

Johnny. Rand daily Mail - March 17, 1928

Colonial Bar Act

An act passed in 1926 amending the Mines and Works Act of 1911 come into force. It authorises the prohibition of Asiatics and natives from following any occupation which may from time to time be considered as suitable to be reserved for ~~Africa~~ <sup>Europeans</sup> or coloured persons.

Mr Kadane

The D. C. U. must show itself willing to cooperate with those who understand its ideal and are willing to help attain that ideal. Let us forget ourselves in the work and think only of the masses whose cause we champion. The ego must be suppressed and the ideal uplifted.

Auditor - disinterested

Public utterances.

Associations -

Cooperation with Congress

Let each of your leaders remember that all these other organizations are <sup>equally</sup> sincere in their effort to improve the condition of our racial group. We may differ in opinion that show that we are human and thinking men. We may criticize one another but let that criticism be constructive and not destructive. An D.C.U man

can and should if possible be also a member of African Congress and vice versa. Our services should not be antagonistic but complementary. Let us we are fighting the same cause but only in its different phases. To succeed the cause must be greater than its champion.

## Nature Problem

### Solution

It would be absurd and a sign of ignorance if I would say there is any one thing that would be a panacea for the whole ailment. This is not a 'nature problem' it is a human problem. As such, it cannot be said that either education or political franchise or better economic status or Christianity, that either one of these alone would be a remedy but a careful, calculative compounding of all according to <sup>prevailing</sup> ~~circumstances~~ difficulties would help. Public opinion must be educated to come to no 'snap' judgement without full facts about the case, recognizing a higher different standard for the worth of other races, and not place every colour as we do in South Africa as the standard and criterion of

So far the question of the Black Portuguese  
in the <sup>White</sup> Union of South Africa, the leaders  
of the two parties General Smuts and Herzog  
are practically agreed. In policy, they  
both believe, from their utterances and  
attitude, that the black British subject  
must be the foot-stool of all Europeans  
besides, he must be denied or at least  
handicapped from developing into his  
full capacity. Hence from both of them  
there is banished from their code of ethical  
principles - the old British tradition  
equal justice for all British subjects -  
this has been substituted for the principle  
of the 1858 Constitution of the Dutch  
Authority of the people: - There shall  
be no equality bet. Black & White.  
The difference bet. the two gentle-  
men is only this General Smuts  
ignores the black man as a part  
of the Union but General Herzog  
does boldly to secure General Smuts  
ideal of a white South Africa,  
intelligent reader of current events,  
heard of the famous Colours Bar but  
prohibiting any African natives from

in any skilled trade in which he may be qualified only because of the black color of his skin? because according to the Colour Bar Law all skilled trades are 'holy ground' and domain of the God's elect - the European of the Union of South Africa. the black man dare not defile this sanctuary by his participation or activity there in. If he does any of this work at all he must do it as an agent of and under the supervision of a man of the 'superior race' whom may not know as much - even interpreters in courts -

### Position S. African.

The South African - the Boer is not a freeman because as <sup>all should</sup> you know except in the Cape he is not permitted to vote. An African leaving the Cape for other provinces must present a pass in order to secure a ticket. When one arrives in cities like Johannesburg he must report to the so-called Natives Affairs Department where must report and pay 2/- monthly out his slave wages to keep a group department and drawing gentlemanly salaries - the expense, torture and torment of Africans. The white who has enjoyed liberty & civilized men must also suffer such embarras

provide wretchedly inadequate public schools for  
negro children and endorse a public treatment  
of sickness, poverty and crime which disgraces  
civilization — courage physical and not moral  
tall, handsome & well born — their leadership  
will be weak compliance with public opinion  
and never easily answering revolt for justice  
and right — traitors and rebels — not indeed  
to his country, but to humanity and humanity's  
God. — Robert E. Lee - Crisis

Rev. Walkerson, married Rev. Phillips daughter  
Anglican

Potschefstroom Catholic built church  
and started school, white rector came  
and ~~worked~~ <sup>lived</sup> at his house. Man died  
took rector 7 days to come to ~~bury~~  
the man. The first thing he called  
for the books and the money. Did not  
even go to see the man's grave. He  
told the wife of the deceased to go back  
to her parents as <sup>her</sup> youthfulness and  
beauty might lead her into temptation  
and make her 'fall'. He got into his  
motor car never to look back. This  
man therefore, was loved during his life  
for the money he brought but there was no  
true brotherhood.

hence another young man left the Episcopal  
parish church.

