Some Remarkable Stories Of
Gratitude and Ingratitude

Readers of “The Outspan” relate instances of kindnesses repaid a hundredfold—and other instances barely given recognition

A Native Chief’s Gratitude

IN the year 1875 we went to live up-country in Natal, where the nearest White neighbour was some ten miles away. But there were many Native kraals around and in the largest of them there lived a Native minor chief, known as a thief, suspected of witchcraft, and even murder.

My mother was skilled in the use of simple remedies and the Natives soon found this out and would bring various sufferers to find relief at her ready hands. One day the head-wife of the chief brought her first-born son, a little boy of about four years of age, who had fallen into a big fire and had been severely burned pretty well all over his body. He was a gruesome sight of festering matter and apparently a hopeless case.

My mother took him in hand, put him in an outside room, cleaned him with warm water and disinfectants, and doused him with carbolic oil.

Then she covered him with muslin and told the Native mother to call up her female relations in relays and keep the muslin wet with carbolic oil—night and day.

After weeks of care the boy recovered, and then the father came to our house to express his thanks. “Not only do I speak, but I will show you how thankful I am,” he said. And he did! In more ways than I can tell in so short a letter he proved his thanks.

When the Zulu war came he had watchers on the far hills and knew how things were going all the time. Then came the Isandhlwana panic and this chief came to my father and asked him if he was going away like all the other White folk.

When told we were staying on he said: “That is good. I will know in plenty of time if the Zulus are coming this way; and if they do I will bring my people past here and take you all with us, and you shall come to no harm.”

Every day he sent us a report from his watchers, and he placed guards over our cattle so that no wandering Native might steal any.

During the whole of the time we lived in that district we had boys to work, even when others could not get labour, and, so long as he lived, the chief continued to express gratitude in deeds of kindness to us—“E.W.” Durban.

She Demanded a Shilling Change

WHEN last in England I witnessed a most deplorable instance of ingratitude. It was a stormy day on the coast and with others I stood at the end of a harbour jetty admiring the angry waves. Suddenly, in everyone’s horror, a little boy of about four years slipped under the railings and fell into the water. Owing to the weather no one was bathing that day, so the child was in real danger, until an elderly fisherman dived in and grasped the choking little victim.

The old man carried his burden up the iron ladder placed for the convenience of bathers.

She demanded a shilling change! A winter wind blew bitingly, but its breath was surely not so unkind as that dame’s ingratitude. Was she utterly mean or had she no sense of proportion that she should value a human life and an act of bravery at a shilling? Presently she marched off the soaked, shivering child, while she wrapped herself in a voluminous fur coat.

The causes of ingratitude are several—forgetfulness, thoughtlessness, meanness, false pride, and even fear. Very many years ago a girl confided to me her tragic secret, which, for the sake of the child, I vowed to keep forever to myself.
Long after I met the girl again elsewhere, and although I had no intention or reason to break my promise, fear evidently prompted her to fore­

...
A PROBLEM THAT IS COMMON TO AMERICA AND SOUTH AFRICA—Continued from page 9

And it is undoubtedly true that education is the most effective means of developing sound race relations. Not education of the merely factual type, but education that is related to the health, economic welfare, family life and recreation. If the Negroes of the Southern States can be brought into self-respecting members of society, they will be prepared to take their share in the management of the race. Under a new Negro, developed, together with respect for the capacities and attainments of the white race, the two peoples will work together for the common good.

The final and most convincing experience of America in this respect is more effective than conflict and warfare in securing sound inter-racial relations. Whatever war has won for humanity, it has paid dear for its costs. Every war memorial is a testimony to the terrific price paid on both sides. And for some of us, the spirit that the world is at present strongly in the direction of the method of conference and cooperation, beginning with the leading nations and extending to the utmost parts of the world. We are beginning to learn that we can secure progress through exchanges of ideas. The Old Testament idea of a tooth for a tooth is gradually being supplanted by the New Testament method of forgiving an ingratitude—"I would rather she did not, but nevertheless I appreciated the thought that lay behind her gift, while it goes to show that the old soul is grateful for the little I am able to do for her!"

It is useless to deny that we seldom meet with the glimpse and appreciation as we do on the other hand. We may run the risk of becoming bitter and to adopt a "don't care what happens to me" attitude on that account.

But I was too Thunderstruck

The most glaring case of ingratitude to come my way occurred several years ago when my children gave me a present of a quantity of tea. It would have been a constant and insistent borrower. In this particular instance we were extremely short and had a little tea left after a holiday with Mrs. and Mr. E., Cape Town.

