the so-called "cultivation of a Native taste for strong drink" in the face of past experience and present conditions be justified? If not, and I venture the opinion that it cannot, it is incumbent upon us to explore, seriously and dispassionately, every avenue of relief. In our efforts we must be prepared to meet with strenuous opposition. Only by earnest thought and sincere criticism can we hope to evolve a means of combating and counteracting the many abuses and evils to which the present system lends itself.

ALTERNATIVES.

Two alternatives only appear to offer themselves, viz. (1) Prohibition for both Black and White or (2) the introduction of a system whereby the Native can obtain intoxicating liquor of approved strength in prescribed quantities and congenial surroundings. Total prohibition I am afraid does not call for further comment, and we are therefore compelled to consider the second alternative, which we might term "Control." In doing so it will be necessary to consider (a) Proposed methods of supply and control; (b) Restrictions as to quality and quantity. Generally speaking the restrictions imposed by the Liquor Act of 1928 are designed to protect the Native, Asiatic and Coloured races from the abuse of alcoholic liquor.

In respect of the Natives strict prohibition throughout the Union is enacted.

In the matter of supply to Asiatics and Coloured persons uniformity has not been attained; strict prohibition, as obtains in the case of Natives, is operative in the Transvaal and Orange Free State and in respect of off-consumption in Natal in the case of Asiatics, but as regards Coloured people in the Cape and Natal and Asiatics in the Cape, the matter of restriction is placed at the discretion of the Licensing Boards.

Again, we have the tot system in the Cape Province and the Orange Free State. In the former cases $1\frac{1}{2}$ pints of unfortified wine may be given by an adult farmer to his Native, Asiatic or Coloured farm servant if a male over the age of twenty-one; in the Orange Free State a bona fide employer may supply gratis to his male employee of or above the age of eighteen one single drink per day (not exceeding $\frac{1}{4}$ pint in case of spirituous liquors or 1 pint of any other liquor) to be consumed when delivered, in the presence of the employer.

Under the Natives (Urban Areas) Act of 1923, provision is made for what is known as domestic brewing and sale by a Local Authority of kafir beer. Domestic brewing is fairly universal in the O.F.S. as against the monopoly system as prevailing in the larger Natal centres. In parenthesis it might be remarked that it has not been overlooked that exemptions from the Liquor Act can in certain cases be granted.

It is felt, however, that enough has been said in this connection to reveal the urgent necessity of introducing a system for universal application whereby Natives wishing to obtain liquor can do so. It has often been said by those competent to judge that it is the abuse, not the use, of alcoholic liquor which is harmful. If such is the case it should not be beyond the wit of man to work out a scheme whereby the Native could enjoy a moderate quantity of strong drink. When I say that as the Natives advance in civilisation the necessity for discrimination will gradually disappear I refer to the natives generally. In the meantime a commencement might be made by removing or relaxing the restrictions at present applicable to the civilised Native of good character.

Apart from the Reserves, where total prohibition might be enforced, I feel that in the interests of all concerned there should be no delay in facing the conditions obtaining amongst the masses in our urban areas.

Any attempt to restrict or extend the facilities to Natives to obtain liquor or to interfere with the practice of home brewing will, I fear, meet with the strenuous opposition of both Black and White; this, however does not appear to offer a valid reason for perpetuating the present unsatisfactory state of affairs generally.

SOLUTION

That we shall be called upon to face the question sooner or later - sooner rather than later - no one who has followed the accelerated progress in our inter-racial problems during the past decade can deny.

From whatever angle we approach the question it is felt that in doing so responsible and representative Native opinion should also be consulted.

In this connection the following tentative suggestions are offered for consideration, viz:-

- (a) Commence with restriction of supplies to certain liquor,
- (b) Fixation of an age-limit.
- (c) Introduction of a system of sale by coupon.
- (d) Provision for consumption in congenial surroundings.
- (e) Consultation of Native opinion as to whether supplies should be restricted to males only; if not, whether separate and distinct sources of supply should be provided for females.
- (f) That all sources of supply, including sale and manufacture of kafir beer, be under official supervision.
- (g) That all profits if any be paid into the Native Revenue Account of the particular local authority concerned, to be used in the interests of the Native community resident in the Native locations in that area.

Other suggestions will no doubt present themselves, but it is felt that the above might form a basis for discussion. If they are of some assistance in enabling us to come to grips with a question which, I repeat, is of vital interest to our future National Welfare, something will have been attained.

The salvation of souls and bodies will I am sure be of greater benefit to the nation than the maintenance of a large body of police and extensive gaol accomodation.

Restrictive and prohibitive measures as at present obtaining having failed in their objectives, should we not descend from the lofty heights of - at present at any rate - unattainable idealism to the more common ground of realism?

If such be so, should our efforts not be directed to the introduction of some form of a controlled supply of liquor to our Native population? Personally I am of opinion that they should.

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1st NOVEMBER, 1933.

ELLAMS

Health matters - General

ABX 331110

November 10th. 1933

To
The Ministers of Public Health, &
Native Affairs.

We, the members of the African Native Community read with regret, and alarm, in the Government Gazette of the first week of August 1933; and in the Public Press that in the reorganisation of the district surgeoncy service in Johannesburg and district that the Office of Medical Officer of Health at the Chief Pass Office in Johannesburg is likely to be affected and is to be made part of a much wider, and more extensive service.

We, feel and fear that under such an arrangement the Native Medical Service at the Pass Office cannot receive the attention it deserves. The candidate who is appointed to the new combined post of District Surgeon, Junior Lecturers, & M.O.H. Pass Office, will not have the time the latter post demands. Much of the work done at present, and the fine service that is being rendered by the present incumbent will fall away automatically to the disadvantage of the Native Community.