We must have a change of attitude  
and adopt a new regard for the intrinsic  
worth of the black man.

Equality of opportunity for all peoples  
in Africa irrespective of creed colour or  
previous condition of servitude. A new stan-  
dard of human value.

Unlimited opportunity for all peoples in Africa  
in all spheres of life. This is the ideal for which  
we are working. This is the doctrine we want all  
children in Africa - both black and white - to  
learn. Cooperation and mutual helpfulness of white & black.  
Whoever does not subscribe to this ideal has  
failed the test for success in African mission.

White  
The Native Affairs department and  
its officials may have been useful to  
the Govt. and has been of little or no  
benefit to the Native. At least I find  
that most native people look with sus-  
picion at most of them.

ABX 2804 06  
undated 6 Apr 19  
THE NATIONAL PITSO.

The National Pitso functions as the Tribal Pitso described above.

THE POWERS OF THE PARAMOUNT CHIEF.

The powers of the Paramount Chief, as those of the Chief, are limited, first by the law of kinship, and secondly by the rights of other Chiefs. He has not the right to appoint and depose chiefs. If a Chief commits an offence of a crime, he is brought before the Paramount Chief's council to be tried by his peers, and, if found guilty, he is fined, or the accused Chief escapes penalty by running away and seeking refuge among other tribes outside the domain of the Paramount Chief.

It is not denied that a powerful Chief, a military genius, can succeed in imposing his will upon his subjects by defying the laws and sanctions of kinship and over-riding the rights of the Chiefs under him.

That in a normal form of Bantu government despotism was never tolerated is ably shown by Dr. George McCall Theal, who says, inter alia:-

"But while the government of all tribes was thus in theory despotic, the power of the Chiefs in those which were not under military rule was usually more or less restrained. In each clan there was a body of counsellors—commonly hereditary—whose advice could not always be disregarded.....Among the tribes under the normal system of government, the rule of the Paramount Chief in times of peace was hardly felt beyond his kraal. Each tribe possessed all machinery of administration, and in general it was only in cases of serious quarrels between them or of appeals from judicial decisions that the national head used his authority. In war, however, he issued commands to all, and on important occasions he summoned the minor chiefs to aid him with advice".

It will be seen, therefore, that a normal form of government among natives is more democratic than autocratic. This point is further illustrated by what Mosesh said in his appeal for British protection in 1862.

"I will be under the Queen as her subject, and my people will be her subjects but under me.....I wish to govern my own people by native law, by my own laws; but if the Queen wishes after this to introduce other laws into my country I would be willing; but I should wish such laws to be submitted to the Council of the Basuto, and when they are accepted by my council, I will send to the Queen and inform her that they have become laws",

THE SUPREME CHIEF.

The Native Administration Act created the Governor-General as the Supreme Chief of all natives in Natal, Transvaal and the Orange Free State. It gives him autocratic and arbitrary powers in his dealings with the native population of these Provinces. He has the power to appoint and depose Chiefs, to divide and sub-divide tribes, and to imprison, banish and exile those who might criticise his autocratic actions. These powers we are told are derived from native law and customs. We respectfully beg to submit that according to native law and custom the Supreme Chief has no such powers.

The Governor-General, as the Supreme Chief of natives, is recognised by us, because he is the representative of His Majesty the King, who is the real Supreme Chief of all the natives of the Union. But we humbly and respectfully submit that the Supreme Chief, according to our laws, cannot make and administer laws without the assistance of the Chiefs under him. We respectfully, therefore, urge and request His Excellency the Supreme Chief to consider the advisability of establishing a council of Chiefs, whose functions shall be to assist the Supreme Chief in his administration of native affairs, members of such council to be nominated by this House of Chiefs.

This convention of Paramount Chiefs and Chiefs of the Bantu peoples held this 6th day of April, 1928, at Bloemfontein, after a careful examination of the Native Administration Act, 1927, in relation to the status and powers of Chiefs as well as the powers of the Supreme Chief of all natives, hereby agrees to draw up a memorandum for submission to His Excellency the Governor-General in his capacity as Supreme Chief.