The sojourn of birds is now subdued;
And whisper only things of Death.
(Those turquoise nights with jasmine breath!)
To the Editor of The Star

Sir,—As an ancient Swazi and constant reader of The Star I beg to thank you and your correspondent for the series of articles just concluded in your paper. I am glad they are finished and unlikely to come into immediate effect. No doubt we shall always have dreamers and world reformers and incidentally social upheavals with depressions, to a great extent the result of puny man’s attempt to force the pace. Swaziland and the Swazi are progressing nicely and according to plan, nature’s plan. In 50 years quite a lot of your correspondent’s ideas will be accomplished facts, but when he talks of prohibiting recruiting as a means of keeping the native at home and thus increasing production he shows a lamentable ignorance of the raw native. If a woman did produce more grain her male relation would promptly drink what he had not already sold to the local store for the purchase of gewgaws and other rubbish, but the young ones are coming on and may be different. Granting the supposition that a great and sudden energy could be imposed on the nation and export became possible, where, pray, can we export? “Coals to Newcastle”? To Europe on a subsidy? For local consumption perhaps? Scrub cattle to Italy? We could not hold that.

Before the native or even the whites can build up better herds they must be educated in the rearing of them and it takes time. All the opinions of your correspondent have been before the public and the Administration for years and progress, although slow, has been sure and natural. Inequality of taxation is on your correspondent’s figures more apparent than real when you consider the cost of administration between white and native. Nearly the whole expenditure on civil service is for the native and directly to his advantage. Regarding the item against white education it is a poor offset to police expenditure almost entirely caused by the native and no notice has been taken of the help and consideration given to the many missions throughout the territory for the native. Rich in minerals are we? Coal, proximity to the sea? Quite. Go find them and dredge the Usutu so that the big ships on their lawful occasions may sail right up. Pray tell me, when all these immediately necessary reforms suddenly become facts, where we may find the white settler to tax. Theorists like your correspondent when they have their way are the world’s disorganizers, producers of depressions, upsetters of the balance and producers of conditions over which they lose control. Let your correspondent study the Five Year Plan in Russia. There he may find scope for his undoubted talents and they have need. Leave Swaziland and the Swazi to the Swazi and his friends. We are coming on fine; even if a few of us without income escape the income tax we have other taxes quite sufficient if indirect.

GO STEADY.

Bremerdorp.
"MEDICINE" TO BRING WORK

CREDULOUS EUROPEAN AT BRACKPAN

The strange tale of a European's credulity in believing that native medicine could bring him employment was related in the Brakpan Court yesterday, when a native, Sam Esram, appeared before Mr. Barnard on a charge of practising witchcraft for gain.

Andries Cornelius Oosthuizen, of Gladstone Avenue, said that on April 24 he had been to a shaft on State Mines to try to get work, and when he was returning he saw the native Sam sitting at the edge of a plantation with bottles of medicine before him on a piece of cloth.

"I asked the native if he could throw the bones," continued Oosthuizen. "He said he could not, but asked me what I would like to know. I said I wanted to know if I could not get work on the mines. He replied that he could give me medicines, and if I used them I would get work within a few days. The price of the medicine was £1. I said that I wanted to think it over, but would meet him at the same spot in the afternoon.

"When I came back, bringing with me a friend, I asked the native if he was sure the medicine would bring me work. He said yes, these were things they did every day, and if I did not get work in three days I could get my £1 back. I took the medicine—a bottle of powder and a bottle of ointment—and used them at home. The native said that I must throw the powder in the bath every night and smear the ointment on my face. I did not get work, and on three occasions I went to the plantation to find the man, but without success."

Oosthuizen said that he did not believe very firmly that the medicine would bring him work, but thought that he might as well try them, especially as he would get his money back if they were not successful. He believed in bone throwing.

Adolf J. L. Welthagen, Oosthuizen's friend, said that he hardly believed in the work-producing potency of the medicine, but he thought that Oosthuizen should take the chance, as he had heard of a man who had consulted a native in similar fashion and had obtained work a few days afterwards.

The magistrate said that if the accused had dealt with an ignorant native he would have been sent to prison, but as the complainant was a European the sentence would be one month's imprisonment suspended for two years.
To the Editor of The Star

Sir,—In your issue of May 27 Mr. A. S. Vil-Nkomo writes to say that I gave unfounded evidence to the Native Economic Commission. Your correspondent has very wisely particularised his compound—City Deep. Even there he does not say what kind of breakfast is given to natives who get up at 3 o'clock in the morning and return very late in the evening. He does not say whether in the City Deep there are any loafers who must see to it that the native labourer does not change his boss so long as he is under contract. He fails to say whether a native in the City Deep has a choice of food. I want to tell Mr. Nkomo that what is the policy of the Chamber of Mines is never put into practice in the compounds. If it was, such things would not happen.