In view of this fact we humbly beg on behalf of the African Community that the Medical Service at the Pass Office be made a separate one full time with Dr. H.L. Bernstein the present M.O.H. in charge.

We wish, in passing to record the appreciation of our people for the way he has used his office to render the most humane treatment

(Continuation)

to many of our bewildered young men. We are sure that his services, and tact are also appreciated by many employers, and householders, who have had dealing with him about their servants.

We humbly pray and beg that the suggestion, the desire, and the request of the African Community will receive your esteemed approval, and favourable consideration.

Thanking you in advance,

We are, for The African Community,

Your obedient servants,

I. a. S. a. Central District Association
 Kimberley Training Inst.
 Private Bag,
 Pretoria.
 Education - General

23rd. 11. 1933.

Dr. A. B. Xuma,
 Johannesburg.

Dear Sir,

I have been instructed by the Executive Committee of the Central District - I. a. S. a. to write asking you to be kind to come and address the teachers attending the First District Conference at Bafong, Welhuterstrop on Friday December 29th at 2.30 p. m.

I shall be glad if, in reply, you will be kind to mention the subject of your address. May I thank you in advance for an early and favourable reply.

I am, Sir,

Yours faithfully,

M. S. M. S. M. S. M. S.
 Secretary.

PHONE 32. NEWLANDS.

CONSULTING ROOM:

PHONE CENTRAL 6348.

DR. A. B. XUMA.

104 END STREET,

RESIDENCE:

49 TOBY STREET,

SOPHIATOWN. :: JOHANNESBURG.

DOORNFONTEIN,

JOHANNESBURG.

November 30th. 1933.

Professor Edgar H. Brookes.
761, Park Street,
Pretoria.

Roue Relakas

Dear Professor Brookes,

I am returning herewith the pamphlet
The Application of Native Law in the Transvaal, by Mr. E.R. Garthorne
which you kindly loaned to me some while back, and as you surmised
I found it to be very interesting. For your great kindness in this
and other matters where you have been of great help to me I wish
to express my sincere thanks, and trust that it may be my pleasure
to reciprocate at an early date.

Again thanking you,

With kind regards,

Yours sincerely,

Personal
ABX 331205

December 5th. 1933.

Mr. Otto B. Githens M.A.
Amanzimtoti Institute.
P.O. Adams Mission Station,
Natal.

Dear Sir,

Enclosed herewith please find cheque for £4. (four pounds) for Miss Millicent Xuma's excursion ticket, return second class to Park Station, Johannesburg.

By the way, what is the range of salaries for South African B.A. graduates, with Diploma in Education (Fort Hare)?

Thanking you in advance,

Yours faithfully,

unsorted.

ABX331206a

Ark of Noah Temple,
PO box, 2566

Johannesburg
6-12-33,

Dr R. B. Duma,
Chairman,

Bantu Burial Society,

Sir,

The above named temple has asked me to inquire through the chairman of the above named Society a possible way of obtaining a loan of money from it. The circumstances compelling the temple to adopt this attitude was for the purpose of sending its delegates to conference in Bloemfontein the end of the year, where all temples in South Africa must meet. Our temple therefore ask for a loan of £3000 which shall be payable without fail the end of March 1934 in your office with interest if any of 4 on a pound shall be excepted. A special committee to this effect is been arranged to meet you if necessary. Hoping your society will give an early reply and consent with our request.

Yours sincerely,

R. J. Meko, Secretary.

Education - General

ABX 3312066

December 6th. 1933.

Mr. M.L.Msezane.
Kilnerton Training Inst.
Private Bag,
Pretoria.

Dear Sir,

I regret that on account of pressure of other engagements I shall not be able to accept your kind invitation for the 29th, inst.

I hope to be able to serve you on another occasion.

Yours faithfully,

for Dr. A.B.Kuma.

Personal - Professional Education

December 12th. 1933.

Samuel Insull Esq.
c/o. The American Express Company.
Constitution Square,
Athens, GREECE.

My dear Mr. Insull,

I was glad to hear from you again, and get those encouraging words characteristic of your charitable, and indomitable spirit, even under the most adverse circumstances for you.

I look upon you not only as a dear friend and well-wisher, but also as a guardian and a father. I feel your present situation very keenly.

I must now dare to say what I have no justification for. You, no doubt, know that the greater part of the thinking world sympathises with you. I remember, for instance, that when Dr. and Mrs. Phelps Stokes called at my home during their visit to South Africa, Dr. Stokes spoke feelingly, and very understandingly of you.

It seems to me, therefore, that in your own present attitude you will suffer more from moments of worry, and anxiety, than you would, were you to surrender yourself, and face whatever the charge. Mind you, I must apologise for even venturing this suggestion in my ignorance of the circumstances surrounding the case. I know you feel and many people feel with you, that you are not guilty.

If you faced the situation four-square there would be an end to it, and you would be freed from worry. It is possible

December 6th. 1933.

Samuel Insull Esq.
c/o. The American Express Company.
Constitution Square,
Athens,
Greece.

(Continuation 2.)

be an end to it, and you would be freed from worry. It is possible, nay more than probable that you would, as I believe you could, exonerate yourself ; on the other hand, you maybe an unfortunate victim of circumstances, yet equally blameless. Whichever it may be, there would be an end to this ceaseless worry. More sympathy would be registered in your favour.

Forgive me for being daring in my ignorance, and inexperience and believe me when I say that it is due to a sneaking feeling of gratitude, and good will that I make this foolish suggestion.

I STILL HAVE IMPLICIT FAITH in your INTEGRITY. I am proud of the privilege of your patronage, and friendship.

I wish ever to be in touch with you to your last day in this world.

Wishing you a Merry Xmas, and a VERY happy New Year.

I am, yours very sincerely,

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