The purpose of the Native Administration Act is to effect better control of the native population, and to recognise native law and custom so far as it is compatible with the principles of civilisation. The Act does not codify native law but allows it to be interpreted by the courts. In the opinion of this convention this recognition of native law and custom is a step in the right direction in the history of native administration in the country. The object of the memorandum is to show and prove that according to native law and custom the Supreme Chief has never had the powers given him under the Native Administration Act of 1927.

In this connection it will be necessary, before giving the reasons against the provisions of the Act dealing with the powers of the Supreme Chief to give a brief historical sketch of the policy underlying this Act in order that the points raised in the memorandum should be well understood.

When the Europeans established themselves in Natal in the early days they found there a despotic form of government among the Zulus. This form of government was introduced by Tshaka and was perpetuated under the regime of Dingaan. That it was a form of government contrary to Bantu system is our firm conviction. Tshaka was a military genius who, like his contemporary Napoleon, imposed his will upon the people who came under his rule. It was his despotic and tyrannical rule that brought about his death at the hands of his brothers, Dingaan and Mpande. And it was Dingaan's despotism which made Mpande rebel against him, and helped the Boers to overthrow his power.

Now it was this system of government which was subsequently, with modifications, adopted by the Natal Government in the administration of native affairs. Sir Theophilus Shepstone, who had virtually made himself ruler of the Zulu nation, was responsible for the initiation of this policy. When he annexed the Transvaal in 1877 the policy was extended, and was subsequently adopted by the Republican Government. As in Natal, where the Governor was made the Supreme Chief of the Zulus, the President of the Transvaal was made the Supreme Chief of the natives of this Province. But the policy of Shepstone differs from that of the present Government in that it recognised native progress. The natives, as soon as they acquired civilised habits of living, were to be exempted from coming under the direct rule of the Supreme Chief. In Natal they were exempted from native law and custom, and in the Transvaal they were exempted from laws imposed upon the uncivilised natives, the professional and the ordinary native living in his primitive state, are subject to the autocratic rule of the Supreme Chief. Obviously this retrogressive step is influenced by the policy of segregation, a policy which does not regard the Bantu people as an integral part of the national life of this country.



The African National Congress, of which this Council of Chiefs is an integral part, is strongly opposed to the policy of segregation unless by it is meant the creation of two States, one European and the other Native. We cannot see how two peoples, living in the same country and under the same governmental control, can develop separate nationalities and separate civilisations. It is our firm conviction that the Bantu people can only develop along their own lines if they have a country of their own and are free from European interference. However, if it is the policy of the Government that the Bantu people should be governed by means of their own laws and customs, we feel it our duty, as the guardians of our people, to point out that this should be in accordance with native law and not with the wishes of the white race. It is our firm conviction that the policy underlying the Native Administration Act is a violation of Bantu system of government. Now we shall proceed to show the difference in the following manner:

#### BANTU SOCIETY

Before we proceed to deal with the Bantu system of government, let us deal first with the organisation of Bantu Society. There are rules and sanctions which govern Bantu society, which, like any other human society, is composed of families, clans and tribes. Its centre, of course, is the family from whose organisation our idea of government is derived. Let us suppose that the family of "A" consists of "A" (the head of the family), his sons and daughters. This family is bound together by customs which must be obeyed by all members. For instance, the children of "A" look upon his brothers as their fathers. That is to say, they owe the same respect and obedience to their uncles as to their father. It will be seen therefore that one's uncles, in native law, occupies the same position in the family as the father. So that if one's father is the Chief, and he dies, his position in the family is filled up by one's uncles. The eldest son certainly succeeds the father as Chief, but he is subject to the control of his uncles, whom he regards as his father. He is, therefore, in duty bound, according to this law of kinship, to seek the advice of his uncles in both his private and State affairs. Thus, the first limitation of the Chief's power starts in the family. Where a Chief acted without the knowledge and consent of his uncles and custom, and the consequences might be disastrous to the solidarity of the tribe of nation

#### BANTU GOVERNMENT.

The tribal government consists of (a) the Chief as the father of the tribe; (b) the Chiefs council, of which his uncles, brothers and heads of clans are members; and (c) the Tribal Pitso.