He asks me what are the indunas for, the compound manager and the inspector of natives. The induna is there to carry out the instructions of the compound manager. In some cases the work of the induna is full of corruption. They are big moneylenders and business men without licences, and no native affairs inspector will help natives. The compound manager's work is to see that all boys in the compounds go to work, and in their offices have become uncrowned kings.

I want to point out in conclusion that when an educated native is persuaded to deal with the life of natives in the compounds he must think very seriously indeed. Until those who claim to be educated come out and tell the facts as they are, they will remain nothing but traitors to their own race. Africa will always own them with shamefulness. If any native did not see the authenticity of my statement he had a perfect right to go and refute it before the Commission so that his evidence should be recorded in their minutes for future generations. I personally defy anyone's challenge about a native's life in the compound. I said much more than was reported in the Press, and I can quote chapter and verse if I am called upon to do so.

I went further and said that educated native clerks are in a false position. They are suspected by European compound managers, and they are suspected by their own native people in compounds. In many cases they are used as tools for the oppression of unfortunate native men.

ALLISON W. G. CHAMPION.
NATIVE SERVANTS
AND TENANTS

ALLEGED CONDITIONS IN
CAPE PROVINCE

J. J. Magade, Provincial Secretary,
Ind. I.C.U.

The life of the natives in the Berlin area, Cape Province, is rapidly becoming one of modern slavery. They live there in two different ways. First, they are accepted as tenants, and secondly as servants. I would like to deal with the tenants first.

When a native is accepted at Berlin as a tenant, he is told to build a hut for himself. The native agrees wholeheartedly, but as soon as the hut is finished he is told to pay rent every month. This rent is from 5s. to 10s. a month. Some tenants are employed to do work for which they are paid a meagre pittance running from 5s. to 10s. a month. If the native has a number of children and some cattle, the children are ordered by the farmer to work for their living or for the cattle kept on the farm. Should they refuse the farmer dismisses them instantly from his farm. Thus these children are away from their parents, and exposed to all kinds of mischievous influences without any parental control. Even if they agree to work, what encouragement do they get, since they receive no wages? Many of these children miss their opportunities of obtaining education through this treatment.

The so-called servants are employed on the lines that they are given half an acre, to plough, and their living right through the year depends upon that. Many receive no monetary wages. For a man or women to toil ever day for 365 days—Sundays and holidays—without pay, except the use of a small piece of land. The wages for being lucky enough to get them run from 5s. to 10s. a month. The cattle of these people are milked and inspammed by the farmers just as they please. The huts in which they live are not worth keeping in a village of civilised people. They are dangerous to health. The huts are built by the natives themselves, and when any leave the place the employer or farmer orders the tenant or servant to forfeit a month's wage, and in that way the hut becomes the property of the farmer. These huts are often sold for 5s. or 10s.

Recently the Independent I.C.U. forwarded an application on behalf of these natives to the Native Commissioner at Kinewilliamstown, for a location under the Urban Areas Act of 1923. The Native Commissioner, as a result, sent a number of forms to each farmer or employer to be filled in. This action aroused the anger of the European residents. Many reports have reached our offices informing us that they are being maltreated worse than before these papers arrived. Many natives have been terrorised into denying that they ever instructed the Independent I.C.U. to send this application, and even to deny that they are members of the organisation. A location for them is an indispensable necessity, and it is to be hoped that the authorities will take immediate action.
STATE DUTY TO NATIVES

Professor Swellengrebel points out that it is the bounden duty of the Government to promote by any means in its power the material benefits of the native population. "There seems to exist a different view among the Native Affairs Department," he says, "as evidenced by the statement: 'It is the policy of the Department not to sanction any further expenditure on medical services from the Native Development Account intended to promote the material benefits of native communities.'

"The absurdity of this statement will become even more apparent by adding that the main source of income of the particular native community to which this statement refers is the wages of the male adults going to work elsewhere for periods of six months. These wages have been considerably reduced owing to an epidemic of malaria, and the 'further expenditure of medical services' was intended to prevent similar epidemics in future."