#### THE POWERS OF THE CHIEF.

The Chief is hereditary; he is not appointed. As already stated the Chief's powers are limited. On account of the law of kinship he cannot do anything without the knowledge and consent of his uncles and brothers. Now his council is composed not only of his uncles and brothers, but heads of other clans who must be consulted.

#### THE CHIEF'S COUNCIL.

The Chief's council is not an elected body; not is it appointed. It consists of the Chief's uncles, brothers and heads of other clans. Its function is both administrative and judicial. That is to say, the Council makes and administers laws as well as hears and tries cases. It is also a court of appeal, because clans which comprise the tribe have some sort of autonomy. They have their councils to deal with local matters.

## DEPOSED CHIEFS.

This convention of Chiefs is aware that several Chiefs in the country have been deposed and banished from their tribes. The convention does not wish to discuss the merits or ~~demerits~~ merits of the cases, but wishes to draw the attention of the Supreme Chief to the fact that these Chiefs have been punished sufficiently and that they deserve His Excellency's clemency. Forgive and forget is our earnest prayer to the Supreme Chief. Magnanimity is the foundation of wise policy

Race Relations  
1/5/1928

ABX 28 0501

A. B. Kuma

## THE CAPE FRANCHISE IN DANGER.

(We are permitted to print the following extracts from a letter to a prominent Politician.)

I NOW write about the franchise question, for I am greatly troubled in mind over the rumours that reach me. If these are near the truth it seems as if the country is about to be committed by an all-parties agreement to the abandonment of a political and philosophical principle, which I regard as of paramount importance, and to a course of action that is bound to bring more evils in its train than any possible advantage.

The common franchise of the Cape enshrines a principle that many of us regard as essential for the stability of a State: that the interests of all classes in the community should be regarded as identical and that the more these interests are correlated the better for the State. Anything that tends to accentuate antagonisms between sections of the community cannot be advantageous, and to our mind communal representations—and this is what we are coming to—will do this.

After the most careful and earnest consideration of the franchise question I find myself more than convinced of the necessity for sticking to the common franchise of the Cape. At one time I did feel drawn to the apparent benefits of a system of separate representation, and even now I fully realise that it might bring a certain amount of easing of racial tension. But I am satisfied that in the long run the benefits would prove to be illusory.

Once we admit the civilised Native into our life as a worker, a tax-payer and a permanent resident, we must regard him as an integral part of the State. I believe that when we Christianise, educate and generally civilise the Native a profound change takes place in his mental and moral outlook, and this view I find is also held by such writers as Allier (see *La Psychologie de la Conversion*), and

that the change is something that we should recognise as of the greatest value and significance, for it is the surest means of extending our civilisation in Africa. Just as the Mission Stations were wise and right in attaching the converts to the Stations—thus protecting them from the overwhelming antagonism of heathen life and thought—so we ought to encourage the Native people to find strength to advance in civilised habits by sharing our institutions and by being made to feel that their interests are our interests and our interests theirs. To press them back on to “their own culture,” to separate them from the main stream of civilising influences is, to my mind, a policy suicidal to our own best interests.

With all this I am sure you agree, but I wonder if you share our view that there cannot be any compromising on measures which do not enshrine these principles. We know that the common franchise does safeguard them. We also know that the proposals for a separate franchise have their birth in a fear of these principles.

The separate franchise will emphasise racial antagonisms. The longer it lasts the more powerful for evil it will become. I don't believe we can ever travel to a common franchise along this road: the further we go on it the wider the paths diverge. I have never heard a more powerful condemnation of the evils which arise from the separate franchise than Mr. Sastri's address at the Rotary Club here on the situation in India. It confirmed to the hilt one's fear that the separate franchise cannot by its very nature ever create and develop a sense of national unity. It rather becomes a wild beast tearing at the vitals of society.

Once the Cape members are relieved of the responsibility of representing Native interests, the interests of the whole of their constituents, they will pass the job on to the Native members—to those members who have been put into Parliament to represent Native interests only. These members

will be herded and called "Kafir members." Opinion will harden on all sides and there will be no real and pressing influence for moderation and the merging of interests. I don't want "Native interests" to be represented, for the less Natives *qua* Natives are specially represented the better. The "Kafir members" will develop the "under-dog complex" and they will tend to stress the most obvious and usually the least desirable of Native grievances. The separateness of Native grievances are already too notorious for safety.

I know that there are many who believe that if we concede the separate franchise it will be easier to wheedle ameliorative measures from Europeans. The condition of the Native in the Northern Provinces gives us no ground for believing this. I should rather fight on with the Cape franchise as the rock than that any sort of pseudo-representation not based upon the ideas of community of interests should be set up. As the Natives here say "We are enfranchised through our brothers in the Cape and we'll wait 100 years rather than lose that."

I have a group of keen and intellectual Natives whom I meet weekly in a discussion circle. Among them are a doctor, a lawyer, journalists, teachers, clerks and others in similar occupations. Last night I placed before them the various franchise proposals now being discussed, but I gave no indication of my own views until they had discussed the various points at length. They were unanimous in sticking for the Cape franchise; anything else offered might be accepted as supplementary—until the "Cape franchise is extended." *But the foundation must be the common franchise.* They were prepared to agree to a much higher qualification test—e.g. Standard VI (or even higher) plus an income of £50 to £60 a year. They are ready to agree to any test that seeks to select suitable voters, but its object must not be to exclude

as many as possible. *Selection, not exclusion, must be the intention.*

I understand that it is likely that a new Franchise Bill will be submitted to the Native Conference. This is of course just. But I can tell you now what its reply will be. The Conference will reject any proposals that have not their *roots in the principle of a common franchise*—in the essential identity of the interests of all members of the State. Any experiment you may propose beyond or above this will be regarded with a certain academic interest only.

The Cape franchise will not disappear without a desperate struggle, which, if it comes, will bring such bitterness—and perhaps even worse—that any possible advantage inherent in the proposals will never have a chance to come to fruition. I hope therefore that you will hesitate long before you agree to the proposals for a separate franchise.

*Reprinted from The South African Outlook, May 1st, 1928.*

1. Seat of Authority & Chief <sup>King or</sup>
2. Forms of Govt.
3. Functions of Govt.

ABx 280521

DAVID W. TEACHOUT  
PRESIDENT

ADRIAN LYON  
CHAIRMAN GENERAL BOARD

B. H. FANCHER  
TREASURER

JOHN R. MOTT  
GENERAL SECRETARY

# THE NATIONAL COUNCIL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF THE UNITED STATES OF AMERICA

CORPORATE NAME  
"GENERAL BOARD OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS"

347 MADISON AVENUE, NEW YORK

*Personal - Professional Educator.*

FOREIGN DIVISION

May 21, 1928

HEADQUARTERS CENTRAL REGION  
300 WEST ADAMS BUILDING  
CHICAGO, ILLINOIS

Dear Dr. Xuma:

Mr. Henry Wilson of the University of Illinois forwarded to me recently your letter to him.

Mr. Insull has been out of the city and has only returned within the past few days. I very deeply regret that you have not seen fit to send me some kind of a statement that I could present to Mr. Insull and try to secure some support for you, but until you do send me an adequate statement in terms of dollars as to your specific needs and what you are trying to do, I am as helpless as helpless can be.

I realize from my friend, Max Yergan, who is in South Africa with the Y.M.C.A., that the situation you are confronted with is a desperate one, and I presume you have never been so baffled as with all the kinds of problems you now find on every hand, but if these problems are to be overcome surely you are in a position to make some contribution to the situation due to your fine spirit and training.

Just as soon as I have a statement from you I will be very glad to go and see Mr. Insull and find out what he might be willing to do for you. In as much as you are not associated with any organization or institution, you must realize that it is exceedingly difficult to find aid for you, and about the only source of help I know of is Mr. Insull. If you go to the average man or woman and ask for support they immediately raise the question as to why you are not associated with some organization. However, I am of the opinion that if you will exercise patience and fight on you will soon be in a better position than if you were with some organization there.

I hope you will soon be definitely located, and present a very specific report on your needs and what you expect to accomplish in order that I may intercede for you.