With regard to the position in the endemic native malaria areas, Professor Swellengrebel states that adults in the majority of cases shake off the effects of the infantile fever and on the whole appear to enjoy good health. They are excellent workers. The children, though heavily infected, do not suffer nearly as much as European and Indian children, and the mortality among them appears to be low. The adults when working in fever areas suffer from malaria occasionally, but they often get well again without any specific treatment. Less quinine than is necessary in the case of a European will set them right in a very short time. "I am not at all sure that the same results would be obtained if the process of immunisation were disturbed by distributing quinine on a large scale among such a population, and I actually deem this inadvisable unless one is prepared to go the full length of a thorough campaign of malaria eradication in the locations with a high malaria endemicity," he declares.

"These natives are no danger to Europeans unless the latter live among them or unless the natives emigrate with their whole family to European settlements, where malaria transmission is possible. Importation of adult males from such endemic areas offers no danger to the community where they go to work."

Continued at foot of next column
To the Editor of The Star

Sir,—Allow me to protest against the treatment of convicts at the hands of the warders who, for months past, have been levelling earth, making & playing grounds in the Government school bordering on Empire Road and Jan Smuts Avenue.

I pass along Empire Road several times daily, and I have, therefore, together with the boys playing games on the neighbouring grounds, had the benefit of instruction in the correct demeanour of white men in exercising the authority entrusted to them. A few examples will be of general interest.

For some weeks, part of the task consisted in levelling the embankment. The work took the form of pushing the convicts up on top of the embankment and setting them level the ground by stretching as far down as they could.

The amusement, to certain warders, of pushing a convict over the top and then pushing him down again every time he reappeared, is to give him a ticket for some kind on which he has to repeat the conduct marks are written. The necessity of the manner in which these are given out is apparent from the following:

Hitting the convicts with the whips or batons for no reason goes on continually, but it is a mild way of showing the lack of self-control. The following method is better:

It consists of ordering a troop of convicts to work in two lines across the field, and then proceeding to chase one or two of them by trampling or beating them up. The authorities responsible for controlling such playing fields with convict labour (especially in any and every direction) then call the name of one or more of them, and then kick him, hitting him as hard as he stoops to pick his ticket up. This is rather a mild way of showing the lack of self-control.

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A Duty of Europeans

To the Editor of The Star—

The question of education for the native has been much discussed of late in South Africa. It is imperative that a superior race both intellectually and civilised in our own country should tend to degrade the uncivilised race amongst a more moral population. It is evident that the presence of an uncivilised race amongst a more Christian-like population. We must not forget, native ignorant, and retain his service without any light of Christian education. The proper direction—a duty not to be retained and his history must be taught. Without knowledge will also serve as a staff of bilingual Inspectors for native education, and the native mind against the older race. This feeling has increased every day by the national pride of esteem for the European as a superior race has disappeared, and they have been made to believe is the only cure for the native. He should be taught to read, write, and speak, and to think through the medium he is brought up. The language except their own. A native who know the native, to influence the native to become his natural. The belief (that the native is foreign to them, which they have been taught all sorts of languages has taught me that the only medium of the mother tongue while the native is excluded from this right can demand education through the proper medium, and there will be no room for discrimination of the native. The native school is onti-Afrikaans, and the black agitator, who come us, will serve to make him an asset for this European population and the native are sown.

The Dutv of our churches, to see that education ts making progress. As regards the European population, unwarranted as it may be, this feeling has increased every day by the national pride of esteem for the European as a superior race has disappeared, and they have been made to believe is the only cure for the native. He should be taught to read, write, and speak, and to think through the medium he is brought up. The language except their own. A native who know the native, to influence the native to become his natural. The belief (that the native is foreign to them, which they have been taught all sorts of languages has taught me that the only medium of the mother tongue while the native is excluded from this right can demand education through the proper medium, and there will be no room for discrimination of the native. The native school is onti-Afrikaans, and the black agitator, who come us, will serve to make him an asset for this European population and the native are sown.

The first thing required is to see that the native is enlightened and educated as he thinks slowly, as he does all things generally. In the past several of the events of history (especially during the time of the late Republics) a certain reformation has been called for to-day, and to-day the lack of education, not to despise It. His race pride must not to be retained and his history must be taught. Without knowledge will also serve as a staff of bilingual Inspectors for native education, and the native mind against the older race. This feeling has increased every day by the national pride of esteem for the European as a superior race has disappeared, and they have been made to believe is the only cure for the native. He should be taught to read, write, and speak, and to think through the medium he is brought up. The language except their own. A native who know the native, to influence the native to become his natural. The belief (that the native is foreign to them, which they have been taught all sorts of languages has taught me that the only medium of the mother tongue while the native is excluded from this right can demand education through the proper medium, and there will be no room for discrimination of the native. The native school is onti-Afrikaans, and the black agitator, who come us, will serve to make him an asset for this European population and the native are sown.
If you weren't an 1820 Settler you can become a settler in 1931 by using WINGLE
its amazing economy will enable you to settle up.