Kind personal regards.

Very cordially yours,

Dr. A. B. Xuma,  
49 Toby Street,  
Sophiatown,  
Johannesburg, South Africa.

*Crosser J. Little*

Mother's  
name is  
Mary D. McF.

Personal

5404 Michigan Avenue

June 23, 1928

Chicago, Illinois

My dear Alfred B.

What shall it be  
yes or no? Really I cannot decide  
in such a short time for it  
takes a letter so long to reach you  
and I wish you to have at least  
one in July.

Alfred! I would love nothing  
in life any better than to become  
your life-long companion. To  
be the wife of a physician requires  
so very much that I wonder if I  
could live up to all of them. Still  
as you said it is so very far away  
from my parents and mother does  
not keep very well. I shall let you  
decide for me dear. You know my  
disposition infact my entire makeup.

I shall pray to God for  
the right direction and you do  
the same in that way I am  
sure we both will have nothing  
to regret for he will surely hear our



prayers and they will be answered in the correct way.

As to my health I know of not one thing that would make it difficult to live here.

I am returning to school in December. I plan to enter Columbia U. for graduate work.

This has indeed been a very sad year for Earl and Roy Wilkins. Just three (3) months after the death of their sister both Aunt and uncle passed away also. Mr. Wilkins died on Monday and she Tuesday. They had a double funeral. Two (2) hearses, she in Lavender Casket and he in gray. Everyone said it was the saddest funeral that they had ever attended.

Roy and Marvel Jackson are still engaged while Earl and Helen, Marvel's sister, will be married so. She is wearing his pin.

Do you remember Rachel Gooden? Well she is teaching

English in the State normal  
of Alabama. The last report that  
I had of her was that she had  
not changed one bit.

Ruth Brown lost her  
mother and is now teaching  
in North Carolina. She did  
not graduate however.

This has indeed been a long  
winter. Here it is June and very  
cool. I am still wearing my heavy  
coat. Every one is so tired and  
weary of it.

As for myself - just the same.  
I will be a year older on July 16<sup>th</sup>.  
My how the years fly.

Alfred dear write mother very  
soon and please let me know  
now about your country. And you  
decide for me what to do.

I will send you the book just  
as soon as I can find a good one.

Write real soon and take care  
of yourself.

As ever your

P.S. Give me a few more months to consider the  
proposition. Ruth

Personal

4/7/1928

July 4th/1928

5924 S. Mich Ave  
Chicago, Ill

My dear Friend + Brother,

I dare say you'll be surprised at the last salutation, but I was inducted into the A. Phi. A. on the evening of May 29th, a memorable evening.

Well old Top, I was really very glad to receive your letter, informing me of your success and also your whereabouts. I had no doubt that you would have passed your exams in England. I have been quite tardy in replying, but nevertheless my high regard for your friendship, and sincere interest in you remains the same. I sincerely hope that you are enjoying the best of health and the cordial good feeling of your neighbours in your new home. I was not a bit surprised to hear of your settling there, because I know the stuff of which you are made.

There is so much news that I am afraid that I'll not be able to tell you half of it. First of all I saw Fields, he claims he had just come out of the Hospital, and was still under the Doctor's care, but in any event he would certainly take care

of his obligation to you later, I took that with a grain of salt, but I do hope he'll make some attempt at least. I see the Doctor occasionally, he is working in the Pullman service, and trying to save money in the meantime.

I made a visit to see Miss McFarland, I found her to be very charming, and from casual observation, a beautiful girl, she informed me however that she would love to make a visit, but so far as living over there, that would have to be determined later, and knowing you as do, I am sure you could easily induce her to stay, if you so desired.

Well old top I have completed one successful year in dentistry at Illinois, it was quite an experience for me in every respect, what with work up to my neck, no money, you see I was depending on the money as advertised in the catalogue, but Oh boy! that was not a match, all the money I had saved was gone the first week or there, anyway I toughed it out, and got through. I am now working like the dickens in order to be ready for the next year.

Generally speaking, everything has been very quiet, last Winter was one of the worst for the unemployed, for what reason I do not know, but things were very tough, everyone attributed it to the coming Presidential Election, however things are now gradually taking on life, and I do hope

We shall have an abundance of it. So far the weather has been very unsettled, cold and rainy days have made business poor, but I am saving everything in sight.