WINGATE
August 1931

MEETING
TUESDAY, 13th August, 9pm, Duke of York Hotel

TODAY'S DIARY

1. 9.20 am. Meeting with Mr. John Doe, 23 Duke St, London W1.
2. 10.00 am. Breakfast with Mr. and Mrs. Smith, 123 Park Rd, London NW1.
3. 11.30 am. Lunch with Mr. and Mrs. Brown, 45 Queen St, London WC2.
4. 2.00 pm. Meeting with Mr. and Mrs. Johnson, 78 Victoria St, London SW1.
5. 4.00 pm. Dinner with Mr. and Mrs. Parker, 90 Grey St, London SE1.
6. 6.00 pm. Meeting with Mr. and Mrs. White, 111 St George's Rd, London SW1.

THE NATIVE QUESTION

The debate on the Native franchise began today in the Cape Parliament. The question of Native representation was discussed at length.

**The Cape**

The Minister of Native Affairs, Mr. John Smith, announced that the government was prepared to consider the issue of Native franchise. He stated that the Native population had been neglected in the past and that it was time for them to have a say in the affairs of the country.

**Today's Meeting**

Mr. William Brown, a member of the Native Council, expressed his support for the proposal. He believed that the Native population deserved to have a voice in the government.

**Next Meeting**

The next meeting will be held on Tuesday, 20th August, at the Duke of York Hotel, at 9pm. All interested parties are invited to attend.

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The Rotary Conference on "Vocational Problems of South African Youth" will meet for the second time on September 21 at the University of the Witwatersrand, Johannesburg.

The joint committee which was appointed by the conference to draft resolutions has now finished its work, and an agenda embodying the committee's recommendations and suggested resolutions has been prepared.

One recommendation is "That efforts to provide careers in the domestic service for European girls be made and that further propaganda towards this end be undertaken by Juvenile Affairs Boards and other public bodies."

Another recommendation deals with the proportion of European and non-European labour. It is suggested "that another inquiry be made by the Department of Labour and the occupations concerned into the possibility and desirability of fixing a ratio between European and non-European workers and between adult and juvenile workers."

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Another recommendation deals with the proportion of European and non-European labour. It is suggested "that another inquiry be made by the Department of Labour and the occupations concerned into the possibility and desirability of fixing a ratio between European and non-European workers and between adult and juvenile workers."

The Rotary Conference on "Vocational Problems of South African Youth" will meet for the second time on September 21 at the University of the Witwatersrand, Johannesburg.

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"DANGEROUS AND SHOCKING"

Grave statements regarding the administration of native affairs have been made at the Natal South African Party Congress. Indeed, it was openly stated that the present trouble among natives is not due to unrest but to bad administration.

"To-day in the Native Commissioner's office in Maritzburg," said Mr. P. J. van Rooyen, M.P.C., "there is not one official who can speak Zulu."

"I have it on good authority," declared Mr. Heaton Nicholls, M.P., "that, when the Minister of Native Affairs last visited Maritzburg, the natives themselves had to ask for an interpreter, as there was nobody at headquarters who could speak their language."

Senator W. G. Thrash referred to two magistrates who asked to be transferred because of their lack of knowledge of native customs.

Mr. van Rooyen also asserted that some years ago a chief could not make a confidential communication to a magistrate because a native interpreter would have to be employed.

Statements of this kind are clearly most serious. They come from men who must be fully aware of the responsibility which they incur in giving utterance to them. And police who are in daily contact with the natives should have a good knowledge of the natives' language and habits.

The same consideration, of course, applies also to men outside the Government service who have been placed in charge of large bodies of natives.

Whatever private employers may do, the Government should ensure that the Native Affairs Department is staffed by officials who can talk to the natives in their own tongue, who can understand their thoughts and feelings and are acquainted with their customs. The position as revealed at the Natal Congress is "very dangerous and shocking," as Mr. Heaton Nicholls aptly remarked. It is strange, to say the least, that it should ever have been allowed to arise.

Without running the risk of unrest and trouble, millions of natives cannot have their affairs administered by officials who are completely out of touch with them. Contact can only be efficiently and effectively established through the medium of their own language.
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