I daresay that you have heard that Mr Arthur has been appointed a <sup>director</sup> ~~member~~ of the Julius Rosenwald Fund, so he has left the Y. Mr Crawford is now the Executive Secretary. I was talking to Prince yesterday, and he sends you his greetings. So far I have not been able to establish any of your good contacts but I have not given up. So say, you may be surprised to learn that Miss Vivian Garth and your humble servant have tied the knot, we are mighty chumps, and I think a good deal of her. By the way Merrit at the Y and Regina Falls were married last Wednesday night, they had a lovely wedding. I am just jotting down things that might interest you as I think of them. I hope you received the papers I sent you.

I am beginning to think very favorably, of setting up office with you, give me all information from time to time.

Affectionated & Fraternal yours  
Bruce

ABX 280731

**The Students' Christian Association of South Africa.**  
(NATIVE DEPARTMENT.)

SECRETARY:

REV. MAX YERGAN, M.A.

HEADQUARTERS:

P.O. Box 7,

ALICE, C.P.

SOUTH AFRICA.

July 31st 1928.

Dr. A. B. Xuma,  
49 Toby Street,  
Sphiatown,  
JOHANNESBURG.

*Race Relations*

My dear Dr. Xuma,

I write merely to acknowledge receipt of your letter of the 27th instant. The matter that you refer to in your letter is of such importance that I hesitate to deal with it at all and certainly if I do give you my views upon it I must have a few days to think about it. The very fact that you are thinking so fully about the implications of the matter makes me realise that you wish the very best thought that I can give you upon it.

I appreciate the honour you do me by requesting my advice in this particular matter and I wish to assure you that I will treat it with all of the consideration which it requires.

I have had again to change my plans and will not now be coming to the Transvaal until October. I regret this but it could not be otherwise arranged. I hope to be able to write you within three or four days.

With kindest good wishes, I am,

Yours very sincerely,

*Mr. Yergan*

MY/EJT.

ABX 280816

CABLE ADDRESS  
"INSULL CHICAGO"  
TELEPHONE RANDOLPH 1200

EDISON BUILDING  
72 WEST ADAMS STREET, CHICAGO, ILLINOIS

August 16, 1928.

*Personal - Professional  
Education*

Dr. A. B. Xuma,  
49 Toby Street,  
Sophiatown,  
Johannesburg, South Africa.

My dear Dr. Xuma:

I have seen your letter of the 9th of July to Mr. McEnroe, and I sympathize with you in the difficulties that you have to encounter. Is there anything I can do for you? Please write me exactly the class of work that you are engaged in. I would like to keep track of what you are doing and want to be of any assistance to you that I can.

Yours very truly,

*Samuel Insull*

Personal  
2/9/28

Dr. Justus Matthews

1021 METROPOLITAN BANK BUILDING

MINNEAPOLIS, MINN.

Dear Doctor Xuma:

Your letter was most interesting to me. Having read something of the customs in South Africa I had expected you would find life there rather difficult. But you will no doubt finally adjust yourself to some of the conditions & shape others to your needs. One step in this — and it appears an important one — is the getting of a car so that you can answer more distant calls & can also save much time in getting about. Just now it is an advantage to take every case you can, not only on its own account but because of others which it will bring. Medical practice develops as



a series of endless chains; but unfortunately many chains come to an end. Others will multiply & start many <sup>new</sup> chains. You cannot afford ~~any~~ to miss any clients as among them might be a real producer.

My work in New York shows this distinctly as my reputation there is relatively limited & lines of influence are always obvious. Comparatively few old cases continue to send others while new ones for a time show their gratitude by active propaganda.

As to my loan to you, you may put that out of your mind until such a time as you can re-pay without serious inconvenience. Money expended now for equipment & even for clothes etc. will bring compound interest later as your work

**Collection Number: AD843**

**XUMA, A.B., Papers**

***PUBLISHER:***

*Publisher:-* **Historical Papers Research Archive**

*Location:-* **Johannesburg**

**©2013**

***LEGAL NOTICES:***

**Copyright Notice:** All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

**Disclaimer and Terms of Use:** Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.